



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 80:

Writings of Baha'u'llah in 'Akka, year 1304 A.H.
(1886-1887) part I



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
- 135–136. Letters and utterances in the year 1906 I–II
- 137–138. Letters and utterances in the year 1907 I–II
- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
- 147–149. Letters and utterances in the year 1911 I–III
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
- 172–175. Letters and utterances in the year 1919 I–IV
- 176–177. Letters and utterances in the year 1920 I–II
- 178–179. Letters and utterances in the year 1921 I–II
- 180–192. Letters and utterances of ‘Abdu’l-Bahá, undated, I–XIII

Index of sources

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

Introduction to volume 80

This first of four volumes for 1886–1887 is dominated by a heightened rhetoric of manifest sovereignty, open proclamation, and steadfast endurance under pressure. Again and again the tablets insist that the revelation now stands before the world “without veil or covering,” while the chief obstacle is no longer obscurity but the blindness of divines, rulers, and the heedless. In that respect the volume belongs unmistakably to the late ‘Akka period: it combines compact messages of encouragement to individual believers with repeated universal declarations that the promised Day has arrived, that earlier scriptures and dispensations pointed toward it, and that the proper response is firmness, detachment, and active service. BH02881, BH02325, BH05093, and BH01166 are especially representative in the way they turn from private address to public summons, often coupling exalted christological and mosaic imagery with direct rebuke of the learned classes whose “sciences and arts” or inherited assumptions have failed to disclose the new manifestation.

Among the more distinctive items, BH00634 stands out as the clearest doctrinal centerpiece of the volume. The tablet is not merely exhortatory, but a sustained exposition of the seven stages of creation—Will, Purpose, Destiny, Decree, Permission, Term, and Book—first in summary form and then through a more developed explanation of their operation in human and cosmic affairs. This metaphysical teaching is set against a vivid report of contemporary oppression in ‘Akka: the Wronged One speaks of fresh tribulations, suspended governmental order, and injustice enthroned “in the name of justice,” before returning to the theological theme and integrating practical labor and worldly occupation into a devotional economy by describing engagement in affairs itself as a form of remembrance and worship. BH00634 thus gives the volume one of its rare combinations of speculative doctrine, ethical counsel, and immediate historical texture.

Several other tablets deserve notice for unusual or revealing material. BH00897 is particularly valuable for the concrete glimpse it offers into the conditions surrounding the Afnan and the household economy of the years at Bahji: alongside blessings for the Afnan, it records shipments of vessels, frames, goblets, and tea arriving via Beirut, and then adds a striking narrative about a hostile Ottoman governor—named outwardly Muhammad but likened inwardly to “a hundred Abu Jahls”—whose machinations over a house and wider harassment were eventually reversed through his downfall. BH00372 is noteworthy for a different reason: in the course of answering a female correspondent, it preserves a discussion of how the Bab and Baha’u’llah may both be designated “sun,” then sharply redirects the matter by citing the Bab on the incomparability of “this Revelation,” making the tablet an important witness to late Baha’i reflection on the relation between the Bayan and the Baha’i dispensation. Around these stand smaller but still significant tablets such as BH03427, with its explicit charge to teach “with wisdom and utterance,” and BH05983, which compresses the late ethic of steadfastness into a vivid image of believers who must not become like dry leaves blown about by the winds of self and desire. Taken together, the volume is less important for any single extended literary masterpiece than for the way it shows Baha’u’llah’s late style

consolidating proclamation, doctrinal clarification, community formation, and the interpretation of suffering into a single mode of address.

Contents

BH02227 to Ahmad	1
BH02881 to Aqa Mirza Ali Rashti, in Gilan	2
BH05135 to Siyyid Abu'l-Qasim	4
BH00634 to Ahmad Yazdi, son in law of Abdu'l-Baha, in Alexandria	5
BH02325 to Fa'iz	9
BH02890 to Mirza Hashim, in Maraghih	10
BH03158 to Aqa Muhammad Husayn Nawab et al., in Kaf	11
BH03427 to Aqa Mirza Ataullah Tabib Sirajul-Hukama, in Abadih	13
BH03760 to Muhammad Ibrahim, in Yazd	14
BH04565 to Ashraf, in Abadih	15
BH05093 to Aqa Siyyid Mirza Abadih	16
BH05524 to Muhammad Husayn Khan Ba'i Bahai, in Abadih	17
BH05606 to Karbalai Muhsin, in Maraghih	18
BH05983 to Haji Ali, in Abadih	19
BH08405 to Aqa Mir Sayfud-Din, in Maraghih	19
BH08557 to Muhammad Sadiq Bayk, in Maraghih	20
BH10504 to Karbalai Yusuf, in Maraghih	21
BH00897 to Haj Mirza Muhammad Husayn Afnan, in China	21
BH07091 to Muhammad Tahir Malmiri et al., in Yazd	24
BH00372 to Bibi Rawhani et al., in Bushruiyih	25
BH03469 to Ustad Ghulam-Ali Dabbagh et al., in Tihiran	31
BH07001 to Ali Khan	32
BH07737 to Mirza Ali Khan, in Tabriz	33
BH09149 to Ustad Shir Muhammad, in Tabriz	33
BH01166 to Shaykh Hadi, in Tihiran	34

BH01428 to Baha'is of Faran, in Khurasan	37
BH02989 to Mirza Siyyid Abdullah Intizamus-Saltanih, in Tihran	39
BH03822 to Uzra Khanum Diyaul-Hajiyyih, in Tihran	41
BH05711 to Aqa Siyyid Nasrullah, in K R	42
BH05893 to Abu al-Hasan Khan, in Quchan	43
BH07366 to Javad, in K R	43
BH08209 to Aqa Siyyid Lutf Allah, in K R	44
BH08164 to Karbala'i Taqi, in K R	45
BH08195 to Aqa Siyyid Asadullah, in Kirmanshah	46
BH10118 to Liqaiyyih Asdaq Mudabbir, in Kha	46
BH00726 to Abu'l-Hasan-i-Ardikani (Haji Amin), in Istanbul	47
BH00465 to Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Ha	50
BH11607	56
BH03893 to Mulla Husayn	58
BH04890 to Jinab Buzurg	59
BH05123 to Mulla Muhammad Mahdi	60
BH05356 to Siyyid Muhammad Rida Shahmirzadi, in Simnan	61
BH05992 to Muhammad brother of Ali et al.	62
BH06369 to Abdullah, in Barfurush	62
BH06103 to Mirza Abdu'l-Husayn, in Kaf	63
BH06108 to Aqa Mirza Yahya, in Tihran	64
BH06371 to Ali Haydar Shirvani	65
BH06828 to Mirza Ghulam Husayn, in Tihran	66
BH06843 to Mashhadi Abbas S, in Tihran	66
BH06628 to Aqa Siyyid Ali-Muhammad	67
BH06873 to Jinab-i-Masum	68
BH06794 to Karbalai Ahmad	69
BH07039 to Ibn-i Dakhil Mulla Husayn, in Maraghih	69
BH07276 to Karbalai Muhammad Husayn Ayn Ta, in Tihran	70
BH11808 to Aqa Siyyid Abutalib Shahmirzadi	71
BH07322 to Ahmad	71
BH07985 to Himmat-Ali Khi Alif, in Qazvin	72

BH07942 to Mirza Haqvirdi	73
BH08574 to Aqa Ali, in Aliabad	74
BH08147 to Aqa Mirza Aqa, in Shiraz	74
BH09687 to Ghulam-Rida	75
BH01297 to Aqa Mirza Muhsin Afnan	76
BH01549 to Aqa Siyyid Ali Afnan	78
BH01463 to Aqa Mirza Muhsin Afnan, in Beirut	80
BH00470 to Abu'l-Hasan-i-Ardikani (Haji Amin)	82
BH02496 to mother of Aqa Muhammad Ali et al.	87
BH02850 to Haji Ahmad Milani, in Azarbaijan	88
BH03177 to Muhammad Ali Milani (son of Haji Ahmad), in Azarbaijan	90
BH00716 to Mirza Ali Muhammad Yazdi (Varqa)	91
BH11926 to Mirza Abu'l-Fadl Gulpaygani et al.	95
BH01101 to Haji Mirza Muhammad Ali Afnan, in China	95
BH02754 to Haji Mirza Muhammad Yazdi Alaqihband	98
BH03050 to Yusuf Khi Alif, in Shiraz	99
BH03240 to Mirza 'Ali Rida	101
BH03696 to Aqa Mirza Ali Rashti	102
BH04209 to ibn Jinab-i-Khan 1111	103
BH05213 to Muhammad Ibrahim known as Haji Khalil, in Qazvin	104
BH06164 to Mashhadi Ibrahim	105
BH09716 to Amatu'llah dal' Mirza 'Ali Rida Khan	106
BH03601 to Husayn Ali Tabib, in Yazd	106
BH00521 to Aqa Muhammad Kazim et al., in Sabzivar	107
BH01199 to Ibrahim, in Sangisar	112
BH01223 to Yi Vav	115
BH01657 to Mirza Muhammad 'Ali Tabib Qubih, in Rasht	117
BH01719 to Ibn Asdaq (Hand of the Cause)	120
BH02068 to Aqa Muhammad 'Ali, in Bahram	121
BH02121 to Muhammad Rahim Attar, in Tihran	123
BH02230 to Haydar qabl 'Ali	125
BH02470 to Yikan, in Rasht	126

BH03009 to Aqa Mirza Baqir Bassar, in Rasht	128
BH03063 to Aqa Mirza Aqa Tabib, in Rasht	129
BH03433 to Mulla Muhammad Kashk Baghi	130
BH03776 to Mas'ud	132
BH04114 to Aqa Mirza Ali Nayib	133
BH04260 to Abbas Quli Mirza	134
BH04836 to Muhammad Husayn, in Rasht	135
BH05619 to Varaqih al-Firdaws	136
BH06325 to Wife of Ali (daughter of Samad), in Rasht	137
BH06032 to Bahaud-Din, in Rasht	138
BH06344 to Uzra Khanum Diyaul-Hajiyyih, in Tihran	138
BH06886 to Shams-i-Jahan Attar	139
BH07266 to Mirza Abdullah, in Rasht	140
BH07332 to mother of Aqa Ali Rashti	141
BH07843 to sister of the one who visited and attained, Jinab-i-'Ali, in Rasht	141
BH09264 to Haji Muhammad Ismayn Yazdi, in Alexandria	142
BH02387 to Haji Muhammad Ali son of Ammih from Kashan	143
BH03187 to Mirza Abdullah Khan Nuri	144
BH03830 to Mirza A'la Tabib	145
BH04102 to Javahir, in Tihran	147
BH04669 to Hajar wife of Ali Akbar	148
BH05826 to Abd al-Rahim H M, in Hamadan	149
BH06298 to Ataullah, in Tihran	150
BH06813 to Amatullah	150
BH07556 to Amatullah	151
BH07910 to Amatu'llah Aqa Bigum	152
BH07739 to Ukht-i-Muhajirih	153
BH08573 to Ali son of Kamal Naraqi	153
BH08030 to Thamarih, in Tihran	154
BH08615 to Hajar daughter of Vazir	155
BH08485 to Um almhajrh	155
BH08614 to Varaqih Sultan Khanum	156

BH09599 to Ukht-i-Muhajirih	157
BH00149 to Mulla Ali Akbar Shahmirzadi, in Tihiran	157
BH00674 to Haji Mirza Ali Akbar Naraqi	168
BH02968 to Abu'l-Hasan-i-Ardikani (Haji Amin)	172
BH00201 to Mirza Siyyid Muhammad Nazimul-Hukama et al., in Tihiran	173
BH01846	183
BH00511 to Haj Mirza Muhammad Husayn Afnan, in China	185
BH00027 to Haji Mirza Haydar Ali Isfahani et al.	190
BH00382 to Wife of Aqa Siyyid Abu-Talib	216
BH00387 to Mulla Rajab-'Ali	222
BH02972 to Aqa Siyyid Ahmad Afnan et al., in Yazd	228
BH02971 to Haji Abdul-Karim Tihrani et al., in Egypt	229
BH05827 to Ali Akbar Khan	230
BH06163 to Muhammad Karim Khan	231
BH07076 to Ali Akbar Khan	232

O my Lord! Has the Pen of destiny decreed for me to attain Your presence, or has Your binding decree prevented me from turning to You, O Master of eternity? By Your might, O my God, Your separation has destroyed me and Your remoteness and decree have consumed me.

الحضور امام وجهك او معنى قضائك المبرم عن
التوجه اليك يا مالک القدم وعزتك يا الهى قد
اهلكنى فراقك و احرقتى هجرک وقضائك

- 7 I beseech You by the lights of the dawn of manifestation and by the Word whereby those in the graves arose and the decree of resurrection appeared, to ordain for me from the wonders of Your generosity and grace Your nearness and reunion, and the reward of meeting You and the reward of those martyred in Your path. You are the Omnipotent over what You will, and in Your grasp is the reins of all things. There is no God but You, the Strong, the Prevailing, the Almighty.

7 اسئلك بانوار فجر الظهور و بالكلمة التى بها قام
اهل القبور و ظهر حكم النشور بأن تقدر لى من
بدایع جودك و فضلک قربك و وصالک و
اجر لقاءك و اجر من استشهد فى سبيلک انك
انت المقتدر على ما تشاء و فى قبضتك زمام
الأشیاء لا اله الا انت القوى الغالب القدير

- 8 Then I ask You, O my God, by the river of Your mercy and the ocean of Your favor, to forgive me and accept what has appeared from me in Your days. Then assist my son and daughter to remember and praise You and turn to You in all conditions. O Lord, aid them in Your love, make them know Your path, and make clear to them Your proof and evidence. Then send down for me, O my God, and for them what will benefit us and draw us near to You. You are the Omnipotent Whose power all created things have witnessed, and the Self-Subsisting Whom all contingent things have acknowledged. There is no God but You, the Sender of verses, the Manifester of clear proofs, and in Your grasp are the reins of all in the earth and heaven.

8 ثم اسئلك يا الهى بفرات رحمتك و بحر
عنايتك بأن تغفر لى و تقبل ما ظهر منى فى
أيامك ثم اید ابنى و بنتى على ذكرک و ثنائک
و التوجه اليک فى کل الأحوال اى رب ایدهما
على حبک و عرفهما صراطک و اوضح لهما
دلیلک و برهانک ثم انزل لى يا الهى ولهما ما
ينفعنا و یقرّبنا اليک انک انت المقتدر الذى
شهدت بقدرتك الکائنات و القائم الذى اعترفت
به الممکنات لا اله الا انت منزل الآيات و مظهر
البينات و فى قبضتك زمام من فى الأرضين و
السّموات

BLIB_Or15713.073

BH02881

To: Aqa Mirza Ali Rashti, in Gilan

Date: 1304-01-08 [1886-Oct-7]

- 1 He is the All-Seeing, the All-Informed
- 2 Thy letter was presented before the Wronged One and was read by the servant in attendance. We have answered thee with this perspicuous Tablet which calleth aloud between earth and heaven and summoneth all to this luminous horizon.

1 هو الشاهد الخبير

2 قد حضر لدى المظلوم كتابك و عرضه العبد
الحاضر اجبتك بهذا اللوح المبين الذى ينادى
بين الأرض و السّماء و يدع الكل الى هذا الأفق
المنير

- 3 Say: O peoples of the earth! The Lord of Heaven hath come with great sovereignty. Fear God and follow not your idle fancies. He announceth unto you the Most Great Favor, and He is the All-Merciful, the Bountiful.
- 4 Say: Harken unto the Call from the Divine Lote-Tree. Verily it speaketh the truth by the command of One Who is All-Knowing, All-Wise. By God! This is the Day whereof Moses gave tidings, and concerning which Muhammad, the Messenger of God, gave glad-tidings in His Book, the Book of Wisdom. Beware lest the veils of the world withhold you from the Lord of Eternity. Cast away what the people possess, turning unto God, the Mighty, the Most Praised.
- 5 Say: This is the Day whereon men have arisen unto God, the Lord of all worlds. By God! The dwellers of the graves have risen through the breezes of Revelation, and the companions of the Manifestation rejoice in the light of God, the Mighty, the All-Knowing. Thus hath the Supreme Pen spoken, when the Wronged One was in the house of one of His loved ones who was named 'Abdu'r-Rahim in a preserved Tablet.
- 6 Say: O peoples of the earth! Behold how the Sun hath dawned from the Most Glorious Horizon and the Light hath shone forth from this noble station. By God! The Lord of Eternity hath ascended the throne of utterance, calling aloud with the most exalted call and summoning all to that which will draw them nigh unto the horizon of God, the Almighty, the All-Powerful.
- 7 O 'Ali! What hath befallen thee hath grieved Me. We beseech God, exalted be He, to ordain for thee from His Supreme Pen that which shall profit thee in all the worlds of His worlds. Verily He is the Lord of humanity and the Lord of the throne on high and of the dust beneath. He doeth what He willeth and ordaineth what He pleaseth.
- 8 Say: My God, my God! I beseech Thee by the mysteries of Thy knowledge, and by Him Who hath appeared before all faces calling all to Thy horizon, and by the Crimson Ark which through Thy command hath sailed upon the sea of inner meanings and utterance, to make me steadfast in Thy love, speaking Thy praise, and serving Thy Cause. Write down for me by Thy Supreme Pen that which will draw me nigh unto Thee in all conditions. Verily Thou art the Self-Sufficient, the Most High. Then open, O my God, before my face the door of bounty and ease. Verily Thou art the Sovereign of humanity. There is none other God but Thee, the Mighty, the Powerful.
- 3 قل يا ملأ الأرض قد اتى مالک السماء بسلطان عظیم اتقوا الله و لا تتبعوا هواکم انه يبشرکم بالعناية الكبرى و هو المشفق الكريم
- 4 قل اسمعوا النداء من سدرۃ المنتهى انہا تنطق بالحق امرأ من لدن عليم حکيم تالله هذا يوم اخبر به الکليم و بشر به محمد رسول الله في کتابه الحكيم اياکم ان تمنعکم حجاب العالم عن مالک القدم ضعوا ما عند القوم متوجهين الى الله العزيز الحميد
- 5 قل هذا يوم قام فيه العباد لله رب العالمين تالله قد قام اهل القبور من نفحات الوحي و اصحاب الظهور يستبشرون بنور الله العزيز العليم كذلك نطق القلم الاعلى اذ كان المظلوم في بيت احد اوليائه الذي سمى بعبد الرحيم في لوح حفيظ
- 6 قل يا ملأ الأرض انظروا ان الشمس قد اشرقت من الأفق الأبهى و النور لاح من هذا المقام الكريم تالله قد استوى مالک القدم على عرش البيان ينادى بأعلى النداء و يدع الكل الى ما يقربهم الى افق الله المقتدر القدير
- 7 يا علي قد احزنني ما ورد عليك نسئل الله تعالى بأن يقدّر لك من قلبه الأعلى ما ينفعك في كلّ عالم من عوالمه انه هو مولی الوری و ربّ العرش و الثرى يفعل ما يشاء و يحکم ما يريد
- 8 قل الهی الهی اسئلك بأسرار علمک و بالذی قام امام الوجوه و يدع الكل الى افقک و بالسفينة الحمراء التي سرت بأمرک على بحر المعاني و البيان بأن تجعلني ثابتاً على حبک و ناطقاً بذكرک و خادماً لأمرک و اكتب لي من قلبک الأعلى ما يقربني اليک فيکل الأحوال انک انت الغني المتعال ثم افتح يا الهی على وجهی باب العناية و الرّحاء انک انت سلطان الوری لا اله الا انت القوى القدير

BLIB_Or15713.110, BRL_DA#428

BH05135*To: Siyyid Abu'l-Qasim**Date: 1304-01-08 [1886-Oct-7]*

- 1 He is God, exalted be His glory in wisdom and utterance. 1 هو الله تعالى شأنه الحكمة والبيان
- 2 A book from the Wronged One to him who hath attained unto the remembrance of God and His praise, and hath turned towards His horizon when most of the servants turned away. 2 كتاب من لدى المظلوم لمن فاز بذكر الله وثنائه و الاقبال الى افقه اذ اعرض عنه اكثر العباد
- 3 Hear thou the call from the Sadratu'l-Muntaha in the white spot known as 'Akka: He is, verily, none other than the One, the Single, the Mighty, the All-Knowing. 3 اسمع النداء من سدرة المنتهى في البقعة البيضاء الموسومة بعكاء انه لا اله الا هو الفرد الواحد العزيز العلام
- 4 We made mention of thee before, when thy verses were presented before the Countenance, with a remembrance before which all remembrance boweth down, and at this time, when thy name was presented before the Wronged One, that thou mightest give thanks unto the Lord of all mankind. Blessed is the tongue that hath spoken in praise of God, the Lord of lords. 4 انا ذكرناك من قبل في حين حضر نظمك تلقاء الوجه بذكر خضعت له الأذكار وفي هذا الحين اذ حضر اسمك لدى المظلوم لشكر مولى الأنام طوبى للسان نطق بثناء الله رب الأرباب
- 5 When thou hast received this Tablet and the traces of My Most Exalted Pen, arise from thy place, turning towards God, and say: My God, my God! I beseech Thee by the fragrance of Thy raiment and the spot whereon Thy feet have trod, and by the horizon from which the Day-Star of Thy Revelation hath shone forth, and by Thy Name through which Thou hast subdued the cities and regions, to aid me under all conditions to remember Thee and to praise Thee, and to remain steadfast in Thy Cause. O my Lord! Thou seest me awaiting the wonders of Thy bounty and the manifestations of Thy mercy. I beseech Thee to ordain for me the best of what lieth with Thee. Verily Thou art He Whom the conditions of Thy servants cannot frustrate, nor can the power of Thine enemies prevent Thee, nor can the might of the ignorant among Thy creatures weaken Thee. Thou doest what Thou willest through the hosts of justice and equity, and Thou ordainest what Thou pleasest. Verily Thou are the All-Powerful, the Supreme, in the beginning and in the end. 5 انك اذا فزت باللوح و اثر قلبى الأعلى قم من مقامك مقبلاً الى الله و قل الهى الهى اسئلك بعرف قيصك و موطاً قدميك و بأفق منه اشرق نير ظهورك و باسمك الذى يخترت به المدن و الديار بأن تؤيدنى فى كل الأحوال على ذكرك و ثنائك و الاستقامة على امرك اى رب ترانى منتظراً بدائع فضلك و ظهورات رحمتك اسئلك بأن تكتب لى خير ما عندك انك انت الذى لا تعجزك شؤونات عبادك و لا تمنعك قدرة اعدائك و لا تضعفك سطوة جهلاء خلقك تفعل ما تشاء بجنود العدل و الانصاف و تحكم ما تريد انك انت المقتدر المهيمن فى المبدء و المآب

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ADM2#018 p.036x, YBN.010a

JHT_S#089x

BH00634

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

Date: 1304-01-14 [1886-Oct-13]

- 1 He is God, exalted be His station, the Most Great, the All-Powerful
- 2 Praise, sanctified above the mention of all the worlds, befiteth the Most Holy and Most Exalted Court of the Desired One, Who hath ordained for every being seven stages: Will, Purpose, Destiny, Decree, Permission, Term, and Book. Each of these stages is a fathomless ocean, sanctified beyond all limits. The pearls thereof lie preserved and concealed within the shells of God's protection, exalted be His glory. In truth, were one to attempt to describe these stages and stations, each of which is a dawning-place of divine knowledge and a dayspring of heavenly wisdom, this pen and paper would not suffice, nor would all the pens and pages in the realm of knowledge, which is the station of them that are nigh unto God. He is the One Who hath power over all things. Whatsoever He hath created, be it atoms or what lieth beneath or above them, all testify to and proclaim His greatness, sovereignty, might, power, generosity, grace and mercy. Glorified, glorified be He! Who can adequately praise His creation, much less His loved ones, His chosen ones, and them that are related unto Him? At this station, silence is most fitting.
- 3 Blessings and peace be upon Him through Whose name the Ark of Inner Meanings sailed upon the Sea of Utterance, through Whom the Sun of Unity shone forth from the horizon of possibility, through Whom lands were opened and the stations of servants were elevated. And peace be upon His family and companions, through whom the edifices of idols were shaken and the hearts of idol-worshippers were disturbed, through whom the signs and laws of God and His sovereignty and commandments were spread abroad, and through whom trembling seized the very foundations of those who denied the beginning and the return. And peace and abundant greetings be upon them all.
- 4 Thereafter, O beloved of my heart, thy noble letter arrived and my heart was gladdened thereby and my spirit was refreshed, for this servant perceived therefrom the fragrance of love and affection and the mention of God, the Lord of creation. When I read and understood it, I approached the Sacred Threshold and presented it before the countenance of the Lord, may our souls be a sacrifice for Him. He said:
- 1 هو الله تعالى شأنه العظمة والاقترار
- 2 حمد مقدّس از ذکر عالمیان ساحت امنع اقدس حضرت مقصود را سزااست که تمامیت هر وجود را بمراتب سبعة معین فرمود بمشیت و اراده و قدر و قضاء و اذن و اجل و کتاب و هر یک از این مراتب بحر است ذخار مقدّس از کرای و گار لالی آن در اصداف عصمت حق جل جلاله محفوظ و مستور فی الحقیقه اگر انسان اراده نماید این مراتب و مقامات را که هر یک مطلع علم الهی و مشرق حکمت ربّانی است ذکر کند باین خامه و ورقه بانتهای نرسد و در عالم دانائی که مقرر مقربین است اقلام و اوراق عالم هم کفایت ننماید اوست مقتدریکه آنچه خلق فرمود چه از ذرات و دون آن و فوق آن هر یک مدلّ و مشعر و منادیند بر عظمت و سلطنت و قدرت و قوت و کرم و فضل و رحمت او سبحانه سبحانه من یقدر ان یذكر خلقه علی ما ینبغی و کیف اولیائه و اصفیائه و الدّین نسبهم الیه این مقام سکون و سکوت و صمت
- 3 اولی الصّلوّة و السّلام علی الذّی باسمه سرت سفینه المعانی علی بحر البیان و به اشرفت شمس التّوحد من افق الامکان و فتحت البلاد و رفعت مقامات العباد و علی آله و اصحابه الذّین بهم تزعمت بنیان الاصلنام و اضطربت افتدة عبدة الاوثان و بهم انتشرت آیات الله و احکامه و سلطنة الله و اوامره و بهم اخذ الاضطراب ارکان الدّین انکروا المبدء و المآب و سلّم تسليماً کثیراً
- 4 و بعد یا حبیب فؤادی قد ورد کتابکم الشّریف و استرّ به قلبي و انتعش روحي لأنّ الخادم وجد منه عرف المحبة و الوداد و ذکر الله مالک الایجاد فلما قرأت و عرفت قصدت المقام و عرضت امام وجه المولی قال ارواحنا فداه

5 O thou who hast turned thy face toward God and gazed upon the Most Exalted Horizon! In these days new tribulations and successive sorrows have befallen Us. Tyranny, in the name of justice, is seated upon the throne. All governmental affairs are suspended. This Wronged One hath been accused of that which none hath ever uttered and subjected to treatment without parallel. Yet this Wronged One hath clung to gracious patience and, utterly detached from all else save God, hath remained engaged in His remembrance with the utmost joy and fragrance. In truth, in His path fire is light and hardship is mercy. Thirst in this wilderness is the very essence of Kawthar - despite them and those who have debarred themselves from this glorious and wondrous station, a station wherein the ocean of light is manifest, yet they attribute darkness to it. Tyranny hath reached such heights that the very embodiment of justice is consumed in lamentation. The shrill voice of the Pen and the rustling of the Divine Lote-Tree are raised at all times, yet none can be found who would hearken unto them.

6 Despite all encompassing trials and tribulations, We have been and are occupied with the remembrance of God's loved ones. Thy mention hath been before this Wronged One and, God willing, shall continue to be. We beseech God to ordain for thee that which shall gladden thine eyes and rejoice thy heart, to open before thy face the door of His mercy, and to cause the rains of His grace and favors to descend upon thee from the clouds of His bounty. Verily, He is the Hearer, the Answerer, and worthy to respond. We make mention of and convey Our greetings unto him who hath turned, heard, responded, witnessed and beheld - he who was named Muhammad in the Book of Names - and unto those who are there. We beseech God, exalted be He, to aid them, draw them nigh unto Him, and to ordain for them that which shall never perish. Verily, He is the Almighty, the All-Powerful.

7 Praise be to God! His grace is evident, His bounty manifest, His mercy pre-existent, and His loving-kindness all-encompassing. We beseech and supplicate Him to increase His favors at all times and to gladden the hearts of them who are nigh and sincere through the lights of the Luminary of utterance. He is the Powerful, the Mighty. There is no God but He, the Most High, the Most Exalted.

8 Unto the beloved of the heart, His Holiness M.H. (upon him be 9 66 [Baha'u'llah] the Most Glorious), do I convey mention, praise and greetings. Indeed, in separation man perceives the station of the blessing of reunion and understands it. I beseech and supplicate the Truth to remove the veil and reveal the Beauty. Likewise, unto the masters and all the friends do I

5 یا ایها المتوجه الى الوجه و الناظر الى الأفق
الأعلى این آیام مصیبات جدیده و احزان متتابعه
وارد هیکل ظلم باسم عدل بر کرسی مستوی
جمع امور حکومت معوق باین مظلوم پرداخت
گفت آنچه نگفته اند و عمل نمود آنچه که شبه
نداشت ولكن اینظلوم بصبر جمیل متمسک و
بکمال روح و ریحان منقطعاً عن العالم بذكر الهی
مشغول فی الحقیقه در سبیلش نار نور است و
زحمت رحمت عطش در این پیدا نفس کوثر
است رغماً لهم و للذین منعوا عن هذا المقام
العزیز البدیع مقامیکه بحر نور در او ظاهر او
را بظلمت نسبت میدهند ظلم بمقامی رسیده
که هیکل عدل بنوحه و ندبه مشغول صریر قلم
و حقیف سدره در کلّ حین مرتفع ولكن
نفسیکه باصفا فائز شود مفقود

6 با همهء بلایا و رزایای محیطه بذكر اولیای الهی
مشغول بوده و هستیم ذکر آنجناب نزد مظلوم بوده
و انشاء الله خواهد بود نسئل الله ان یقدر لک ما
تقرّبه عینک و یفرح فؤادک و یفتح علی وجهک
باب رحمته و ینزل علیک من سحاب فضله امطار
العنایه و الألفاف انه هو السّامع الحیّ و بالاجابة
جذیر و تذکر و نسئل علی من اقبل و سمع و اجاب
و شهد و رأى الذی سمی بمحمد فی کتاب الاسماء
و علی الذین هناک نسئل الله تعالی ان یوفقهم و
یقرّبهم الیه و یکتب لهم ما لا ینفد انه هو المقتدر
القدیر

7 انتهی لله الحمد عنایت مشهود و فضل موجود و
رحمت مسبوق و شفقت محیط هم از او سائل و
آمل که در کلّ حین بر عنایاتش بیفزاید و مقربین
و مخلصین را از انوار نیر بیان در کلّ حین مسرور
دارد اوست قادر و توانا لا اله الا هو العلیّ الاعلیّ

8 خدمت محبوب فؤاد حضرت میم و حاء علیه ۹
۶۶ [بهاء الله] الأبهی ذکر و ثنا و سلام میرسانم
فی الحقیقه در فراق انسان مقامات نعمت وصال
را مشاهده مینماید و میفهمد از حق سائل و
آمل حجاب را بردارد و جمال را بنماید و همچنین
خدمت آقایان و اولیا طراً سلام و ثنا میرسانم

convey greetings and praise, and I seek that which is the cause and source of the manifestation of eternal blessing. Verily our Lord is the Lord of earth and heaven, the Lord of the throne and soil. He doeth what He willeth and ordaineth what He desireth. He is the Strong, the Mighty.

و میطلبم آنچه را که سبب و علت ظهور نعمت ابدیست آن ربنا رب الارض و السماء و رب العرش و الثری یفعل ما یشاء و یحکم ما یرید و هو القوی القدير

- 9 As for thy having written, despite the multitude of affairs and occupations, about the degrees of remembrance of the beloved of the heart, His Holiness M.H. (upon him be the peace of God, the Lord of creation), and likewise thy mention of thine own heedlessness - that spiritual friend said to write that this entire letter is evidence of attention and remembrance, and every word thereof testifieth to love, steadfastness, adherence, attachment and pure servitude unto God, the Lord of the seen and unseen, the Lord of all worlds.

9 اینکه مراتب تذکر حضرت محبوب فزاد حضرت میم و حاء علیه سلام الله مالک الایجاد را مع کثرت امور و شغل مرقوم داشتید و همچنین ذکر غفلت خود آنجیب روحانی را بعد از عرض حضور فرمودند بنویس این نامه بتمامه دلیل بر توجه و تذکر بوده و هر کلمه آن شهادت میدهد بر محبت و استقامت و تمسک و تثبیت و عبودیت صرفه لله رب ما یری و ما لا یری رب العالمین انتهى

- 10 As to what was written concerning toil, hardship and difficulty, it is indeed the pure truth. However, since engagement in affairs is an imperative command and is also counted as worship, that very moment - meaning the moment of engagement and giving and receiving - is considered remembrance, orientation towards God, and worship. This evanescent one beseeches the Eternal Truth to assist that spiritual beloved in all conditions, in such wise that despite lack of opportunity and preoccupation, the fragrances of His love may be diffused throughout the world and its effects become manifest in souls.

10 و آنچه در باره تعب و مشقت و زحمت مرقوم داشتند فی الحقیقه صدق محض بوده و لکن چون اشتغال بامور از امر مبرم است و همچنین از عبادت محسوب همان حین یعنی حین اشتغال و اخذ و عطا از تذکر و توجه و عبادت محسوب اینفانی از حق باقی سائل و آمل که آنجیب روحانی را در جمیع احوال نصرت فرماید بشأنی که مع عدم مجال و اشتغال نفحات حبش در عالم متضوع گردد و آثارش در نفوس ظاهر شود

- 11 Concerning what you wrote about felicity, acceptance, destiny and fate - that which is outwardly established and witnessed accords with what has been stated: "Nothing exists in heaven or earth except through Will, Purpose, Destiny, Fate, Permission, Term and Book." Every soul that comes into the world brings with it countless means, though these may not be visible to the outward eye. This station is in truth established. That which is counted among the irrevocable things cannot be changed, while other than this changes through means and deeds. The first inclination that arises in man before the appearance of means is the station of Will; the first conception of means is the station of Purpose; Destiny is the station of measure and proportion, meaning the appearance of means in measure; and Fate is the composition of what was destined. They have described the station of Destiny as most great, as it is said: "Destiny is a secret among God's secrets, a command among His commands, and a protection among His protections, sealed with God's seal..." until He says "it is a surging ocean which you cannot enter, and a dark night which you cannot

11 و اینکه در سعادت و اقبال و قدر و قضا مرقوم داشتید آنچه بر حسب ظاهر مثبت و مشهود مطابق است با آنچه فرموده اند لا یكون شیء فی السماء و الأرض الا بمشیة و ارادة و قدر و قضاء و اذن و اجل و کتاب هر نفسی بدینا میاید اسباب لا تخصی با او میاید اگر چه بیصر ظاهر دیده نمیشود و لکن فی الحقیقه این مقام محقق است آنچه از محتومات محسوب تغییر پذیر نه و دون آن بسبب اسباب و اعمال تغییر مینماید اول میلی که در انسان احداث میشود قبل از ظهور اسباب این مقام مشیت و اول تصور اسباب مقام اراده و قدر مقام هندسه و اندازه است یعنی ظهور اسباب بمقدار و قضا تألیف ما قدر مقام قدر را بسیار عظیم ذکر نموده اند چنانچه فرموده اند القدر سر من سر الله و امر من امر الله و حرز من حرز الله مختوم بختام الله الی ان قال بحر ذخار لا تلجه و لیل دامس لا تسلكه کثیر الحیتان عمقه ما بین السماء و الأرض و عرضه ما بین المشرق و المغرب و فی قعره شمس تضيء

traverse, abundant with fish in its depths which extend between heaven and earth, and its width extends between east and west, and in its depths is a sun that gives light.”

- 12 Man observes these stations in his own stations, meaning the seven degrees that were mentioned. After the appearance of Fate, the execution is witnessed, which is the same as Permission. For everything there is and has been a Term, meaning the duration of its existence. Then appears the Book, which is the station of the completeness of the thing. Praise be to God that today the Mother of Stations is manifest, and that is severance from all things and committing all affairs to Him. In this case, these stations themselves are unveiled.
- 12 و این مقامات را انسان در مقامات خود مشاهده مینماید یعنی مراتب سبعة که ذکر شد و بعد از ظهور قضا امضا مشهود و همان نفس اذن است و از برای هر شیء اجل بوده و هست یعنی مدت کون آن و بعد ظهور کتاب که مقام تمامیت شیء است ظاهر و هویدا لله الحمد امروز امّ المقامات ظاهر و آن انقطاع از کلّ و تفویض امر باوست در اینصورت خود این مقامات کشف میشود
- 13 Furthermore, praise be to God that the honored beloved, his eminence Haji - upon him be God's most exalted peace - and his honored family and children - upon them be God's peace - have partaken of the cups of the Most Great Chalice and from the goblets of the Most Exalted Cup. May it be wholesome and pleasant for you. It is requested that you convey greetings and praise to the friends of God, exalted be His glory - meaning those who are enkindled with the fire of love and illumined with the light of knowledge and steadfastness. I beseech the Wise, the Powerful One to assist each one in that which its mention is everlasting and eternal. Verily our Lord, the Most Merciful, is the One with power over what He wishes, and He is the Giver, the Bestower, the Generous.
- 13 ثمّ لله الحمد حضرت محبوب معظم جناب حاجی علیه سلام الله الاعلی و اهل و ابناء مکرّمشان سلام الله علیهم از کؤوس کأس عظمی برده اند و از اقداح قدح معلی هنیئاً لكم و مرئياً لكم استدعا آنکه دوستان حقّ جلّ جلاله را یعنی آنانکه بنار محبت مشتعلند و بنور معرفت و استقامت منور سلام و ثنا برسانند از حکیم قادر میطلبم هر یک را تأیید فرماید بر آنچه که ذکرش باقی و دائمست انّ ربنا الرحمن هو المقتدر علی ما یشاء و هو المعطى الباذل الکرم
- 14 At this moment, the most luminous letter of the beloved of the heart, his eminence M.H. - upon him be God's peace and care - arrived, but there was no opportunity to write a response. God willing, it will be written and sent later. Remembrance, praise and peace be upon you and upon those with you and upon every steadfast, upright one. And praise be to God, the All-Knowing, the All-Wise.
- 14 در این حین دستخطّ انور حضرت محبوب فؤاد جناب میم و حاء علیه سلام الله و عنایتیه رسید و لکن مجال عرض جواب نشد انشاء الله از بعد عرض و ارسال میشود الذکر و الثناء و السلام علی جنابکم و علی من معکم و علی کلّ ثابت مستقیم و الحمد لله العلیم الحکیم
- 15 The servant 14 Muharram al-Haram 1304
- 15 خادم فی ۱۴ محرم الحرام سنة ۱۳۰۴

BLO_PT#079.2.1

SFI01.082, MAS8.191x, YMM.352x

BH02325

To: Fa'iz

Date: 1304-01-14 [1886-Oct-13]

1 He is the One Who gazeth from His most exalted horizon

1 هو الناظر من افقه الأعلى

2 God is aware and the Messengers bear witness that this Wronged One hath, from the earliest days, openly and clearly arisen before the faces of all peoples and, without any veil or concealment, summoned all to the supreme horizon. Neither the opposition of rulers nor the clamor of divines could deter Him from His mighty, all-conquering purpose. The intention was that they might attain, through the traces of the Most Exalted Pen, unto the fruits of the divine Lote-Tree, and that these two fleeting days might not deprive the servants of the eternal divine Kingdom. The ocean of utterance surgeth at all times, and the Sun of Truth ever shineth from the horizon of the heaven of manifestation. The verses have been sent down in such wise that the Pen is powerless to reckon them, and the evidences are manifest. Yet all remain veiled and deprived, save whom God willeth.

2 حق آگاه و رسل گواه که اینظلم از اول ایام من غیر ستر و حجاب امام وجوه عالم قائم و کل را ظاهراً باهراً بافق اعلی دعوت نمود سطوة امرا و ضوضاء علما او را [از] اراده قویة غالبه اش منع ننمود مقصود آنکه از آثار قلم اعلی باثمار سدره منتهی فائز شوند و این دو یوم فانی عباد را از ملکوت باقی الهی محروم نسازد بحر بیان در کل احیان مواج و آفتاب حقیقت در جمیع اوان از افق سماء ظهور مشرق و لائح آیات نازل بشأنیکه قلم از احصا عاجز و قاصر و بینات ظاهر مع ذلک کل محجوب و محروم الا من شاء الله

3 O thou who gazest upon His countenance! Reflect upon the previous community. For twelve hundred years and more, not a single one of the divines became aware of that Essence of Being in the loins. They attained not a drop from the ocean of knowledge. They took mere fancy for certitude and sheer conjecture for knowledge. They were enslaved by vain imaginings while counting themselves among the people of divine unity. On the Day of Reckoning, the fruit of the deeds of those heedless souls was that they pronounced sentence against the Lord of all worlds and martyred Him. Reflect thou upon this matter, for reflection on such matters increaseth knowledge, and the lights of the Sun of Certitude shine forth without veil or covering and are witnessed. Now certain ones among the people of the Bayan follow in the footsteps of the previous community. We see them as more lost than these, though they know it not. Today the world is illumined and hath attained unto the lights of true divine unity. Whosoever attaineth unto this findeth himself free and detached from the world and all who dwell therein. His honor Amin - upon him be My glory - made mention of thee. Praise be to God, thou hast been and art remembered in the prison. When thou findest the fragrance of the All-Merciful's utterance and art attracted by the breezes of revelation, say:

3 یا ایها الناظر الی الوجه در حزب قبل تفکر نما هزار و دو سست سنه و ازید یک نفر از علما بکون آن جوهر وجود در اصلااب آگاه نگشت بقطرهئی از دریای علم فائز نشد و هم صرف را یقین میدانستند و ظن بخت را علم عبده او هام بودند و خود را اهل توحید می شمردند در یوم جزا ثمره اعمال آن نفوس غافله آنکه فتوی بر سید عالمیان دادند و شهیدش نمودند آنجناب در اینفقره تفکر نمائید چه که تفکر در این مقامات بر علم بیفزاید و انوار آفتاب ایقان من غیر ستر و حجاب اشراق نماید و مشاهده گردد حال بعضی از اهل بیان بر قدم حزب قبل مثنی مینمایند نریهم اخسر منهم و هم لا یعلمون امروز عالم بانوار توحید حقیقی فائز و منور هر نفسی بآن فائز شد او از عالم و عالمیان خود را فارغ و آزاد مشاهده نماید جناب امین علیه بهائی ذکر آنجناب را نمود لله الحمد در سخن مذکور بوده و هستی اذا وجدت عرف بیان الرحمن و اجذبتک نفحات الوحی

4 My God, my God! Thou seest me advancing toward Thee, standing before the door of Thy grandeur, and gazing toward the horizon of Thy grace. I beseech Thee, by Thy Cause that hath subdued the heavens and earth, and by Thy Name whereby Thou hast subjected all who are in the kingdom of creation, and by the Ship that hath sailed on land and sea, to ordain for me through Thy Most Exalted Pen that which shall immortalize my remembrance in Thy Scriptures and Tablets. Thou seest, O my God, the hands of hope upraised toward the heaven of Thy favor. Ordain for me that which shall draw me nigh unto Thee and profit me in every world of Thy worlds. Verily Thou art powerful to do what Thou willest, and in Thy right hand are the reins of all things. There is none other God but Thee, the Mighty, the Great. And praise be unto Thee, for Thou art the Goal of the worlds.

4 قل الهى الهى ترانى مقبلاً اليك و قائماً لدى باب عظمتك و ناظراً الى افق فضلك استلك بأمرك الذى غلب السموات و الأرض و باسمك الذى به سخرت من فى ملكوت الأمر و بالسفينة التى سرت على البر و البحر بأن تكتب لى من قلبك الأعلى ما يخلد به ذكرى فى صفحك و الواحك ترى يا الهى اياي الرجاء مرتفعة الى سماء عنايتك قدر لى ما يقربنى اليك و ينفعنى فيكل عالم من عوالمك انك [انت] المقتدر على ما تشاء و فى يمينك زمام الأشياء لا اله الا انت العزيز العظيم و الحمد لك اذا انك مقصود العالمين

BLIB_Or15690.290, BLIB_Or15699.041

BH02890

To: *Mirza Hashim, in Maraghih*

Date: 1304-01-14 [1886-Oct-13]

- 1 He is the One speaking in the Kingdom of Utterance
- 2 This is a Book which the Wronged One hath sent down for him who desireth to quaff the sealed wine from the hands of the bounty of his Lord, the Self-Subsisting, the All-Compelling, that the Call may draw him nigh unto the Most Exalted Horizon and strengthen him to mention and praise. Blessed is he who hath heard and attained, and woe unto every heedless and veiled one. We have heard thy mention and have mentioned thee before and at this time, as a grace from God, the Lord of the seen and unseen. The servant in attendance before the Countenance hath presented a letter from one who hath loved Me and held fast to My cord and soared in the atmosphere of My love and arose to assist My Cause amongst My servants, and therein was thy name.
- 3 We have sent down from the heaven of grace verses that nothing in existence can equal, that thou mayest thank thy Lord, the Lord of existence. Beware lest the happenings of the world prevent thee from the Ancient Beauty or the doubts of the nations veil thee from this irrevocable Cause. Say: O concourse of men! The horizon of Manifestation hath been illumined by

1 هو الناطق فى ملكوت البيان

2 كتاب انزله المظلوم لمن اراد ان يشرب الرحيق المختوم من ايدى عطاء ربه المهيمن القيوم ليقربه النداء الى الأفق الأعلى ويؤيده على الذكر والثناء طوبى لمن سمع و فاز و ويل لكل غافل محجوب انا سمعنا ذكرك ذكرناك من قبل و فى هذا الحين فضلاً من لدى الله مالک الغيب و الشهود قد حضر العبد الحاضر امام الوجه بكتاب من احببى و تمسك بجبلى و طار فى هواء حبي و قام على نصره امرى بين عبادى و كان فيه اسمك

3 انزلنا من سماء الفضل آيات لا يعادلها شىء من الأشياء لتشكر ربك مالک الوجود اياك ان تمنعك حوادث العالم عن مالک القدم او تحجبك شبهات الأمم عن هذا الأمر المختوم قل يا معشر البشر قد انار افق الظهور بمالک القدر

the Lord of Destiny, and that which was hidden in the Books of God, the Mighty, the Loving, hath appeared. Cast aside what ye possess and take what ye are commanded by the Truth, the Knower of the unseen.

و ظهر ما كان مكنوناً في كتب الله العزيز الودود
ضعوا ما عندكم خذوا ما امرتم به من لدى الحق
علام الغيوب

- 4 We turn from the eloquent tongue to the luminous tongue. Today the world is illumined by the lights of the Manifestation and all things are engaged in mention and praise and joy and gladness. In the divine Books of the past and future the Most Great Festival hath been established in remembrance of this blessed Day. Blessed is the soul that hath attained and become aware of the station of this Day. Today the shrill voice of the Divine Pen is raised up and its horizon is visible. Blessed is the soul whom the doubts and intimations of the people of the world have not prevented from the Ancient Beauty nor deprived of the Most Great Sea. Blessed art thou and blessed is he who hath given thee glad tidings and guided thee to My straight path and My mighty announcement. Thus have We caused thee to hear My sweetest call and sent thee that whereby the eyes of those near unto God are consoled.

4 از لغت فصیحی بلغت نوراً توجّه نمودیم امروز عالم
بانوار ظهور منور و جمیع اشیاء بذكر و ثنا و فرح
و سرور مشغول در كتب الهی از قبل و بعد بیاد
این یوم مبارک عیش اعظم برپا طوبی از برای
نفسی که فائز شد و بمقام یوم آگاه گشت امروز
صریر قلم الهی مرتفع و افقش مشهود طوبی از
برای نفسی که شبهات و اشارات اهل عالم او
را از مالک قدم منع ننمود و از بحر اعظم محروم
نساخت طوبی لک و لمن بشرک و هداک الی
صراطی المستقیم و نیای العظیم کذلک اسمعناک
ندائی الأملی و ارسلنا الیک ما قوت به اعین
المقربین

- 5 And We make mention in this station of thy wife and remind her of My verses and give her the glad tidings of My tender mercy and loving-kindness which have preceded all in the heavens and the 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 ranks of oppressors did not frighten from God, the Lord of all worlds. Praise be to God, the True King, the Manifest Justice.

5 و نذكر فی هذا المقام ضلعک و نذكرها بآیاتی
و نبشرها بعنایتی و رحمتی الّتی سبقت من فی
السّموات و الأرضین البهّاء المشرق من افق سماء
عنایتی علیک و علیها و علی الذّین ما خوفتم جنود
الفراعة و صفوف الجبابة عن الله ربّ العالمین
الحمد لله الملك الحقّ العدل المبین

ADJ.078x, WOB.106x, WOB.167x

INBA19:081x, INBA32:075x, BLIB_Or15690.315,
BLIB_Or15699.140, BRL_DA#017,
SFI17.012-013

BH03158

To: Aqa Muhammad Husayn Nawab et al., in Kaf

Date: 1304-01-14 [1886-Oct-13]

- 1 He is the One manifest from His Most Glorious Horizon.
- 2 O thou who gazest upon the countenance! The honored Amin hath made mention of thee before and after, and through the grace and favor of God, exalted be His glory, thou hast attained unto the effects of the Supreme Pen. Time and again mention of thee hath flowed from the tongue and pen. This is a bounty

1 هو الظاهر من افقه الأبهی

2 یا ایّها الناظر الی الوجه جناب امین از قبل و
بعد ذکر شما را نموده و از فضل و عنایت حقّ
جلّ جلاله باثر قلم اعلی فائز شدی مکرّر ذکرت
از لسان و قلم جاری هذه نعمة لا يعادها ما فی

that cannot be equaled by aught in the world or by what the peoples possess. To this doth testify the Lord of Eternity in the Most Great Prison. He, verily, is the All-Hearing, the All-Seeing.

العالم و ما عند الأمم يشهد بذلك مالک القدم
فی السجن الأعظم أنه هو السميع البصير

- 3 In these days the honored Amin, upon him be My Glory, hath arrived in the prison and made mention of thee in Our presence. Praise be to God that thou hast been successful in turning unto Him, in recognizing Him, and likewise in serving the Cause of God, the Lord of the mighty throne. The whole world was created for the Divine Day, yet all are heedless and veiled save whom God willeth. Give thanks unto the Peerless Beloved that He hath enabled thee to attain unto that which hath had and hath no likeness or similitude, and that is the recognition of Him Who conversed upon Sinai. Blessed art thou and joy be unto thee! Thou hast recognized the Day of God and arisen to serve.

3 این ایام جناب امین علیه بهائی در سجن وارد و
در حضور ذکر شما را نموده الحمد لله موفق شدی
بر اقبال و اقرار و همچنین بر خدمت امر الله رب
العرش العظیم جمیع عالم از برای يوم الهی خلق
شدند ولكن کل غافل و محجوب الا من شاء
الله شكر كن مقصود یگا را ترا فائز فرمود بآنچه
که مثل و شبه نداشتته و ندارد و آن اعتراف بر
ظهور مکلم طور بوده و هست طوبی لک و نعیماً
لک يوم الله را ادراک نمودی و بخدمت قیام
کردی

- 4 Convey My greetings to the friends in that land. Say: O people of God! Be not grieved at anything. Verily the Most Great Joy asketh God for your meeting. To this doth testify the Mother Book in this exalted station.

4 دوستان آن ارض را تکبیر برسان بگو یا حزب
الله لا تحزنوا من شيء ان الفرح الأكبر یستل الله
لقائکم يشهد بذلك ام الكتاب فی هذا المقام الرفیع

- 5 Concerning what was mentioned about the king and other matters, these points have been made contingent upon consultation in God's Book. Consult ye and hold fast unto it.

5 آنچه در باره ملک و امور دیگر ذکر نمودند
این فقرات در کتاب الهی بمشورت معلق شده
مشورت کنید و بآن تمسک نمائید

- 6 Convey greetings to H.S.L.T. Say: God hath promised to protect thee in His presence. His decree hath ever been and shall ever be enforced. He, verily, is the True One, the Trustworthy. In His grasp is glory and in His hand is protection. He doeth what He willeth and ordaineth what He pleaseth.

6 جناب ح س ل ط را تکبیر برسان بگو حقّ شما
را در حضور وعده حفظ فرمود حکم او جاری
بوده و هست انه هو الصادق الأمين العزة بیده و
الحفظ فی قبضته يفعل ما يشاء و یحکم ما یرید

- 7 At this moment the fragrance of bounty and favor is wafting from the direction of grace. O Husayn! We counsel thee to serve the Cause. Verily it will exalt thee as He pleaseth and will bid thee to manifest the supreme steadfastness in this mighty and wondrous Cause. Glory be upon thee and upon every steadfast and firm one.

7 در این حین عرف بخشش و عنایت از شطر
فضل متضوع یا حسین انا نوصیک بخدمة الأمر
انه یرفعک کیف يشاء و یأمرک بالاستقامة
الکبری فی هذا الأمر العزیز المنیع البهاء علیک
و علی کل ثابت مستقیم

BLIB_Or15699.036, AQA7#465 p.287

BH03427

To: Aqa Mirza Ataullah Tabib Sirajul-Hukama, in Abadih

Date: 1304-01-14 [1886-Oct-13]

1 He is the Hearing and the Answering

1 هو السامع المجيب

2 O 'Ata! My bounty hath come from the heaven of My kingdom and the Kawthar of My presence hath flowed from the fountainhead of My Pen. Say: In the name of God and by God, then take it with the hand of submission and drink thereof through My love, the Mighty, the Wondrous. Say: O people of the earth! This is the Day of the Call. Fear ye God and be not of the silent ones. By God! The Mother Book speaketh before your faces, yet ye are heedless. He Who caused you to hear the Call of God and showed you His luminous horizon hath come. Say:

2 يا عطاء قد اتى عطائى من سماء ملكوتى و جرى كوثر لقائى من معين قلبى قل بسم الله و بالله ثم خذه بيد التسليم ثم اشرب منه بحبى العزيز البديع قل يا ملأ الأرض هذا يوم النداء خافوا الله و لا تكونوا من الصامتين تالله ينطق ام الكتاب امام وجوهكم و انتم من الغافلين قد اتى من اسمعكم نداء الله و اريكم افقه المنير

3 My God, my God! Thy most sweet call hath set me ablaze, and separation from Thee, O Lord of all beings, hath caused my death. I beseech Thee by the breezes of Thy Revelation which Thou hast made the water of life for all created things, and by the traces of Thy Most Exalted Pen and the fruits of the Sadratul-Muntaha, to make me strong through Thy strength and powerful through Thy power, such that the hosts of the earth shall not prevent me from turning to Thyself nor from beholding the lights of Thy countenance. O Lord! Thou seest me clinging to Thy cord and circling round Thee. I beseech Thee, O God of Names and Creator of heaven, to assist me in that which Thou hast commanded me in Thy Book. O Lord! Illumine my heart with the light of Thy knowledge and my face with the lights of Thy countenance, and ordain through Thy bounty that which shall be a light unto me in every world of Thy worlds. I beseech Thee, O my God, by Thy Command whereby the staff overcame the swords of mankind and whereby Thou didst deliver Thy Moses from the dawning-places of hatred, to write down for me from the Pen of Thy grace that which shall be a treasure for me with Thee. Then enable me, O Thou Goal of the world and Object of worship of the nations, to arise to serve Thee. Verily Thou art the All-Powerful, the All-Knowing, the All-Wise.

3 قل الهى الهى قد اشعلنى نداءك الأجل و اماتنى هجرى يا مولى الورى استلک بنفحات وحيك التى جعلتها روح الحيوان لأهل الامكان و باثار قلبك الأعلى و اثمار سدرة المنتهى بأن تجعلنى قوياً بقوتك و قادراً بقدرتك بحيث لا تمنعنى جنود الأرض عن التوجه الى نفسك و لا عن النظر الى انوار وجهك اى رب ترانى متمسكاً بجبلک و طائفاً حولک استلک يا الله الأسماء و فاطر السماء بأن تؤيدنى على ما امرتنى به فى كتابک اى رب نور قلبى بنور معرفتك و وجهى بأنوار وجهک و قدر بجودک ما يكون نوراً لى فى كل عالم من عوالمک استلک يا الهى بأمرک الذى به غلبت العصا اسيف الورى و بها نجيحت کلیمک عن مطالع البغضاء بأن تكتب لى من قلم فضلک ما يكون ذخراً لى عندک ثم وفقنى يا مقصود العالم و معبود الأمم على القيام على خدمتك انک انت المقتدر العليم الحكيم

4 O 'Ata! The Most Exalted Pen counseleth thee to teach His Cause and to make mention of Him and praise Him with wisdom and utterance. Soon shall the world and all that is therein perish, and there shall endure for thee that which hath been sent down from the presence of One powerful and ancient.

4 يا عطاء يوصيك القلم الأعلى بتبليغ امره و بذكره و ثنائه بالحكمة و البيان سوف تنفى الدنيا و ما فيها و يبقى لك ما نزل من لدن مقتدر قدیر البهاء

Glory be upon thee and upon those whom the veils of the
divines have not withheld from God, the Lord of all worlds.

عليك وعلى الذين ما حجبهم حجاب العلماء عن
الله رب العالمين

BLIB_Or15696.191a, BLIB_Or15726.116,
VAA.204-204

BH03760

To: Muhammad Ibrahim, in Yazd

Date: 1304-01-14 [1886-Oct-13]

1 He is the One Who gazeth from His most exalted horizon

1 هو الناظر من افقى الأعلى

2 O My Most Exalted Pen! Make mention of him who hath
been named Muhammad-Ibrahim, that the mention may draw
him unto the most exalted horizon and bring him nigh unto
God, the Lord of the worlds. The Trusted One hath appeared
before the face of thy Lord and made mention of thee. We make
mention of thee with that whereby thy mention shall endure
throughout the duration of My most beautiful names. Be thou
thankful unto thy Lord for this manifest favor. The Trusted
One hath repeatedly made mention of thee. The loved ones
of God have ever been remembered in the Most Holy, Most
Exalted Court and have been favored with the effects of the
Most Exalted Pen. We beseech God to aid thee to perform
such deeds as shall cause their fragrance to waft throughout
the world. Say:

2 يا قلبى الأعلى اذكر من سنى بمحمد ابراهيم ليجذبه
الذكر الى الأفق الأعلى و يقربه الى الله رب
العالمين قد حضر الأمين امام وجه ربك و
ذكرک ذکرناک بما یبقى به ذکرک بدوام اسمائى
الحسنی اشکر ربک بهذا الفضل المبین امین مکرر
ذکرت را نموده اولیای الهی لازال در ساحت
امنع اقدس مذکورند و باثر قلم اعلی فائز از حق
میطلبیم ترا مؤید فرماید بر عملی که عرفش از
عالم منقطع قل

3 O my God, my God! I am Thy servant and the son of Thy
servant. I have turned toward the horizon of Thy Manifesta-
tion, the ocean of Thy bounty and the sun of Thy grace. I
beseech Thee not to disappoint me of that which Thou hast
ordained for Thy chosen ones, Thy trusted ones and Thy loved
ones. Praise be unto Thee, O my God, my Goal and my Object
of worship, for having caused me to hear Thy most sweet call
when He Who is the Dayspring of Thy Revelation, the Manifes-
tation of Thy signs and the Dawning-Place of Thy clear tokens
was established upon the throne of utterance. O Lord! Aid me
to turn unto Thee, detached from all else save Thee, turning
away from those who have disbelieved in Thee and in Thy signs
and who have violated Thy Covenant and Thy Testament. I
am he who, O my God, seeth no helper for himself except the
wonders of Thy grace, no lord besides Thee and no beloved
one other than Thee. I beseech Thee by Thy signs whereby

3 الهی الهی انا عبدک وابن عبدک قد اقبلت الى
افق ظهورک و بحر جودک و شمس فضلک
اسئلك ان لا تخيبنى عما قدرته لأصفیائک
و امنائک و اولیائک لک الحمد یا الهی و
مقصودی و معبودی بما اسمعتنى ندائک الأهلی
اذ استوی علی عرش البیان مشرق وحیک و
مظهر آیاتک و مطلع یناتک ای رب ایدنى
لأقبل الیک منقطعاً عما سواک معرضاً عن
الذين کفروا بک و بآیاتک و نقضوا عهدک و
میثاقک انا الذى یا الهی لا ارى لنفسی معیناً
الا بدائع فضلک و لا رباً دونک و لا محبوباً
سواک اسئلك بآیاتک الّتی بها اجتذبت افئدة
المقبلین من عبادک و المخلصین من خلقک بأن
تقدّر لی من قلبک الأعلى ما یکون نوراً امام

Thou hast attracted the hearts of such of Thy servants as have turned toward Thee and of such of Thy creation as are sincere, to ordain for me from Thy Most Exalted Pen that which shall be a light before my face in all the worlds of Thy worlds. Then write down for me, with the pen of Thy bounty and the reed of Thy grace, the reward of attaining Thy presence. Verily, Thou art the Potent over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Powerful.

- 4 The splendor shining from the horizon of the heaven of wisdom and utterance be upon thee and upon those who are with thee and upon My handmaidens who have turned toward the Most Exalted Horizon and have believed in God, the Lord of the worlds.

وجي فيكلّ عالم من عوالمك ثم اكتب لي اجر
لقائك من قلم جودك ویراعة فضلك انك
انت المقتدر على ما تشاء لا اله الا انت المقتدر
القدير

4 البهاء المشرق من افق سماء الحكمة والبيان عليك
و على من معك و على امائي اللائي اقبلن الى
الأفق الأعلى و آمن بالله رب العالمين

BLIB_Or15699.039a

BH04565

To: *Ashraf, in Abadih*

Date: 1304-01-14 [1886-Oct-13]

- 1 He is the One speaking from His most exalted horizon.
- 2 O Ashraf! The ocean of utterance has surged, and the fragrance of the All-Merciful has wafted, and the shrill voice of the Pen and the rustling of the Tree have been raised high, yet the people do not hear. They have cast the Book of God and His Cause behind their backs and taken for themselves lords other than God. Verily they are worshippers of vain imaginings and do not understand. They have turned away from Him through Whom appeared what was hidden in the eternity of eternities and treasured in God's knowledge, the All-Protecting, the Self-Subsisting.
- 3 Say: O people of the earth! Fear the All-Merciful and follow not the desires of those who have turned away from the Face, having followed the daysprings of heedlessness and idle fancies. Say: Behold, behold how the Sun has dawned from the horizon of proof and proclaims: "There is none other God but I, the Protector over what was and what shall be." Beware lest the conditions of vain imaginings prevent you from the Day of God, the Possessor of existence. This is the Day which God's Messengers and His Books have testified to, did ye but know. Say: Hear the call of Him Who is wronged and deprive not

1 هو الناطق من افقه الأعلى

2 يا اشرف قد ماج بحر البيان وهاج عرف الرحمن
وارتفع صرير القلم و حفيف السدرة والقوم هم
لا يسمعون قد نبذوا كتاب الله و امره ورائهم و
اتخذوا لأنفسهم ارباباً من دون الله الا انهم عبدة
الأوهام و لا يفقهون قد اعرضوا عن الذي به
ظهر ما كان مكنوناً في ازل الآزال و مخزوناً في
علم الله المهيمن القيوم

3 قل يا ملأ الأرض اتقوا الرحمن و لا تتبعوا أهواء
الذين اعرضوا عن الوجه بما اتبعوا مطالع الغفلة و
الظنون قل انظروا انظروا ان الشمس اشرقت من
افق البرهان و تنطق انه لا اله الا انا المهيمن على ما
كان و ما يكون اياكم ان تمنعكم شؤونات الأوهام
عن يوم الله مالک الوجود هذا يوم شهد له رسل
الله و كتبه لو انتم تعلمون قل اسمعوا نداء المظلوم
و لا تمنعوا انفسكم عن نفحات الوحي كذلك

yourselves of the breezes of Revelation. Thus doth the Tongue of Grandeur counsel you as He sits upon the throne of His name, the All-Forgiving.

ينصحكم لسان العظمة اذ استوى على عرش اسمه الغفور

- 4 Give glad tidings of My loving-kindness to My loved ones and remind them of My verses, that the fragrances of utterance may attract them to the praiseworthy station. Say: Beware lest ye follow those who turned away from God when He came with manifest sovereignty. Proclaim "God is Most Great" before their faces.

4 بشر اوليائي بعنايتي و ذكرهم باياتي ليجذبهم فوحات البيان الى المقام المحمود قل اياكم ان تتبعوا الذين اعرضوا عن الله اذ اتى بسلطان مشهود كبر على وجوههم من قبلي

- 5 Thus hath the Book revealed its verses and the Sun its radiance. Blessed are the people who recognize the Glory shining from the horizon of the heaven of My loving-kindness. Upon thee and upon those whom nothing among all things hath prevented from God, the Sovereign of the Kingdom.

5 كذلك اظهر الكتاب آياته و الشمس اشراقها طوبى لقوم يعرفون البهاء المشرق من افق سماء عنايتي عليك و على الذين ما منعهم شيء من الأشياء عن الله مالک الملکوت

BLIB_Or15713.153

BH05093

To: Aqa Siyyid Mirza Abadih

Date: 1304-01-14 [1886-Oct-13]

- 1 He is the Hearer, the Answerer.
- 2 The evidences have come and the verses have been sent down, yet the people do not understand. The signs have appeared and the appointed time has come and the All-Merciful has come, yet the people do not perceive. O concourse of men! By God, the Lord of Destiny has come and the Most Great Scene has been honored by His advent, and the Command of God that was hidden has appeared, yet the people do not know. He it is Who speaks in all things: "Verily, I am God, the Sovereign, the Self-Subsisting." That which was concealed from eyes has been revealed, and that by which hearts and minds are attracted has been uttered. Thou hast been mentioned by him who was named Haydar before 'Ali, who turned to My horizon and soared in My atmosphere. We have remembered thee as a favor from Me, and I am the Truth, the Knower of the unseen.
- 3 Say: O concourse of divines! Be fair in the Cause of God and His sovereignty, and follow not fancies and idle imaginings. Behold what hath been inscribed by the Most Exalted

1 هو السامع المجيب

2 قد اتت البينات و نزلت الآيات و القوم لا يفقهون قد ظهرت العلامات و قضى الميقات و اتى الرحمن و القوم لا يشعرون يا معشر البشر تالله قد اتى مالک القدر و تشرف بقدمه المنظر الأكبر و ظهر امر الله المستر ولكن القوم لا يعلمون هو الذى ينطق فى كل شيء اتنى انا الله المهيم القیوم قد ظهر ما كان مستوراً عن العيون و نطق بما انجذبت به الأفئدة و القلوب قد ذكرک من سنى بجيدر قبل على الذى اقبل الى افقى و طار فى هوائى ذكرناک فضلاً من عندى و انا الحق علام الغیوب

3 قل يا معشر العلماء انصفوا فى امر الله و سلطانه و لا تتبعوا الأهوام و الظنون انظروا ما رقم من القلم الأعلى على لوح الوجود قد اتى الله بسلطان

Pen upon the Tablet of existence. God hath come with manifest sovereignty. Cast away what ye possess and take what ye have been given from God, the Mighty, the Loving. Thus hath spoken the Tongue of the Wronged One when He was in the hands of those who disbelieved in the Witness and the Witnessed. The Glory shining from the horizon of the heaven of My proof be upon those whom the conditions of creation have not prevented from the Truth, who have arisen and said: "The Sovereign hath come and the Kingdom is God's, the Sovereign, the Self-Subsisting."

مشهود ضعوا ما عندكم وخذوا ما اوتيتم من لدى
الله العزيز الودود كذلك نطق لسان المظلوم اذ
كان بين ايدي الذين كفروا بالشاهد و المشهود
البهاء المشرق من افق سماء برهاني على الذين ما
منعتهم شئون الخلق عن الحق قاموا وقالوا قد
اتى المالك و الملك لله المهيمن القيوم

BLIB_Or15726.115

BH05524

To: Muhammad Husayn Khan Ba'i Bahai, in Abadih

Date: 1304-01-14 [1886-Oct-13]

- 1 In My Name which shineth forth from the horizon of proof! 1 بسمي المشرق من افق البرهان
- 2 The fire of the blessed divine Lote-Tree speaketh at this moment in the Persian tongue and giveth all on earth the glad tidings of the appearance of Him Who conversed on Sinai. To-day the world is adorned with a new ornament, and the Most Great Word is dawning and manifest from the horizon of God's Book. Whosoever attaineth unto it hath attained unto all good. Thy mention was made in the presence of the Wronged One, and this Tablet, which is as light for the world and as the water of eternal life for all nations, hath shone forth from the horizon of the Most Exalted Pen that ye may discover its fragrance and turn toward it. 2 نار سدره مبارکه الهی در این حین بلسان پارسی
تکلم میفرماید و جمیع من علی الأرض را بظهور
مکلم طور بشارت میدهد امروز عالم بطراز جدید
مزین و کلمه علیا از افق کتاب الهی مشرق و
لائح هر نفسی باو فائز شد او بکل خیر فائز است
ذکرت لدى المظلوم مذکور و این لوح که بمثابة
نور است از برای عالم و بمثابة کوثر بقا است از
برای امم از افق قلم اعلی اشراق نموده تا عرفش
را بیاید و بشطرش اقبال نمائید
- 3 His honor Mirza Haydar 'Ali, upon him be My glory and loving-kindness, made mention of thee and sent the Most Exalted Remembrance. Therefore thy mention hath descended from the heaven of Will. If thou attainest unto it and perceivest the fragrance of the utterance of the All-Merciful, say: I beseech Thee, O Lord of earth and heaven and Creator of all things, by Thy Most Great Name, whereby the hearts of the nations were stirred up, to ordain for me the good of this world and the next. Then make me steadfast in Thy Cause, O Lord of all being, and firm in Thy service amidst Thy servants, and 3 جناب میرزا حیدر علی علیه بهائی و عنایتی تو
را ذکر نموده و بذوره علیا ارسال داشته لذا
ذکرت از سماء مشیت نازل اگر باو فائز شدی و
عرف بیان رحمن را ادراک نمودی قل اسئلك
یا مالک الأرض و السماء و موجد الأشياء
باسمک الأعظم الذی به اضطربت افئدة الأمم
بأن تكتب لی خیر الآخرة و الأولى ثم اجعلنی ثابتاً
علی امرک یا مولی الوری و قائماً علی خدمتک
بین عبادک و ناطقاً بذکرک فی بلادک لا اله الا
انت العلی العظیم

BLIB_Or15726.113

speaking forth Thy praise in Thy lands. There is no God but Thee, the Most High, the Most Great.

BH05606

To: Karbalai Muhsin, in Maraghih

Date: 1304-01-14 [1886-Oct-13]

- 1 He is the Hearing and the Answering 1 هو السّامع المجيب
- 2 O Muhsin! Harken unto the Call of the Wronged One, Who hath come with the truth from the heaven of might by His Own sovereign will. The hosts of the world cannot prevent Him. Verily thy Lord is the Mighty, the All-Encompassing, the All-Knowing, the All-Wise. 2 يا محسن اسمع نداء المظلوم أنّه اتى بالحقّ من سماء الاقتدار باختيار لا تمنعه جنود العالم أنّ ربّك هو المقتدر المهيمن العليم الحكيم
- 3 By God! The Call hath been raised once in Baghdad and again in the Land of Mystery, and in this spot which hath been named the Most Great Prison by My Most Exalted Pen. And I am, verily, powerful over whatsoever I will. There is none other God but Me, the Mighty, the Great. 3 تالله قد ارتفع النداء مرّة في الزّوراء و اخرى في ارض السّرّ وفيها المقام الذي سمي بالسّجن الأعظم من قلبى الأعلى وانا المقتدر على ما شاء لا اله الا انا العزيز العظيم
- 4 We have manifested that which lay hidden in knowledge and concealed in the Books of God, the Lord of all worlds. Among the people are those who turned away, and those who uttered that which caused the hearts of them that are nigh to be consumed. The first to turn away were the divines of the land, and through them the servants objected and committed that which caused every illumined heart to lament. 4 قد اظهرنا ما كان مكنوناً في العلم و مخزوناً في كتب الله ربّ العالمين من النّاس من اعرض و منهم من نطق بما احترقت افئدة المقربين ان اول من اعرض هو علماء البلاد و بهم اعترض العباد و ارتكبوا ما ناح به كلّ ذى قلب منير
- 5 Blessed art thou for having turned towards the Wronged One and attained unto the traces of His Most Exalted Pen. Give thanks unto thy Lord for this manifest grace. We have revealed the clear proofs and sent down the verses as a bounty from Us, and We are verily the All-Bountiful, the Most Generous. 5 طوبى لك بما اقبلت الى المظلوم و فزت بأثر قلبه الأعلى اشكر ربّك بهذا الفضل المبين انا اظهرنا اليّنات و انزلنا الآيات فضلاً من عندنا وانا الفضال الكريم
- 6 Thus hath the ocean of utterance surged from the Pen of the Most Merciful and the fragrance of the garment been diffused. Blessed is he who hath found and said: "Praise be unto Thee, O Beloved of the worlds, and glory be unto Thee, O Thou Who art the Goal of all in the heavens and on earth." 6 كذلك ماج بحر البيان من قلم الرّحمن و تضحّ عرف القميص طوبى لمن وجد و قال لك الحمد يا محبوب العالم و لك الثّناء يا مقصود من في السّموات و الأرضين

BLIB_Or15713.229, AKHA_124BE #01

p.j

BH05983*To: Haji Ali, in Abadih**Date: 1304-01-14 [1886-Oct-13]*

In the Name of the One True God!

O Ali! Thou hast been favored with divine grace and hast drunk from the ocean of recognition. We beseech God that He may aid thee in all conditions and make thee firm, steadfast and unwavering in His Cause. For certain souls are observed to be as dried leaves, moved about by the winds of self and desire whithersoever they blow. The friends of God must today be as firm as mountains in the Cause. Thou wert previously blessed with the verses of the Supreme Pen, and now We again make mention of thee and counsel thee to that which is befitting and conducive to the exaltation of God's Cause. Whosoever is blessed in this day with but one word from the exalted words that shine forth from the horizon of the Supreme Pen hath indeed attained unto all good. We beseech God to aid all to preserve this station and rank. He is the Powerful, the Mighty. We convey Our greetings to the friends in that land and counsel them to supreme steadfastness, goodly deeds and spiritual qualities. Glory be upon thee and upon those with thee who have remained faithful to God's Covenant and Testament and who are possessed of clear certitude.

بنام خداوند یگنا

یا علی بعنایت الهی فائز شدی و از بحر عرفان نوشیدی از حقّ میطلبیم در جمیع احوال ترا مؤید فرماید و بر امرش ثابت و راسخ و مستقیم دارد چه که بعضی از نفوس ملاحظه میشوند بمثابه^۱ اوراق یابسه اریاح نفس و هوی آنها را حرکت میدهد کیف تشاء اولیای الهی الیوم باید بر امر بمثابه^۲ جبال ثابت باشند

از قبل بآثار قلم اعلی فائز شدی حال مجدد ترا ذکر مینمائیم و وصیت میفرمائیم بمعروف و بآنچه سبب ارتفاع امر اللّٰهست هر نفسی الیوم بیک کلمه از کلمات علیا که از افق قلم اعلی اشراق مینماید فائز شود او بکلّ خیر فائز است از حقّ میطلبیم کل را بر حفظ این رتبه و مقام مؤید فرماید اوست قادر و توانا دوستان آن ارض را تکبیر میرسانیم و باستقامت کبری و اعمال طیبه و اخلاق روحانیّه وصیت مینمائیم البهّاء علیک و علی من معک من الدّین وفوا بميثاق الله و عهده و کانا علی یقین مبین

AQA6#291 p.286, AKHA_136BE #05
p.078**BH08405***To: Aqa Mir Sayfud-Din, in Maraghih**Date: 1304-01-14 [1886-Oct-13]*

In My Name, the Protector over all names

A Tablet to him who has turned to My horizon and spoken My beautiful praise. When thou hast attained unto My Tablet and found the fragrance of My loving-kindness, say: My God, my God! Praise be to Thee for having enabled me to turn towards

بسمی المہیمن علی الاسماء

کتاب لمن اقبل الی افق و نطق بثنائی الجمیل انک اذا فزت بلوحي و وجدت عرف عنايتی قل الهی الهی لک الحمد بما ایدتني علی الاقبال الی مشرق

the Dayspring of Thy Revelation when most of Thy servants turned away from it, and for having made known to me the Dawning-Place of Thy verses when the learned ones of Thy lands were heedless of it. I beseech Thee, O Thou Who hast subdued the world and given life to the nations through the lights of Thy Kingdom and the splendors of the Sun of Thy bounty, to assist me in that which Thou lovest and art pleased with. O Lord! Thou seest me turning towards Thee. I beseech Thee to make me detached from all else save Thee and speaking Thy praise amongst Thy servants. Verily Thou art He Whom the might of the world cannot weaken, nor can the power of the nations frustrate. Thou doest what Thou wilt and ordainest what Thou pleasest. Thou art, in truth, the Single One, the Mighty, the Praiseworthy.

وحيك اذ اعرض عنه اكثر عبادك و عرفتني
مطلع آياتك اذ غفل عنه علماء بلادك

اسئلك يا مسخر العالم و محيي الأمم بأنوار
ملكوتك و اشراقات شمس فضلک بأن تؤيدني
على ما تحب و ترضى اى رب ترانى مقبلاً اليك
اسئلك بأن تجعلني منقطعاً عما سواک و ناطقاً
بثنائک بين العباد انک انت الذى لا تضعفک
قوة العالم و لا تعجزک سطوة الأمم تفعل ما
تشاء و تحكم ما تريد انک انت الفرد العزيز الحميد

BLIB_Or15734.1.093a

BH08557

To: Muhammad Sadiq Bayk, in Maraghih

Date: 1304-01-14 [1886-Oct-13]

In His Name Who holdeth dominion over all who are in earth and heaven!

O Sadiq! Reflect upon the power of the Supreme Pen which, despite the opposition of the divines, the objections of the doctors of law, and the rebellion of princes, hath summoned all to the horizon of Revelation by night and by day. No oppression hindered it, no opposition prevented it. The might of the world did not diminish its strength, nor did the dissension of nations hold back its radiance. I swear by the waves of the ocean of meanings, were anyone to reflect upon that which hath been manifested, they would utter the blessed words "Thine is the greatness and the power" and would remain occupied throughout all their days in the remembrance and praise of the Lord of all mankind. Praise be to God, exalted be His glory, that thou hast attained unto that for which existence itself came into being. Preserve this most exalted station through My Name, the Mighty, the Powerful.

بسمی المهيمن على من فى الأرض و السماء

يا صادق در اقتدار قلم اعلى تفكر نما مع اعراض
علما و اعتراض فقها و طغیان امرا در ليالى و ايام
كل را باقى ظهور دعوت نموده هيچ ظلمى مانع
نشد و هيچ اعراضى منع ننمود قوهء عالم از قوتش
نكاست و نفاق امم او را از اشراق باز نداشت

قسم بامواج بحر معانى اگر نفسى در آنچه ظاهر
شده تفكر نمايد بكمهء مباركهء لك العظمة و
الاقتدار نطق كند و در تمام ايام بذكر و ثنائى
مالك انام مشغول گردد حمد كن حق جل
جلاله را فائز شدى بآنچه كه وجود از براى
او موجود گشته احفظ هذا المقام الأعلى باسمى
القوى القدير

BLIB_Or15699.038c, AKHA_124BE #01

p.h

BH10504*To: Karbalai Yusuf, in Maraghih**Date: 1304-01-14 [1886-Oct-13]*

1 In the Name of the Peerless Intended One!

2 The Joseph of God has been cast into the well of hatred. The darkness of heedlessness and ignorance hath encompassed the world and deprived all of their just reward from the Dawning-Place of Divine Revelation and the Dayspring of His Cause, save whom God willeth. The clouds of tyranny have prevented the Sun of Justice from shining forth. Blessed is the soul that hath held fast to the cord of loving-kindness and saved itself from the depths of heedlessness. Thus doth thy Lord counsel thee and mention unto thee what hath befallen Him at the hands of the hosts of the oppressors.

1 بنام مقصود یگنا

2 یوسف الهی در بئر بغضا مبتلا عالم را ظلمت غفلت و نادانی احاطه نموده و جزای اعمال کل را از مطلع وحی الهی و مشرق امرش محروم ساخته الا من شاء الله تیر عدل را سحاب ظلم از اشراق بازداشته طوبی از برای نفسیکه بحبل عنایت تمسک نمود و خود را از غرقاب غفلت نجات داد کذلک یعظک ربک و ذکر لک ما ورد علیه من جنود الظالمین

BLIB_Or15699.042a

BH00897*To: Haj Mirza Muhammad Husayn Afnan, in China**Date: 1304-01-28 [1886-Oct-27]*

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

2 Praise be to the Goal of all the world, Who, despite the turning away of princes, the indifference of divines, and the denial of ecclesiastics, hath through His power established the knowledge that there is none other God but Him in the most exalted station, and unfurled the banner of "He doeth what He willeth" amidst those who turn away and deny. He is the Omnipotent One Whom neither ranks and multitudes, nor aversion and indifference, nor tyranny and denial could deter from His purpose. Before the faces of the world, without any veil, He standeth firm and speaketh forth, and through the movement of the Most Exalted Pen He hath conquered the hearts of them that are nigh and sincere. With a single effulgence He hath illumined the horizons. His hosts are wisdom and utterance, goodly deeds and praiseworthy character, and the commander of these hosts hath ever been the fear of God. Through these

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 حمد مقصود عالم را لایق و سزا که مع اعراض امرا و اغماض علما و انکار فقها علم آنه لا اله الا هو را بر اعلی المقام بید اقتدار نصب فرمود و رایة یفعل ما یشاء را مابین معرضین و منکرین هویدا نمود اوست مقتدریکه صفوف و الوف و اعراض و اغماض و ظلم و انکار او را از اراده اش بازداشت امام وجوه عالم من غیر حجاب قائم و ناطق و بحرکه قلم اعلی قلوب مقربین و مخلصین را مستخر فرمود بیک اشراق آفاق را منور نمود جنودش حکمت و بیان و اعمال طیبیه و اخلاق مرضیه و رئیس این جنود تقوی الله بوده و باین جنود مدائن قلوب اصفیا و اولیا را اخذ کرده جلت عظمته و جل اقتداره

hosts He hath conquered the cities of the hearts of the chosen ones and loved ones. Glorified be His greatness and exalted be His power!

- 3 Glory be unto Thee, O Thou Who kindlest the fire in the hearts of the righteous and Who shineth forth above the Mount of Knowledge with fire! I beseech Thee by the mysteries of Thy knowledge and the manifestations of Thy power, and by the shrill voice of Thy Pen and the fruits of Thy Tree, to protect Thy Afnan from the evil of such of Thy servants as have denied Thy right and disbelieved in Thy proof. Then assist them in that whereby their mention shall endure in Thy Book. Send down upon them, O my God, the blessings of the heavens of Thy bounty, and ordain for them through Thy Most Exalted Pen that which beseemeth the ocean of Thy grace, O Thou Who art the Lord of Names and Creator of heaven! There is none other God but Thee, the Compassionate, the Generous.

- 4 And now, may my spirit be a sacrifice for your steadfastness and service. Several days ago, the beloved of hearts, Haji Siyyid Javad, upon him be the Glory of God and His favors, forwarded your letter to the Most Holy Court, and this servant presented it all before His Presence. Thereupon the Sun of favor and grace dawned forth from the Dayspring of God's Will, exalted be His Glory. These are His blessed and exalted words:

- 5 "O My Afnan! Upon thee be My Glory and My favor! Praise be to God that thou hast attained unto the effects of the Most Exalted Pen and hast chosen thy dwelling beneath the canopies of divine favor. The Tongue of Grandeur hath testified to thy acceptance and turning unto Him, and to thy acknowledgement of that which God hath revealed in His Books, His Scrolls, His Scriptures and His Tablets. Nothing on His earth can equal this Word. We beseech God, exalted be He, to assist thee and strengthen thee in that which He loveth and which pleaseth Him. By the life of God! Should anyone attempt to mention that which hath been ordained for you through His command and will, he would find himself powerless. He, verily, is the All-Knowing, the All-Informed. The Glory shining from the horizon of the Kingdom of My utterance be upon thee and upon those who are with thee, who love thee and hearken to thy word concerning this Most Great Announcement. Praise be to God, the All-Knowing, the All-Wise."

- 6 All things bear witness to the favor, grace and loving-kindness of God, exalted be His Glory, towards His loved ones and friends. However, specifically regarding the Afnan of the Blessed Tree, special verses and explicit favors have repeatedly streamed forth and been revealed from the Most Exalted

3 سبحانک یا مضمّن النار فی افئدة الأخیار و المجلی
على طور العرفان بالنار استلک بأسرار علمک
و ظهورات قدرتک و بصیر قلبک و اثمار
سدرتک بأن تحفظ افنانک من شرّ عبادک
الذین انکروا حقک و کفروا ببرهانک ثمّ ایدهم
على ما یبقی به ذکرهم فی کتابک فأزل علیهم
یا الهی برکات سموات عنایتک ثمّ قدر لهم من
قلبک الأعلى ما ینبغی لبحر فضلک یا مالک
الأسماء و فاطر السماء لا اله الا انت المشفق
الکریم

4 و بعد روحی لقیامکم و نخدمتکم الفداء چند یوم
قبل محبوب فؤاد جناب حاجی سید جواد علیه
بهاء الله و عنایتہ دستخط آنحضرت را بساحة
اقدس ارسال داشت و اینعبود تمام آنرا لدى الوجه
عرض نمود و آفتاب عنایت و فضل از مشرق
اراده حق جلّ جلاله اشراق فرمود قوله تبارک
و تعالی

5 یا افنانی علیک بهائی و عنایتی لله الحمد بآثار قلم
اعلی فائز شدی و در ظلّ قباب عنایت الهی
مسکن اختیار نمودی لسان عظمت گواهی داده
بر اقبال و توجه و باعتراف بما انزله الله فی کتبه و
صفحه و زبره و الواحه و لا یعادل هذه الکلمة ما
فی ارضه نسل الله تعالی بأن یوقفک و یؤیدک
على ما یحب و یرضی لعمر الله لو یشاء احد ان
یذکر ما قدر لکم بأمره و ارادته لیشهد نفسه عاجزاً
أنه هو العلیم الخیر البهاء المشرق من افق ملکوت
بیانی علیک و علی من معک و یحبک و یسمع
قولک فی هذا النبأ العظیم الحمد لله العلیم الحکیم
انتهی

6 جمیع اشیاء گواهی میدهند بر فضل و عنایت
و شفقت حق جلّ جلاله باولیا و احبّا ولكن
نسبت بافنان سدره مبارکه آیات مخصوصه و
الطاف منصوبه از قلم اعلی مکرر جاری و نازل

Pen. Soon shall they who are nigh behold its effects, the unified ones its manifestations, and the sincere ones its fruits. We beseech God, blessed and exalted be He, to assist them with the hosts of the seen and the unseen, and to protect them through His Will, which He hath made the cause of the creation of all who were of old and all who are yet to come.

سوف يرون المقربون آثارها و الموحدون ظهوراتها و المخلصون اثمارها نسل الله تبارك و تعالى ان يمدّهم بجنود الغيب و الشّهادة و يحرسهم بارادته الّتي جعلها علّة خلق الأوّلين و الآخرين

- 7 The sent items of vessels, as well as the frames and goblets, have arrived once again, and news of the tea's arrival in Beirut has also been received. After its arrival, details will be submitted. Praise be to God, the signs of divine confirmation and success are evident and manifest from all directions. In these days when the Ancient Beauty is in prison and the people of the world are in discord, and the kings are united, and news constantly arrives, the door is open and the signs of acceptance, attention, steadfastness and service are witnessed. This is among the great bounties of the Truth, exalted be His glory, and this is a mighty station. Glory be to its Giver and Confirmer. It hath been proven with evidence that verily He doeth what He willeth and decreeth what He desireth. None can resist His command or prevent His judgment, and He is the All-Powerful, the Almighty.

7 اشیاء مرسله از ظروف و همچنین قاب و قدح مرّه آخری رسید و خبر ورود چای هم به بیروت رسید بعد از ورود تفصیل عرض میشود الحمد لله آثار تأیید و توفیق از همه جهت ظاهر و لائح در ایامیکه جمال قدم در سخن و اهل آفاق در نفاق و ملوک متحد و اخبار متصل باب مفتوح و آثار اقبال و توجه و استقامت و خدمت مشهود این از فضلهای بزرگ حق جلّ جلاله است و اینقامیست عظیم سبحان معطیه و مؤیده قد ثبت بالبرهان انه هوی فعل ما یشاء و یحکم ما یرید لا مانع لأمره و لا دافع لحکمه و هو المقتدر القدير

- 8 This evanescent servant submitteth that if in the service of Your Honor or in that place a friend is found, convey greetings and praise. May glory and remembrance and praise and magnification be upon your honor and upon those with you and those who love you for the sake of our Lord and your Lord and the Lord of the mighty throne, and praise be to God, the All-Knowing, the All-Wise.

8 عرض این خادم فانی آنکه اگر در خدمت آنحضرت و یا در آن محل دوستی یافت شود سلام و ثنا ابلاغ فرماید البهاء و الذکر و الثناء و التکبیر علی حضرتکم و علی من معکم و یحبکم لوجه ربنا و ربکم و ربّ العرش العظیم و الحمد لله العليم الحکیم

- 9 The servant 28 Muharram al-Haram 1304

9 خادم فی ۲۸ محرم الحرام سنة ۱۳۰۴

- 10 Another submission: Last year one of the Ottoman pashas became governor in this city. Although his name outwardly was Muhammad, yet a hundred Abu Jahls were concealed within him. Upon his arrival, the fire of hatred blazed from him night and day, in word and deed he would cause harm, although outwardly nothing had occurred to cause displeasure or grief or anything above or below that. Through numerous tricks and new schemes he demanded the house, which was relinquished. Nevertheless his fire burned more intensely and his wickedness increased more and more until suddenly the hands of divine wrath seized him and his circle of officials. The Governor of the province who resides in Damascus, and the chief who rules in Beirut, as well as other officers, all became troubled. Great causes appeared and that wicked one and his like were cast out and rejected.

10 عرض دیگر آنکه سنه قبل یکی از پاشاهای عثمانی در ایندینه حاکم شد اگرچه اسمش بر حسب ظاهر محمد بود ولكن صد ابوجهل در او مستور بجزد و ورود نار بغضا از او مشتعل لیل و نهاراً قولاً و فعلاً ضرّی وارد مینمود مع آنکه در ظاهر امری واقع نشده که کدورت و یا حزن و فوق آن و دون آن احداث نماید بحیلههای عذیده و مکرهای جدیده طلب بیت نمود و اگذار شد مع ذلک نارش مشتعلتر و شقاوتش بیشتر ملاحظه میشد تا آنکه بغتة ایادی قهر الهی او و دائره او را از صاحب منصبها اخذ نمود جناب والی مملکت که در دمشق ساکنند و رئیسیکه در بیروت صاحب حکمند و همچنین مأمورین

- 11 And those whom the Truth outwardly confirmed for this service - it was decided that certain items should be given to them as mementos, both as a reminder and to exalt the word of favor. And since nothing new is available here, therefore according to the command of His Honor the Afnan, upon him be all-glorious glory, let him send several distinguished spectacles with frames, and if some frames are of gold it would be good, and likewise anything that is outwardly elegant and of suitable value would be appreciated if sent. I beseech and hope from the Truth, exalted be His glory, that He may confirm the Afnan in all conditions, and praise be to God, they have been and are confirmed. This is attested by what hath flowed from the Most Exalted Pen of God in the scriptures and tablets.

- 12 Again may peace and praise and magnification and glory be upon your honor and upon those with you and upon those who are honored to serve you and hold fast to love for you for the sake of God, our Goal and your Goal and the Goal of those in the heavens and earths, and praise be to God, the Lord of the worlds.

- 13 The servant 28 Muharram al-Haram 1304

اخري كل مكدّر شدند اسباب عظيمی ظاهر و
آنخيت و امثال او مطرود و مردود

11 و حضراتی که بر حسب ظاهر حق ایشانرا بر
ایندامت تأیید نمود اراده بر آن تعلق گرفت که
بعضی اشیاء بر سبیل یادگار بایشان داده شود
که هم سبب تذکر گردد و هم اعلاى کلمه
عنایت نماید و در اینجا شئی که تازگی داشته باشد
موجود نه لذا حسب الامر حضرت افنان علیه
منکّل بهاء ابهاه چند دانه عینک ممتاز مع قاب
ارسال فرمایند و اگر قاب بعضی هم از ذهب
باشد خوشت و همچنین چیزی که بر حسب ظاهر
باظرافت باشد و قیمت آن مناسب اگر ارسال
شود محبوبست از حق جلّ جلاله سائل و آمل
که در جمیع احوال افنان را تأیید فرماید و الحمد
لله مؤید بوده و هستند یشهد بذلک ما ظهر من
قلم الله الاعلى فی الزبر و الألواح

12 مجدداً السلام و الثناء و التكبير و البهاء علی
حضرتکم و علی من معکم و علی من تشرّف
بخدمتکم و تمسک بجمکم لوجه الله مقصودنا و
مقصودکم و مقصود من فی السموات و الأرضین
و الحمد لله رب العالمین

13 خادم فی ۲۸ محرم الحرام سنة ۱۳۰۴

INBA31:203

BH07091

To: Muhammad Tahir Malmiri et al., in Yazd

Date: 1304-01-29 [1886-Oct-28]

...The Day proclaimeth, the Sun giveth glad tidings, and the Moon beareth witness. O friends of the All-Knowing God! He hath come - bear ye witness! The Hidden Light hath become manifest - hasten with heart and soul! The waters give glad tidings, the seas dance, and the forests spread the news. O servants! Deprive not yourselves of the ocean of His knowledge, and withhold not yourselves from the Sun of His vision. The joy-giving breeze hath wafted, bestowing freshness and vigor upon the withered ones. Words fail to describe this triumphant

...روز ندا مینماید و آفتاب مرده میدهد و ماه
بشارت میگوید ای دوستان خداوند آگاه آمد
گواهی دهید روشنی پنهان آشکار بدل و جان
بشتاید آنها مرده میدهند و دریاها میرقصند و
بیشهها اخبار مینمایند ای بندگان از دریای
دانائی خود را بی بهره منمائید و از آفتاب بینائی
خود را محروم مسازید نسیم فرح بخش وزید
پژمردگانرا طراوت عنایت فرمود و تازگی بخشید

Day, proving impotent and inadequate in explaining it. Blessed is the servant who hath recognized the station of this Day and hath testified to its blessedness. We beseech the Peerless Friend in all conditions not to deprive any from the ocean of His bounty nor prevent them from beholding the Sun of truthfulness. He is the All-Knowing, the All-Powerful, the All-Speaking, the All-Seeing....

ADMS#303x

این روز پیروز را گفتار از عهده برنیايد و از شرح آن عاجز و قاصر مشاهده شود نیکوست بنده‌ئی که بر منزلت امروز آگاه شد و بر مبارکی آن گواهی داد در هر حال از دوست یگانه می‌خواهیم کل را از دریای عطای خود محروم ننماید و از مشاهده آفتاب راستی منع نکند اوست دانا و توانا و اوست سخن‌گو و بینا
...انتهی

YARP1.058ax, AYI2.047x

BH00372

To: Bibi Rawhani et al., in Bushruiyih

Date: 1304-02 [1886-Oct]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise befitteeth the most holy and exalted court of the Desired One, Who hath, through a single blessed word, barred the way to doubt, misgiving, vain imaginings and idle fancies, and through the power of that same word hath preserved His loved ones from dangers. That blessed word is "He doeth whatsoever He willeth and ordereth whatsoever He pleaseth." Whosoever is assured of this word is established upon the throne of certitude and abideth in the station of faith. The waves of idle fancies shall not withhold him from the truth of certitude, nor shall the hosts of vain imaginings keep him back from the dawning-place of the Divine Manifestation. Thus doth the Primal Point - may the spirit of all else but Him be sacrificed for His sake - declare: "Should He decree the earth to be heaven, none hath the right to question His authority; and should He decide the heaven to be earth, none dare ask 'why' or 'wherefore'." This blessed word is a boundless ocean. Blessed is the one who hath attained and clung unto it; he shall be eternally inscribed in the book of steadfastness. Blessed is he! And peace and blessings be upon the loved ones of God, His chosen ones, His leaves and fruits, who move only by the breeze of His Will and Purpose. These are the servants whom God hath described in His Books of the past and future - they are the near ones, they are the triumphant.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد ساحت امنع اقدس حضرت مقصودیرا لایق و سزااست که بیک کلمه مبارکه شک و ریب و توهمات و ظنونات را سد نموده و اولیای خود را باقتدار همان کلمه از خطرات حفظ فرموده و آنکلمه مبارکه یفعل ما یشاء و یحکم ما یرید است هر نفسی بآن موقن شد او بر کرسی اطمینان مستوی و بر مقام ایقان ساکن امواج اوهام او را از حقّ الیقین منع ننماید و جنود ظنون او را از افق ظهور باز ندارد اینست که نقطه اولی روح ما سواه فداه میفرماید آنه لویحکم علی السّماء حکم الأرض و علی الأرض حکم السّماء لیس لأحد ان یقول لم و یم اینکلمه مبارکه بحریت ذخار طوبی از برای نفسیکه باو فائز شد و باو تمسک جست او در دفتر استقامت مخلص است طوبی له و الصلوة و السّلام علی اولیاء الله و اصفیائه و اوراقه و اثماره الدّین لا یتحرّکون الا من اریاح المشیة و الارادة من عنده اولئک عباد وصفهم الله فی کتب القبل و البعد و هم المقربون و هم الفائزون

- 3 And further: the letter from that honored leaf - upon her be the Most Glorious Glory of God - was received. As it was adorned with the mention of God, exalted be His glory, it brought boundless joy, yet as signs of sorrow were apparent therein, it caused endless grief. After its observation, reading and review, approach was made to the Throne, where it was presented and attained the honor of being heard. These are the words that the Tongue of Grandeur uttered while seated upon the Throne of Oneness:
- 3 وبعد ورقه آنخنده محترمه عليها بهاء الله الأبهى
رسيد چون بذكر حق جلّ جلاله مزین بود فرح
بی اندازه آورد و چون آثار حزن آن ورقه از آن
ظاهر حزن بی پایان دست داد و بعد از مشاهده
و قرائت و اطلاع قصد مقام نموده امام عرش
عرض شد و بشرف اصغا فائز گشت هذا ما
نطق به لسان العظمة اذ كان مستویاً علی عرش
الأحدیة
- 4 In My Name, the Compassionate, the All-Loving
- 4 قوله تبارک و تعالی بسمی المشفق العطوف
- 5 O My Leaf! Upon thee be My glory and loving-kindness. We were seated upon the Throne when the servant in attendance entered with thy letter and presented it before the face of the Wronged One. We have answered thee with this clear remembrance. We have mentioned thee time and again with a mention that surpasseth all that the peoples possess. To this doth the Lord of Eternity bear witness from His exalted station. Thy verses and prose, and that which thou didst send, have come before Us. Verily thy Lord is the All-Knowing, the True, the Trustworthy. We have answered thee with numerous tablets as a grace from Our presence. Verily thy Lord is the All-Bountiful, the Generous. We have sent down for thee that whose fragrance shall never cease to perfume the air for as long as My names and attributes endure. Give thanks unto thy Lord for this great favor. We love Our name "the Faithful" and have ever been observant of it in all conditions. To this testifieth that which hath flowed from My Most Exalted Pen, and those who have attained Our presence and the meeting with God, the Lord of the Day of Judgment. Let nothing among all things, nor any matter, cause thee grief. Verily thy Lord is with thee, and He is the All-Hearing, the All-Seeing.
- 5 یا ورقتی علیک بهائی و عنایتی قد کما مستویاً
علی العرش دخل العبد الحاضر بکتّابک و عرضه
امام وجه المظلوم اجیناک بهذا الذکر المبین انا
ذکرناک مرّة بعد مرّة بذكر لا يعادله ما عند
الأمم يشهد بذلك مالک القدم فی مقامه الرفیع
قد حضر عندنا نظمک و نثرک و ما ارسلته
انّ ربّک هو المبین الصادق الأمين و اجیناک
بالواح شتی فضلاً من لدنا انّ ربّک هو الفضل
الکریم قد نزل لک ما لا ينقطع عرفه بدوام
اسمائى و صفاتى اشکری ربّک بهذا الفضل
العظیم انا نحب اسمنا الوفاء و کما ناظرأ اليه فيکل
الأحوال يشهد بذلك ما جرى من قلبی الأعلی
ثمّ الذین حضروا تلقاء الوجه و فازوا بقاء الله
مالک يوم الدين ایاک ان یحزنک شیء من
الأشیاء او امر من الأمور انّ ربّک معک و
هو السميع البصیر
- 6 O My handmaiden! Hear in Persian: The petitions of that honored leaf, both in verse and prose, were received and a special response was revealed. Likewise, the items sent by that leaf over successive years, and some time ago especially for the Leaf of Paradise - upon her be My glory and loving-kindness - and that leaf, special tablets were revealed and sent. Thou hast ever been mentioned in the presence of the Wronged One - the circling ones and visitors are aware and bear witness. Rejoice in what the Most Great Joy hath announced unto thee at this time, and say:
- 6 یا امتی بلسان پارسی بشنو عرایض آنخنده از نظم
و نثر رسيد و مخصوص جواب نازل و همچنین
اشیاء مرسوله آنخنده در سنين متوالیات و
چندی قبل مخصوص ورقه الفردوس عليها بهائی
و عنایتی و آنورقه الواح مخصوصه نازل و ارسال
شد لازال نزد مظلوم مذکور بوده ئی طائفین
و زائرین آگاه و گواهند ابشری بما بشّرک به
الفرح الأعظم فی هذا الحین و قولى لک
- 7 Praise be unto Thee, O Creator of the heavens and Dayspring of bounty, for having guided me to Thy straight path and given me to drink of Thy sealed wine through the hand of Thy grace, O God of the worlds! Thy handmaiden testifieth to Thy bounty, Thy loving-kindness and Thy mercy that have
- 7 الحمد یا فاطر السّماء و مطلع العطاء بما هدیتنى
الى صراطک المستقیم و سقیتنى رحيقک المختوم
بید فضلک یا اله العالمین تشهد امتک بفضلک
و عنایتک و رحمتک التى سبقت عبادک و

preceded Thy servants and Thy creation. Can anyone deny Thy gifts and bestowals after witnessing and beholding at every moment the evidences of Thy mercy, the manifestations of Thy favor, and the signs of Thy loving providence? O my Lord! Thou seest Thy handmaiden clinging to the Lote-Tree of Thy Cause and hoping for that which lieth with Thee. I beseech Thee by the fishes in the ocean of Thy knowledge and the splendors of the lights of the Sun of Thy wisdom to assist me in all conditions to remember and praise Thee. O my Lord! I implore Thee by Thy Name through which Thou hast revealed Thyself unto all created things, to assist Thy handmaidens to stand firm in Thy Cause and to hold fast to the cord of Thy bounty. Verily Thou art He Whom the conditions of the world and whatsoever the nations possess cannot hinder. Thou doest what Thou wilt and ordainest what Thou desirest. Thou art, in truth, the Mighty, the Praiseworthy.

- 8 God's grace beareth witness unto itself, and likewise His loving-kindness, mercy and compassion. By the Sun of proof which hath shone forth from the dayspring of possibility by the command of the Beloved of the worlds, this servant hath ever witnessed His loving providence towards the people of that land to such a degree that he is powerless to express it. Whenever that honored leaf's letter arrived, it was presented both in verse and prose before the presence of them that dwell within the tabernacle of glory and grandeur. After its completion, the effulgences of the Sun of divine loving-kindness shone forth and became manifest, and likewise those who circle round all made mention of that noble lady and continue to do so, and the answer to each letter was revealed. This is what the servant testifieth to, and beyond him our Lord is verily the All-Knowing, the All-Informed. That which was uttered in praise of the Truth, exalted be His glory, was adorned with the ornament of acceptance. The servant beseecheth his Lord to assist thee in remembrance and praise as He hath assisted thee before.

- 9 As for what thou didst write concerning the Most Holy, Most Exalted Tablet, that thou hast been blessed with it twice - this was from God's special favor. If the details of the Seven Oft-Repeated Verses of old are kept in view, thou wilt be greatly rejoiced at the dawning of the luminary of this bounty - a joy that hath no peer or likeness. The blessed Surih of Praise was revealed twice, and concerning the excellence of this repetition they have written that which this leaf is incapable of mentioning. Many pages and new pens would be required. Whatever hath appeared and will appear is that Beloved of the soul and the Desire of the spirit.

خلاق هل یقدر احد ان ینکر مواهبک و عطاياک بعدما یشهد و یری فیکلّ حین آثار رحمتک و ظهورات نعمتک و شئون عنائتک ای رب تری ورقتک متمسکه بسدره امرک و آمله ما عندک اسئلک بحیتان بحر عرفانک و اشراقات انوار شمس علمک بأن تؤیّدنی فیکلّ الأحوال علی ذکرک و ثنائک ای رب اسئلک باسمک الذی تجلّیت به علی الکائنات بأن تؤیّد امائک علی الاستقامه علی امرک و التمسک بحبل جودک انک انت الذی لا تمنعک شئون العالم و لا ما عند الأمم تفعل ما تشاء و تحکم ما تريد و انک انت العزيز الحمید انتهى

8 فضل الهی خود شاهد بر خود است و همچنین عنایت و رحمت و شفقتش قسم بافتاب برهان که از مشرق امکان بامر محبوب عالمیان اشراق نموده لازال این خادم عنایتش را نسبت باهل آن ارض بشأنی مشاهده نموده که قادر بر عرض و اظهار آن نیست هر هنگام نامه آورده محترمه رسید امام وجه حین حضور اهل سراق عصمت و عظمت نظماً و نثراً عرض شد و بعد از اتمام اشراقات انوار آفتاب شفقت الهی مشرق و لائح و همچنین طائفین کل ذکر آتخذه را نموده و مینماید و جواب هر نامه نازل هذا ما شهد به الخادم و عن ورائه ان ربنا هو الشاهد العلم الخبير آنچه در ثناء حق جلّ جلاله از لسان جاری شد بطراز قبول مزین گشت یسئل الخادم ربّه بأن يؤیّدک علی الذکر و الثناء کما ایدک من قبل

9 و اینکه در باره لوح امع اقدس نوشته بودید که مرتین بأن فائز گشته اید این از عنایت مخصوصه الهی بوده اگر تفصیل سبع مثانی قبل در نظر هست از اشراق نیز این عنایت بسیار مسرور میشوید سروریکه شبه و مثل نداشته و ندارد سوره مبارکه حمد دو بار نازل شد و در فضائل این تکرار نوشته اند آنچه که این ورقه از عهده ذکر آن برنیاید اوراق عدیده باید و اقلام جدیده شاید آنچه ظاهر شده و بشود آن محبوب جان و مقصود روانست

- 10 As for the mention made of Aqa Muhammad-Rida, upon him be the glory of God, it was presented before the Divine Presence. This is what the Speaker of Sinai uttered when seated upon the Throne of Revelation, the word of the Lord, exalted and sanctified is He:
- 10 و اینکه ذکر جناب آقا محمد رضا علیه بهاء الله را نمودند تلقاء وجهه عرض شد هذا ما نطق به مکمل الطور اذ كان مستویاً علی عرش الظهور قول الربّ تعالی و تقدّس
- 11 He is the Compassionate, the All-Bountiful
- 11 هو المشفق الکریم
- 12 O Muhammad-Rida! Upon thee be the glory of God, the Lord of Names. Rejoice in thy Lord's loving-kindness. He hath guided thee to His straight path and caused thee to know the Dawning-Place of His signs and the Manifestation of His Self, and hath made thee to hear His wondrous call. Praise be to God, thou hast attained unto that which hath been recorded by the Pen of the Divine Will in God's Holy Books. Blessed are they that act, and joy be to them that have attained.
- 12 یا محمد رضا علیک بهاء الله مالک الأسماء افرح بعناية ربّک قد هداک الی صراطه المستقیم و عرفک مشرق آیاته و مظهر نفسه و اسمعک ندائه البدیع لله الحمد فائز شدی بأنّجه که در کتب الهی از قلم اراده مذکور و مسطور است طوبی للعاملین و هنیئاً للفائزین انتی
- 13 This servant also conveyeth his greetings unto him and beseecheth from God, exalted be His glory, that which they have desired. Verily our Lord is the Hearer, the Answerer.
- 13 اینعبد هم خدمت ایشان سلام میرساند و از حقّ جلّ جلاله از برای ایشان میطلبد آنچه را اراده نموده اند ان ربنا هو السامع المجیب
- 14 Concerning what you mentioned about a day when a group of the friends were gathered in this servant's abode, and a soul asked why, given that the Bab - may our souls be sacrificed for His sake - was the Sun and this Most Holy, Most Exalted Station has been called the Sun, what then is the difference between this Revelation and that Revelation. This evanescent one suggested that perhaps this blessed Revelation is like unto the heaven, as He says that all suns rise from the horizon of this heaven and set in the west of this heaven. Someone responded, "No, this is not so - the sun creates the heaven." Another said, "Heaven is a physical body." This evanescent one, wishing to prevent disputation, remained silent. After presenting these matters before Him from Whose knowledge nothing escapes, the Lord of the Kingdom of Eternity, He spoke this exalted word: Thus speaks the Lord, exalted and sanctified be He:
- 14 اینکه ذکر نمودید یومی از ایام جمعی از احباب در بنده خانه مجتمع بودند نفسی سؤال نمود که حضرت اعلی روح ما سواه فداه شمس بوده اند و این مقام اقدس امنع را شمس خوانده اند پس تفاوت این ظهور مع انظهور چیست این معدومه عرض نمود شاید این ظهور مبارک بمنزله سماء باشد که میفرماید جمیع شمس از افق این سماء طالع و بمغرب این سماء راجع شخصی در جواب گفت خیر چنین نیست شمس خالق آسمانست دیگری گفت آسمان جسمی است این معدومه بملاحظه آنکه جدل واقع نشود هیچ نگفت بعد از عرض ایتراتب در حضور من لا یعزب عن علیه من شیء مالک ملکوت بقا باینکهه علیا تکلم فرمود
- 15 "O My Leaf! Upon thee be My glory! Thy silence in this matter was acceptable. Convey My greetings to the friends of God and say: Fix your gaze upon this Most Great Verse which hath appeared from the Pen of the Primal Point. He saith: 'I have written an essence regarding His remembrance, which is that He cannot be known through My allusions, nor through what hath been mentioned in the Bayan.' They have spoken the truth, and uttered reality - this was and is no jest. Were a soul to meditate upon this blessed word that hath been mentioned, he would testify to the sanctification of this Revelation above all else and its exaltation above any likeness or comparison. Although in these days worn and tired utterances have
- 15 قول الربّ تعالی و تقدّس یا ورقی علیک بهائی صمت تو در این مقام مقبول افتاد اولیای حق را تکبیر برسان و بگو باین آیه کبری که از قلم نقطه اولی ظاهر شده ناظر باشید میفرماید و قد کتبت جوهره فی ذکره و هوانه لا یستشار باشارتی و لا بما ذکر فی البیان براسی تکلم نموده اند و از روی حقیقت فرموده اند مزاح نبوده و نیست اگر نفسی در اینکهه مبارکه که ذکر شد تفکر نماید شهادت میدهد بر تقدیس این ظهور از ما سواه و تنزیهش از شبه و مثل اگرچه این ایام حرفهای

been brought forth, claiming the Bayan has been altered - God protect us and you from the evil of those who speak according to their desires. They are assuredly among the most lost in the Book of God, the Lord of all worlds."

- 16 In truth, the mention of the Sun and its like refers to His exalted and sublime station among the servants, otherwise every person of insight beareth witness to the sanctification of His Essence from whatsoever hath been mentioned and the detachment of His Self from whatsoever hath been or shall be comprehended. And that this Most Great Manifestation hath been or may be designated as the heaven is due to the fact that the sun, outwardly speaking, appeareth and becometh visible from the horizon of this expanse which is called heaven, and the heaven dominateth and encompasseth it, as can be observed. Consider ye, then recall what the Point of the Bayan hath spoken concerning this Revelation, saying "Verily, I am the first to worship Him." The station of the Book, the Mother Book, the Tablet and the Preserved Tablet hath been and is manifest and evident. He saith that the Bayan and whatsoever hath been revealed therein is but a leaf among the leaves of His Paradise and is dependent upon His acceptance.

- 17 The sun hath ever had diverse manifestations and influences. The sun that riseth from the sign of Aquarius is, upon its appearance, effaced before the sun that ariseth from the sign of Leo. Every person of insight observeth countless differences. However, in these days the Most Exalted Pen hath not desired and doth not desire to occupy itself with such mentions. Whatsoever hath been or may be mentioned is from the effulgences of the lights of the Sun of bounty which hath shone forth specifically upon the friends from the horizon of the Kingdom. For all, We ask that which the comprehension of the people of possibility is powerless and incapable of knowing, especially for those souls who are adorned with the greatest steadfastness and have quaffed from the ocean of the words "He doeth whatsoever He willeth and ordaineth what He pleaseth." O My loved ones and My chosen ones! Harken unto My call from the precincts of My prison. Verily, there is no God but Him, the All-Knowing, the All-Wise. We have mentioned you before and after in such wise as hath gladdened the eyes of them that are nigh unto God. Praise be to God! The detached ones have attained unto the fruits of the Lote-Tree of the utmost boundary. This is the most exalted station, the highest summit and the ultimate purpose. Blessed be they that have attained and they that know. Verily, We make mention of My servants and My handmaidens, remind them of My verses, give them

پوسیده، کهنه بیان آمده گفته‌اند بیان تحریف شده اعاذنا الله وایاکم من شر الذین یتکلمون بما تأمرهم اهوائهم الا انهم من الأخسرین فی کتاب الله رب العالمین

- 16 باری ذکر شمس و امثال آن نظر بعلو و سمو مقام اوست مابین عباد والا هر بصیری شهادت داده بر تقدیس ذاتش از آنچه ذکر شده و تنزیه نفسش از آنچه ادراک گشته و یا بشود و اینکه ظهور اعظم بسماء نامیده شده و یا بشود نظر بآنست که شمس بر حسب ظاهر از افق این فضا که بسماء نامیده شده ظاهر و هویداست و سماء بر او مہمن و محیط است چنانچه مشاهده میشود انظروا ثم اذكروا ما نطق به نقطة البیان عند ذکر هذا الظهور بقوله اتی انا اول العابدین مقام کتاب و ام الكتاب و لوح و لوح محفوظ ظاهر و آشکار بوده و هست میفرماید بیان و آنچه در او نازل شده ورقی است از اوراق جنت او و معلق است بقبول او

- 17 و از برای آفتاب هم ظهور و تأثیرات مختلفه بوده و هست شمسیکه از برج دلو طالع میشود نزد ظهورش از برج اسد فانی بوده و هست هر بصیری فرق لایحصى مشاهده مینماید و لکن این ایام قلم اعلی دوست نداشته و ندارد باین اذکار مشغول شود آنچه هم ذکر شده و یا بشود از اشراقات انوار آفتاب عنایت است که مخصوص دوستان از افق ملکوت اشراق نموده از برای کل میطلیم آنچه را که ادراک اهل امکان از معرفتش عاجز و قاصر است مخصوص نفوسیکه بطراز استقامت کبری مزینند و از بحر کلهء یفعل ما یشاء و یحکم ما یرید آشامیده‌اند یا اولیائی و اصفیائی هناك اسمعوا ندائی من شطر یمنی انه لا اله الا هو العلیم الحکیم قد ذکرناکم من قبل و من بعد بما قرئت به عیون المقربین لله الحمد منقطعین از صریر قلم اعلی باثمار سدره منتہی فائز گشته‌اند اینست مقام اعلی و ذروهء علیا و غایه قصوی طوبی للفائزین و للعارفین انا نذکر عبادى و امائى و نذکرهم بآیاتى و نبشّرهم بعنایتى و نخبرهم برحمتى الّتی سبقت من فی السموات و الارضین انتہی

the glad-tidings of My bounty and inform them of My mercy which hath preceded all who are in the heavens and the earth.

- 18 The Sun of the All-Merciful's utterance hath shone forth in such wise that this darksome night hath become even as a luminous day. Glorified be the greatness of our Lord and exalted be His favor! The loved ones of that land have ever been [in heart and soul] and still are, for they have attained unto the descended table and the special bounty. We beseech God - exalted be His glory - and hope that He will preserve these stations through His might, power and authority in such wise that the doubts of the barking ones, the suspicions of the opposers and the intimations of the transgressors will not alter them and will appear as if they had never existed. This servant conveyeth greetings and glorification to each of the loved ones and handmaidens of God, and expresseth with both outer and inner tongue: O my God, my God! Aid them in that which will draw them nigh unto Thee and make them successful in that whose fragrance will never cease to endure throughout the eternity of Thy names and attributes. Verily, Thou art the Omnipotent over what Thou willest. There is no God but Thee, the All-Compelling, the Self-Subsisting. Glory and praise and remembrance be upon you and upon those who love you for the sake of God and upon all who are firm and steadfast. And praise be to God, the All-Knowing, the All-Wise.

- 19 After completing the letter, He repaired to the Most Exalted Shrine. Following His presence before the Throne, the Lord, blessed and sanctified be He, spoke thus: We desire to make mention once again of him who traversed the pathway and attained the Ultimate Goal, until he presented himself at the Gate which was opened by the Key of the Will of the Lord of Names, and heard that which ears were created to hear. He was named 'Ali-before-Nabil in the Book of Names. We beseech God to assist him and to reinforce him with the hosts of the seen and the unseen, that he may aid his wronged and exiled Lord. The exile of the Lord hath been mentioned aforetime, even as David, upon him be My glory and loving-kindness, hath said: "How shall we sing the Lord's song in a strange land?"

- 20 In any case, 'Ali-before-Nabil presented himself before the Face, and mentioned the names of the loved ones of the lands of Kha and Ta and other regions, and beseeched a special bounty for each one, and all attained to that which was the purpose of creation. The friends must all engage in the remembrance and praise of Him Who conversed on Sinai with the utmost joy and gladness. O people of God! Strive ye that ye may attain unto that which shall never perish and shall remain

18 آفتاب بیان رحمن بشأنی اشراق نموده که این لیل دامس بمثابهٔ یوم منیر و روشن گشته جلّت عظمت ربّنا و علت عنایته لازال اولیای آن ارض در [قلب و جان بوده] و هستند چه که فائز گشته‌اند بمائدهٔ منزله و نعمت مخصوصه از حقّ تعالی شأنه سائل و آمل که ایتمامات را بقدرت و غلبه و اقتدار خود حفظ فرماید بشأنیکه اوهام ناعقین و شبهات معرضین و اشارات معتدین تغییر ندهد و کأن لم یکن مشاهده گردد اینفانی خدمت هر یک از اولیا و کنیزان حق سلام و تکبیر میرساند و بلسان ظاهر و باطن عرض مینماید الهی الهی آیدهم علی ما یقرّبهم و وفقهم علی ما لا ینقطع عرفه بدوام اسمائک و صفاتک انک انت المقتدر علی ما تشاء لا اله الا انت المهیمن القیوم البهاء و الذکر و الثناء علیکم و علی الذین یحبونکم لوجه الله و علی کلّ ثابت مستقیم و الحمد لله العلیم الحکیم

19 بعد از اتمام نامه قصد مقام اعلیٰ نموده بعد از حضور امام عرش قال الربّ تعالیٰ و تقدّس انا نحبّ ان نذکر من قطع السبیل مرّة اخری و قصد المقصد الأقصى الی ان حضر لدی باب ففتح بمفتاح ارادة مالک الاسماء و سمع ما خلقت الاذان لاصغائه انه سمی بعلی قبل نبیل فی کتاب الاسماء نسئل الله ان یؤیّده و یمده بجنود الغیب و الشهادة لینصر ربّه المظلوم الغریب ذکر غریب ربّ را از قبل نموده‌اند چنانچه داود علیه بهائی و عنایتی گفته کیف نرتّم ترنیمه الربّ فی ارض غریبه

20 باری علی قبل نبیل امام وجه حاضر و اسامی احبای ارض خا و طا و دیار اخری را نموده و از برای هر یک عنایت مخصوصه خواست و کلّ فائز شدند بانچه که مقصود از آفرینش بوده باید اولیا کلّ با کمال بهجت و سرور بذکر و ثنای مکملّ طور مشغول گردند یا حزب الله جهد ثنائید تا فائز شوید بانچه که فنا او را اخذ ننماید و از

unchanged throughout centuries and ages. Verily your Lord, the All-Merciful, is the Mighty, the Powerful.

- 21 The glory shining from the horizon of the heaven of My mercy be upon you, O My people, and upon those whom the conditions of men have not frightened in the Cause of God, the Lord of the Throne and of the dust, and the Sovereign of the Hereafter and of this world.

قرون و اعصار تغییر نیابد آن ربکم الرحمن هو
المقتدر القدير

21 البهاء المشرق من افق سماء رحمتی علیکم یا حزبی و
على الذين ما خوفهم شئون الوری فی الله رب
العرش و الثری و مالک الآخرة و الأولى انتهى

RSR.035-040

BH03469

To: *Ustad Ghulam-Ali Dabbagh et al., in Tihiran*

Date: 1304-02-05 [1886-Nov-3]

- 1 In My Name which speaketh in the Kingdom of Utterance! 1
بسمی الناطق فی ملکوت البیان
- 2 This Wronged One calleth aloud from the prison precinct and summoneth all, for the sake of God, to the Most Exalted Horizon. Blessed is the ear that hath attained and the eye that hath beheld. O people of God! I swear by the lights of the Sun of the horizon of inner meanings that this Day hath no peer or likeness. Strive that ye may perchance attain unto the fruits of the divine Lote-Tree and drink from the chalice of bounty. 2
این مظلوم از شطر سین ندا مینماید و کل را
لوجه الله بافق اعلى دعوت میفرماید طوبی از
برای اذنیکه فائز شد و چشمیکه مشاهده نمود یا
حزب الله قسم بانوار آفتاب افق معانی از برای
امروز شبه و مثلی نبوده و نیست جهد نمائید شاید
بائثار سدره منتهی فائز شوید و از قدح فضل
بیاشامید
- 3 O Ghulam-'Ali! Harken unto the call of the Wronged One with such attention that its effect shall never fade from thine ear, and arise with supreme steadfastness to serve the Cause of the Lord of all beings. Praise be to God, thou hast turned unto Him and attained unto His verses. Say: Praise be unto Thee, O my God, for having enabled me to turn toward Thee and for having made me recognize the Dawning-Place of Thy Revelation and the Dayspring of Thine inspiration. I beseech Thee not to disappoint me of that which Thou hast ordained for Thy chosen ones who have cast away the world and have taken fast hold of that which Thou didst command them in Thy Book. There is no God but Thee, the Mighty, the Subduer, the Powerful. 3
یا غلامعلی ندای مظلوم را بشنو شنیدنیکه اثرش
از گوش محو نشود و باستقامت کبری بر امر
مولی الوری قیام نما الله الحمد اقبال نمودی و
بآیاتش فائز شدی قل لک الحمد یا الهی بما
آیدتنی علی الاقبال و عرفتنی مشرق وحیک و
مطلع الهامک استلک بأن لا تخیننی عما قدرته
لأصفیائک الذين نبذوا العالم و اخذوا ما امرتهم
فی کتابک لا اله الا انت القوى الغالب القدير
- 4 And We make mention of him who was named Ghulam-Husayn with verses that cannot be equaled by all the riches of the world nor by all that the nations possess, that he may rejoice and be of them that render thanks. Beware lest anything whatsoever debar thee from the Most Exalted Horizon, or the power of 4
و نذكر من سمی بغلامحسین آیات لا تعادلها ثروة
العالم و لا ما عند الأمم ليفرح و يكون من
الشاکرين آیاک ان يمنعک شیء من الأشياء عن
الأفق الأعلى او تضعفک قوة الأمراء او تخوفک
سطة الذين كفروا بالله رب العالمين

princes weaken thee, or the might of them that have denied God, the Lord of all worlds, cause thee to fear.

- 5 O Abu'l-Qasim! Hearken unto the voice of the true Friend and sanctify thyself from idle fancies and vain imaginings through the living waters that have streamed forth from the Pen of the All-Merciful, and say: My God, my God! I have turned toward Thee and have laid hold on Thy cord and have clung to the hem of Thy robe. I beseech Thee by the waves of the ocean of Thy utterance and the splendors of the lights of the Sun of Thy bounty to ordain for me through Thy Most Exalted Pen that which will draw me nigh unto Thee, O Lord of the Throne on high and of the earth below, and Master of the Hereafter and of this world. There is no God but Thee, the Most High, the Most Great.

5 یا اباالقاسم بشنودای دوست حقیقی را و خود را از ظنون و اوهام بکوتر حیوان که از قلم رحمن جاری شده مقدس نما و بگو الهی الهی قد اقبلت الیک و تمسکت بجبلک و تثبثت بذیلک استلک بأمواج بحر بیانک و اشراقات انوار شمس فضلک بأن تکتب لی من قلبک الأعلى ما یقریبنی الیک یا ربّ العرش و الثری و مالک الآخرة و الأولى لا اله الا انت العلیّ العظیم

INBA23:161

BH07001

To: *Ali Khan*

Date: 1304-02-05 [1886-Nov-3]

- 1 In the name of the one incomparable Lord!
- 2 The Sun of Truth, which hath ever been veiled from all eyes, hath shone forth from the heaven of manifestation with such a radiance that no possessor of sight or hearing or heart hath denied or ever will deny it. And the hidden treasured Mystery, whereof all divine Books and Scriptures and Tablets have made mention, hath appeared unveiled and unconcealed. Glory be to God! Despite such manifestation and appearance, such signs and evidences, such tokens and such power and might, the people of the world remain heedless and unaware. Blessed art thou, for thou hast seen and heard. Beseech the True One that He may enable thee to perform such deeds as shall endure and persist. From the precincts of the Prison We have turned toward thee, and this Most Holy, Most Exalted Tablet hath been sent down from the heaven of divine Will in thy name. Take it with the power that is with Him and say: Praise be to Thee, O God of all worlds, and thanksgiving be unto Thee, O Thou Desire of the sincere ones!

1 بنام خداوند یگا

2 آفتاب حقیقی که لازال از ابصار مستور از افق سماء ظهور اشراق فرمود اشراقیکه هیچ صاحب بصر و سمع و قلب انکار ننوده و نخواهد نمود و سر مکنون مخزون که کتب و زبر و صحف الهی بذکرش مزین من غیر ستر و حجاب هویدا و آشکار سبحان الله مع این ظهور و بروز و آیات و بینات و علامات و قدرت و اقتدار مردمان روزگار از او غافل و بیخبر طوبی از برای تو که دیدی و شنیدی از حق بطلب ترا مؤید فرماید بر عملیکه ذکرش باقی و پاینده ماند از شطر بجن بتو توجه نمودیم و این لوح اقدس از سماء مشیت ربّانی باسم تو نازل خذه بقوة من عنده و قل لک الحمد یا اله العالم و لک الثناء یا مقصود المخلصین

BLIB_Or15699.040a

BH07737*To: Mirza Ali Khan, in Tabriz**Date: 1304-02-05 [1886-Nov-3]*

He is the All-Knowing, the All-Informed

Amin hath appeared before Our presence and mentioned thee. We make mention of thee in this Clear Tablet. Hearken unto the Call from the prison-quarters of thy Lord, the Lord of all names. Verily it draweth thee nigh unto a station wherein thou shalt behold naught save the lights of the countenance of thy Lord, the Manifest, the All-Knowing. We have made mention of thee before, and at this time, that thou mayest render thanks unto thy Lord, the Generous. When thou dost inhale the fragrance of the traces of My Most Exalted Pen, say:

My God, my God! I am he who hath turned unto Thee, turning away from Thine enemies who have turned away from Thee and denied Thy signs and disputed Thy proofs after Thou didst summon them unto Thy straight path and Thy mighty announcement. I beseech Thee by the ocean of Thy utterance and the sun of Thy proof to aid me to serve Thy Cause and to make mention of Thee and to praise Thee amongst Thy servants. Verily Thou art the Answerer in all circumstances, and I am the supplicant who hath clung to the hem of Thy name, the Self-Sufficient, the Most High.

هو العليم الخبير

قد حضر الأمين لدى الوجه و ذكرک ذکرناک
بهذا اللوح المبين اسمع النداء من شطر سجن ربک
مالک الأسماء انه یقرّبک الى مقام لا ترى فيه
الا انوار وجه ربک المبين العليم قد ذکرناک
من قبل و فی هذا الحین لتشکر ربک الکريم اذا
وجدت عرف اثر قلمي الأعلى

قل الهی الهی انا الذی اقبلت اليک معرضاً عن
اعدائك الذین اعرضوا عنک و کفروا بآياتک
و جادلوا بيناتک بعد اذ دعوتهم الى صراطک
المستقیم و نبأک العظیم اسئلک ببحر بیانک و
شمس برهانک بأن تؤیّدنی علی خدمة امرک و
ذکرک و ثنائک بین عبادک

انک انت المجيب فی کلّ الأحوال و ائی انا
السائل المتمسک بذیل اسمک الغنی المتعال

INBA41:456

BH09149*To: Ustad Shir Muhammad, in Tabriz**Date: 1304-02-05 [1886-Nov-3]*

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

1 هو الشّاهد الخبير

2 O Muhammad, The trees of hope have been cut down by the sword of vain imaginings, and the houses of justice and fairness have been destroyed by the hands of tyranny, and the ornaments of this transient world have deprived all from the divine eternal Kingdom. O party of God, make an effort! O loved ones of the All-Merciful, strive! that perchance those who have turned towards Him may remain protected from the

2 یا محمد اشجار رجاء را سیف اوهام قطع نموده و
بیوت عدل و انصاف را ایادی ظلم ویران کرده
و زخارف دنیای فانی کلّ را از ملکوت باقی
الهی محروم ساخته یا حزب الله جهدی و یا
احباء الرحمن همتی که شاید مقبلین از اوهامات
معرضین محفوظ مانند در قرون و اعصار حزب

vain imaginings of those who have turned away. In past ages and centuries the previous party was occupied with suspicions and vain imaginings, and the fruits of the deeds of those heedless souls was that they passed judgment against the Lord of the world and martyred Him. Praise be to the Goal of the worlds Who assisted you and guided you. Say: Praise be to Thee, O God of the worlds, and glory be to Thee, O Goal of them that know.

قبل بظنون و اوهام مشغول و ثمرات اعمال آن
نفوس غافله آنکه بر سید عالم فتوی دادند و
شبهش کردند حمد کن مقصود عالمیان را که
تورا تأیید فرمود و راه نمود قل لک الحمد یا اله
العالم و لک الثناء یا مقصود العارفين

INBA41:155a

BH01166

To: *Shaykh Hadi, in Tihra*

Date: 1304-02-09 [1886-Nov-7]

- 1 In the name of Him Who is the Supreme Ruler over all names 1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ
- 2 This is a Book sent down by the Wronged One from the presence of God, the Supreme, the Self-Subsisting, to him who desires to drink from the Kawthar of utterance from the cup of his Lord's bounty, the All-Merciful, that the fragrances of revelation might draw him nigh unto this praiseworthy station. The Most Exalted Pen hath been moved and the Sadratu'l-Muntaha hath rustled when the Lord of all beings came from the heaven of bounty with manifest sovereignty. 2 كُتِبَ أَنْزِلَهُ الْمَظْلُومُ مِنْ لَدَى اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ إِلَى مَنْ أَرَادَ أَنْ يَشْرِبَ كَوْثَرَ الْبَيَانِ مِنْ كَأْسِ عَنَابَةِ رَبِّهِ الرَّحْمَنِ لِتَقَرُّبِهِ نَفَحَاتِ الْوَحْيِ إِلَى هَذَا الْمَقَامِ الْحَمْدُ قَدْ ارْتَفَعَ صَرِيرُ الْقَلَمِ الْأَعْلَى وَ حَفِيفُ سِدْرَةِ الْمُنْتَهَى إِذْ أَتَى مَوْلَى الْوَرَى مِنْ سَمَاءِ الْعَطَاءِ بِسُلْطَانٍ مُشْهُودٍ
- 3 Say: O concourse of divines! Cast aside what ye possess and take hold of that which hath come to you from the kingdom of proof. Thus doth the Book of God command you, which speaketh before the faces of all the world. Verily, there is no God but Him, the One, the Single, the Supreme Ruler of the kingdom of earth and heaven. 3 قُلْ يَا مَعْشَرَ الْعُلَمَاءِ ضَعُوا مَا عِنْدَكُمْ وَ خَذُوا مَا [إِتْيَاكُمْ] مِنْ مَلَكُوتِ الْبُرْهَانِ كَذَلِكَ يَأْمُرُكُمْ كِتَابُ اللَّهِ الَّذِي يَنْطِقُ إِمَامُ وَجْهِهِ الْعَالَمِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْوَاحِدُ الْفَرْدُ الْمُهَيْمِنُ عَلَى الْمَلِكِ وَ الْمَلَكُوتِ
- 4 Say: Your sciences and your arts profit you not. Cast them behind you, turning unto God, the Lord of existence. Beware lest the world and its ornaments and favors prevent you from the path of God, the Mighty, the Loving. Purify your hearts, then turn with radiant faces toward the Supreme Horizon, the station which hath shone forth from the Day-Star of the manifestation of your Lord, the Possessor of the seen and unseen. 4 قُلْ لَا تَنْفَعُكُمْ عُلُومُكُمْ وَ لَا فَنُوتُكُمْ ضَعُوهَا عَنْ وَرَائِكُمْ مُقْبِلِينَ إِلَى اللَّهِ مَالِكِ الْوُجُودِ أَيَاكُمْ أَنْ تَمْنَعَكُمْ الدُّنْيَا وَ زَخْرَفَهَا وَ آلَاءُهَا عَنْ صِرَاطِ اللَّهِ الْعَزِيزِ الْوَدُودِ طَهَّرُوا قُلُوبَكُمْ ثُمَّ اقْبَلُوا بِوَجْهِهِ نَوْرَاءَ إِلَى الْأَفْقِ الْأَعْلَى الْمَقَامِ الَّذِي لَاحَ مِنْ نِيرِ ظُهُورِ رَبِّكُمْ مَالِكِ الْغَيْبِ وَ الشُّهُودِ
- 5 When thou hast attained unto My verses and found the fragrance of My utterance, arise and say: My God, my God! I 5 أَنْكَ إِذَا فَزْتَ بِآيَاتِي وَ وَجَدْتَ عَرَفَ بَيَانِي قُمْ وَ قُلْ إلهي إلهي قَدْ أَقْبَلْتُ إِلَى نَفْسِي إِذْ كُنْتُ غَافِلًا عَنْ بَدَائِعِ فَضْلِكَ وَ نَادَيْتَنِي إِذْ كُنْتُ

have turned toward Thy Self when I was heedless of the wonders of Thy grace, and Thou didst call me when I was sleeping upon my couch in Thy days, and Thou didst remember me when I was silent in Thy remembrance, and Thou didst guide me when I was halting in Thy Cause. I beseech Thee by Thy Name through which Thou didst subdue the world and the hearts of the nations, and by the Daysprings of Thy revelation and the Dawning-Places of Thy inspiration and the Manifestations of Thy Self and the Sources of Thy commandments and power, to make me in all conditions one who speaketh Thy praise and standeth firm in Thy love.

- 6 O my Lord! Make me not of those who beheld the lights of Thy countenance and turned away from them, and who heard Thy most sweet call and Thy most great verses and denied them. I beseech Thee by the pearls of the ocean of Thy knowledge and the splendors of the lights of the sun of Thy grace not to disappoint me of that which Thou hast ordained for Thy loved ones who were not deterred by the might of the oppressors nor by the tyranny of the pharaohs from turning unto Thee and holding fast unto Thy cord and clinging to the hem of the robe of Thy mercy.

- 7 O my Lord! Withhold not mine eye from beholding Thy Supreme Horizon, nor mine ear from hearkening unto that which hath flowed from Thy Most Exalted Pen, nor my tongue from Thy remembrance, O Lord of all being and Sovereign of the throne on high and of the dust below. I know not, O my God, what deed hath kept me back from turning toward Thee in Thy days, and what thing hath intervened between me and the Dayspring of Thy verses and the Manifestation of Thy clear tokens. Thou seest, O my God, my state and hearest my lamentation. By Thy might! Thy separation hath destroyed me and melted me away.

- 8 I beseech Thee by the Manifestations of Thy power and the Dawning-Places of Thy might to aid me to propagate Thy Cause among Thy servants and to spread Thy signs throughout Thy lands. Then forgive me and those who have sought Thee. Verily Thou art He to Whose grace and pardon all created things have testified, and to Whose gifts and bestowals all beings have borne witness.

- 9 I testify unto that whereunto the Tongue of Thy grandeur hath testified when it was established upon the throne by Thy command and will, that verily Thou art God, there is no God but Thee. Thou hast ever been sanctified from the mention of aught else but Thee and exalted above the description of any besides Thee. Thou hast appeared and hast made manifest that which was hidden in Thy knowledge and treasured within

راقداً على المهاد في أيامك و ذكرتني اذ كنت صامتاً عن ذكرك و هديتني اذ كنت متوقفاً في امرك اسألك باسمك الذي به سخرت العالم و افئدة الأمم و بمشارق وحيك و مطالع الهامك و مظاهر نفسك و مصادر اوامرك و اقتدارك بأن تجعلني في كل الأحوال ناطقاً بثناءك و مستقيماً على حبك

6 ای رب لا تجعلني من الذين شاهدوا انوار وجهك و اعرضوا عنها و سمعوا ندائك الأهل و آياتك الكبرى و انكروها اسألك بالألئ بجر علمك و اشراقات انوار شمس فضلک ان لا تخيبي عماً قدرته لأوليائك الذين ما منعهم سطوة الجبابة و لا ظلم الفراعنة عن التوجه اليك و التمسك بجبلک و التثبت بأذيال رداء رحمتك

7 ای رب لا تمنع عيني عن مشاهدة افقك الأعلى و لا اذني عن اصغاء ما جرى من قلبك الأبهى و لا لساني عن ذكرک يا مولی الوری و رب العرش و الثرى لم ادري الهى اى عمل منعى عن الاقبال في أيامك و اى امر حال بيني و بين مشرق آياتك و مظهر بيناتك ترى يا الهى حالى و تسمع حنيني و عزرتك قد اهلكني و اذابني فراقك

8 اسألك بمظاهر قدرتك و مطالع اقتدارك ان تؤيّدني على تبليغ امرک بين عبادک و نشر آثارک في بلادک ثم اغفر لي و لمن ارادک انک انت الذي شهدت الكائنات بفضلک و عفوک و الممکات بمواهبک و عطائك

9 اشهد بما شهد به لسان عظمتك اذ استوى على العرش بأمرک و ارادتک بأنک انت الله لا اله الا انت لم تزل كنت مقدساً عن ذکر دونک و منزهاً عن وصف ما سواک قد ظهرت و اظهرت ما كان مكنوناً في علمک و مخزوناً في کائز عصمتک و خزائن حفظک

the repositories of Thy protection and the treasures of Thy preservation.

- 10 O my Lord! Thou seest me hoping for the wonders of Thy bounty and beseeching that which Thou hast ordained for Thy chosen ones and trusted ones, and awaiting the table of Thy heaven and the enduring blessing from Thy presence. Verily Thou art the All-Bountiful, the Generous. There is no God but Thee, the Forgiving, the Merciful. It is uttered in the Persian tongue, that perchance the fragrance of both eloquent Arabic and sweet Persian may be diffused.
- 10 ای ربّ ترانی آملاً بدائع جودک و سائلاً
ما قدر لأصفيائك و امنائك و منتظراً مائدة
سمائك و النعمة الباقية من عندك انك انت
الفضل الكريم لا اله الا انت الغفور الرحيم
بلسان پارسی ذکر میشود که شاید عرف عربی
فصحی و پارسی احلی متضوع گردد
- 11 From the first days this Call hath been raised without veil or concealment, and this Wronged One hath stood forth and spoken before all faces. Nevertheless, until now they remain deprived of the ocean of knowledge and forbidden from the dawning rays of the Sun of Truth. It is incumbent and binding upon you to arise to serve the Cause and to summon the ignorant people to the divine Law of knowledge.
- 11 از اول ایام این ندا من غیر ستر و حجاب مرتفع
و اینظلولم امام وجوه قائم و ناطق مع ذلک
الی حین از بحر آگاهی محرومند و از اشراقات
انوار آفتاب حقیقت ممنوع بر آنجناب واجب و
لازمست که بر خدمت امر قیام نمایند و ناس
جاهل را بشریعت علم الهی دعوت کنند
- 12 The world and its might and wrath, its bounty and mercy, its ornaments and colors - all these are transient and shall return to nothingness. Blessed is the soul that endeavoreth and engageth in service to the Cause, that perchance it may find the Guide of the Way and not be deprived of that for which it was created.
- 12 دنیا و سطوت و غضب و نعمت و رحمت و
زخارف و الوان کلها فانی و بعدم راجع طوبی
از برای نفسیکه همت نماید و بخدمت امر مشغول
شود که شاید دلیل سبیل را بیابد و از آنچه از
برای او خلق شده محروم نماند
- 13 Unceasingly have the pearls of wisdom and utterance appeared and shone forth from the treasures of the Most Exalted Pen, yet until now no seeker or knower hath been found, save whom God willeth. Strive that perchance the soreness of eyes may be removed through the Name of God, exalted be His glory, and attain to the lights of the horizon of Revelation. May they turn from the world of fancy to the world of certitude, and from the abyss of conjecture to the horizon of the true world.
- 13 لازال لآلی حکمت و بیان از خزائن قلم اعلی ظاهر
و باهر ولکن الی حین طالب و عارف یافت نشده
الا من شاء الله جهد نمائید که شاید رمد ابصار
باسم حق جلّ جلاله رفع شود و بانوار افق ظهور
فائز گردد از عالم اوهام بعالم یقین اقبال نمایند و
از هاویه ظنون بافق عالم حقیقی توجه کنند
- 14 Praise be to God that you have attained and turned toward the horizon from which most of the people of the world are seen to turn away. You must arise in the Name of Truth and, placing your trust in Him, with wisdom and utterance bestow upon the people of possibility their portion from the Kawthar of divine knowledge. Thus doth command thee the Most Exalted Pen from the presence of God, the Lord of Names and Creator of Heaven, that thou mayest thank thy Lord, the Compassionate, the Generous.
- 14 لله الحمد آنجناب فائز گشتند و اقبال نمودند
بافقیکه اکثر اهل عالم از آن معرض مشاهده
میشوند باید باسم حق قیام [نمایند] و متوکلاً علیه
بحکمت و بیان اهل امکان را از کوثر عرفان
قسمت عطا [کنند] کذلک امرک القلم الاعلی
من لدی الله مالک الاسماء و فاطر السماء
لتشکر ربک المشفق الکريم
- 15 The Glory shining from the horizon of the heaven of My mercy be upon you and upon those with you and upon those who

hearken to thy words concerning this Most Great News and this Wise Command.

15 البهَاء المشرق من افق سماء رحمتی علیک و علی
من معک و علی من یسمع قولک فی هذا النبأ
العظیم و الأمر الحکیم

BLIB_Or15690.066, BLIB_Or15690.259,
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BH01428

To: Baha'is of Faran, in Khurasan

Date: 1304-02-09 [1886-Nov-7]

1 In the name of the All-Bountiful, the All-Merciful!

1 بنام بخشنده مهربان

2 These are the days of God, and the horizon of the manifestation of the Supreme Pen is luminous. The Kawthar of utterance is flowing, the verses of God are being revealed and His evidences are manifest. The light of His Cause is radiant and the fire of the Divine Lote-Tree is ablaze. O people of God! This is the day of the blessed verse "If ye would count the favours of God, ye cannot reckon them!" Bounty upon bounty, mercy upon mercy. Strive that ye may attain to the lights of the Sun of inner meanings which hath dawned from the horizon of the heaven of God's will. The shrill voice of the Supreme Pen is raised at all times, and its purpose is that ye may partake of the fruits of the Divine Lote-Tree. Hearken unto the Pen; it speaketh, and the fruit of the Lote-Tree revealeth itself. Blessed are the men whom the might of the people of error hath not prevented or deprived from attaining unto the Lord of Destiny.

2 ایام ایام الهی و افق ظهور نورانی قلم اعلی در حرکت و کوثر بیان جاری آیات الله نازل و بینانش ظاهر نور امر مشرق و نار سدره مشتعل یا حزب الله امروز است روز آیه مبارکه ان تعدوا نعمة الله لا تحصوها نعمت اندر نعمت رحمت اندر رحمت جهد نمائید شاید بانوار آفتاب معانی که از افق سماء اراده الهی مشرقست فائز شوید صریح قلم اعلی در کلّ حین مرتفع و مقصود آنکه از اثمار سدره منتهی قسمت برید قلم بشنوید میگوید و ثمره سدره خود را مینماید طوبی از برای رجالی که سطوت اهل ضلال ایشانرا از مالک مآل منع ننمود و محروم نساخت

3 O people of Faran! What of this outpouring? Have ye discovered the sweet fragrances of the breezes of revelation? Are ye silent and still, or have other causes prevented the people of the Most Great Vision from mention and praise? The Manifestation of Truth is evident and visible like unto the sun. By the Most Great Luminary! His utterance transcendeth the utterance of the peoples of the world, His mention surpasseth the mention of all nations, and His movement and stillness are distinct from all else. To those possessed of vision and the companions of the Most Great Vision, no doubt hath arisen nor ever shall arise concerning Him.

3 یا اهل فاران این فورانکم آیا تضرّعات نفحات وحی را یافتهاید ساکن و خاموشید و یا اسباب دیگر اهل منظر اکبر را از ذکر و ثنا بازداشته ظهور حق بمثابه آفتاب مشرق و لائخ و هویدا قسم بنیر اعظم بیانش از بیان اهل عالم و ذکرش از ذکر امم و حرکت و سکونش از کل واضح و ممتاز بر اهل بصر و اصحاب منظر اکبر مشتبّه نشده و نخواهد شد

4 O people of Faran! This is your penetrating vision, your subtle thoughts, the light of your horizons, the radiance of your hearts,

the lamp in your breasts, and your keen sight. By the life of God! This day is your day. Be ye strong in the Cause of your Lord, the Lord of Names, in such wise that neither the power of princes nor the whisperings of divines may weaken you. O people of Faran! Unceasingly hath your mention been recorded by the Pen of the Most Merciful and your names inscribed. Ye should aid the Cause of God through the hosts of remembrance and utterance, and through deeds and conduct befitting the Day of God. Blessed is the soul that moveth for the love of God and occupieth itself with the guidance of His servants. Today, all rising and sitting, movement and rest, should be manifested for the sake of God.

4 یا اهل فاران این دقة انظاركم و رقة افكاركم و نور آفاقكم و ضياء قلوبكم و سراج صدوركم و حدة ابصاركم لعمر الله ان اليوم يومكم كونوا اقوياء في امر ربكم مالک الأسماء بحيث لا تضعفكم قوة الأمراء و لا وسوس العلماء ای اهل فاران لازال از قلم رحمن ذکرتان مذکور و اسمتان مسطور باید بجنود ذکر و بیان و اعمال و اخلاقیکه لایق يوم الله است حق را نصرت نمائید طوبی از برای نفسیکه لحب الله حرکت نماید و بهدایت عباد مشغول گردد امروز قیام و قعود و حرکت و سکون باید لوجه الله ظاهر شود

- 5 Every sovereign hath his army and every cause its helper. The hosts of the Lord of Horizons have ever been righteous deeds and conduct, remembrance and utterance, and the commander and director of these hosts is the fear of God. God willing, may the people of Faran be set ablaze with the fire of love for the Beloved of all creation, and may they witness, in most times, the pearls of knowledge and wisdom which have been manifested from the treasures of the Supreme Pen by the command of the Lord of Names, that hearts may be adorned with the ornament of certitude and detachment. The dawning-places of idle fancies and the rising-points of vain imaginings are circulating in cities and regions to lead people astray. This is that news which was formerly uttered by the Dawning-Place of verses and the Day-Spring of knowledge. Vain imaginings deprived the Shi'ih sect from the Lord of mankind and consigned them to hell. Ye are those souls who, from the beginning of days, have turned to the supreme horizon and have soared in the atmosphere of the love of the Lord of creation with the wings of detachment. The station of this most exalted rank hath been and is great in the sight of God. We beseech God to make you the ensigns of His remembrance in His lands and the standards of His guidance among His servants. Verily, He is the Powerful over what He willeth, and He is the Mighty, the Dominant, the Omnipotent.

5 هر سلطانی را جندبست و هر امری را ناصری جنود مالک آفاق اخلاق و اعمال و ذکر و بیان بوده و مدیر و مدیر این جنود تقوی الله باید انشاء الله اهل فاران بنار محبت محبوب امکان مشتعل شوند و لآلی علم و حکمت را که از خزائن قلم اعلی بامر مالک اسماء ظاهر شده در اکثر احوال مشاهده نمایند تا قلوب بطراز اطمینان و انقطاع مزین گردد مطالع اوهام و مشارق ظنون در مدن و دیار لأجل اضلال خلق میگردند اینست آنخبریکه از قبل از لسان مطلع آیات و مشرق علم ظاهر گشته حزب شیعه را اوهام از مالک انام محروم نمود و بسقر فرستاد شما نید نفوسیکه از اول ایام بافق اعلی توجه نمودید و بقوادم انقطاع در هواء محبت مالک ابداع طیران کردید قدر این مقام اعلی عند الله عظیم بوده و هست نسئل الله ان یجعلکم اعلام ذکره فی بلاده و رایات هدایتیه بین عبادہ انه هو المقتدر علی ما یشاء و هو القوی الغالب القدير

- 6 Out of wisdom, the names of the loved ones - those souls who have quaffed from the sealed wine and are illumined by the lights of the Kingdom - have not been mentioned. His honor 'Ali-Muhammad, son of My Most Truthful Name, upon both of whom rest My glory and loving-kindness, was present in the Most Holy Court and made mention of each one, and all have attained to the effulgences of the lights of the Sun of true divine unity. We beseech the True One to assist His people

6 نظر بحکمت اسامی اولیا ذکر نشد یعنی نفوسیکه از ریح مختوم آشامیده اند و بانوار ملکوت منورند جناب علی محمد ابن اسمی الأصدق علیهما بهائی و عنایتی در ساحت اقدس حاضر ذکر هر یک را نمود و کل باشراقات انوار آفتاب توحید حقیقی فائز گشتند از حق میطلبیم حزب خود را تأیید فرماید بر اعمال و اموریکه عرف رضا از او متضوع اوست قادر و توانا

in such deeds and matters from which the fragrance of His good-pleasure may be wafted. He is the Powerful, the Mighty.

- 7 Praise be to God! The carpet of the love of God, exalted be His glory, is spread and unfurled. Blessed are the souls who have attained unto that for which they were created, and woe unto the heedless! We convey greetings to the handmaidens of God and give them the glad-tidings of God's favors. The Wronged One asketh that He may grant them success and ordain for them the good of the hereafter and of this world, and adorn them with that which beseemeth them in the days of their Lord, the Lord of the Kingdom and the Realm, the Possessor of Glory and Might. The glory shining from the horizon of the heaven of bounty be upon you, upon them, and upon those whom the conditions of the world and its allusions, manifestations, ornaments, adornments, might, and ranks have not withheld from God, their Creator and Fashioner.

7 لله الحمد بساط محبت حق جلّ جلاله ظاهر و مبسوط طوبى از برای نفوسیکه فائز شدند بآنچه که از برای او از عدم بوجود آمده اند و ویل للغافلین اماء الله را تکبیر میرسانیم و بعنایت حق بشارت میدهم یسئل المظلوم ان یوققهنّ و یقدّر لمنّ خیر الآخرة و الأولى و یزیننّ بما ینبغی لمنّ فی ایام ربّ الملک و الملکوت و مالک العزّ و الجبروت البهاء المشرق من افق سماء الفضل علیکم و علینّ و علی الذین ما منعتم شئون الدنیا و اشاراتها و ظهوراتها و زخرفها و زینتها و سطوتها و صفوفها عن الله موجدھا و خالقھا

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BH02989

To: Mirza Siyyid Abdullah Intizamus-Saltanih, in Tihiran

Date: 1304-02-09 [1886-Nov-7]

- 1 He is the Hearer, the Answerer.
- 2 That which hath proceeded from the pen of thy devotion and turning unto the Wronged One hath come before Him. We found therein the fragrance of the love of God, the Lord of all worlds. We have made mention of thee in diverse Tablets with a mention that surpasseth all the mentions of the world. He beareth witness unto thee in every world among the worlds of thy Lord, the All-Knowing, the All-Informed. We counsel thee to preserve this station through this Name, whereby the limbs of all names have trembled and the hearts of the learned who have barred the servants from turning unto the Most Great Ocean and this Momentous Announcement have been seized with trepidation. Blessed is thy tongue for having acknowledged that which the Tongue of Grandeur hath spoken, and borne witness unto that which God hath testified. Thus hath My Most Exalted Pen moved concerning that whereon thou standest, that thou mayest give thanks unto thy Lord, the Compassionate, the Bountiful. Beware lest the deeds and

1 هو السّامع المجیب

2 قد حضر لدى المظلوم ما ظهر من قلم توجّهک و اقبالک الى المظلوم وجدنا منه عرف محبة الله ربّ العالمین انا ذکرناک فی الواح شتی بذکر لا تعادله اذکار العالم انه یشهد لک فی کلّ عالم من عوالم ربّک العليم الخبير نوصیک بحفظ هذا المقام بهذا الاسم الذی به ارتعدت فرائص الأسماء و اضطربت افئدة العلماء الذین منعوا العباد عن التوجّه الى البحر الأعظم و هذا النباّ العظیم طوبى للسانک بما اعترف بما نطق به لسان العظمة و شهد بما شهد به الله کذلک تحرّک قلبی الأعلى علی ما انت علیه لتشکر ربّک المشفقّ الکریم ایاک ان تحزنک اعمال الناس و اقوالهم سوف یرون ما عملوا فی الحیوة الأولى ان ربّک هو المخبر العليم

words of men grieve thee. Soon shall they behold what they have wrought in the former life. Verily thy Lord is the Informed, the All-Knowing.

- 3 We make mention at this hour of him who hath ascended unto the Supreme Companion, that his remembrance may endure in the kingdom for as long as the Kingdom of God, the Mighty, the Praiseworthy, shall endure. O Husayn! Blessed art thou for having sought the Ultimate Goal and the Most Exalted Horizon while the Wronged One was held beneath the talons of hatred through that which the hands of the oppressors have wrought. At the time of thy ascension there was revealed for thee that which hath diffused the sweet savors of the loving-kindness of thy Lord, the Forgiving, the Merciful. Were there to be disclosed less than a needle's eye of that which We have bestowed upon thee in thy most exalted station, all who dwell on earth would abandon what they possess and turn unto this station, wherefrom the Tongue of Grandeur proclaimeth: "The Kingdom belongeth unto God, the Almighty, the All-Compelling, the Most Powerful, the All-Wise."

- 4 Blessed is the servant who remembereth thee even as the Dawning-Place of Revelation and the Source of His Command hath remembered thee. He is indeed among the triumphant ones in My perspicuous Book. We verily console his family and shall send down for them, when God willeth and desireth, that which shall gladden them after their grief. And I am verily the All-Bountiful, the Most Generous.

- 5 Convey My greetings unto them and remind them of My verses and give them the glad-tidings of My mercy. We have withheld the Pen for a time as a wisdom from Our presence, and We are verily the Almighty, the Powerful. The glory shining forth from the horizon of the heaven of My utterance be upon thee and upon those who have not broken God's Covenant and His Testament, and whom the oppression of the aggressors hath not held back from God, the Lord of all worlds.

3 أَنَا نَذْكُرُ فِي هَذَا الْحَيْنِ مَنْ صَعَدَ إِلَى الرَّفِيقِ الْأَعْلَى لِيَكُونَ ذِكْرُهُ بَاقِيًا فِي الْمَلِكِ بِدَوَامِ مَلَكُوتِ اللَّهِ الْعَزِيزِ الْحَمِيدِ يَا حُسَيْنَ طُوبَى لَكَ بِمَا قَصَدْتَ الْغَايَةَ الْقَصْوَى وَالْأَفْقَ الْأَعْلَى وَالْمَظْلُومَ تَحْتَ مَخَالِبِ الْبَغْضَاءِ بِمَا اكْتَسَبْتَ أَيْدِي الظَّالِمِينَ قَدْ نَزَلَ لَكَ حِينَ صَعُودِكَ مَا فَاحَتْ بِهِ نَفْحَةٌ عَنَايَةِ رَبِّكَ الْغَفُورِ الرَّحِيمِ لَوْ يَظْهَرُ مَا أَعْطَيْنَاكَ فِي مَقَامِكَ الْأَعْلَى أَقْلٌ مِنْ سَمِّ الْإِبْرَةِ لِيَضَعَنَّ مَنْ فِي الْوُجُودِ مَا عِنْدَهُمْ وَيَتَوَجَّهَنَّ إِلَى هَذَا الْمَقَامِ الَّذِي يَنْطِقُ لِسَانُ الْعِظْمَةِ الْمَلِكِ لِلَّهِ الْمُقْتَدِرِ الْمُهَيْمِنِ الْعَزِيزِ الْحَكِيمِ

4 طُوبَى لِعَبْدٍ يَذْكُرُكَ بِمَا ذَكَرَكَ مُطْلِعُ الْوَحْيِ وَمُصَدِّرُ الْأَمْرِ أَنَّهُ مِنَ الْفَائِزِينَ فِي كِتَابِي الْمُبِينِ أَنَا نَعَزِّي أَهْلَهُ وَنَنْزِلُ لَهُمْ إِذَا شَاءَ اللَّهُ وَارَادَ مَا يَسِّرُهُمْ بَعْدَ الْحُزْنِ وَأَنَا الْفَضَالُ الْكَرِيمُ

5 كَبَّرَ عَلَى وَجْهِهِمْ مِنْ قَبْلِي وَذَكَرَهُمْ بِآيَاتِي وَبَشَّرَهُمْ بِرَحْمَتِي أَنَا أَمْسَكْتُ الْقَلَمَ فِي بَرَهَةٍ مِنَ الزَّمَانِ حَكْمَةً مِنْ عِنْدِنَا وَأَنَا الْمُقْتَدِرُ الْقَدِيرُ الْبَهَاءُ الْمَشْرِقُ مِنْ أَفْقِ سَمَاءٍ بَيَانِي عَلَيْكَ وَعَلَى الَّذِينَ مَا نَقَضُوا عَهْدَ اللَّهِ وَمِيثَاقَهُ وَمَا مَنَعَهُمْ ظِلْمُ الْمُعْتَدِينَ عَنِ اللَّهِ رَبِّ الْعَالَمِينَ

INBA15:247b, INBA26:249b, BLIB_Or15713.107,

PYK.214

BH03822

To: *Uzra Khanum Diyaul-Hajiyiyih, in Tihran*

Date: 1304-02-09 [1886-Nov-7]

- 1 He is God, exalted be His station in wisdom and utterance. 1 هو الله تعالى شأنه الحكمة و البيان
- 2 On the first day of the Manifestation, the preface of the book of existence was adorned with the blessed words "There are no genealogies among you." On that day all creation shall be witnessed on a single plane. Then He speaks forth with the Most Exalted Word: whosoever attains to recognition is accounted among the denizens of the Most Exalted Paradise. Today the kinship of God is accepted and beloved. Whosoever acquires nobility from this most exalted station and most glorious rank has attained to that which was ordained in God's Book for His loved ones. This kinship is the king of kinships and this station is the sovereign of stations. 2 در اول يوم ظهور ديباج كتاب وجود بكمه مبارك لا انساب بينكم مزین در آن يوم جميع خلق در صقع واحد مشاهده شوند و بعد بكمه عليا نطق ميفرمايد هر نفسی بتصدیق فائز شد او از اهل فردوس اعلى مذکور امروز نسبة الله مقبول و محبوبست هر نفسی كسب شرافت از اين مقام اعلى و رتبه عليا نمود او فائز است بآنچه در كتاب الهى از برای اوليا مقدّر شده اين نسبت سلطان نسب و اين مقام مالک مقاماتست
- 3 O my Leaf, upon thee be My glory! 3 يا ورقتي عليك بهائ
- 4 In every sect among the diverse sects, and every community among the communities, and every party among the parties of the world, there has been and is an essence, and that essence has been and is taken through the ordering of the True Orderer and the hands of power. Blessed is the one whom outward kinship and perishable means have not prevented from the kinship of God. Whosoever today attains unto the recognition of God, which was the purpose of creation, is mentioned in the Book as being of the party of God and is truly related unto Him. 4 در هر فرقه‌ئى از فرق مختلفه و هر طائفه‌ئى از طوائف و هر حزبي از احزاب عالم جوهر بوده و هست و آنجوهر بتدبير مديّر حقيقي و ابادى اقتدار اخذ شده و ميشود طوبى از برای نفسيكه نسبت ظاهره و اسباب فانيه او را از نسبة الله منع ننمود هر نفسى اليوم يعرفان الله كه مقصود از آفرينش بوده فائز شد او از حزب الله در كتاب مذکور و بحق منسوب لله
- 5 Praise be to God that that Leaf has repeatedly attained unto the divine verses and has drunk the sealed wine from the hands of the bounty of the Self-Subsisting Lord. No thing among all things can equal this favor. We beseech God to aid thee to preserve what He has bestowed. We convey greetings to the handmaidens of God and counsel all according to what God hath revealed in the Book. 5 الحمد آنورقه مكرّر بايات الهى فائز گشته‌اند و رحيق مختوم را از ابادى عطاء حضرت قيوم آشاميده‌اند اين فضل را هيچ شئي از اشياء معادله ننمايد از حق ميطلبم ترا مؤيد فرمايد بر حفظ آنچه عنايت فرموده اماء الله را تكبير ميرسانيم و كل را بما انزله الله فى الكتاب وصيت مينمائيم
- 6 Glory be upon thee and upon My handmaidens who have turned, heard, and believed in God, the Lord of the worlds. 6 البهاء عليك و على امائى اللّائى اقبلن و سمعن و آمن بالله رب العالمين

INBA15:291, INBA26:293, BLIB_Or15699.043a,
HDQI.152, PYK.219, ANDA#41-42 p.05

BH05711*To: Aqa Siyyid Nasrullah, in K R**Date: 1304-02-09 [1886-Nov-7]*

- 1 He is the Hearer, the Answerer! 1 هو السامع المجيب
- 2 Say: O clamorous ones! This is the Day of God, wherein naught is seen save Him and His signs. Today the Kingdom of Names profiteth not, nor do the mentions of the world enrich. Blessed is the soul that hath rent asunder the veils and torn away the coverings and turned toward the horizon of God alone. Such a one is among the people of Baha and the companions of the Crimson Ark. 2 بگو ای ناعقین این یوم یوم الله است در او دیده نمیشود جز حق و آثارش امروز ملکوت اسماء نفع نمیبخشد و اذکار عالم غنی نمینماید طوبی از برای نفسی که سبحات را خرق نمود و حجاب را درید و بافق الله وحده توجه نمود اوست اهل بها و اصحاب سفینهء حمرا
- 3 Say: O friends! Adorn yourselves with the ornament of steadfastness, lest every heedless and remote one cause you to slip. Cast aside suppositions and idle fancies, and take hold of that which ye are commanded by God, the Mighty, the Praiseworthy. Beware lest ye reject the truth by that which ye possess. Fear the All-Merciful, and be not among the heedless. 3 بگو ای دوستان خود را بطراز استقامت مزین دارید لئلا یزلکم کل غافل بعید ضعوا الظنون و الأوهام و خذوا ما امرتم به من لدی الله العزیز الحمید ایاکم ان تدحضوا الحق بما عندکم اتقوا الرحمن و لا تكونوا من الغافلين
- 4 This is the Day which past ages and centuries can never rival. Know this, and be not of the ignorant. Thus warbleth the Dove of Eternity upon the branch of faithfulness, as bidden by God, the Mighty, the Beautiful. Blessed is he who hath heard and attained, and woe unto every ignorant one who hath turned away from the Truth and was among the heedless in a perspicuous Book. 4 هذا یوم لا تعادله القرون و الأعصار ان اعرفوا و لا تكونوا من الجاهلین کذلک غرّدت حمامة البقاء علی غصن الوفاء امرأً من لدی الله العزیز الجمیل طوبی لمن سمع و فاز و ویل لكل جاهل اعرض عن الحق و کان من الجاهلین فی کتاب مبین
- 5 We send from this Spot Our glorification upon the faces of those who have believed in God, the Peerless, the All-Informed. Glory be upon the people of Baha, whom the doubts of the opposers have not kept back from God, the Lord of the worlds. 5 انا نکبر من هذا المقام علی وجوه الذین آمنوا بالله الفرد الخیر البهاء علی اهل البهاء الذین ما منعهم شبهات المعرضین عن الله رب العالمین

ADJ.079x

INBA23:023

BH05893*To: Abu al-Hasan Khan, in Quchan**Date: 1304-02-09 [1886-Nov-7]*

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful! 1 هو الله تعالى شأنه العظمة والاقترار لله
- 2 Praise be to God that from the very beginning you turned to the highest horizon and drank from the cup of divine love. Preserve this most exalted and glorious station through the Name of the Lord of Names. You must be so enkindled by the fire of the Sacred Tree that its effects become manifest and evident in the world. Fix your gaze constantly upon this exalted Word, which is the blessed Word "He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth." For if a soul succeeds in drinking from the cup of this Word, he will attain the most great steadfastness, such that neither the doubts and allusions of the world nor anything therein will affect him, and he will find himself seated upon the throne of certitude and the seat of assurance. 2 الحمد آنجناب در اول ایام بافق اعلی توجه نموده و از کأس محبت الهی آشامید این مقام بلند اعلی را باسم مالک اسماء حفظ نما آنجناب باید از نار سدره بشأنی مشتعل باشد که آثارش در عالم ظاهر و هویدا گردد لازال باینکلمه علیا ناظر باشید و آن کلمه مبارکه یفعل ما یشاء و یحکم ما یرید است چه اگر نفسی موفق شود و از کأس اینکلمه بیاشامد او بشرافت استقامت کبری فائز میگردد بشأنی که شبهات و اشارات عالم و آنچه در اوست در او اثر ننماید و خود را بر عرش ایقان و کرسی اطمینان مستوی مشاهده نماید
- 3 Hold fast to the cord of favor and arise to aid the Cause. The entire world will pass away, but that which hath been revealed from the Most Exalted Pen specifically for you has been and will forever remain. This is the enduring dominion - know thou its worth. The triumph of the Cause has been and ever will be through wisdom and utterance, that none upon earth may remain deprived of the ocean of divine mercy. The glory be upon thee and upon whosoever has attained unto this most mighty, most glorious station. 3 بجل عنایت تمسک نما و بر نصرت امر همّت گمار جمیع عالم بقنا راجع و آنچه از قلم اعلی مخصوص آنجناب نازل باقی بوده و هست اینست دولت پاینده قدرش را بدان نصرت امر بحکمت و بیان بوده و هست تا جمیع من علی الأرض از بحر رحمت الهی محروم نمانند البهاء علیک و علی من فاز بهذا المقام الأعظم العظیم

BLIB_Or15699.042b

BH07366*To: Javad, in K R**Date: 1304-02-09 [1886-Nov-7]*

- 1 In His Name, the Compassionate, the All-Bountiful! 1 بسمی المشفق الکریم
- 2 O Javad! The Lord of creation remembers thee from His realm in such wise as will draw thee nearer unto God, the Lord of the worlds. Look not unto the people and what they possess, 2 یا جواد یذکرک مالک الایجاد فی المعاد بما یقرّبک الی الله ربّ العالمین لا تنظر الی الخلق و ما عندهم ان انظر ما امرت به فی کتاب الله

but rather unto that which thou hast been commanded in the Book of God, the Lord of all men. Blessed is the servant whom the affairs of men have not kept back from the Lord of destiny, and who hath arisen, saying: "God is our Lord and the Lord of all who are in the heavens and on earth!"

مولى الأنام طوبى لعبد ما منعه شئون البشر
عن مالک القدر قام وقال الله ربنا ورب من
في السموات والأرضين

- 3 Arise to serve the Cause, then aid thy Lord through the deeds of the sincere ones. Thus hath the Wronged One spoken while in the midst of the people, as a token of His grace - and He is the All-Bountiful, the Most Generous. When thou hast quaffed the choice wine of utterance from the Kawthar of the meanings of thy Lord, the Most Merciful, say:

3 قم على خدمة الأمر ثم انصر ربك بأعمال
الخلصين كذلك نطق المظلوم اذ كان بين ايدي
القوم فضلاً من عنده وهو الفضل الكريم انك
اذا شربت رحيق البيان من كوثر معاني ربك
الرحمن قل

- 4 "Praise be unto Thee, O Thou the Goal of all desire, for having caused me to hear Thy call and behold Thy horizon and guided me unto Thy straight path. I beseech Thee to make me steadfast in this mighty and magnificent Cause." The glory shining from the horizon of the heaven of might be upon thee and upon those whom the veils of grandeur have not kept back from God, the Mighty, the Praised One.

4 لك الحمد يا مقصود الامكان بما اسمعتني ندائك
واريتني افقك وهديتني الى صراطك المستقيم
اسئلك ان تجعلني مستقيماً على هذا الأمر العزيز
العظيم البهاء المشرق من افق سماء الجبروت
عليك وعلى الذين ما منعتهم سبحات الجلال
عن الله العزيز الحميد

INBA15:278, INBA26:279a, SFI08.019a

BH08209

To: Aqa Siyyid Lutf Allah, in K R

Date: 1304-02-09 [1886-Nov-7]

- 1 In the Name of Him Who is sanctified from all names.
- 2 A remembrance from the Wronged One unto the people of God in the lands, that the wine of utterance may attract them to the horizon of inner meanings, from which the call hath been raised betwixt earth and heaven: "The Kingdom belongeth unto God, the Possessor of all things."
- 3 We make mention of thee and of them who have believed, and We counsel you with that which beseemeth the days of God. Say: Fear God and be not in doubt and schism. We have sent down from the heaven of grace that which no books of the past can equal, to this He Who hath with Him the Mother Book doth testify.
- 4 Follow not those in whom ye find not that which God loveth. Follow that which ye have been commanded in the Book of God, the Lord of lords. We have sent down the verses and

1 بسمي المقدس عن الأسماء

2 ذكر من لدى المظلوم حزب الله في البلاد ليجذبهم
رحيق البيان الى افق المعاني الذي منه ارتفع النداء
بين الأرض والسماء الملك لله مالک الایجاد

3 انا ذكرناك والذين آمنوا ونوصيكم بما ينبغي لأيام
الله قل اتقوا الله ولا تكونوا في مرية وشقاق انا
انزلنا من سماء الفضل ما لا تعادله كتب القبل
يشهد بذلك من عنده ام الكتاب

4 لا تتبعوا الذين لا تجدون منهم ما يحبه الله ان
اتبعوا ما امرتم به في كتاب الله رب الأرباب انا

revealed the clear tokens, yet the people are in heedlessness and behind a veil.

- 5 And at the end of the Book We counsel thee and those who have believed to be steadfast with the Most Great Steadfastness, lest those who have denied the Beginning and the End cause you to slip.

انزلنا الآيات و اظهرنا البينات و القوم في غفلة و حجاب

5 و في آخر الكتاب نوصيك و الذين آمنوا بالاستقامة الكبرى لئلا تزلكم الذين كفروا بالمبدء و المآب

INBA15:272c, INBA26:273a

BH08164

To: Karbala'i Taqi, in K R

Date: 1304-02-09 [1886-Nov-7]

He is the All-Seeing, the All-Informed

The whole world hath been created to serve this blessed Day. O peoples of the earth! Know ye the value of these days and be not deprived of that which is with God through that which is with you. These days shall pass away and whatsoever appeareth therein shall likewise pass away. Strive that ye may attain unto that which is with God. He is the Ever-Abiding. Blessed is the soul that in this transient world hath attained unto that which is everlasting - that is, such deeds as shed forth the fragrance of eternity, and these have been and ever shall be the Word of God. Harken unto the divine counsel and act in accordance with that wherefrom the sweet-smelling savor of His good-pleasure may be inhaled. If thou attainest unto this exalted and most high station, thou shalt be blessed with the word of His good-pleasure from the Lord of Names. The glory be upon thee and upon them that have believed in God, the Lord of the worlds.

هو الشاهد الخبير

جميع عالم از برای خدمت این يوم مبارك خلق شده اند ای اهل ارض قدر این ایام را بدانید و بما عندكم از ما عند الله غافل مشوید ایام فانی و آنچه در او ظاهر فانی جهد نما تا بما عند الله فائز شوی اوست باقی

طوبی از برای نفسی که در این دار فانی بعمل باقی فائز شد یعنی عملی که عرف بقا از او متضوعست و آن کلمه الله بوده و خواهد بود بشنو وصیت الهی را و عمل نما بآنچه که رایحه رضا از او استشمام شود اگر باین مقام بلند اعلی فائز شوی بکلمه رضا از نزد مالک اسماء فائز خواهی شد البهاء علیک و علی من آمن بالله رب العالمین

INBA15:271b, INBA26:272a, HDQI.143, AYI2.254, ANDA#33 p.04

BH08195*To: Aqa Siyyid Asadullah, in Kirmanshah**Date: 1304-02-09 [1886-Nov-7]*

1 He is the One Who speaketh the truth.

هو الناطق بالحق 1

2 A mention from Our presence unto him who hath turned unto the Countenance and believed in God, the Lord of all worlds, that he may find assurance through the bounty of his Lord and utter at all times that there is none other God but Him, the Peerless, the All-Informed. Take hold of the Book of God with the power bestowed by Him, then act according to that which beseemeth His days. He, verily, is the True Counsellor, the Trustworthy. Be thou steadfast in that which is good and act in accordance with that which thou hast been commanded in the Book of God, the Mighty, the Praiseworthy. We counsel thee to perform pure deeds for God, the Truth. This shall profit thee in the world to come and in this first life. He beside Whom is the Clear Book beareth witness unto this. Beware lest anything hold thee back from God or the threat of the oppressors frighten thee - they who have turned away from the Truth and followed every ignorant remote one. Thus hath the Mighty in Strength taught thee from the direction of the Ultimate Tree that thou mayest be among them that hearken.

2 ذكر من لدنا لمن اقبل الى الوجه و آمن بالله رب العالمين ليطمئن بفضل مولاه و ينطق في كل الأحيان انه لا اله الا هو الفرد الخبير خذ كتاب الله بقوة من عنده ثم اعمل بما ينبغي لآيامه انه هو الناصح الأمين كن متمسكاً بالمعروف و عاملاً ما امرت به في كتاب الله العزيز الحميد انا نوصيك بالعمل الخالص لله الحق انه ينفعك في الآخرة و الأولى يشهد بذلك من عنده كتاب مبين اياك ان يمنعك شيء عن الله او تخوفك سطوة الظالمين الذين اعرضوا عن الحق و اتبعوا كل جاهل بعيد كذلك عليك شديد القوى من شطر سدرة المنتهى لتكون من السامعين

INBA23:017a

BH10118*To: Liqaiyyih Asdaq Mudabbir, in Kha**Date: 1304-02-09 [1886-Nov-7]*

He is the Remembering, the Manifest One

هو الذاكر المبين

O My Leaf! Praise thou the Object of the worship of all worlds, Who brought thee from nothingness into being in His days, and adorned thee with the ornament of existence, and honored thee with the crown of His grace. The bounty and loving-kindness of the Blessed Tree towards Its leaves is even as the sun shining resplendent from the horizon of the heaven of grace. I beseech God that thou mayest be the recipient of His special favors and be illumined with the light of His knowledge. We implore God to assist thee and thy mother to attain unto the Most Great

يا ورقتي حمد كن مقصود عالمنا كه ترا در آيامش از عدم بوجود آورد و بطراز هستي مزین نمود و باكليل عنايت مشرف فرمود فضل و شفقت سدره مباركه نسبت باوراق بمثابه آفتاب از افق سماء فضل مشرق و ظاهر و هويدا انشاء الله بعنايات مخصوصه الهى فائز باشى و بنور معرفتش منور

Steadfastness, and to aid you both with the means of earth and heaven, and to draw you near unto Him in all conditions. Verily He is the Self-Sufficient, the Most Exalted, and the Ruler in the beginning and in the end.

نسئل الله ان يؤيدك و أمك على الاستقامة
الكبرى و يمدك بأسباب الأرض و السماء و
يقربك اليه في كل الأحوال انه هو الغنى المتعال
و الحاكم في المبدء و المآل

INBA15:285b, INBA26:287b, BLIB_Or15699.042c,

PYK.220

BH00726

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

Date: 1304-02-23 [1886-Nov-21]

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

1 هو الله تعالى شأنه العظمة و الاقتدار

2 Praise be to the One True Goal, Who made straight the path and sent forth a guide. In every station He placed a treasure and gave tidings thereof. His chosen ones have been and continue to be His true treasures. They are the repositories of the mysteries of the Prophets and the pearls of the knowledge of His pure ones. The path has led to the straight way, and the announcement to the Great Announcement. Through Him He brought to an end prophethood and messengership, and promised the appearance of the Day of Resurrection and the Hour, and the manifestation of His power on that Day. Exalted be His might, His sovereignty, His glory, and His grandeur! And blessings and peace be upon Him Whom He made the Dawning-Place of His names, the Dayspring of His attributes, the Treasury of His knowledge, and the Source of His Cause, and upon His family and companions through whom God's Cause encompassed the East and West of the earth, and through whom was revealed that which was inscribed in the Books and their verses. The servant beseecheth his Lord by them, and by their power and might, and their deeds and sincerity, and their humility and submissiveness, that He may assist Islam as He assisted it in the beginning, that the whole of religion may be made manifest, though the ungodly may detest it.

2 حمد مقصود ابراهيم و سزا که راه درست نمود
و راهنما فرستاد در هر مقام کنزی گذاشت
و اخبار فرمود کنوز حقیقی اولیای او بوده و
هستند ایشانند مخازن اسرار انبیا و لآلی علم اصفیا
راه منتهی شد بصراط مستقیم و نبأ نبأ عظیم و
باو ختم فرمود نبوت و رسالت را و وعده نمود
ظهور قیامت و ساعت را و ظهور قدرتش را در
آن يوم تعالى قدرته و سلطانه و عزّه و کبریائه
و الصلوة و السلام علی من جعله مطلع اسمائه و
مشرق صفاته و مخزن علمه و مصدر امره و علی آله
و اصحابه الذين بهم احاط امر الله شرق الأرض
و غربها و ظهر ما كان مسطوراً فی الكتب و
آیاتها یسئل الخادم ربّه بهم و بقدرتهم و اقتدارهم
و اعمالهم و خلوصهم و خشوعهم و خشوعهم
بأن يؤید الاسلام كما ایدّه اول مرّة لیظهر الدین
کله ولو کره المشرکون

3 To continue: O beloved of my heart! Although each of your letters was a volume telling of the sorrows experienced in separation, God is my witness that this servant too is utterly dejected and grief-stricken from separation from the loved ones. However, since beautiful patience shall be rewarded with abundant

3 و بعد یا محبوب فؤادی اگرچه دستخطهای شما هر
یک دفترى بود حاکی از احزان وارده در فراق
ولکن خدا شاهد و گواه که این خادم هم از
مفارقت اولیا بغایت افسرده و محزون و لکن چون

recompense, we must hold fast to it and cling thereto. Furthermore, since that beloved one's intention in all matters has been service, therefore it is recorded and inscribed among the most excellent of deeds. In this case, they should at all times be adorned with the ornament of joy. I beseech and implore God, exalted be His glory, to grant confirmation that they may attain to that which is acceptable and remembered in His presence.

صبر جمیل را اجر جزیل از پی مقدّر است باید بآن تمسک نمائیم و تشبّث جوئیم و از این مقام گذشته چون قصد آنجبوب در جمیع امور خدمت بوده لذا از سید اعمال مذکور و مسطور در اینصورت باید در جمیع احوال بطراز فرح مزین باشند از حقّ جلّ جلاله سائل و آمل تأیید عطا فرماید تا فائز شوند بآنچه که لدی الله مقبول و مذکور است

- 4 At a time when mention of your presence and your services was emanating and flowing from heart and tongue, two letters arrived addressed to that beloved one from Jinab-i-Nayyib and Jinab-i-Aqa 'Ali Haydar, upon them be the glory of God and His favors. After they were presented, He said: "The loved ones should look to that which is good. It is not fitting to object to one who is commissioned to serve. 'Ali Haydar is in truth occupied with service. All should be content, not complaining. Glory be to God! Until now they have not gained awareness of what is befitting. Acceptance and rejection belong to God, exalted be His glory. They should look to and be content with what hath been revealed in God's Book. Blessed is the one whose will is dissolved in the Will of God and whose desire is merged in His Desire.

4 در حینیکه ذکر حضور شما و خدمات شما از قلب و لسان ظاهر و جاری دو نامه از جناب نایب و جناب آقا علی حیدر علیهما بهاء الله و عنایاته باسم آنجبوب رسید بعد از عرض در حضور فرمودند اولیا باید بمعروف ناظر باشند اعتراض بر نفسیکه بخدمت مأمور است سزاوار نه جناب علی حیدر فی الحقیقه بخدمت مشغول است باید کل راضی باشند نه شاکی سبحان الله الی حین بآنچه سزاوار است آگاهی حاصل نشده رد و قبول مخصوص بحقّ جلّ جلاله است آنچه در کتاب الهی نازل باید بآن ناظر باشند و بآن راضی طوبی از برای نفسیکه اراده اش در ارادة الله و مشیتش در مشیت او فانی شود

- 5 O Amin! Write a greeting to Jinab-i-Nayyib and 'Ali Haydar. Let them hold fast to what is good and be detached from the world. Praise be to God, they have attained recognition and are occupied with service. We beseech God, exalted be He, to ordain for them that which shall endure in the realm of being throughout the duration of the Kingdom. Verily, He is powerful over all things." And may He assist them to achieve what befits His days. They have ever been and continue to be remembered. In all conditions We beseech for them that which shall never perish, and likewise We beseech God to grant them the good of this world and the next. Verily, He is the All-Bountiful, the Most Generous. And We counsel all to wisdom and to that whereby the station of man is exalted. Verily, He is the Mighty, the Bestower. End. This evanescent servant also conveys greetings and praise to them and beseeches God for assistance.

5 یا امین بجناب نایب و علی حیدر علیهما سلامی بنویس بمعروف تمسک نمایند و از عالم منقطع لله الحمد باقبال فائزند و بخدمت مشغول نسل الله تعالی ان یقدّر لهما ما یتقی فی الملک بدوام الملکوت انه علی کشتی قدير و موفق فرماید بر آنچه سزاوار ایام اوست لازال مذکور بوده و هستند در هر حال از برای ایشان میطلبیم آنچه را که زوال او را اخذ ننماید و همچنین از حقّ میطلبیم خیر دنیا و آخرت عطا فرماید انه هو الفضل الکرم و وصیت منعمائیم کل را بحکمت و به ما یرتفع به مقام الانسان انه هو العزیز المنان انتهی این خادم فانی هم خدمت ایشان سلام و ثنا میرساند و از حقّ توفیق میطلبد

- 6 The letter that was addressed to that beloved one was sent, and another letter also arrived from his honor Haji Muhammad-'Ali (M.Y.), upon him be the peace of God, addressed to that beloved one. After it was presented, He said: "O Amin! You have repeatedly mentioned him and the other friends. You have established a right upon all. Write to him on behalf of the Wronged One: Praise be to God, you hold fast to and stand

6 نامه مرسله که باسم آنجبوب بود ارسال شد و یک نامه هم از جناب حاجی محمد علی (م.ی) علیه سلام الله باسم آنجبوب رسید بعد از عرض در حضور فرمودند یا امین شما ذکر ایشان و سایر دوستانرا مکرر نمودید حتی بر کل ثابت کرده اید از قبل مظلوم باو بنویس لله الحمد بمعروف

firm in that which is right. You have been and continue to be mentioned in the presence of the Wronged One. I beseech God, exalted be His glory, that He withhold not His favors from you at any time, nor keep back His mercy. He is the Powerful, the Mighty. O Amin! What he wrote is acceptable and correct. Give him and those with him the glad-tidings of the Wronged One's mention. Verily We have mentioned him time and again that he may rejoice and be among those who have attained." End. His letter too was sent. Let them take note. This servant also conveys greetings and praise to them and all others. In all conditions I beseech God, exalted be His glory, for assistance and confirmation for all. Verily, He is the Hearer, the Answerer.

- 7 As to what was written regarding the trust, God willing it shall reach that beloved one. Be assured of this matter. The beloved of the heart, His honor Ibn-i-Asdaq, upon him be God's peace and favors, sent a letter, but since that beloved one wrote that he would proceed to Batumi and from there to that direction, therefore the reply to his letter was not sent to Constantinople. I beseech the True Confirmer and Spiritual Sustainer that his reply be sent as well. His mention and that of the spiritual friend, His honor Aqa Ghulam-Husayn, upon him be God's peace, has been and is continuous. To the honored beloved, His honor Nabil Ibn-i-Nabil and his son who attained and won victory, and the son of the honored beloved, His holiness S.M., upon them be God's peace and favors and bounties, I convey greetings and praise, and I beseech from God, exalted be His glory, everlasting blessings and enduring bounties and a goodly life for all. Likewise to the friends of that land and the honored beloved, His honor Aqa Muhammad-'Ali, upon him be God's peace, I send greetings. Their mention has been and is in the heart.

- 8 O beloved of my heart! The heedlessness and pride of the people of the world have deprived them of that which profits them. They were disturbed and distressed by the might of Islam and the power of its kings, and now matters have reached such a pass that every misbeliever has arisen to perpetrate oppression and has brought about whatever he desired. Today all the people of divine unity must wholly hold fast to the cord of God's favors, and we must beseech and implore Him that He may transform this weakness into strength and this impotence into power. If no effort is made to make amends for what was lost, new losses will occur at every moment. The sleep of heedlessness has overtaken all, and the intoxication of passion has deprived all save whom God wills.

متمسکی و باوقایم ذکر کردی المظلوم بوده و هست از حق جلّ جلاله میطلبم عنایتش را در هیچ وقتی از اوقات منع نفرماید و رحمتش را باز ندارد اوست قادر و توانا یا امین آنچه نوشته مقبولست و صحیحست بشره و الذین معه بذكر المظلوم انا ذکرناه مرّة بعد مرّة لیفرح و یكون من الفائزين انتهى نامه ایشانم ارسال شد ملاحظه فرمایند اینجهد هم خدمت ایشان و سایرین سلام و ثنا میرساند در جمیع احوال از حق جلّ جلاله از برای کل توفیق و تأیید میطلبم آنه هو السامع المجیب

- 7 و آنچه در باره امانت مرقوم داشتند انشاءالله بآنمحبوب میرسد از اینفقره مطمئن باشند محبوب فؤاد جناب ابن اصدق علیه سلام الله و عنایاته دستخطی ارسال داشتند ولکن چون آنمحبوب مرقوم فرمودند که ایشان به باطوم و از آنجا بآنسمت توجّه میفرمایند لذا جواب دستخطی ایشان به علیه ارسال نشد از مؤید حقیقی و ممد معنوی تأیید میطلبم که جواب ایشانم ارسال شود ذکر ایشان و حبیب روحانی جناب آقا غلامحسین علیه سلام الله بوده و هست خدمت محبوب مکرم جناب نبیل ابن نبیل و ابن ایشان الذی حضر و فاز و ابن محبوب مکرم حضرت سم علیهم سلام الله و عنایاته و الطافه سلام و ثنا میرسانم و از حق جلّ کبریائه برکت دائمه و نعمت باقیه و عیش طیب از برای کل میطلبم و همچنین خدمت دوستان آن ارض حبیب مکرم جناب آقا محمد علی علیه سلام الله سلام میرسانم ذکرشان در قلب بوده و هست

- 8 یا محبوب فؤادی غفلت و غرور اهل عالم را از ما ینفعهم محروم ساخته از سطوت اسلام و شوکت آن ملوک عالم مضطرب و پریشان بودند و حال کار بجائی رسیده که هر مشرکی بر ظلم قیام نموده و وارد آورده آنچه را که اراده کرده باید امروز اهل توحید طرّاً بجبل عنایت الهی تمسک نمایند و از او بطلبیم و استدعا نمائیم شاید این ضعف را بقوت تبدیل فرماید و این عجز را باقتدار اگر بر تدارک مافات قیام نشود در هر حین خسارت جدیدی دست دهد نوم غفلت کل را اخذ نموده

و سکر هوی جمیع را محروم ساخته آلا من شاء
الله

- 9 This servant and that honored one and all must beseech the True Powerful One to first grant the success that all may be cleansed with the water of repentance and be adorned with the ornaments of trustworthiness, religiosity, chastity, truthfulness, sincerity, sanctity and faithfulness, and we must seek from Him that which is the cause of the exaltation, loftiness, ascendancy, elevation, glory and might of the people of divine unity. God is witness and well aware that what was said was for God's sake and the purpose was the exaltation of the Word of Unity, but the heedless ones have attributed it to corruption and have brought about that which pen and tongue are powerless and fall short to mention.

9 ایعبد و آنجناب و جمیع باید از مقتدر حقیقی
مستثلت نمائیم اولاً توفیق عطا فرماید که کل بماء
توبه طاهر شویم و بطراز امانت و دیانت و عفت
و صدق و صفا و تقدیس و وفا مزین گردیم و
از او بطلبیم آنچه را که سبب اعلا و علو و سمو و
رفعت و عزّت و قدرت اهل توحید است حقّ
شاهد و گواه است که آنچه گفته شد لله بوده و
مقصود ارتقاء کلمه توحید و لکن غافلین بفساد
نسبت داده اند و وارد آورده اند آنچه را که قلم و
لسان از ذکرش عاجز و قاصر است

- 10 In any case, I beseech God, exalted be His glory, that He may not deprive His servants of the ornament of justice and fairness. He is the Hearer and He is the Answerer. I testify that there is no God but Him, in acknowledgment of His oneness and in recognition of His singleness, and that He is the First and the Last, and the Manifest and the Hidden, and He is the Hearing, the Answering, and He is the Powerful, the Mighty. Peace be upon you and upon those with you and upon God's righteous servants, and praise be to God, the Lord of the worlds.

10 باری از حقّ تعالی شأنه سائل و آمل که عباد
خود را از طراز عدل و انصاف محروم نفرماید
اوست سامع و اوست مجیب اشهد انه لا اله الا
هو اقراراً بوحدانیه و اعترافاً بفردانیه و بانه هو
الاول و الآخر و الظاهر و الباطن و هو السامع
المجیب و هو المقتدر القدیر السلام علیکم و علی
من معکم و علی عباد الله الصالحین و الحمد لله
رب العالمین

- 11 The servant 23 Safar 1304

11 خادم ۲۳ شهر صفر سنه ۱۳۰۴

INBA15:029, INBA26:028

BH00465

To: *Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Ha*
Date: 1304-02-24 [1886-Nov-22]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted!
- 2 Wonder upon wonder, and astonishment upon astonishment, that this evanescent one, this lost one, should at the beginning of supplications, letters, epistles and missives make mention of the Sovereign of existence Who, through one blessed Word, hath raised up this mighty Announcement. Where is the lost one and where the Sovereign of existence? This mention itself hath been and is an error. Should all the peoples of the

1 بسم ربنا الأقدس الأعظم العلی

2 حیرت اندر حیرت و عجب اندر عجب که اینفانی
مفقود در اول عرایض و مکاتب و رسائل و
نامه ها ذکر مینماید سلطان وجودی را که بیک
کلمه مبارکه این نبأ عظیم را بر پا نموده مفقود
بجا سلطان وجود بجا این ذکر هم خطا بوده و
هست اگر جمیع عالم اراده نمایند یک حرف از

world desire to describe or praise a single letter of the Most Exalted Word which hath issued forth from the Treasury of the Supreme Pen, they would, if they be fair, confess their impotence. At all times have the pearls of wisdom and utterance been made manifest from the Treasury of His Pen, and the sweet-scented breezes of revelation have wafted from His verses. Yet the sight and smell of the world have been deprived and forbidden, save for those souls whom all that existeth and is visible did not prevent from turning toward Him nor hold back from drawing nigh unto Him. They have drunk from the ocean of utterance and been illumined by the lights of the Sun of Truth. These are the dawning-places of God's names and the daysprings of His infinite attributes. In truth, mention and praise at this station pertaineth and beseemeth them. The Books, Scrolls and Tablets at this station do testify and bear witness.

- 3 Glorified art Thou, O God, Who causeth the rivers to flow, Who sendeth the winds, Who revealeth the verses and manifesteth the clear proofs! I beseech Thee by the revelations of Thy power and the evidences of Thy might and authority, to aid Thy party in a manner befitting Thy days and worthy of their relationship unto Thee. O my Lord! Thou beholdest them known by Thy Name. Adorn them with that which be-fitteth this supreme kinship and most exalted station. Thou, verily, art the One Who hath power over whatsoever He wil-leth, and in Thy grasp are the reins of all things. O my Lord! Thou seest this servant desiring to make mention of Thy Af-nan and to describe him with that which Thou hast taught him through Thy bounty and favor, even though he perceiveth his tongue to fall short in making mention of him whom Thou hast related unto Thyself and made to be of the twigs of Thy Lote-Tree.

- 4 I beseech Thee, O God of existence and Lord of the seen and unseen, by Thy Name through which Thou hast adorned Thy loved ones with the ornament of service to Thee, kinship with Thee and aid to Thy Cause, to send down from the clouds of Thy generosity and the heaven of Thy grace upon Thy Af-nan that which shall endure throughout the eternity of Thy dominion and Thy celestial realm. When I beheld my power-lessness, poverty and need, I raised the hands of hope to the atmosphere of Thy mercy and the heaven of Thy favors, that Thou mayest remember them as a bounty unto this feeble ser-vant and a favor unto this poor and lowly one. Thou art He to Whose bounty all created things have testified, and to Whose loving-kindness all beings have borne witness. There is none other God but Thee, the All-Knowing, the All-Wise.

کلمهء علیا را که از کنز قلم اعلی ظاهر شده وصف بنمایند و یا ثنا گویند اگر انصاف دهند بر عجز اقرار نمایند در جمیع اوان لالی حکمت و بیان از خزانهء قلبش ظاهر و نفحات وحی از آیاتش متضوع و لکن بصر و شامهء عالم ممنوع و محروم مگر نفوسیکه آنچه موجود و مشهود است ایشانرا از توجه منع نمود و از اقبال بازداشت از بحر بیان آشامیده اند و از انوار آفتاب حقیقت منور گشته اند ایشانند مشارق اسماء الهی و مطالع صفات نامتناهی فی الحقیقه ذکر و ثنا در این مقام بایشان راجع و سزاوار کتب و صحف و زیر در این مقام شاهد و گواه

3 سبحانک اللهم یا مجری الأنهار و مرسل الأریاح و منزل الآیات و مظهر البینات اسئلك بظهورات قدرتك و بروزات قوتك و اقتدارك بأن تؤید حزبك علی ما ینبغی لأیامك و یلیق لنسبتهم الیک ای ربّ تربهم معروفین باسمك زینهم بما ینبغی لهذه النسبة العظمی و المقام الأعلى انك انت المقتدر علی ما تشاء و فی قبضتك زمام الأشياء ای ربّ ترى العبد اراد ان يذكر افنانك و یصفه بما علته بجدك و عطائك بعد ان یری لسانه کلیلاً عن ذکر من نسبته الی نفسک و جعلته من افنان سدرتك

4 اسئلك یا اله الوجود و مالک الغیب و الشهود باسمك الذی به زینت اولیائك بطراز خدمتك و نسبتك و نصرتك بأن تنزل من سحاب کرمک و سماء فضلک علی افنانک ما یکون باقیاً ببقاء ملکوتک و جبروتک قلباً رأیت عجز نفسی و فقری و فاقتی رفعت یدادی الرجاء الی هوآء رحمتک و سماء عنایتک لتذکرهم فضلاً لهذا العبد الکلیل و عنايةً لهذا المسکین الفقیر انک انت الذی شهد بفضلک الکائنات و بعنايتک الموجودات لا اله الا انت العلیم الحکیم

- 5 My spirit be a sacrifice unto your service and your steadfastness! The handwriting of your honor, which was the dawning-place of divine love, illumined like light the dwelling place, the spirit and the heart. If I say it was pure and delicate water, I speak truly, for it refreshed the limbs; and if I submit it was the fire of divine love, this is right and correct, for the warmth of love was manifest and visible from all members. Blessed be ye, and blessed be your pen, and blessed be this servant who is mindful and present. God, exalted be His glory, doth witness and testify that at every moment the manifestation of favor from the divine realm of grace toward the Afnan of the Lote-Tree becometh apparent. This servant, as though with every tongue, doth offer praise: "Thine is the praise, O God of the worlds!" In brief, after reading and becoming informed, I sought the station of the Throne, and after attaining the presence of that which was inscribed, was honored to hear the Word of the Lord, exalted and sanctified:
- روحی نلدمتکم و لاستقامتکم الفداء دستخط حضرت عالی که مطلع حبّ الهی بود بمثابه نور مقرر و محل و روح و قلب را روشن نمود اگر بگویم آب صافی لطیف بود صادقم چه که اعضا را تازه نمود و اگر عرض نمایم نار محبت الهی بود صحیح و درست چه که حرارت حبّ از جمیع جوارح ظاهر و مشهود هنیئاً لکم و لقلبکم و لهذا الخادم الذاکر الحاضر حقّ جلّ جلاله شاهد و گواه که هر حین اظهار عنایت از ملکوت فضل الهی نسبت بافنان سدره ظاهر ایبعد گویا بجمیع لسان لک الحمد یا اله العالمین عرض مینماید باری بعد از قرائت و اطلاع مقام عرش را آمل و بعد از حضور ما هو المسطور بشرف اصغا فائز
- 6 In My Name, the One Who gazeth from Mine all-highest horizon
- قول الربّ تعالی و تقدّس بسمی الناظر من افق الأعلی
- 7 The past year there appeared from the horizon of destiny that which was the measure of God's good-pleasure. An ignorant one occupied the seat of government in this city, forsaking what is good and practicing what is wrong, manifesting such wickedness that all things secretly engaged in lamentation and moaning. Yet the Wronged One was seen in joy and gladness. Night and day that one uttered base and unworthy words. Glory be to God! Through slight means he was observed to be so heedless as though he possessed not an atom of consciousness nor had been vouchsafed a drop from the ocean of knowledge. O Afnan! Upon thee be My glory and loving-kindness. Beseech God to guide His servants and grant them awareness, that they may perchance discover their Source and Return and become cognizant of Him.
- سنه گذشته از افق قضا ظاهر شد آنچه میزان رضا بود جاهلی بریاست حکومت ایندینه جالس تارک معروف و عامل منکر بشقاوتی ظاهر که جمیع اشیاء در سر بناله و حنین مشغول ولکن مظلوم بفرح و سرور مشهود در لیالی و ایام بکلمات سخیفه نالایقه ناطق سبحان الله باندک اسبابی چنان غافل مشاهده شد که گویا از عالم شعور بذرهائی فائز نه و از دریای دانش بقطرهائی مرزوق نه یا افنانی علیک بهائی و عنایتی از حق بطلب عباد خود را راه نماید و آگاهی عطا فرماید شاید مبدء و مرجع خود را بیابند و بآن عارف شوند
- 8 Say: O my God, my God! I beseech Thee by the station wherein Thy most sweet call was raised, and by the horizon from which the Sun of Thy Cause, O Lord of all beings, did shine forth, and by the ears that were blessed to hearken unto Thy call, and by the lands that were honored by Thy footsteps, and by the trees that attained unto the glances of the eyes of Thy loving-kindness, to aid Thy servants to turn unto Thee, to face the lights of Thy countenance, and to draw nigh unto the court of Thy glory. O Lord! Debar them not from the ocean of Thy mercy and from the heaven of Thy bounty and grace. Thou art He Whose loving-kindness hath encompassed all, Whose mercy hath preceded all, and the Sun of Whose grace hath shone forth. There is none other God but Thee,
- قل الهی الهی اسئلك بالمقام الذی فیہ ارتفع ندائك الأعلی و بالأفق الذی منه اشرق نیر امرک یا مولی الوری و بالأذان الّتی فازت باصغاء ندائك و بالأراضی الّتی تشرفت بقدموک و بالأشجار الّتی فازت بلحظات اعین عنایتک بأن تؤید عبادک علی الاقبال الیک و التوجه الی انوار وجهک و التقرب الی بساط عزّک ای رب لا تمنعهم عن بحر رحمتک و عن سماء جودک و فضلك انت الذی احاطت عنایتک و سبقت رحمتک و لاحت شمس

the Almighty, the All-Compelling, the All-Knowing, the All-Wise.

فضلک لا اله الا انت القوى الغالب العليم
الحکیم انتی

- 9 After being presented before Him there appeared that which is the cause of the life of the world and the reason for the dawning of the Sun of generosity. A hundred thousand pities that the heedless and ignorant servants are unaware and veiled from this most great bounty and supreme favor! What is the cause of awareness and what is the reason for mindfulness? The signs have encompassed the world and the evidences have filled the realm of existence. Power and might have appeared manifest and resplendent before all faces, such that from the first day, despite the opposition and denial of the divines, jurists and princes, the Truth, exalted be His glory, alone and without any veil or covering, summoned kings and subjects to the horizon of His Cause and guided them. Not for a moment did the Tongue of Grandeur pause. How can this evanescent servant be capable of mentioning what he hath seen and heard?

9 بعد از عرض در حضور ظاهر شد آنچه که سبب حیوة عالم است و علّة اشراق نیر کرم صدهزار حیف که عباد جاهل غافل از این نعمت عظمی و عنایت کبری پیخرو [محبوبند] ایا سبب آگاهی چیست و علت تذکر چه آیات عالم را فرا گرفته و بینات عرصه وجود را پر کرده قدرت و اقتدار امام وجوه کل ظاهر و باهر چنانچه از اول یوم مع اعراض و انکار علما و فقها و امرا حق جلّ جلاله [وحده من غیر] ستر و حجاب ملوک و مملوک را بافق امر دعوت فرمود و راه نمود در یک آن لسان عظمت توقف ننمود بجا این خادم فانی [قادر] است بر ذکر آنچه دید و شنید

- 10 Praise be to God! That which hath appeared hath been before all eyes. No fair-minded one, no just one, and no truthful one hath denied or will deny it. Nevertheless, the deeds of the people have become a barrier and deprived them of their Creator. A Kurdish individual in this city was appointed to authority by the government and sat upon the seat of rule. We take refuge in God from his deeds, words and actions! Each day he manifested some injustice and was aflame with the fire of hatred. When he exceeded all bounds, divine justice seized him and the other officials who were his partners and confederates - the seizure of One mighty and powerful. In brief, through two days of authority he prepared for himself eternal retribution. Such is the condition of the people who are as beasts.

10 لله الحمد آنچه ظاهر شده امام عیون بوده هیچ منصفی و هیچ عادلی و هیچ صادقی انکار ننموده و نمینماید مع ذلک اعمال خلق حایل گشته و از خالق محروم داشته شخص کردی در ایندینه از جانب دولت بریاست مأمور و بر کرسی حکم جالس نمود بالله از اعمال و اقوال و کردار او در [هر یوم] بظلمی ظاهر و بنار بغضا مشتعل و چون از حد تجاوز نمود عدل الهی او و سایر مأمورین را که با او شریک و متحد بودند اخذ نمود عزیز مقتدر باری مقصود آنکه بریاست دو یوم نعمت ابدی از برای خود مهیا نمود اینست شأن ناس نسّاس

- 11 Mention was made of Jinab-i-Mirza 'Ali Khan, upon him be the Glory of God. His petition was presented at the Most Holy, Most Exalted Threshold. Praise be to God, he had previously been honored with mention by the Supreme Pen, and at this time too, a Most Holy, Most Exalted Tablet was revealed and sent especially for him from the heaven of God's will. God willing, he will attain unto it and drink from the ocean of the All-Merciful's utterance. Your second letter, which was adorned with the date of the second of Muharram al-Haram, arrived. Its fragrance was the cause of joy and its perfume the dawning-place of gladness. Every letter thereof testified to your steadfastness. This evanescent one beseecheth and imploreth the Eternal Truth to grant success at every moment and to enable him to make mention and offer praise of the Afnan of the Blessed Tree. After being presented again at the Most Holy

11 ذکر جناب میرزا علیخان علیه بهاء الله را فرموده بودند عریضه ایشان در ساحت اقدس اعلی عرض شد الحمد لله بذكر قلم اعلی از قبل فائز گشتند و در این حین هم یک لوح اقدس از سماء مشیت مخصوص ایشان نازل و ارسال شد انشاء الله بآن فائز شوند و از بحر بیان رحمن پیاشمند دستخط ثانی آنحضرت که بتاریخ دوم شهر محرم الحرام مزین بود رسید نفعه اش علت سرور و عرفش مطلع انبساط هر حرفی از آن گواهی بود بر استقامت آنحضرت اینفانی از حق باقی سائل و امل که در هر آن توفیق عطا فرماید و بر ذکر و ثنای افیان سدره مبارکه موفق دارد و بعد از اطلاع مجدد در ساحت اقدس بشرف

Court, it attained the honor of being heard. It is evident what the ocean of utterance manifested at this station and what bounties the sun of grace bestowed. Well is it with you and blessed are you! And mention of that blessed day which you made brought joy to all the world and refreshed both spirit and heart.

- 12 Whatever I might say at this point would not be fitting. Praise be to God, you yourself have tasted its sweetness and become aware of its effects. Through its power the day of sorrow was transformed into supreme gladness. It is hoped that the darkened hearts of the people of the contingent world may be illumined by the light of faith. The heedless people have become veils unto themselves and remained deprived of a hundred thousand outward and inward bounties. Alas! Alas! These two faithless and ephemeral days have held back the servants from all else, keeping them occupied with hell and heedless of heaven. Soon will they behold their recompense when sight is prevented from beholding, the tongue from speaking, the ears from hearing, and the temple from moving. In any case, this second was the first, nay rather was the first and the last, nay rather was the first and the last and the outward and the inward. What a subtle mystery it held within! What a covenant accompanied it! A hundred thousand pities that veils have deprived the people from witnessing, hearing and perceiving the fragrance of these days, and they remain engaged in their vain imaginings, all unaware.

- 13 Your other letter, written on the sixteenth of Muharram al-Haram, bestowed fresh splendor and boundless illumination upon the gathering of the friends. After being read and reviewed, it was taken to the Presence and attained the honor of being heard. Thus saith the Lord, exalted and sanctified be He: "O My Afnan! Upon thee be My glory and My loving-kindness. Thy mention hath ever been made in the divine Kingdom and the gaze of My favor hath been directed towards thee. The Supreme Pen hath testified to thy acceptance and devotion, and this testimony is, in the sight of God, greater than the treasures of the world and whatsoever hath appeared therein. Know thou this and be of the thankful. The servant in attendance here made mention of thy letter in Our presence. From the Dawning-Place of divine favors and the Day-Spring of the Sun of celestial mercy there appeared that before which the ancient boweth down in worship when compared to its newness. Blessed art thou and well is it with thee. And that which testified to My Afnan from thy mother and thy wife, upon both of whom be the Glory of God, was presented before Us. We have answered them with that from which the light of My loving-kindness and the sun of My grace and the moon of My

اصفا فائز دیگر معلوم است بحریان در این مقام چه اظهار فرمود و آفتاب فضل چه عنایت نمود هنیئاً لحضرتکم و مرئناً لحضرتکم و ذکر آن یوم مبارک را که آنحضرت فرمودند عالم عالم فرح آورد و روح و قلب را تازه نمود

12 آنچه ذکر نمایم در این مقام لایق نه لله الحمد خود آنحضرت لذتش را یافته اند و بر اثرش آگاه گشته اند یوم حزن از قدرتش بفرح اکبر تبدیل شد امید هست قلوب ظلمانی اهل امکان بنور ایمان منور گردد خلق غافل خود حجاب خود گشته اند و از صد هزار نعمتهای ظاهره و باطنه محروم مانده اند فاه آه این دو یوم بی قدر و وفا عباد را از همه جا منع نموده و بسجین مشغول و از علیین غافل سوف یرون جزائهم اذ منع البصر عن المشاهدة و اللسان عن البیان و الاذان عن الاصغاء و الهیکل عن الحركة باری این دوم اول بود بلکه اول و آخر بود بلکه اول و آخر و ظاهر و باطن عجب لطیفه ای در سر داشت عجب عهد با او همراه بود صد هزار حیف که ناس را حجاب از مشاهده و اصفا و ادراک عرف ایام محروم نموده و هم فی خوضهم یلعبون و لا یشعرون

13 دستخط دیگر آنحضرت که در شانزدهم محرم الحرام مرقوم داشتند انجن دوستان را رونقی تازه و روشنی بی اندازه بخشید و بعد از قرائت و اطلاع قصد مقام نموده بشرف اصفا فائز گشت قول الربّ تعالی و تقدس یا افنانی علیک بهائی و عنایتی لازال ذکرت در ملکوت الهی مذکور و لحاظ عنایت بتو متوجه قلم اعلی گواهی داده بر اقبال و توجه و این گواهی اعظمست عندالله از کنوز عالم و ما ظهر فیه اعراف و کن من الشاکرین عبد حاضر وارد نامهات را در حضور ذکر نمود از مطلع عنایت الهی و مشرق شمس رحمت ربّانی ظاهر شد آنچه که قدیم نزد حدوئش خاضع و ساجد است طوبی لک و هنیئاً لک و حضر بین یدینا ما شهد لأفنانی من امّک و ضلعک علیهما بهاء الله اجبناهما بما سطع منه نور عنایتی و شمس فضلی و قر رحمتی ان ربّک هو المشفق الکریم البهاء من

mercy have shone forth. Verily thy Lord is the Compassionate, the Generous. The Glory from Us be upon thee and upon them and upon those who love thee and hearken to thy words concerning the Cause of God, the Lord of all worlds."

- 14 Praise be to God that at all times, every moment and every instant you have been and are the recipient of His special favors. This is that bounty which description cannot attain and praise cannot reach. To this beareth witness our Lord and your Lord and the Lord of all who are in the heavens and earths. As to the mention made of Mashhadi Husayn and Khan, upon them be the Glory of God, praise be to God they are adorned with the ornament of faith and are blessed with acceptance. The servant beseecheth his Lord to assist His loved ones in all conditions in whatsoever He loveth and is pleased with, and to ordain for them that which will bring joy to their eyes and gladness to their hearts. Verily our Lord, the All-Merciful, is the One Who hath power over whatsoever He willeth, and He is the Hearer, the Answerer.

- 15 Some time ago two Most Holy, Most Exalted Tablets were revealed specifically for them and sent. God willing, they will attain unto them and be illumined by the light of the divine words. And one Tablet was also revealed and sent specifically for Aqa Mirza Jalal, upon him be the Glory of God. Let them forward it that he may inhale the fragrance of the utterance and be among the thankful ones. Glory and praise be upon you and upon those who are with you and who have attained your presence and recognized your station before God, the Lord of the worlds.

- 16 The servant. On the 24th of the month of Safar 1304.

- 17 Your remittance of twenty-nine (29) English pounds through his honor the Afnan, upon him be the Most Glorious Glory of God, was received.

JHT_S#055x

لَدَنَا عَلَيْكَ وَعَلَيْهِمَا وَ عَلَى مَنْ يَحْبِبُكَ وَيَسْمَعُ
قَوْلَكَ فِي أَمْرِ اللَّهِ رَبِّ الْعَالَمِينَ انْتَهَى اللَّهُ الْحَمْدُ

14 در هر حین و هر آن و هر وقت بعنایت مخصوصه
فائز بوده و هستید اینست آن نعمتیکه وصف
باو نرسد و ثنا باو راه نیابد یشهد بذلک ربنا و
ربکم و رب من فی السموات و الأرضین اینکه
ذکر جناب مشهدی حسین و جناب خان علیهما
بهاء الله را نمودند لله الحمد بطراز ایمان مزینند و
باقیال فائز یسئل الخادم ربّه بأن یؤید احبائه فی
کلّ الأحوال علی ما یحبّ و یرضی و یقدّر لهم ما
تقرّ به عیونهم و تفرّج به قلوبهم انّ ربنا الرحمن
هو المقتدر علی ما یشاء و هو السّامع المجیب

15 چندی قبل دو لوح اقدس مخصوص ایشان
نازل و ارسال شد انشاء الله بآن فائز شوند و از
نور کلمات الهی منور گردند و یک لوح هم
مخصوص جناب آقا میرزا جلال علیه بهاء الله
نازل و ارسال شد فرماید لیجد عرف
البیان و یكون من الشاکرین البهاء و الثناء علی
حضرتکم و علی من معکم و فاز بلقائکم و عرف
مقامکم عند الله رب العالمین

16 خادم فی ۲۴ شهر صفر سنة ۱۳۰۴

17 مرسله آنحضرت مبلغ بیست و نه ۲۹ لیره
انگلین بتوسط حضرت افنان علیه بهاء الله الأبهی
رسید

INBA31:116, AQA6#217 p.051,
ADM2#030 p.051x, FRH.077-078x

BH11607

Date: 1304-02-24 [1886-Nov-22]

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

2 All praise, sanctified from pen and ink, and purified from paper and tongue, befitteth the Goal of the worlds, Who, despite the barring of ways and the blocking of paths, and the opposition of rulers and the negligence of divines and the might of the clergy, hath through the finger of power unlocked the gate of attainment. Whosoever wished entered, and whosoever wished departed....

3 As to the mention that was made of Jadhba and Faran, after being submitted before His presence, these exalted words were revealed from the dawning-place of the heaven of utterance of the Goal of all the worlds. He saith, exalted and sanctified be He: O friends of God in Jadhba! Harken unto the call of the Wronged One which hath been raised from the precincts of the Prison when He was in the hands of the oppressors. There hath befallen Us that which hath caused the dwellers of the all-highest Paradise to wail, and the clouds to cry out, and lamentation to arise from the Concourse on high, by reason of what the hands of the heedless have wrought. The Chief of Akka hath been set ablaze with the fire of hatred and hath committed that which Nimrod did not commit when he turned away from the Friend of God, while the Wronged One remained seated upon the throne of joy, speaking that which He desired. Verily He is the All-Powerful, the All-Knowing, the All-Wise. His circumstances and his transgressions have not withheld Us from the remembrance of God, the Lord of all worlds. My Most Exalted Pen hath been racing in the field of wisdom and utterance, despite him and those who followed him without any clear proof or illuminating Book. O people of Jadhba! Rejoice in what hath been sent down to you from the heaven of bounty - the Kawthar of eternity. Verily your Lord, the All-Merciful, is the All-Compassionate, the All-Bountiful.

4 O people of Faran! The Countenance of the Ancient One hath turned towards you and hath mentioned you with that which was a light among the servants, a herald throughout the lands, and a path for every truthful and faithful seeker. We have sent down for you in these days that which testifieth to God's loving-kindness and His mercy that hath preceded all who are in the heavens and on earth. We have sent unto you a Tablet from whose horizon hath shone the light of grace from the presence

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدّس از قلم و مداد و منزّه از ورقه و لسان مقصود عالمیان را لایق و سزااست که مع منع سبیل و سدّ طریق و اعراض امرا و اغماض علما و سطوت فقها باب لقا باصبع اقتدار مفتوح دخل من اراد و خرج من اراد ...

3 اینکه ذکر جذبا و فاران فرموده بودند بعد از عرض امام وجه اینکلمات عالیات از مشرق سماء بیان مقصود عالمیان نازل قول ربّ تعالی و تقدّس یا اولیاء الله فی جذباء اسمعوا نداء المظلوم الذی ارتفع من شطر السّجن اذ کان بین ایدی الظّالمین قد ورد علینا ما ناح به سگان الفردوس الأعلى و صاحب السّحاب و ارتفع نحبیب البکاء من الملاء الأعلى بما اکتسبت ایدی الغافلین قد اشتعل رئیس عکاء بنار البغضاء و ارتکب ما لا ارتکبه التّروود اذ اعرض عن الخلیل و المظلوم کان مستویاً علی عرش السّرور و ناطقاً بما اراد انه هو المقتدر العلیم الحکیم ما منعنا شئوناته و خطیئاته عن ذکر الله ربّ العالمین قد کان قلبی الأعلى راکضاً فی مضمار الحکمة و البیان رغماً له و لمن اتبعه من دون ینّه و لا کتاب منیر

4 یا اهل جذباء افرحوا بما نزل لكم من سماء العطاء کوثر البقاء ان ربکم الرحمن هو المشفق الکریم یا اهل فاران قد توجه الیکم وجه القدم و ذکرکم بما کان نوراً بین العباد و منادياً فی البلاد و صراطاً لكل قاصد صادق امین قد انزلنا لكم فی هذه الايام ما شهد بعناية الله و رحمته الّتی سبقت من فی

of One mighty and powerful. When ye attain unto My verses and perceive the fragrance of My garment, say: Praise be to Thee, O Lord of the world, and glory be to Thee, O Desire of the nations, for having remembered us in Thy Most Great Prison when Thou wert in the hands of the opposers. We beseech Thee to aid us to be steadfast in Thy Cause and to ordain for us the reward of attaining Thy presence, the Mighty, the Inaccessible.

- 5 O party of God! Today ye must be set aglow with the fire of the Lote-Tree and be illumined by the light of oneness, that the horizons of those regions may be brightened and the light of faith may shine forth. For every deed that appeareth today for the sake of God hath no likeness or equal, inasmuch as all days, centuries and ages bow down in humility and submission before this glorious, wondrous and blessed Day. In the nights and days, beseech ye God - exalted be His glory - that He may aid you to achieve that which beseemeth His Day. The splendor shining from the horizon of the heaven of My loving-kindness be upon you and upon them who have quaffed the choice wine of recognition from the chalices of the utterance of their Lord, the All-Merciful, and who have turned toward the Supreme Horizon when the people, save those whom God desired, the Mighty, the All-Praised, turned away therefrom.

- 6 Praise be to God! Again and again have the people of attraction and Faran attained unto the divine verses. Verily our Lord, the All-Merciful, is the Clement, the Generous, the Forgiving, the Merciful. The loved ones in the surrounding regions and Kakhk have all, on this blessed night, been blessed with the effulgent lights of the Sun of grace and bounty. As bidden, make mention of them all and give them the glad-tidings of God's grace, mercy, loving-kindness and bounty - exalted be His glory - that perchance they may be quickened by the Kawthar of divine glad-tidings and attain unto life everlasting. Verily our Lord, the All-Bountiful, is the Almighty, the All-Powerful....

السَّمَوَاتِ وَالْأَرْضِينَ قَدْ أَرْسَلْنَا إِلَيْكُمْ لَوْحًا لَّا حَ مِنْ أَفْقِهِ نَبْرُ الْفَضْلِ مِنْ لَدُنْ مُقْتَدِرٍ قَدِيرٍ إِذَا فَرْتُمْ بِأَيَّاتِي وَوَجَدْتُمْ عَرَفَ قِيصِي قُولُوا لَكَ الْحَمْدُ يَا مَوْلَى الْعَالَمِ وَلَكَ الثَّنَاءُ يَا مُقْصِدَ الْأُمَمِ بِمَا ذَكَّرْتَنَا فِي سَيِّئِكَ الْأَعْظَمِ إِذْ كُنْتَ بَيْنَ أَيْدِي الْمَعْرُضِينَ اسْئَلْكَ بِأَنْ تُؤَيِّدَنَا عَلَى الْإِسْتِقَامَةِ عَلَى أَمْرِكَ ثُمَّ اكْتُبْ لَنَا أَجْرَ لِقَائِكَ الْعَزِيزِ الْمُنِيعِ

5 یا حزب الله امروز باید بنار سدره مشتعل شوید و بنور احدیه منور تا آفاق آن اطراف روشن شود و نور ایمان اشراق نماید از برای هر عملیکه الیوم لوجه الله ظاهر شود شبه و مثل نبوده و نیست چه که ایام و قرون و اعصار نزد این یوم عزیز بدیع مبارک خاضع و خاشع اند در لیلای و ایام از حق جلّ جلاله طلب نمائید تا شما را مؤید فرماید بر آنچه که سزاوار یوم اوست البهاء المشرق من افق سماء عنایتی علیکم و علی الذین شربوا رَحِیق العرفان من کؤوس بیان ربهم الرحمن و اقبلوا الی الأفق الأعلى اذ اعرض عنه العباد الا من شاء الله العزیز الحمید انتهى

6 لله الحمد مکرّر اهل جذبا و فاران بآثار الهی فائز گشته آن ربنا الرحمن هو المشفق الکریم و هو الغفور الرحیم اولیای اطراف و کاخک کلّ در این لیلۀ مبارکه باشرافات انوار آفتاب فضل و عطا فائز گشتند حسب الأمر آن محبوب کلّ را ذکر نمایند و بعنایت و رحمت و شفقت و فضل حق جلّ جلاله بشارت دهند که شاید بکثیر بشارت الهی تازه شوند و زندگانی ابدی بیابند آن ربنا الفضال هو المقتدر القدیر...

FRH.036-037x

BH03893

To: Mulla Husayn

Date: 1304-03-11 [1886-Dec-8]

- 1 In the Name of Him Who is supreme over all names. 1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ
- 2 This is a Book which the Wronged One hath sent down to him who desireth to quaff the choice Wine sealed by My Self-Subsisting Name, and to turn toward the lights of the Countenance in the days of God, the Lord of all worlds. 2 كِتَابٌ أَنْزَلَهُ الْمَظْلُومُ لِمَنْ أَرَادَ أَنْ يَشْرِبَ الرَّحِيقَ الْمَخْتُومَ بِاسْمِ الْقَيُّومِ وَيَتَوَجَّهُ إِلَى أَنْوَارِ الْوَجْهِ فِي أَيَّامِ اللَّهِ رَبِّ الْعَالَمِينَ
- 3 O Husayn! He Who was hidden in the eternity of eternities and inscribed by the Most Exalted Pen in the Books of God, the Mighty, the All-Praised, hath been made manifest. Beware lest the ornaments of earthly sovereignty prevent thee from the Kingdom of thy Lord, the Possessor of this wondrous Day. 3 يَا حُسَيْنٌ قَدْ ظَهَرَ مَنْ كَانَ مَكْنُونًا فِي أَزْلِ الْأَزَالِ وَمَسْطُورًا مِنَ الْقَلَمِ الْأَعْلَى فِي كُتُبِ اللَّهِ الْعَزِيزِ الْحَمِيدِ أَيَّاكَ أَنْ تَمْنَعَكَ زَخَارِفُ الْمُلْكِ مِنْ مَلَكُوتِ رَبِّكَ مَالِكِ هَذَا الْيَوْمِ الْبَدِيعِ
- 4 Say: O peoples of the earth! Fear the All-Merciful, and follow not every heedless and remote one - they who have adorned their heads with turbans and have committed that which hath caused the Concourse on High and the dwellers of this exalted Station to lament. 4 قُلْ يَا مَلَأَ الْأَرْضِ اتَّقُوا الرَّحْمَنَ وَلَا تَتَّبِعُوا كُلَّ غَافِلٍ بَعِيدٍ الَّذِينَ زِينُوا رُؤُوسَهُمْ بِالْعِمَامَةِ وَارْتَكَبُوا مَا نَاحَ بِهِ الْمَلَأُ الْأَعْلَى وَسَكَّانَ هَذَا الْمَقَامِ الرَّفِيعِ
- 5 Say: If ye desire verses, they have indeed filled the horizons, and if ye seek clear proofs, read ye what hath been sent down from My Pen when the Wronged One was in Zawra (Baghdad) and in this mighty, exalted Station. By the life of God! The proof hath come, the evidence hath been perfected, and that which all who are in the heavens and on earth were powerless to comprehend hath appeared, except for those whom God, thy Lord, the All-Knowing, the All-Informed, hath willed. 5 قُلْ إِنْ أَرَدْتُمْ الْآيَاتِ أَنْهَا مَلَأْتُ الْآفَاقَ وَإِنْ أَرَدْتُمْ الْبَيِّنَاتِ اقْرَءُوا مَا نَزَلَ مِنْ قَلْبِي إِذْ كَانَ الْمَظْلُومُ فِي الزَّوْرَاءِ وَفِي هَذَا الْمَقَامِ الْعَزِيزِ الْمُنِيعِ لِعَمْرِ اللَّهِ قَدْ أَتَى الْبَرَهَانَ وَتَمَّتِ الْحُجَّةُ وَظَهَرَ مَا عَجَزَ عَنْ ادْرَاكِهِ مِنَ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ رَبُّكَ الْعَلِيمُ الْخَبِيرُ
- 6 We make mention of Our loved ones there and give them the glad-tidings of what hath been ordained for them from the presence of One mighty and powerful. 6 أَنَا نَذَكُرُ أَوْلِيَائِي هُنَاكَ وَنُبَشِّرُهُمْ بِمَا قَدَّرَ لَهُمْ مِنْ لَدُنْ مُقْتَدِرٍ قَدِيرٍ
- 7 O people of God! Upon you be My glory and the glory of those who are in the heavens and the earth. When ye find the fragrance of My utterance and are overtaken by the wine of My mystic knowledge, say: Praise be to Thee, O our God, our Goal and our Beloved, for having enabled us to recognize the Dayspring of Thy signs and the Source of Thy Cause, and for having guided us to Thy straight path. We beseech Thee by the light of Thy countenance and the fire of Thy sacred Tree to make us among those whom the might of the world hath not deterred from turning toward Thee and beholding Thy signs. 7 يَا حِزْبَ اللَّهِ عَلَيْكُمْ بَهَائِي وَبَهَاءُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ضِيَاءُ إِذَا وَجَدْتُمْ عَرْفَ بَيَانِي وَاخَذْتُمْ سَكْرَ رَحِيقِ عِرْفَانِي قُولُوا لَكَ الْحَمْدُ يَا هُمْنَا وَمَقْصُودُنَا وَمَحْبُوبُنَا بِمَا أَيْدَيْتَنَا عَلَى عِرْفَانِ مَشْرِقِ آيَاتِكَ وَمَصْدَرِ أَمْرِكَ وَهَدَيْتَنَا إِلَى صِرَاطِكَ الْمُسْتَقِيمِ نَسْتُلْكَ بِنُورِ وَجْهِكَ وَنَارِ سِدْرَةِ أَمْرِكَ بِأَنْ تَجْعَلَنَا مِنَ الَّذِينَ مَا خَوْفُهُمْ سَطْوَةَ الْعَالَمِ عَنْ التَّوَجُّهِ إِلَيْكَ وَالنَّظَرَ إِلَى أَفَارِكِ أَنَّكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْعَظِيمُ

BLIB_Or15713.137

Verily Thou art powerful over what Thou wilt. There is no God but Thee, the Mighty, the Great.

BH04890

To: *Jinab Buzurg*

Date: 1304-03-11 [1886-Dec-8]

He is God, exalted be His glory, the All-Wise, the All-Eloquent
O Buzurg! Praise be to God, thou hast repeatedly been blessed with the fragrance of the traces of the Most Exalted Pen. How excellent is that fragrance when it wafteth! This sweet-scented breeze giveth life, showeth the way, and leadeth to the goal. Samad, upon him be My glory, hath arrived and made mention of thee. Blessed is he who loveth you for the sake of God, the Lord of the worlds. Convey My greetings to the people of God. Say: The days are passing and will continue to pass. Strive that ye may attain unto that which will ensure your salvation in this world and the next. The people of the world are occupied with the mention of the Truth, yet they remain deprived of His recognition. The Tree hath grown, the Dawn of Hope hath broken, the Fire is ablaze and the Light is resplendent. Blessed is the soul that hath been illumined and set aglow with the fire of divine love. This fire hath ever been and shall ever remain the reality of light. This fire guided the Son of Imran to the highest horizon and enabled him to hearken unto the Voice. We beseech God to assist His people and guide them to the Most Great Ocean that all may partake of that which bestoweth life and granteth everlasting existence. Convey My greetings to those who are related to His Holiness the Martyr and give them the glad-tidings of God's favors. The glory be upon you and upon those who have not violated God's Covenant and His Testament and have attained unto that which He hath revealed in His perspicuous Book. Praise be to God, the Lord of the worlds.

هو الله تعالى شأنه الحكمة و البيان
يا بزرگ الحمد لله بعرف آثار قلم اعلی مکرر فائز
شدی حبدا ذاک الشدا حین هبت این رایحه
طیبه جان بخشد و راه نماید و بمقصود رساند صمد
علیه بهائی وارد و ذکر شما را نمود طوبی لمن یحبکم
لوجه الله رب العالمین
حزب الله را از قبل مظلوم تکبیر برسان بگو ایام
رفته و میرود جهد نمائید شاید فائز شوید بآنچه
که سبب رستگاریست در دنیا و آخرت اهل
عالم بذکر حق مشغول ولکن از عرفانش محروم
سدره روئید و صبح امید دمید و نار مشتعل
و نور مشرق طوبی از برای نفسیکه منور شد و
بنار محبت الهی مشتعل گشت این نار حقیقت
[نور] بوده و هست این نار ابن عمران را بافی
اعلی هدایت نمود و باصغاء ندا فائز فرمود از حق
میطلبیم حزبش را مؤید فرماید و بحر اعظم راه
نماید تا کل یاشامند آنچه را که حیات بخشد و
زندگی دائمی عطا نماید منتسبین حضرت شهید را
از قبل مظلوم تکبیر برسان و بعنایت حق بشارت
ده البهاء علیکم و علی الذین ما نقضوا عهد الله و
میثاقه و فازوا بما انزله فی کتابه المبین الحمد لله رب
العالمین

BLIB_Or15699.060a, AYT2.371x

BH05123*To: Mulla Muhammad Mahdi**Date: 1304-03-11 [1886-Dec-8]*

He is the One Who gazeth from His most exalted horizon

A Book sent down by the All-Merciful from the Kingdom of Utterance, calling the servants unto God, the Mighty, the Powerful. O peoples of the earth! By God, the Promise hath come, and He Who was promised calleth unto you from His most exalted horizon and giveth you glad tidings of that which hath dawned and shone forth from the horizon of the will of your Lord, the Mighty, the Praiseworthy. The verses have been sent down and the clear proofs have appeared, yet most of the people remain heedless. They have cast certitude behind their backs, turning to the dayspring of vain imaginings. Thus have their souls enticed them, and they are this day accounted among the most grievous losers in the Book of God, the Lord of all worlds.

This is a Day wherein the Concourse on High circle round the Throne of God, the Lord of all beings and the Master of the Hereafter and of the former times, yet most of the people are in manifest error. Blessed is he who hath attained unto My days, and the eye that hath beheld My tokens, and the ear that hath heard My call, and the tongue that hath spoken forth My wondrous remembrance. I give thanks unto God for having aided thee to turn towards Him at a time when the learned ones of the earth and its divines have turned away from His straight path.

Thy name was mentioned in the presence of the Wronged One. We have remembered thee with verses that surpass all that the people possess, as thy Lord, the All-Knowing, the All-Wise, doth testify. We make mention, too, of thy son as a bounty from Our presence, for We are verily the Kind, the Generous. We counsel thee and him to show forth the most great steadfastness and to observe that which hath been sent down in the Book of God, the Mighty, the Great. That which thou beholdest today shall perish, while the recompense of deeds shall endure with a guardian faithful. Praise be to God, the Lord of all worlds.

هو الناظر من افقه الأعلى

كُتِبَ انزله الرحمن من ملكوت البيان و يدع
العباد الى الله المقتدر القدير يا ملأ الأرض تالله
قد اتى الوعد و الموعد من افقه الأعلى يدعوكم و
ييسرکم بما اشرق و لاح من افق ارادة ربکم العزيز
الحميد قد نزلت الآيات و ظهرت البينات و القوم
اکثرهم من العاقلين نبذوا اليقين ورائهم مقبلين
الى مطلع الأوهام كذلك سولت لهم انفسهم و
هم اليوم من الأخسرین فی کتاب الله رب العالمين
هذا يوم فيه يطوف الملأ الأعلى عرش الله مولى
الورى و مالک الآخرة و الأولى ولكن القوم
اکثرهم فی ضلال مبين طوبى لمن فاز بآيائى و
لعين رأيت آثارى و لأذن سمعت ندائى و للسان
نطق بذكرى البديع اشكر الله بما ايدک على الاقبال
اذ اعرض علماء الأرض و فقهاءها عن صراطه
المستقيم

قد حضر اسمک لدى المظلوم ذکرناک بآيات لا
يعادلها ما عند القوم يشهد بذلك ربک العليم
الحکيم و نذكر ابنک فضلاً من لدنا و انا المشفق
الکریم نوصیک و آياه بالاستقامة الكبرى و بما
نزل فی کتاب الله العزيز العظيم

سيفنى ما تراه اليوم و يبقى اجر الأعمال عند
حافظ امين الحمد لله رب العالمين

BLIB_Or15713.173

BH05356*To: Siyyid Muhammad Rida Shahmirzadi, in Simnan**Date: 1304-03-11 [1886-Dec-8]*

- 1 In My Name, the Subduer of all names! 1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ
- 2 God is cognizant and all things bear witness that from the beginning of this Revelation until now, this Wronged One hath summoned all the peoples of the world—whether divines or rulers, believer or misbeliever—openly and without any veil, to the Most Exalted Horizon. Yet the people of the earth, both high and low, learned and ignorant, have deprived themselves of the effulgent rays of the Sun of Divine Unity, save whom God hath willed, the Lord of all worlds. 2 حَقُّ أَكْوَاعٍ وَأَشْيَاءٍ غَوَاةٍ كَهَذَا الْمَظْلُومِ مِنْ أَوَّلِ ظُهُورِ إِلَى حِينِ أَهْلِ عَالَمٍ مِنْ أَعْلَمَاءٍ وَأَمْرَاءٍ وَوَحْدٍ وَ مُشْرِكٍ كُلِّ رَأْيٍ مِنْ غَيْرِ سِتْرِ وَ حِجَابٍ بِإِفْقِ أَعْلَى دَعْوَتِ فَرَمُودٍ وَلَكِنْ عِبَادُ أَرْضٍ مِنْ وَضِيعٍ وَ شَرِيفٍ وَ عَالَمٍ وَ جَاهِلٍ مِنْ أَشْرَاقَاتِ أَنْوَارِ آفَتَابِ تَوْحِيدِ مُحْرَمٍ مَشَاهِدَةٍ گُشْتَنَدِ إِلَّا مَنْ شَاءَ اللَّهُ رَبِّ الْعَالَمِينَ
- 3 Glory be to God! They have failed to comprehend even a single letter of the Book, nor have they attained unto one drop from the ocean of divine knowledge. Those who considered themselves the most learned and accomplished among all the peoples of the world issued a decree to shed the Most Pure Blood. How many mystics who laid claim to mystical knowledge turned away when He Who conversed with God was seated upon the Throne of His Revelation, and thus found themselves deprived of the presence of the True Object of all knowledge. 3 سُبْحَانَ اللَّهِ حُرْفِيٍّ مِنْ كِتَابِ اللَّهِ رَأْيَ أَهْلِ عِلْمٍ وَ بَيِّنَةً مِنْ بَحْرِ عِلْمِ اللَّهِ فَائِزَةً لَمْ يَكُنْ لَهُمْ حَزِيكَةً خُودِ رَأْيَ أَعْلَمٍ وَ أَفْقَةٍ مِنْ حِزَابِ عَالَمٍ مِشْمَرْدَنَدِ فَتَوَى بِرِ سَفْكَ دَمِ أَطْهَرِ دَادَنَدِ چَهْ مَقْدَارِ مِنْ عَرَفَاءِ كَهْ ادْعَاءِ عَرَفَانِ مِیْنَمُودَنَدِ چُونِ مَكَلِّمْ طُورِ بِرِ عَرْشِ ظُهُورِ مُسْتَوَى اِعْرَاضِ نَمُودَنَدِ وَ اَزْ لِقَاءِ مَعْرُوفِ حَقِيقَتِي بِنَصِيبِ مَشَاهِدَةٍ گُشْتَنَدِ
- 4 O Rida! Hold thou fast to the Sure Handle and cling to the hem of the grace of the Lord of all humanity. Today the Great News hath appeared and the Truth, exalted be His glory, hath rent asunder the veils of majesty. Beseech thou God that He deprive not His servants and handmaidens, and grant them their portion from the ocean of knowledge. He is verily the Compassionate, the All-Merciful. There is no God but Him, the Mighty, the Bestower. 4 يَا رِضَا بَعْرُوهْ وَثَقِي تَمَسِّكْ نَمَّا وَ بَذِلْ عَنَانِيتِ مَوْلَى الْوَرَى تَشَبُّثْ أَمْرُوزْ نَبَأِ عَظِيمِ ظَاهِرِ شَدِيدِ وَ حَقِّ جَلِّ جَلَالِهِ كَشْفِ سُبُوحَاتِ جَلَالِ نَمُودَةِ مِنْ حَقِّ بَطْلِبِ عِبَادِ وَ اِمَاءِ خُودِ رَأْيَ مُحْرَمٍ نَفَرْمَايِدِ وَ اَزْ دَرِيَايِ دَانَائِي قِسْمَتِ عَطَا نَمَايِدِ اَوْسْتِ مَشْفُوقِ وَ مَهْرَبَانِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْمَنَّانُ

BLIB_Or15699.061b

BH05992*To: Muhammad brother of Ali et al.**Date: 1304-03-11 [1886-Dec-8]*

In the Name of Him Who is the Goal of all existence!

O Muhammad! Hearken unto the Voice of Him Who hath been wronged. He counseleth thee to observe that which hath been sent down in the Book from the Supreme Pen. The world and whatsoever is therein hath come from nothingness and will return unto nothingness, but that which endureth and lasteth forever hath been and will ever be the Word of God. Praise be to the Ancient of Days Who hath enabled thee to attain unto it. He hath granted thee an ear that thou mayest hear His call, and bestowed upon thee eyes that thou mayest behold His signs, and extended unto thee the hand of grace that thou mayest take hold of His Book with complete certitude. His bestowals are beyond reckoning and His gifts are sanctified above all bounds. His grace hath seized thee and His bounty hath confirmed thee. The divines and jurists of the earth are heedless and veiled, but thou, through His grace, hath attained unto His knowledge and found thy way to His straight path. Beseech thou God that He may preserve the bestowals He hath granted thee and vouchsafe unto thee a portion from the Kawthar of steadfastness. Verily, He is powerful over all things. Upon thee and upon thy brother who hath been named Ali be the Glory of God. We give him the glad-tidings of God's grace, the Lord of all worlds. O Ali! Be thou steadfast in the Cause and speak forth My gracious praise.

بنام مقصود عالمیان

یا محمد بشنو ندای مظلوم را وصیت مینماید ترا
بآنچه در کتاب از قلم اعلی نازل شده عالم و آنچه
در اوست از عدم آمده و بعدم راجع خواهد شد
و آنچه باقی و دائم است کلمه الله بوده و خواهد
بود حمد کن مالک قدم را که ترا بآن فائز
فرمود گوش عنایت فرمود تا ندایش را بشنوی و
چشم بخشید تا آثارش را ملاحظه کنی و دست
مرحمت شد تا کتابش را بیقین کامل اخذ نمائی
عنایاتش از احصا خارج و مواهبش از حدود
مقدس فضلش ترا اخذ نموده و جودش تأئید
فرموده علمای ارض و فقههای آن غافل و محجوبند
و تو از فضلش بمعرفتش فائز شدی و بصراط
مستقیمش راه یافتی از حق بطلب عنایاتیکه عطا
فرموده حفظ فرماید و از کوثر استقامت قسمت
عطا نماید آنکه علی کل شیء قدیر البهاء علیک و
علی اخیک الذی سمی بعلی انا نبشره بعنایة الله
رب العالمین یا علی کن ثابتاً علی الامر و ناطقاً
بثنائی الجمیل

BLIB_Or15699.061a

BH06369*To: Abdullah, in Barfurush**Date: 1304-03-11 [1886-Dec-8]*

¹ In the name of the one God!

¹ بنام خداوند یگنا

² O Abdullah! His honor Samad and Mihdi, upon both of whom be my glory, have arrived and attained, praise be to God, unto the divine true home. They have heard that for which the ears

² یا عبدالله جناب صمد و مهدی علیهما بهائی وارد
الله الحمد بیت حقیقی الهی فائز گشتند شنیدند
آنچه را که آذان عالم از برای آن خلق شده و

of the world were created, and beheld that horizon for whose vision the eyes of the nations were brought from nothingness into being. Blessed is the soul whom neither the veils of the divines nor the clouds of the jurists have withheld from the Most Exalted Horizon.

- 3 O Abdullah! Great is this Day, for the Mighty Announcement hath appeared, and momentous is this Cause, for the Most Great Name hath dawned above the horizon of the world. Say: O loved ones of God! Set your hearts toward the Ultimate Goal, that perchance ye may attain unto the fruits of the Uttermost Tree through the flowing of the Most Exalted Pen. We beseech God not to deprive His loved ones in that land and its surroundings from the outpourings of His days. He is verily the Powerful, the Mighty, the All-Knowing, the All-Wise.
- 4 Say: Glory be unto Thee, O my God! I beseech Thee by the Luminary of the heaven of Thy power and by the waves of the ocean of Thy knowledge to make me steadfast in Thy love and Thy Cause. Thou art verily the Powerful, the Supreme, the Self-Subsisting.

دیدند افق را که ابصار امم از برای مشاهده اش
از عدم بوجود آمده طوبی از برای نفسی که حجاب
علماء و سبحات فقها او را از افق اعلی منع نمود

3 یا عبدالله یوم عظیم است چه که نبأ عظیم ظاهر
گشته و امر بزرگست چه که اسم اعظم از افق
عالم پدیدار شده بگو یا اولیاء الله بقلوب قصد
مقصد اقصی نمائید شاید از صریر قلم اعلی باثمار
سدره منتهی فائز شوید از حق میطلبیم اولیای
آن ارض و اطراف را از فیوضات آیامش محروم
نفرماید اوست قادر و توانا و میمن و دانا

4 قل سبحانک یا الهی اسئلك بنیر افق سماء
اقتدارک و بأمواج بحر علمک بأن تجعلنی
مستقیماً علی حبک و امرک انک انت المقتدر
المهیمن القیوم

BLIB_Or15699.060b

BH06103

To: *Mirza Abdu'l-Husayn, in Kaf*

Date: 1304-03-11 [1886-Dec-8]

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

In these days the emigrant unto God arrived and mentioned you in the presence of the Wronged One, and this Tablet was sent down from the heaven of will that you might attain unto it and discover the fragrance of the mercy of the All-Merciful. Today all things are occupied with remembrance and praise, yet most of the servants are heedless and veiled. Praise be to the Ancient Lord Who aided you, guided you, gave you awareness and enabled you to attain the recognition of the Dawning-Place of revelation and the Dayspring of the Cause. This station is most lofty and exalted. We beseech God to assist you to preserve it. Say: My God, my God! Praise be to Thee for having guided me and made me know Thee. I beseech Thee by the kingdom of Thy verses and the dominion of Thy knowledge to aid me in that whereby my remembrance shall

هو الله تعالى شأنه العظمة والاقترار

این آیام مهاجر الی الله وارد و در ساحت مظلوم
ذکر شما را نمود و این لوح از سماء مشیت نازل
تا بآن فائز باشی و عرف رحمت رحمان را بیابی
امروز جمیع اشیاء بذکر و ثنا مشغولند و لکن عباد
اکثری غافل و محجوب

حمد کن مالک قدم را که ترا تأیید فرمود و
هدایت نمود و آگاهی بخشید و بعرفان مشرق
وحی و مطلع امر فائز نمود این مقام بسیار عالی
و بلند است از حق میطلبیم ترا بر حفظ آن
مؤید دارد قل الهی الهی لک الحمد بما هدیتنی
و عرفتنی اسئلك بملکوت آیاتک و جبروت
علمک بأن تؤیدنی علی ما یبقی به ذکرى بدوام

endure through the eternity of Thy most excellent names and supreme attributes. O my Lord! Thou seest me turning toward Thee and holding fast to Thy cord. Do Thou preserve me from the evil of Thine enemies and every barking dog that hath risen to harm Thee and prevented Thy servants from turning unto Thee. Then write down, O my Best-Beloved, that which Thou hast written for Thy loved ones. Verily Thou art the One Who hath power over whatsoever He willeth. There is none other God but Thee, the Almighty, the Powerful.

اسمائک الحسنی و صفاتک العلیا ای ربّ ترا می
مقبلاً الیک و متمسکاً بجبلک بأن تحفظنی من
شرّ اعدائک و کلّ ناعق قام علی ضرک و منع
عبادک عن التوجّه الیک ثم اکتب یا مقصودی
ما کتبتہ لأولیائک انک انت المقتدر علی ما تشاء
لا اله الا انت القویّ القدير

BLIB_Or15699.062a, BLIB_Or15715.202c

BH06108

To: Aqa Mirza Yahya, in Tihiran

Date: 1304-03-11 [1886-Dec-8]

- 1 In the name of the one incomparable God. 1 بنام خداوند یگّا
- 2 The heaven of the All-Merciful's loving-kindness is raised high, the Sun of utterance is resplendent, and the lights of His countenance are manifest. Verses are being revealed and clear proofs encompass all, yet the people remain deprived and forbidden. The hosts of idle fancies and vain imaginings have held them back from the lights of certitude, save whom God willeth. Say: O servants! Strive that perchance ye may hearken unto the divine call and attain unto that which ye sought from God, exalted be His glory, throughout ages and centuries - the attainment of His presence. 2 آسمان عنایت رحمن مرتفع آفتاب بیان مشرق و
انوار وجه ظاهر آیات نازل و بینات محیط ولكن
قوم ممنوع و محروم جنود ظنون و اوهام کلّ را
از انوار یقین منع نموده الا من شاء الله بگوای
عباد جهد نمائید شاید ندای الهی را بشنوید و فائز
شوید بآنچه که در قرون و اعصار لقائشرا از حق
جل جلاله طلب مینمودید
- 3 O Yahya! Take hold of the Book of God with the hand of submission and certitude, despite those who cast it behind their backs, and say: My God, my God! Praise be to Thee for having strengthened me, caused me to recognize Thee, called me to Thy mighty announcement, and guided me to Thy straight path. 3 یا یحیی کتاب الهی را بید تسلیم و یقین بگیر رغماً
لّلذین نبذوه ورائهم و قل الهی الهی لک الحمد بما
ایّدتني و عرّفتني و دعوتني الی نبک العظیم و
هدیتني الی صراطک المستقیم
- 4 I beseech Thee, O Lord of the kingdom of earth and heaven and Sovereign of the realm of might, by Thy command through which Thou hast subdued the world, to make me in all conditions steadfast in Thy Cause, firm in Thy love, and speaking Thy praise amongst Thy servants. Verily Thou art powerful over whatsoever Thou willest through Thy word "Be" and it is. Ordain for me, O my God, that which shall profit me in all 4 استلک یا مالک الملک و الملکوت و سلطان
الجبروت بأمرک الذی به سخرت العالم بأن تجعلنی
فی کلّ الأحوال ثابتاً علی امرک و راسخاً علی حبک
و ناطقاً بثنائک بین عبادک انک انت المقتدر
علی ما تشاء بقولک کن فیکون قدر لی یا الهی

the worlds of Thy worlds. Verily Thou art the Almighty, the
Glorious, the All-Loving.

ما ينفعني في كلّ عالم من عوالمك أنّك انت
المقتدر العزيز الودود

INBA18:032, BLIB_Or15699.059b

BH06371

To: Ali Haydar Shirvani

Date: 1304-03-11 [1886-Dec-8]

- 1 He is God, exalted be His station in wisdom and utterance! 1 هو الله تعالى شأنه الحكمة والبيان
- 2 O 'Ali-Haydar, praise be to God that thou hast turned unto Him and acknowledged the oneness of God, exalted be His glory. Blessed are they who attain unto this most exalted and glorious station. This is the station of true divine unity and spiritual oneness. We beseech God to aid thee to serve His Cause with such confirmations as shall endure throughout the kingdom of earth and heaven. 2 يا علي حيدر لله الحمد اقبال نمودی و بوحدانیت حق جلّ جلاله اعتراف کردی طوبی از برای نفوسیکه بایستقام بلند اعلی فائز شوند اینست مقام توحید حقیقی و تفرید معنوی از حق میطلبیم ترا تأیید فرماید بر خدمت امر تأییدیکه عرفش بدوام ملک و ملکوت باقی و پاینده باشد
- 3 Convey My greetings to the loved ones in that land and give them the glad-tidings of God's grace, that all may arise and, through the waters of wisdom and utterance, quench the fire of hatred and animosity of the parties of the world. Today the sun of loving-kindness is shining from the horizon of the heaven of divine grace. 3 اولیای آن ارض را تکبیر برسان و بعنایت حق بشارت ده شاید کلّ همت نمایند و نار ضغینه و بغضای احزاب عالم را بفراش حکمت و بیان ساکن کنند امروز آفتاب شفقت از افق سماء فضل الهی مشرق و لا تحست
- 4 Some time ago, a Most Holy Tablet was sent through the son of My Name Asdaq, upon them both be My glory and loving-kindness, that the thirsty ones might drink from the ocean of the utterance of the All-Merciful and become engaged in the praise and glorification of God. 4 چندی قبل یک لوح اقدس بتوسط ابن اسمی اصدق علیهما بهائی و عنایتی ارسال شد تا تشنگان از بحر بیان رحمن بیاشامند و بذکر و ثنای حق ناطق گردند
- 5 The glory from Us be upon thee and upon those whom no blame of the blamer, nor doubts of the heedless, nor oppression of the tyrant, nor clamor of all the world could keep back from God. 5 البهاء من لدنا علیک و علی الذین ما منعهم عن الله لومة لائم ولا شبهات غافل ولا سطوة ظالم ولا ضوضاء کلّ عالم بعید

BLIB_Or15699.059a

BH06828

To: *Mirza Ghulam Husayn, in Tihiran*

Date: 1304-03-11 [1886-Dec-8]

He is God, exalted be His glory in wisdom and utterance.

O Husayn! Verily, Husayn remembers thee from the prison-quarter at this hour when sorrows have encompassed him from all sides through that which the hands of the heedless have wrought. We have adorned the heaven of utterance with the stars of knowledge. Blessed is he who hath recognized and attained, and woe unto every doubting denier. We have remembered thee before and after, and at this manifest hour. We beseech God to assist thee and to reinforce thee with the hosts of the unseen and the visible realm, and to draw thee nigh unto Him. Verily, He is the Hearer, the Answerer.

He who circumambulated the House hath appeared and mentioned thy name. We have remembered thee as a bounty from Us. Verily, thy Lord is the All-Bountiful, the Most Generous. When thou dost discover the fragrance of utterance, say: "My God, my God! Praise be unto Thee for having caused me to recognize Thee and guided me and enabled me to turn toward Thee when the learned ones of the earth and its people turned away from Thee. I beseech Thee by the breezes of the morn of Thy Revelation and by the sweet-scented winds of Thy verses to aid me in that which Thou lovest and art pleased with. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise."

هو الله تعالى شأنه الحكمة و البيان

يا حسين انّ الحسين يذكرک من شطر السّجن
فی هذا الحین الذی احاطته الأحران من کل
الأشطار بما اکتسبت ایدی الغافلین انا زینا سماء
البيان بأنجم العرفان طوبی لمن عرف و فاز و
ویل لكلّ معرض مریب انا ذکرناک من قبل و
بعده و فی هذا الحین المبین نسئل الله ان یؤیدک
و یمدک بجنود الغیب و الشّهادة و یقرّبک الیه
انه هو السّامع المجیب

قد حضر من طاف البيت و ذکر اسمک ذکرناک
فضلاً من عندی انّ ربّک هو الفضال الکريم اذا
وجدت عرف البيان قل الهی الهی لک الحمد بما
عرّفتنی و هدیتنی و ایدتني علی الاقبال الیک اذ
اعرض عنک علماء الأرض و رجالها

اسئلك بنسمات فجر ظهورک و بنفحات آیاتک
بأن توقّفتنی علی ما تحبّ و ترضی انک انت المقتدر
علی ما تشاء لا اله الا انت العليم الحکيم

BLIB_Or15713.313b, DBR.033

BH06843

To: *Mashhadi Abbas S, in Tihiran*

Date: 1304-03-11 [1886-Dec-8]

¹ He is the Hearer, the All-Seeing

² O 'Abbas! The Wronged One of the world makes mention of thee with a mention whose sun shall never set nor decline from the horizon of utterance. This is the mention wherewith those near to God and the sincere ones have been mentioned, and

¹ اوست شنونده و اوست بینا

² یا عباس مظلوم عالم ترا ذکر مینماید بذکریکه
آفتابش از برج بیان غروب ننماید و افول نپذیرد
اینست آن ذکریکه مقربین و مخلصین باو متذکر
گشتند و بافق اعلی توجه [نمودند] اینست آن نبأ

through which they have turned to the Most Exalted Horizon. This is that Most Great News which hath been recorded by the Pen of Command in the divine Books, and whereby all who dwell on earth were given glad tidings of His days. Praise be to God that thou art enkindled with the fire of the Divine Lote-Tree and art turning unto the lights of the countenance of God. This is the testimony of the Most Exalted Pen concerning you, in the name of the Truth, exalted be His glory. Preserve this most exalted and most high station. Blessed is the one whom the might of the world hath not kept back from the Lord of Eternity. Such a one is of the people of Paradise in the Book of God. We beseech God to aid His loved ones to that which beseemeth His Day. The glory that shineth forth and dawneth from the horizon of My Pen be upon thee and upon those who have taken hold of the Book of God with the power that proceedeth from Him, and who have testified to that whereunto God testified before the creation of the heavens and earth.

عظیمی که در کتب الهی از قلم امر ثبت شده
و جمیع من علی الأرض را بایامش بشارت داده
لله الحمد بنار سدره مشتعل و بانوار وجه الهی
متوجه اینست شهادت قلم اعلی در باره شما
باسم حق جلّ جلاله اینقام بلند اعلی را حفظ
نما طوبی از برای نفسیکه سطوت عالم او را از
مالک قدم منع نمود اوست از اهل فردوس
در کتاب الهی از حق میطلبیم اولیای خود را
موفق فرماید بر آنچه سزاوار یوم اوست البهآء
المشرق الطالع من افق سمآء قلبی علیک و علی
الذین اخذوا کتاب الله بقوة من عنده و شهدوا
بما شهد الله قبل خلق السموات و الأرضین

BLIB_Or15699.058a

BH06628

To: Aqa Siyyid Ali-Muhammad

Date: 1304-03-11 [1886-Dec-8]

- 1 He is God, exalted is He in wisdom and utterance
- 2 The Promise has come, and the Promised One calls out from the most exalted horizon to all who dwell in the kingdom of creation, that He may draw them nigh unto the supreme summit - the station wherein the Lord of Names and Creator of the heavens proclaims: "Verily there is no God but Me, the Truth, the Knower of things unseen."
- 3 Hearken unto the call from the divine Lote-Tree raised up upon the luminous spot - verily it will draw thee near unto God, the All-Possessing, the Self-Subsisting.
- 4 When thou hearest My call and perceivest the fragrance of My utterance, arise and say: "My God, my God! Praise be to Thee for having manifested the Dawning-Place of Thy verses and the Manifestation of Thy clear tokens unto Thy servants, and for having summoned them unto Thy path which hath appeared through Thy irrevocable decree. I beseech Thee, O King of

1 هو الله تعالى شأنه الحكمة و البيان

2 قد اتى الوعد و الموعد ينادى من الأفق الأعلى
من فى ناسوت الانشاء ليقربهم الى الذروة العليا
المقام الذى ينطق فيه مولى الأسماء و فاطر السمآء
انه لا اله الا انا الحق علام الغيوب

3 اسمع الندآء من السدرة المرتفعة على البقعة النورآء
انه يقربك الى الله المهيمن القيوم

4 اذا سمعت ندائى و وجدت عرف بيانى قم و قل
الهى الهى لك الحمد بما اظهرت مشرق آياتك و
مظهر بيناتك لعبادك و دعوتهم الى صراطك
الذى ظهر بأمرک المحتوم اسئلك يا مالک
الملوك بأسرار جبروتك و ما كان مكنوناً فى

Kings, by the mysteries of Thy dominion and that which lay hidden in the ocean of Thy knowledge, to aid me in that which befitteTh Thy Revelation and Thy days. Then cause me, O my Object of Desire, to be steadfast in Thy Cause. Verily Thou art the Almighty, the Powerful. There is no God but Thee, the Single, the Everlasting, the All-Knowing, the All-Wise. O Lord! Assist me to be steadfast in Thy Cause and ordain for me that which shall profit me in every world of Thy worlds. Verily Thou art the Mighty, the Bountiful, the Generous.”

بحر علمک بأن تؤیّدنی علی ما ینبغی لظهورک
و ایامک ثمّ اجعلنی یا مقصودی مستقیماً علی
امرک انّک انت المقتدر القدر لا اله الا انت
الفرد الباقي العلم الحکیم ای ربّ ایدنی علی
الاستقامه علی امرک و قدر لی ما ینفعنی فی
کلّ عالم من عوالمک انّک انت العزیز المعطى
الکریم

BLIB_Or15713.239b, BRL_DA#341

BH06873

To: *Jinab-i-Masum*

Date: 1304-03-11 [1886-Dec-8]

1 He is the All-Hearing, the All-Knowing, the All-Informed

1 هو السّامع العلم الخبیر

2 O Masum! We beseech God to illumine His loved ones with the light of true unity. The pride and misbelief of the Shi'ih party deprived them on the Day of Resurrection from the Days of God and His knowledge. They did that which the Jews and Christians did [...] From pulpits they engaged in cursing and reviling the Goal of all the worlds, and thereafter committed that which no oppressor had ever committed. Praise be to the Ancient Lord Who preserved thee and guided thee and [...] bestowed upon thee the fruit of existence - awareness. This station is mighty; preserve it through the Name of Truth, for the croakers lie in wait and have ever done so. And beseech God that He may aid thee to preserve what He hath bestowed.

2 یا معصوم از حقّ میطلبیم اولیای خود را بنور
توحید حقیقی منور فرماید غرور و شرک حزب
شیعه در یوم قیام ایشانرا از ایام الله و عرفانش
محروم نمود عمل نمودند آنچه را که یهود و نصاری
عمل [...] بر منابر بسب و لعن مقصود عالمیان
مشغول و بعد ارتکاب نمودند آنچه را که هیچ
ظالمی ارتکاب ننمود حمد کن مالک قدم را
که ترا حفظ فرمود و راه نمود و [...] ثمره
وجود آگاهی بخشید این مقام عظیمست باسم حقّ
حفظش نما چه که ناعقین در کمین بوده و
هستند و از حقّ بطلب ترا تأیید فرماید بر حفظ
آنچه عطا فرموده

3 Say: My God, my God! Praise be to Thee for having enabled me to recognize the Dawning-Place of Thy Revelation and the Dayspring of Thy verses, and guided me to Thy path. I beseech Thee by the lights of Thy throne and the manifestations of Thy power and the mysteries of Thy knowledge to make me steadfast in Thy love and firm in Thy Cause. Verily Thou art the Almighty, the All-Powerful, and worthy to grant this plea.

3 قل الهی الهی لک الحمد بما ایدتني علی عرفان
مشرق وحیک و مطلع آیاتک و هدیتني الی
صراطک اسئلك بأنوار عرشک و ظهورات
قدرتک و اسرار علمک بأن تجعلنی ثابتاً علی
حبک و راسخاً فی امرک انّک انت المقتدر
القدير و بالاجابة جدير

BLIB_Or15699.059c

BH06794*To: Karbalai Ahmad**Date: 1304-03-11 [1886-Dec-8]*

He is God, exalted is He in wisdom and utterance

O Ahmad! Night and day render thanks and praise unto God, exalted be His glory, for He hath caused thee to attain unto His days, hath guided thee and shown thee the way. This blessed Day is mentioned as the Day of God. Today through the key of the Most Great Name the gates of bounty, mercy, compassion, knowledge and understanding have been opened before the faces of the world. Blessed is the soul who hath drunk of the sealed wine through the name of the Self-Subsisting Lord and hath turned with heart and soul toward the horizon of the All-Merciful. Convey greetings from the Wronged One to the loved ones in that land. Say: O people of God! The path is manifest and the balance is evident. Strive that ye may attain unto that which beseemeth the Day of God. Beseech ye God that He may enable all and give them to drink from the chalice of steadfastness, that all may be observed as firm and steadfast upon the straight path in such wise that the conditions of the world and the doubts of nations may not withhold them and deprive them from the Most Great Ocean.

هو الله تعالى شأنه الحكمة والبيان

یا احمد در لایالی و ایام حقّ جلّ جلاله را شکر
نما و ثنا گو چه که ترا بایامش فائز فرمود
هدایت بخشید و راه نمود این یوم مبارک بیوم الله
مذکور امروز بمفتاح اسم اعظم ابواب عنایت و
رحمت و شفقت و علم و معرفت بر وجوه عالم باز
شده طوبی از برای نفسیکه باسم حضرت قیوم از
رحیق محتوم آشامید و بقلب و جان بافق الرحمن
توجه نمود

اولیای آن ارض را از قبل مظلوم تکبیر برسان
بگو یا حزب الله صراط ظاهر و میزان مشهود
جهد نمائید شاید فائز شوید بآنچه که سزاوار یوم
الهی است از حقّ بطلبید جمیع را مؤید فرماید و
از کأس استقامت بخشد تا کل بر صراط ثابت
و مستقیم مشاهده شوند بشأنیکه شئونات عالم و
شبهات امم ایشانرا منع نماید و از بحر اعظم محروم
نسازد

BLIB_Or15699.061c

BH07039*To: Ibn-i Dakhil Mulla Husayn, in Maraghih**Date: 1304-03-11 [1886-Dec-8]*

- ¹ Praise and glory befit the Lord of Names and Creator of heaven, Whose Word is a sharp sword for the idolaters, and for those who recognize His unity and turn to Him, it is a conclusive proof and a radiant light. He is the Self-Subsisting One Who, with the finger of might, unsealed the choice wine and summoned all people of the world, both high and low, unto Him and guided them. Blessed is the one possessed of power whom neither the might of the oppressors rendered weak nor held back from turning to Him.

- ¹ حمد و ثنا مالک اسماء و فاطر سماء را لایق و
سزا که کلمه‌اش از برای مشرکین سیف قاطع
است و از برای موحدین و مقبلین برهان بالغ و
نور ساطع اوست قیومیکه ختم رحیق را باصبع
اقتدار گشود و اهل عالم را از وضع و شریف باو
دعوت فرمود و راه نمود طوبی از برای مقتدریکه
سطوت ظالمین او را ضعیف نمود و از اقبال باز
نداشت

- 2 Glorified art Thou, O God of existence and Lord of the seen and unseen! I beseech Thee by the Word through which the earth yielded up its treasures, the horizons their lights, the seas their pearls, and the Divine Lote-Tree that which lay hidden within it, to assist Thy loved ones to celebrate Thy praise and glory and to promote Thy Cause through the wisdom Thou hast sent down in Thy Book....

2 سبحانک یا اله الوجود و مالک الغیب و الشهود
اسئلک بالکلمة الّتی بها ظهرت من الأرض
کنوزها و من الآفاق انوارها و من البحار لآلیها
و من السّدره ما کان مستوراً فیها بأن تؤیّد
اولیائک علی ذکرک و ثنائک و نصره امرک
بالحکمة الّتی انزلتها فی کتابک...

AY12.190x

BH07276

To: Karbalai Muhammad Husayn Ayn Ta, in Tihiran

Date: 1304-03-11 [1886-Dec-8]

In the name of the All-Knowing Lord!

The seekers have arrived and attained unto the hearing of the Call of the Lord of Names. Praise be to God, they have reached the supreme horizon and heard the call of the Divine Lote-Tree. Neither land nor sea could prevent them. The unseen hosts of God aided them until they reached a station that transcends mention and description. Blessed is the seeker who, with permission, pursued the ultimate goal and attained the highest summit. Those souls who are enkindled with the fire of love and are firm and steadfast in the Divine Cause - even if outwardly they do not attain, the reward of attainment has been inscribed for such souls by the Most Exalted Pen in the Crimson Book. The people are heedless. By My life! Whatever is witnessed cannot compare with a single word from the words of Truth. Praise the Desired One of the world Who hath remembered thee in the Most Great Prison and caused thee to attain unto the traces of the Most Exalted Pen. The Glory be upon thee and upon every steadfast and firm one.

بنام خداوند دانا

مقبلین وارد و باصغاء نداء مالک اسماء فائز لله
الحمد بافقی اعلی فائز گشتند و ندای سدره را
شنیدند بر و بحر منع ننمود جنود غیبی الهی مدد
فرمود تا رسیدند بمقامیکه مقدّس از ذکر و بیانست
طوبی از برای قاصدیکه باذن قصد مقصد اقصی
نمود و بذروه علیا فائز شد

نفوسیکه بنار محبت مشتعلند و در امر الهی ثابت
و راسخ اگر بر حسب ظاهر فائز نشوند اجر لقا
از قلم اعلی در صحیفه حمرا مخصوص آن نفوس
مذکور و مسطور ناس غافلند لعمری یک کلمه
از کلمات حق معادله ننمایند آنچه مشاهده
میشود حمد کن مقصود عالم را که در سجن
اعظم ترا ذکر نمود و بآثار قلم اعلی فائز فرمود
البهّاء علیک و علی کلّ ثابت مستقیم

BLIB_Or15699.057

BH11808*To: Aqa Siyyid Abutalib Shahmirzadi**Date: 1304-03-11 [1886-Dec-8]*

He is the Witness from His most exalted horizon.

Say: My God, my God! All praise be unto Thee for having caused me to hear Thy call, for having guided me unto Thy path, for having shown me the traces of Thy Most Exalted Pen, and for having summoned me to the supreme heights. I beseech Thee, O Cleaver of the Dawn and Subjugator of the Winds, by the rustling of the Divine Lote-Tree and the shrill voice of Thy Pen, O Lord of humanity and Sovereign of the throne on high and of the dust below, and by the waves of the ocean of Thy utterance and the mysteries of Thy Book, to render me aided in Thy service, speaking in Thy praise, and acting in accordance with that which Thou hast commanded me in Thy Book. O my Lord! Thou knowest what is with me, and I know not what is with Thee. I beseech Thee by the fragrances of Thy verses and the manifestations of Thy sovereignty to enable me to preserve that which Thou hast given me through Thy bounty, Thy gifts, Thy grace and Thy favors. Verily, Thou art the One with power over whatsoever Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise. O my Lord! Ordain for me in all conditions that which will draw me nigh unto Thee, that I may arise to serve Thee amidst Thy servants. Verily, Thou art the Strong, the Triumphant, the Powerful.

هو الشاهد من افقه الأعلى

قل الهى الهى لك الحمد بما اسمعتنى ندائك
و هديتنى الى صراطك و اريتنى اثار قلبك
الأعلى و دعوتى الى الذروة العليا استلک يا
فالق الأصباح و مسخر الأرياح بحفيف سدره
المنتبى و صرير قلبك يا مولى الورى و مالک
العرش و الثرى

و بأمواج بحر بيانک و اسرار کتابک بأن تجعلنى
مؤيداً على خدمتك و ناطقاً بثناءک و عاملاً بما
امرتنى به فى کتابک اى رب انت تعلم ما عندى
و لا اعلم ما عندک استلک بنفحات آياتک
و ظهورات سلطنتک بأن توقفتنى على حفظ
ما اعطيتنى بجودک و مواهبک و فضلك و
الطافک انک انت المقتدر على ما تشاء لا اله
الا انت العليم الحكيم اى رب قدر لى ما يقربنى
فى كل الأحوال اليک لأقوم على خدمتك بين
عبادک انک انت القوى الغالب القدير

BRL_DA#421

BH07322*To: Ahmad**Date: 1304-03-11 [1886-Dec-8]*

He is the All-Hearing, the All-Seeing, the All-Knowing, the All-Wise

O Ahmad! The Wronged One maketh mention of thee and remindeth thee of the verses of God, the Lord of all worlds, that He may draw thee nigh unto Him. He, verily, is the Most Generous, the All-Bountiful. We made mention of thee before in a

هو السامع الناظر العليم الحكيم

يا احمد يذكرک المظلوم و يذكرک بآيات الله رب
العالمين ليقربک اليه انه هو الفضل الكريم انا
ذكرناک من قبل بلوح لاح من افقه نير عناية
ربک الرحمن الرحيم قد ورد علينا فى هذه الأيام

Tablet that shone forth from the horizon thereof with the radiant light of thy Lord's loving-kindness, the All-Merciful, the Most Compassionate. In these days there hath come upon Us that which hath caused the Most Exalted Paradise to lament by reason of what the hands of the oppressors have wrought. The idolaters have indeed interposed themselves between Me and My loved ones, having followed every heedless and remote soul. Say:

My God, my God! Praise be unto Thee for having caused me to turn towards Thy most glorious horizon when the shrill voice of Thy Most Exalted Pen was raised up, and for having made me to hear Thy call and to recognize the Dayspring of Thy verses and evidences and the Dawning-Place of Thy lights. I beseech Thee to make me, in all conditions, acknowledging of Thy oneness and Thy singleness, moving by Thy will and Thy purpose, and well-pleased with and acting according to what Thou hast commanded me in Thy Book. Then ordain for me, O my God, that which will draw me nigh unto Thee. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Almighty, the All-Powerful, and worthy to answer prayer.

اصاح به الفردوس الأعلى بما اكتسبت ايدي
الظالمين انّ المشركين حالوا بيني وبين اوليائي بما
اتبعوا كلّ غافل بعيد

قل الهى الهى لك الحمد بما جعلتنى مقبلاً الى
افقك الأبهى اذ ارتفع صرير قلبك الأعلى
و اسمعتنى ندائك و عرّفتنى مشرق آياتك و
بيناتك و مطلع انوارك اسئلك بأن تجعلنى فى
كلّ الأحوال معترفاً بوحدايتك و فردانيتك و
متحرّكاً بارادتك و مشيتك و راضياً عاملاً بما
امرتنى به فى كتابك

ثمّ قدر لى يا الهى ما يقربنى اليك انك انت
المقتدر على ما تشاء لا اله الا انت القوىّ القدير
و بالاجابة جدير

BLIB_Or15713.238

BH07985

To: Himmat-Ali Khi Alif, in Qazvin

Date: 1304-03-11 [1886-Dec-8]

He Who is the Compassionate, the Bountiful

O Himmat! We have made mention of thee with a mention before which all mentions bow down, and with an utterance around which circle the utterances of the chosen ones. Say:

My God, my God! With what tongue can I recall Thy gifts and bounties? I was heedless - the breezes of Thy Revelation awakened me. I was asleep - the fingers of Thy grace pinched me and raised me up to Thy Cause. I was ignorant - Thou didst guide me to the ocean of Thy knowledge and learning. I was silent - Thou didst cause me to speak forth Thy praise. Thou art He Who, O my God, guided me to Thy path and made me know the Dawning-Place of Thy lights, the Source of Thy inspiration, and the Manifestation of Thy Self. I beseech Thee,

بسمى العطوف الكريم

يا همّت قد ذكرناك بذكر خضعت له الأذكار و
بيان طاف حوله بيان الأخيار قل

الهى الهى بأى لسان اذكر مواهبك و عطاياك
قد كنت غافلاً أيقظتنى نسمات وحيك و كنت
نائماً قرصتنى انامل فضلك و اقامتنى على امرك
و كنت جاهلاً هديتنى الى بحر بيانك و علمك
و كنت صامتاً انطقتنى بشنائك

انت الذى يا الهى هديتنى الى صراطك و
عرّفتنى مشرق انوارك و مطلع الهامك و
مظهر نفسك اسئلك يا من فى قبضتك زمام

O Thou in Whose grasp are the reins of all created things, to assist me in that which its fragrance will never cease to endure through the perpetuity of Thy dominion and kingdom, and Thy might and power. Then write down for me, O my God, my Goal and my Object of worship, the good of this world and the next. Verily Thou art the Lord of all mankind. There is none other God but Thee, the Most Exalted, the Most Great.

الموجودات أيدي على ما لا ينقطع عرفه بدوام
ملكك و ملكوتك و قوتك و جبروتك ثم
اكتب لي يا الهى و مقصودى و معبودى خير
الآخرة و الأولى انك انت مولى الورى لا اله
الا انت العلى العظيم

BLIB_Or15734.1.067a

BH07942

To: *Mirza Haqvirdi*

Date: 1304-03-11 [1886-Dec-8]

He is the Hearer, the Answerer!

O Haqvirdi! Praise be to the Goal of the world Who confirmed thee in recognizing the Hidden Treasure and the Concealed Mystery. He bestowed life, established foundations, granted knowledge, conferred faith - if ye would count the favors of God ye could not number them. It behooveth you in these fleeting days to acquire everlasting and eternal reward.

Say: My God, my God! I beseech Thee by the ocean of Thy knowledge and the sun of Thy wisdom and by the penetrating power of Thy Most Exalted Word, and by Thy might, O Possessor of Names and Creator of heaven, to make me confirmed in Thy remembrance and praise. O Lord! Thou seest me clinging to the cord of Thy bounty and holding fast to the hem of the robe of Thy grace. I beseech Thee to ordain for me that which Thou hast ordained for Thy loved ones whom nothing whatsoever could hinder from turning toward Thy Most Exalted Horizon. Verily Thou art the Omnipotent to do as Thou wilt. There is no God but Thee, the Mighty, the All-Conquering, the Powerful.

هو السامع المجيب

يا حق ويردى حمد كن مقصود عالم را كه ترا
مؤيد فرمود بر عرفان كنز مكنون و سر مخزون
حيات ويردى ارکان ويردى عرفان ويردى ايمان
ويردى ان تعدوا نعمة الله لا تحصوها سزاوار انكه
در اين ايام فاني اجر باقى دائمي تحصيل نمائيد

قل الهى الهى اسئلك ببحر علمك و شمس
حكمتك و بنفوذ كلمتك العليا و باقتدارك يا
مالك الاسماء و فاطر السماء بأن تجعلني مؤيداً
على ذكرك و ثنائك اى رب تراني متمسكاً
بجبل عطائك و متشبثاً بذيل رداء كرمك

اسئلك ان تكتب لي ما كتبه لأوليائك الذين
ما منهم شيء من الأشياء عن التوجه الى افقك
الأعلى انك انت المقتدر على ما تشاء لا اله الا
انت القوى الغالب القدير

BLIB_Or15699.058c

BH08574*To: Aqa Ali, in Aliabad**Date: 1304-03-11 [1886-Dec-8]*

- 1 He is the One Who gazeth from the Kingdom of Utterance. 1 هو الناظر من ملكوت البيان
- 2 O Ali! Harken unto the Voice of the Wronged One and know thou of a certainty that this is that Voice which Moses heard from the Sinai of divine knowledge. The Most Exalted Pen beareth witness that the ears of the world were created for these days and the eyes of the nations were brought forth from sheer nothingness into the realm of existence specifically to behold the signs of this Revelation. We beseech God to aid thee to stand firm with supreme steadfastness, for the barking ones have aimed and continue to aim at the divine dominion. Verily thy Lord is the All-Knowing, the All-Informed. 2 یا علی ندای مظلوم را بشنو و بیقین بدان این آن ندائست که کلیم در طور عرفان باصغاء آن فائز گشت قلم اعلی شهادت میدهد بر اینکه آذان عالم از برای این ایام خلق شده و ابصار امم مخصوص مشاهده آثار این ظهور از عدم بحت بعرصه وجود آمده از حق میطلبیم ترا تأیید فرماید بر استقامت کبری چه که ناعقین قصد دیار الهی نموده و مینمایند آن ربک هو العلیم الخبیر
- 3 Say: My God, my God! I beseech Thee by the lights of Thy countenance and by Thy Name through which Thou hast guided Thy servants unto Thy path, to make me detached from all else save Thee and to hold fast unto Thy cord, that the tempests of the allusions of them that have turned away, who have disbelieved in Thee and in Thy signs, may not move me. There is no God but Thee, the Almighty, the All-Powerful. 3 قل الهی الهی اسئلك بأنوار وجهک و باسمک الذی به هدیت عبادک الی صراطک بأن تجعلی منقطعاً عن دونک و متمسکاً بجبلک لئلا تحرکنی قواصف اشارات المعرضین الذین کفروا بک و بآیاتک لا اله الا انت المقتدر القدیر

BLIB_Or15699.028a

BH08147*To: Aqa Mirza Aqa, in Shiraz**Date: 1304-03-11 [1886-Dec-8]*

In the name of the one incomparable Lord

Verses have been revealed and evidences made manifest, yet the servants remain heedless and veiled, occupied with that which is transient and deprived of the presence of the Eternal One. This is the day of remembrance and praise. Blessed is the soul whom the doubts of the world have not prevented or deprived from the lights of certitude. Glory be to God! The ornaments and ephemeral colors of the world have made people heedless of the divine eternal Kingdom. Soon He will seize all according to their deeds. Verily thy Lord is the Just, the Wise.

بنام خداوند یگنا

آیات نازل و بینات ظاهر ولکن عباد غافل و محجوب بغابی مشغولند و از حضرت باقی محروم امروز روز ذکر و ثناست طوبی از برای نفسیکه شبهات عالم او را از انوار یقین منع نمود و محروم نساخت

سبحان الله زخارف و الوان فانیه عالم ناس را از ملکوت باقی الهی غافل نموده عنقریب جزای اعمال کل را اخذ نماید آن ربک هو العادل

Today the Self-Subsisting Lord is manifest and the sealed wine is witnessed. Say: O servants, hasten that ye may attain to that for which ye were created from nothingness. This is the counsel of the Wronged One to the people of earth. Blessed is he who hath heard and turned towards it, and woe unto those who turn away. Praise be to God, the Lord of the Worlds.

الحکیم امروز حضرت قیوم ظاهر و رحیق مختوم
مشهود بگوای عباد بشتابید شاید فائز شوید بآنچه
که از برای او از عدم بوجود آمده‌اید اینست
وصیت مظلوم اهل ارض را طوبی لمن سمع و
اقبل و ویل للمعرضین الحمد لله رب العالمین

INBA23:099d, BLIB_Or15699.058b,
BRL_DA#233, AHB_131BE #01-02
p.041, AHB_134BE #03-04 p.003,
BSHI.019-020, BSHI.156

BH09687

To: *Ghulam-Rida*

Date: 1304-03-11 [1886-Dec-8]

In the Name of the Everlasting Speaker!

O Ghulam-Rida! Strive thou that thou mayest attain unto that which is great in the sight of God. Today the Sun of Truth is risen, and the Light of Divine Unity is manifest, and the Path of God is evident, and the Balance is visible. Blessed is the soul that hath attained and hath held fast unto the cord of steadfastness. The Shi'ih sect account themselves the most learned and the most favored among all the peoples, yet on the Day of Manifestation they were found to be the most ignorant, the most abject, and the most lost among the peoples of the world. Some among the people of the Bayan likewise clung to vain imaginings. God protect us and you from the evil of such as these. We counsel the friends unto that which hath been revealed in the Book of God. Blessed is he who holdeth fast and acteth accordingly, and woe unto those who turn aside and are heedless.

بنام گوینده پاینده

یا غلام رضا جهد نما تا فائز شوی بآنچه که لدی
الله عظیم است امروز آفتاب حقیقت مشرق و
نور توحید لائخ و صراط الهی ظاهر و میزان
مشهود طوبی از برای نفسیکه فائز شد و بحبل
استقامت تمسک نمود حزب شیعه خود را اعلم و
افضل ناس می‌شمردند ولکن در یوم ظهور اجهل
و احقر و اخسر احزاب عالم مشاهده گشتند

بعضی از اهل بیان هم باوہامات تمسک جستند
اعاذنا الله و ایاکم من شر هؤلاء اولیا را وصیت
مینمائیم بآنچه در کتاب الهی نازل شده طوبی لمن
تمسک و عمل و ویل للتارکین و الغافلین

BLIB_Or15699.060c

BH01297*To: Aqa Mirza Muhsin Afnan**Date: 1304-03-15 [1886-Dec-12]*

1 He is God, exalted is He in might and power

1 هو الله تعالى شأنه العظمة والاعتدار

2 I testify that there is no God but Him, acknowledging what the Tongue of Grandeur testified before the creation of the heavens and earth, and affirming what He revealed in His decisive, revealed and manifest Book. Prayers and peace be upon Him Who shone forth and appeared from the horizon of God's will, the Lord of all worlds, Who was adorned with His most beautiful names and supreme attributes, Who was the Purpose of the creation of the world and the appearance of nations, and through Whom prophethood and messengership were sealed by the command of God, the Lord of creation, and upon His family and companions through whom the veil of idle fancies and vain imaginings was rent asunder among the peoples, and the light of certitude shone forth from God, the Powerful, the Mighty, and through whom the Kawthar of divine knowledge flowed throughout creation and the Dove of Utterance warbled upon the branches that there is no God but Him, the Single, the One, the All-Knowing, the All-Wise.

2 اشهد ان لا اله الا هو اعترافاً بما شهد به لسان العظمة قبل خلق السموات والأرض و اقراراً بما انزله في كتابه المحكم المنزل المبين والصلوة والسلام على من اشرق ولاح من افق ارادة الله رب العالمين وكان مزيناً بأسمائه الحسنى وصفاته العليا وهو المقصود من خلق العالم وظهور الأمم وبه ختمت الرسالة والنبوة امراً من لدى الله مالك البرية وعلى آله واصحابه الذين بهم انشق ستر الظنون والأوهام بين الأنام و اشرق نور الايقان من لدى الله المقتدر القدير وبهم جرى كوثر العرفان في الامكان وغرّدت حمامة البيان على الأغصان انه لا اله الا هو الفرد الواحد العليم الحكيم

3 And further: may my spirit be sacrificed for you, some time ago this servant was blessed with the traces of the Pen of that Beloved One - may God exalt Him. From His words wafted the fragrance of true sincerity and spiritual attraction to God alone. Although the fragrance of spring is with the trees, and pure water with the saplings, and the Kawthar of union with the seekers, and the Salsabil of meeting with the lovers, a hundred thousand praises be to the Purpose of all worlds Who adorned the Afnans of His Tree with that which befits His grace and bounty. After reading and learning of it, He intended to present it before His presence where it was honored to be heard.

3 و بعد روى لكم الفداء چندی قبل اينعبد باثار قلم آنمحبوب فائز علم الله از كهاتش عرف خلوص حقیقی وتوجه معنوی لله وحده متضوع آن كرد با وجود كه عرف ربیع با اشجار وماء لطیف با نهال و كوثر وصال با قاصدين و سلسبیل لقا با عاشقین صدهزار حمد مقصود عالمیان را كه افنان سدره اش را مزین فرمود بانچه كه سزاوار عنایت و بخشش اوست و بعد از قرائت و اطلاع قصد مقام نموده امام وجه بشرف اصغا فائز فرمودند

4 O My Afnan, upon you be My peace. In truth, your separation has been prolonged - the Wronged One bears witness to this and He is the Just and Trustworthy Witness. We beseech God, exalted be His glory, to grant you a full portion from the oceans of His gifts and bounties, and to illuminate you with the effulgences of the Day-Star of grace. He is the True Bestower and the Eternal Giver. No matter has ever prevented His grace, and no thing has ever blocked His bounty. He doeth what He willeth and ordaineth what He desireth, and He is the Mighty, the Praiseworthy. End.

4 يا افنانی عليك سلامی فی الحقیقه فراق شما طولانی شد ان المظلوم يشهد بذلك وهو الشاهد العادل الأمين از حق جلّ جلاله میطلبیم شما را از بحور عطایا و مواهب خود قسمت کئی عطا فرماید و باشرافات انوار نیر فضل منور نماید اوست فیاض حقیقی و بخشنده دائمی هیچ امری فضلش را منه نموده و هیچ شیئی بخششش را صد نکرده یفعل ما یشاء و یحکم ما یرید و هو العزیز الحمید انتهى

- 5 Praise be to God, you have ever been and continue to be blessed with special favors. Whatever this servant might express in this regard would be counted as audacity. I seek forgiveness from God, the Great, for this great audacity.
- 6 As for the delay in responding to your letter, I have been and remain ashamed, but you know that in some days opportunity is lacking, as the matter is evident and manifest, and that Spiritual Beloved One Himself is witness and testimony to the truth of this servant's plea. My excuse is, God willing, acceptable to the Afnan of the Blessed Tree, may my spirit be sacrificed for them. I beseech and hope for the wondrous favors, bounties and gifts of God, exalted be His glory, that soon the carpet of nearness will be spread and the rug of remoteness rolled up. In truth, when the Day-Star of meeting rises, pen and tongue are incapable and fall short of describing it, as confirmed by those endowed with vision and the people of the Most Sublime Vision. Now, on this Saturday night, the 15th of Rabi'ul-Awwal, He is present before His face and again makes mention of you, meaning that through God's grace, exalted be His glory, you have been and continue to be remembered. Likewise, mention was made by the Beloved of the honored Haji Muhammad-Rida, upon him be the glory of God. This servant also conveys greetings and praise to him and beseeches God, exalted be His glory, for his success and confirmation.
- 7 My God, my God! Thou hearest the cry of the lovers and the plaint of those who yearn for Thee. I beseech Thee by Thy Name through which Thou didst deliver Thy chosen ones from the evil of Thine enemies and didst exalt Thy Cause through Thy power and might, to assist Thy loved ones to do what is pleasing and acceptable unto Thee. Then ordain for them, O Thou through Whose Name the ocean of generosity surged throughout the world, that which shall profit them in the hereafter and in this world, and shall draw them nigh unto Thee in every world of Thy worlds. Verily, Thou art the All-Bountiful, the Lord of grace abounding. There is none other God but Thee, the All-Knowing, the All-Wise.
- 8 In truth, whenever this servant intends to write in service to the Afnan, he finds himself possessed of such eagerness that neither paper nor pen can contain it. Love and affection bear witness to this and testify thereof. However, as attention must be given to that which is essential, these brief missives must suffice, else the pen would find no rest from the fire of longing, nor would the tongue choose silence. In any case, I beseech Him, exalted be His glory, to aid in that which befits pure
- 5 الحمد لله لا زال بعنايات مخصوصه فائز بوده و هستيد اين خادم آنچه در اين مقام عرض نمايد از جسارت محسوب ميشود استغفر الله العظيم من هذه الجسارة الكبرى
- 6 و اما در تأخير جواب دستخط نجل بوده و هستم ولكن آنحضرت ميدانند كه در بعضى از ايام فرصت مفقود چه كه امر ظاهر و مشهود و خود آنجناب روحانى شاهد و گواهند بر صدق عرض اينعبد عذر من انشاء الله نزد افنان سدره مباركه روحى فداهم مقبولست از بدائع الطاف و عنايات و مواهب حق جلّ جلاله سائل و امل كه بزودى بساط قرب گسترده شود و گليم بعد پيچيده فى الحقيقه وقتى و حينيكه نير لقا طالع ميشود قلم و لسان از وصفش عاجز و قاصر بتصديق صاحبان بصر و اهل منظر اكبر حال كه شب شنبه ۱۵ شهر ربيع الأوليست تلقاء وجه حاضر و مجدد ذكر شما را ميفرمودند مقصود آنكه از فضل حق جلّ جلاله مذكور بوده و هستيد و همچنين ذكر محبوب مكرم جناب حاجى محمد رضا عليه بهاء الله از لسان محبوب جارى اينعبد هم خدمت ايشان سلام و ثنا ميرساند و توفيق و تأييد از حق جلّ جلاله مسئلت مينمايد
- 7 الهى الهى تسمع ضجيج العاشقين و صرخه الآملين اسئلك باسمك الذى به نجيت اصفياك من شر اعدائك و رفعت امرى بقوتك و اقتدارك بأن تؤيد اوليائك على ما يحب و يرضى ثم قدر لهم يا من باسمك ماج بحر الكرم فى العالم ما ينفعهم فى الآخرة و الأولى و يقرّبهم اليك فى كلّ عالم من عوالمك انتك انت الكريم ذو الفضل العظيم لا اله الا انت العليم الحكيم
- 8 فى الحقيقه اينعبد هر هنگام اراده مينمايد خدمت افنان عرضى نمايد در تحرير خود را حريص مشاهده ميكند حريصكه صفعه و مداد او را ساكن ننمايد محبت و مودت دو شاهد آگاهند و گواهى ميدهند ولكن چون نظر بامر الزم متوجه است لذا باينقدر عرائض مختصره اكتفا رفته و ميرود والا از نار شوق قلم سكون نخواهد و لسان صمت اختيار نكند بارى در هر حال از حق جلّ

servitude unto His own Self. Peace, remembrance and glory be upon you, upon those who are with you, and upon those who love you for the sake of God, the Lord of the worlds.

جلاله ميطلبم تأييد فرمايد بر آنچه لايق و سزاوار
عبوديت صرفه است لنفسه الحق السلام والذكر
والبهاء على حضرتكم وعلى من معكم وعلى من
يحجكم لوجه الله رب العالمين

BLIB_Or15731.203

BH01549

To: Aqa Siyyid Ali Afnan

Date: 1304-03-15 [1886-Dec-12]

1 He is God, exalted be His station, to Whom belong greatness and power.

1 هو الله تعالى شأنه العظمة والاقترار

2 Praise, sanctified from utterance and exposition, befiteth and beseemeth the Goal of the world, Who through the light of Hijaz illumined the world of metaphor with the light of truth, and through the fragrance of Batha perfumed the horizons. Exalted be His greatness, perfect His proof, and complete His testimony. And blessings and peace be upon the noblest of His creation and Dawning-Place of His names, and upon His family and companions through whom was manifested God's power amongst His servants and His might throughout His lands. Glory be unto Thee, O my God, Lord of the seen and unseen! I beseech Thee by the lights of Thy throne and the manifestations of Thy sovereignty to assist the people of unity to act according to what Thou hast revealed in Thy Book, whereby Thou didst separate between the believers and the ungodly, and guided those who turned unto Thee to Thy straight path, and taught them what would preserve them from that which harmeth them outwardly and inwardly. Then I beseech Thee, O Goal of the world and Object of worship of the nations, to enable them to do what Thou lovest and approvest, that perchance sorrows may be changed to joy, abasement to supreme glory, and weakness to the power which Thou hast mentioned in Thy mighty Book. Verily Thou art the One with power over whatsoever Thou willest, and in Thy grasp are the reins of all who are in the heavens and on earth. Praise be to Thee, O God of the worlds!

2 حمد مقدس از بيان و تبیان مقصود عالم را لایق و
سزااست که از نور حجاز عالم مجاز را بنور حقیقت
منور فرمود و از عرف بطحا آفاق را معطر جلّت
عظمته و کمال برهانه و تمت حجته و الصلوة و
السلام على اشرف خلقه و مطلع اسمائه و على
آله و صحبه الذين بهم ظهرت قدرة الله بين عباده
و اقتداره في بلاده سبحانه اللهم يا اله الغيب
و الشهود استلک بأنوار عرشک و ظهورات
سلطنتک بأن تؤید اهل التوحید على العمل بما
انزلته في کتابک الذي به فرقت بين الموحدين
و المشركين و به هديت المقلين الى صراطک
المستقیم و علمتهم ما يحفظهم عما يضرهم في الظاهر
و الباطن ثم استلک يا مقصود العالم و معبود
الأمم بأن توفّقهم على ما تحبّ و ترضى لعلّ
يبدل الأحران بالسّرور و الذلّة بالعزة الكبرى و
الضعف بالقوة التي ذكرتها في محکم کتابک انک
انت المقتدر على ما تشاء و في قبضتک زمام من
في السموات و الأرضين الحمد لك يا اله العالمين

3 May my spirit be a sacrifice for you! The illustrious letter which was issued from the exalted pen bestowed the bounty of joy and granted the food of gladness. This food is in truth, in

3 روحی لكم الفداء نامۀ نامی که از قلم عالی عزّ
صدور یافت نعمت سرور عطا نمود و مائده فرح

its primary station, the most delicious of the world's bounties. The servant beseecheth the Lord of the throne and earth to strengthen your honor and to ordain your nearness and return, and to manifest through you that which will diffuse its fragrance throughout the world through the eternity of His most beautiful names and His supreme attributes. Verily He hath power over all things.

- 4 You sent the letter of his honor Aqa Mu'azzam (Ismu'llah al-Asdaq), upon him be from all things the Most Glorious Splendor. It caused boundless joy. In truth it was a musk-pod of delight which was opened in this land, for it was adorned with mention and praise of the Goal of the worlds, and likewise with news of the health and well-being of the Afnan in that land. The servant beseecheth for his honor and those with him glory, exaltation, wealth, bounty and power. After its reading and perusal it was presented before the Countenance and He said:

- 5 "O My Afnan, upon thee be My glory! Act according to what We have spoken and commanded." It was a comprehensive word that issued from the tongue of the Wronged One, namely that whatever reacheth you, take it and be honored with its acceptance, but it should remain with your honor as a trust, that perchance the purpose of the Afnan, upon him be the glory of the All-Merciful, may be realized. Verily We send greetings upon thee and upon those who have loved Me and do love Me. End.

- 6 Praise be to God, they arrived and the news of their arrival, well-being and tranquility was each a herald speaking. In all conditions we offer thanks and praise to God, glorified be His majesty, for He hath bestowed that which hath had and hath no likeness, peer or similitude.

- 7 And regarding the House, we hope that the intention of his honor Aqa Mu'azzam (Ismu'llah al-Asdaq), upon him be the Most Glorious Splendor of God, may be realized and may come from the world of ideals into the world of being. To the true beloved one Aqa Mirza Muhsin, upon him be the Splendor of God, there is somewhat of a name present, rather a whole world of regret, for I was not successful in presenting a response to his blessed letter, but there is hope that now efforts will be made to make amends. Mention was made of the spiritual beloved Janab-i-Aqa Mirza Husayn, upon him be God's peace. Praise be to God, this too increased the bounty of joy and delight. God willing may they be confirmed and assisted in what they have intended and do intend in the path of God, the Lord of

بخشید این مائده فی الحقیقه در رتبه اولیه الذ نعماء عالم است یسئل الخادم رب العرش و الثری ان یؤید حضرتکم و یقدّر قرّبکم و رجوعکم و یظهر منکم ما یتضوّع عرفه فی العالم بدوام اسمائه الحسنی و صفاته العلیا انه علی کلّشیء قدير

4 نامه حضرت آقا معظم ۲۲۰ [اسم الله الأصدق] علیه منکّل ۹ [بهاء] ابهه را ارسال فرمودند سبب فرح بی اندازه شد فی الحقیقه نافه مسک سرور بود که در این ارض مفتوح گشت چه که مزین بود بذكر و ثناء مقصود عالمیان و همچنین بر صحت و سلامتی افنان در آن ارض یسئل الخادم لحضرت و لمن مع حضرت العزّة و الرفعة و الثروة و النعمة و الاقتدار و بعد از قرائت و اطلاع تلقاء وجه عرض شد فرمودند

5 یا افنانی علیک بهائی آنچه ما گفتیم و امر نمودیم بآن عمل نما کلمه جامع بود که از لسان مظلوم ظاهر شد و آن اینکه آنچه بشما برسد اخذ نمائید و بشرف قبول فائز و لکن باید نزد خود آنجناب بماند بر سبیل امانت لعل مقصود افنان علیه بهاء الرحمن مجری شود انا نسلم علیک و علی من احبّنی و یحبّنی انتهى

6 الحمد لله وارد شدند خبر ورود و سلامتی و سکون هر یک مبشری بود ناطق در جمیع احوال حق جلّ جلاله را شکر و حمد مینمائیم چه که عنایت فرمود آنچه را که شبه و ندّ و مثل نداشته و ندارد

7 و اما در باره بیت امیدواریم که نیت حضرت آقای معظم ۲۲۰ [اسم الله الأصدق] علیه ۹۶۶ [بهاء الله] الأبهی محقق شود و از عالم خیال بعالم شهود آید خدمت محبوب حقیقی آقای آقا میرزا محسن علیه ۹۶۶ [بهاء الله] فی الجمله اسمی موجود بلکه یک عالم اسف چه که موفق نشدم بر عرض جواب دستخط مبارک ایشان و لکن امید هست که حال بتدارک قیام شد ذکر محبوب روحانی جناب آقا میرزا حسین علیه سلام الله فرموده بودند الحمد لله انهم بر نعمت فرح و سرور افزود انشاء الله مؤید و موفق باشند بر آنچه که

the worlds. Peace and praise and glory be upon your honor and upon those with you and upon those who love you for the sake of God, the Lord of the worlds.

اراده داشته و دارند فی سبیل الله رب العالمین
السلام و الثناء و البهاء علی حضرتکم و علی من
معکم و علی من یحبکم لوجه الله رب العالمین

BLIB_Or15731.200

BH01463

To: Aqa Mirza Muhsin Afnan, in Beirut

Date: 1304-03-19 [1886-Dec-16]

- 1 He is God, exalted be His glory, to Whom belong grandeur and majesty! 1 هو الله تعالى شأنه العظمة والكبرياء
- 2 Praise be to the One Who is worthy and deserving, Who in His grace ordained in the words of His Afnan that which captivates the heart and bestows fresh lustre to the eyes. And blessings and peace be upon the Seal of the Prophets, through whom the fragrance of divine unity was diffused throughout the world and the banner of power was raised amidst the nations, and upon His family and companions, through whom God transformed disbelief into faith, vain imaginings into certitude, darkness into light, ignorance into knowledge, and discord into harmony, and through whom the hearts of those who turned to Him found peace while the limbs of those who turned away trembled. 2 حمد مقصودی را لایق و سزااست که از فضلش در کلمات افنانش مقدر فرمود آنچه که قلب را جذب نماید و بصر را رونق جدید بخشد و الصلوة والسلام علی خاتم الرسل الذی به توضع عرف التوحید بین العالم و نصبت رایة الاقتدار بین الأمم و علی آله و صحبه الذین بهم بدل الله الکفر بالایمان و الأوهام بالایقان و الظلمة بالنور و الجهل بالعلم و النفاق بالوفاق و بهم اطمئنت افئدة المقلین و ارتعدت فرائص المعرضین
- 3 May my spirit be a sacrifice for you! Your distinguished letter, which is beyond description and characterization—for in truth it was an utterance sanctified above expression and a mention purified from all mention, transcending the limitations of the human world—by the life of our Lord, from it was inhaled the pure, pure, pure, pure fragrance unto the endless end—pure in divine love and immersion in the ocean of heavenly affection. In brief, it arrived in such wise that were it to reach barren soil it would cause it to flourish, and were it to pass over a pool it would transform it into a sweet ocean. When this servant partook of the wine of your utterance, he soared on the wings of trust and resignation until he attained the presence of his Lord and presented what was in the letter. He—may our souls be a sacrifice for Him—said: 3 و بعد روحی لکم الفداء نامۀ نامی که وصف باو نرسد و نعت او را نیابد چه که فی الحقیقه بیانی بود مقدس از بیان و ذکر بود مقدس از اذکار مجرد بود از حدودات عالم بشری لعمر ربنا عرف خالص خالص خالص خالص الی آخر الذی لا آخر له خالص در محبت الهی و استغراق در بحر مودت ربانی استشمام شد باری رسید رسیدنیکه اگر بر ارض جزر وارد شد انبات مینمود و اگر بر غدیر مرور میکرد بحر عذب مشاهده میشد فلما اخذ الخادم سکر حقیق بیانکم طار بقوادم التوکل و التفویض الی ان حضر امام وجه مولاه و عرض ما فی الکتاب قال ارواحنا فداء
- 4 The servant, while intoxicated with the wine of love for the Afnan, was present before the Face and presented that which bore clear witness to the Afnan's adherence to and grasp of 4 عبد حاضر در حینیکه سرمست بود از باده محبت افنان تلقاء وجه حاضر و عرض نمود آنچه را که گواه مبین بود بر تمسک و تشبث افنان بجبل

the Strong Cord of God and His Luminous Hem. After the completion of the letter, the servant said: "That which was befitting to be mentioned in numbered days has been written, or we shall write for him—that is, in explanation of what was uttered before the Face in known months." Blessed be you, and your turning to God, and your mention, and your utterance. He beseecheth God to assist you and strengthen you as He hath strengthened you. Verily, He is the Almighty, the Powerful, and worthy to answer prayer.

- 5 What can this servant say or mention? The All-Seeing is aware and present as witness. This evanescent one drank the wine of joy, nay, consumed the ocean of delight from the spirit of your mention of the Truth, exalted be His glory, and of utter powerlessness and nothingness. I beseech God at every moment to rain down upon His Afnan from the heaven of grace the waters of mercy and to send down the verses of His loving-kindness. When the letter was presented in the presence while some of the denizens of the pavilion of infallibility were present, all expressed special favor. Blessed be its writer and sender, and happy be its reader. All the circling men and women send their praise, glorification and greetings. For this servant, silence is more fitting at this point, as no scope remains for pen or tongue.

- 6 Another submission: Since the numerical value of the name of Haji Muhammad 'Ala'iqh-band—upon him be the Glory of God—corresponds with the value of the previous name, it was not accepted. They said patience is preferable, that the matter may be made manifest later. And They said regarding these deeds and such matters, We ordain that which serves to educate the servants, that all may look to what is most excellent and befitting.

- 7 To the honored master, His Holiness the Afnan Haji Siyyid 'Ali—upon him be the Most Glorious Glory of God—I convey greetings and praise, and likewise to the honored master Haji Muhammad-Rida and the dear brother Aqa Mirza Husayn—upon them both be the Glory of God. I remember each one; praise be to God, they have been and are remembered, and are distinguished by special favors. I beseech and hope from God that He may ordain what befits His grace and bounty. Bounty is in His hand and generosity is in the grasp of His power. He doeth what He willeth and decreeth what He desireth, and He is the Mighty, the Praiseworthy. Praise and glory be upon your honor and upon those who are with you and who love you for the sake of God, the Lord of the worlds. Peace and blessings be

الله المتین و بذیلہ المنیر بعد اتمام نامہ قال العبد قد کتب ما ینبغی ان نذکرہ فی ایام معدودات او نحرر لہ ائی فی تفسیر ما نطق تلقاء الوجه فی اشہر معلومات طوبی لکم و لا قبالکم و لذکرکم و بیانکم یسئل الله ان یدکم و یؤیدکم کما ایدکم انه هو المقتدر القدير و بالاجابة جدير انتہی

5 خادم چه عرض نماید و چه ذکر کند ناظر آگاہ و حاضر شاهد و گواه اینفانی از روح بیان آنحضرت در ذکر حق جلّ جلاله و عجز و نیستی بحت بات خمر سرور نوشید بلکه بحر سرور آشامید از حق میطلبم در هر حین بر افنائش از سماء فضل فرات رحمت بریزد و آیات عنایت نازل فرماید باری نامہ در حضور چنینکہ بعضی از اهل سرادق عصمت حاضر بودند عرض شد کل اظهار عنایت فرمودند یعنی عنایت مخصوصہ ہنئاً لکاتبہ و مرسلہ و مرثیاً لقاریہ طائفین و طائفت طراً ذکر و ثنا و سلام میرسانند دیگر از برای اینعبد در اینمقام صمت اولی چه کہ از برای قلم و لسان نماندہ

6 عرض دیگر آنکہ وجہ جناب حاجی محمد علاقہبند علیہ ۶۶۹ [بہاء الله] چون عددش با عدد وجہ قبل مطابق است اخذ نشد فرمودند الصبر اولی لیظهر الامر من بعد و فرمودند در این اعمال و این قسم از امور امر مینمائیم آنچه را کہ سبب تعلیم عباد است تا کل در امور بارخ و احسن ناظر باشند

7 خدمت آقای مکرم حضرت افنان جناب حاجی سید علی علیہ بہاء الله الایہی عرض سلام و تکبیر میرسانم و همچنین خدمت مخدوم مکرم جناب حاجی محمد رضا و برادر عزیز جناب آقا میرزا حسین علیہما ۶۶۹ [بہاء الله] هر یک را ذاکرم لله الحمد مذکور بوده و هستند و بعنایات مخصوصہ مخصوص از حق سائل و آمل مقدر فرماید آنچه را کہ سزاوار عنایت و بخشش اوست الفضل یدہ و الجود فی قبضۃ قدرۃ قدرته یفعل ما یشاء و یحکم ما یرید و هو العزیز الحمید الذکر و الثناء علی حضرتکم و علی من معکم و یحبکم لوجه الله رب العالمین السلام و الصلوة علی انبیائہ

upon His Prophets and His chosen ones and upon His sincere servants, and praise be to God, the Lord of the worlds.

و اصفیائے و علی عبادہ المخلصین و الحمد لله رب العالمین

BLIB_Or15731.206

BH00470

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

Date: 1304-03-26 [1886-Dec-23]

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

¹ بِسْمِ رَبِّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

² Praise and glory befitteth the loved ones of the Lord of Names, whom neither the oppression of the oppressors nor the prevention of the preventers hath withheld from mention, praise, service, turning unto God and obedience. He hath confirmed His Amin through His manifest Name and made him the point of reference for befitting affairs. Success hath been and is with him, and divine bounty hath been and is with him. We beseech God, exalted be His glory, to increase at every moment his sincerity, confirmation, success and service. Verily He is the Generous, the Kind, Who heareth and answereth, and He is the All-Hearing, the All-Seeing.

² حمد و ثنا اولیای مالک اسماء را سزااست که ظلم ظالمین و منع مانعین ایشانرا از ذکر و ثنا و خدمت و اقبال و طاعت باز نداشت جناب امین را باسم مبینش تأیید فرمود و مرجع امورات لائقه نمود توفیق با او عنایت با او بوده و هست از حقّ جلّ جلاله سائل در هر آن بر خلوص و تأیید و توفیق و خدمتش بپذیرد آنه جواد کریم بسمع و یحیی و هو السميع البصیر

³ To continue: O beloved of my heart, a letter was sent when you were in the great city, and likewise another letter after that, and this is the third letter. God willing, they have reached and will reach you. Praise be to God, you are mentioned as though you were present before the Countenance. At this moment these exalted words have been revealed from the Sovereign of Names and Attributes - blessed and exalted be His utterance: "O Amin! Upon thee be My glory and My loving-kindness. Verily We have been well-pleased with thee." This is that Word which hath been the desire of those near unto God and the sincere ones. Blessed is the ear that hath been privileged to hear this Word from the Supreme Pen. Know thou its worth and station, O Amin.

³ و بعد یا محبوب فؤادی مکتوبی ارسال شد هنگامیکه در مدینه کبیره تشریف داشتند و همچنین مکتوبی بعد آن و این مکتوب ثالث است انشاء الله رسیده و میرسد الله الحمد مذکورید کآن جنابک حاضراً لدى الوجهه در این حین اینکلمات عالیات از سلطان اسماء و صفات ظاهر قوله تبارک و تعالی یا امین علیک بهائی و عنایتی انا کما راضیاً عنک اینست آنکلهائی که امل مقربین و مخلصین بوده طوبی از برای اذنیکه باصغاء اینکله از قلم اعلی فائز شد قدر و مقامش را بدان

⁴ Hearken unto My call. Thou shouldst appear before the loved ones of God with the utmost humility and submissiveness. Convey to each one greetings from the Wronged One. In the divine Tablets, mention of all hath flowed from the Supreme Pen. Say: O people of God! Know ye the value of these days and arise to reform the world. Praise be to God, ye have attained unto

⁴ یا امین اسمع ندائی باید نزد اولیای حقّ بکمال خضوع و خشوع ظاهر باشی هریک را از قبل مظلوم تکبیر برسان در الواح الهی ذکر کل از قلم اعلی جاری بگو یا حزب الله قدر ایام را بدانید و بر اصلاح عالم قیام نمائید الحمد لله فائز شدید بآنچه

that which hath been recorded and inscribed from the Supreme Pen in the Scriptures and Tablets. His Eminence Amin hath mentioned each one in the Most Holy Court and hath sought for each that which cannot be limited by descriptions and mentions.

- 5 O people of God! Harken unto the call of the Wronged One and fix your gaze upon the horizon of this word which hath shone forth from the highest horizon of the heaven of the Supreme Pen. He saith, and His word is the truth: He doeth what He willeth and ordaineth what He pleaseth. Whosoever is enabled to acknowledge this blessed and exalted word shall find himself confident, detached and free, and shall confirm whatsoever floweth from the Supreme Pen, even were He to pronounce light to be darkness, or above that or below that. He is the All-Knowing and the All-Encompassing. None knoweth what He possesseth, but He knoweth what the people possess. This is that ornament that waxeth not old and perisheth not. The Son of Mary saith: "Thou knowest what is in me and I know not what is in Thee." Whatsoever appeareth from the Dayspring of Revelation is the truth wherein there is no doubt, whether it be understood in accordance with outward reality or whether it appear, in the view and imagination of the servants, not to conform to reality - assuredly transcendent wisdom is concealed therein.

- 6 O people of God! The Most Exalted Pen has ever been moved to make mention of you. Beseech ye God that there may appear from you that which befitteth His days. Today the mightiest sword in the world hath been and remaineth the fear of God. O My loved ones! Aid your Lord, the All-Merciful, through deeds and goodly character. Blessed is the soul that retireth to its bed at night with a heart purified from rancor and hatred, and that seeketh from God the good of all who dwell on earth. Such a one is of the people of Baha and the companions of the Crimson Ark. All the atoms of the world bear witness that this Wronged One hath desired the manifestation of this station, yet the people, heedless, have brought about through their imaginings that which hath caused the dawn to darken and the eve to lament. Had the helpless servants been free from the vain imaginings of the ignorant divines, they would have perceived the fragrance of the All-Merciful's utterance and would have circled round the blessed Word.

- 7 O Amin! Beseech God that He may aid His servants, that it may become clear and evident to all that the people of Baha have desired and will continue to desire naught save the betterment of the world. Thou didst make mention of the friends

که از قلم اعلی در زیر و الواح مذکور و مسطور است جناب امین ذکر هر یک را در ساحت اقدس نموده و از برای هر یک خواسته آنچه که باوصاف و اذکار محدود نشود

5 یا حزب الله ندای مظلوم را بشنوید و بافق اینکلمه که از اعلی افق سماء قلم اعلی اشراق نموده ناظر باشید قال و قوله الحق یفعل ما یشاء و یحکم ما یرید هر نفسی موفق شود بر اقرار باینکلمه مبارکه عالیّه او خود را مطمئن و فارغ و آزاد مشاهده کند و آنچه از قلم اعلی جاری شود تصدیق نماید لو یحکم علی النور حکم الظلمه او فوق ذلک او دون ذلک او عالم و محیط است احدی به ما عنده آگاه نه و لکن او به ما عند الناس عالم و محیط اینست آن طرازیکه کهنه نشود و فانی نگردد ابن مریم میگوید تعلم ما عندی و لا اعلم ما عندک آنچه از مشرق وحی ظاهر شود حقّ لا ریب فیه اگر موافق ظاهر واقع ادراک میشود و اگر بنظر و خیال عباد مطابق واقع نشود البتّه حکمت بالغه در او مستور

6 یا حزب الله لازال قلم اعلی بذکر شما متحرک از حقّ بطلبید لیظهر منکم ما ینبغی لایامه امروز احدی اسیاف عالم از برای نصرت امر تقوی الله بوده یا اولیائی انصروا ربکم الرحمن بالأعمال و الأخلاق طوبی از برای نفسیکه شب در فراش وارد شود و قلبش مطهر باشد از ضغینه و بغضا و از برای من فی العالم از حقّ خیر طلب نماید اوست اهل بها و اصحاب سفینه حمرا جمیع ذرات عالم شاهد و گواهند که اینظلم ظهور اینتقام را خواسته و لکن ناس غافل باوهامات خود وارد آوردند آنچه را که فجر تاریک شد و عصر نوحه نمود اگر عباد پیچاره از اوهام علمای جاهل فارغ می گشتند عرف بیان رحمن را ادراک مینمودند و حول کلمه مبارکه طواف میکردند

7 یا امین از حقّ بطلب عباد خود را تأیید فرماید تا بر کل واضح و معلوم شود که اهل بها جز اصلاح عالم را نخواسته و نخواهند خواست ذکر اولیای مدن و دیار را نمودی کل بعنایت الهی فائز گشتند و بآثار قلم اعلی مزین اهل تاء را تکبیر

in various cities and regions. All have attained unto divine favors and been adorned with the traces of the Most Exalted Pen. Convey My greetings to those of the letter Ta. If thou shouldst see the Leaf, upon her be My glory and loving-kindness, say: Upon thee be the glory of thy Lord, the Most High, the All-Glorious, and give her the glad-tidings of My grace and mercy. Verily We have made mention of her in such wise as to attract the hearts. And convey My greetings and salutations to all other loved ones. Blessed is the soul that hath arisen to serve the Cause and hath honored, for the sake of God, those who have come. Happy is he and joy be unto him.

برسان ان رأيت الورقاء عليه بهائي و عنایتی قل
عليك بهاء ربك العلي الأبهى و بشره بفضلي و
رحمتي أنا ذكرناه بما تجذب به القلوب و سایر اولیا
را طراً از قبل مظلوم سلام برسان و تكبير بگو
طوبی از برای نفسیكه بر خدمت امر قیام نمود
و واردین را لوجه الله گرامی داشت هنیئاً له و
مریئاً له

- 8 In the Tablet of Qaf mention was made of the souls referred to, and likewise of the various feasts held in that land for the sake of God. Illumine them all with the splendors of the light of the Day-Star of the All-Merciful's utterance. Verily He is with His loved ones, He seeth and witnesseth, and He is the All-Hearing, the All-Seeing. Blessed is the soul that hath arisen to serve My loved ones.

8 در لوح ق ذکر نفوس مذکوره شده و همچنین ذکر
ضیافهای متعدده در آن ارض لوجه الله کل را
بشرافات انوار نیر بیان رحمن منور دار آنه مع
احبائه یشهد و یری و هو السميع البصیر طوبی
لنفس قام علی خدمه اولیائی

- 9 Concerning the friends of the land of Kaf whom thou didst mention in the presence of the Countenance, all have attained that which is befitting. Praise be to God, the splendors of the Sun of Truth have encompassed them all. We beseech God to aid them all to preserve that which hath been bestowed. O My loved ones there! Verily Amin hath appeared before the Countenance and made mention of you. We have remembered you in a perspicuous Tablet and have sent down for you that which will draw you nigh unto God, the Lord of the worlds. Blessed is the ear that hath heard My verses, and the tongue that hath uttered My praise, and the hand that hath taken hold of My wondrous Book. Convey My greetings to the loved ones of God wherever they may be found in any town or city. By the life of God! Every heart that hath turned to the Most Sublime Horizon hath been and will ever be mentioned in the presence of the Throne. O people of the cities and regions! Give thanks unto your Lord for this most great favor. Verily He created you and aided you to turn towards Him on a Day whereon every heedless one who was far removed and every learned one who harbored doubts turned away.

9 ذکر دوستان ارض کاف را که تلقاء وجه نمودی
کل بآنچه سزاوار است فائز گشتند لله الحمد
اشراقات انوار آفتاب حقیقت کل را اخذ نموده
از حق میطلبیم جمیع را تأیید فرماید بر حفظ آنچه
عنایت شده یا احبائی هناك ان الامین حضر
تلقاء الوجه و ذکرکم ذکرناکم بلوح مبین و انزلنا
لکم ما یقرّبکم الی الله رب العالمین طوبی لسمع
سمع آیاتی و للسان نطق بثنائی و لید اخذت کتابی
البديع اولیای الهی را در هر قریه و مدینه که
موجودند تکبیر برسان لعمر الله هر قلبی بافق اعلی
اقبال نمود او لدی العرش مذکور بوده و هست
یا اهل المدن و الدیار اشکروا ربکم بهذا الفضل
الأعظم انه خلقکم و ایدکم علی الاقبال فی يوم فيه
اعرض کل غافل بعيد و کل عالم مریب انتهى

- 10 Praise be to God, your traces are manifest and visible in this land. Your morning trips to the garden and your evening returns are mentioned by all. They tell of how you were occupied with labor during the nights and days, evenings and dawns, twilights and early mornings. The grace of God has transformed these labors into mercy. The purpose is that these traces have not forgotten and will not forget you. Rather, at every moment they mention the devotion, sincerity and steadfastness of

10 آثار شما الحمد لله در این ارض ظاهر و مشهود
ذهاب شما علی الصبح الی البستان و ایاب شما
در عشا کل ذکر شما را مینمایند و خبر میدهند
در لیالی و ایام و عشی و اشراق و اصیل و استجار
بزحمت مشغول بودید این زحمته را عنایت حق
برحمت تبدیل نموده مقصود آنکه این آثارها شما را
فرمواش نموده و نمینمایند بلکه در هر آن اقبال و

that beloved one. These are heirs who have surpassed all other heirs. Today, whoever has attained unto a single word of the words of God, exalted be His glory, is a true heir. This heir has ever been and will ever be a righteous and pure successor, and throughout the duration of the kingdom of earth and heaven will speak in remembrance of the Father. How excellent is this lofty station and this transcendent bounty! Would that the servants were adorned with the ornament of justice and fairness and would not deprive themselves of this precedent mercy and this enduring, eternal blessing.

خلوص و استقامت آنخوب را ذکر مینمایند اینها وراثی هستند که بر جمیع وراثها سبقت گرفته‌اند امروز هر نفسی بیک کلمه از کلمات حق جلّ جلاله فائز شد او صاحب وارث حقیقی است این وارث لازال خلف صالح طیب بوده و هست و بدوام ملک و ملکوت بذکر اب ناطق حبذا هذا المقام العالی و هذا الفضل المتعالی ای کاش عباد بطراز عدل و انصاف مزین میگشتند و خود را از این رحمت مسبوقه و نعمت دائمه باقیه محروم نمیساختند

- 11 Regarding the matter of the Greatest Hill which was discussed between this servant and you, make no mention of it until such time as it may come to pass or God may bring about another matter. Verily He is the Powerful, the Mighty.

11 فقره تلّ اعظم که ذکرش مابین اینعبد و شما بوده ذکر نمائید الی ان یأتی الوقت او عسی الله ان یحدث امرأ آخر انه هو المقتدر القدير

- 12 Another matter: As commanded, obtain a very fine, desirable and distinguished cloak, either from the superior cloaks of Nain or Ahsa, and give it in the name of God to the children's teacher, Jinab-i-Samandar, upon him be the Most Glorious Beauty of God. For some time ago he sent to the Most Holy Court the handwriting of the children who were studying with him, and he was promised a robe of honor. Repeatedly it was stated that the cloak must be distinguished. Some tablets and papers that had arrived were sent previously, and this time they will also be sent. God willing, they will arrive and be delivered.

12 مطلب دیگر آنکه حسب الأمر یکثوب عبای بسیار خوب مرغوب ممتاز یا از عباهای اعلای نائین و یا احسا تحصیل نمائید و بمعلم اطفال جناب سمندر علیه بهاء الله الأبهی باسم حق بدهید چه که مدتی قبل خطوط اطفال را که نزدش تحصیل مینمودند بساحت اقدس ارسال داشتند و باو وعده خلعت داده شد مکرر فرمودند باید عبا ممتاز باشد بعضی از الواح و اوراق وصول از قبل ارسال شد این کوه هم ارسال میشود انشاء الله برسد و برسانند

- 13 At this moment, these supreme words were revealed from the tongue of the Lord of mankind, exalted be His glory: "O servant in attendance! Write to Amin that in all conditions you must be mindful of the exaltation of the Cause of God and move according to His will." And likewise They said: "To Jinab-i-Afnan, that is Haji Mirza Aqa, upon him be My glory and My loving-kindness, make no mention of any matter and reveal no affair. Whatever he himself may say and do of his own accord, accept it; otherwise, no. O Amin! The Cause is mighty, mighty. Know its station and in all conditions observe its sanctity. The ornaments of the world and what is with the people have been and will be transient. Ask God to grant His servants that which is worthy of His days and befitting His Cause. The Afnan have ever been and will be mentioned. We beseech God to assist them and grant them success in what He loves and is pleased with." End quote.

13 در این حین تلقاء وجه حاضر اینکلمه علیا از لسان مولی الوری نازل قوله جلّ جلاله یا عبد حاضر بنویس به امین در جمیع احوال باید باعزاز امر الله ناظر باشی و باراده‌اش متحرک و همچنین فرمودند بجناب افنان یعنی حاجی میرزا آقا علیه بهائی و عنایتی در هیچ امری از امور ذکری نممائید و اظهار امری مکنید او خود بصرافت طبع هرچه بگوید و عمل نماید بپذیرید و الا فلا یا امین امر عظیم است عظیم مقامش را بدانید و حرمتش را در جمیع احوال منظور دارید زخارف دنیا و ما عند القوم فانی بوده و هست از حق بطلب بعباد خود عطا فرماید آنچه را که لایق ایام او و قابل امر اوست افنان لازال مذکور بوده و هستند نسل الله ان یؤیدهم و یوفقهم علی ما یحب و یرضی انتهى

14 This evanescent servant ever beseeches God to grant success to all in what has flowed from the Pen of His Command. The mention of today is different from other mentions, and the deed of today is different from other deeds. Verily our Lord is the Commander, the All-Informed, and the Wise Helper. Glory and praise and honor be upon you and upon those who are with you and who hear your words concerning the Cause of our Lord and your Lord and the Lord of all who are in the heavens and earths. And praise be to God, the Lord of the worlds.

15 The servant 26 Rabi'u'l-Avval 1304

16 Another petition: A barker from Kazimayn named Shaykh Muhammad, residing in Kirmanshah - that wretched one, according to some souls who were heedless and unaware of the Cause and had not even seen the chief manifestation of vain imaginings - has strayed from the straight path and is striving to lead the helpless people astray. Muhammad Ibrahim Qazvini, despite claiming steadfastness for years, harbored between himself and his son the fire of hatred and malice. The late Aqa Mirza Habibullah, upon him be the Glory of God and His mercy, supported the son, and this support became the cause of the father's withdrawal. Now he is occupied with deception, trickery, and schemes. At present, a knowledgeable person of dignity and composure should proceed to that land, and it would be well if at first he were to associate with some of the notable people of that place, so that gradually he may become aware of the truth of the matter - that is, recognize both the sincere believers and the hypocrites. Thereafter, with wisdom and eloquence, he should invite people to the Law of the All-Merciful. He must conduct himself with great wisdom so that nothing may be obtained from him, such as a letter or writing. Whatever he has with him should be kept in a secure and safe place. It is not necessary for all the believers to know the location of the trust; one trustworthy person is sufficient, for guarding the tongue is most difficult. As soon as multiple people become aware, it will inevitably become known. As commanded, five tumans monthly should reach him while he resides in that land. His Holiness the Name 66, J.M., upon him be all the Most Glorious Glory, and His Holiness the Beloved of Hearts, Jinab-i-Aqa Mulla Ali-Akbar, upon him be the Most Glorious Glory of God, should consult with that beloved one in the land of Ta. Whomever they designate should be sent. Glory and remembrance and praise once again upon you and upon those with you.

14 این خادم فانی لازال از حقّ میطلبد که کل را موفق فرماید بر آنچه از قلم امرش جاری شده ذکر امروز غیر اذکار است و عمل امروز غیر اعمال آن ربنا هو الامر الخبیر و المؤید الحکیم البهاء و الذکر و الثناء علیکم و علی من معکم و یسمع قولکم فی امر ربنا و ربکم و ربّ من فی السموات و الارضین و الحمد لله رب العالمین

15 خادم فی ۲۶ ربیع الأول سنة ۱۳۰۴

16 عرض دیگر ناعقی از کاظمین شیخ محمد نام در کرمانشاه ساکن آن بدبخت بگفته بعضی از نفوس که از امر غافل و بیخبر بوده اند و رئیس مظاهر اوهام را هم ندیده از صراط مستقیم منحرف و در اضلال خلق بیچاره ساعی محمد ابراهیم قزوینی مع آنکه سالها ادعای استقامت مینمود مابین او و ابنش نار ضغینه و بغضا مشعل و مرحوم آقا میرزا حبیب الله علیه بهاء الله و رحمته از ابن حایت نمود و این حایت سبب اعراض اب گشته و حال بخدعه و فریب و مکر و حيله مشغول حال باید شخصی با اطلاع و تمکین و وقار بآن ارض توجه نماید و در ابتدای امر با بعضی از وجوه بلد اگر معاشر شود محبوبست تا بتدریج بر حقیقت امر آگاه شود یعنی مؤمن موقن و منافق را بشناسد و بعد بحکمت و بیان ناس را بشریعه رحمن دعوت نماید باید بسیار بحکمت رفتار کند که از او چیزی بدست نیاید یعنی مکتوبی و یا نوشته ای آنچه با اوست باید در محل محکم امنی حفظ نماید لازم نیست مقبلین کل مطلع باشند بر مقرر امانت یکنفر امین کافیت چه که حفظ لسان بسیار مشکل است همینکه نفوس متعدده آگاهی یافتند لابد شهرت مینماید و حسب الامر باید ماهی پنجتومان باو برسد مادام که در آن ارض ساکن حضرت اسم ۶۶ [الله] جم علیه منکّل بهاء ابهه و حضرت محبوب فؤاد جناب آقا ملا علی اکبر علیه بهاء الله الابهی با آنحیوب در ارض ط مشورت نمایند هر نفسیکه معین شد ارسال دارند البهاء و الذکر و الثناء مرّة اخرى علیکم و علی من معکم

INBA27:489, MAS4.370ax, MAS8.065ax

BH02496*To: mother of Aqa Muhammad Ali et al.**Date: 1304-03-26 [1886-Dec-23]*

- 1 He is the Compassionate, the Generous. 1 هو المشفق الكريم
- 2 O handmaidens of God! The honored Trustee is present and hath made mention of the maidservants of God, especially those handmaidens who in the Days of God have attained to service. This Wronged One in the Most Great Prison hath determined to make mention of each one. 2 يا اماء الله جناب امين حاضر و ذكر كنيزان حق را نموده مخصوص امائكه در ايام الله بخدمت فائز گشتند اينظلوم در سخن اعظم اراده نموده هريك را ذكر نمايد
- 3 O mother of Muhammad-'Ali! Upon thee be My glory and loving-kindness. My Most Exalted Pen testifieth to thy patience and steadfastness in the path of God, the Lord of the worlds. There hath been sent down from My Most Exalted Pen that which shall call out thy name throughout the duration of My mighty and exalted Kingdom. 3 يا ام محمد على عليك بهائى و عنايتى شهد قلبى الاعلى بصبرك و اصطبارك فى سبيل الله رب العالمين قد نزل لك من قلبى الاعلى ما ينادى باسمك بدوام ملكوتى العزيز المنيع
- 4 O sister of 'Abbas-'Ali! Thy mention hath been made before the Wronged One and thou hast attained to the effulgences of the lights of the Sun of utterance of the All-Merciful. 4 يا اخت عباسعلى ذكرت لدى المظلوم مذكور و باشرافات انوار آفتاب بيان رحمن فائز گشتى
- 5 O Khayru'-Nisa! The Lord of Names calleth thee from the prison of the enemies and counseleth thee with that which is befitting. Blessed is the soul that hath today attained to the mention of God. 5 يا خيرالنساء مالك اسماء در سخن اعدا ترا ندا مينمايد و بما ينبغى وصيت ميفرمايد طوبى از براى نفسيكه اليوم بذكر الله فائز گشت
- 6 O Sakinih! Thy name was present before the Wronged One and thou hast attained to this most exalted Word which hath shone forth from the horizon of the Most Exalted Pen. By the Ancient Beauty! The queens of the world died in their longing to recognize this station yet attained it not, while thou hast attained and achieved it. Give thanks unto thy Lord, the Generous. 6 يا سكينه اسمت لدى المظلوم حاضر و باينكلمه عليا كه از افق قلم اعلى اشراق نموده فائز گشتى قسم بجمال قدم ملكات عالم از حسرت عرفان اين مقام مردند و نرسيدند و تو رسيدى و فائز گشتى اشكرى ربك الكريم
- 7 O Fatimih! Reflect a little: whence cometh this call that hath been raised, and from whom hath it come? If thou shouldst discover the sweetness of the blessed words "O My handmaiden," thou wouldst find thyself detached and free from the world and all who dwell therein. 7 يا فاطمه قدرى تفكر نما اين نداييكه مرتفعست از كجاست و از كه بوده اگر حلاوت كلمه مباركه اى كنيز من را بيانى از عالم و عالميان خود را فارغ و آزاد مشاهده كنى
- 8 O wife of Muhammad-Husayn (H.Y.)! The divines are shut out while the handmaidens of God have attained. This is from God's favor unto thee and unto My handmaidens who have believed in the All-Informed Single One. 8 يا ضلع محمد حسين (حى) علما ممنوع و اماء الله واصل هذا من فضل الله عليك و على امائى اللاتى آمن بالفرد الخبير
- 9 O wife of Muhammad-Husayn (H.S.)! The True One, while in the hands of His enemies, maketh mention of thee. The 9 يا ضلع محمد حسين (حس) حق در حاليكه ماين ايدى اعدا مبتلا ترا ذكر مينمايد و از اين ذكر

purpose of this mention hath been and is the enkindling of the handmaidens throughout the earth. By My life! Nothing among all things profiteth Me, nor doth any matter harm Me.

مقصود اشتعال اماء ارض بوده و هستی عمری
لا ینفعنی شیء من الاشیاء و لا یضرنی امر من
الأمر

- 10 And all other handmaidens of God have in this moment attained to grace, and the mention of each one is recorded and inscribed in God's Book. Blessed are they and theirs shall be a goodly return.

10 و سایر اماء الله کل در این حین بعنایت فائز
گشتند و ذکر هر یک در کتاب الهی مذکور و
مسطور طوبی لهن و لهن حسن مآب

- 11 And whatsoever ye sent of cloth and other items hath arrived. The honored Trustee, upon him be My glory and loving-kindness, hath made and continueth to make mention of the believing men and believing women, the devoted men and devoted women, and hath sought and continueth to seek bounty for all. Thus doth the Wronged One testify in this moment.

11 و آنچه ارسال نمودید از برک و غیره رسید جناب
امین علیه بهائی و عنایتی مؤمنین و مؤمنات و
قانتین و قانتات را ذکر نموده و مینماید و از برای
کل طلب عنایت نموده و مینماید کذلک شهید
المظلوم فی هذا الحین

- 12 The glory shining from the horizon of the heaven of My mercy be upon you, O My handmaidens, and upon My handmaidens who have not broken God's Covenant and His Testament, and whom the clamor of the world hath not held back from the Most Great Name - they who have turned to the Most Sublime Horizon, the Station from which hath shone forth the Day-Star of this Great Announcement.

12 البهاء المشرق من افق سماء رحمتی علیکم یا امائی
و علی امائی اللآئی ما نقضن میثاق الله و عهده و
ما منعتن ضوضاء العالم عن الاسم الأعظم اقبلن
الی الأفق الأعلى المقام الذی اشرق منه نیر هذا
النبا العظیم

BLIB_Or15690.304, BLIB_Or15699.030a

BH02850

To: Haji Ahmad Milani, in Azarbaijan

Date: 1304-03-26 [1886-Dec-23]

- 1 He is God, exalted be His station in wisdom and utterance.
- 2 The True One, glorified be His majesty, is aware and the kingdom of earth and heaven bears witness that this Wronged One arose for the sake of God and guided the servants of earth to the highest horizon. The tyranny of oppressors, the power of the deniers, and the croaking of the ravens did not prevent Him nor hold Him back from the Will of God. At every moment the ocean of utterance flowed from the Pen and the Kawthar of inner meanings streamed forth from the Tongue of Grandeur. However, the recompense of their deeds deprived the people from the Self-Sufficient, the Most High.

1 هو الله تعالى شأنه الحكمة و البیان

2 حقّ جلّ جلاله آگاه و ملک و ملکوت گواه
که اینظلم لله قیام نمود و عباد ارض را بافق
اعلی راه نمود ظلم ظالمین و سطوت معرضین
و نفاق ناعقین او را منع نمود و از ارادة الله
بازنداشت در هر حین بحر بیان از قلم جاری و
کوثر معانی از لسان عظمت ساری ولکن ناس
را جزای اعمال از غنی متعال محروم ساخت

- 3 Blessed are the souls whom the chains of idle fancies and vain imaginings did not prevent from the choice sealed wine. They

3 طوبی از برای نفوسیکه سلاسل اوهام و ظنون
ایشانرا از ریحی مخموم منع ننمود باسم ابی

held fast to the Most Great Name and set their faces toward the ultimate goal. These are the souls whose mention hath been recorded and inscribed by the Most Exalted Pen in the books of the past and future.

- 4 Praise be to God that thou didst rend asunder the veils and in the earliest days attained recognition, acceptance and understanding. This is the most exalted station and the highest summit. We beseech God to aid thee in that whose fragrance endureth and lasteth. Convey the greetings of the Wronged One to thy relatives, and likewise to the friends in that land.
- 5 Say: O people of God! These days have no peer or likeness. Strive that perchance ye may succeed in that which causeth the exaltation of the Word of God amongst His servants.
- 6 Say: My God, my God! Praise be to Thee for having guided me to the highest horizon and given me to drink of the Kawthar of Thy knowledge. O Lord of all names! I beseech Thee by the Crimson Scroll and by the Ark which Thou hast specially ordained for the people of Baha, to assist me in all conditions to remember Thee, to praise Thee and to serve Thy Cause. Then forgive those who are related to this servant of Thine. Verily Thou art the Lord of grace and bounty. There is none other God but Thee, the Forgiving, the Merciful.
- 7 My God, my God! I beseech Thee by Thy mercy which hath preceded all created things and by Thy Command which hath encompassed all contingent beings, to ordain for me from the Pen of Thy grace the reward of meeting Thee. Then make me to arise in service to Thy Cause, speaking Thy praise and gazing toward the horizon of Thy Manifestation. Verily Thou are powerful over whatsoever Thou willest and in Thy grasp are the reins of all things. There is none other God but Thee, the All-Knowing, the All-Wise. And praise be to Thee, O Thou Goal of all seekers!

تمسک جستند و قصد مقصد اقصی نمودند
ایشانند نفوسیکه ذکرشان در کتب قبل و بعد از
قلم اعلی مذکور و مسطور

4 لله الحمد آنجناب خرق حجاب نمودند و در اول
ایام باقبال و تصدیق و عرفان فائز گشتند اینست
مقام اعلی و ذروه علیا از حق میطلبیم ترا تأیید
فرماید بر آنچه عرفش دائم و باقیست منتسین را
از قبل مظلوم تکبیر برسان و همچنین دوستان آن
ارض را

5 بگو یا حزب الله این ایام را شبه و مثل نبوده
و نیست جهد نمائید شاید موفق شوید بر عملیکه
سبب ارتقاع کلمه الله است مابین عباد

6 قل الهی الهی لك الحمد بما هدیتنی الی الأفق
الأعلى و سقیتنی کوثر عرفانك یا مالک الأسماء
اسئلك بالصّحیفة الحمراء و السّفینة الّتی جعلتها
مخصوصة لأهل البهاء بأن توقّفتی فی کلّ الأحوال
علی ذکرک و ثنائک و خدمة امرک ثم اغفر للذین
نسبتهم الی عبدک هذا انّک انت مالک الفضل
و العطاء لا اله الا انت الغفور الرحیم

7 الهی الهی اسئلك برحمتک الّتی سبقت الکائنات
وامرک الّذی احاط الممکات بأن تکتب لی من
قلم فضلک اجر لثائک ثم اجعلنی قائماً علی خدمة
امرک و ناطقاً بثنائک و ناظراً الی افق ظهورک
انّک انت المقتدر علی ما تشاء و فی قبضتک زمام
الأشیاء لا اله الا انت العلیم الحکیم و الحمد لك
یا مقصود القاصدين

BLIB_Or15690.306, BLIB_Or15699.047a

BH03177

To: Muhammad Ali Milani (son of Haji Ahmad), in Azarbaijan

Date: 1304-03-26 [1886-Dec-23]

- 1 He is God, exalted be His station, the All-Wise, the All-Knowing 1 هو الله تعالى شأنه الحكمة والبيان
- 2 Praise be to God that thou hast attained, both before and after, unto the verses of the Most Exalted Pen. The pen and the tongue are powerless to describe this station. The entire world was brought from nothingness into being specifically for the knowledge of God, exalted be His glory, and was adorned with the ornament of existence. Yet when the horizon of the world was illumined by the Sun of Revelation, all were found to be deprived save whom God willed. 2 الحمد لله از قبل وبعد بآثار قلم اعلیٰ فائز گشتی قلم و لسان از ذکر این مقام عاجز و قاصر است جمیع عالم مخصوص عرفان حق جلّ جلاله از عدم بوجود آمده‌اند و بطراز هستی مزین گشته‌اند و چون افق عالم بنیر ظهور منور کل محروم مشاهده شدند الا من شاء الله
- 3 Say: My God, my God! Praise be to Thee for having guided me to Thy straight path and Thy mighty Message, for having made known to me Thy proof, for having aided me to turn toward Thy most exalted horizon and the Dawning-Place of Thy attributes, O Thou Lord of Names, and for having preserved me on the path until I arrived at Thy Most Great Prison. Thy favors and gifts have encompassed me, such that Thou didst cause me to hear Thy most sweet call and didst show me the Dayspring of Thy Revelation, O Creator of the heavens. Through Thy grace and bounty I attained to that which the near ones attained, and through Thy loving-kindness and bestowals that which the sincere ones attained. 3 قل الهی الهی لک الحمد بما هدیته الی صراطک المستقیم و نبّیّک العظیم و عرّفته دلیک و ایدتني علی التوجّه الی افقک الأعلیٰ و مطلع صفاتک یا مالک الأسماء و حفظتني فی السبیل الی ان وردت سجنک الأعظم و احاطتني عنایتک و مواهبک بحیث اسمعتني ندائک الأحلّ و اريتني مشرق وحیک یا فاطر السّماء و فزت بما فاز به المقربون بفضلک و جودک و المخلصون بعنايتک و افضالک
- 4 I beseech Thee, O Lord of existence and Sovereign over both the unseen and the visible, by Thy Name through which Thou didst subdue the kingdom of names and didst guide the people of the realm of creation to the most exalted summit, to render me in all conditions empowered to serve Thy Cause. O my Lord! Do not deprive me of that which Thou hast ordained for Thy chosen ones. Ordain for me that which befitteth the heaven of Thy generosity, the ocean of Thy grace, and the sun of Thy bounty. Thou art verily the One Who hath power over whatsoever He willeth. There is none other God but Thee, the All-Knowing, the All-Wise. 4 اسئلك یا مالک الوجود و المهيمن علی من فی الغیب و الشهود باسمک الذی به سفرت ملکوت الأسماء و هدیته اهل ناسوت الانشاء الی الذروة العلیا بأن تجعلني فی کلّ الأحوال مؤیداً علی خدمة امرک ای ربّ لا تجعلني محروماً عما قدرته لأصفيائك قدر لی ما ینبغی لسّماء جودک و بحر فضلک و شمس کرمک انک انت المقتدر علی ما تشاء لا اله الا انت العليم الحکیم
- 5 O my Lord! I am Thy servant and the son of Thy servant. I acknowledge Thy unity and Thy singleness, and that there is nothing like unto Thee. I beseech Thee by the lights of Thy countenance, by the stations which Thou hast honored with Thy footsteps, and by the verses which Thou hast sent down from the heaven of Thy will, to make me in all conditions hold 5 ای ربّ انا عبدک و ابن عبدک و اعترف بوحدايتک و فردانيتک و بأن ليس کمثلک شيء اسئلك بأنوار وجهک و المقامات التي شرفتها بقدموک و بالآيات التي انزلتها من سماء مشييتک بأن تجعلني فيکلّ الأحوال متمسکاً بحبلک و متشبّثاً بأذيال رداء عنایتک و منقطعاً

fast to Thy cord, cling to the hem of the robe of Thy grace, be detached from all else but Thee, and speak forth Thy praise. Thou art He Whom nothing whatsoever can frustrate. Thou doest what Thou pleasest by Thy power and ordainest what Thou wilt by Thy sovereignty. There is none other God but Thee, the Strong, the Triumphant, the Almighty.

عن دونک و ناطقاً بنائک آنک انت الذی لا
يمنعک شیء من الأشياء تفعل ما تشاء بقدرتک
و تحکم ما تريد بسلطانک لا اله الا انت القوی
الغالب القدير

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BH00716

To: *Mirza Ali Muhammad Yazdi (Varqa)*

Date: 1304-03-29 [1886-Dec-26]

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

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 All praise, sanctified above what is witnessed and seen, befit-
teth the Lord of earth and heaven, Who, through the mighty,
conquering, powerful, and masterful hosts of the Supreme Pen
and its treasures, hath conquered the cities of hearts and
minds of the people of understanding, and hath bestowed fresh
life upon a dead world. Whensoever existence contemplates
His generosity, His hosts, His grandeur, His sovereignty, and
that which hath appeared from Him - His signs and His evi-
dences - it findeth itself bewildered, wonderment upon wonder-
ment. Without arrayed armies, visible means, or penetrating
weapons, from the beginning of days until now, with a stead-
fastness that hath shaken the foundations of the world, He hath
summoned all with the most exalted call unto that which God
hath willed, until the light of His Cause hath shone forth and
radiated from the horizon of every land according to its mea-
sure. Glorified be His greatness and exalted be His sovereignty!
There is none other God but Him.

2 حمد مقدّس از ما يشهد ويرى مالک ارض و
سماء را لایق و سزاست که بجنود قویّه غالبه
قادره ماهره قلم اعلی و خزائنش مدائن افنده
و قلوب اولی الألباب را فتح نمود و عالم مرده را
حیات تازه بخشید کلّها یبتکرّ الوجود فی جوده و
جنوده و عظمته و سلطانه و ما ظهر من عنده و
آياته و بیناته یجد نفسه متحیراً حیرت اندر حیرت
من غیر جنود مصفوفه و اسباب ظاهره و اسلحه
نافذه از اول ایام تا حین باستقامتیکه ارکان عالم
از آن مضطرب کلّ را بما اراده الله بأعلی النداء
دعوت فرمود تا آنکه نور امر از افق هر بلدی علی
قدر مقدور مشرق و ساطع جلّت عظمته و جلّ
سلطانه لا اله غیره

3 Glory be unto Thee, O God of all contingent beings and Edu-
cator of all created things! I beseech Thee by Thy power, at
whose manifestation the might of the world and the strength of
nations were enfeebled, to assist Thy loved ones to attain unto
such steadfastness as shall cause the hearts of the world and the
learned among the peoples to tremble. O my Lord! Thou seest
how they have interposed themselves between Thee and Thy
servants, and have prevented them from the river of Thy mercy
and the ocean of nearness unto Thee. O Lord! I beseech Thee
by Thy bounty, which the heedlessness, disobedience, rebellion

3 سبحانه یا اله الممکات و مربّی الموجودات
اسئلك بقدرتک التي استضعف عند ظهورها
قدرة العالم و قوّة الأمم بأن تؤیّد اولیائک علی
استقامة تضطرب بها افئدة العالم و علماء الأمم
ای ربّ تریم حالوا بینک و بین عبادک قد
منعوم عن فرات رحمتک و بحر قریک ای ربّ
اسئلك بجنودک الذی ما منعه غفلة عبادک
و عصیانهم و طغیانهم و انکارهم من فی البلاد

and denial of Thy servants in all lands have not withheld, to assist Thy creation to turn unto Thee, to hold fast unto the cord of obedience unto Thee, and to cling to the hem of Thy mercy. Verily, Thou art the One Who hath power over whatsoever He willeth. There is none other God but Thee, the Almighty, the Powerful.

- 4 Furthermore, O beloved of my heart, thy noble letters have arrived continuously and successively. Praise be to God, their characters gladden hearts and their words bring joy to souls. The letters of God's loved ones are, in truth, in the first degree, the supreme remedy for the world of existence, the manifestation of grace amongst the servants, and the banner of remembrance for all in the lands, for they were adorned with the sweet fragrances of the love of our Beloved and your Beloved and the Beloved of all who are in the heavens and the earth. Each was presented and received its answer, but the greatest task, which is known and evident to that beloved one, has been the cause and reason for the delay in replies, and this matter is clear and evident to that beloved heart. At the time of presenting them, the radiance of the Sun of loving-kindness was manifested in such wise that this servant was truly incapable of describing it at that moment. May my spirit be a sacrifice for His loving-kindness, for His remembrance, for His tenderness! However, this servant had begun the reply to your honor some time ago, and I beseech God for assistance in sending it soon. And now, on the twenty-fifth of Rabi'u'l-Avval, your new noble letter dated the fifteenth of Safar has arrived. Praise be to God, it attracted the heart and brought joy to the spirit; from its delight a complete effect was manifest, and after reading and observing it, I approached the presence of the Lord of Names and Creator of Heaven, it was presented before His face and was honored to be heard. The Lord, exalted and sanctified be He, saith:

- 5 He is the One Who speaketh in the Kingdom of Utterance

- 6 O Leaf of the Divine Lote-Tree! In the highest Paradise the Ultimate Tree hath spoken forth this most exalted Word: O peoples of the earth! The gate of heaven hath been opened, and the Lord of the Kingdom of Names hath come. Cast away what ye possess and take hold of that which He hath. Beware lest ye deprive yourselves of His Manifestation, His appearance and His sovereignty. Soon will His irrevocable Cause encompass all who are in the world, and the Herald will cry out from the right side: "The Kingdom belongeth to God, the One, the All-Powerful, the Unconstrained!" Blessed is the soul that hath attained and acted, and woe betide every heedless doubter.

بأن تؤيد خلقك على الاقبال اليك و التمسك
بجمل طاعتك و التشبث بذيل رحمتك انك
انت المقتدر على ما تشاء لا اله الا انت القوى
القدير

4 و بعد يا محبوب فزادی دستخطهای عالی متواتر
و متوالی رسید لله الحمد حروفانش مفرح قلوب
و کلماتش مبشر نفوس نامه‌های اولیای الهی
فی الحقیقه در رتبه اولیه دریاق اکبر است از
برای عالم وجود و نمودار کرم است مابین عباد
و رایة ذکر است لمن فی البلاد چه که مزین بود
بنفحات حب محبوبنا و محبوبکم و محبوب من فی
السّموات و الأرض و هر یک بحضور فائز و
جواب نازل و لکن شغل اعظم که نزد آنحبيب
معلوم و مشهود است سبب و علت تأخیر اجوبه
گشته و این فقره نزد آنحبيب فؤاد واضح و مبرهن
است حین عرض اشراقات انوار آفتاب عنایت
بشأنی ظاهر که این بعد فی الحقیقه از تحریر آن در
آن حین عاجز روحی لعنایه الفداء و لذكره الفداء
و لشفقته الفداء و لکن این بعد مدتی قبل جواب
آنحضرت را شروع نمود و از حق تأیید میطلبم
بر ارسال آن بزودی و حال که بیست و پنجم
شهر ربیع الاول است دستخط جدید عالی که
تاریخ آن پانزدهم صفر بود رسید لله الحمد قلب
را مجذوب و روح را مسرور نمود از بهجتش
اثر کلی ظاهر و بعد از مطالعه و مشاهده قصد
مقام مالک اسماء و فاطر سماء نموده تلقاء وجه
عرض شد و بشرف اصغا فائز گشت

- 5 قول الربّ تعالى و تقدّس هو الناطق فی ملکوت
البيان

6 يا ورقا سدره منتهی در قطب فردوس اعلی
باينکلمه علیا ناطق يا ملأ الأرض قد فتح باب
السّماء و اتی مالک ملکوت الاسماء ضعوا ما
عندکم و خذوا ما عنده ایا کم ان تمنعوا انفسکم عن
ظهوره و بروزه و سلطانه سوف یحیط امره المبرم
من فی العالم و ینادی المناد من الشّطر الايمن
الملک لله الواحد المقتدر المختار طوبی از برای
نفسیکه فائز شد و عمل نمود و ویل لكل غافل
مریب

- 7 O Leaf! Upon thee be My glory and My loving-kindness. We have mentioned thee through that which causeth the light to shine forth, as a favor from Us unto thee, and I am verily the All-Bountiful, the Generous. Praise be to God that thou hast attained unto steadfastness and art occupied with His mention and praise. The ocean is manifest, the light is radiant, verses are being revealed, and evident signs are shining forth. The Speaker of the Mount is seated upon the throne of Manifestation, and the rustling of the Divine Lote-Tree and the shrill voice of the Pen are raised high, yet the people are in evident error.
- 8 Say: O servants! Deprive not yourselves. Soon shall all cry out "We turn unto Thee, O God of the worlds" and "We have returned to the court of Thy grace, O Beloved of them that know." Strive that perchance ye may receive your portion from the treasures of the Most Exalted Pen and take your share. At all times the pearls of wisdom and utterance are manifest therefrom. Beware lest ye make yourselves to be of the deprived ones.
- 9 Convey My greetings to all the friends in that land. Verily We make mention of them through My loving-kindness, remind them of My verses, and give them glad tidings of My grace which hath encompassed all in the kingdom of earth and heaven. The glory shining from the horizon of the heaven of My Kingdom be upon thee and upon those who are with thee and who hearken unto thy words concerning this irrevocable, this wise Cause and this Great Announcement.
- 10 In truth, one is bewildered as to how to render thanks and in what manner to fulfill this duty. Were all things, the particles of the world of creation, the drops of the seas, and the leaves of the trees to become tongues, they would fall short, and this servant, with utmost lowliness, hath offered and continueth to offer thanks before that Beloved One, and since permission hath been granted, it is surely adorned with acceptance and illumined with the light of grace.
- 11 The petition of Aqa Mirza 'Abdu'llah Khan, upon him be the glory of God, was presented at the Most Holy Court, and this is what the Tongue of Grandeur spoke in reply - The Word of the Lord, exalted and sanctified is He:
- 12 He is the Hearer, the Answerer
- 13 O 'Abdu'llah! Give thanks unto the Object of all the world's adoration, Who hath made thee aware through the breezes of the dawn of His Revelation and guided thee. The whole world was created for the recognition of this Day and the service
- 7 یا ورقا علیک بهائی و عنایتی قد ذکرناک بما سطع منه النور فضلاً من عندنا علیک و انا الفضل الکریم لله الحمد باستقامت فائزى و به ذکر و ثنا مشغول بحر ظاهر نور لائح آیات نازل بینات باهر مکلم طور بر عرش ظهور مستوی و صریر قلم و حقیف سدره مرتفع ولكن القوم فی ضلال مبین
- 8 بگوای عباد خود را محروم نمائید عنقریب کلّ بتبنا الیک یا اله العالمین ناطق و برجعنا الی ساحة فضلک یا محبوب العارفین ذا کر جهد ثمائید شاید از خزائن قلم اعلی قسمت برید و نصیب بردارید در جمیع اوان لآلی حکمت و بیان از او ظاهر آیاکم ان تجعلوا انفسکم من المحرومین
- 9 اولیای آن ارض طراً را از قبل مظلوم تکبیر برسان انا نذکرهم بعنایتی و نذکرهم بآیاتی و نبشّره بفضلی الذی احاط من فی الملک و الملکوت البهّاء المشرق من افق سماء ملکوتی علیک و علی من معک و یسمع قولک فی هذا الأمر المبرم الحکیم و النّبأ العظیم
- 10 انتهی فی الحقیقه انسان متحیر که بجه لسان شکر گوید و چگونه از عهده برآید اگر جمیع اشیاء و کثیب عالم انشاء و قطرات بحار و اوراق اشجار کلّ لسان شوند از عهده برنایند و اینبعد از قبل آخوب با کمال عجز شکر نموده و مینمایم و چون اذن فرموده اند البتّه بقبول مزین و بطراز فضل منور است
- 11 عریضه جناب آقا میرزا عبدالله خ ان علیه بهّاء الله در ساحت اقدس عرض شد و هذا ما نطق به لسان العظمة فی الجواب قول الربّ تعالی و تقدّس
- 12 هو السّامع المجیب
- 13 یا عبدالله حمد کن مقصود عالم را که از نسّمات فجر ظهور ترا آگاه فرمود و راه نمود جمیع عالم از برای عرفان این یوم و خدمت امر خلق شده اند ولكن چون صریر قلم اعلی و حقیف سدره

of His Cause, yet when the scratching of the Most Exalted Pen and the rustling of the Ultimate Tree were raised high, the entire party of the Shi'ih arose in opposition, save a few among the companions of Ahmad-i-Ahsa'i - upon him be My glory, My loving-kindness and My mercy which have preceded all who are on earth and in heaven. Would that they had been content with mere opposition! They issued the verdict for the shedding of His most pure blood. When thou attainest unto the utterance of thy Lord, the All-Merciful, say:

- 14 My God, my God! Praise be unto Thee for having guided me and strengthened me to recognize Thy Day which Thou hast adorned with Thy Books, Thy Scriptures and Thy Tablets. All glory be unto Thee for having made known to me Thy mighty Announcement and Thine ancient Cause, and for having given me to drink of the Kawthar of Thy utterance until I turned toward Thy most exalted horizon and Thy most glorious station. I beseech Thee, O Lord of the Kingdom of Creation, by the ocean of Thy mercy and the heaven of Thy grace, to forgive me and my parents and those who have believed in Thee and Thy signs. O Lord! I am he who hath turned toward Thee and hath taken no lord except Thee. I beseech Thee by the waves of the ocean of Thy knowledge and the effulgent lights of the Sun of Thy wisdom to ordain for me that which shall profit me. Verily Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp are the reins of all creation. There is none other God but Thee, the Mighty, the Powerful.

- 15 O servant of God! The Truth hath appeared for the purpose of attaining His presence, but the idolaters stand as barriers and the deniers as obstacles. We beseech Him to record for thee the reward of attaining His presence and whatsoever beseemeth His might, His sovereignty and His power. Glory be upon thee.

- 16 Praise be to God that his honor 'A' and 'Ali, upon them be the Glory of God, have attained unto the effulgent traces from the horizon of the Pen of the Beloved of the worlds. This servant also conveyeth his greetings to them and beseecheth confirmation from the Truth on their behalf. Verily our Lord is the Mighty, the Powerful, worthy to answer prayers. I end these words declaring that there is none other God but He, the Protector, the Self-Subsisting, and He is the Truth, the Knower of the unseen. I convey greetings, praise and salutations to all the loved ones in that land, and I beseech for all that which is the cause of the reformation of the world and the education of the nations. It is hoped that in these days replies to the various letters will be sent. Glory, remembrance and praise be upon you and upon those who are with you and who hearken unto your words concerning the Cause of our Lord and your Lord,

منتہی مرتفع حزب شیعه طرّاً بر اعراض قیام نمودند الا معدودی از اصحاب احمد احسائی علیه بهائی و عنایتی و رحمتی الّتی سبقت من فی الأرض و السماء ایکاش باعراض اکتفا مینمودند بر سفک دم اطهرش فتوی دادند آنک اذا فزت ببيان ربک الرحمن

14 قل الهی الهی لک الحمد بما هدیته و ایدتني علی عرفان یومک الذی زینت به کتبک و زیرک و الواحک و لک الثناء بما عرّفنتني نبّک العظیم و امرک القديم و سقیتني کوثر بیانک الی ان اقبلت الی افقک الاعلی و مقامک الابهی استلک یا مالک ملکوت الانشاء ببحر رحمتک و سماء فضلک بأن تغفر لی و لوالدی و لمن آمن بک و بآیاتک ای رب انا الذی اقبلت الیک و ما اتخذت لنفسی ربّاً سواک استلک بأمواج بحر علمک و اشراقات انوار نیر حکمتک بأن تقدّر لی ما ینفعنی انک انت المقتدر علی ما تشاء و فی قبضتک زمام الانشاء لا اله الا انت القوی القدير

15 یا عبدالله حقّ از برای لقا ظاهر شده ولكن مشرکین حائلند و منکرین مانع نسله ان یکتب لک اجر لقائه و ما ینبغی لقدرته و سلطنته و اقتداره البهاء علیک انتهى

16 لله الحمد جناب ع و با علیه بهاء الله فائز شدند بآثار مشرقه از افق قلم محبوب عالمیان این عبد هم خدمت ایشان تکبیر میرساند و از حقّ از برای ایشان تأیید میطلبد ان ربنا هو المقتدر القدير و بالاجابة جدیر و اختم القول بانه لا اله الا هو المهيمن القيوم و هو الحقّ علام الغیوب اولیای آن ارض طرّاً را تکبیر و ثنا و سلام عرض مینمایم و از برای کلّ میظلم آنچه را که سبب اصلاح عالم و تربیت امم است و امید هست این ایام جواب دستخطهای متعدده ارسال شود البهاء و الذکر و الثناء علی حضرتکم و علی من معکم و یسمع

the Lord of the Mighty Throne and the Lord of the Exalted Seat.

قولکم فی امر ربنا و ربکم ربّ العرش العظیم و
ربّ الكرسيّ الرفیع

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BH11926

To: Mirza Abu'l-Fadl Gulpaygani et al.

Date: 1304-03-29 [1886-Dec-26]

To be typed.

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BH01101

To: Haji Mirza Muhammad Ali Afnan, in China

Date: 1304-04-04 [1886-Dec-31]

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

¹ بِسْمِ رَبَّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

² This servant beareth witness unto his own weakness, helplessness, and shortcoming, and beseecheth the one true God—glorified be His Name—that He may not deprive the peoples of the earth of the traces of the Pen and the rustling of the Divine Lote-Tree. May He adorn the world of ignorance with the ornament of knowledge, and the world of darkness with justice. The days are His days, and the servants His servants; and change and transformation, and strength and power, are all held within the grasp of His might. He is the Sovereign, the Almighty, Whom no potentate's dominion hath hindered from His purpose, and no learned one's learning hath turned aside from His will. Let not the turning away of all who dwell upon the earth prevent the potency of the Most Exalted Pen.

² گواهی میدهد اینخادم بر ضعف و عجز و قصور
و از حقّ جلّ جلاله مسئلت مینماید که عباد
ارضرا از آثار قلم و حقیف سدره محروم نسازد
عالم جهل را بطراز علم و عالم ظلمرا بعدل مزین
فرماید ایام ایام او و عباد عباد او و تغیر و تبدیل
و قوت و قدرت کلّ در قبضه قدرت او اوست
سلطان مقتدریکه سطوت هیچ مقتدری او را از
اراده اش منع ننمود و علم هیچ عالمی او را از
مشیتش باز نداشت اقتدار قلم اعلی را اعراض
من علی الأرض منع ننماید

³ Glory be to God! The world is astonished at the heedlessness of His servants. The Call is raised, the cry is uplifted; the

³ سبحان الله عالم متحیر است از غفلت عباد ندا
بلند صیحه مرتفع آفتاب حقیقت مشرق بحر بیان

Sun of Truth is risen, the Ocean of utterance surgeth, the Euphrates of mercy floweth from the right hand of the throne of the All-Merciful—yet the servants remain without portion and without share, save those whom our Lord, the Lord of the Mighty Throne, hath willed.

مَوَاجِ فِرَاتِ رَحْمَتِ اَزْ يَمِينِ عَرْشِ رَحْمَانِي جَارِي
وَلَكِنْ عِبَادُ بِي بَهْرِهِ وَنَصِيبُ الْآ مِنْ شَاءِ رَبَّنَا وَ
رَبِّ الْعَرْشِ الْعَظِيمِ

- 4 O Lord! I beseech Thee by Thy Most Exalted Word through which were enraptured the people of Baha, and by Thy Most Glorious Name through which hearts were drawn to Thy Most Sublime Horizon, and by that Name through which Thou didst transform darkness into light and tyranny into justice, and through which the ships of Thy Cause did sail upon the sea of Thy will - to aid Thy servants to turn unto Thee and to direct themselves towards Thee. O Lord! Withhold not Thy creatures from hearkening unto the call of the Tree planted in the Most Exalted Paradise, nor from beholding that which hath appeared from the horizon of Thy bounty, O Thou Who art the Lord of Names and Creator of the heavens! Thou art He through Whose generosity all created things have testified, and through Whose grace all contingent beings have borne witness. There is none other God but Thee, the Commander, the All-Powerful, the All-Knowing, the All-Wise.

4 سُبْحَانَكَ يَا مَنْ بِكَلِمَتِكَ الْعَلِيَّاءِ انْجَذَبَ أَهْلُ
الْبَهَاءِ وَبِاسْمِكَ الْأَبْهَى اقْبَلْتَ الْقُلُوبَ إِلَى افْتِكِ
الْأَعْلَى اسْتَطَلَّ بِاسْمِكَ الَّذِي بِهِ بَدَلَتْ الظُّلُمَةُ
بِالنُّورِ وَالظُّلْمَ بِالْعَدْلِ وَبِهِ سَرَتْ سَفَائِنُ أَمْرِكَ
عَلَى بَحْرِ ارَادَتِكَ بِأَنْ تُؤَيِّدَ عِبَادَكَ عَلَى الْإِقْبَالِ
إِلَيْكَ وَالتَّوَجُّهِ إِلَيْكَ إِيْرَبَّ لَا تَمْنَعْ بِرِيَّتِكَ عَنْ
اصْغَاءِ نِدَاءِ السَّدْرَةِ الْمَغْرَسَةِ فِي الْفَرْدُوسِ الْأَعْلَى
وَلَا عَنْ مَشَاهِدَةِ مَا لَاحَ مِنْ أَفْقِ عَنَائِيكَ يَا
مَالِكَ الْأَسْمَاءِ وَفَاطِرَ السَّمَاءِ أَنْتَ الَّذِي شَهِدْتَ
بِجُودِكَ الْكَائِنَاتِ وَبِفَضْلِكَ الْمُمْكِنَاتِ لَا إِلَهَ إِلَّا
أَنْتَ الْأَمْرُ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ

- 5 O Lord! Thou seest Thy servant clinging to the cord of Thy grace and holding fast to the hem of Thy mercy. He desireth for himself naught but what Thou hast desired, and he, despite his weakness and poverty, wisheth to make mention of one of Thy Afnans who hath arisen wholly to serve Thy Cause, who hath turned to Thy horizon time and again, and who didst aid Thee when the Seat of Thy Throne was in the Most Great Prison through that which the hands of the nations had wrought. Verily, all grace is in Thy hands and bounty is within Thy grasp. Thou ordainest for whomsoever Thou willest whatsoever Thou pleaseth. O Lord! I beseech Thee by Thy tribulations and by what hath befallen Thee at the hands of the enemies of Thy Self, to ordain for him what Thou hast ordained for the Manifestations of Thy Self and the Daysprings of Thy Cause. Thou art He Whom nothing whatsoever can frustrate. Thou doest what Thou willest and ordainest what Thou pleaseth. Verily, Thou art the Mighty, the Powerful.

5 إِيْرَبَّ تَرَى عَبْدَكَ مَتَمَسِّكًا بِحَبْلِ عَنَائِيكَ وَ
مَتَشَبِّثًا بِذَيْلِ رَحْمَتِكَ وَ مَا أَرَادَ لِنَفْسِهِ إِلَّا مَا
أَرَدْتَهُ وَأَنَّهُ مَعَ عَجْزِهِ وَفَقْرِهِ أَرَادَ أَنْ يَذْكُرَ أَحَدَ
أَفْنَانِكَ الَّذِي قَامَ بِتَمَامِهِ عَلَى خِدْمَةِ أَمْرِكَ وَ
اقْبَلِ إِلَى افْتِكِ مَرَّةً بَعْدَ مَرَّةٍ وَنَصْرِكَ إِذَا كَانَ
مَقَرَّ الْعَرْشِ فِي السِّجْنِ الْأَعْظَمِ بِمَا اكْتَسَبْتَ
إِيَادِي الْأُمَمِ أَنَّ الْفَضْلَ بِيَدِكَ وَ الْعَنَاءَ فِي
قَبْضَتِكَ تَقْدِّرُ لِمَنْ تَشَاءُ مَا تَشَاءُ إِيْرَبَّ اسْتَطَلَّ
بِمُظْلُومِيَّتِكَ وَ مَا وَرَدَ عَلَيْكَ مِنْ إِعَادَى نَفْسِكَ
بِأَنْ تَقْدِّرَ لَهُ مَا قَدَّرْتَهُ لِمُظَاهَرِ نَفْسِكَ وَ مُشَارِقِ
أَمْرِكَ أَنْتَ الَّذِي لَا يَمْنَعُكَ شَيْءٌ مِنَ الْأَشْيَاءِ
تَفْعَلُ مَا تَشَاءُ وَتَحْكُمُ مَا تَرِيدُ وَأَنْتَ أَنْتَ الْقَوِيُّ
الْقَدِيرُ

- 6 My spirit be offered up for your detachment, and for your steadfastness and service. The trace of thy most elevated pen which was adorned with the love of God and illumined with the lights of supreme steadfastness was received, and with its two wings it soared until it was presented before His presence and was read, and when it was completed and concluded, the Lord, exalted and sanctified be He, spoke:

6 رُوحِي لَا نَقْطَعُكُمْ الْفِدَاءَ وَ لِقِيَاكُمْ وَ خِدْمَتَكُمْ
الْفِدَاءَ أَثَرُ كُلِّكَ عَالِي كِهْ مَزِينٌ بُوْدَ بِحُبَّةِ اللَّهِ
وَ مُنَوَّرٌ بُوْدَ بَانَوَارِ اسْتِقَامَتِ كِبَرِي وَارِدِ وَ
دُو جَنَاحِ عَطَا مُنَوَّدَ بِأَنْ طَيْرَانَ غَمُودِهِ إِلَى أَنْ
حَضَرَتْ تَلَقَّاءُ الْوَجْهِ عَرَضَتْ وَ قُرَأَتْ وَ لَمَّا تَمَّ وَ
انْتَهَى قَالَ الرَّبُّ تَعَالَى وَ تَقَدَّسَ

7 In My Name, the All-Hearing, the All-Responding

7 بِسْمِ السَّامِعِ الْجَبِيبِ

8 O thou who soarest in My atmosphere, who uttereth My praise, who standeth in service to My Cause, who holdeth fast to the cord of My loving-kindness, and who drinketh the choice wine of My love! Give thanks unto God for having adorned thee with the ornament of distinction among His friends and for having accepted from thee that which proceeded from thee. Verily, He desired thee and loved thee from the earliest days. O My Afnan! Upon thee be My glory, My loving-kindness and My mercy.

8 يَا أَيُّهَا الطَّائِرُ فِيهَوَائِي وَالنَّاطِقُ بَشَائِي وَالْقَائِمُ عَلَى خِدْمَةِ امْرِئِي وَالتَّمَسِّكُ بِجَبَلِ عَنَائِي وَالشَّارِبُ رَحِيقِ حَيِّ اشْكُرِ اللَّهَ بِمَا جَعَلَكَ مَزِينًا بِطَرَازِ الْإِخْتِصَاصِ بَيْنَ الْأَوْلِيَاءِ وَقَبْلَ مَنْكَ مَا ظَهَرَ مِنْكَ أَنَّهُ ارَادَكَ وَاحْبَبَكَ فِي أَوَّلِ الْأَيَّامِ يَا أَفْنَانِي عَلَيْكَ بَهَائِي وَعَنَائِي وَرَحْمَتِي

9 Praise be to God that thou hast been and art remembered in the presence of the Wronged One. Today the preamble of the Book of Divine Favor is adorned with this blessed word that was revealed aforetime: "Whoso is for God, God is for him." The Wronged One beareth witness that thou hast attained unto this most exalted station and this supreme summit. We beseech God to assist thee under all conditions in that which He loveth and is pleased with. Verily, He is the Mighty, the Bestower.

9 اللَّهُ الْهَمْدُ فِي سَاحَةِ مَظْلُومٍ مَذْكُورٍ بُوْدُهُ وَهَسْتِي امْرُوزِ دِيبَاجِ كِتَابِ عَنَائِتِ بَابِنِكَلِهٖءَ مُبَارَكَهٗءَ قَبْلَ مَزِينٍ مَنْ كَانَ لِلَّهِ كَانَ اللَّهُ لَهُ يَشْهَدُ الْمَظْلُومُ بِأَنَّكَ فَزْتَ بِهَذَا الْمَقَامِ الْأَعْلَى وَالذَّرْوَةِ الْعُلْيَا نَسْتُلِ اللَّهَ بِأَنْ يُؤَيِّدَكَ فِي كُلِّ الْأَحْوَالِ عَلَى مَا يَحِبُّ وَيَرْضَى أَنَّهُ هُوَ الْعَزِيزُ الْمُنَّانُ

10 We have accepted what thou didst offer purely for the sake of God, the Lord of the worlds. Convey My greetings unto My Afnan and remind them of that which My Most Exalted Pen hath spoken, and illumine them with the lights of the Orb of My loving-kindness. Verily your Lord, the All-Merciful, is the Compassionate, the Generous. There is no God but Him, the All-Knowing, the All-Wise.

10 قَدْ قَبَلْنَا مَا ارَدْتُمْ خَالِصًا لَوَجْهِ اللَّهِ رَبِّ الْعَالَمِينَ كَبَّرَ عَلَى أَفْنَانِي مِنْ قَبْلِي وَذَكَرَهُمْ بِمَا نَطَقَ بِهِ قَلْبِي الْأَعْلَى وَنَوَّرَهُمْ بِأَنْوَارِ نَبَرِ عَنَائِي أَنْ رَبِّكُمْ الرَّحْمَنُ هُوَ الْمُشْفِقُ الْكَرِيمُ لَا إِلَهَ إِلَّا هُوَ الْعَلِيمُ الْحَكِيمُ

11 To the honored ladies of the Afnan - the sister, her daughter, and her granddaughter - we convey greetings and glory. Praise be to God that they have attained unto that which was mentioned and recorded in God's Book, both past and future. May the glory that shineth resplendent from the horizons of the heaven of grace and bounty be upon you and upon those who are with you, who love you, and who hearken unto your words concerning the Cause of God, the Lord of this wondrous Day.

11 مَخْدَرَاتِ أَفْنَانِ وَرَفَقَةِ اخْتِ وَبَنَّتِهَا وَبَنَّتِهَا كُلَّ رَا سَلَامٍ وَتَكْبِيرِ مِيرْسَانِيمِ الْهَمْدُ لِلَّهِ فَائِزٍ گَشْتَنْدِ بَآنْجِهٖ دَرِ كِتَابِ الْهَمِّي اَزْ قَبْلِ وَبَعْدِ مَذْكُورِ وَ مَسْطُورِ الْبَهَاءِ الظَّاهِرِ اللَّائِحِ مِنْ آفَاقِ سَمَاءِ الْفَضْلِ وَالْعَطَاءِ عَلَيْكُمْ وَعَلَى مَنْ مَعَكُمْ وَيَحْبِبْكُمْ وَيَسْمَعُ قَوْلَكُمْ فِي أَمْرِ اللَّهِ مَالِكِ هَذَا الْيَوْمِ الْبَدِيعِ انْتَبَى رُوحِي لَكُمْ الْفَدَاءَ

12 Though your honor is not physically present, you have been and are mentioned in a remembrance that hath surpassed all remembrances of the world. The honored Mr. Haji Siyyid 'Ali, upon him be the glory of God, arrived with your letter. All that was written therein attained the honor of being heard and was adorned with the ornament of acceptance. By command, each of the mentioned Afnan of the Blessed Tree attained unto that which hath no likeness or parallel. This evanescent servant also conveyeth greetings and glory to the honored and esteemed masters - may my spirit be sacrificed for their love - and

12 اِگَرِچِهٖ آنحضرت بر حسب ظاهر تشریف ندارند وَلَكِنْ مَذْكُورٍ بُوْدُهُ وَهَسْتَنْدِ بِذِكْرِيكِ سَبَقَتْ گَرَفْتِهٖ اذْكَارِ عَالَمٍ رَا آقَايِ مَكْرَمِ جَنَابِ حَاجِي سَيِّدِ عَلِيٍّ عَلَيْهِ بَهَاءُ اللَّهِ وَارَدِ مَعَ دَسْتِخَطِّ حَضْرَتِ عَلِيِّ آيْنِهٖ مَرْقُومِ بِشَرَفِ اصْغَاءِ فَائِزِ وَ بِطَرَازِ قَبُولِ مَزِينٍ حَسَبِ الْأَمْرِ أَفْنَانِ سَدْرَهٗءَ مُبَارَكَهٗءَ مَذْكُورِهٖ هَرِ يَكِ فَائِزٍ شَدَنْدِ بَآنْجِهٖ كِهٖ اَزْ بَرَايِ آن شَبِهٖ وَ مَثَلِ نَبُوْدِهٖ وَ نَيْسَتْ اَيْنَعِيدِ فَانِي هُمْ خِدْمَتِ آقَابَانِ مُعْظَمِ مَكْرَمِ رُوحِي لِحَبِيبِهِمْ

I beseech from the True One for them that which beseemeth His grace, favor, generosity and bounty. Glory, remembrance and praise be upon your honor and upon those who are with you and who hearken unto your words concerning God's momentous Call, the Most High, the Most Great. And praise be to God, the All-Knowing, the All-Wise.

القداء سلام و تكبير عرض مينمايم و از حق
ميتطلبم از براي ايشان آنچه كه سزاوار فضل و
عنایت و كرم و بخشش اوست الباء و الذكر
و الثناء على حضرتكم و على من معكم و يسمع
قولكم في نبأ الله العلي العظيم و الحمد لله العليم
الحكيم

13 The servant 4th of Rabi'u'th-Thani 1304

13 خادم في ٤ شهر ربيع الثاني سنة ١٣٠٤

14 The Branches of the Blessed Tree - may my spirit and being be sacrificed for the dust of their footsteps - convey their greetings and glory, as do the dwellers of the pavilion of chastity and grandeur. All remember your honor with utmost love, mercy, joy and delight.

14 اغصان سدره مباركه روحى و ذاتى لتراب
قدومهم القداء تكبير و سلام ميرسانند و همچنين
اهل سرادق عصمت و عظمت جميع بكمال
محبت و مرحمت و روح و ريحان آنحضرت را
ذكر مينمايند

INBA31:176, BLIB_Or15701.342

BH02754

To: *Haji Mirza Muhammad Yazdi Alaqihband*

Date: 1304-04-07 [1887-Jan-3]

1 He is God, exalted be His station in wisdom and utterance!

1 هو الله تعالى شأنه الحكمة و البيان

2 Say to the divines on behalf of Baha: According to your claim, We are at fault. Why did you turn away from the Seal of the Prophets? What error appeared from the Spirit? What crime was manifest from Moses? Be fair, by God, and be not among the wrongdoers!

2 بعلم از قول بها بگو ما بزعم شما مقصریم از خاتم
انبيا چرا اعراض نموديد از حضرت روح چه
خطا ظاهر شد از حضرت كلیم چه جرم باهر
انصفوا بالله و لا تكونوا من الظالمين

3 If you say "We were not present in that age," We say that those who arose to revile, curse, turn away and object were like unto you. The divines of Egypt objected to Moses, the divines of the Torah and the idolaters to the Spirit, and the divines of the idols, the Gospel and the Torah to the Seal of the Prophets, bringing forth that which caused the Mother Book to lament. The divines of every age have ever forbidden people from turning to God and commanded them to turn away. Were you to reflect even less than that, you would testify to what hath flowed from the Most Exalted Pen.

3 اگر بگوئيد در آن عصر ما نبوديم ميگوئيم نفوسيكه
بر سب و لعن و اعراض و اعتراض قيام نمودند
امثال شما بوده اند بر كلیم علمای قبط اعتراض
نمودند و بر روح علمای تورات و اصنام و بر خاتم
انبيا علمای اصنام و انجيل و تورات وارد آوردند
آنچه را كه ام الكتاب نوحه نمود لزال علمای
عصر ناس را از اقبال منع نمودند و بر اعراض
امر اگر اقل من آن تفكر نمائيد شهادت ميدهيد
بر آنچه از قلم اعلى جارى شده

4 Say: O concourse of divines! The path is clear, the proof manifest, the Book revealed and the Tree raised up. Fear God, glorified be His majesty, and act according to that which ye

4 بگو يا معشر العلماء سبيل واضح و دليل مشهود
و كتاب نازل و سدره مرتفع از حق جل جلاله

are bidden. Deny not the grace of God and deprive not the luminary of justice of light. By the life of God! This Day hath no peer or likeness. Cast aside idle fancies and turn to the horizon of certitude. Today there is no refuge or shelter for anyone except God alone.

بترسید و بآنچه مأمورید عمل نمائید فضل الهی را انکار ننمائید و نیر عدل را از نور منع مکنید لعمر الله این یوم را شبه و مثلی نبوده و نیست بگذارید اوهام را و بافق یقین اقبال نمائید امروز از برای احدی مفر و مهربی نبوده و نیست الا الله وحده

- 5 Say: O concourse of the ignorant! Soon shall ye witness that which hath flowed from the Most Exalted Pen. This is the truth, there is no doubt about it. We beseech God, exalted be His glory, not to deprive His servants of the ocean of His bounty. He is the Powerful, the Mighty. The Glory from Us be upon thee and upon those whom nothing whatsoever hath prevented from God, the Creator of the heavens and the Lord of Names.

5 بگو ای معشر جهلا عنقریب آنچه از قلم اعلی جاری شده مشاهده نمائید هذا حق لا ریب فیه از حق جل جلاله میطلبیم عباد خود را از دریای عنایت خود محروم نفرماید اوست قادر و توانا البهاء من لدنا علیک و علی الذین ما منعهم شیء من الأشياء عن الله فاطر السماء و مالک الاسماء

- 6 Wisdom hath forbidden Us to reveal to the divines. We have revealed and said what must be said. If the world should say it beareth no fruit and leaveth no trace, it increaseth naught for the wrongdoers save loss.

6 حکمت اظهار بعلم را منع نموده ما اظهار نمودیم و آنچه باید گفتیم اگر عالم بگویند ثمر نیارد و اثر نکند لا یزید الظالمین الا خسارا

ADMS#258

BLIB_Or15699.098, BLIB_Or15724.169,
BLIB_Or15726.117

BH03050

To: *Yusuf Khi Alif, in Shiraz*

Date: 1304-04-07 [1887-Jan-3]

- 1 In My Name, the Hearer, the Answerer!
- 2 O Yusif, upon thee be My glory! Praise be to God that thou hast been made to attain, through the shrill voice of the Most Exalted Pen, unto the fruits of the Lote-Tree beyond which there is no passing - and these are the acknowledgment and recognition of the Manifestation of Him Who conversed upon Sinai and of that which hath come from the presence of God, the Help in Peril, the Self-Subsisting.
- 3 It behooveth you in all conditions to arise, in the name of the True One, exalted be His glory, to make mention and give praise and to serve the Cause with such arising that neither the opposition of the oppressors nor the turning away of the deniers shall hinder you. And you must, through the bounty of God, exalted be His glory, become so enkindled with the

1 بسمی السامع المجیب

2 یا یوسف علیک بهائی لله الحمد از صریر قلم اعلی باثمار سدره منتهی فائز گشتی و آن اقرار و اعترافست بر ظهور مکلم طور و بما اتی به من لدی الله المهیمن القیوم

3 باید آنجناب در جمیع احوال باسم حق جلّ جلاله بذکر و ثنا و خدمت امر قیام نمایند قیامیکه سطوت ظالمین و اعراض معرضین او را منع ننماید و باید بعنایت حق جلّ جلاله بشأنی از نار سدره مبارکه مشتعل شوی که آثارش در عالم

fire of the blessed Tree that its effects shall become manifest in the world. This is that mighty announcement wherewith all divine Books have been adorned and whereof all the Prophets and Messengers have given glad tidings to the peoples of the earth.

- 4 Convey greetings from this Wronged One to the friends in that land, that perchance the mention of the Most Exalted Pen may assist the people of Baha to achieve that which befiteth this blessed Day. Say: Today, triumph and service have been and are through goodly character and pure deeds. By these hosts must assistance be rendered. We counsel all to fear God and to wisdom and utterance, and We beseech God to assist and enable thee and those who have believed to stand firm in His Cause and to act in accordance with that which will exalt His mention in His lands amongst His servants.

- 5 When thou dost find the fragrance of loving-kindness and favors from the Tablet of thy Lord, the Lord of all names and attributes, say: My God, my God! Praise be to Thee for having caused me to hear and to know and to learn and to be guided in a Day wherein the seat of Thy throne was the Most Great Prison, due to that which the hands of the oppressors among Thy creation and the workers of sedition among Thy creatures have wrought. I beseech Thee, O Lord of the Kingdom and the Ruler of the realms above, by Thy Name through which the hearts of them that are nigh unto Thee were attracted and the hearts of them that have recognized Thee took flight, and by the lamentation of the sincere ones in their separation from Thee and their cry in their remoteness from the court of Thy nearness, to assist me in that which Thou lovest and art pleased with. Then ordain for me by Thy Most Exalted Pen the recompense of attaining Thy presence, O Lord of all humanity and Lord of the throne on high and of the dust below. There is no God but Thee, the Forgiving, the Merciful. Then ordain for me from the wonders of Thy bounty and the heaven of Thy grace that which Thou hast ordained for Thy chosen ones and pure ones. Verily Thou art the All-Bountiful, the Most Generous.

ظاهر شود اینست آن نبأ عظیمیکه جمیع کتب الهی بذکرش مزین گشته و جمیع نبیین و مرسلین عباد ارض را بآن بشارت داده اند

4 دوستان آن ارض را از قبل مظلوم تکبیر برسان که شاید ذکر قلم اعلی اهل بها را تأیید فرماید بر آنچه سزاوار این یوم مبارکست بگو امروز نصرت و خدمت باخلاق و اعمال طیبیه بوده و هست باین جنود باید نصرت نمود انا نوصی الكل بتقوی الله و بالحکمة و البیان و نسلل الله بان يؤیدک و یوفقک و الذین آمنوا علی الاستقامة علی امره و العمل بما یرتفع به ذکره فی بلاده بین عبادہ

5 آنک اذا وجدت عرف العنایة و الألفاف من لوح ربک مالک الأسماء و الصفات قل الهی الهی لک الحمد بما اسمعتنی و عرفتنی و علمتنی و هدیتنی فی یوم فیہ کان مقرّ العرش السجّج الأعظم بما اکتسبت ایدی طغاة خلقتک و بغاة بریتک اسئلک یا مالک الملکوت و المهیمن علی الجہروت باسمک الذی به انجذبت افئدة المقرّین و طارت قلوب العارفين و بضجيج المخلصین فی فراقک و صریخهم فی بعدهم عن ساحة قربک بأن تؤیّدنی علی ما تحبّ و ترضی ثم اکتب لی من قلبک الأعلی اجر لقائک یا مولی الوری و ربّ العرش و الثری لا اله الا انت الغفور الرحیم ثم قدر لی من بدائع جودک و سماء فضلک ما قدرته لأولیائک و اصفیائک انک انت الفضل الکریم

INBA51:210, BLIB_Or15690.314,
BLIB_Or15699.099a, BLIB_Or15724.170,
KB_620:203-204, LHKM3.279

BH03240

To: Mirza 'Ali Rida

Date: 1304-04-07 [1887-Jan-3]

- 1 He is God, exalted be His glory, the All-Wise, the All-Eloquent
- 2 The Wronged One testifies in the Most Great Prison that you have turned to the Supreme Horizon and heard the Call when it was raised between earth and heaven, and you bore hardships in the path of God, the Lord of all beings, and aided His Cause with your tongue and heart and all that you possess. All things bear witness to what has been sent down from My Pen at this hour. Verily your Lord is the Faithful Witness. In truth you have attained to that which most of the people of the world are deprived. You heard the rustling of the Divine Lote-Tree and were set ablaze by its fire, and turned to the lights of the countenance and held fast to the straight path and the mighty announcement. There befell you in His path that which is known and recorded with God. All that has befallen you - trials and hardships and other matters from the taunts of the heedless and the deception and schemes of the transgressors and Bayanis - all is mentioned before the Wronged One and recorded by the Supreme Pen. We beseech God, exalted be He, to ordain for you the reward of each of your deeds and to strengthen you hereafter as He strengthened you before, and to protect you with the hosts of the seen and unseen. Verily He is the Hearer, the Answerer, and He is the Powerful, the Mighty.
- 3 Your letter which you sent in the name of Jud has been received in the presence. Whatever you mention is acceptable before the Face. Joy and gladness and expansion and delight are in His mighty grasp - He gives and withholds, and He is the All-Bountiful, the All-Generous, the Hearing, the Seeing. We testify that you were as a piercing flame against the enemies of your Lord.
- 4 Sufficient for you is this supreme word whose light has shone forth from the horizon of the Supreme Pen in this Most Great Prison and this exalted station. The glory from the heaven of My kingdom be upon you and upon those whom God has related to you and upon those who remember you with goodness for the love of God, the Lord of the worlds. Jinab-i-Amin has in these days repeatedly mentioned you in the presence [...]. Upon you both be My glory and My loving-kindness and My mercy.
- 1 هو الله تعالى شأنه الحكمة والبيان
- 2 شهد المظلوم في السجن الأعظم بأنك اقبلت الى الأفق الأعلى وسمعت النداء اذ ارتفع بين الأرض والسماء وحملت الشدائد في سبيل الله مولى الورى ونصرت امره بلسانك وقلبك وما عندك يشهد بما نزل من قلبى في هذا الحين كل الأشياء ان ربك هو الشاهد الأمين فى الحقيقة اتجناب فائز گشتند بانچه اكثرى از اهل عالم محروم مشاهده میگردند حقیف سدره مبارکه الهی را شنیدی و بنارش مشتعل گشتی و بانوار وجه توجه نمودی و بصراط مستقیم و نبأ عظیم تمسک جستى در سبیلش وارد شد بر شما آنچه لدى الحق مذکور و معلوم است آنچه بر آتجناب وارد شده بأساء و ضراء و امور اخرى از شماتت غافلین و مکر و حيله معتدين و بیانین کل نزد مظلوم مذکور و از قلم اعلى مسطور نسل الله تعالى ان یقدر لک اجر کل عمل من اعمالک و یؤیدک من بعد کما یدک من قبل و یحفظک بجنود الغیب و الشهادة انه هو السامع المجیب و هو المقتدر القدير
- 3 نامه آتجناب که باسم جود ارسال نمودید بشرف اصغا فائز آنچه ذکر نمائى لدى الوجه مقبول است فرح و بهجت و بسط و انبساط در قبضه قدرت اوست يعطى و یمنع و هو الفضال الکریم و السامع البصیر نشهد انک کنت شهاباً ثاقباً لأعداء ربک
- 4 تکفیک هذا الکلمة العلیا التى اشرق نورها من افق القلم الأعلى فیهذا السجن الأعظم و هذا المقام الرفیع البهاء من افق سماء ملکوتی علیک و [على] الذین نسبهم الله الیک و على من یدکرک بالخیر حباً لله رب العالمین جناب امین این ایام امام [...] حاضر ذکر آتجناب را مکرر نموده علیکما بهائى و عنایتى و رحمتى

BLIB_Or15690.316, BLIB_Or15699.031

BH03696

To: Aqa Mirza Ali Rashti

Date: 1304-04-07 [1887-Jan-3]

1 He is God, exalted is He in wisdom and utterance

1 هو الله تعالى شأنه الحكمة و البيان

2 The Supreme Pen beareth witness to thy turning, thy drawing nigh, thy presence, thy hearing, thy beholding and thy revelation. Praise be to God that thou hast attained to that which was mentioned and inscribed in the Book of God. Thou didst set thy face toward the Most Exalted Horizon, and through the grace and assistance of God, exalted be His glory, thou didst reach it and enter therein, and didst hearken unto the Call. We beseech God to aid thee to preserve that which He hath bestowed, and to ordain for thee that which shall cause thy exaltation and elevation.

2 قلم اعلی شهادت میدهد بر توجّه و اقبال و حضور و اصغّا و مشاهده و مکاشفه لله الحمد فائز شدی بآنچه در کتاب الهی مذکور و مسطور است قصد افق اعلی نمودی و بعنایت و مدد حق جلّ جلاله رسیدی و وارد شدی و ندا را اصغّا نمودی از حق میطلبیم ترا تأیید فرماید بر حفظ آنچه عطا فرموده و مقدر فرماید آنچه را که سبب علوّ و سموّ آنجانبست

3 Say: Glorified art Thou, O God of Names and Sovereign over all who are in earth and heaven! I beseech Thee by Thy Cause through which the rain of Thy mercy was shed from the clouds of Thy grace, and by the Luminary of Thy bounty which shone forth from the horizon of the heaven of Thy Will, to ordain for me that which shall solace mine eyes, tranquilize my soul and gladden my heart. Verily Thou art the Almighty Whom neither the conditions of men nor the obstacles of those in the lands can frustrate. O my Lord! Thou seest me clinging unto Thee and putting my trust in Thee. Leave me not deprived of what lieth with Thee. Verily Thou hast power to do what Thou pleasest. There is none other God but Thee, the Almighty, the All-Powerful.

3 قل سبحانک یا اله الأسماء و المهيمن علی من فی الأرض و السماء استلک بأمرک الذی به هطلت من سحاب کرمک امطار رحمتک و بنیر جودک الذی اشرق من افق سماء مشیتک بأن تقدّر لی ما تقرّ به عینی و تطمئنّ نفسي و یفرح قلبی انک انت المقتدر الذی لا تمنعک شؤونات العباد و لا زماجیر من فی البلاد ای ربّ ترانی متمسکاً بک و متوکلاً علیک لا تجعلنی محروماً عما عندک انک انت المقتدر علی ما تشاء لا اله الا انت القوىّ القدير

4 Thou hast met the friends of God in every land. Convey to them the greetings of this Wronged One and give them the glad-tidings of God's grace, exalted be His glory. Say: This is the day of service and assistance, and assistance hath been and shall ever be through goodly deeds and praiseworthy character. Strive ye, that perchance those who thirst in the wilderness of utterance may attain unto the ocean of inner meanings, that the listless may be quickened and the dead may attain everlasting life. The glory from Us be upon thee and upon them and upon those who have quaffed the wine of mystic knowledge from the hands of the bounty of their Lord, the Compassionate, the All-Bountiful.

4 اولیای حقّ را در هر بلدی از بلاد ملاقات نمودی از قبل مظلوم تکبیر برسان و بعنایت حقّ جلّ جلاله بشارت ده بگو امروز روز خدمت و نصرتست و نصرت باعمال طیبه و اخلاق مرضیه بوده و خواهد بود جهد نمائید شاید تشنگان بادیّه بیان بحر معانی فائز گردند و افسردگان تازه شوند و مردگان بزندگی دائمی برسند الباء من لدنا علیک وعلیم و علی الذین شربوا ریحیق العرفان من ایادی عطّاء ربهم المشفق الکریم

BLIB_Or15699.068b,

BRL_DA#426,

AQA7#390 p.105

BH04209

To: *ibn Jinab-i-Khan 1111*

Date: 1304-04-07 [1887-Jan-3]

1 In the Name of the One Who remembereth, the All-Knowing

1 بِسْمِ الذَّاكِرِ الْعَلِيمِ

2 A remembrance from Us unto him who hath turned and attained unto the Day of God, the Lord of all worlds, and who hath heard the call of his Lord when it was raised in truth, and hath testified to that which God hath testified: that there is none other God but I, the Single, the All-Informed. We make mention of those who have believed, with a remembrance whereby the hearts of the mystics who heard the call and answered their Lord, the Merciful, the Compassionate, were attracted. We have remembered thee before, and at this time with a perspicuous Tablet. When thou attainest unto it and findest the fragrance of thy Lord's loving-kindness, say: Praise be unto Thee, O Lord of the world, and glory be unto Thee, O Thou the Goal of them that seek! Blessed art thou and thy father who attained, recognized, heard and testified to that which the Tongue of Grandeur did utter when seated upon the throne of His Great Name. His it is to say:

2 ذَكَرَ مَنْ لَدُنَّا مَنْ أَقْبَلَ وَفَازَ بِيَوْمِ اللَّهِ رَبِّ الْعَالَمِينَ
وَسَمِعَ نِدَاءَ رَبِّهِ إِذْ ارْتَفَعَ بِالْحَقِّ وَشَهِدَ بِمَا شَهِدَ
اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْفَرْدُ الْخَبِيرُ أَنَا ذَكَرْنَا الَّذِينَ
آمَنُوا بِذِكْرِ انْجِدْتِ بِهِ أَفْتِدَةُ الْعَارِفِينَ الَّذِينَ سَمِعُوا
النِّدَاءَ وَاجَابُوا رَبَّهُمُ الرَّحْمَنَ الرَّحِيمَ أَنَا ذَكَرْنَاكَ
مَنْ قَبْلَ وَفِي هَذَا الْحَيْنِ بُلُوْحٌ مَبِينٌ إِذَا فُزْتَ بِهِ
وَوَجَدْتَ عَرَفَ عُنَايَةِ رَبِّكَ قُلْ لَكَ الْحَمْدُ يَا
مَوْلَى الْعَالَمِ وَلَكَ الْفَضْلُ يَا مَقْصُودَ الْقَاصِدِينَ
طُوبَى لَكَ وَلِأَيِّكَ الَّذِي فَازَ وَعَرَفَ وَسَمِعَ وَ
شَهِدَ بِمَا نَطَقَ لِسَانُ الْعِظَمَةِ إِذْ اسْتَوَى عَلَى عَرْشِ
اسْمِهِ الْعَظِيمِ لَهُ أَنْ يَقُولَ

3 My God, my God! Thou seest me turning toward Thee, speaking Thy praise, and standing to serve Thy Cause amidst the enemies of Thy Self. I beseech Thee by the oceans of Thy grace, the ships of Thy power, and the lights of Thy countenance, to ordain for me that which shall profit me in all the worlds of Thy worlds. Then I beseech Thee by Thy Name the Healer, by Thy Name the Sufficient, and by Thy Name the Helper, to purify me from every disease and malady and from all that hindereth me from drawing nigh unto Thee and arising to serve in Thy days. Thou art verily the Almighty, the All-Knowing, the All-Wise. There is none other God but Thee, the Single, the One, the Mighty, the Great.

3 أَلْهِىَ إِلَهِي تَرَانِي مُقْبِلًا إِلَيْكَ وَنَاطِقًا بِثَنَائِكَ وَقَائِمًا
عَلَى خِدْمَةِ أَمْرِكَ بَيْنَ أَعَادِي نَفْسِكَ اسْتَثْلِكَ
بِحَارِ فَضْلِكَ وَسَفَائِنِ قُدْرَتِكَ وَأَنْوَارِ وَجْهِكَ
بَأَنْ تَقْدِّرَ لِي مَا يَنْفَعُنِي فِي كُلِّ عَالَمٍ مِنْ عَوَالِمِكَ
ثُمَّ اسْتَثْلِكَ بِاسْمِكَ الشَّافِي وَبِاسْمِكَ الْكَافِي وَ
بِاسْمِكَ الْمَعِينِ بَأَنْ تَطَهِّرَنِي مِنْ كُلِّ دَاءٍ وَسَقَمٍ وَ
عَنْ كُلِّ مَا يَمْنَعُنِي عَنِ التَّقَرُّبِ إِلَيْكَ وَالْقِيَامِ عَلَى
مَا يَنْبَغِي لِأَيَّامِكَ أَنْتَ الْمَقْتَدِرُ الْعَلِيمُ الْحَكِيمُ
لَا إِلَهَ إِلَّا أَنْتَ الْفَرْدُ الْوَاحِدُ الْعَزِيزُ الْعَظِيمُ

4 The Glory be upon thee and upon thy brother who was mentioned before the Throne. We send Our prayers and salutations upon him. We beseech God to ordain for thee and for him what He hath ordained for His chosen ones. Verily, He is powerful over all things.

4 الْبَهَاءُ عَلَيْكَ وَعَلَى أَخِيكَ الَّذِي كَانَ مَذْكُورًا
لَدَى الْعَرْشِ أَنَا نَصَلِّيْ عَلَيْهِ وَنُكَبِّرُ عَلَيْهِ نَسْتُلِ اللَّهَ
أَنْ يَقْدِرَ لَكَ وَلَهُ مَا قَدَّرَهُ لِأَصْفِيَائِهِ أَنَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ

BLIB_Or15713.176b

BH05213

To: Muhammad Ibrahim known as Haji Khalil, in Qazvin

Date: 1304-04-07 [1887-Jan-3]

- 1 He remembereth from His Most Glorious Horizon 1 هو الذّاكر من افقه الأبهى
- 2 O thou, My exalted Khalil! He declareth, and beareth witness, to thine acceptance, thy turning unto Him, thy steadfast adherence, and thy firm grasp of the hem of the mercy of the Well-Beloved of all mankind. Praise be to God, thou art adorned and enkindled with the light of manifestation and the fire of the Sinaitic Tree - an enkindlement whose effects are manifest and evident. 2 يا خليل جليل ميفرماید و شهادت میدهد بر اقبال و توجه و تمسک و تشبث آنجناب بذیل رحمت محبوب عالمیان لله الحمد از نور ظهور و نار سدره طور مزین و مشتعلی اشتعالیکه اثرش ظاهر و باهر است
- 3 Thy mention hath ever been made in the Most Holy Court. Jinab-i-Ism-i-Jud and Samandar, upon both of whom be the glory of God, the Lord of destiny, have mentioned and continue to mention thee. 3 لازال ذکر در ساحت اقدس بوده جناب اسم جود و سمندر علیهما بهآء الله مالک القدر ذکر شما را نموده و مینمایند
- 4 O Khalil! We call to mind the days when thou wert beneath My shade and under the canopy of My glory, standing before My face, hearkening to My call, gazing toward My horizon, soaring in My atmosphere, attracted by My verses and holding fast to My strong rope. The wine of thy Lord's utterance so inebriated thee that thou wert detached from all creation and didst speak His praise amidst the religions on a day when bodies took flight through their attraction to the verses of God, the Lord of all beings. 4 يا خليل نذكر الأيام التي كنت في ظلّي و تحت خبَاء مجدی و قائماً امام وجهی و سامعاً ندائی و ناظراً الى افقي و طائراً في هوائی و منجذباً بآياتی و متمسكاً بجبلی المتین قد اخذک سکر رحيق بيان ربک الرحمن بحيث جعلک منقطعاً عن الامکان و ناطقاً بثنائه بين الأديان في يوم فيه طارت الأجساد بما اجتذبتهم آيات الله مولى العباد
- 5 We beseech God to assist thee and make thee successful at all times in that which will draw thee near unto Him. Verily He is the Generous, the All-Bountiful in the beginning and in the end. 5 نسئل الله ان یمدک و یوفّقک في کلّ حين بما یقرّبک اليه انه هو الکریم الفضال في المبدء و المال
- 6 The splendor shining from the heaven of My will be upon thee and upon those with thee and thy family who have witnessed and heard and said: "Praise be to Thee, O God of all who are in the heavens and the earth!" 6 البهآء المشرق من افق سمآء ارادنی علیک و علی من معک و اهلك من الذین شهدوا و سمعوا و قالوا لک الحمد يا اله من في السموات و الأرضین

BLIB_Or15699.064b

BH06164*To: Mashhadi Ibrahim**Date: 1304-04-07 [1887-Jan-3]*

¹ I am He Who speaketh from Mine all-highest horizon.

¹ انا الناطق من افقى الأعلى

² A remembrance from the One Who remembereth unto him who hath turned to the Manifestation when the Call was raised from the Mount that there is none other God but Me, the Lord of the unseen and the seen, that the remembrance and praise may draw him unto the most exalted Summit and aid him to serve this Mighty Announcement whereof God's Messengers have aforetime given tidings and to which His perspicuous Book hath borne witness. Say: O people! Fear ye God and follow not the desires of them who have broken God's covenant and His testament and have disbelieved in the Day of Judgment. Be ye not perturbed by the might of them who have denied God's Cause and His proof and have perpetrated that which hath caused the Faithful Spirit to lament. When the breezes of revelation take hold of thee, say:

² ذكر من لدى المذكور الى الذى اقبل الى الظهور
اذ ارتفع النداء من الطور انه لا اله الا انا مالك
الغيب و الشهود ليجذبه الذكر و الثناء الى الذروة
العليا و يؤيده على خدمة هذا النبأ العظيم الذى
اخبر به رسل الله من قبل و شهد لهم كتابه المبين
قل يا قوم اتقوا الله و لا تتبعوا هواه الذين نقضوا
عهد الله و ميثاقه و كفروا بيوم الدين لا تضطربوا
من سطوة الذين انكروا امر الله و برهانه و ارتكبوا
ما نوح به الروح الامين انك اذا اخذتك نفحات
الوحي قل

³ My God, my God! I beseech Thee by the ocean of Thy bounty and the pearls of the sea of Thy knowledge to aid all who are on earth to turn unto Thy horizon and to act according to that which Thou hast revealed in Thy Book. Thou art He Who, O my God, through Thy grace hath testified unto all created things, and through Thy bounty unto all beings. I beseech Thee not to disappoint me and Thy servants from that which Thou hast ordained for the sincere ones who have cast the world behind them, turning unto the horizon of Thy manifestation. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

³ الهى الهى اسئلك ببحر كرمك و لآلى عمان
عليك بأن تؤيد من على الأرض على الاقبال الى
افقك و العمل بما انزلته فى كتابك انت الذى
يا الهى شهدت بفضلك الممكنات و بكرمك
الكائنات اسئلك ان لا تخيبني و عبادك عما
قدرته للمخلصين الذين نبذوا العالم مقبلين الى افق
ظهورك انك انت المقتدر على ما تشاء لا اله
الا انت الغفور الكريم

BLIB_Or15713.240a

BH09716*To: Amatu'llah dal' Mirza 'Ali Rida Khan**Date: 1304-04-07 [1887-Jan-3]*

In the Name of the Lord of Days!

O My Leaf! The Divine Lote-Tree calls unto thee from the prison quarter. Today the Mount is filled with supreme joy, for it hath attained unto its Interlocutor, and the Lote-Tree speaketh: "Verily, I am God." Blessed are the hearts of those who advance, the eyes of the knowing ones, and the ears of them that draw nigh. Today [...] of meanings is adorned with the ornament of remembrance and utterance. Every atom proclaimeth and giveth glad tidings [...] but riches and hopes have deprived the servants from the All-Possessing, the Self-Subsisting, and from the outpourings of this wondrous Day. Praise be to the Goal of the world Who assisted thee and granted thee sustenance from the fruits of the Tree of existence. We convey Our greetings to the handmaidens of God and give them the glad tidings of God's special favors.

بنام سید ایام
یا ورتقی سدره از شطربین ترا ندا مینماید امروز
طور بفرح اکبر فائز چه که بمکملش رسیده و
سدره به اتی انا الله ناطق طوبی از برای قلوب
مقبلین و ابصار عارفین و آذان مقررین امروز
[...] معانی بطراز ذکر و بیان مزین هر ذره
ندا مینماید و بشارت
[...] ولکن عباد را اموال و آمال از غنی
متعال و فیوضات این یوم بدیع محروم نموده حمد
کن مقصود عالما که ترا تأیید فرمود و از اثمار
سدره وجود روزی عطا بخشود اماء الله را
تکبیر میرسانیم و بعنایات مخصوصه الهی بشارت
میدهیم

BLIB_Or15699.063c

BH03601*To: Husayn Ali Tabib, in Yazd**Date: 1304-04-18 [1887-Jan-14]*

1 In the Name of God, the Beneficent

2 Today the clouds of oppression have veiled the rays of the Sun of Justice, and outward means have so deluded the heedless that they have risen up to contend and dispute, and with utter tyranny have arisen, vainly imagining they can extinguish the light of the Divine Unity and quench the fire of the Divine Tree. Far, far from it! After all the strivings and endeavors of Pharaoh and his people, Moses appeared from his very household, despite his will. The hand of God is above their hands, and He is the Subduer over His servants, and He is the Mighty One whom neither the might of the world can weaken nor the clamor of the nations frighten. Verily He is the Omnipotent over whatsoever He willeth, and in His grasp are the reins of all

1 بنام خداوند بخشنده

2 امروز سحاب ظلم انوار آفتاب عدل را ستر نموده
و اسباب ظاهره غافلین را بشأنی مغرور داشته
که بحاربه و مجادله برخاسته اند و باعتساف تمام
قیام کرده اند و بگان خود بر اطفای نور احدیه و
انحداد نار سدره الهیه قادرند هیات هیات بعد
از کوششها و سعیهای فرعون و ملأ او حضرت
کلیم از بیت او ظاهر رغماً لأنفه ید الله فوق
ایدیهم و هو القاهر فوق عباده و هو القوی الذی
لم تضعفه سطوة العالم و لا تخوفه ضوضاء الأمم
انه هو المقتدر علی ما یشاء و فی قبضته زمام من

who are in the heavens and on earth. Blessed is he who remembereth thee - verily for him is a station with God, the Lord of the worlds. And blessed art thou for having heard and turned and responded to thy Lord, the Almighty, the All-Powerful.

- 3 O friends! We counsel all to that which is the cause of the exaltation of the Word of God. The hosts which have been and shall forever be victorious and triumphant are goodly deeds and praiseworthy character. Blessed are they who with these hosts have conquered the citadels of hearts. Beseech ye God to protect His friends from harmful deeds and to confirm them in that which befitteth His days. Verily He is powerful over all things.

- 4 We have indeed mentioned thy father in numerous Tablets with a mention that nothing on earth can equal. To this testifieth He Who speaketh in every state that there is none other God but He, the All-Knowing, the All-Informed. The Glory be upon thee and upon him who hath turned and attained unto this Mighty News. Praise be to God, the All-Knowing, the All-Wise.

فِي السَّمَوَاتِ وَالْأَرْضِينَ طُوبَى لِمَنْ ذَكَرَكَ إِنَّ لَهُ
شَأْناً عِنْدَ اللَّهِ رَبِّ الْعَالَمِينَ وَطُوبَى لَكَ بِمَا سَمِعْتَ
وَاقْبَلْتَ وَاجِبْتَ رَبَّكَ الْمُقْتَدِرَ الْقَدِيرَ

3 ای دوستان کل را وصیت مینمائیم بآنچه که
سبب اعلائی کلمه الله است جنودیکه لم یزل و
لا یزال قوی و غالب بوده اعمال طیبیه و اخلاق
مرضیه بوده و خواهد بود طوبی از برای نفوسیکه
باین جنود مداین قلوب را فتح نموده اند از حق
بطلبید دوستان خود را از اعمال مضره حفظ
فرماید و به ما ینبغی لایامه تأیید نماید انه علی
کل شیء قدیر

4 اَنَا ذَكَرْنَا اَبَاكَ فِي الْوَحْشِ شَيْءٌ بِذِكْرِكَ لَا يَعَادِلُهُ شَيْءٌ
فِي الْأَرْضِ يَشْهَدُ بِذَلِكَ مَنْ يَنْطِقُ فِي كُلِّ شَأْنٍ
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَلِيمُ الْخَبِيرُ الْبَهَاءُ عَلَيْكَ وَ عَلَى
مَنْ أَقْبَلَ وَ فَازَ بِهَذَا النَّبَأِ الْعَظِيمِ الْحَمْدُ لِلَّهِ الْعَلِيمِ
الْحَكِيمِ

AQA6#279 p.271b

BH00521

To: Aqa Muhammad Kazim et al., in Sabzivar
Date: 1304-04-25 [1887-Jan-21]

- 1 In the Name of our Most Holy, Most Great, Most Exalted and Most Glorious Lord
- 2 Praise, sanctified above the mysteries of the pen and the eloquence of the tongue, befitteth the Lord of all mankind, whose mercy and grace have reached such heights that the tongues of them that are nigh unto Him are powerless and fall short of their mention. Like unto a tender and loving father, He hath guided and trained these servants as children, causing the pearls of His hidden counsels to stream forth from His Pen by night and by day, and manifesting from the Tongue of His grandeur blessed admonitions at all times, that perchance His servants might be delivered from the wilderness of error and turn towards and enter the realm of guidance. He hath sent

1 بِسْمِ رَبَّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدّس از اسرار قلم و فصاحت لسان
حضرت مقصود را لایق و سزااست که رحمتش
و عنایتش بمقامی رسیده که السن مقررین از
ذکرش عاجز و قاصر بمثابه پدر مشفق مهربان
این عباد را بمثل اطفال تربیت فرمود و راه
نمود لالی نصایح مکنونه در لیالی و ایام از
قلبش جاری و مواعظ حسنه در کلّ احیان از
لسان عظمتش ظاهر و باهر که شاید از هیما
ضلالت عبادش فارغ شوند و بعرصه هدایت
توجه نمایند و وارد گردند آیاتی نازل که هر
ذی عدلی و هر ذی درایتی بر علو و عظمتش

down verses such that every just and discerning soul hath testified to their loftiness and greatness. He hath revealed evidences whereby every fair-minded one hath proclaimed "with Him is the knowledge of all things." Through the hosts of verses He hath triumphed, and through the banners of clear proofs He hath encompassed the world. The might of the world hath not weakened His power, nor hath the strength of the nations altered His resolve. Glorified be His majesty, abundant be His favors, exalted be His station, pre-existent be His mercy, and manifest be His verses.

- 3 Glory be unto Thee, O Thou Who orderest all things and Who art established upon the throne of Revelation! I beseech Thee by the ocean of light and by the Word through which was manifested the decree of Sinai, to aid Thy loved ones and Thy chosen ones in such wise that the doubts of the people shall not withhold them from the bounty of this Day, nor shall the signs of the transgressors debar them from the outpourings of this Day of Judgment. O my Lord! Thou beholdest them turning toward Thee and circling round the court of Thy will. I beseech Thee to disappoint them not through Thy generosity, nor to withhold from them through Thy grace. Take their hands with the hands of Thy power, then preserve them with Thy hosts. Verily Thou art the Almighty, the Protector, the All-Bountiful, the Gracious. There is none other God but Thee, the Mighty, the Great.

- 4 The letter you sent to the beloved presence of Hadrat-i-Ism-i-Jud, may the Most Glorious Glory of God be upon him, was forwarded to the Most Holy Court. Every letter thereof was a clear book testifying to that beloved one's devotion, acceptance, humility and submissiveness before God, the Lord of the Worlds. Its fragrance bore tidings from the garden of inner meanings, and its melody made known the songs of the spiritual nightingale. Glory be to God! Everything that appears from the world of love is complete and perfect. The world may perish, but the ignorant one will not remain ignorant, for even if he does, despite him, the Word of God descends and penetrates, the Cause of God appears and prevails. The power of the ignorant ones - meaning the clergy - cannot prevent the penetration of God's Will, nor can the might of princes become a veil. All the oppression and transgression that has occurred has been from the source and manifestation of the world's clergy. By the decree of those heedless souls, the rulers have risen in oppression and caused confusion in the Cause. Consider how a group of meaningless turbaned ones and senseless headgear-wearers in the land of Kaf raised the banner of opposition and spread calumnies in all directions. However, after the matter was presented before His Majesty the Sultan,

شهادت داده بیناتی ظاهر که هر منصفی بان
عنده علم کلتی ناطق بجنود آیات غلبه فرموده
و برایات بینات عالم را احاطه کرده اقتدارش
را قوت عالم ضعیف نموده و عزمش را قدرت
امم تغییر نداده جلّ جلاله و عمّ نواله و عظم
شأنه و سبقت رحمته و نزلت آیاته

3 سبحانک یا مدبّر الأمور و المستوی علی عرش
الظهور اسئلک ببحر النور و بالکلمة الّتی بها ظهر
حكم الطور بأن تؤیّد اولیائک و اصفیائک بحیث
لا تمنعهم شبهات القوم عن فضل الیوم و لا
تجلبهم اشارات المعتدین عن فیوضات یوم الدّین
ای ربّ تریمهم مقبلین الیک و طائفین حول
ارادتک اسئلک ان لا تخیبهم ببجودک و لا
تمنعهم بکرمک خذ ایادیم بأیادی اقتدارک ثمّ
احفظهم بجنودک انک انت المقتدر المهیمن
الفضّال الکریم لا اله الا انت العزیز العظیم

4 نامه آتجوب که بحبیبی حضرت اسم جود علیه
بهآء الله الابهی ارسال نمودید بساحت اقدس
فرستادند هر حرفی از آن گمانی بود مبین بر توجّه
و اقبال و خضوع و خشوع آتجوب لله رب
العالمین نغمه‌اش از حدیقه معانی خبر میداد
و نغمه‌اش از نغمات عندلیب روحانی آگاه
مینمود سبحان الله هرچه از عالم حب ظاهر تمام
و کامل عالم بمیرد جاهل نباشد اگر هم باشد
رغمًا له کلمة الله نازل و نافذ امر الله ظاهر و
مهیمن قدرت جهلا یعنی علما نفوذ مشیة الله را
منع نماید و سطوت امرا حجاب نشود آنچه واقع
شده از ظلم و تعدی مطلع و مظهر علمای ارض
بوده‌اند بفتوی آن نفوس غافله صاحبان حکم
بر ظلم قیام نموده‌اند و امر را مشتبه کرده‌اند
ملاحظه فرمائید جمعی از صاحبان عمام بیعی و
دستارهای لایعنی در ارض کاف علم خلاف
برافراختند و مفترقاتی در اطراف انتشار دادند
ولکن بعد از عرض مراتب در پیشگاه حضور
حضرت سلطان مظلومانرا از شر ظالمان نجات

he delivered the oppressed from the evil of the oppressors, protected them, and of his own accord released the prisoners of Ta.

- 5 In short, despite the despotic government, overwhelming power, absolute authority, and the harm inflicted by the ignorant ones at the beginning of the Cause, nevertheless he showed favor and granted freedom. I swear by the Point of Power that had any of those ignorant ones been sultan, they all would have agreed like the Jews to crucifixion. Repeatedly this exalted word was heard from the Master of all beings, saying that the Sultan's heart is very tender and sensitive, changing with minor things. Always has every sultan been superior to those beneath him, except for times when God, exalted be His glory, due to the various oppressions and transgressions of the servants, supports the Manifestation of the Name "the Compeller" and seats him upon the throne. In any case, most people, according to the saying, are depressed from lack of means. Ask God not to deprive His Majesty the Sultan of the lights of the sun of justice and fairness. He is the Powerful, the Mighty, the All-Knowing, the Wise.

- 6 And regarding what was written about His Honor the Khan, may the Glory of the All-Merciful be upon him, mention of him and his devotion became cause for remembrance, for when your letter was presented before the face of the Lord of all beings, those present were repeatedly observed to be regretful and saddened at the devotion of His Honor the Khan, and when the letter reached its end, the Master of all beings spoke, saying exalted and holy is His Word:

- 7 O Kazim! Upon thee be My glory, and upon thy brethren and thy sons be My loving-kindness, and upon My friends and loved ones be My mercy. Thou hast ever been and art still favored with the signs of the Most Exalted Pen. Thou hast perceived the fragrances of the Days of God and hast turned unto His horizon. Thou hast drunk of the choice wine and held fast unto the Self-Subsisting. Your rewards have been and are preserved with the trustworthy, mighty One. We give glad-tidings of the favors of the Divine Lote-Tree to the friends in that land and its surroundings and 'Ishqabad. This is the day of service and of praise and remembrance, the day of deeds. Blessed are they that act! O Kazim! At all times doth the blessed Tree in the wilderness proclaim with the most exalted call, and at this moment uttereth this word: "O people of God! Abandon this day what the people possess and take what hath been given you from God, the Lord of the worlds." We beseech God to assist His loved ones and grant them such steadfastness that all the peoples of the earth shall be powerless

داد و حفظ نمود و محبوسان بجن ط را هم بصرافت طبع مرخص فرمود

5 باری با حکومت استبدادیّه و قدرت قاهره و سطوت مطلقه و با آن ضریکه از جهال در اوّل امر وارد شد مع ذلک عنایت فرمود و آزاد نمود قسم بنقطهء اقتدار اگر یکی از آن جهلا سلطان میشد جمیع بمثل یهود بر صلیب اتفاق مینمودند مکرر اینکلمهء علیا از لسان مولی الوری استماع شد فرمود قلب سلطان بسیار نازک و رقیق است باشیاء جزئیّه تغییر مینماید لازال هر سلطانی افضل بردونش بوده مگر اوقاتیکه حق جل جلاله نظر به ظلم و معاصی گوناگون عباد مظهر اسم قهار را تأیید نماید و بر تخت نشاند باری اکثری از ناس بقول قبل از غم بی آلتی افسرده اند از حق بطلبید حضرت سلطانرا از انوار آفتاب عدل و انصاف محروم نفرماید اوست قادر و توانا و عالم و دانا

6 و اینکه در بارهء جناب خان علیه بهاء الرحمن مرقوم داشتند ذکر ایشان و توجه ایشان سبب تذکر شد چه که در حینیکه نامهء آنجناب امام وجه مالک الرقاب عرض شد نفوس حاضره از توجه جناب خان کرمه بعد کرمه متأسف و محزون مشاهده گشتند و چون نامه پانته رسید مولی الوری بنطق آمد قوله تعالی و تقدس

7 یا کاظم علیک بهائی و علی اخوانک و ابنائک عنایتی و علی اولیائی و احبائی رحمی لازال باآثار قلم اعلی فائز بوده و هستی نفعات ایام الله را ادراک نمودی و بافتش توجه کردی از ریح آشامیدی و بقیوم تمسک نمودی اجور شما نزد امین مقتدر محفوظ بوده و هست اولیای آن ارض و اطراف و عشق آباد کل را بعنایت سدرهء منتبی بشارت میدهم امروز روز خدمت و ذکر و ثنا و روز عمل است طوبی للعاملین یا کاظم در هر حین سدرهء مبارکه مابین بریه بأعلی التداء بکلمهئی نطق میفرماید در این حین باینکلمه ناطق یا حزب الله دعوا الیوم ما عند القوم و خذوا ما اوتیتم من لدی الله رب العالمین از حق میطلبیم اولیای خود را تأیید فرماید و استقامت عطا نماید بشأنیکه اهل عالم طراً قادر بر منع نباشند اذکرهم من قبلی و ذکرهم

to prevent them. Remember them on My behalf, remind them of My verses, give them the glad-tidings of My loving-kindness, illumine them with the lights of My utterance and draw them nigh unto that which hath shone forth from the horizon of the heaven of My Pen. We beseech God to ordain for them that which shall adorn them with an ornament that the happenings of the world shall not change, nor the centuries and ages alter.

بآياتى و بشرهم بعنايتى و نورهم بأنوار بيانى و
قربهم بما اشرق من افق سماء قلبى نستل الله
ان يكتب لهم ما يزينهم بطراز لا تغيره حوادث
العالم ولا تبدله القرون و الأعصار

- 8 The burning of the heart of him who sought Me and was gladdened by that which shone forth from the Dawning-Place of permission from the horizon of My Most Exalted Pen on this dark and gloomy night hath grieved Me, that he might rejoice in the loving-kindness of his Lord and turn with such turning as shall cause all faces to turn unto the Face of God, the Mighty, the Praiseworthy.

8 قد احزنتنى حرقه قلب من قصدنى و اسره بما
اشرق نير الاذن من افق قلبى الأعلى فى هذه
الليلة الدماء الدهماء ليفرح بعناية ربه و يتوجه
بتوجه يتوجه به الوجوه الى وجه الله العزيز الحميد
انتهى

- 9 Praise be to God! The Sun of bounty is shining, the Ocean of grace is surging, the Heaven of generosity is elevated, and permission for the presence of his honor Kh. A., upon him be the glory of God, manifest, evident and radiant, is granted. However, as commanded, they must observe wisdom. If wisdom permits, they may attend; otherwise, He verily ordaineth for him the reward of His presence and recordeth for him what He hath recorded for those who attained His presence, heard His sweet call and beheld His most glorious horizon. This servant also congratulates him, sends greetings and seeks divine confirmation.

9 لله الحمد آفتاب جود مشرق و بحر فضل موج و
سماء كرم مرتفع و اذن حضور از براى جناب
خ ا مذكور عليه بهاء الله ظاهر و باهر و مشرق
ولكن حسب الأمر بايد بحكمت ناظر باشند اگر
حكمت اقتضا نمايد توجه نمايند و الا انه يقدر اجر
لقائه و يكتب له ما كتب للذين حضروا امام
الوجه و سمعوا ندائه الأهل و شاهدوا افقه الأبهى
ايعبد هم خدمت ايشان تهنيت ميگويد و سلام
ميرساند و توفيق ميطلبند

- 10 As for the mention made of his honor Aqa Mirza Muhammad, upon him be the glory of God, it was presented at the Most Holy, Most Exalted Court and attained the hearing of the Lord of Names, and in response these supreme, decisive verses were revealed from the Source of Glory. He, exalted be His utterance and mighty His proof, saith:

10 و اينكه ذكر جناب آقا ميرزا محمد عليه بهاء الله
را فرمودند در ساحت امنع اقدس اعلى عرض
شد و باصغاء مولى الأسماء فائز و در جواب اين
آيات عاليات محكمات از مصدر جلال نازل قوله
عزّ بيانه و جل برهانه

- 11 In My Name, the Counselor, the Trustworthy

11 بسمى الناصح الأمين

- 12 O Muhammad! Hearken unto the call from the direction of Akka. Verily He mentioneth thee with verses that all the books of the world and all that the nations possess cannot equal. To this beareth witness the Lord of Eternity, as He sitteth upon the throne of His Great Name. When thou art illumined by the lights of thy Lord's utterance, say:

12 يا محمد اسمع النداء من شطر عكّاء انه يذكركى
بآيات لا يعادلها كتب العالم و لا ما عند الأمم
يشهد بذلك مالک القدم اذ استقرّ على عرش
اسمه العظيم اذا فزت بأنوار بيان ربك الرحمن قل

- 13 My God, my God! Praise be to Thee for having brought me into being in days the like of which the eye of creation hath not seen, nor the vision of invention beheld. I was heedless, Thy call made me aware; I was ignorant, Thy bounty and gifts taught me; I was seated, the hand of Thy generosity raised me up, O Possessor of existence and Lord of the seen and unseen!

13 الهى الهى لك الحمد بما اظهرتنى فى أيام ما رأت
عين الابداع بمثلها و لا بصر الاختراع شبهها قد
كنت غافلاً عرفتى ندائك و كنت جاهلاً علّمنى
فضلك و مواهبك و كنت قاعداً اقامنى يد
جودك يا مالک الوجود و رب الغيب و الشهود
اسئلك بأنّار قلبك و اسرار علمك بأن تجعلنى

I beseech Thee by the traces of Thy Pen and the mysteries of Thy knowledge to ordain that I may remain steadfast in Thy Cause and be enabled to speak Thy praise in such wise that neither the wretchedness of the wretched nor the doubts of the learned shall prevent me. My Lord! Ordain for me what Thou hast ordained for Thy chosen ones in every world of Thy worlds. Verily Thou art God, there is none other God but Thee, the Almighty, the All-Knowing, the All-Wise.

ثابتاً على امرک و ناطقاً بثنائک بحيث لا تمنعني شقاوة الأشقياء ولا شبهات العلماء اى رب قدر لى ما قدرته لأصفيائک فى کل عالم من عوالمک انک انت الله لا اله الا انت المقتدر العليم الحكيم انتهى

- 14 Ye have attained unto that which hath no peer or likeness. All atoms bear and have borne witness unto this truth. This servant beseecheth God to bestow His confirmation upon them and grant them a portion from the ocean of utterance. Verily, He is the Strong, the Mighty.

14 فائز شديد بأنچه که شبه و مثل نداشته و ندارد جميع ذرات براينفقره گواهی داده و ميدهند اين خادم از حق سائل ايشانرا توفيق عطا فرمايد و از بحر بيان قسمت عطا نمايد انه هو القوى القدير

- 15 They also mentioned Aqa Mirza Ibrahim, upon him be the glory of God. After being presented at the Most Holy and Most Exalted Court, this blessed Tablet was revealed from the heaven of Will. His blessed and exalted Word:

15 و همچنين ذکر جناب آقا ميرزا ابراهيم عليه بهاء الله را نمودند بعد از عرض در ساحت امنع اقدس اين لوح مبارک از سماء مشيت نازل قوله تبارک و تعالى

- 16 In My Name, the One Who dominateth all names

16 بسمی المهيمن على الأسماء

- 17 O Ibrahim! Verily the Sacrifice set forth towards the Ultimate Goal with such detachment as amazed the Concourse on High. When he reached the station of sacrifice, he offered up his spirit in My straight path. We sent him as a sacrifice for the guidance of the servants. The Lord of creation beareth witness to this, yet the people are in ancient error and manifest doubt. They make mention of the sacrifice of old in the mosques and from the pulpits, though We redeemed him with a sacrifice from Our presence and a ransom from Our side. They have forgotten the mention of those who have offered up their souls, their spirits, and their children in the path of God, the Lord of all worlds. O Ibrahim! When thou hearest the call of thy Lord, the Most Merciful, and art overtaken by the intoxication of utterance, say:

17 يا ابراهيم انّ الذبيح قصد المقصد الأقصى بانقطاع تحير منه الملاء الأعلى فلما بلغ مقام الفداء انفق روحه في سبيلى المستقيم ذبيح ارسلناه لهداية العباد يشهد بذلك مالک الابدان ولكن القوم في ضلال قديم و ريب مبين يذكرون ذبيح القبل في المساجد على المنابر مع اننا فديناه بذبح من لدنا و فداء من عندنا و غفلوا عن ذکر الذين انفقوا انفسهم و ارواحهم و اولادهم في سبيل الله رب العالمين يا ابراهيم اذا سمعت نداء ربك الرحمن و اخذک سکر البيان

- 18 My God, my God! Thou seest me turning toward the lights of Thy countenance, drawing nigh unto Thy horizon, and speaking Thy praise. I beseech Thee by Thy power and might, Thy grandeur and sovereignty, to aid me to be steadfast in Thy Cause, then ordain for me that which shall profit me in all the worlds of Thy worlds. Verily, Thou art the Powerful over whatsoever Thou wilt. There is none other God but Thee, the Single, the One, the Mighty, the Beautiful.

18 قل الهى الهى ترانى متوجّهاً الى انوار وجهک و مقبلاً الى افقک و ناطقاً بثنائک استلک بقدرتک و اقتدارک و عظمتک و سلطانک بأن تؤيدنى على الاستقامة على امرک ثم اكتب لى ما ينفعنى فيکلّ عالم من عوالمک انک انت المقتدر على ما تشاء لا اله الا انت الفرد الواحد العزيز الجميل انتهى

- 19 The ocean of bounty is surging - what more can this servant say or what trouble should he give? I convey greetings and praise to that honored one and the friends of God, and I beseech

19 بحر عنايت مواج ديگر عبد چه گويد و چه زحمت دهد خدمت آنجناب و اوليای الهى سلام و ثنا ميرسانم و از حق ميطلبم از براى هر وجهى از

God to open a door of grace for every soul and withhold not His mercy in any condition. He is the Powerful, the Mighty, and He is the All-Knowing, the Wise. There is none other God but Him, the Most High, the Most Glorious. Glory and remembrance and praise be upon you and upon those with you and upon those who have preceded and who have acknowledged that which the Tongue of Grandeur hath spoken before the creation of the heavens and earths.

وجوه بانی از فضل بگشاید و در هیچ احوال
رحمتش را منع نکند اوست قادر و توانا و اوست
عالم و دانا لا اله الا هو العلیّ الّهی البهاء و
الذّکر و الثّناء علیکم و علی من معکم و علی الذّین
سبقوا واعترفوا بما نطق به لسان العظمة قبل خلق
السّموات و الارضین

- 20 At the end of the letter, as commanded by that Beloved One, they must strive diligently for the unity of the friends. Repeatedly hath He said that unity and harmony are the mightiest pillars for the exaltation of the Word of God. Through God's grace - exalted be His glory - the horizons must be illumined with the light of unity and the world adorned with the ornament of harmony. I beseech Him, exalted be He, to assist His loved ones in that which He loveth and is pleased with, and in that which He hath willed. Verily, He is the Lord of the servants and the Sovereign of creation.

20 در آخر کتاب حسب الأمر آنحبيب باید در اتفاق
اولیا جهد بلیغ مبذول دارند مکرر فرمودند اتحاد
و اتفاق رکن اعظمست از برای ارتفاع کلمه
الله باید بعنایت حقّ جلّ جلاله آفاق بنور اتفاق
روشن گردد و عالم بطراز اتحاد مزین اسئله تعالی
ان یؤیّد احبائه علی ما یحبّ و یرضی و علی ما
اراد انه هو مولی العباد و مالک الایجاد

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BH01199

To: Ibrahim, in Sangisar

Date: 1304-04-25 [1887-Jan-21]

- 1 In the Name of God, Who is Exalted in His Wisdom and Utterance!
- 2 Hearken to the call of the Wronged One from the precincts of the prison. Verily, He standeth before the faces of the world, summoning all to the supreme horizon - that station wherein is heard the rustling of the Sadratu'l-Muntaha. Yet most of the people remain behind a thick veil. The Light hath dawned from the horizon of Manifestation. Verily, He is the Interlocutor of Sinai, Who was promised in the Books of God, Lord of the worlds. He hath come from the heaven of proof with the hosts of wisdom and utterance, and with the finger of power hath rent asunder the veils of glory - a bounty from Him, and He is the Ancient Bestower.
- 3 Say: O concourse of divines! The Creator of the heavens and the Sovereign of the Kingdom of Names hath come. Fear ye God and be not of the heedless. This is the Day wherein the

1 هو الله تعالی شأنه الحکمة و البیان

2 اسمع نداء المظلوم من شطر السّجن أنّه کان قائماً
امام وجوه العالم و دعا کلّ الی الأفق الأعلى
المقام الذی فیه ارتفع حقیف سدره المتنبی
ولکنّ القوم اکثرهم فی حجاب غلیظ قد اشرق
النور من افق الظهور أنّه هو مکلم الطور الذی
کان موعوداً فی کتب الله ربّ العالمین قد اتی
من سماء البرهان بجنود الحکمة و البیان و شقّ
باصبع الاقتدار سبجات الجلال فضلاً من عنده
و هو الفضل القدیم

3 قل یا معشر العلّماء قد اتی فاطر السّماء و مالک
ملکوت الاسماء اتقوا الله و لا تكونوا من الغافلین
هذا یوم فیه ناد المناد الملک الله العزیز الحمید

Herald proclaimeth: "The Kingdom belongeth to God, the Almighty, the All-Praised."

- 4 O Abraham! Hear once again the call from the Sadratu'l-Muntaha, raised up on the blessed white land, the shore of Oman - the mercy of thy Lord, the Most Merciful. Verily, there is no God but Me, the Mighty, the Great. Say: O people of the Furqan! Cast away what ye possess and take what ye have been given from One All-Knowing, All-Wise. By God! Your books and what ye possess will profit you not except through this Book which speaketh the truth and calleth all to the Mighty, the Beautiful.
- 5 Say: O people of the Bayan! Fear the Most Merciful and oppose not Him but for Whom the Point would not have appeared and the Books of God, the All-Knowing, the All-Informed, would not have been revealed. This is the Day wherein the Sun proclaimeth and the Sea announceth: "The Lord of Destiny hath come and every hidden secret hath been revealed." Say: Behold the Supreme Scene! By God! The Hour hath come, the Resurrection hath appeared, and the moon hath been cleft asunder, if ye be of those who know.
- 6 O people of the earth! Your sciences and your arts will not save you except through this Cause, before which all things have bowed down. Thus hath spoken the Lord of Names and Creator of the heavens, while seated upon His mighty throne. The Trumpet hath been blown - and it is My Most Exalted Pen - and all who are in earth and heaven were thunderstruck, save those who have inhaled the fragrance of Revelation and turned toward My luminous horizon.
- 7 O Abraham! Say: O party of God! Take the chalice of steadfastness from the hands of bounty and bestowal, then drink therefrom despite those who have denied this Momentous Announcement, which was heralded by Moses, and after Him the Spirit (Christ), then Muhammad the Messenger of God when He came with the standards of signs from One Mighty, Ancient.
- 8 This is the Day wherein the Mother Book speaketh and the Mother of the Bayan calleth out, and those nigh unto God circle round the Throne morning and evening. Blessed is he who hath attained unto the greatest steadfastness, whom neither the might of princes, nor the doubts of divines, nor the violence of those swine who have broken God's covenant and His testament and have led their people to the fire, could deter.
- 9 O party of God! Fear God and follow not your desires. Follow what hath been sent down from the heaven of Command in My perspicuous Book. We have counseled you, and do counsel
- 4 يا ابراهيم اسمع النداء مرّة اخرى من سدرة المنتهى المرتفعة على الأرض المباركة البيضاء شاطئ عمان رحمة ربك الرحمن انه لا اله الا انا العزيز العظيم قل يا ملأ الفرقان ضعوا ما عندكم وخذوا ما اوتيتكم من لدن عليم حكيم تالله لا ينفعكم كتبكم ولا ما عندكم الا بهذا الكتاب الذي ينطق بالحق ويدعو الكل الى العزيز الجميل
- 5 قل يا ملأ البيان اتقوا الرحمن ولا تعترضوا على الذي لولاه ما ظهرت النقطة وما نزلت كتب الله العليم الخبير هذا يوم فيه تنادى الشمس وينادى البحر قد اتى مالك القدر وظهر كل سر مستتر قل انظروا الى المنظر الأكبر تالله قد اتت الساعة وقامت القيامة وانشق القمر انتم من العارفين
- 6 يا ملأ الأرض لا تخيكم علومكم وفنونكم الا بهذا الأمر الذي اذ ظهر خضعت له الأشياء كذلك نطق مولى الأسماء و فاطر السماء اذ كان مستوياً على عرشه العظيم قد نفخ في الصور وهو قلى الأعلى وانصعق من فى الأرض والسماء الا من وجد نفحات الوحي واقبل الى افقى المنير
- 7 يا ابراهيم قل يا حزب الله خذوا كأس الاستقامة من ايدى الفضل والعطاء ثم اشربوا منها رغماً لمن انكر هذا النبأ العظيم الذى بشر به الكليم ومن بعده الروح ثم محمد رسول الله اذ اتى بآيات الآيات من لدن قوى قدير
- 8 هذا يوم فيه ام الكتاب ينطق وام البيان ينادى والمقربون يطوفون حول العرش فى البكور والأصيل طوبى لمن فاز بالاستقامة الكبرى بحيث ما منعه سطوة الأمراء ولا شبهات العلماء ولا قباع الخنازير الذين نقضوا عهد الله وميثاقه وحلوا قومهم فى السعير
- 9 يا حزب الله اتقوا الله ولا تتبعوا هواكم اتبعوا ما نزل من سماء الأمر فى كتابى المبين انا وصيناكم و

you, with that which will exalt the Cause of God and your stations. Verily, your Lord, the Most Merciful, [is the Faithful Counsellor. Through deeds] and character is revealed the station of men. Blessed is he who hath done what he hath been commanded in the Book of God, the Mighty, the Praised.

- 10 Thus have the breezes of Revelation wafted, and the Sea hath manifested its waves, and the Sun its radiance. Blessed is he who hath found and known, and woe unto the heedless. O Abraham! The names of My loved ones have been presented before the Wronged One. We have mentioned them with a mention that shall endure as long as the Kingdom endureth. The Kingdom and the Glory and the Power bear witness to this, as doth He Who speaketh in every station that there is none other God but I, the Truth, the Knower of things unseen. From this station We send Our greetings to their faces and remind them of that which hath been revealed from My Most Exalted Pen, and I am the All-Compelling, the Self-Subsisting. Whoso hath clung to My robe, verily he is of the people of the Crimson Ark, the mention of which hath been revealed in My Preserved Tablet. O My loved ones in all lands! We counsel you once again to perform deeds from which the fragrance of holiness may be wafted, and to be faithful to that which God hath made as a sun in the heaven of His justice and a light unto His lands. He, verily, is the All-Compelling over what hath been and what shall be.

- 11 In the Persian tongue it is mentioned that ye may drink from the Salsabil of divine meanings and turn unto the most exalted horizon. O Abraham! The veil of heedlessness hath prevented the people from beholding the most exalted horizon. All things at all times are speaking, yet ears are deprived of hearing them. Convey My greetings from this Wronged One to the party of God. We beseech God to aid them in that which befitteth this Great Announcement and to set them ablaze with the fire of the Divine Lote-Tree in such wise that its heat may influence the world, that all may thereby find their way to the True Lote-Tree. The hosts of God have ever been and shall ever be goodly deeds and character, and the commander of these hosts is righteousness. We counsel all to wisdom; all must hold fast unto it. Verily, He speaketh the truth and guideth all to His straight path. Praise be to God, the All-Knowing, the All-Wise. The glory shining forth from the horizon of the heaven of My loving-kindness be upon thee and upon My loved ones who have not been kept back by anything from God, the Lord of the worlds.

نوصيكم بما يرتفع به امر الله و مقاماتكم ان ربكم الرحمن [هو الناصح الأمين بالأعمال] والأخلاق يظهر مقام الرجال طوبى لمن عمل ما امر به في كتاب الله العزيز الحميد

10 كذلك تضيّعت نفحات الوحي و اظهر البحر امواجه و الشمس اشراقها طوبى لمن وجد و عرف و ويل للغافلين يا ابراهيم قد حضر لدى المظلوم اسماء اوليائي انا ذكرناهم بذكر يكون باقياً بدوام الملك و الملكوت و العزة و الجبروت يشهد بذلك من ينطق في كل شأن انه لا اله الا انا الحق علام الغيوب انا نكبر من هذا المقام على وجوههم و نذكرهم بما نزل من قلبي الأعلى و انا المهيمن القيوم من تشبث بذيلي انه من اهل السفينة الحمراء التي نزل ذكرها في لوحى المحفوظ يا اوليائي في البلاد نوصيكم مرة اخرى بعمل يتضوع منه عرف التقديس و بالأمانة التي جعلها الله شمساً لأفق سماء عدله و نوراً لبلاده انه هو المهيمن على ما كان و ما يكون

11 بلسان پارسی ذکر میشود تا از کلمات الهی سلسبیل معانی بیاشامید و بافق اعلی توجه نمائید یا ابراهیم ناس را حجاب غفلت از مشاهده افق اعلی منع نموده جمیع اشیاء در جمیع اوقات ناطق و لکن آذان از اصغاء آن محروم حزب الله را از قبل مظلوم تکبیر برسان از حق میطلبیم ایشانرا مؤید فرماید بر آنچه سزاوار این نبأ عظیم است و مشتعل فرماید ایشانرا بنار سدره بشأنی که حرارتش در عالم اثر نماید تا کل از حرارت آن بسدره حقیقی راه یابند جنود الهی اعمال و اخلاق بوده و هست و رئیس این جنود پرهیزکاری کل را وصیت مینمائیم بحکمت باید کل باو تمسک نمایند انه ينطق بالحق و یهدی الكل الى صراطه المستقیم و الحمد لله العليم الحکیم البهاء المشرق من افق سماء عنايتی عليك و على

اولیائی الذین ما منعهم شیء عن الله رب العالمین

BLIB_Or15690.262, BLIB_Or15699.055,
BLIB_Or15716.166, AVK1.185.16x

BH01223

To: Yi Vav

Date: 1304-04-25 [1887-Jan-21]

- 1 He is God, exalted be His station in wisdom and utterance! 1 هو الله تعالى شأنه الحكمة والبيان
- 2 O thou who art mentioned before the Throne! Today the Blessed Tree of Divine Utterance in the midmost heart of contingent being speaketh forth with this most exalted Word: "O peoples of the earth! Turn with illumined hearts unto the Most Sublime Horizon. By God, the Truth! The Day hath come, yet the people are in evident obscurity." O thou who gazest! Harken unto the call of the Wronged One, Who from the horizon of the Prison turneth toward thee and maketh mention of thee, that perchance through the assistance of the Goal of all existence thou mayest preserve the people of that land from vain imaginings and guide them to the horizon of certitude. 2 یا ایها المذکور لدی العرش امروز سدره مبارکه بیان در قطب امکان باینکلمه علیا ناطق یا ملأ الأرض اقبلوا بقلوب نوراء الى الأفق الأعلى تالله الحق قد اتى اليوم والقوم فى حجاب مبین یا ایها الناظر بشنو ندای مظلوم را که از افق سجن توجه نموده و ترا ذکر مینماید که شاید باعانت مقصود عالمیان اهل آن دیار را از اوهام حفظ کنی و بافق یقین راه نمائی
- 3 Say: O company of the heedless! Purify your hearing and sight from what ye have heard, become illumined by the lights of the Luminary of proof which hath shone forth from the horizon of the heaven of the Most Exalted Pen, and understand that for which ye were brought from nothingness into being. Throughout ages and centuries the previous people reckoned themselves the most learned of mankind and the most excellent of nations, yet on the Day of His Manifestation they were found to be the most abject of all. From the beginning of time until now, not a single one of the divines of Persia hath attained unto the Purpose, being tormented in the wilderness of idle fancies. Yet the heedless ones have afflicted the helpless servants with vain imaginings, and these imaginings appeared on the Day of Resurrection in the form of a sword, descending upon the Truth and His companions. 3 بگو یا معشر المعرضین سمع وبصر را از آنچه شنیده مطهر سازید بانوار نیر برهان که از افق سماء قلم اعلی مشرق است منور گردید و ادراک نمائید آنچه را که از برای او از عدم بوجود آمده اید در قرون و اعصار حزب قبل خود را اعلم عالم و افضل امم میشمردند و در یوم ظهور اخسر از کل مشاهده گشتند از اول ایام الی حین یک نفس از علای ایران بمقصود فائز نه در تیه اوهام معذب ولكن غافل عباد بیچاره را [با اوهام] مبتلا نمودند و آن اوهام در یوم قیام بصورت سیف ظاهر و بر حق و اصحابش وارد
- 4 Now the people of the Bayan are engaged in forming a party like unto the previous one. All the divines, throughout nights and days, would beseech God, glorified be His majesty, for the appearance of the Promised One, and would utter from their 4 تازه اهل بیان بترتیب حزبی بمثابه حزب قبل مشغولند جمیع علما در لیالی و ایام از حق جل جلاله ظهور موعود را مسئلت مینمودند و بر منابر بکلمه عجل الله فرجه ناطق و چون افق عالم بانوار

pulpits "May God hasten His relief." Yet when the horizon of the world was illumined with the lights of the manifestation of Him Who conversed on Sinai, all were inflamed with the fire of hatred and perpetrated that which caused the denizens of the all-highest Paradise and the most exalted Heaven to lament and wail. Until now they have not lifted their heads from the couch of heedlessness.

ظهور مکّم طور مشرق و لائح کل بنار بغضا
مشتعل و عمل نمودند آنچه را که اهل جنت علیا
و فردوس اعلی بناله و ندبه مشغول الی حین سر
از فراش غفلت برنداشتند

- 5 It is incumbent upon that soul and those who are illumined with the light of recognition and enkindled with the fire of the Tree to arise for the sake of God and preserve souls from doubts and idle fancies. The heaven beareth witness, and the sun and moon testify, that from the first days until now this Wronged One hath stood before the faces of the world and called out with the most exalted call, in such wise that neither the opposition of rulers nor the tyranny of divines could deter Him from the Will of God. And when the fragrance of the musk-scented Shirt was diffused and the world was illumined with the dawning light of the Most Great Luminary, certain souls emerged from behind the veil and assailed the Wronged One, whereupon befell that which pen and ink are powerless to describe.

5 بر آن جناب و نفوسیکه بنور معرفت منورند و بنار
سدره مشتعل واجب که لوحه الله قیام کنند و
نفوس را از ظنون و اوهام حفظ نمایند آسمان
شاهد و آفتاب و ماه گواه که از اول ایام الی
حین اینمظلوم امام وجوه عالم قائم و بأعلی النداء
ناطق بشأنیکه سطوة امرا و ظلم علما او را از ارادة
الله منع ننمود و چون عرف قیص متضوع و عالم
بشرافات انوار نیر اعظم منور از خلف حجاب
نفوسی چند بیرون آمده قصد مظلوم نمودند و
وارد شد آنچه قلم و مداد از ذکرش عاجز و قاصر

- 6 We beseech God to confirm and assist that soul in serving His Cause and guiding His servants. Hear thou the Call from the Divine Lote-Tree, raised upon the radiant earth on the shores of 'Amman through the providence of thy Lord, the Lord of all names and Creator of the heavens. Verily, there is none other God but Him, the Single, the All-Informed. We have mentioned thee before in a Tablet that shone from the horizon of God's loving providence, the Lord of all worlds. By the life of God! The mention of Me surpasseth all the mentions of the world and whatsoever is with the nations. To this beareth witness the Supreme Pen of God from Its exalted station.

6 از حقّ میطلبیم آنجناب را تأیید فرماید و توفیق
بخشد بر خدمت امرش و هدایت عبادش ی و
اسمع النداء من سدرة المنتهی المرتفعة علی الأرض
التوراء شاطی عمن عناية ربک مالک الأسماء
و فاطر السّماء انه لا اله الا هو الفرد الخبیر انا
ذکرناک من قبل بلوح لاح من افقه نیر عناية الله
رب العالمین لعمر الله لا يعادل بذکری اذکار العالم
ولا ما عند الأمم یشهد بذلك قلم الله الأعلی فی
مقامه الرفیع

- 7 Say: O concourse of divines! Be fair, by God! By what proof can ye establish that which ye possess, and by what evidence do ye object to Him Who, when He came from the horizon of power with the standards of His signs, before Him bowed the Books of the earth? Be fair, and be not of the oppressors. This is He Who hath not preserved Himself for less than a moment, and spoke before all faces that which He spoke in the earliest days. To this testifieth He with Whom is the Mother Book.

7 قل یا معشر العلّماء انصفوا بالله بأی امر یثبت ما
عندکم و بأی حجة تعترضوا علی الذی اذ اتی من
افق الاقترار برايات الآيات خضعت له کتب
الأرض انصفوا و لا تكونوا من الظالمین هذا هو
الذی ما حفظ نفسه اقل من آن و نطق امام
الوجوه بما نطق فی اول الايام یشهد بذلك من
عنده کتاب مبین

- 8 Say: O people of the Bayan! Fear ye the All-Merciful, and oppose not Him through Whom the Cause of God and His sovereignty were made manifest, and through Whom the Dove of Knowledge warbled upon the highest branches. Verily, there is none other God but Me, the Almighty, the All-Powerful. We have not entered any school. I was seated when the hand of

8 قل یا ملأ البیان اتقوا الرّحمن و لا تعترضوا علی
الذی به ظهر امر الله و سلطانه و غرّدت حمامة
العرفان علی اعلی الأغصان انه لا اله الا انا
المقتدر القدير انا ما دخلنا المدارس قد کنت
قاعداً اقامتنی ید اقتدار ربکم الرّحمن و کنت

thy Lord, the All-Merciful, raised Me up, and I was silent when He caused Me to speak that which draweth you nigh unto Him. Be grateful unto your Lord for this supreme bounty.

صامتاً أنطقني بما يقربكم اليه اشكروا ربكم بهذا
الفضل العظيم

- 9 O people! Cast aside idle fancies and vain imaginings, then turn ye unto God, the Mighty, the Praiseworthy. Beware lest the affairs of the world withhold you from the Ancient of Days, or the greatest veils prevent you from this Momentous Announcement, concerning which God took covenant with His Prophets and His chosen ones. Have mercy upon yourselves and upon the souls of men, and be not of the transgressors.

9 يا قوم ضعوا الأوهام و الظنون ثم اقبلوا الى الله
العزیز الحمید آیاکم ان تمنعکم شئون العالم عن
مالك القدم او يحجبكم الحجاب الأكبر عن هذا
النبا العظيم الذي اخذ عهده انبياء الله واصفيائه
ارجعوا على انفسكم و انفس العباد و لا تكونوا من
المعتدين

- 10 Say: O people of the Bayan! Leave Me to Myself. Sufficient unto Me are the peoples of the earth and their evil ones. By God! I desire naught but your reformation, your life, your salvation, and that which draweth you nigh unto God, the Mighty, the All-Knowing. Say: Know ye Who calleth you, and recognize ye Who mentioneth you? By God! The Mother Book mentioneth you, yet ye are among the heedless. Thus hath the Sun of Meanings shed Its effulgence and the Supreme Pen revealed Its traces. Blessed art thou and blessed is he who hath witnessed that which God hath witnessed. Woe unto every remote denier.

10 قل يا ملاء البيان دعوني بنفسى يكفيني ملاء
الأرض و اشرارها تالله ما اردت الا تهذيبكم و
حيوتكم و نجاتكم و ما يقربكم الى الله العزيز العليم
قل هل تعلمون من ينادكم و هل تعرفون من
يذكركم تالله يذكركم ام الكتاب و انتم من الغافلين
كذلك اظهرت شمس المعاني اشراقها و القلم
الأعلى آثاره طوبى لك و لمن شهد بما شهد الله
و ويل لكل معرض بعيد

- 11 The Glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon those whom neither the doubts of the divines nor the signs of the learned have prevented, who heard the Call and responded, saying: "Here am I, here am I, O Thou Desire of the world! Here am I, here am I, O Thou Adored One of them that have recognized Thee!"

11 البهاء المشرق من افق سماء عنايتي عليك و على
الذين ما منعهم شبهات الفقهاء و لا اشارات
العلماء سمعوا النداء و اقبلوا و قالوا لبيك لبيك
يا مقصود العالم وليك لبيك يا معبود العارفين

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BLIB_Or15716.182

BH01657

To: Mirza Muhammad 'Ali Tabib Qubih, in Rasht

Date: 1304-04-25 [1887-Jan-21]

- 1 He is the Hearer, the Answerer
- 2 This is a Book sent down in truth from the Wronged One to him who hath turned toward the Most Exalted Horizon and heard the rustling of the Divine Lote-Tree - a bounty from God, the Protector, the Self-Subsisting.

1 هو السامع المجيب

2 كتاب نزل بالحق من لدى المظلوم لمن اقبل الى
الأفق الأعلى و سمع حفيف سدره المنتهى فضلاً
من لدى الله المهيمن القيوم

- 3 O thou who gazeth upon the Face! Hear the Call from the precincts of the Prison - verily there is no God but Him, the Truth, the Knower of the unseen. Thy letter hath arrived and been presented by the servant in the presence of the Countenance. We have answered thee with this Tablet, inscribed, from whose horizon shineth the light of thy Lord's loving-kindness, the Lord of all existence.
- 3 يا أيها الناظر الى الوجه اسمع النداء من شطر السجن انه لا اله الا هو الحق علام الغيوب قد حضر كتابك وعرضه العبد الحاضر لدى الوجه اجبتاك بهذا اللوح المسطور الذي لاح من افقه نير عناية ربك مالك الوجود
- 4 Say: O peoples of the earth! Fear God and deny not Him from Whose Most Exalted Pen hath flowed the Kawthar of utterance and every ordained matter hath appeared. Know ye Who calleth you and recognize ye Who remembereth you? Come ye, come ye, that I may show you the Most Exalted Horizon and cause you to hear the most melodious Pen and acquaint you with Him Who in every state proclaimeth: "Verily there is no God but Him, the Truth, the Lord of the visible and invisible."
- 4 قل يا ملاء الارض اتقوا الله ولا تنكروا الذي من قلبه الاعلى جرى كثر البيان وظهر كل امر محتوم هل تعلمون من يناديكم وهل تعرفون من يذكركم تعالوا تعالوا لأريكم الأفق الأعلى واسمعكم صرير القلم الأبهى واعترفكم من ينطق فيكل شأن انه لا اله الا هو الحق مالك الغيب والشهود
- 5 By God! The Promise hath appeared and the Promised One hath come from the horizon of power with the banners of verses. Blessed is he who hath heard and turned toward Him, and woe unto every heedless doubter. This is the Day which God's Books have announced aforetime and afterward. Beware lest ye deprive yourselves of the Most Great Ocean which hath appeared before the faces of the world and from whose waves is heard that which the Interlocutor heard. Fear God and be not of those who denied God's favor and His signs, and committed that which caused the denizens of the Most Exalted Paradise to lament, and those who circle round the Throne at morn and eventide.
- 5 تالله قد ظهر الوعد واتى الموعد من افق الاقتدار بريات الآيات طوبى لمن سمع واقبل وويل لكل غافل مراتب هذا يوم بشر به كتب الله من قبل و من بعد اياكم ان تمنعوا انفسكم عن البحر الأعظم الذي ظهر امام وجوه العالم ويسمع من امواجه ما سمعه الكليم اتقوا الله ولا تكونوا من الذين انكروا نعمة الله وآياته و ارتكبوا ما ناح به اهل الفردوس الأعلى والذين طافوا العرش في الغدو والاصال
- 6 Thus have We showered from the heaven of grace upon the earth of existence the rains of wisdom and utterance, as a mercy from God, the Lord of all men. The glory shining from the horizon of the heaven of My knowledge be upon thee and upon those whom the veils of the divines have not withheld from the Lord of Names, nor the allusions of the mystics from Him Who hath arisen before all faces and summoned the servants unto God, the Lord of Lords.
- 6 كذلك [امطرنا من] سماء الفضل على ارض الوجود امطار الحكمة والبيان رحمة من لدى الله مالك الرقاب البهاء المشرق من افق سماء على عليك وعلى الذين ما منعهم حجاب العلماء عن مالك الأسماء وسبحات العرفاء عن الذي قام امام الوجوه ودعا العباد الى الله رب الأرباب
- 7 Now hear in the Persian tongue: Today is the springtime of mention and utterance. Blessed is the one whom the veils of the people of the world have not deprived of this supreme bounty. Praise be to God, thou hast been confirmed and attained unto that whereby existence itself came into being through its recognition. Today the Divine Lote-Tree in the midmost heart of contingent being proclaimeth this most sublime Word: "The King hath come! The Kingdom is God's, the Powerful, the All-Knowing, the All-Wise!"
- 7 حال بلسان پارسی بشنو امروز ربيع ذکر و بيانست طوبى از برای نفسیكه سبحات اهل عالم اورا از اين فيض اعظم محروم ساخت لله الحمد آنجناب مؤيد گشتند و فائز شدند بآنچه كه وجود از عرفانش موجود گشته امروز سدره بيان در قطب امكان باين كلمه عليا ناطق قد اتى المالك الملك لله المقتدر العليم الحكيم

- 8 Beseech ye God to make the ears of the servants ready for that for which they were created and brought from nothingness into being. Say: Strive that ye may attain unto the traces of the Most Exalted Pen. By the life of God! One word thereof cannot be equaled by all that is seen and visible. The ocean of bounty is surging, the sun of grace is shining, yet the servants are heedless and veiled. Say: Strive and, with the utmost lowliness and supplication, beseech the All-Sufficient, the Exalted, for that which is the cause of eternal salvation. Beseech thou God to kindle all with the fire of the Divine Lote-Tree and illumine them with the light of recognition. He is powerful and mighty.
- 8 از حقّ بطلبید آذان عباد را مستعدّ فرماید از برای آنچه بسبب او خلق شده و از عدم بوجود آمده بگو جهد نمائید شاید باآثار قلم اعلیٰ فائز گردید لعمرالله بیک کلمه اش معادله نمینماید آنچه ظاهر و مشهود است بحر عنایت موج نیر فضل مشرق ولكن عباد غافل و محجوب بگو جهد نمائید و بکمال عجز و ابتهال از غنی متعال بطلبید آنچه را که سبب رستگاری ابدیست از حق بطلب جمیع را از نار سدره مشتعل فرماید و بنور معرفت منور نماید اوست قادر و توانا
- 9 Glory be to God! At all times hath the Pen of the Most Merciful, without veil or concealment, called the kings and subjects of the world and guided them to the Most Exalted Horizon. Until now they have not arisen from the couch of heedlessness. All have testified and do testify to its transience, yet they have deprived themselves of the eternal life and everlasting bounty.
- 9 سبحان الله در جمیع احیان قلم رحمن من غیر ستر و حجاب ملوک و مملوک عالم را ندا نموده و بافق اعلیٰ هدایت فرموده الی حین از فراش غفلت برخاستند کل بر فنای او شهادت داده و میدهند مع ذلک خود را از حیوة باقیه و نعمت دائم محروم نمودند
- 10 Say: My God, my God! Regard not Thy servants and what they have wrought in Thy days, but rather their poverty and Thy riches, their weakness and Thy power. Aid them, O God of existence and Lord of the visible and invisible, to hearken unto the rustling of Thy Pen and to behold the horizon of the heaven of Thy bounty and grace. O Lord! Purify them with the water of inner meanings and utterance from that which hath withheld them from turning toward Thy Name, the Most Merciful. Then send down upon them from the heaven of Thy grace that which will draw them nigh unto Thee and cause them to know Thy path. Verily, Thou art the Powerful over what Thou willest. There is no God but Thee, the Mighty, the Powerful.
- 10 قل الهی الهی لا تنظر العباد و ما عملوا فی ایامک فانظر الی فقرهم و غنائک و عجزهم و اقتدارک ایدهم یا اله الوجود و مالک الغیب و الشهود علی اصغاء صریر قلبک و النظر الی افق سماء جودک و فضلک ایرب طرهم بماء المعانی و البیان عما منعهم عن التوجه الی اسمک الرحمن ثم انزل لهم من سماء فضلک ما یقرّبهم الیک و یعرفهم سیلک انک انت المقتدر علی ما تشاء لا اله الا انت المقتدر القدیر

BLIB_Or15690.275, BLIB_Or15699.069

BH01719

To: *Ibn Asdaq (Hand of the Cause)*

Date: 1304-04-25 [1887-Jan-21]

- 1 He is God, exalted be His station in wisdom and utterance! 1 هو الله تعالى شأنه الحكمة والبيان
- 2 Hearken, hear! The Most Exalted Pen calleth aloud from the most exalted station of the world. Behold, behold! The Luminary of proof shineth resplendent from the highest horizon of possibility, that It may bestow strength and grant spiritual wings, that thou mayest soar in the atmosphere of the love of the One Friend and purify those who tarry - souls whose wings are besmeared with the clay of idle fancies - through the Name of the True One, and teach them to fly. 2 بشنو بشنو قلم اعلی از اعلی مقام عالم ندا میفرماید بین بین نیر برهان از اعلی افق امکان مشرق و لائح تا قوت بخشد و قوادم روحانی عطا نماید تا در هواء محبت دوست یگا طیران نمائی و متوقفین را یعنی نفوسیکه پرهاشان بطین او هام آوده است باسم حق طاهر نمائی و پرواز پیاموزی
- 3 O Son of My Name! Upon thee be My glory and My loving-kindness. In these days His Holiness Moses hath ascended, and this servant lay upon his bed while the Tongue of Grandeur uttereth verses and the Hand of the Kingdom of all things bestoweth and taketh away. Say: O people of God! Ye must needs be so steadfast in the Cause of God that neither the onslaught of the mighty nor their ascendancy may weaken you. Stand ye for God's sake and speak for God's sake. The Truth hath been and will be with you, and neither the clamor of the divines nor the outcry of the jurisprudents hath prevented or will prevent the influence of the Most Exalted Pen and the power of the Most Great Word. 3 یا ابن اسمی علیک بهائی و عنایتی این ایام حضرت کلیم صعود نمود و عبد حاضر در بستر خوابیده و لسان عظمت بآیات ناطق و از ید پیده ملکوت کشتی عطا میفرماید و اخذ میکند بگو یا حزب الله باید در امر الله بشائی مستقیم باشید که حوادث و سطوت اقویا شما را ضعیف نماید الله بایستید و الله بگوئید حق با شما بوده و خواهد بود و نفوذ قلم اعلی و قدرت کلمه علیا را ضوضای علما و فقها منع ننوده و نخواهد نمود
- 4 O Son of My Name! Were the whole spiritual realm to be transformed entirely into the power of hearing, one might say it would be worthy of hearkening to this utterance which hath flowed from the Pen of the All-Merciful. Otherwise, these outward ears have not been and will not be capable of hearing this call, save for a limited few. Beseech thou God to grant insight and bestow the power of hearing, that perchance His poor servants may not remain deprived of the sweet fragrances of the divine Day. The people of the earth are heedless and regard the Cause of God as they regard other matters. Woe and perdition betide them! Soon shall they witness that which they now deny, and turn towards that from which they now turn away. 4 یا ابن اسمی اگر عالم روح بتامه بقوه سامعه تبدیل شود میتوان گفت لایق اصغاء این بیانست که از قلم رحمن جاری گشته والا آذانهای مشهوده قابل این ندا نبوده و نخواهد بود الا عده معدودات از حق بطلب تا بصیرت بخشد و قوه سامعه عطا فرماید که شاید عباد مسکین از نفحات یوم الهی محروم نمانند اهل ارض غافلند امر الله را مثل سایر امور دانسته و میدانند تبا لهم و سحقاً لهم زود است مشاهده نمایند آنچه را که حال منکرند و اقبال نمایند آنچه را که از او معرضند
- 5 Say: O ye ignorant ones! Turn ye toward Zawra that ye may behold the palace of the King of Kings. Perchance ye may take warning and become somewhat aware. Let not the pomp and riches and majesty and glory of two days prevent you from everlasting glory and abiding bounty and heavenly sustenance. By 5 بگو ای پیدانشها به زوراء توجه نمائید تا قصر ملک الملوک را مشاهده کنید شاید پند گیرید و فی الجمله متنبه شوید و شوکت و ثروت و عظمت و عزت دو یوم شما را از عزت دائمه و نعمت باقیه و مائده سمانیه منع ننماید و محروم نسازد

the Ark of Proof which saileth upon the sea of utterance by the command of the All-Merciful! This Wronged One hath spoken only for the sake of God. Say: Have mercy upon yourselves and arise to redress what hath passed away. Yesterday is gone and today too shall pass. This impermanence is God's herald, informing all and giving tidings, that they may arise with complete determination to seek their goal and station. The Herald calleth continually from the direction of the Throne, counseling with perfect loving-kindness and grace, that perchance the servants may turn from oppression to justice and from tyranny to equity.

- 6 O Son of My Name! We beseech divine confirmation for thee, that thou mayest spend the remainder of thy days in service to the Lord of all mankind in a manner befitting this Most Great Cause and Mighty Announcement. Thine acceptance and devotion and steadfastness have ever been mentioned before the Divine Countenance. This time requireth a different effort and a different steadfastness. God willing, thou shalt be adorned with the new robe of divine favor and illumined by the lights of the Throne. Convey My greetings to the loved ones, that they may become enkindled by the Word of God and arise as beseemeth His days. That which is obligatory and essential today, and hath been repeatedly revealed from the Most Exalted Pen, is the unity and concord of the known souls who have been honored with special distinction, as well as the other loved ones. Blessed is he who hath hearkened to the divine call and held fast unto His will. The glory shining forth from the horizon of the heaven of My mercy be upon thee and upon those who have acted according to that which they were commanded by God, the Lord of the worlds.

قسم بسفینه برهان که بامر رحمن بر بحر بیان جاری است اینظلولم آنچه گفته لوجه الله بوده بگو بر خود رحم کنید و بر مافات قیام نمائید دی رفت و امروز هم میروید این ناپایداری پیک الهی است کل را آگاه مینماید و خبر میدهد شاید بتدارک تمام قصد مقصد و مقام نمایند منادی در کل حین از جهة عرش ندا میفرماید و عنایت و شفقت تمام نصیحت مینماید که شاید عباد از ظلم بعدل و از اعتساف بانصاف راجع شوند

6 یا ابن اسمی از برای تو تأیید میطلبیم که مابقی ایام را در خدمت مالک انام صرف نمائی بشأنیکه سزاوار این امر اعظم و نبأ عظیم است لازال اقبال و توجه و قیام آتجناب لدی الوجه مذکور این کوه را همت دیگر باید و استقامت دیگر انشاء الله بقمیص جدید عنایت حق جل جلاله مزین باشی و بانوار عرش منور اولیا را تکبیر برسان شاید از کلمه الهی مشتعل شوند و بما ینبغی لایامه قیام نمایند آنچه امروز لازم و واجب و مکرر از قلم اعلی نازل اتحاد و اتفاق نفوس معلومه بوده که بطراز تخصیص فائزند و همچنین سایر احبا طوبی از برای نفسیکه باصغاء نداء الهی فائز شد و باراده تمسک نمود البهاء المشرق من افق سماء رحمتی علیک و علی الدین عملوا بما امروا به من لدی الله رب العالمین

INBA15:258b, INBA26:258b, HDQI.104, MAS8.016x, AHB_108BE #07 p.122x, PYK.129, ANDA#45 p.03, LDR.072x

BH02068

To: Aqa Muhammad 'Ali, in Bahram

Date: 1304-04-25 [1887-Jan-21]

- 1 He is God, exalted be His glory in wisdom and utterance!
- 2 O Ali! Today from the rustling of the Divine Lote-Tree this most exalted word was heard: "O concourse of kings and subjects! Cast away idle fancies and vain imaginings. By God!

1 هو الله تعالى شأنه الحکمة و البیان

2 یا علی امروز از حفیف سدره منتهی این کلمه علیا اصغا شد یا معشر الملوک و المملوک ضعوا الأوهام و الظنون تالله قد اتی من افق الاقتدار

From the horizon of power hath appeared your Lord, the Chosen One, with manifest sovereignty." Praise be to God that you have turned to Him and drunk from the Kawthar of the utterance of the All-Merciful. This is God's grace upon you. Thank your Lord and say: "Thine be the praise, O Lord of Names, and Thine be the glory, O Desire of them that know!"

ربکم المختار بسلطان مبین لله الحمد آنجناب اقبال نمودند و از کوثر بیان رحمن آشامیدند هذا فضل الله علیک اشکر ربک و قل لک الثناء یا مولی الأسماء و لک البهاء یا مقصود العارفین

- 3 O Ali! There befell the Wronged One in the previous year that which caused the Pen to weep and the Tablet to lament. A tyrannical person sat upon the seat of authority and committed that which caused the rocks to cry out and the Concourse on High to wail. Yet the conditions of the world and the might of rulers and peoples did not prevent the Wronged One from the divine Command. In the midst of tribulations, before the faces of enemies, He spoke the Most Exalted Word. Earth and heaven bear witness, the sun and moon testify. Ask God not to deprive the world of the fragrances of His days and to bestow upon it a portion from the ocean of His knowledge. The Truth is distinguished from all else by all aspects and deeds, and His Cause is more manifest than the sun at its zenith. Yet eyes and ears are deprived of witnessing and hearing.

3 یا علی وارد شد بر مظلوم در سنه قبل آنچه که قلم گریست و لوح نوحه نمود شخص ظالمی بر مسند حکم جالس و ارتکب ما صاحب به الصخرة و ناح به الملاء الأعلى ولكن شئون عالم و سطوة امرا و امم مظلوم را از امر الهی منع ننمود در ببحوحه بلا امام وجوه اعدا بکله علیا ناطق ارض و سماء شاهد آفتاب و ماه گواه از حق بطلب عالمرا از نفحات ایامش محروم نفرماید و از بحر علمش قسمت عطا کند حق بجمع جهات و اعمال از دوش ممتاز و امرش اظهر از شمس در قطب زوال ولكن عیون و آذان از مشاهده و اصغا محروم

- 4 Reflect a while on the affairs of the previous community. For thirteen hundred years, ranks upon ranks of divines appeared and occupied themselves with mentioning and speaking of the Intended One from pulpits. Yet when the Divine Lote-Tree grew from the blessed and holy ground, all attempted to cut it down, and finally there befell the Essence of Being that which caused the eyes of grandeur to weep. Such was their heedlessness that not a single one of the divines discovered the presence of the Intended One in the loins. They were worshippers of fancy yet counted themselves among the believers. Their station on the Day of Reckoning became evident to all in earth and heaven.

4 قدری در امور حزب قبل تفکر نمائید هزار و سیصد سنه قطار قطار علما ظاهر و بر منابر بذکر مقصود مشغول و ناطق و چون سدره الهی از ارض طیبه مبارکه روئید کل قصد قطعش نمودند و بالأخره بر جوهر وجود وارد شد آنچه که عیون عظمت گریست غفلت بمقامی بود که یک نفس از علما کون حضرت مقصود را در اصلا ب اطلاع نیافت و آگاه نشد عابد و هم بودند و خود را موحد میشمردند مقام کل در یوم جزا بر اهل ارض و سماء واضح و ظاهر

- 5 Now again the people of the Bayan are occupied with forming a party similar to that party. O Ali! It is incumbent and obligatory upon you and the friends of God to protect people according to your capacity, that they might not be afflicted with new idle fancies. Arise for God's sake and speak for God's sake. We beseech God to assist you in all conditions with such assistance that its effects will become manifest throughout all horizons.

5 حال مجدد اهل بیان بترتیب حزبی بمثابه آن حزب مشغولند یا علی بر تو و دوستان الهی لازم و واجب بقدر مقدور ناس را حفظ نمائید که شاید باوهمات جدیده مبتلا نشوند لله قیام نما و لله بگو از حق میطلبیم در جمیع احوال ترا تأیید فرماید تأییدیکه آثارش از آفاق ظاهر شود

- 6 Convey My greetings to the friends in that land on behalf of the Wronged One and say: "Where is your enthusiasm? Where are the lights of your faces? Where are the fragrances of your mention in the days of your Lord?" Know the value of this Day and occupy yourselves with service, that there might appear from you that which will endure through the eternity of My

6 دوستان آن ارض را از قبل مظلوم تکبیر برسان و بگو این اشتعالکم و این انوار وجوهکم و این نفحات ذکرکم فی ایام ربکم قدر یوم را بدانید و بخدمت مشغول گردید لعل یظهر منکم ما یبقی بدوام اسمائی و صفاتی کذلک اظهر البحر

names and attributes. Thus hath the ocean revealed its waves, the Book its verses, and the Treasury its secrets, that thou mayest thank thy Lord, the Compassionate, the Generous.

امواجه و کتاب آیاته و الكنز اسراره لتشكر
ربك المشفق الكريم

- 7 The glory shining from the horizon of the heaven of My mercy be upon thee and upon those whom the doubts of the world have not prevented from God, the Lord of the Ancient Days, Who hath come with the standards of verses and hath spoken before all faces - the Kingdom is God's, the Almighty, the All-Wise. We make mention of My leaf and give her the glad-tidings of God's loving-kindness, the Lord of the worlds. We beseech Him, exalted be He, to elevate her station and to send down upon her mercy from His presence. He is verily the All-Bountiful, the Almighty, the All-Knowing, the All-Wise.

7 البهاء المشرق من افق سماء رحمتي عليك و على
الذين ما منعتهم شبهات العالم عن الله مالک القدم
الذي اتى برايات الآيات و نطق امام الوجوه
الملك لله العزيز الحكيم و نذكر ورقتي و نبشرها
بعناية الله رب العالمين نسله تعالى ان يرفع مقامها
وينزل عليها رحمة من عنده انه هو الفضل المقتدر
العليم الحكيم

BLIB_Or15690.283, BLIB_Or15699.074b

BH02121

To: Muhammad Rahim Attar, in Tihiran

Date: 1304-04-25 [1887-Jan-21]

- 1 He is God, exalted be His glory, the All-Wise, the All-Eloquent
- 2 O son of Attar! Praise be to God that thou art perfumed with the sweet-scented breezes of the verses of the Goal of all the worlds. Thy mention hath often been made in the presence of the Wronged One, and the glance of His loving-kindness hath been directed towards thee. Today the Ancient Beauty gazed from the Most Great Prison upon the mansion, making it the greatest vista, and after partaking of tea, We make mention of thee in this Blessed Tablet, each letter of which is a door among the doors of divine favor. We beseech God to aid thee, that thou mayest drink a cup from each letter and offer a chalice to others, that perchance the slumbering may awaken and the heedless may be adorned with the ornament of awareness.
- 3 That which thou didst send in the name of Ali, upon him be My glory, was presented before Us and the glance of Our loving-kindness was directed towards it. Blessed art thou and blessed are they who have fulfilled God's Covenant and His Testament. Praise be to God that thou hast perceived the fragrances of God's days and attained unto that for which the world was created.

1 هو الله تعالى شأنه الحكمة والبيان

2 يا ابن عطار الحمد لله از نفحات آیات مقصود
عالمیان معطری ذکرت در اکثر احیان لدى
المظلوم مذکور و لحاظ عنایت بتو متوجه امروز
جمال قدم از سخن اعظم قصر را منظر اکبر
فرمود و بعد از صرف چای باین لوح مبارک
که هر حرفی از آن بایست از ابواب عنایت
الهی ترا ذکر نمودیم از حق میطلبیم ترا تأیید
فرماید تا از هر حرفی کاسی بیاشامی و قدحی
بذل نمائی شاید نائمین بیدار شوند و غافلین بطراز
آگاهی مزین گردند

3 آنچه باسمی علیه بهائی ارسال نمودی لدى الوجه
حاضر و لحاظ عنایت بآن ناظر طوبی لک و
للذين وفوا بميثاق الله و عهده الله الحمد نفحات
ایام الهی را ادراک نمودی و فائز شدی بآنچه
که عالم از برای او خلق شده

- 4 Jinab-i-Amin, upon him be My glory, presented thy petition before Our presence. Verily We heard thy call and that where-with thou didst commune with thy Lord and supplicate thy Master. He hath repeatedly mentioned thee and thy services. Blessed art thou and blessed are thy father and mother. Verily thy Lord is the All-Remembering, the Forgiving, the Generous.
- 5 We send Our greetings from this spot to all who have attained Our presence, and have been blessed, and have heard and witnessed the greatest signs of their Lord. O Rahim! Be not grieved. Be enkindled with the fire of the Divine Lote-Tree. This world and all that is mentioned therein shall soon return to nothingness. Strive that there may appear from thee that which shall endure through the perpetuity of the Kingdom. We make mention of thy other brother and give him the glad-tidings of God's loving-kindness, the Lord of all worlds.
- 6 Convey to all the household My greetings. The station of each one is visible before God. Verily He is with you, He heareth and seeth, and He is the All-Hearing, the All-Seeing. The deeds of all on earth are visible before His face, and the words of all are heard. To this testify the Concourse on High and the dwellers of My Kingdom and My dominion. Convey greetings to all and give them the glad-tidings of what hath flowed from the Supreme Pen. Verily He is the All-Bountiful, and He is the Kind, the Mighty, the Great. Glory be upon you and upon those who have not denied what hath appeared from God, the All-Knowing, the All-Wise.
- 7 Say: Praise be to Thee, O my God, for having caused me to hear Thy call and guided me to Thy path and made me know the Dawning-Place of Thy Revelation which was hidden in the eternity of eternities. I beseech Thee by it and by its sovereignty to make me adorned with the ornament of steadfastness and crowned with the crown of Thy remembrance and love. Thou art, verily, the One Who hath power through Thy power and dominion through Thy will. There is none other God but Thee, the Mighty, the All-Praised.
- 8 'Ayn, Ta Ismu'llah mentioned the feast of the two leaves and it was accepted. Tonight, which is the twenty-first of Rabi'u'th-Thani, the feast is being held. Well done to those who eat and blessed be those who serve! Give them both the glad-tidings of God's loving-kindness, the Lord of all worlds. Glory be upon you and upon those who have attained the choice wine on this Day of God, the Mighty, the All-Wise.
- 4 جناب امين عليه بهائى عريضه آنجناب را تلقاء وجه عرض نمود انا سمعنا نداءك و ما ناديت به ربك و ناجيت به موليك مكرر ذكر شما و زحمات شما را نموده طوبى لك ولاييك وامك ان ربك هو الذاكر الغفور الكريم
- 5 نكبر من هذا المقام على وجه من حضر و فاز و سمع و رأى آيات ربه الكبرى يا رحيم محزون مباش بنار سدره مشتعل باش اين عالم و آنچه در او مذکور عنقریب بفنا راجع جهد نما شاید از تو ظاهر شود آنچه كه عرفش بدوام ملك و ملكوت باقى و پابنده ماند و تذكر اخاك الآخر و نبشره بعناية الله رب العالمين
- 6 جميع اهل بيت را من قبل المظلوم تكبير برسان مقام هريك عندالله مشهود انه معكم يسمع ويرى و هو السميع البصير اعمال من على الأرض امام وجه مشهود و اقوال كل مسموع يشهد بذلك الملاء الأعلى و اهل ملكوتى و جبروتى جميع را تكبير برسان و به ما جرى من القلم الأعلى بشارت ده انه هو الفياض و هو المشفق العزيز العظيم البهاء عليكم و على الذين ما انكروا ما ظهر من لدى الله العليم الحكيم
- 7 قل لك الحمد يا الهى بما اسمعتنى نداءك و هديتنى الى صراطك و عرفتنى مشرق وحيك الذى كان مخزوناً فى ازل الازال اسئلك به و بسلطانه بأن تجعلنى مزيئاً بطراز الاستقامة و مكللاً باكليل ذكرک و حبك انك انت المقتدر باقتدارك و المهيمن باختيارك لا اله الا انت العزيز الحميد
- 8 عط اسم الله ضيافت دو ورقه را ذكر نمود و بقبول فائز گشت امشب كه شب بيست و يكم ربيع الثانىست مجلس ضيافت برپاست هنيئاً للاكلين و مزيئاً للعاملات بشرهما بعناية الله رب العالمين البهاء عليكم و على الذين فازوا بالرحيق فى يوم الله العزيز الحكيم

BH02230

To: Haydar qabl 'Ali

Date: 1304-04-25 [1887-Jan-21]

1 He is the One Who observeth from His Most Exalted Horizon

1 هو الناظر من افقه الأعلى

2 Your letters arrived one after another, and most were blessed with the outpourings of the True Bestower - that is, were honored to be seen, were graced to be heard, and were adorned with a reply. In these days Ibn-i-Asdaq, upon him be the Most Glorious Beauty of God, was present before Me and was gazing toward and beholding the Most Exalted Horizon. Blessed is the Most Truthful One who turned toward My Most Exalted Horizon, detached from all else, until he attained the presence and stood before the Gate, and heard what the Beloved heard during the Night Journey and what the Interlocutor heard on the Mount of Knowledge. We have mentioned him in such wise that his remembrance, his glory and his deeds shall endure throughout the duration of My earthly and heavenly dominion, and throughout the continuance of My sovereignty and power. Verily thy Lord is the Generous, the All-Bountiful. When he mentioned thee, We mentioned thee with this luminous mention.

2 مراسلات آنجناب بی در پی رسید و اکثر آن بفیوضات فیاض حقیقی فائز یعنی بلحاظ عنایت مشرف و باصفا مفتخر و بجواب مزین این ایام ابن اسمی اصدق علیهما بهاء الله الابهی امام وجه حاضر و بافق اعلى متوجه و ناظر طوبی لاسمی الأصدق الذی اقبل الى افقی الأعلى منقطعاً عن الوری الى ان حضر و قام لدى الباب و سمع ما سمعه الحبيب فی المعراج و الکلم فی طور العرفان انا ذکرناه بما یبقی به ذکره و عزه و عمله بدوام ملکی و ملکوتی و بقاء سلطنتی و جبروتی ان ربک هو الکریم الفضال انه ذکرک ذکرناک بهذا الذکر المنیر

3 Likewise, Ghulam-Qabl-i-Ha, upon him be My Glory, attained Our presence. For a few days he was occupied with praise, glorification, turning toward Us and circumambulation. Praise be to God, he was blessed with the choice wine of the Merciful's utterance and received his portion of that which flowed from the Most Exalted Pen in the divine Books. Thou didst mention the friends in the lands of A and B. We have mentioned them in such wise that nothing in existence can equal it. By the life of God! That which no eye hath seen and no ear hath heard hath been ordained for them [...] Thy Lord is the All-Knowing, the All-Informed.

3 و همچنین جناب غلام قبل ح علیه بهائی بقاء فائز ایام معدوده بذكر و ثنا و توجه و طواف مشغول لله الحمد برحیق بیان رحمن فائز گشتند و بآنچه در کتب الهی از قلم اعلی جاری قسمت بردند اولیای ارض الف و با را ذکر نمودی انا ذکرناهم بما لا یعادلہ شیء من الأشياء لعمر الله قد قدر لهم ما لا رأی عین ولا سمعت اذن [...] ربک هو العليم الخبیر

4 Convey My greetings to each one on behalf of the Wronged One. Praise be to God, they have drunk from the cup of eternity and have been sustained by the heavenly food which is the knowledge of God. We beseech God to assist them and grant them success that all may attain to that which beseemeth His days. Say: O my God, my God! I beseech Thee by the ocean of Thy bounty and the heaven of Thy generosity to ordain for Thy loved ones there that which will draw them nigh unto Thee. Then write down for them the reward of attaining Thy presence and the good of this world and the world to come. I moreover beseech Thee, O Lord of all names, by Thy most

4 از قبل مظلوم هر یک را تکبیر برسان لله الحمد از کأس بقا آشامیدند و بمائدهء سماوی که عرفان نفس حقست مرزوق گشتند از حق میطلبیم ایشانرا تأیید فرماید و توفیق عطا نماید تا کل فائز شوند بآنچه سزاوار ایام اوست قل الهی استلک بحر فضلک و سماء جودک بأن تقدّر لأولیائک هناک ما یقرّبهم الیک ثم اکتب لهم اجر لقائک و خیر الآخرة و الأولى ثم استلک یا مالک الاسماء بندائک الأحلی

sweet call and the shrill voice of Thy Most Exalted Pen and the Fire kindled in the Lote-Tree beyond which there is no passing, to assist Thy loved ones to be steadfast in Thy Cause, and to ordain for those who have outstripped in Thy Cause that which befitteth the heaven of Thy generosity and the sun of Thy grace. Thou art the One Who hath power over whatsoever He willeth. There is none other God but Thee, the Forgiving, the Generous.

و صرير قلبك الأعلى و النار المشتعلة في سدره
المنتهى بأن تؤيد أوليائك على الاستقامة على
امرک ثم للذين سبقوا في امرک ما ينبغي لسماء
کرمک و شمس فضلک انک انت المقتدر على
ما تشاء لا اله الا انت الغفور الکریم

- 5 O Haydar! Upon thee be My glory and My loving-kindness. In the previous year there befell the Wronged One that which opened the gates of sorrow to the denizens of the most exalted Paradise and the most sublime Heaven. Verily, the people are in evident drunkenness and grievous wrong. We beseech God to assist all to mention and praise Him, that ye may all arise to serve this most great Cause and most exalted and most glorious station - which is the station of teaching the Cause of the Lord of all beings - or that ye may hold fast to those means which comprise this station. Whosoever attaineth unto it is accounted among the people of Baha by the Pen. Blessed art thou and My loved ones, and upon thee and them be glory from God, the All-Knowing, the All-Wise.

5 يا حیدر عليك بهائی و عنایتی در سنه قبل بر
مظلوم وارد شد آنچه که باب احزان را بر اهل
فردوس اعلی و جنت علیا گشود ان الناس فی
سکر مبین و ظلم عظیم از حق میطلبیم کل را تأیید
فرماید بذكر و ثنائش تا خود باین امر اعلی و مقام
اعلی و رتبه علیا که مقام تبلیغ امر مولی الوری
است قیام نمائید و یا باسبابی که حاوی این مقام
است تمسک جوئید هر نفسی فائز شد او از اهل
بها از قلم مذکور و مسطور طوبی لک و لأولیائی
و البهاء عليك و عليهم من لدی الله العليم الحکیم

BLIB_Or15690.288, BLIB_Or15699.066b,
PYK.033x

BH02470

To: Yikan, in Rasht

Date: 1304-04-25 [1887-Jan-21]

- 1 In the Name of the Wronged One, the Stranger!
- 2 Thy letter hath been received and the servant in attendance before His countenance hath read it. We have answered thee with a Tablet that no tablets of the earth can equal, and with a mention which, when it dawned from the horizon of the Tablet, caused all remembrances in the world to bow down before it. To this doth testify the Lord of Eternity in the Most Great Prison. Yet most of the people are heedless. They hear the call and turn away from it, they behold the signs and deny them. Verily they are companions of the Fire.
- 3 Blessed be thy face for having turned to the lights of the Countenance, and thy heart for having turned to God, the Mighty,

1 بسمی المظلوم الغریب

2 قد حضر کتابک و قرأه العبد الحاضر لدی الوجه
اجبتاک بلوح لا تعادله الواح الأرض و بذكر
اذ اشرق من افق اللوح خضعت له اذکار العالم
يشهد بذلك مالک القدم فی السجن الأعظم
ولکن القوم اکثرهم من الغافلين یسمعون النداء
و يعرضون عنه و یرون الآيات و ینکرونها الا انهم
من اصحاب السعیر

3 طوبی لوجهک بما توجهت الی انوار الوجه و لقلبک
بما اقبل الی الله العزیز الحمید ینبغی لجنتاک الیوم

the Praiseworthy. It behooveth thee today to detach thyself from what the people possess, standing firm in service to the Cause that hath caused the limbs of the world to quake, save whom God willeth, the Almighty, the Powerful. Say: O people! The Day hath come and there hath appeared what was hidden and treasured in God's knowledge, the Lord of all worlds. Beware lest ye deprive yourselves of the ocean and its waves, and of the sun and its effulgence. Thus doth command you He with Whom is the Clear Book. This is the Day wherein the Mother Book proclaimeth with the most exalted call, were ye of them that hear. He hath come from the kingdom of utterance with a proof before which all the evidences of the world have bowed down. To this doth testify the Most Exalted Pen of God in its lofty station.

- 4 Be not grieved by the world and its happenings. Confine matters to serving the Cause of thy Lord, the All-Hearing, the All-Seeing. Say: My God, my God! Thou seest me turning toward Thy most exalted horizon and standing in service to Thy Cause, O Lord of all beings and Lord of the throne on high and of the dust. I beseech Thee by the sighs of the hearts of them that are nigh unto Thee and the tears of the sincere ones in Thy days, to aid me to stand firm in the Most Great Steadfastness that I may arise to remember and praise Thee amidst all people. Then I beseech Thee by the lights of Thy throne and the signs of Thy grandeur to ordain for me the good of the hereafter and of the first life. Then open before my face the doors of grace and bounty. Verily Thou art the Powerful over what Thou willest. There is none other God but Thee, the Compassionate, the Generous. Within Thy grasp are the reins of all who are in the heavens and on earth.

- 5 I know not, O my God and my Master and my heart's Desire, whether Thy grace will bring me nigh unto Thee that I may stand before Thy face and see what Moses desired from the heaven of Thy bounty and the ocean of Thy generosity, and hear what the Beloved heard when He ascended unto Thee and turned to the station of Thy nearness and meeting, since Thy firm decree and Most Great Command prevent me. I beseech Thee, O Thou in Whose grasp are the reins of all things, to ordain for me from Thy Most Exalted Pen the recompense of meeting Thee. Verily Thou art the Powerful One Whom the conditions of creation do not frustrate and the doubts of the people of the earth do not weaken. Thou doest what Thou willest and ordainest what Thou pleasest. Verily Thou art the Powerful, the Mighty, the Omnipotent.

ان تدع ما عند القوم قائماً على خدمة الأمر الذي به ارتعدت فرائص العالم الآ من شاء الله المقتدر القدير قل يا قوم قد اتى اليوم و ظهر ما كان مكنوناً مخزوناً في علم الله رب العالمين اياكم ان تمنعوا انفسكم عن البحر و امواجه و عن الشمس و اشراقها كذلك يأمرک من عنده کتاب مبين هذا يوم فيه ينطق ام الكتاب بأعلى النداء ان انتم من السامعين انه قد اتى من ملکوت البيان ببرهان خضع عند ظهوره حجب العالم يشهد بذلك قلم الله الأعلى في مقامه الرفيع

4 لا تحزن من الدنيا و حوادثها اقتصر الأمور على خدمة امر ربك السميع البصير قل الهى الهى ترانى مقبلاً الى افئك الأعلى و قائماً على خدمة امرک يا مولى الورى و رب العرش و الثرى اسئلك بفرات افئدة المقربين و عبرات المخلصين فى ايامک بأن تؤيدنى على الاستقامة الكبرى لأقوم على ذکوک و ثنائک بين الورى ثم اسئلك بأنوار عرشک و آیات عظمتک بأن تكتب لى خير الآخرة و الأولى ثم افتح على وجهى ابواب الفضل و العطاء انک انت المقتدر على ما تشاء لا اله الا انت المشفق الکریم و فى قبضتک زمام من فى السموات و الأرضين

5 لم ادري يا الهى و سيدى و مقصود فؤادى هل العناية تقربنى اليک لأقوم امام وجهک و ارى ما اراده الکریم من سماء فضلک و بحر جودک و اسمع ما سمعه الحبيب اذ صعد اليک و توجه الى مقام قربک و لقائک اذ بمنعنى قضائک المبرم و امرک الأعظم اسئلك يا من فى قبضتک زمام الأمور بأن تكتب لى من قلبک الأعلى اجر لقائک انک انت المقتدر الذى لا تمنعك شئون الخلق و لا تعجزک شبهات ملاء الأرض تفعل ما تشاء و تحكم ما تريد و انک انت المقتدر العزيز القدير

BLIB_Or15713.077

BH03009

To: Aqa Mirza Baqir Bassar, in Rasht

Date: 1304-04-25 [1887-Jan-21]

1 In the name of My Most Exalted Pen.

1 بِسْمِ قَلَمِي الْأَعْلَى

2 This is a Book sent down by the Wronged One to him who hath beheld the proof and believed in the All-Merciful when He came from the heaven of utterance with manifest sovereignty, that he might be assured of his Lord's loving-kindness and render thanks for this bounty, to whose greatness all created things and every discerning mystic have testified.

2 كِتَابُ أَنْزَلَهُ الْمَظْلُومُ لِمَنْ رَأَى الْبُرْهَانَ وَآمَنَ بِالرَّحْمَنِ إِذْ أَتَى مِنْ سَمَاءِ الْبَيَانِ بِسُلْطَانٍ مُبِينٍ لِيَكُونَ مَوْقِنًا بِعِنَايَةِ رَبِّهِ وَيَشْكُرَهُ بِهَذَا الْفَضْلِ الَّذِي شَهِدَتْ بِعَظَمَتِهِ الْكَائِنَاتُ وَكُلُّ عَارِفٍ بَصِيرٍ

3 O Baqir! There hath appeared before the Most Great Scene what thou didst compose in remembrance of God, the Lord of Destiny, through Whom the Resurrection was established, the moon was cleft asunder, and every hidden matter was revealed. Blessed art thou, and blessed is thy tongue, for having spoken My beauteous praise. We have heard thy call and have answered thee with a Tablet every letter of which testifieth to the grace of God, the Lord of all worlds. Be thou vocal in My remembrance and in the remembrance of My loved ones whom the veils of the world have not hindered from this shining horizon. Glorify their faces, give them the glad-tidings of My loving-kindness, and illumine their hearts with the light of My wondrous utterance. From the horizon of the Tablet there hath shone forth the light of utterance from the All-Merciful. Blessed is he who hath witnessed and seen, and woe unto the heedless ones.

3 يَا بَاقِرُ قَدْ حَضَرَ الْمَنْظَرَ الْأَكْبَرَ مَا أَنْشَأْتَهُ فِي ذِكْرِ اللَّهِ مَالِكِ الْقَدْرِ الَّذِي بِهِ قَامَتِ الْقِيَامَةُ وَانْشَقَّ الْقَمَرُ وَظَهَرَ كُلُّ أَمْرٍ مُسْتَرٍ طَوْبِي لَكَ وَلِلْسَانِكِ بِمَا نَطَقَ بِنَائِي الْجَمِيلِ سَمِعْنَا نَدَائَكَ أَجْبَنَّاكَ بِلَوْحٍ يَشْهَدُ كُلُّ حَرْفٍ مِنْ حُرُوفَاتِهِ بِفَضْلِ اللَّهِ رَبِّ الْعَالَمِينَ كُنْ نَاطِقًا بِذِكْرِي وَذِكْرَ أَوْلِيَائِي الَّذِينَ مَا مَنَعَتْهُمْ حِجَابَاتُ الْعَالَمِ عَنْ هَذَا الْأَفَقِ الْمُنِيرِ كَبَّرَ عَلَى وَجْهِهِمْ وَبَشَّرَهُمْ بِعِنَايَتِي وَنَوَّرَ قُلُوبَهُمْ بِنُورِ بَيَانِي الْبَدِيعِ قَدْ لَاحَ مِنْ أَفَقِ اللَّوْحِ نُورُ الْبَيَانِ مِنْ لَدَى الرَّحْمَنِ طَوْبِي لِمَنْ شَهِدَ وَرَأَى وَوَيْلٌ لِلْغَافِلِينَ

4 When thou hast attained unto the breezes of revelation in thy Lord's Book, say:

4 أَنْتَ إِذَا فَزْتَ بِنَفْحَاتِ الْوَحْيِ فِي كِتَابِ رَبِّكَ قُلْ

5 My God, my God! Praise be to Thee for having guided me, given me to drink, and caused me to hear Thy path, the fountain of Thy utterance, and Thy most sweet call which hath been raised betwixt earth and heaven. I beseech Thee, O Lord of the worlds, by Thy Most Great Name, by the rustling of Thy Lote-Tree, the lights of Thy countenance, the murmuring of the fountain of knowledge, and the stirring of the breezes of Thy bounty - O Thou in Whose grasp is the reins of all creation - to ordain for me from Thy Most Exalted Pen the good of this world and the next.

5 إِلَهِي إِلَهِي لَكَ الْحَمْدُ بِمَا هَدَيْتَنِي وَسَقَيْتَنِي وَاسْمَعْتَنِي إِلَى صَرَاطِكَ وَكَوْثَرَ بَيَانِكَ وَنَدَائِكَ الْأَحْلَى الَّذِي ارْتَفَعَ بَيْنَ الْأَرْضِ وَالسَّمَاءِ اسْتَثْلِكَ يَا مَوْلَى الْعَالَمِ بِاسْمِكَ الْأَعْظَمِ وَبِخَفِيفِ سِدْرَتِكَ وَأَنْوَارِ وَجْهِكَ وَخَيْرِ كَوْنِ الْعِرْفَانِ وَهَزِيزِ نَسِمَاتِ عِنَايَتِكَ يَا مَنْ فِي قَبْضَتِكَ زَمَامُ الْإِمْكَانِ بَأَنْ تَقْدَّرَ لِي مِنْ قَلْبِكَ الْأَعْلَى خَيْرُ الْآخِرَةِ وَالْأُولَى

6 O my Lord! I am Thy servant and the son of Thy servant and the son of Thy handmaiden. I have turned to Thee, holding fast to the cord of Thy grace and clinging to the hem of Thy loving-kindness. Write down for me that which shall profit me

6 أَيُّ رَبِّ أَنَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمْتِكَ قَدْ أَقْبَلْتُ إِلَيْكَ مَتَمَسِّكًا بِحَبْلِ فَضْلِكَ وَمَتَشَبِّثًا بِذَيْلِ عِنَايَتِكَ فَاصْتُبْ لِي مَا يَنْفَعُنِي فِي كُلِّ عَالَمٍ

in all the worlds of Thy worlds. I testify that Thou knowest what is with me and what profiteth me, and I know not what is with Thee. Thou art the All-Powerful over whatsoever Thou pleasest. Nothing can frustrate Thee, nor can any matter prevent Thee. Verily, Thou art the Almighty, the All-Compelling, the Self-Subsisting. I beseech Thee by the lights of Thy countenance and the mysteries of Thy Book to make me steadfast in Thy Cause in such wise that neither the affairs of the world nor the clamor of nations shall turn me aside. Verily, Thou art the All-Powerful, the Almighty, and worthy to grant my prayer.

من عوالمک اشهد انک تعلم ما عندی و ما
ینفعنی و لا اعلم ما عندک انک انت المقتدر
على ما تشاء لا یعجزک شیء من الاشیاء و لا
یمنعک امر من الامور انک انت المقتدر المهیمن
القیوم اسئلك بانوار وجهک و اسرار کتابک
بأن تجعلی مستقیماً على امرک بحیث لا تمنعنی
شئون العالم و لا ضوضاء الأمم انک انت
المقتدر القدير و بالاجابة جدير

BLIB_Or15713.112, BRL_DA#453

BH03063

To: Aqa Mirza Aqa Tabib, in Rasht

Date: 1304-04-25 [1887-Jan-21]

- 1 He is the One dawning from the Supreme Horizon! 1 هو المشرق من الأفق الأعلى
- 2 Today all things proclaim "The Truth hath come!" Blessed is the soul that hath attained to hearing the Call. The desires of self and passion have deprived most of the people of the world from the Lord of Names. 2 امروز جمیع اشیاء به قد اتی الحق ناطق طوبی از
برای نفسی که باصغاء ندا فائز شد اکثر اهل عالم
را مشتهیات نفس و هوی از مالک اسماء محروم
ساخته
- 3 The verses have been sent down, the evidences are manifest, the Speaker of the Mount is seated upon the throne of Revelation, the Cry hath been raised, the Light hath shone forth, and the proof is resplendent - yet the greatest veil hath prevented the people from the bounty of this Day. This veil hath been and continueth to be the divines of the age. 3 آیات نازل بینات ظاهر مکمل طور بر عرش ظهور
مستوی و صبحه مرتفع و نور مشرق و برهان
ساطع ولكن قوم را حجاب اکبر از فضل یوم
منع نموده و این حجاب علمای عصر بوده و هستند
- 4 Blessed art thou who hast, through the Name of the Divine Omnipotent, rent asunder the veils and attained unto the lights of the Sun of Certitude which hath shone forth and is manifest from the horizon of the heaven of God's Tablet. This station is great and mighty - know thou its worth and preserve it through the Name of Truth. 4 طوبی از برای تو که باسم قدیر الهی حجیات را
خرق نمودی و بانوار نبر یقین که از افق سماء
لوح الهی مشرق و لائحت فائز گشتی این مقام
عظیم است و بزرگ قدرش را بدان و باسم حق
حفظش نما
- 5 Glory be to God! The Shi'ih sect counted themselves the most excellent of all people, yet they were witnessed to be the most lost. It is incumbent upon all the friends of God to protect these helpless people lest they become again afflicted with the 5 سبحان الله حزب شیعه خود را افضل عالم
میشمردند اخسر عالم مشاهده شدند بر جمیع
اولیای الهی لازم است که ناس بیچاره را حفظ
نمایند که مجدداً باوہامات حزب قبل مبتلی نشوند
و از عرفان مقصود محروم نمانند

vain imaginings of the former party and remain deprived of the recognition of the Purpose.

- 6 Convey My greetings to those who have turned towards Me and illumine them with the lights of the utterance of the Purpose of all worlds. Blessed art thou and they, and blessed is he who hath attained unto this firm and mighty Cause and this Great Announcement. The Glory be upon thee and upon them from God, the Lord of the worlds.

- 7 Say: My God, my God! By Thy might, I love to hold fast to all things by virtue of their connection to Thy Name, the Creator. I beseech Thee by the suns of the heaven of Thy knowledge and wisdom, and by the seat whereon hath been established the throne of Thy grandeur, and by Thy Call which hath been raised amongst Thy servants, and by Thy Will which hath dominated all things, and by Thy mercy which hath preceded earth and heaven, to assist me in that which befitteth Thy Manifestation and Thy days. Then ordain for me that which Thou hast ordained for Thy trusted ones and chosen ones who have offered up their spirits in Thy path. Verily Thou art the Almighty Whom the might of the world and the power of the nations cannot withhold. Thou doest what Thou wilt and ordainest what Thou pleasest. Verily Thou are the Mighty, the All-Praised.

6 مقبلین را از قبل مظلوم تکبیر برسان و بانوار بیان مقصود عالمیان منور دار طوبی لک و لهم و لمن فاز بهذا الأمر المبرم المتین و النبأ العظيم البهاء عليك و عليهم من لدی الله رب العالمین

7 قل الهی الهی وعزّتک اتی احب ان اتمسک بکلّ شیء من الأشياء لنسبة المخلوق الی اسمک الخالق استلک بشموس سماء علمک وحکمتک و بالمقر الذی فیہ استقر عرش عظمتک و بندائک الذی ارتفع بین عبادک و بمشیّتک المهيمنة على الأشياء و برحمتک الّتی سبقت الأرض و السماء بأن تؤیّدنی علی ما ینبغی لظهورک و ایامک ثم اکتب لی ما کتبتہ لأمنائک و اصفیائک الذین انفقوا ارواحهم فی سبیلک انک انت المقتدر الذی لا تمنعک قوّة العالم ولا شوکة الأمم تفعل ما تشاء و تحکم ما تريد و انک انت العزيز الحمید

BLIB_Or15690.313, BLIB_Or15699.067

BH03433

To: Mulla Muhammad Kashk Baghi

Date: 1304-04-25 [1887-Jan-21]

- 1 In My Name that overshadoweth all names
- 2 O Muhammad! Make your ear ready to hearken unto the call of the One, the Single, and your hem extended to receive the pearls of wisdom and utterance which are cast upon you from the sea of your Lord, the All-Merciful. Thus does the Wronged One command you from the prison precinct, that you may be of them that act. If you were to discover the fragrance of loving-kindness and favor, you would arise and say: "Thine be the praise, O Lord of Names, and Thine be the grace, O Dawning-Place of Justice, and Thine be the glory, O Lord of

1 بسمی المهيمن على الأسماء

2 یا محمد اجعل اذنک مستعدّة لاصغاء نداء الفرد الأحد و ذلک مبسوطاً لأخذ لآئی الحکمة و البیان الّتی تقدف علیک من عمن ربک الرحمن کذلک یامرک المظلوم من شطر السّجن لتکون من العالمین انک لو تجد عرف العناية و الألفاف لتقوم و تقول لک الثناء یا مولی الأسماء و لک الفضل یا مطلع العدل و لک البهاء یا مولی الأشياء و لک الجود یا من فی قبضتک زمام من فی السموات و الأرضین

all things, and Thine be the bounty, O Thou in Whose grasp is the dominion of all who are in the heavens and on earth!"

- 3 He who bears My name hath appeared before Us, and We make mention of thee through this perspicuous Tablet which summoneth the world with the most exalted call and guideth them to My straight path. We make mention also of My loved ones there who have taken hold of the Book of God with the power that proceedeth from Him and have cast behind them idle fancies and vain imaginings on this Day whereon the All-Merciful hath seated Himself upon the throne of His mighty Name.

- 4 O people of God! Know your stations and follow not every ignorant remote one and every iniquitous doubter. This is the Day wherein We have revealed the treasures of inner meanings and utterance and have summoned all unto the All-Knowing One. Among the people are they who have hearkened, heard and hastened, and among them are they who have shown pride before God, the Mighty, the All-Praised.

- 5 O people of Kaf! Beware lest ye follow your divines who have broken God's Covenant and His Testament and have pronounced judgment against Him through an injustice that hath rent asunder the heaven of equity and justice. To this beareth witness every discerning scholar. By God! The horizon of possibility hath been illumined by the Luminary of certitude, were ye of them that know. Say: Behold, behold, the ocean is before your faces - advance toward it and follow not every ignorant remote one. Thus hath the Most Great Ocean revealed the pearls of divine knowledge from the presence of the All-Merciful. Blessed is he who hath witnessed and seen, and woe unto the heedless ones. The glory from Us be upon thee and upon them that are with thee in this Mighty Announcement and this firm, unshakeable Cause.

3 قد حضر ابن اسمي عليهما بهائي و ذكرك ذكرناك
بهذا اللوح المبين الذي يدع العالم بأعلى النداء و
يهدىهم الى صراطى المستقيم ونذكر احبائى هناك
الذين اخذوا كتاب الله بقوة من عنده و نبذوا
الأوهام و الظنون فى هذا اليوم الذى فيه استوى
الرحمن على عرش اسمه العظيم

4 يا حزب الله اعرفوا مقاماتكم و لا تتبعوا كل
جاهل بعيد و كل ظالم مريب هذا يوم فيه اظهرنا
كنوز المعاني و البيان و دعونا الكل الى الفرد
الخبير من الناس من اقبل و سمع و سرع و منهم
من استكبر على الله العزيز الحميد

5 يا اهل الكاف اياكم ان تتبعوا علمائكم الذين نقضوا
ميثاق الله و عهده و افتوا عليه بظلم انفطرت به
سماء العدل و الانصاف يشهد بذلك كل عالم
بصير تالله قد لاح افق الامكان بنير الايقان لو
انتم من العارفين قل انظروا انظروا ان البحر امام
وجوهكم اقبلوا اليه و لا تعقبوا كل جاهل بعيد
كذلك اظهر البحر الأعظم لآئى العرفان من
لدى الرحمن طوبى لمن شهد ورأى و ويل للغافلين
البهلاء من لدنا عليك و على من معك فى هذا النبأ
العظيم و هذا الأمر المبرم المتين

BLIB_Or15713.120

BH03776

To: Mas'ud

Date: 1304-04-25 [1887-Jan-21]

- 1 He is God, exalted be His station in wisdom and utterance
هو الله تعالى شأنه الحكمة و البيان
- 2 You had previously attained to the mention of God, glorified be His majesty, and now My servant Asdaq, upon him be My glory and loving-kindness, hath mentioned thee in the Most Great Prison, and this most mighty, most holy Tablet hath been sent down from the heaven of divine Will [...] that thou mayest inhale its fragrance and partake of the true heavenly food. Praise be to God that neither the overwhelming power of the oppressors nor the clamor of the barking ones prevented thee from the Most Exalted Horizon or deprived thee of the Most Great Ocean.
از قبل بذکر حقّ جلّ جلاله فائز گشتی و حال ابن اسمی اصدق علیهما بهائی و عنایتی در سخن اعظم ترا ذکر نمود و این لوح اقدس از سماء مشیت الهی نازل [...] عرفش را بیابی و از مائده حقیقی قسمت بری لله الحمد سطوة ظالمین و نفاق ناعقین ترا از افق اعلی منع ننمود و از بحر اعظم محروم نساخت
- 3 The divines, mystics and jurists of the earth, by night and by day, besought God, glorified be His majesty, for the meeting with His Manifestation and Speaker. Yet when the ocean of hope surged and the horizon of divine purpose dawned forth, all turned away - especially the Shi'ih sect who, with their tongues, uttered curses and, with their pens, issued verdicts for the shedding of His most pure blood, and with their hands wrought that which causeth the company of the Prophets and the chosen ones in the most exalted paradise and supreme station to weep and lament.
علما و عرفا و فقهای ارض در لیالی و ایام از حقّ جلّ جلاله لقاء ظهور و مکلم را مستلّت می نمودند و چون بحر امل مواج و افق اراده مشرق کل اعراض نمودند مخصوص حزب شیعه بلسان سب کردند و بقلم فتوی بر سفک دم اطهرش دادند و بیادای وارد آوردند آنچه را که معشر انبیا و اصفیا در ذروه علیا و مقام اعلی بنوحه و ندبه مشغول
- 4 The faithful and steadfast must know their station and at all times give voice to praise and thanksgiving, for He hath confirmed them, guided them and bestowed upon them that which hath no likeness or peer - and that is the recognition of that sanctified Being on the Day of His manifestation. Thy call, from beginning to end, hath attained unto the honor of being heard.
باید مقبلین و مستقیمین مقام خود را بدانند و در هر حین بحمد و ثنا ناطق شوند چه که تأیید فرمود و راه نمود و عطا کرد آنچه را مثل و شبه از برای او نبوده و نخواهد بود و آن عرفان آن ذات مقدّست در یوم ظهور ندایت از قبل و بعد بشرف اصغاء فائز
- 5 Blessed art thou and blessed is he who hath fulfilled God's Covenant and His Pledge. Woe unto every heedless and remote one. We convey Our greetings to the loved ones in that land and give them the glad-tidings of His loving-kindness. Glory be upon thee and upon them and upon those who have testified to that whereunto God testified before the creation of earth and heaven, that there is none other God but I, the Protector, the Self-Subsisting.
طوبی لک و لمن وفی بميثاق الله و عهده و ویل لكل غافل بعيد اولیای آن ارض را تکبیر میرسانیم و بعنایت بشارت میدهم البهاء علیک و علیهم و علی الذین شهدوا بما شهد الله قبل خلق الأرض و السماء انه لا اله الا انا المهيمن القيوم

BLIB_Or15699.028b

BH04114

To: Aqa Mirza Ali Nayib

Date: 1304-04-25 [1887-Jan-21]

1 In His Name that overshadoweth all names

1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

2 O 'Ali! Upon thee be the Glory of God! In His Name, the Dominator over all names! O 'Ali! Thou hast previously been blessed with the traces of the Supreme Pen. The glance of loving-kindness hath turned from the direction of the Prison towards that direction, and He hath made mention of His loved ones. Today the Euphrates of utterance is flowing from the right hand of the Throne of the All-Merciful and the waves of the ocean of divine knowledge are manifest before all faces. Blessed is the soul whom the means of the world have not prevented from the Causer of causes, and whom the veils of the world have not deprived. Praise be to God that thou hast attained unto the recognition of the Goal of the worlds and hast partaken of the fruits of the blessed Tree. We beseech God to assist thee in all conditions to that which is worthy of His favors.

2 یا علی از قبل بآثار قلم اعلیٰ فائز شدی لحاظ عنایت از شطر سین بآنشطر توجّه نمود و اولیای خود را ذکر فرمود امروز فرات بیان از یمین عرش رحمن جاری و امواج بحر علم الهی امام وجوه ظاهر طوبی از برای نفسیکه اسباب دنیا او را از مسبب منع ننمود و حجابات عالم او را محروم نساخت لله الحمد بعرفان مقصود عالمیان فائز شدی و از اثمار سدرهء مبارکه قسمت بردی از حق میطلبیم در جمیع احوال ترا تأیید فرماید بر آنچه سزاوار عنایات اوست

3 And We make mention at this time of him who hath ascended unto God, the Lord of the worlds. We have previously mentioned him in verses wherein the Fire appeared in the trees and the Tree spoke as it spoke unto Moses, son of 'Imran, on the Mount of Knowledge: "Verily, there is no God but Me, the Single, the All-Informed." We beseech God to assist those who are related to him and to make them among those who are steadfast in serving His Cause, the Unassailable, the Firm, the Strong.

3 و نذکر فی هذا الحین من صعد الی الله ربّ العالمین انا ذکرناه من قبل بآیات ظهرت النار فی الأشجار و نطقت بما نطقت السدره لموسیٰ ابن عمران فی طور العرفان انه لا اله الا انا الفرد الخیر نسل الله بأن یؤید الذین نسبهم الیه و یجعلهم من القائمین علی خدمه امره المبرم المحکم المتین

4 We convey greetings to all the loved ones in that land and give them the glad-tidings of God's loving-kindness, exalted be His glory. They must arise to aid the Cause of God with perfect unity and harmony. Say: Let not time slip away. Strive that ye may attain unto the eternal bounty and the everlasting food and the perpetual mention. Verily your Lord, the All-Merciful, is the Counselor, the All-Knowing.

4 اولیای آن ارض طراً را تکبیر میرسانیم و بعنایت حق جلّ جلاله بشارت میدهم باید بکمال اتحاد و اتفاق بنصرت امر الهی قیام نمایند بگو وقت را از دست مدهید جهد نمایند شاید بنعمت باقیه و مائدهء ابدیه و ذکر سرمدیه فائز گردید ان ربکم الرحمن هو الناصح العلیم

5 Glory be upon those who have aided the religion of God with their wealth and their souls and have acknowledged that which the Tongue of Grandeur hath spoken before the creation of all things: "Verily, there is no God but Me, the Dominator, the Self-Subsisting."

5 البهآء علی الذین نصروا دین الله بأموالهم و انفسهم و اعترفوا بما نطق به لسان العظمه قبل خلق الأشياء انه لا اله الا انا المهيمن القيوم

BLIB_Or15699.065a

BH04260

To: Abbas Quli Mirza

Date: 1304-04-25 [1887-Jan-21]

1 He is the Hearer, the Answerer

1 هو السامع المجيب

2 Say: O my God, my God! How many sighs have ascended in Thy days, and how many tears have fallen in separation and remoteness from Thee! O Lord, Thou hearest the cry and lamentation of those who long for Thee in Thy days - they whose hearts have melted from the fire of Thy love and whose souls have burned in their distance from Thee. I beseech Thee by the light of Thy reunion and the power of Thy Cause which hath encompassed Thy lands and realms, to ordain for those who hope the attainment of Thy presence and standing before the gate of Thy mercy. O Lord, Thou hast created them to hearken unto Thy call and witness the lights of Thy beauty. I beseech Thee by Thy generosity which hath encompassed all existence not to withhold them from that for which Thou didst create them. O Lord, Thou seest those who have turned with radiant faces toward Thy most exalted station, and the women who have entered Thy house, O Lord of all beings and Master of the hereafter and the former times. If Thou shouldst deny them, O my God, from the gate of Thy grace, to what gate shall they turn?

2 قل الهى الهى كم من زفرات صعدت فى ايامك و كم من عبرات نزلت فى هجرک و فراقک اى رب تسمع ضجيج المشتاقين و صريخهم فى ايامك هم الذين ذابت اكبادهم من نار حبك و احترقت قلوبهم فى بعدك اسئلك بنور وصالک و نفوذ امرک الذى احاط بلادک و ديارک بأن تقدّر للاملين الحضور امام وجهک و القيام لدى باب رحمتک اى رب قد خلقتهم لاصغاء ندائک و مشاهدة انوار جمالک اسئلك بجودک الذى احاط الوجود بأن لا تمنعهم عما خلقتهم له اى رب ترى المقبلين اقبلوا بوجوه نوراء الى مقامک الاعلى و المقبلات فى بيتک يا مولى الورى و رب الآخرة و الاولى ان تمنعهم يا الهى عن باب فضلك باى باب يتوجهون

3 I beseech Thee, O Master of Eternity, by the Most Great Name which is established upon the Throne of Utterance in the kingdom of creation, to ordain for Thy male and female servants that which will solace their eyes, gladden their hearts and tranquilize their souls. Thou art He through whose Name was raised the banner of "He doeth what He willeth" and the standard of "He ordaineth what He pleaseth," and Thou art the Mighty, the All-Praised.

3 اسئلك يا مالک القدم بالاسم الأعظم الذى استوى على عرش البيان فى قطب الامکان بأن تقدّر لعبادک و امائك ما تقرّ به عيونهم و تفرح به قلوبهم و تطمئنّ به نفوسهم انک انت الذى باسمک نصبت راية يفعل ما يشاء و علم يحکم ما يريد و انک انت العزيز الحميد

4 O Lord, Thou seest the believers among the idolaters, and what hath befallen them at the hands of the oppressors among Thy creation and the transgressors among Thy servants. I beseech Thee to preserve them through the hosts of Thy power and the legions of Thy might, then ordain for them what becometh the heaven of Thy generosity and the ocean of Thy mercy and the sun of Thy bounty. Verily Thou art the Giver, the Compassionate, the Forgiving, the Generous.

4 اى رب ترى الموحدين بين ايدى المشركين و ما ورد عليهم من طغاة خلقک و بغاة عبادک اسئلك بأن تحفظهم بجنود قوتک و صفوف اقتدارک ثم اكتب لهم ما ينبغى لسماء کرمک و بحر رحمتک و شمس جودک انک انت المعطى المشفق الغفور الکريم

INBA19:097, INBA32:089, BLIB_Or15713.154a,

BLIB_Or15716.216b

BH04836

To: Muhammad Husayn, in Rasht

Date: 1304-04-25 [1887-Jan-21]

- 1 He is God, exalted be His glory in wisdom and utterance
هو الله تعالى شأنه الحكمة و البيان
- 2 Your letter arrived and was honored by the glance of favor. We heard your call. You have been and are ever before Our gaze. In the Tablets mention of you has flowed from the Most Exalted Pen. He has not forgotten and will not forget His loved ones. At all times the fruits of the Lote-Tree beyond which there is no passing, which have appeared from the Most Exalted Pen, were sent. We beseech God to assist you in remembrance and praise and service to His Cause. Verily He is powerful over all things. When you attain unto My utterance and find the fragrance of My garment, say:
نامه شما رسید و بلحاظ عنایت فائز ندایت را شنیدیم در جمیع احیان در نظر بوده و هستی در الواح [جهات] ذکرت از قلم اعلی جاری اولیای خود را فراموش ننوده و نمینماید در هر حین از اثمار سدره منتهی که از قلم اعلی ظاهر شده ارسال گشت از حق میطلبیم ترا مؤید فرماید بر ذکر و ثناء و خدمت امرش آنه علی کل شیء قدیر آنک اذا فزت ببیانی و وجدت عرف قیصی
- 3 My God, my God! I beseech Thee by the heaven of meaning and utterance, and by the rustling of Thy Pen, O Merciful One, by Thy Name through which Thou didst unite the hearts and reveal what was hidden in the treasures, to ordain for me by Thy Most Exalted Pen that which shall profit me in the world to come and in this world. O Lord! I am Thy servant and the son of Thy handmaiden. I have acknowledged Thy oneness and I beseech Thee by the Manifestations of Thy bounty and the Dawning-Places of Thy Cause to ordain for me in all conditions that which shall draw me nigh unto Thee. I testify that I know not what profiteth or harmeth me, and Thou knowest what [...] my soul, and I know not what is within Thyself. There is no God but Thee, the All-Knowing, the All-Informed.
قل الهی الهی استلک بسماء المعانی و البیان و بصیر قلبک یا رحمن باسمک الذی به ألقت بین القلوب و اظهرت ما کان مکنوناً فی الكنوز بأن تکتب لی من قلبک الأعلی ما ینفعنی فی الآخرة و الأولى یرب انا عبدک و ابن امتک قد اعترفت بوحدانیتک و استلک بمظاهر جودک و مشارق امرک بأن تقدر لی ما یقریبنی فیکل الأحوال الیک اشهد انی لا اعلم ما ینفعنی و یضرنی و انت تعلم ما [...] نفسی و لا اعلم ما فی نفسک لا اله الا انت العليم الخبير
- 4 O Lord! I beseech Thee by Thy mercy which hath preceded all created things and by Thy grace which hath encompassed all beings to make me steadfast in Thy love and firm in Thy religion and a servant of Thy Cause. Verily Thou art the Almighty, the Protector, the Mighty, the All-Bestowing.
ای رب استلک برحمتک الّتی سبقت الکائنات و بفضلک الذی احاط الموجودات بأن تجعلی ثابتاً علی حبک و راسخاً فی دینک و خادماً لأمرک آنک انت المقتدر المهيمن العزيز الوهاب

BLIB_Or15699.062b

BH05619

To: *Varaqih al-Firdaws*

Date: 1304-04-25 [1887-Jan-21]

1 He is God, exalted be His glory in remembrance and utterance

1 هو الله تعالى شأنه الذكر والبيان

2 O leaf of My Lote-Tree and O leaf of My Paradise! Thou hast ever been and art still favored with divine grace. This, My servant whose name is Asdaq, upon both of whom rest My glory and loving-kindness, appeared before the Wronged One and mentioned the friends of God. Therefore each one hath been remembered with the mention of God. Blessed is the soul that hath attained unto God and His verses, and woe unto the heedless ones. O My leaf! The greatness of the Cause hath become a veil unto it. Say: In this day, in every moment, the pearls of wisdom and utterance appear and shine forth from the treasures of the Pen of the All-Merciful. They have not been and are not concealed. Beseech thou God that He deprive not the leaves from the rustling of the Divine Lote-Tree and forbid not the servants from hearkening to the flowing of His Pen.

2 يا ورقة سدرتی و یا ورقة فردوسی لازال بعنایت حقّ فائز بوده و هستی ابن اسمی اصدق علیهما بهائی و عنایتی لدى المظلوم حاضر ذکر اولیای الهی نموده لذا هر یک بذکر الهی فائز طوبی لنفس فازت بالله و آیاته و ویل للعافین یا ورقتی عظمت امر [حجابش] گشته بگو امروز در هر آن لآلی حکمت و بیان از خزائن قلم رحمن ظاهر و لآلح مستور نبوده و نیست از حقّ بطلب اورا قرا از حقیف سدره محروم نماید و عباد را از اصغاء صریق قلم منع نفرماید

3 We have remembered and continue to remember those who are related to Us and those who have turned towards Us, and We give glad-tidings to each one. I swear by the Sun of proof which shineth from the most exalted horizon of possibility - were the peoples of the world to become aware of even less than can be numbered of the fruits of the traces of the Most Exalted Pen, they would all turn with heart and vision towards the Most Great Prospect. By the life of God! The people are in a strange sleep and behind a thick veil. The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon those with thee and upon every assured believer whom vain imaginings have not withheld from turning to the Lord of the worlds.

3 منتسبین و مقبلین را ذکر نموده و مینمائیم و هر یک را بشارت میدهم قسم بآفتاب برهان که از اعلی افق امکان مشرقست اگر اهل عالم اقلّ من ان یحصی بثمرات آثار قلم اعلی عارف شوند کل بقلب و بصر بمنظر اکبر توجه نمایند لعمر الله انّ القوم فی نوم عجیب و فی حجاب غلیظ البهائم المشرق من افق سماء عنایتی علیک و علی من معک و علی کلّ موقن ما منعتہ الأوهام عن التّوجّه الی ربّ العالمین

BLIB_Or15699.026

BH06325*To: Wife of Ali (daughter of Samad), in Rasht**Date: 1304-04-25 [1887-Jan-21]*

- 1 In the Name of God, the Peerless Lord! 1 بنام خداوند بیمانند
- 2 Every handmaiden who in this Day hath attained unto the wine of divine bounty is reckoned among the men and numbered with the chosen ones in the Book. 2 هر یک از اماء که در یوم الهی بر حقیق عنایت رحمانی فائز شد او از رجال محسوب و از اخیار در کتاب مذکور
- 3 O daughter of Samad-'Ali who is present! He hath made mention of thee and from the Dayspring of loving-kindness hath caused to shine forth a Light that shall never set. It forever shineth and gleameth from the horizon of the heaven of the Tablet. Know thou the favor of thy Lord and the station of Him Who hath mentioned thee. In all conditions fix thy gaze upon the Most Exalted Horizon and be thou detached and free from all else but God. 3 یا بنت صمد علی حاضر ذکر ترا نمود و از مشرق عنایت اشراق فرمود نیریکه افول او را اخذ ننماید لازال از افق سماء لوح مشرق و لائحست اعرفی فضل ربک و مقام من ذکرک در جمیع احوال باقی اعلی ناظر باش و از ما سوی الله فارغ و آزاد
- 4 Blessed is the soul that hath not been deprived of the ocean of knowledge and hath not remained bereft of the divine Call. Blessed is the ear that hath heard and the eye that hath beheld. 4 طوبی از برای نفسیکه از بحر عرفان محروم نشد و از ندای الهی بی نصیب نماند طوبی از برای گوشیکه شنید و چشمیکه مشاهده نمود
- 5 We beseech God, blessed and exalted be He, to ordain for His turned-towards handmaidens that which He hath ordained for His handmaidens who circle round the Throne by night and by day, and to decree for thee from His Most Exalted Pen the good of this world and of the world to come. Verily He doeth what He willeth, and He is the Single, the One, the Unique, the All-Powerful, the Mighty, the All-Bountiful. 5 نسل الله تبارک و تعالی ان یقدر لامائه المقبلات ما قدر لامائه اللائی طفن العرش فی اللیالی و الایام و یکتب لک من قلبه الاعلی خیر الآخرة و الأولى انه یفعل ما یشاء و هو الفرد الواحد الأحد المقتدر العزیز الوهاب
- 6 The glory be upon thee and upon all My handmaidens from God, the Forgiving, the Generous. 6 البهاء علیک و علی امائی کلهن من لدی الله الغفور الکریم

ADMS#265

BLIB_Or15699.070b

BH06032*To: Bahaud-Din, in Rasht**Date: 1304-04-25 [1887-Jan-21]*

- 1 In His Name, the All-Compelling over all names!
- 2 The Mother Book from the horizon of the Prison's heaven calls out and says: O people of the earth! Fear the All-Merciful and follow not the desires of those who have disbelieved in God and His signs, and have broken His Covenant, and have pronounced against Him with manifest injustice. Say: By God! The shrill voice of the Most Exalted Pen has been raised up, and the rustling of the Lote-Tree beyond which there is no passing. Fear God, O people, and be not of the heedless ones. The ocean of utterance has surged before your faces, and the fragrance of God, the Lord of all worlds, has been wafted. Beware lest ye deprive yourselves of this most great favor. Turn with radiant faces and illumined breasts unto God, the Peerless, the All-Informed.
- 3 This is the Day wherein the Desired One has appeared and wherein the Most Exalted Pen moves in the arena of divine knowledge. Hearken, and be not of the wrongdoers. Hear My call, for verily it has been raised from the direction of the Prison, and I remind you of the signs of God, the Mighty, the Praiseworthy. This is the Day of which God's Messengers have spoken aforetime. Blessed is he who has turned unto the Truth when it was established upon the throne of His Great Name. Thus has the Lote-Tree beyond which there is no passing spoken, as a grace from its presence upon you, that ye may hear and be of those who are firmly rooted.

1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

2 أَمَّ الْكَتَابِ مِنْ أَفْقِ سَمَاءِ السَّجْنِ ينادى ويقول يا
مَلَأَ الْأَرْضَ اتَّقُوا الرَّحْمَنَ وَلَا تَتَّبِعُوا أَهْوَاءَ الَّذِينَ
كَفَرُوا بِاللَّهِ وَآيَاتِهِ وَنَقَضُوا مِيثَاقَهُ وَافْتَوُوا عَلَيْهِ
بِظُلْمٍ مُبِينٍ قُلْ تَاللَّهِ قَدْ ارْتَفَعَ صَرِيرُ الْقَلَمِ الْأَعْلَى وَ
حَفِيفُ سَدْرَةِ الْمُنْتَهَى اتَّقُوا اللَّهَ يَا قَوْمَ وَلَا تَكُونُوا
مِنَ الْغَافِلِينَ قَدْ مَاجَ بَحْرُ الْبَيَانِ أَمَامَ وَجُوهِكُمْ وَفَاحَ
عَرَفَ اللَّهُ رَبَّ الْعَالَمِينَ أَيَاكُمْ أَنْ تَمْنَعُوا أَنْفُسَكُمْ عَنْ
هَذَا الْفَضْلِ الْأَعْظَمِ اقْبَلُوا بِوَجْهِهِ بَيضَاءَ وَصُدُورُ
نُورَاءَ إِلَى اللَّهِ الْفَرْدِ الْخَبِيرِ

3 هَذَا يَوْمٌ فِيهِ ظَهَرَ الْمَقْصُودُ وَيَجُولُ الْقَلَمُ الْأَعْلَى فِي
مُضْمَارِ الْعِرْفَانِ اسْمَعُوا وَلَا تَكُونُوا مِنَ الظَّالِمِينَ
اسْمَعُوا نَدَائِي أَنَّهُ ارْتَفَعَ مِنْ شَطْرِ السَّجْنِ وَادْكُرْكُمْ
بِآيَاتِ اللَّهِ الْعَزِيزِ الْحَمِيدِ هَذَا يَوْمٌ أَخْبَرَ بِهِ رَسُولُ اللَّهِ
مَنْ قَبْلَ طُوبَى لِمَنْ أَقْبَلَ إِلَى الْحَقِّ إِذْ اسْتَوَى عَلَى
عَرْشِ اسْمِهِ الْعَظِيمِ كَذَلِكَ نَطَقَ سَدْرَةُ الْمُنْتَهَى
فَضْلًا مِنْ عِنْدِهَا عَلَيْكُمْ لِتَسْمَعُوا وَتَكُونُوا مِنَ
الرَّاغِبِينَ

BLIB_Or15713.230b

BH06344*To: Uzra Khanum Diyaul-Hajiyiyih, in Tihiran**Date: 1304-04-25 [1887-Jan-21]*

- 1 He is God, exalted be His glory in wisdom and utterance.

1 هُوَ اللَّهُ تَعَالَى شَأْنُهُ الْحِكْمَةُ وَالْبَيَانُ

2 يَا أَمْتِي وَيَا وَرَقْتِي حَمْدُ كُنْ مَقْصُودَ عَالَمٍ رَا كِه تَرَا
تَأْيِيدَ فَرْمُودِ بَرِاقِبَالِ وَ عِرْفَانِ مَشْرِقِ وَحَى وَمَطْلَعِ

2 O My handmaiden and My leaf! Praise be to the Goal of the world Who assisted thee to turn to and recognize the Dawning-Place of Revelation and the Dayspring of His Cause in days when the divines and princes of the earth were seen to be debarred and veiled. Throughout ages and centuries they beseeched and implored from God, glorified be His majesty, to attain the presence of this Day, yet when the horizon of the heaven of Revelation was illumined by Him Who conversed with the Sinai, they did that which caused the eyes of grandeur to weep and the trees of the most exalted Paradise to lament. He did not deprive thee of His grace and guided thee to the straight path. Hold fast unto the cord of His bounty and cling to the hem of His mercy. Verily He is with whosoever desireth Him - He heareth and seeth, and He is the All-Hearing, the All-Seeing.

3 Be thou assured in all conditions and fix thy gaze upon His horizon. Thus doth the Wronged One command thee as a token of favor from Him. Give thanks unto thy Lord for this bounty whose light hath shone forth from the horizon of the Tablet of thy Lord, the Almighty, the Glorious, the All-Bountiful. The glory of God be upon thee and upon every handmaiden who hath turned unto and believed in God, the Lord of all mankind.

امرش در آیامیکه علهای ارض و امرا ممنوع و محجوب مشاهده گشتند در قرون و اعصار از حق جل جلاله لقای این یوم را سائل و آمل بودند و چون افق سماء ظهور بمکمل طور منور عمل نمودند آنچه را که عیون عظمت گریست و اشجار فردوس اعلی بنوحه مشغول ترا از فضلش محروم نساخت و بصراط مستقیم هدایت فرمود بحبل عنایتش متمسک باش و بذیل رحمتش متشبث آنه مع من اراده یسمع و یری و هو السميع البصیر

3 در جمیع احوال مطمئن باش و بافتش ناظر کذلک یا امرک المظلوم فضلاً من عنده اشکری ربک بهذه العناية الّتی اشرق نیرها من افق لوح ربک المقتدر العزیز الفضال البهاء علیک و علی کلّ امة اقبلت و آمنت بالله مالک الرقاب

INBA15:295, INBA26:297b, BLIB_Or15699.070c,

PYK.220

BH06886

To: *Shams-i-Jahan Attar*

Date: 1304-04-25 [1887-Jan-21]

1 In the Name of the Peerless Lord.

2 O My Leaf! Upon thee be My glory! The grace of God, exalted be His glory, hath granted thee confirmation and bestowed success, and through earthly and heavenly means hath rent asunder the veils until thou didst attain unto the Straight Path and the Great Announcement. Most of the men of the world, whether kings or subjects, are deprived and forbidden from this exalted station and lofty summit, but thou didst turn thyself and through the shrill voice of the Most Exalted Pen didst attain unto the fruits of the uttermost Tree. All have been created out of nothingness for the recognition of this Revelation.

1 بنام خداوند بیمانند

2 یا ورقتی علیک بهائی فضل حق جلّ جلاله تأیید عطا نمود و توفیق بخشید و باسباب ارض و سماء حجابات را شق فرمود تا آنکه بصراط مستقیم و نبأ عظیم فائز شدی اکثری از رجال عالم از ملوک و مملوک از این مقام اعلی و ذروهء علیا محروم و ممنوعند و تو اقبال نمودی و از صریر قلم اعلی باثمار سدرهء منتی رسیدی کلّ از برای عرفان این ظهور از عدم بوجود آمده‌اند

- 3 Blessed is the soul whom the turning away of the peoples of the earth did not prevent from attaining that which was the purpose of creation. And regret be unto those servants who are forbidden from the Dayspring of lights and the Dawning-place of signs. The leaves of that household have been and are mentioned in the presence of the Wronged One. Blessed is My handmaiden and My leaf who hath ascended unto the Supreme Companion, through the grace of God, the Lord of all worlds. The Glory be upon thee and upon My handmaidens who have heard and turned themselves unto the All-Knowing, the All-Informed.

3 طوبی از برای نفسیکه اعراض اهل ارض او را
منع نمود و رسید بآنچه که مقصود از آفرینش
بود و اسف از برای عبادیکه از مشرق انوار و
مطلع آثار ممنوعند و رقات آن بیت نزد مظلوم
مذکور بوده و هستند طوبی لأمّتی و ورقتی الّتی
صعدت الی الرفیق الاعلی فضلاً من لدی الله ربّ
العالمین البهاء علیک و علی امائی اللّائی سمعن و
اقبلن الی الفرد الخبیر

INBA18:351, BLIB_Or15699.063a

BH07266

To: *Mirza Abdullah, in Rasht*

Date: 1304-04-25 [1887-Jan-21]

- 1 In the name of the one incomparable Lord!
- 2 The tongue is bewildered what to mention and the pen is perplexed what to write. One who never attended schools nor witnessed debates, yet with the most exalted call proclaimed and continues to proclaim before the faces of the divines and princes: "The Promised One has come and the Intended Lord has appeared! He is the hidden mystery and the treasured unseen One Who has ever been concealed from eyes and sight. Now He has dawned from the horizon of will - to His right surges the ocean of knowledge and to His left flows the Kawthar of utterance." Yet the people remain heedless, veiled and deprived. Render thanks unto God for having aided thee and delivered thee from the world's factions and guided thee to His straight path. This is the most great bounty and the supreme benevolence. We beseech God to aid thee in preserving this station. He is the Powerful, the Mighty. The Glory from Us be upon thee and upon those who have held fast to the Sure Handle in the days of God, the King, the Just, the Wise.

1 بنام خداوند یگا

2 لسان متحیر که چه ذکر نماید و قلم متحیر که
چه نگارد نفسیکه مدارس زفته مباحث ندیده
و بأعلی النداء امام وجوه علما و امرا فرموده و
میفرماید موعود آمد و حضرت مقصود ظاهر
شد اوست سر مکنون و غیب مخزون که لازال
از ابصار و عیون مستور بوده حال از افق اراده
اشراق نموده از یمینش بحر علم موج و از یسارش
کوثر بیان جاری مع ذلک خلق غافل و محجوب
و محروم حق را شکر نما که ترا تأیید فرمود و از
احزاب عالم نجات بخشید و بصراط مستقیمش
راه نمود اینست فضل اکبر و عنایت کبری
از حق میطیلم ترا تأیید فرماید بر حفظ این مقام
اوست قادر و توانا البهاء من لدنا علیک و علی
الذین تمسکوا بالعروة الوثقی فی ایام الله الملك
العدل الحکیم

BLIB_Or15699.068a, AQA5#080 p.096

BH07332*To: mother of Aqa Ali Rashti**Date: 1304-04-25 [1887-Jan-21]*

- 1 In the name of the Desire of the world 1 بنام مقصود عالمان
- 2 Reflect upon the grace and loving-kindness of God. He has bestowed upon you the supreme gift and enfolded you in His greatest mercy. That gift was Ali, upon him be My Glory, who was bestowed upon you, and His mercy is now being sent down upon you from the heaven of the Most Exalted Pen. 2 یا امّ علی علیک بهائی و عنایتی در فضل و عنایت حق تفکر نما نعمت عظمی بتو عطا فرمود و رحمت کبری شامل حال تو گشت و آن نعمت علی علیه بهائی بوده که بتو عطا شد و رحمتش حال از سماء قلم اعلی بر تو نازل گشته
- 3 Give thanks to the All-Bountiful Lord that in days when the people of the earth were heedless and veiled, He made you aware and gave you a portion from the cup of recognition. 3 شکر کن حضرت فضال را در ایامیکه اهل ارض غافل و محجوب ترا آگاه فرمود و از کأس عرفان قسمت بخشود
- 4 Convey My greetings to the handmaidens in that land. Say: All that befell you and all the good deeds that were manifested have been recorded and inscribed by the Most Glorious Pen in God's Book. Know the value of this station and preserve it through His Name. Verily, He is the Forgiving, the Merciful. 4 اماء آن ارض را از قبل مظلوم تکبیر برسان بگو آنچه بر شما وارد شد و آنچه از اعمال خیر ظاهر گشت کلّ در کتب الهی از قلم جلی مذکور و مسطور قدر اینقام را بدانید و باسمش حفظ نمائید انه هو الغفور الرحیم
- 5 The Glory from Us be upon you and upon them and upon those women who have turned to and believed in God, the One, the All-Informed. 5 البهاء من لدنا علیک و علیهنّ و علی اللّائی اقبلن و آمن بالله الفرد الخیر

BLIB_Or15699.068c

BH07843*To: sister of the one who visited and attained, Jinab-i-'Ali, in Rasht**Date: 1304-04-25 [1887-Jan-21]*

In the Name of Him Who is the Supreme Ruler over all names!

Praise be to God that thou hast turned thyself unto Him and attained unto that which the divines and notables of Iran are deprived and forbidden. God, exalted be His glory, did confirm thee, and the hosts of His grace and favors did assist thee, until thou didst attain unto the straight path and become aware of the Great Announcement. O my handmaiden! Thou hast been and art mentioned in the presence of the Wronged One. Thy

بسمه المهیمن علی الأسماء

لله الحمد اقبال نمودی و فائز شدی بآنچه که علمای ایران و رجالش از آن محروم و ممنوعند حقّ جلّ جلاله تأیید نمود و جنود عنایت و الطافش مدد فرمود تا بصراط مستقیم فائز شدی و بنبأ عظیم آگاه گشتی یا امتی لدی المظلوم مذکور بوده و هستی

turning unto Him, thy sincerity and thy service are evident before the Wronged One. We beseech God to ordain for thee a reward from His presence. He, verily, is the Generous, the All-Bountiful. How many princes and divines who waited but did not attain, while thou hast attained unto the days of God and drunk from the Kawthar of divine knowledge. This is among the great bounties of the One intended by the worlds. We beseech Him to preserve thee and enable thee to achieve the most great steadfastness. He is the Powerful, the Mighty, and He is the Supreme Ruler over all names. The splendor of God rest upon thee from the presence of God, the Lord of Lords.

اقبال و خلوص و خدمت شما نزد مظلوم مشهود
نسئل الله ان يقدّر لك اجراً من عنده انه هو
الكریم الفضال چه بسیار از امرا و علما که منتظر
بودند و فائز نگشتند و تو بایام الهی فائز گشتی و
از کوثر عرفان آشامیدی این از فضلهای بزرگ
مقصود عالمیانست از حق میطلبیم حفظ فرماید و
باستقامت کبری فائز نماید اوست قادر و توانا و
اوست میمن بر اسماء البهاء علیک من لدی الله
ربّ الأرباب

BLIB_Or15699.070a

BH09264

To: Haji Muhammad Ismayn Yazdi, in Alexandria

Date: 1304-04-25 [1887-Jan-21]

The Prophets of God and the divine Books have all been for the guidance of humanity, that perchance they might attain unto the station of true liberty and spiritual freedom. For years they bore hardships, and throughout their lives they were the targets of tribulation and adversity. For all that befell them and all that they purposed, they sought no recompense, nay, they desired not even gratitude. For the sake of God did they speak, and for His sake did they arise. Upon those sacred gems and Manifestations of the light of divine unity they visited such things as turned joy to sorrow, and their hardheartedness and hatred reached such a pass that they denied whatsoever proceeded from the Sources of the divine Cause and the Daysprings of His celestial decree....

انبیای الهی و کتب ربّانی کلّ از برای هدایت
خلق بوده که شاید بمقام حرّیت حقیقی و آزادی
معنوی فائز گردند سالها حمل شدائد نمودند و
عمرها محلّ بأساء و ضراء واقع و از آنچه وارد
شد و اراده نمودند مزدی نطلبیدند بلکه ممنونیت
را هم نخواستند لوجه الله گفتند و لوجه الله
قیام کردند بر آنجواهر مقدّسه و مظاهر نور احدیه
وارد آوردند آنچه را که فرح بحزن تبدیل شد و
قساوت و بغضا بمقامی رسید که آنچه از مصادر
امر الهی و مطالع حکم صمدانی ظاهر میگشت
انکار مینمودند ...

RAHA.264ax

BH02387

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

Date: 1304-05 [1887-Jan]

- 1 In the name of the one true God! 1 بنام خداوند یگّا
- 2 The signs of power are manifest from all things, and the breathings of utterance are wafting from every direction. His hand of power took thee and brought thee from the land of K to the radiant spot. A hundred thousand means appeared so that He might lead thee to the Most Great Bounty and the Mighty Announcement. For such a Lord befitteth praise and glorification, mention and laudation, grandeur and glory. 2 آثار قدرت از هر شیء ظاهر نفحات بیان از هر جهت ساطع ید قدرتش ترا اخذ نمود و از ارض ک ببقعه بیضا آورد صد هزار اسباب پدیدار تا ترا بفیض اعظم و نبأ عظیم رسانید و مثل ذلک الرّب ینبغی التّسبیح و التّهلّیل و الذّکر و الثّناء و العظّمة و البهاء
- 3 In all the books He gave glad tidings to the world that the time would come when He Who conversed on Sinai would repair to the Sinai of manifestation. But when the effulgences of the morn of truth illumined the world with its rays, all were deprived and prevented - some were held back by learning, some by ignorance, some by wealth, and some by pride and vainglory. In any case, most of the people of the world remain heedless of that for which they were created and brought from nothingness into being. But thou hast attained. Give thanks unto thy Lord through the continuance of His dominion and His kingdom, His might and His glory, His bounty and His generosity, His mercy and His grace. 3 در جمیع کتب عالم را مرده داد که وقت میآید و مکّم طور قصد سینای ظهور مینماید و چون اشراقات انوار آفتاب صبح حقیقت عالم را منور نمود کلّ محروم و ممنوع برخی را علم منع نمود و حزبی را جهل و قومی را ثروت و طایفهائی را کبر و نخوت در هر حال اکثر اهل عالم از برای آنچه خلق شده اند و از عدم بوجود آمده اند غافل و تو فائز اشکر ربّیک بدوام ملکه و ملکوت و عزّه و بهاء و وجوده و کرمه و رحمته و عنایت
- 4 Thy letter arrived some time ago and from it wafted the fragrance of steadfastness, acceptance and devotion. Praise be to God that the veils of prevention did not hinder thee and the clouds did not intervene. We beseech God to assist thee in all conditions in such wise that thou shalt be gazing toward the horizon, speaking His praise, and standing firm in His Cause. 4 نامه شما چندی پیش رسید و عرف استقامت و اقبال و توجّه از او متضوّع لله الحمد حجابات منع ننمود و سبحات حایل نگشت از حقّ میطلبیم در جمیع احوال ترا تأیید فرماید بشأنی که بافق ناظر باشی و بذکرش ناطق و بر امرش قائم
- 5 Convey My greetings to the friends and say: "Remembrance and glory be upon you, O My loved ones! We counsel you with that whereby the Cause of God and your stations among the servants may be exalted. Verily He is the Wise Counselor, the All-Knowing. Praise be to God, the Mighty, the Wise." 5 دوستانرا از قبل مظلوم تکبیر برسان و بگو الذّکر و البهاء علیکم یا اولیائی نوصیکم بما یرتفع به امر الله و مقاماتکم بین العباد انه هو النّاصح العلیم و الحمد لله العزیز الحکیم
- 6 We make mention of the honored aunt, upon her be the Glory of God, and the Greatest Holy Leaf and her sister, and give them the glad tidings of divine favor. They have ever been and continue to be beneath His gaze. Likewise We gladden the hearts of their relatives with the favors, bounty and mercy of God. 6 مخدّره عمّه علیها بهاء الله و ورقه صبیّه کبری و اختها را ذکر مینمائیم و بعنایت الهی بشارت میدهم لازال تحت لحاظ بوده و هستند و همچنین منتسبین هریک را بعنایت حقّ و فضل و رحمتش مسرور مینمائیم

- 7 In these days the letter of the leaf who is the daughter of the aunt, upon her be the Glory of God, and Aqa Siyyid Faraj'u'llah who had written in the name of Mihdi, upon him be My glory, attained the Most Holy Court. We beseech God to assist them both in that which He loveth and is pleased with, and to ordain for them the good of this world and the next. Likewise Aqa Siyyid Nasru'llah hath ever been and continueth to be remembered before the Wronged One. We send Our greetings upon him and beseech God to assist him in His remembrance and praise and service to His Cause, and to aid him in that which He loveth and is pleased with. Verily He is the Hearer, the Answerer.
- 8 The Glory shining from the horizon of the heaven of My grace be upon you and upon those who have believed in God, the Single, the All-Informed.

7 این ایام مکتوب ورقه بنت عمّه علیها بهاء الله و آقا سیّد فرج الله که باسمى مهدی علیه بهائی نوشته بودند بساحت اقدس فائز نسل الله ان یوفّقها و یوفّقہ علی ما یحبّ و یرضی و یقدّر لهما خیر الآخرة و الأولى و همجنین جناب آقا سیّد نصرالله لا زال لدى المظلوم مذکور بوده و هستند انا نکبر علیه و نسل الله ان یؤیّدہ فی ذکره و ثنائہ و خدمۃ امره و یوفّقہ علی ما یحبّ و یرضی انه هو السامع المجیب

8 البهاء المشرق من افق سماء فضلی علیکم و علی الدّین آمنوا بالله الفرد الخبیر

INBA15:315, INBA26:319, BLIB_Or15690.301,
BLIB_Or15699.096

BH03187

To: *Mirza Abdullah Khan Nuri*

Date: 1304-05 [1887-Jan]

- 1 He is the Witness from His most exalted horizon!
- 2 The heaven with the most high call crieth out and saith: The Promised One hath come with a sovereignty that hath conquered the realms of meaning and utterance, and with a power before which no power in the world can stand. To this beareth witness the Ancient of Days in the Most Great Prison, but most of the people are heedless.
- 3 The Sun proclaimeth and saith: O people of the earth! The gate of heaven hath been opened by the key of the bounty of the Lord of Names. Cast aside what is with the people and turn ye unto the splendors of the countenance of God, the Lord of all worlds. Nothing among all things shall profit you, nor that which is with the divines and the mystics. Break asunder the chains of idle fancies and vain imaginings in the name of your Lord, the All-Knowing, the All-Wise.
- 4 'Ayn, Ba: Harken unto the call of the Wronged One. He mentioneth thee with that which causeth the near ones to perceive the fragrance of the bounty of thy Lord, the Generous.

1 هو الشّاهد من افقه الأعلى

2 انّ السّماء بأعلى التّداء تنادی و تقول قد اتی الموعود بسلطان غلب عوالم المعانی و البیان و بقدرۃ لا تقوم معها قدرۃ العالم یشهد بذلك مالک القدم فی السّجن الأعظم ولكنّ الناس اکثرهم من الغافلین

3 انّ الشّمس تنادی و تقول یا ملأ الأرض قد فتح باب السّماء بمفتاح عناية مالک الأسماء ضعوا ما عند القوم متوجّهین الى انوار وجه الله ربّ العالمین لا ینفعکم شیء من الأشياء و لا ما عند العلماء و العرفاء کسّروا سلاسل الظّنون و الأوهام باسم ربکم العلیم الحکیم

4 ع ب اسمع نداء المظلوم انه ذکرک بما یجد منه المقرّبون عرف عناية ربک الکریم یشهد القلم الأعلى باقبالک و توجّهک الى الله العزیز الحمید

The Most Exalted Pen beareth witness to thy turning and orientation toward God, the Mighty, the Praiseworthy. Thou hast drunk the choice wine sealed through My Name, the Self-Subsisting, and hast turned toward the horizon of revelation with such turning that neither the clamor of the divines nor the oppression of the princes hindered thee. Thus hath spoken the Tongue of Grandeur in this station which hath been named by all names by God, the Lord of the sincere ones. The Faithful Spirit hath appeared and mentioned thee time after time. We have remembered thee again and again. Verily thy Lord is the All-Bountiful, the Forgiving, the Merciful.

- 5 When thou dost find the fragrance of thy Lord's utterance, arise and say: My God, my God! Thou seest me turning toward Thee and detaching myself from all else but Thee. I beseech Thee by the signs of Thy grandeur and the banners of Thy power and the mysteries of Thy Book and the pearls of the ocean of Thy knowledge, to make me a standard of Thy remembrance in Thy lands and an ensign of Thy utterance amongst Thy servants. O my Lord! Thou seest me gazing toward the horizon of Thy bounty and turning toward the lights of Thy countenance. There is no God but Thee, the Powerful, the Mighty, and worthy of answering prayer. Then I beseech Thee, O my God, by the Crimson Scroll and the Ark which hath sailed in Thy name upon the sea of names, to ordain for me from Thy Most Exalted Pen that which Thou hast ordained for the near ones among Thy servants and the sincere ones among Thy creatures. Verily Thou art powerful over what Thou wilt. There is no God but Thee, the Strong, the Triumphant, the Mighty, the Great.

قد شربت الرّحيق المختوم باسمي القيوم و اقبلت الى افق الوحي باقبال ما منعك ضوضاء العلماء و لا اعتساف الأمراء كذلك نطق لسان العظمة في هذا المقام الذي سمي بكلّ الأسماء من لدى الله مولى المخلصين قد حضر الأمين و ذكرك مرّة بعد مرّة ذكرناك كزّة بعد كزّة أنّ ربّك هو الفضل الغفور الرّحيم

5 اذا وجدت عرف بيان ربّك الرّحمن قم و قل الهى الهى ترانى مقبلاً اليك و منقطعاً عن دونك اسئلك بآيات عظمتك و رايات اقتدارك و اسرار كتابك و لآئى بحر علمك بأن تجعلنى علم ذكرك في بلادك و راية بيانك بين عبادك اى ربّ ترانى ناظراً الى افق فضلك و متوجّهاً الى انوار وجهك لا اله الا انت المقتدر القدير و بالاجابة جدير ثم اسئلك يا الهى بالصّحيفة الحمراء و السفينة التي سرت باسمك على بحر الأسماء بأن تكتب لى من قلبك الأعلى ما كتبته للمقربين من عبادك والمخلصين من بريتك أنّك انت المقتدر على ما تشاء لا اله الا انت القوىّ الغالب العزيز العظيم

INBA19:142, INBA32:130, BLIB_Or15713.114

BH03830

To: *Mirza A'la Tabib*

Date: 1304-05 [1887-Jan]

- 1 He is God, exalted be His glory in wisdom and utterance!
- 2 A remembrance from Us to him who was attracted by the verses of God and turned to His horizon when the people were in manifest denial. Hear the call from the Most Great Ocean: "He hath appeared in the temple of man and calleth out in the heart of contingent being that there is none other God

1 هو الله تعالى شأنه الحكمة و البيان

2 ذكر من لدنا لمن انجذب بآيات الله و اقبل الى افقه اذ كان الناس في اعراض مبين النداء من البحر الأعظم انه ظهر على هيكل الانسان و ينادى في قطب الامكان انه لا اله الا انا الغفور

but Me, the Forgiving, the Generous. I have come for the life of the world, but the peoples are in grievous doubt." Blessed art thou for having drunk the choice wine of utterance in the name of thy Lord, the Most Merciful, and attained unto this Cause before which, when it appeared, the verses bowed down in submission. Verily thy Lord is the Speaker, the Manifest, the All-Knowing, the All-Wise.

- 3 Be thou steadfast in the Cause in such wise that the conditions of those who have denied God, disputed His verses and turned away from His luminous countenance shall not prevent thee. When thou hast drunk the sealed nectar from the hands of the bounty of thy Lord, the Self-Subsisting, say: "My God, my God! I beseech Thee by the waves of the ocean of Thy utterance and the lights of the dayspring of Thy manifestation and whatsoever was hidden in Thy Tablets and Thy Scriptures, to make me firm, steadfast, unwavering and upright in Thy love and Thy Cause, and to act according to what Thou hast commanded me in Thy Book. Thou art verily the Potent over what Thou wilt. There is none other God but Thee, the Mighty, the Powerful."

- 4 O thou who hast drawn nigh! The entire world hath been created for the recognition and meeting with God, but the hateful ones, the transgressors and the heedless have become a barrier between the Truth and His loved ones. In these days the most ignorant among the people of the world have risen in opposition, therefore turning to the Most Exalted Horizon is not permitted. We have commanded all to wisdom - thou too must observe this, hold fast to wisdom and act wisely. We beseech God, blessed and exalted be He, to ordain for thee that which will bring comfort to thine eyes and gladden thy heart. Verily He is the Compassionate, the Generous. There is none other God but Him, the Most High, the Most Great.

الكریم قد جئت لحیوة العالم ولكن الأمم فی رب
عظیم طوبی لك بما شربت ریحیق البیان باسم
ربك الرحمن و فزت بهذا الأمر الذی اذ ظهر
خضعت له الآیات ان ربك هو الناطق المبین
العلیم الحکیم

3 كن مستقیماً علی الأمر بحيث لا تمنعك شئون
الذین كفروا بالله و جادلوا بآیاته و اعرضوا عن
وجهه المنیر اذا شربت الریحیق المختوم من ایدى
عطاء ربك القیوم قل الهی الهی اسئلك بأموج
بحر بیانك و انوار فجر ظهورك و ما كان مكنوناً
فی الواحك و زبرك بأن تجعلنی ثابتاً راسخاً قائماً
مستقیماً علی حبك و امرک و عاملاً ما امرتني
به فی كتابك انك انت المقتدر علی ما تشاء لا
اله الا انت القوی القدير

4 یا ایها المقبل جمیع عالم مخصوص عرفان و لقا
خلق شده اند ولكن مبغضین و معتدین و غافلین
مابین حق و اولیایش حایل گشته اند این آیام
اجهل اهل عالم بر اعراض قیام نموده لذا توجه
بافق اعلی جایز نه کل را بحکمت امر نمودیم باید
آنجناب هم ناظر باشند بحکمت تمسک نمایند و
بحکمت رفتار کنند نسئل الله تبارک و تعالی بأن
یکتب لك ما تقر به عینک و یفرح قلبک انه
هو المشفق الکریم لا اله الا هو العلی العظیم

BLIB_Or15699.092c

BH04102

*To: Javahir, in Tihiran**Date: 1304-05 [1887-Jan]*

1 In the name of the All-Knowing, the All-Powerful.

1 بنام دانای توانا

2 O My handmaiden! O My handmaiden! We saw and heard thy letter which attained the presence of the Purpose of the world. Give praise to the Ancient King Who guided thee and showed thee the way.

2 یا امتی یا امتی نامهات باصغاء مقصود عالم فائز دیدیم و شنیدیم حمد کن سلطان قدم را که ترا هدایت فرمود و راه نمود

3 Say: O my God, my Adored One, the All-Bountiful, the All-Merciful! Thou art He Who was not prevented from His Cause by the might of the world, the clamor of the nations, the tyranny of oppressors, and the opposition of the pharaohs. Thou didst arise before the faces of rulers and divines, and called all to the supreme horizon. Thy generosity was not prevented by the doubts of the world, nor was Thy bounty hindered by the misdeeds of nations. Thou art He Who bestowed the ornament of existence upon absolute nothingness, and conferred the robe of being upon sheer non-existence. I beseech from Thee Thy abundant grace and Thy mighty bestowal. O God, O Single One! Grant Thy handmaidens a portion from the ocean of Thy knowledge and deprive them not of the splendors of the lights of the Sun of Truth. Through Thy name the banner of "He doeth what He willeth" is raised, and the standard of "He ordaineth what He pleaseth" is unfurled. There is no God but Thee, the Mighty, the Beloved.

3 بگو الها معبودا کریم رحیم تویی آن قادریکه سطوت عالم و ضوضاء امم و طغیان جباره و اعراض فراعنه ترا از امرت منع ننمود امام وجوه امرا و علما قیام نمودی و کل را بافق اعلی دعوت فرمودی کرم را شباهت عالم منع ننمود وجودت را سیئات امم حایل نگشت تویی آن قادریکه نیست بخت را طراز هستی بخشیدی و عدم صرف را جامه و وجود عطا فرمودی از تو فضل عمیمت را میطلبم و بخشش عظیمت را سائلم ای خدا ای یگنا کنیزانت را از بحر دانائی قسمت عطا فرما و از اشراقات انوار آفتاب حقیقت محروم منما باسمت علم یفعل ما یشاء مرتفع و رایة یحکم ما یرید منصوب لا اله الا انت العزیز المحبوب

4 We make mention of another handmaiden of God, whom thou mentioned in thy letter, and We beseech God to strengthen her in supreme steadfastness and to nourish her with the choice sealed wine.

4 امة الله اخرى را ذکر مینمائیم الّتی ذکرتهای فی کتابک و از حقّ میطلبیم او را تأیید فرماید بر استقامت کبری و از ریح حقّ مختوم روزی نماید

5 O handmaiden of God! The beginning of the Cause is belief in God, and its end is steadfastness in His love. The barkers are spread abroad like satans. We beseech God to protect His party from the evil of those heedless, deceitful souls. He is the Protector, and He is the Powerful, and He is the Mighty. There is no God but He, the Most Exalted, the Most Glorious.

5 یا امة الله اول امر ایمان بالله است و آخر آن استقامت بر حبش ناعقین بمثابه شیاطین منتشرند از حقّ میطلبیم حزب خود را از شرّ آن نفوس غافله محیله حفظ فرماید اوست حافظ و اوست قادر و اوست توانا لا اله الا هو العلیّ الّاهی

BLIB_Or15724.191b

BH04669

To: Hajar wife of Ali Akbar

Date: 1304-05 [1887-Jan]

- 1 He is the Speaker and He is the All-Seeing
 1 اوست گویا و اوست بینا
- 2 O leaf! We heard your call and your petition attained the hearing of the Goal of all the worlds. Blessed is the tongue that speaks His praise and blessed is the heart that has attained His love.
 2 ای ورقه ندایت را شنیدیم و عریضهات باصغاء مقصود عالمیان فائز طوبی از برای لسانیکه بذکرش ناطق و از برای قلبیکه بجبش فائز گشت
- 3 Today the Maid of Paradise on high proclaims this most exalted word: "O handmaids of God! I give you glad tidings of the light through which the heavens and earth were illumined. Blessed is the handmaid who has turned to Him and attained the traces of His Most Exalted Pen and acknowledged that which His Tongue has spoken from the most exalted station."
 3 امروز حوریّه فردوس اعلی باینکلمه علیا ناطق یا اماء الله ابشّرکن بنور انارت به السّموات و الأرض طوبی لأمة اقبلت الیه و فازت بآثار قلبه الأعلی و اعترفت بما نطق به لسانه فی اعلی المقام
- 4 Give praise to the Lord of Eternity Who assisted you and caused you to speak His mention and praise. The entire world cannot compare with this supreme bounty. We beseech God to set you ablaze with the heat of His love in such wise that it shall never be extinguished.
 4 حمد کن مالک قدم را که ترا تأیید فرمود و به ذکر و ثنایش ناطق نمود جمیع عالم باین فضل اعظم معادله ننماید از حقّ میطلبیم ترا بجمرات حبش مشتعل فرماید بشأنیکه خاموشی نپذیرد
- 5 Convey greetings from the Wronged One to the handmaids in that land and beseech God that He may adorn all with the ornament of sanctity and detachment and aid them to be steadfast in the Greater Steadfastness.
 5 اماء آن ارض را از قبل مظلوم تکبیر برسان و از حقّ بطلب تا کلّ را مزین فرماید بطراز تقدیس و تنزیه و موفقی نماید بر استقامت کبری قولی
- 6 Say: "My God, my God! I beseech Thee by the lights of Thy countenance and the breezes of Thy Revelation and the potency of Thy Will and the all-encompassing nature of Thy Desire, to make me one of the leaves of Thy Tree which neither the winds of Thy earth nor the tempests of the idolaters among the people of Thy realm can cause to fall. Then ordain for me, O my God, that which Thou hast ordained for Thy handmaids who circle round Thy Will and act according to what Thou hast commanded them in Thy Book. There is no God but Thee, the Almighty, the Powerful, and worthy of answering prayer."
 6 الهی الهی استلک بأنوار وجهک و نفحات وحیک و نفوذ مشیتک و احاطة ارادتک بأن تجعلی من اوراق سدرتک الّتی لا تسقطها اریاح ارضک و لا عواصف المشرکین من اهل مملکتک ثم اکتب لی یا الهی ما کتبه لامائک اللّائی طفن حول ارادتک و عملن بما امرتهن فی کتابک لا اله الا انت المقتدر القدير و بالاجابة جدیر

BLIB_Or15724.197b

BH05826*To: Abd al-Rahim H M, in Hamadan**Date: 1304-05 [1887-Jan]*

- 1 He is the Dawning Place from the horizon of the world 1 هو المشرق من افق العالم
- 2 Your letter was received and the servant in attendance before the Wronged One presented it. We answer you with this Clear Book which calleth out to the world saying: "By God! The Lord of Eternity hath come with mighty sovereignty." Let not the events of the world sadden thee. Put aside what is therein, holding fast to the cord of thy Lord's tender mercy, the All-Bountiful. Say: 2 قد حضر كتابك و عرضه العبد الحاضر لدى المظلوم اجبتاك بهذا الكتاب المبين الذي ينادى في العالم ويقول تالله قد اتى مالک القدم بسلطان عظيم اياك ان تحزنك حوادث الدنيا ضع ما فيها متمسكاً بجبل عناية ربك المشفق الكريم قل
- 3 "My God, my God! Praise be unto Thee for having guided me to Thy straight path and made me know Thy Cause which is manifest and all-compelling over all who are in the heavens and earth. I beseech Thee, O God of Names and Creator of earth and heaven, by Thy Most Great Name through which Thou hast subdued the nations, and by the power of Thy supreme Word and the lights of Thy Throne, O Lord of all humanity, to ordain for me by Thy Most Exalted Pen that which will aid and benefit me. Thou knowest me better than I know myself. Thou doest what Thou willest and ordainest what Thou pleasest. There is none other God but Thee, the Mighty, the All-Praised. 3 الهى الهى لك الحمد بما هديتني الى صراطك المستقيم وعزفتني امرک الواضح المهيمن على من فى السموات و الارضين اسئلك يا اله الاسماء و فاطر الارض و السماء باسمك الأعظم الذى به تتخرت الأمم و بنفوذ كلمتك العليا و انوار عرشك يا مولى الورى بأن تكتب لى من قلمك الأعلى ما يؤيدنى و ينفعنى أنك انت اعلم بى منى تفعل ما تشاء و تحكم ما تريد لا اله الا انت العزيز الحميد
- 4 "Moreover I ask Thee to decree for me the good of this world and the next. Verily Thou art the Lord of the Throne and earth, and Lord of the exalted Seat. O Lord! Disappoint not the one who hath turned to the lights of Thy countenance and drawn nigh unto the horizon of the heaven of Thy bounty. Thou art the All-Bountiful, the All-Generous, and in Thy grasp are the reins of all who are in the heavens and earth." 4 ثم اسئلك بأن تقدر لى خير الآخرة و الأولى أنك انت رب العرش و الثرى و رب الكرسي الرفيع اى رب لا تخيب من توجهه الى انوار وجهك و اقبل الى افق سماء عنايتك انت الجواد الكريم و فى قبضتك زمام من فى السموات و الارضين

BLIB_Or15724.198, BLIB_Or15726.103a

BH06298*To: Ataullah, in Tihiran**Date: 1304-05 [1887-Jan]*

1 He is God, exalted be His glory in wisdom and utterance!

2 Your letter arrived and was honored to be read and heard. Praise be to God that the clamor of the peoples did not prevent you from the Ancient Lord and the Most Great Name. The whole world was brought from nothingness into being to serve the Cause, yet when the Luminary of God's Command shone forth from the horizon of the heaven of inner meanings, all turned away save whom God willed - your Lord and the Lord of the mighty throne. From your letter wafted the fragrance of love. We beseech God to assist you in His remembrance, praise and service to His Cause. We make mention of the friends in that land and give them the glad-tidings of God's grace, exalted be His glory. O people of God! Strive that perchance you may receive your portion from the pearls of the ocean of divine knowledge and succeed in performing such deeds whose fragrance shall never be cut off from the world. The path is from Him, success is from Him. He guides whom He wishes to His straight path. The glory from Us be upon you and upon those who have recognized this Most Great Cause and this Mighty Announcement. And praise be to God, the All-Knowing, the All-Wise.

1 هو الله تعالى شأنه الحكمة و البيان

2 نامهات رسید و بلحاظ فائز و باصغا مشرف لله الحمد وضوای امم ترا از مالک قدم واسم اعظم منع ننمود جمیع عالم از برای خدمت امر از عدم بوجود آمده و چون نیر امر الهی از افق سماء معانی اشراق نمود کل معرض الا من شاء الله ربک و رب العرش العظیم از نامهات عرف محبت متضوع از حق میطلبیم ترا مؤید فرماید بر ذکر و ثنا و خدمت امرش دوستان آن ارض را ذکر مینمائیم و بعنایت حق جلّ جلاله بشارت میدهم یا حزب الله جهد نمائید شاید از لآلی بحر علم الهی قسمت برید و بعملی موفق شوید که عرفش از عالم منقطع نشود راه از او توفیق از او یهدی من یشاء الی صراطه المستقیم البهاء من لدنا علیک و علی الذین اعترفوا بهذا الأمر الأعظم و هذا النبأ العظیم و الحمد لله العظیم الحکیم

BLIB_Or15724.199, BLIB_Or15726.102

BH06813*To: Amatullah**Date: 1304-05 [1887-Jan]*

1 In the name of the One All-Knowing Lord!

2 O handmaid of God, reflect upon the grace and favor of God, exalted be His glory. He confirmed thee and granted thee success in days when all were heedless and veiled. The Most Exalted Pen beareth witness to thy turning and devotion.

1 بنام یگّا خداوند دانا

2 یا امة الله در فضل و عنایت حقّ جلّ جلاله تفکر نما ترا تأیید نمود و توفیق عطا فرمود در ایامیکه کل غافل و محجوب قلم اعلی شهادت میدهد بر توجه و اقبال تو

- 3 Praise be to God, thou didst purpose to attain the Most Sublime Vision. He aided thee with a hundred thousand means until thou didst arrive. Thou didst hear that which most of the servants are deprived of hearing, and thou didst behold a horizon for the beholding of which the power of sight was created and brought from nothingness into being. Know thou the worth of this station and preserve it as thou wouldst thy life.
- 4 Convey My greetings to the handmaidens of God. We beseech God to preserve all from that which is unseemly and to adorn them with the ornament of chastity. He is the Powerful, the Mighty. We counsel all to steadfastness and to conduct and deeds that befit the days of God. The glory that proceedeth from God, the Lord of the worlds, be upon thee and upon them.
- 3 لله الحمد قصد منظر اکبر نمودی بصد هزار اسباب ترا مدد نمود تا آنکه وارد شدی شنیدی آنچه را که اکثر عباد از اصغاء آن محرومند و مشاهده نمودی افقی را که قوه بصره از برای مشاهده آن خلق شده و از عدم بوجود آمده قدر این مقام را بدان و چون جان حفظش نما
- 4 کنیزان حق را تکبیر برسان از حق میطلبیم کل را از ما لا ینبغی حفظ فرماید و بطراز عفت مزین دارد اوست قادر و توانا و کل را وصیت مینمائیم باستقامت و اخلاق و اعمالیکه لایق ایام اللهست البهآ علیک و علیهن من لدی الله رب العالمین

BLIB_Or15724.195b

BH07556

*To: Amatullah**Date: 1304-05 [1887-Jan]*

- 1 In the Name of the Peerless Friend!
- 2 O My handmaiden and the daughter of My handmaiden! The Tongue of Grandeur and tender Mercy maketh mention of thee from the realm on high and beareth witness to thy banishment and thy journey in the path of God, to thy presence and thy visitation in the days when the Most Great Prison was the seat of His Throne. In the estimation of God this testimony is greater than all things. Recognize its station and appreciate its value.
- 3 In this Day whosoever from amongst the handmaidens turneth unto and attaineth His Presence, is reckoned in the sight of God amongst the leaves of His Tree and is thus referred to by the Pen of the Most High. Convey the greetings of this Wronged One to the handmaidens of the One true God and give them the tidings of the splendours of the rays of the Sun of Truth. We admonish all to uphold sanctity and purity and beseech God to cleanse them from defilement, and confirm them in
- 1 بنام دوست یگنا
- 2 ای کنیز من و دختر کنیز من لسان عظمت و عنایت از افق اعلیٰ ترا ذکر مینماید و شهادت میدهد بر هجرت و سفر توفی سبیل الله و بحضور و مشاهده تو در ایامیکه سجن اعظم مقرر عرش بوده این شهادت عندالله اعظمست از کل اشیاء مقامش را بشناس و قدرش را بدان
- 3 امروز هر یک از اماء که باقبال و حضور فائز شود او از اوراق سدره لدی الله مذکور و از قلم اعلیٰ مسطور کنیزان حق را از قبل مظلوم تکبیر برسان و باشرافات انوار آفتاب حقیقت بشارت ده کل را وصیت مینمائیم بتزیه و تقدیس و از حق میطلبیم اذیال کل را مطهر دارد و بر

upright deeds and a praiseworthy character. He is the Giver and the Kind.

اعمال طیبہ و اخلاق مرضیہ تأیید فرماید اوست
بخشنده و مهربان

BLIB_Or15724.195a

BH07910

To: Amatu'llah Aqa Bigum

Date: 1304-05 [1887-Jan]

In the Name of the One God

O My handmaiden! Thy letter was received and attained unto the divine favors. Praise be to God, thou hast drunk from the choice wine of the love of the Best-Beloved of the worlds and hast turned toward the most exalted horizon. Thou art among the leaves who have attained the presence of the Divine Lote-Tree and hast drunk the Kawthar of reunion from the hand of the Self-Sufficing Lord. This station is most great - preserve it in the name of Truth. Convey My greetings to the handmaidens of God. Say: O handmaidens of God! The greatest adornment for women in this world hath been supreme chastity, and the most excellent of all deeds is mighty steadfastness. We beseech God to adorn all with these two most exalted attributes. O My leaves! Upon you be My glory! This Wronged One remembers you in the Most Great Prison and counsels you to perform such deeds as will cause the exaltation of the Cause of God. Verily, He is with you, hearing and seeing, and He is the All-Hearing, the All-Seeing. The glory from Us be upon those women who have turned unto God and believed in God, the One, the All-Informed.

بنام خداوند یگنا

یا امتی نامهات حاضر و بلحاظ عنایت فائز لله
الحمد از رحیق محبت محبوب عالمیان آشامیدی
و بافق اعلی اقبال نمودی تویی از اوراقیکه بقاء
سدره فائز شدی و کوثر وصال از ید غنی متعال
آشامیدی

این مقام بسیار عظیم است باسم حق حفظش نما
کنیزان حق را تکبیر برسان بگو یا اماء الله طراز
نساء در دار دنیا عصمت کبری بوده و سید
اعمال استقامه عظمی از حق میطلبیم کل را
باین دو صفت علیا مزین فرماید یا اوراقی علیکن
بهائی اینمظلوم در سجن اعظم شما را ذکر مینماید و
وصیت میفرماید باعمالیکه سبب ارتفاع امر الله
است انه معکن یسمع ویری و هو السميع البصیر
البهاء من لدنا علی اللائی اقبلن و آمن بالله الفرد
الخبیر

BLIB_Or15724.192

BH07739*To: Ukht-i-Muhajirih**Date: 1304-05 [1887-Jan]*

He is the Hearer, the Answerer!

Thy emigrant sister, upon both of whom be the Glory of God. Thy sister hath appeared before Our presence and We have heard mention of thee from her. We make mention of thee in this Most Great Book. Say: My God, my God! Aid me to act according to what Thou hast commanded me in Thy Book and enable me to do that which Thou lovest and art pleased with. Verily Thou art the Lord of all beings, the Lord of the throne on high and of earth below, and the Ruler of the last and the first. O my Lord! I beseech Thee by the lights of Thy throne, by the ordinances of Thy Book, by the fragrances of Thy verses and by the manifestations of Thy grandeur, to make me in all conditions to turn toward Thy most exalted horizon, to speak Thy praise, O Lord of all names, to be detached from Thine enemies who have violated Thy covenant and Thy testament, who have disputed Thy signs and denied Thy proof and Thy evidence. O my Lord! Ordain for me what Thou hast ordained for Thy handmaidens who have believed in Thee and in Thy laws, who have circled round Thy will and Thy purpose. Verily Thou art powerful over whatsoever Thou wilt. There is no God but Thee, the All-Knowing, the All-Wise.

هو السامع المجيب

قد حضرت اختك لدى الوجه و سمعنا ذكرك
منها ذكرناك بهذا الكتاب العظيم قولي الهى الهى
ايدنى على العمل بما امرتنى به فى كتابك و وقفنى
على ما تحب و ترضى انك انت مولى الورى و
رب العرش و الثرى و مالک الآخرة و الأولى
ای رب اسئلك بأنوار عرشک و بأحكام
کتابک و نفحات آیاتک و شئون عظمک
بأن تجعلنى فى کل الأحوال مقبلة الى افقک
الأعلى و ناطقة بذكرک یا مولی الأسماء و منقطعة
عن اعدائک الذین نقضوا عهدک و میثاقک و
جادلوا بآیاتک و کفروا بحجتک و برهانک ای
رب قدر لى ما قدرته لامائک اللائى آمن بک
و بأحكامک و طفن حول مشیتک و ارادتک
انک انت المقتدر على ما تشاء لا اله الا انت
العليم الحكيم

BLIB_Or15724.193b, BLIB_Or15726.129b

BH08573*To: Ali son of Kamal Naraqī**Date: 1304-05 [1887-Jan]*

He is the Hearer, the Answerer!

O Ali! Thy letter hath attained unto the presence of the Ancient King in the Most Great Prison and been heard by Him. The fragrance of divine love was wafted therefrom. We beseech God that He may illumine and gladden the hearts of them that inhabit Nun and Ra with the lights of the Morn of His Revelation, that all may occupy themselves with the remembrance of

هو السامع المجيب

یا علی نامهات در بجن اعظم باصغاء مالک قدم
فائز عرف حب الهى از او متضوع از حق میطلبیم
اولیای نون و را را بانوار صبح ظهور منور و
مسرور دارد تا کل باتحاد تمام بذكر مالک انام
مشغول باشند

the Lord of all beings in complete unity. O people of God! Illumine the horizons of the world with the light of concord and, guided by the rustling of the Most Exalted Pen, attain unto the fruits of the Divine Lote-Tree. The world hath never been, nor will it ever be, faithful. Aid the Cause of God through the hosts of goodly character and refined conduct. O Ali! Convey My greetings to the kindred who have turned from creation unto the True One. This is the Day of mention and service. Blessed are they that have attained! The glory from Us be upon thee and upon them that have turned unto God, the Lord of the worlds.

یا حزب الله آفاق عالم را بنور اتفاق روشن نمائید
و براهنمائی صریح قلم اعلی باثمار سدرهٔ منتهی
فائز شوید دنیا را وفا نبوده و نیست بجنود آداب
و اخلاق امر الله را نصرت نمائید یا علی منتسبین
را که از خلق بحق توجه نموده اند تکبیر برسان
امروز روز ذکر و خدمت است طوبی للفائزین
البهآء من لدنا علیک و علی الذین اقبلوا الی الله
رب العالمین

BLIB_Or15724.200a

BH08030

To: Thamarieh, in Tihrah

Date: 1304-05 [1887-Jan]

In the Name of the Mighty, the Powerful

Today the Tree of Knowledge in the highest paradise uttereth this most exalted Word: Today He Who conversed with Moses is seated upon the throne of Revelation. Blessed is the soul that hath hearkened unto His call and hath arisen to serve Him. O leaf and O fruit of the Divine Lote-Tree! Upon thee be My glory and My loving-kindness. Thy remembrance was made mention of before the Wronged One, and this most holy, most sublime Tablet hath been sent down especially for thee from the heaven of God's Will, that thou mayest rejoice and give thanks unto thy Lord, the Compassionate, the Bountiful. Today the Most Exalted Pen counseleth all to that which becometh His Day. The pilgrims have attained the honor of visiting the true House and have been blessed with loving-kindness, bounty, presence and reunion. We beseech God to assist His handmaidens to preserve that which He hath bestowed upon them. He is, verily, the Mighty, the Powerful. Glory be upon thee and upon those who are with thee and who love thee for the sake of God, the Lord of the worlds.

بنام قادر توانا
امروز سدرهٔ دانش در قطب فردوس اعلی باین
کلمهٔ علیا ناطق امروز مکلم طور بر عرش ظهور
مستوی طوبی از برای نفسیکه ندایش را شنید
و بخدمتش قیام نمود یا ورقتی و یا ثمرهٔ السدره
علیک بهائی و عنایتی ذکرت نزد مظلوم مذکور و
این لوح امنع اقدس مخصوص تو از سماء مشیت
الهی نازل لتفرحی و تشکری ربک المشفق الکریم
امروز قلم اعلی کل را وصیت میفرماید بآنچه
سزاوار یوم اوست حاجیه‌ها زیارت بیت حقیقی
مشرف بشفقت و عنایت و حضور و لقا فائز
شدند از حق میطلبیم که اماء خود را مؤید فرماید
بر حفظ آنچه عنایت فرموده اوست قادر و توانا
البهآء علیک و علی من معک و یحبک لوجه الله
رب العالمین

BLIB_Or15724.196a

BH08615*To: Hajar daughter of Vazir**Date: 1304-05 [1887-Jan]*

1 In the Name of the One God.

1 بنام خداوند یگا

2 O My Leaf! Upon thee be My Glory! The Glance of Divine Providence has ever been turned towards that direction. Today is the Dawning-Point of Days and the Dayspring of Times. Blessed is the soul that has attained unto the Purpose and perceived the fragrance of the Divine Verses. Existence has come forth from nothingness into the realm of being for the recognition of this Day. Whosoever has attained unto recognition is reckoned with God and is mentioned by the Supreme Pen in the Book of God.

2 یا ورقتی علیک بهائی لحاظ عنایت لازال بآنشطر متوجه امروز مطلع ایامست و مشرق اوقات طوبی از برای نفسیکه بمقصود فائز گشت و عرف آیات الهی را ادراک نمود وجود از برای عرفان این یوم از عدم بعرضه شهود آمده هر نفسی بعرفان فائز شد او از حق محسوب و در کتاب الهی از قلم اعلی مذکور

3 Praise thou the Purpose of all worlds that thou hast attained unto His signs and art adorned with His kinship. Know thou the worth of this station and preserve it as thou wouldst thy life.

3 حمد کن مقصود عالمینا که بآثارش فائز شدی و بنسبتش مزین قدر این مقامرا بدان و چون جان حفظش نما

4 We convey Our greetings to the handmaidens of God and give them the glad-tidings of God's grace, exalted be His Glory. The Glory be upon thee and upon every handmaiden who hath turned, hearkened and responded in the Days of God, the Lord of the worlds. Praise be to God, the All-Knowing, the All-Wise.

4 اماء الله را تکبیر میرسانیم و بعنایت حق جلّ جلاله بشارت میدهم البهاء علیک و علی کلّ امة اقبلت و سمعت و اجابت فی ایام الله رب العالمین الحمد لله العلیم الحکیم

BLIB_Or15724.196b

BH08485*To: Um almhajrah**Date: 1304-05 [1887-Jan]*

In the Name of Him Who is the Guardian over all names!

بسمی المهیمن علی الأسماء

The leaf, daughter of that honored lady, intended the ultimate goal and the most exalted horizon. Praise be to God, divine grace assisted her and His will granted her success. She arrived at the station which had been the hope of the chosen ones, heard the divine call, and attained the presence of the Horizon. We beseech God to assist her in preserving that which He has bestowed. He is the Powerful, the Mighty. Praise thou

ورقه بنت آن مخدّره قصد مقصد اقصى و افق اعلی نمود لله الحمد عنایت الهی اعانت نمود و اراده اش توفیق عطا فرمود وارد شد در مقامیکه امل اصفیا بوده ندای الهی را شنید و بمشاهده افق فائز گشت از حق میطلبیم او را تأیید فرماید بر حفظ آنچه عطا فرمود اوست قادر و توانا

the Goal of all beings, that thy mention hath flowed from the Most Exalted Pen and been sent down from the heaven of will. This is the most exalted station and the most glorious rank, and this greatest bounty and mightiest grace depends on that which hath been revealed in God's Book of commands and laws. Blessed is the maidservant who hath done what she was bidden in the Book of God, the Lord of the worlds. Glory be upon every maidservant who hath believed in the All-Knowing, the One.

حمد کن مقصود عالمیانرا که ذکر از قلم اعلی
جاری و از سماء مشیت نازل اینست مقام اعلی
و رتبهٔ علیا و این فضل اکبر و فیض اعظم معلق
است بآنچه در کتاب الهی از اوامر و احکام نازل
شده طوبی لأمة عملت ما امرت به فی کتاب الله
رب العالمین البهاء علی کلّ امة آمنت بالفرد الخبیر

BLIB_Or15724.193a

BH08614

To: Varaqih Sultan Khanum

Date: 1304-05 [1887-Jan]

In the Name of Him Who is the Goal of all the worlds!

O My Leaf! Upon thee be My glory! Today the effulgences of the Sun of Truth have illumined the world. The Most Exalted Horizon hath appeared, the Ocean of Knowledge is surging, the Heaven of Revelation is upraised, and the Speaker on Sinai is giving utterance. Blessed is the soul whose hearing hath been blessed with the ability to hearken and whose sight hath been honored to witness these days. Convey My greetings to the handmaidens in that land and give them all the glad-tidings of the bounties of God, exalted be His glory. Perchance they may turn from what they possess to that which is with God and act according to that which hath been revealed in the Book. Every leaf that hath held fast to the Divine Lote-Tree on this day hath attained unto all good and is recorded and inscribed by the Supreme Pen in the Crimson Tablet. Blessed are they that have attained, and joy be to them that are steadfast. The glory that proceedeth from Us rest upon thee, O My Leaf, and upon those women who have believed in the One, the All-Informed.

بنام مقصود عالمیان

یا ورقتی علیک بهائی امروز اشراقات انوار آفتاب
حقیقت عالم را منور فرموده افق اعلی ظاهر بحر
علم موج سماء ظهور مرتفع مکمل طور ناطق طوبی
از برای نفسیکه سمعش باصغا و بصرش بمشاهده
ایام فائز گشت

اماء آن ارض را از قبل مظلوم تکبیر برسان و
کلّ را بعنایت حقّ جلّ جلاله بشارت ده شاید
از ما عندهم بما عند الله توجه نمایند و بما نزل فی
کتاب عامل شوند هر ورقی امروز بسدره تمسک
نمود او بکلّ خیر فائز است و از قلم اعلی در
صحیفهٔ حمرا مذکور و مسطور طوبی للفائزات و
نعمیاً للقاتنات البهاء من لدنا علیک یا ورقتی و
علی اللائی آمن بالفرد الخبیر

BLIB_Or15724.197a

BH09599*To: Ukht-i-Muhajirih**Date: 1304-05 [1887-Jan]*

1 In the name of the one true God!

2 The leaf is present and sought thy mention from the Wronged One. We make mention of thee in this Clear Tablet. The mention of God, exalted be His glory, is like unto a lamp that exists before the face of its possessor in all the worlds. Blessed is the soul that hath attained unto it and acteth as beseemeth the days of God. Today the Great Announcement and the Lord of the Day of Judgment summoneth all to the supreme horizon. Blessed is the soul whom the events of the world and the doubts of the nations have not deprived of the Most Great Sea. O handmaiden of God! Harken unto the call of the Wronged One and hold fast unto the Book of God. This is the counsel of the Wronged One. Blessed are they that hear and blessed are they that act.

1 بنام خداوند یگّا

2 ورقه حاضر و از مظلوم ذکرّت را طلب نمود
 ذکرناک بهذا اللوح المبين ذکر حقّ جلّ جلاله
 بمثابهء سراجست که در جمیع عوالم امام وجه
 صاحب خود موجود طوبی از برای نفسیکه باو
 فائز شد و به ما ینبغی لایام الله عامل امروز نبأ
 عظیم و مالک روز جزا کل را بافق اعلی دعوت
 میفرماید طوبی از برای نفسیکه حوادث عالم و
 شبهات امم او را از بحر اعظم محروم نساخت یا
 امة الله بشنوندای مظلوم را و بکتاب الهی تمسک
 نما اینست وصیت مظلوم طوبی للسامعین و طوبی
 للعاملین

BLIB_Or15724.194, BLIB_Or15726.129a

BH00149*To: Mulla Ali Akbar Shahmirzadi, in Tihiran**Date: 1304-05-09 [1887-Feb-3]*

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

2 How excellent that the letter arrived, diffusing the fragrance of love throughout all worlds. Each of its letters was a volume, and each of its words a book - volumes upon volumes of the righteous and books upon books of lovers. Blessed be the people of the Covenant, through whom the horizons were illumined. How excellent indeed! In truth, the mystic garden of inner meanings is the book of the loved ones. Every flower exists therein and every nightingale warbles upon it. The nightingales of the world are powerless to describe it, and the pens of nations fall short in its mention. Who can adequately give thanks for this supreme bounty? He guided, He showed the

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 یا حبّذا نامه رسید عرف محبّت عالمیان از او
 متضوّع هر حرفش دقتی بود و هر کلمه اش
 کتابی دقت دقت ابرار و کتاب کتاب عشاق طوبی
 لأهل الميثاق الذين بهم انارت الآفاق يا حبّذا
 فی الحقیقه گلشن عالم معانی کتاب اولیاست هر
 گلی در او موجود و هر بلبل بر او مغرّد عنادلهای
 عالم از وصف او عاجز و خامه های امم از ذکرش
 قاصر که از عهدهء شکر این نعمت عظمی برآید
 هدایت فرمود راه نمود قوت بخشید علم آزمود
 بینائی داد دانائی بخشود له الحمد و الثناء بعدد لا

way, He conferred strength, He tested with knowledge, He bestowed vision, He granted wisdom. His is the praise and glory, beyond count and beyond reckoning. Blessed is our Lord Who hath made known to you that from which every possessor of smell perceiveth the fragrance of grace and favor.

- 3 Glorified art Thou, O Desire of the world and Manifest One through the Most Great Name! How can I mention Thee after Thou hast taught me that remembrance cannot draw nigh unto the court of Thy glory and utterance cannot soar into the atmosphere of Thy nearness? And how can I remain silent when I witness that my life was suspended by it, enduring through it, and standing by it? I beseech Thee, O Master of existence and Sovereign of the seen and unseen, to assist me in mentioning Thy loved ones who have aided Thy Cause in Thy lands amongst Thy servants, who have arisen to serve Thee, and who have spoken Thy praise. Thou knowest, O my God, and seest, O my Desire, him who hath turned toward Thy most exalted horizon in days wherein the limbs of all names trembled and the fear of the oppressors seized all in the kingdom of creation. Thou hearest, O my God, his mention and praise, and Thou witnesseth, O my Lord, his steadfastness and constancy. I beseech Thee to assist him with the ocean of Thy utterance and to aid him with the angels of Thy Cause, and to protect him from the evil of Thine enemies, that he may mention Thee with wisdom and eloquence amidst the concourse of religions. Verily, Thou art the Mighty, the Glorious, the All-Bountiful.

- 4 And furthermore, O beloved of my heart, the letter which was adorned by the effect of the pen arrived - an arrival whose mention cannot quench the thirst of love even after one, two, or three times. In truth, this arrival can be attributed to eternal life, for it is the joy of heart and soul; its rising from the horizon of the heart knoweth no setting nor decline. All this is from the grace of God, our Lord and your Lord, and the Lord of His firm and impregnable Cause and His mighty News. And when the maidens of utterance were beheld from the chambers of words, they directed themselves toward the most exalted horizon and were presented before the countenance of the Lord of Names, attaining the honor of being heard. The word of the Lord, exalted and sanctified is He:

- 5 In My Name, the All-Compelling, the Self-Subsisting

- 6 O 'Ali-Qabli-Akbar! Upon thee be My glory, My loving-kindness and My mercy. Harken unto My call from the precincts of My prison. Verily, We make mention of thee with a remembrance before which all remembrances bow down in humility. Give thanks unto God for this most great favor

يُحَدِّثُ وَبَذَرَ لَا يَعِدُّ تَبَارَكَ رَبَّنَا الَّذِي عَزَّفَكُمْ مَا
يَجِدُ مِنْهُ كُلُّ ذِي شَمِّ عَرَفَ الْعَنَاءَ وَالْأَلْطَافَ

3 سُبْحَانَكَ يَا مَقْصُودَ الْعَالَمِ وَالظَّاهِرِ بِالْأَسْمِ
الْأَعْظَمِ كَيْفَ أَذْكَرُكَ بَعْدَ إِذْ عَلَّمْتَنِي أَنَّ الذِّكْرَ
لَا يَقْدِرُ أَنْ يَتَقَرَّبَ إِلَى سَاحَةِ عَرْكِ الْبَيَانِ لَا
يَسْتَطِيعُ أَنْ يَطِيرَ إِلَى هَوَاءِ قَرْبِكَ وَكَيْفَ أَصَمْتُ
بَعْدَ أَنْ أَشَاهَدَ حَيَوْتِي كَانَتْ مَعْلُوقَةً بِهِ وَبَاقِيَةٌ بِهِ
وَقَائِمَةٌ بِهِ اسْتَطَلَّكَ يَا مَالِكَ الْوُجُودِ وَسُلْطَانَ
الْغَيْبِ وَالشَّهَادَةِ بِأَنْ تُؤَيِّدَنِي عَلَى ذِكْرِ أَوْلِيَائِكَ
الَّذِينَ نَصَرُوا أَمْرَكَ فِي بِلَادِكَ بَيْنَ عِبَادِكَ وَ
قَامُوا عَلَى خِدْمَتِكَ وَنَطَقُوا بِثَنَائِكَ وَأَنْتَ تَعْلَمُ
يَا إِلَهِي وَتَرَى يَا مَقْصُودِي مِنْ أَمْرِكَ إِلَى الْفَتَى
الْأَعْلَى فِي أَيَّامٍ فِيهَا ارْتَعَدَتْ فَرَائِصُ الْأَسْمَاءِ وَ
أَخَذَتْ خَشْيَةَ الظَّالِمِينَ مِنْ فِي نَاسُوتِ الْإِنشَاءِ
وَتَسْمَعُ يَا إِلَهِي ذِكْرَهُ وَثَنَائِهِ وَتَشْهَدُ يَا مَعْبُودِي
قِيَامَهُ وَاسْتِقَامَتَهُ اسْتَطَلَّكَ بِأَنْ تُؤَيِّدَهُ بِحُجْرَةِ بَيَانِكَ
وَتُمَدِّدَهُ بِمَلَائِكَةِ أَمْرِكَ وَتَحْفَظَهُ مِنْ شَرِّ أَعْدَائِكَ
لِيَذْكُرَكَ بِالْحِكْمَةِ وَالْبَيَانِ بَيْنَ مَلَأِ الْأَدْيَانِ أَنْتَ
الْمُقَدَّرُ الْعَزِيزُ الْمُنَانُ

4 وَبَعْدَ يَا مَحْبُوبَ فَوَاضَى نَامُهُ كَمَا بَاطَرَ خَامُهُ مَزِينٌ
بُودَ رَسِيدِ رَسِيدِيكَ ذِكْرُكَ بِبِكَارٍ وَدُوبَارٍ وَسَهَابٍ
ظُلْمًا حُبِّ رَا فَرُو نَشَانِدَ فِي الْحَقِيقَةِ إِنْ رَسِيدِنَا
مَيْتَوَانِ نَسَبَتْ بَبَقَاءِ أَبَدِي دَادَ جِهَةٍ كَمَا مَفْرَحَ قَلْبٍ
وَجَانِ طُلُوعِشَ رَا أَزَافَقَ قَلْبَ أَفُولِ أَخَذَ نَمَائِدَ
وَعُجُوبٍ نَكُنْدَ كَلْذَلِكَ مِنْ فَضْلِ اللَّهِ رَبَّنَا وَ
رَبِّكُمْ وَرَبِّ أَمْرِهِ الْمُبْرَمِ الْمُتَيْنِ وَنَبَأِهِ الْعَظِيمِ وَ
چُونِ مَخْدَرَاتِ بَيَانِ أَزْ غُرَفَاتِ كَلِمَاتِ مَشَاهِدِهِ
شَدَّ قَصْدَ أَفَقِ أَعْلَى ثَمُودِهِ تَلْقَاءَ وَجْهِ مَالِكِ أَسْمَاءِ
عَرَضَ وَبَشَرَفَ أَصْغَا فَائِزَ قَوْلِ الرَّبِّ تَعَالَى وَ
تَقَدَّسَ

5 بِسْمِ الْمُهَيْمَنِ الْقَيُّومِ

6 يَا عَلِيَّ قَبْلَ أَكْبَرِ عَلَيْكَ بَهَائِي وَعَنَائِي وَرَحْمَتِي
اسْمَعْ نِدَائِي مِنْ شَطْرِ سَجْنِي أَنَا نَذْكُرُكَ بِذِكْرِكَ إِذْ
ارْتَفَعَتْ خَضَعْتُ لَهُ الْأَذْكَارُ اشْكُرْ اللَّهُ بِهَذَا الْفَضْلِ
الْأَعْظَمِ وَقُلْ لَكَ الْحَمْدُ يَا مَقْصُودَ الْعَالَمِ وَلَكَ

and say: "Praise be unto Thee, O Thou the Goal of the world, and glorification be unto Thee, O Thou the Lord of the beginning and the end!" We have stood before all faces with such steadfastness as could not be prevented by the hosts of the world nor by the might of days. Verily, the seas testify to My power, and the waves to My utterance, and the heaven beareth witness to My sovereignty that hath encompassed all horizons. The trees cry out in My Name while men are in strange doubt. We remember Our loved ones in the morning and in the evening, at nightfall and at dawn. The tongue speaketh and the Pen We behold moving in such wise as to attract the hearts of the possessors of understanding. Let nothing whatsoever grieve thee. Be thou confident in the grace of thy Lord. He is with whomsoever desireth Him - to this beareth witness the Mother Book in the most exalted station. We have aided thee to make mention of Me and have exalted thee amongst My servants that thou mayest thank thy Lord at morn and eventide. Be thou in such a state that neither what hath happened nor what will happen shall prevent thee, nor shall the power of the wicked weaken thee. We have remembered thee over successive years with verses that testify to thee in every world of My worlds. Verily thy Lord is the All-Merciful, the All-Bountiful.

الثناء يا مالک المبدء والمعاد قننا امام الوجوه باستقامة ما منعنا جنود العالم ولا سطوة الايام ان البحار تشهد بقدرتي والأمواج بيناني والسماء تشهد بسلطاني الذي احاط الافاق ان الأشجار تنادي باسمي والناس في ريب عجاب و نذكر اوليائي في الصباح والمساء وفي العشي والاشراق ان اللسان ينطق والقلم نزاه متحركاً بما تجذب به افئدة اولي الألباب اياك ان يحزنك امر من الأمور او شيء من الأشياء كن مطمئناً بفضل مولاك انه مع من اراده يشهد بذلك ام الكتاب في اعلى المقام انا ايدناك على ذكرى ورفعناك بين عبادي لشكر ربك في الغدو والآصال كن على مقام لا يمنعك ما حدث او يحدث ولا تضعفك قدرة الأشرار انا ذكرناك في سنين متواليات بآيات تشهد لك في كل عالم من عوالم ان ربك هو المشفق الفضال

- 7 O 'Ali-Akbar! Upon thee be My glory! Now open thy Persian ear that thou mayest hear the Persian call. Today the Blessed Tree in the midmost heart of the most exalted Paradise uttereth this most sublime Word: O people of the earth! Know ye the value of this time and act as behooveth you. O 'Ali! This Tree uttereth a word at every moment - its fruit is meaning and its leaves are utterance. Yet most of the followers of religion are deprived and kept back. At every instant the Sun of wisdom and utterance shineth forth from the horizon of the heaven of the Most Exalted Pen, yet vision is clouded and understanding veiled. Beseech thou the True One that He may rend asunder these dark veils by the finger of power and may not deprive the heedless servants from the ocean of knowledge. Have they not witnessed the manifestations of power and heard the divine words?

7 يا على اكبر عليك بهائي حال گوش پارسی بگشا تا ندای پارسی بشنوی امروز سدره مبارکه در قطب فردوس اعلى بين كلمه عليا ناطق اى اهل ارض قدر وقت را بدانيد و بآنچه سزاوار است عمل نمائيد يا على اين سدره در هر حين بكلمه ناطق ثمرش معانى و برگش بيان ولكن اهل اديان اكثرى ممنوع و محروم در هر آن نير حكمت و بيان از افق سماء قلم اعلى مشرق و لائح ولكن بصر مرمود و ادراك محجوب از حق بطلب اين حجابات ظلماني را باصبع قدرت شق نمايد و عباد غافل را از بحر علم محروم نفرمايد آيا ظهورات قدرت را ندیده اند و كلمات الهيرا نشنیده اند

- 8 Say: O people, be fair! By the life of God, all the movements of the Truth, exalted be His glory, whether in mention, utterance, verses, evidences, arising or sitting - all have been and are distinguished from all who are on earth. Every person of insight hath testified and every informed one hath borne witness. Blessed is the soul that hath spoken with justice and fairness and whom doubts and idle fancies have not deprived of the fragrances of the divine days. Convey on behalf of the True One

8 بگو ای قوم انصاف دهید لعمر الله جميع حركات حق جلّ جلاله از ذکر و بيان و آیات و بينات و قيام و قعود كلّ از من على الأرض ممتاز بوده و هست هر بصیری شهادت داده و هر خبری گواهی میدهد طوبی از برای نفسی که بعدل و انصاف تکلم نمود و ظنون و اوهام او را از نفحات ایام الهی محروم نساخت اولیای ارض

greetings to the loved ones of the land of Ta and its surroundings. Say: The fire of the Tree is ablaze and the lights of the Countenance are manifest and radiant. Strive that perchance ye may be enkindled by this fire and set the world aflame. The companions of Sh and S and M are all mentioned in the Most Holy Court and each hath been honored with divine mention. Remember them all on behalf of this Wronged One and convey greetings to them and give them the glad tidings of His grace and bounty, that perchance through the divine glad tidings a celestial power may be manifested in each one. Verily thy Lord counseleth and commandeth the servants with what profiteth them. He is indeed the Counselor, the All-Knowing.

طا و اطراف را از قبل حق تکبیر برسان بگو
نار سدره مشتعل و انوار وجه ظاهر و ساطع
جهد نمائید شاید باین نار مشتعل شوید و عالم
را مشتعل نمائید اصحاب ش و س و م کل در
ساحت اقدس مذکور و هریک بذکر الهی فائز از
قبل مظلوم جمیعاً ذکر نما و تکبیر برسان و بفضل
و عنایتش بشارت ده که شاید ببشارت الهی
در هریک قوه ملکوتی ظاهر شود آن ربّک
ینصح و یأمر العباد بما ینفعهم انه هو الناصح العليم
انتهی

- 9 Some time ago the chief of this city, that is the governor, was enkindled with the fire of hatred and did that which caused the book of joy and the scroll of delight and gladness to be erased and disappear from this land. Each day a new oppression was manifested from him and a calumny made evident. Nevertheless, the Supreme Pen ceased not from mention of the friends. A hundred thousand souls be sacrificed for this supreme bestowal and mighty favor!

9 چندی قبل رئیس این مدینه یعنی حاکم بنار بغضا
مشتعل و عمل نمود آنچه را که دفتر سرور و کتاب
بهجت و فرح از این ارض محو و ناپدید گشت در
هر یوم ظلمی از او ظاهر و افکی باهر مع ذلک
قلم اعلی از ذکر اولیا توقف نمود صدهزار جان
فدای این عنایت کبری و موهبت عظمی

- 10 His honor Aqa 'Abdu's-Samad with [his companion], upon them both be the Glory of God, attained and were among the chosen friends of that land. Multiple Tablets were requested and in these days were bestowed and sent. Give him the glad tidings of his Lord's favor that he may rejoice and be among the thankful ones.

10 جناب آقا عبدالصمد مع [صاحبش] علیهما بهاء
الله فائز و مخصوص اولیا و دوستان آن ارض
الواح متعدده مسئلت نمود و این ایام عنایت شد
و ارسال گشت بشره بعنایت ربّه لیفرح و یكون
من الشاکرین

- 11 The prison-city, praise be to God, has become filled with the friends, and this gathering has become the cause and reason for talk. Some words have been spoken, yet in all conditions power is manifest and the Pen is in motion. On one occasion these blessed words were spoken, the Word of the Lord, exalted and sanctified:

11 ارض سجن ماشاءالله از احباب پر شده و این
جمعیت سبب و علت گفتگو گشته بعضی سخنها
بمیان آمده و لکن در جمیع احوال اقتدار ظاهر و
قلم متحرک وقتی از اوقات باینکلمه مبارکه تکلم
فرمودند قول الربّ تعالی و تقدّس

- 12 "O servant present! The people are weak, nay even kings are seen to be disturbed and fearful at the slightest thing. Otherwise, We would have assigned a specific place for a group of the friends in these lands and would have summoned them from all directions. But in consideration of the weakness of the servants We have held back. Glory be to God! For nearly twelve years We were in Iraq, and five years in the Land of Mystery, and eighteen years in the Prison Land in the domains of the Sublime State, and not so much as a needle's point of harm was manifested from the souls present, nor was any corruption evident. Nevertheless, they did what thou hast seen and art aware of. Ask God to grant capacity of heart and breast and to strengthen the faculty of understanding, that perchance they

12 یا عبد حاضر ناس ضعیفند بل ملوک هم
باندک شیء مضطرب و خائف مشاهده میشوند
والّا جمعی از اولیا را در این اراضی محلّ معین
مینمودیم و از اطراف میطلبیدیم و لکن نظر
بضعف عباد توقف نمودیم سبحان الله قریب
دوازده سنه در عراق و پنج سنه در ارض سر
و هیجده سنه در ارض سجن در ممالک دولت
علیه بوده ایم و بقدر سم ابره از نفوس موجوده
ضرری وارد نه و فسادی ظاهر نه مع ذلک
عمل نمودند آنچه را که دیده ای و مطلقاً از
حق بطلب صدر و قلب را وسعت عطا فرماید
و قوه مدرکه را تقویت نماید شاید مقصود را

may discover the purpose and find themselves freed from their vain imaginings." End quote.

- 13 In truth, this ephemeral one is astonished at what could be the cause of their agitation and the reason for their lack of assurance, when in the Ottoman domains this community was subjected to killing and all manner of tribulation, yet they held fast to beautiful patience. In no way was any corruption manifest nor any opposition seen. The world is bewildered as to what cause and reason they have arisen in opposition, objection, oppression and transgression. In any case, forgiveness has been and is befitting to the station of man, and likewise prayer and seeking divine confirmation from the Presence of the Creator, exalted be His mention. Verily He is the Generous, the Possessor of Great Bounty.

- 14 And regarding what was written that some of the matters of that beloved one were not mentioned - this evanescent servant had previously submitted detailed accounts of all affairs. It is strange that that beloved one has again complained. Last year in this land the fire of corruption was so intensely ablaze that all writings were gathered and sent to a special place, and whatever was at hand and seen was answered and sent, especially regarding the letters of that beloved of hearts. Whatever was received was not neglected in reply, rather responses were written and dispatched on the very day of receipt. It seems to have escaped the blessed notice, as in this exalted letter much displeasure has been expressed. In truth, such expression was not warranted. In any case, this evanescent one acknowledges and confesses his shortcomings and beseeches God, exalted be His glory, to assist him in making amends for what was missed. Verily our Lord is the Helper, the Powerful, the All-Knowing, the All-Wise.

- 15 At this moment, another letter from that beloved of hearts was observed. Much complaint was made about not receiving replies and mention was made of certain names. This servant, after reading it, found himself bewildered, for if that beloved one were to gather the Tablets specifically revealed for him from the heaven of the Lord's Will, as well as the responses submitted by this servant, surely multiple books would be observed. At this point, this exalted word was revealed from the Lord of all beings, blessed and exalted be His utterance:

- 16 "O 'Ali! The heavenly feast and divine enduring bounty has rained upon you from the atmosphere of the Lord's mercy to such an extent that you are unable to count it. Give thanks, give thanks, give thanks, give thanks, give thanks, give thanks,

بیابند و از اوهام خود را فارغ مشاهده کنند
انتی

13 فی الحقیقه اینفانی متحیر است که سبب
اضطراب چیست و علت عدم اطمینان چه مع
آنکه در ممالک عثمانی اینطایفه را کشتند و
نکشتند و آنچه وارد آوردند بصبر جمیل تمسک
نمودند هیچوجه فسادى ظاهر نه و مغایری
دیده نشد عالم متحیر که بچه سبب و جهت بر
اعراض و اعتراض و ظلم و تعدی قیام نموده
باری در هر حال لایق مقام انسان عفو بوده و
هست و همچنین دعا و طلب توفیق از حضرت
باری جلّ ذکره آنه هو الکریم ذو الفضل العظیم

14 و اینکه مرقوم داشتند بعضی از مطالب آنجبوب
ذکر نشده این عبد فانی از قبل قبل تفصیل
امورات را عرض نمود عجبست که آنجبوب
مجدّد گله فرموده اند سنه قبل در این ارض
نار فساد بشأنی مشتعل که جمیع نوشتجات جمع
شد و بجلّ مخصوصی ارسال گشت و آنچه در
دست بود و دیده شد جواب عرض و ارسال
مخصوص دستخطهای آنجبوب فؤاد آنچه رسید
در جواب اجمال زفت بلکه در اواخر یوم ورود
جواب نوشته ارسال شد گویا از نظر مبارک
رفته چه که در این دستخط عالی بسیار اظهار
کدورت فرموده اند فی الحقیقه این اظهار جایز
نبود باری این فانی بر قصور خود مقرر و معترف
و از حق جلّ اجلاله تأیید میطلبد که بر تدارک
مافات قیام کند ان ربنا هو المؤید المقتدر العظیم
الحکیم

15 در این حین مجدّد نامه آنجبوب فؤاد ملاحظه
شد بسیار شکایت از رسیدن جواب و ذکر اسامی
مذکور فرموده اند این عبد بعد از قرائت خود را
متحیر مشاهده نمود چه که اگر آنجبوب الواحیکه
مخصوص آنحضرت از سماء مشیت ربّانی نازل
و همچنین جوابهای معروضه این عبد را جمع
نماید البتّه کتب متعدّد ملاحظه شود در این مقام
اینکمه علیا از مولی الوری ظاهر قوله تبارک و
تعالی

16 یا علی مائده سمنائی و نعمت باقیه الهی از هواء
مرحمت ربّانی اینقدر بر تو باریده که از احصای
آن عاجزی اشکر اشکر اشکر اشکر اشکر اشکر
اشکر اشکر ربک و قل لک الحمد و لک الفضل

give thanks, give thanks, give thanks to your Lord and say: Thine is the praise, and Thine the bounty, and Thine the gratitude, and Thine the glory, and Thine the favors and gifts, and Thine the bestowals and kindnesses. There is no God but Thee, the Giver, the Bestower, the Compassionate, the Generous. O 'Ali! You have had and have no right to complain whatsoever. Even if nothing were to be revealed to that soul in these days, they should not be saddened, for from the beginning of the Cause until now, they have been and are blessed with the traces of the Supreme Pen. Now the glance of favor should turn to new souls, that perchance they may be purified and sanctified from the doubts and allusions of the people of the earth through the Kawthar of the utterance of the All-Merciful, and may find themselves firm, steadfast and upright in the Cause of God."

- 17 Thus did He bestow purely out of grace, favor, kindness and mercy that which in all conditions wafts the fragrance of hope. If we reflect even briefly on His favors, until the endless end we would continue to say: "Thine is the praise, O Beloved of hearts."

- 18 O Ghulamrida! Upon thee be the Glory of the All-Glorious! Thou hast borne countless hardships in the path of God, endured reproach, experienced imprisonment, chosen exile from thy homeland, been made the target of oppression, tasted the cup of torment, and drunk the goblet of tribulation. Such is the testimony of the Most Exalted Pen concerning thee. Yet since these were endured in His path, they were and shall ever remain beloved. By My life! Tribulation is fleeting but its reward is everlasting - the former setting like the sun, the latter knowing no decline. This is of thy Lord's mercy upon thee. Rejoice thou and be of the thankful ones. However, return to thy former station is acceptable and beloved for the sake of God and in His path. Thou must at all times hold fast unto wisdom and counsel the friends in that land with wisdom, that all may be adorned with the ornament of divine commandments and become the cause of drawing people nigh unto God. O servant! Upon thee be My glory! The people of the world are weak and sick - both strength and healing are needed. God willing, thou wilt kindle with the fire of wisdom those who are cold, and awaken those who are heedless. Pass through the regions like the morning breeze. All must be educated according to that which hath been sent down from the heaven of divine Will in the Holy Books and Tablets, that all may drink from the ocean of the utterance of the All-Merciful.

و لك الشكر و لك البهاء و لك العناية و الافضال و لك المواهب و الألطاف لا اله الا انت المعطي الباذل المشفق الكريم يا علي بهيج وجه حق شكایت نداشته و نداری اگر بآنجناب در این ایام هیچ نازل نشود نباید محزون شوند چه که از اول امر تا حین بآثار قلم اعلی فائز بوده و هستند حال باید لحاظ عنایت بنفوس جدیده توجه نمایند شاید از کوثر بیان رحمن از شبهات و اشارات اهل ارض طاهر و مقدس گردند و در امر الله ثابت و راسخ و مستقیم خود را مشاهده نمایند

- 17 انتهى محض فضل و عنایت و شفقت و رحمت فرموده اند آنچه که در جمیع احوال عرف رجا از او استشمام میشود اگر فی الجمله در عنایتش تفکر نمائیم الی آخر الذی لا آخر له به لك الحمد یا محبوب القلوب ناطق گردیم

- 18 اینکه در باره جناب آقا میرزا غلامرضا علیه بهاء الله الاهی مرقوم داشتند بعد از عرض این فقره در ساحت امنع اقدس این بیان از ملکوت برهان الهی نازل قول الرب تعالی و تقدس یا غلامرضا علیک بهاء البهاء در سبیل الهی حمل زحمات لاتخصی نمودی ثنات شنیدی سخن دیدی غربت وطن نمودی مقرر ظلم واقع شدی کأس اذی چشیدی کوب بلا آشامیدی اینست شهادت قلم اعلی در باره تو ولكن چون در سبیل او بوده محبوب بوده و خواهد بود لعمری بلا فانی و اجرش باقی اول در غروب و ثانی من غیر افول هذه من رحمة ربك علیک افرح و کن من الشاکرین ولكن رجوع بمقام اول لوجه الله و فی سبيله مقبول و محبوب باید در جمیع احوال بحکمت تمسک نمائی و اولیای آن ارض را بحکمت امر کنی تا کل بطراز اوامر الهی مزین شوند و سبب تقرب ناس واقع گردند یا غلام علیک بهائی اهل عالم ضعیفند و مریض قوت و شفا هر دو لازم انشاء الله از نار حکمت افسردگانرا مشتعل نمائی و غافلان را آگاه سازی بمثابه نسیم سحری بر دیار مرور نما آنچه در زیر و الواح الهی از سماء

مشیت ربّانی نازل شده باید کلّ را بآن تربیت نمود تا کلّ از بحر بیان رحمن بیاشامند

- 19 Say: My God, my God! I am Thy servant, and the son of Thy servant, and the son of Thy handmaiden. My outer and inner tongue, and the tongue of my heart bear witness to Thy unity and oneness, and that there is none like unto Thee. O Lord! Thou seest me turning toward Thee and holding fast to Thy cord. I beseech Thee by the waves of the ocean of Thy grace, by the lights of the daybreak of Thy manifestation, by the kingdom of Thy utterance and the mysteries of Thy Book, to aid me under all conditions to make mention of Thee and to praise Thee and to serve Thy Cause. Then cause to appear from me, O my Best-Beloved, that which shall be a light before the faces of Thy servants and a spirit for the revival of the hearts of Thy creatures. Then enable me, O Thou Who art the Goal of the world and the Beloved of nations, to perform such deeds as shall cause all deeds to shine, and to do that which befitteth Thy days and Thy manifestation. Thou art He Whom the clamor of the divines hath not deterred from the operation of Thy wisdom, nor have the doubts of the theologians prevented the power of Thy Pen. Thou doest what Thou wilt and ordainest what Thou pleasest. There is none other God but Thee, the Mighty, the All-Praised.

19 قل الهی الهی انا عبدک و ابن عبدک و ابن امتک یشهد لسان ظاهری و باطنی و لسان قلبی بوحداً و بیک و فردانیتک و بآن لیس کثرتک شیء ای ربّ ترانی مقبلاً الیک و متمسکاً بجبلک اسئلك بأموّاج بحر فضلک و بأنوار فجر ظهورک و بملکوت بیانک و اسرار کتابک بآن تؤیّدنی فیکل الأحوال علی ذکرک و ثنائک و خدمة امرک ثم اظهر منی یا مقصودی ما یکون نوراً امام وجوه عبادک و روحاً لاهیات افئدة خلقک ثم وفقنی یا مقصود العالم و محبوب الأمم علی عمل یستضی به الأعمال و علی ما ینبغی لأیامک و ظهورک انت الذی لم تمنع نفوذ حکمتک ضوضاء العلماء و لا اقتدار قلمک شبهات الفقهاء تفعل ما تشاء و تحکم ما ترید لا اله الا انت العزیز الحمید

- 20 O servant! Strive, that perchance the loved ones of God may drink from the mystical ocean that lieth concealed within this blessed Word - and this blessed Word is "He doeth whatsoever He willeth and ordaineth as He pleaseth." By the life of God! Whosoever attaineth unto this Word will behold himself firmly established, seated upon the throne of certitude. We beseech God that He may aid thee to enlighten His servants, guide them, and direct them to the straight path. Convey to the people of God in that land greetings from the Wronged One. Say: From the earliest days, this Wronged One hath proclaimed before the faces of all men - kings and subjects, divines and princes - the Most Great Word, a Word which no possessor of hearing can deny, and to which every person of insight beareth witness. Nevertheless, the opposers have uttered that which no opponent had ever uttered. They have drawn the sword of opposition, and instead of rendering service, they have clung to calumnies. They have turned away from the Mother Book and the Ocean of Utterance, occupying themselves with murmurings and shallow pools. Praise be to God that thou hast attained unto the traces of the Most Exalted Pen and the rustling of the Lote-Tree beyond which there is no passing. Verily, He is the All-Bountiful, the Omniscient Commander, the All-Informed.

20 یا غلام جهد نما شاید احبای الهی از بحر معنوی که در اینکلمه مبارکه مستور است بیاشامند و اینکلمه مبارکه بفعل ما یشاء و یحکم ما یرید است لعمر الله هر نفسی بآن فائز شد خود را مستقیم مشاهده نماید و بر عرش اطمینان مستوی از حق میطلبیم ترا تأیید فرماید تا عباد را آگاهی بخشی و راه نمائی و بصراط مستقیم دلالت کنی حزب الله را در آن [ارض] از قبل مظلوم تکبیر برسان بگو اینمظلوم از اوّل ایام امام وجوه انام از ملوک و مملوک و علما و امرا بکلمه علیا نطق نمود نطقیه هیچ صاحب سمعی انکار آن ننماید و هر صاحب بصری گواهی دهد معذلک معرضین بیان گفته اند آنچه را که هیچ معرضی نگفته مقام امداد سیف آختند و بجای خدمت بمقتربات تمسک جستند از امّ الکتاب و بحر بیان گذشته اند و بطنین و غدیر مشغول و متمسکند لله الحمد انجناب باثار قلم اعلی و حقیف سدره منتهی فائز گشتند انه هو الفضال و هو الامر العلیم الخبیر انتهى

- 21 This evanescent one hath ever been occupied with the mention of that spiritual friend. I have beseeched and do beseech God that He may aid them in that which will cause the exaltation of His Cause. In this night, at the time of revelation, when the Tongue of Grandeur made mention of thee, from every direction was witnessed the dawning of the sun of grace, favor, kindness and mercy. That which was specially revealed for thee is such that none save the Revealer Himself, in His true station, can comprehend its significance. I convey greetings and salutations to the friends in those regions who have quaffed the choice wine and who are gazing toward the Most Sublime Horizon. It is hoped that each one may be illumined and enkindled by the light of God's mention and the fire of His blessed Tree of Providence. Verily our Lord is the One Who hath power over whatsoever He willeth. He is the Hearer Whom nothing preventeth from hearkening, and the Witness Whom no affair hindereth from witnessing and perceiving. He heareth and seeth, and He is the All-Hearing, the All-Seeing.
- این فانی لازال بذکر آنحبيب روحانی مشغول از حق طلبیده و میطلبم ایشان را مؤید فرماید بر آنچه که سبب ارتفاع امر اوست در این لیل در حین تنزیل که لسان عظمت بذکر آنجناب ناطق از هر جهت آفتاب فضل و عنایت و رأفت و رحمت مشرق مشاهده شد و مخصوص آنجناب نازل شد آنچه که جز منزل علی ما هو علیه از عرفانش عاجز و قاصر است خدمت دوستان آن اراضی که از ریح حق مخموم آشامیده‌اند و بافق اعلی ناظر تکبیر و سلام می‌رسانم امید هست که هریک از نور ذکر الهی و نار سدره عنایتش منور و مشعل گردد آن ربنا هو المقتدر علی ما یشاء و هو السامع الذی لا یمنعه شیء عن الاصغاء و الشاهد الذی لا تحجبه امر عن المشاهدة و المكاشفة یسمع و یری و هو السميع البصیر
- 22 Regarding what was written about Ali-Haydar, upon him be the Glory of God, that some friends are displeased with him - that is, they are not satisfied - even though he is engaged in service, this matter was presented to the Most Holy and Most Exalted Presence. His blessed words, exalted be He: "Let all look to My Most Exalted Word which hath shone forth from the horizon of the heaven of My glorious and wondrous utterance. He doeth what He willeth and ordaineth what He pleaseth, and He is the All-Knowing, the All-Informed." Indeed, the matter is as that beloved one hath written.
- و اینکه در باره جناب آقا علی حیدر علیه بهاء الله مرقوم داشتند که بعضی از دوستان از ایشان مکدرند یعنی راضی نیستند مع آنکه ایشان قائم بر خدمتند اینفقره بساحت امع اقدس عرض شد قوله تبارک و تعالی لكل ان ينظروا الی کلمتی العلیا الی اشرق من افق سماء بیانی العزیز البدیع یفعل ما یشاء و یحکم ما یرید و هو العلیم الخبیر انتهى
- 23 In any case, he has arisen to serve the Cause and they must consider the service itself and must not object. The people of God must ever fix their gaze upon the blessed words "He doeth what He willeth" which hath dawned from the horizon of the Mouth of Will. He is one newly come to the stream of recognition and engaged in service. Even if some of his actions are not seen to be satisfactory, they must conceal this and pray for him. It is hoped his service will enable him to do what is befitting. This is not difficult for God. In truth, he is mentioned before God and hath attained the verses of the Supreme Pen.
- فی الحقیقه امر همانست که آنحبيب مرقوم فرموده‌اند در هر حال ایشان بر خدمت امر قیام نموده‌اند باید نفس خدمت را ملاحظه نمایند نباید تعرض کنند حزب الله لازال باید بکلمه مبارکه یفعل ما یشاء که از افق فم اراده مشرق ناظر باشند نفسی است تازه بشریعه عرفان وارد شده و بر خدمت قائم اگر هم از ایشان در بعضی از امور موافق رضا مشاهده نشود باید ستر نمایند و در حق ایشان دعا کنند امید هست که خدمت او او را موفق دارد بر آنچه سزاوار است لیس هذا علی الله بعزیز باری عندالله مذکورند و باثار قلم اعلی فائز
- 24 It is clear and evident to all that not an atom of deeds that are not pleasing are or ever have been acceptable in the Most Holy Court. However, repeatedly hath this exalted word flowed from the Supreme Pen, blessed and exalted be He: "Today Our gaze is fixed upon the horizons of hearts and what love lieth
- این بر کل واضح و مبرهن است که ذره‌ئی از اعمال غیر مرضیه در ساحت اقدس مقبول نبوده و نیست ولکن مکرر اینکلمه علیا از قلم اعلی ظاهر و جاری قوله تبارک و تعالی امروز نظر

therein, and whatever is mentioned is in view of the service and love manifested by those souls." But alas, a hundred thousand times alas, for in these days unseemly deeds prevent one from the spiritual fragrances and meanings and deprive one thereof. With utmost humility I beseech God, exalted be His glory, to aid His loved ones and sanctify them from that which He loveth not nor is pleased with. We must all beseech God that those souls who in the early days were adorned with the ornament of His favor and attained His divine tablets may hold fast to deeds that cause the purification and sanctification of God's Cause among His servants. If justice were to be applied, we would all be ashamed and abashed.

بآفاق قلوب و ما فيه من الحب متوجه و آنچه ذکر میشود نظر بخدمت و محبتی است که از آن نفوس ظاهر است انتهى و لکن صدهزار افسوس و حیف چه که در این ایام اعمال غیر مرضیه انسان را از نفحات عوالم روحانی و معانی منع مینماید و محروم میسازد بصدهزار عجز از حق جلّ جلاله میطلبم که اولیای خود را مؤید فرماید و از ما لا یحبّ و یرضی مقدّس باید ما کلّ از حق طلب نمائیم نفوسیکه در اوّل ایام بطراز عنایت مزین بوده اند و بالواح الهی فائز تمسک نمایند باعمالیکه سبب و علت تقدیس و تنزیه امر الله شود ما بین عباد اگر مقام عدل بمیان آید همه نجل و شرمساریم

- 25 One day a person came before Christ - may our souls be a sacrifice for Him - and said: "Good Master, what good thing shall I do, that I may have eternal life?" He said unto him: "Why callest thou me good? there is none good but one, that is, God. But if thou wilt enter into life, keep the commandments." I beseech God to aid all to return and hold fast to His will. These are days of grace, the ocean of mercy is surging, the sun of bounty is manifest, the heaven of generosity is raised up. Through the mere act of returning, all have been and will be adorned with the ornament of forgiveness. His bounty hath preceded, His mercy hath preceded, and the sun of loving-kindness shineth from the horizon of the heaven of bounty and generosity. Blessed are the peoples who have attained unto this mighty Cause in this mighty Day. Whatever that honored one undertaketh in these matters to promote harmony and remove ill-feeling is acceptable before God, nay rather, it is necessary and obligatory upon that beloved one - but with wisdom, forbearance and patience.

25 یومی از ایام نفسی خدمت حضرت روح روح ما سواه فداه آمد عرض کرد یا ایها المعلم الصالح ای صلاح اعمال لتكون لی الحیوة الأبدیة فقال له لما ذا تدعونی صالحاً لیس احد صالحاً الا واحد و هو الله و لکن ان اردت ان تدخل الحیوة فاحفظ الوصایا از حق میطلبم تأیید فرماید کلّ راجع شوند و بما اراده تمسک نمایند ایام فضل است بحر رحمت مواج شمس جود موجود سماء کرم مرتفع بجمرد رجوع جمیع بطراز غفران مزین و منور شده و میشوند فضله سبق و رحمته سبقت و شمس العناية مشرقة من افق سماء الجود و الکرم طوبی للامم الذین فازوا بهذا الأمر العظیم فی هذا الیوم العظیم آنچه آنحضرت در اینوارد باصلاح و رفع کدورات مابین توجه نمایند لدى الله مقبول است بلکه بر آنحجوب اینفقره لازم و واجب و لکن بحکمت و مدارا و تأتی

- 26 At one time these exalted words were uttered by the Lord of all being. His words, exalted be His glory: O servant present! Ali-Haydar, upon him be My glory, is enkindled and stands ready to execute whatever is commanded. God willing, the Hand of Divine education shall adorn him with the ornament of what He desires. Nothing is hidden from His knowledge and He is the Witness, the Ever-Present, the All-Knowing. However, they must hold fast to wisdom, for perchance publicity may cause disturbance. All must seek his protection. This evanescent servant conveys greetings and praise to the friends of God, and states: Arise for the sake of God and in His path to remove estrangements between souls. If this deed be done

26 وقتی از اوقات اینکلمه علیا از لسان مولی الوری ظاهر قوله جلّ جلاله یا عبد حاضر علی حیدر علیه بهائی مشتعل است و بآنچه امر شود قائم و عامل انشاء الله ید تربیت الهی او را بطراز ما اراد مزین فرماید لا یعزب عن علمه من شیء و هو الشاهد الحاضر العلیم انتهى و لکن باید بحکمت تمسک نمایند چه که شاید شهرت احدائی نماید باید کلّ حفظ او را بطلبند اینخادم فانی خدمت اولیای حق تکبیر و سلام عرض مینماید و عرض میکند لوجه الله و فی سبيله بر

for the sake of God, it will surely prove effective and everyone's aims and purposes will be achieved without harm befalling anyone. Verily our Lord and your Lord and the Lord of earth and heaven has power over whatsoever He willeth through His word "Be" and it is. This evanescent one submits with the utmost humility and supplication unto all that which is the cause of exaltation and glory. Verily my Lord is witness to what I say.

رفع کدورات مابین قیام نمائید و اگر این عمل
لوجه الله واقع شود البته مؤثر گردد و مرام و
مقصود کلّ حاصل شود بدون آنکه ضرری بر
احدی وارد آید ان ربنا وربکم و رب الارض
و السماء کان مقتدرّاً علی ما یشاء بقوله کن
فیکون اینفانی خدمت کلّ بکمال عجز و ایتها
معروض میدارد آنچه را که سبب سمو و علو
است ان ربی علی ما اقول شهید

- 27 Concerning what was written about the kinsmen and friends of that land, praise be to God, all have been blessed with special favors. After presentation at the Holy Court, the Tongue of Grandeur spoke these verses - thus speaks the Lord, exalted and sanctified: "O Ali Akbar! Upon thee be the Glory of God, the Lord of Destiny. Thou hast mentioned the friends of that land. Blessed art thou and well is it with thee. Each has been honored with the tokens of the Most Exalted Pen. All have been and are beneath the glances of God's favor.

27 اینکه در باره منتسبین و اولیای آن ارض
مرقوم داشتند لله الحمد کلّ بعنایات مخصوصه
فائز گشتند و بعد از عرض در ساحت حضور
لسان عظمت باین آیات ناطق قول الربّ تعالی و
تقدّس یا علی اکبر علیک بهاء الله مالک القدر
اولیای آن ارض را ذکر نمودی طوبی لک و
نعیماً لک هر یک بآثار قلم اعلی فائز کلّ تحت
لحاظ عنایت حقّ بوده و هستند

- 28 Say: O people of God! Strive ye and know and recognize your worth and station. For a time, occupy yourselves with creating harmony, unity and removing estrangements. With the utmost joy and fragrance, turn to purifying the hearts and souls of the heedless servants. Ere long will the effulgences of the Sun of Justice become manifest and evident to all the worlds. Be occupied with refining nations and improving the world. Make your resolve great and arise in the name of Truth to educate the saplings of the divine planting, and be foremost in good deeds. The deeds of all are clear and evident before God and their reward is preserved in the treasuries of infallibility. We beseech God to aid all to achieve that which hath been revealed and made manifest from the Most Exalted Pen at this time.

28 بگو یا حزب الله جهد نمائید و قدر و مقام خود
را بدانید و بشناسید چندی باتفاق و اتحاد و
رفع کدورات مابین مشغول گردید و بکمال روح
و ریحان در تطهیر افکده و قلوب عباد غافل
توجه نمائید عنقریب اشراقات انوار آفتاب عدل
بر عالمیان ظاهر و هویدا گردد در صدد تهذیب
امم و اصلاح عالم باشید همت را بزرگ نمائید و
باسم حقّ بر تربیت نهالهای مغرسه قیام کنید و
در خیرات سبقت گیرید عمل کلّ عندالله واضح
و مشهود و اجرش در خزائن عصمت محفوظ از
حقّ میطلبیم کلّ را مؤید فرماید بر آنچه که از
قلم اعلی در این حین نازلشده و ظاهر گشته

- 29 We make mention of the handmaidens of God in that land and bid them observe the Most Great Chastity. Praise be to God, each is mentioned in the presence of the Divine Countenance and is blessed with favor. We send greetings unto them from this near yet far Station, and We send peace unto them from this luminous Horizon. Any handmaiden who today has attained the recognition of God is regarded before God as among the men, nay rather among the heroes - those concerning whom He has said: 'Neither trade nor commerce distracts them from the remembrance of God.' Blessed are they, both men and women, and theirs is a goodly reward."

29 اماء الله آن ارض را ذکر مینمائیم و بعصمت
کبری امر میفرمائیم لله الحمد هر یک لدی الوجه
مذکور و بعنایت فائز انا نکبر علیهنّ من هذا المقام
القرب البعید و نسلم علیهنّ من هذا الأفق المنیر
هر یک از اماء که الیوم عرفان الله فائز گشته او
از رجال بلکه از ابطال عندالله مذکور و محسوب
از رجالیکه فرموده لا تلهمهم تجارة ولا بیع عن
ذکر الله طوبی لهم و لهم حسن مآب انتی

- 30 As to their mention of the honored Leaf, member of the Holy Family, upon her be the Glory of God and His favors - after it was presented before His Most Holy, Most Exalted Presence,

30 و اینکه ذکر مخدّره ورقه ضلع علیها بهاء الله و
عنایته را مرقوم داشتند بعد از عرض در ساحت

a Blessed Tablet was revealed from the heaven of His Will specifically for her. Praise be to God, she attained that which hath no likeness or parallel. It is hoped that every letter of the divine Tablet's words may, like the Most Great Luminary, illuminate all beings and cause to shine forth from the horizon of the heart that which befiteth His Day. This servant also conveyeth greetings and salutations to the honored Leaf, upon her be the Glory of God, and beseecheth the True One, exalted be His glory, to ordain for that Leaf that which shall cause eternal mention and everlasting life. Verily our Lord, the All-Merciful, hath commanded us to pray and hath promised to answer. He is the Hearer, the Answerer, the Commander, the All-Knowing, the All-Seeing.

امنع اقدس اعلى یک لوح مبارک از سماء مشیت مخصوص ایشان نازل لله الحمد فائز شدند بآنچه که شبه و مثل از برای او نبوده و نیست امید هست که هر حرفی از حروفات کلمات لوح الهی بمنابیه نیر اعظم جمیع ارکانرا منور فرماید و از افق قلب اشراق نماید آنچه سزاوار یوم اوست این عبد هم خدمت مخدّره ورقه علیها بهاء الله تکبیر و سلام میرسانم و از حقّ جلّ جلاله میطلبم مقدر فرماید از برای آنورقه آنچه که سبب ذکر ابدی و حیوة دائمی است انّ ربنا الرحمن امرنا بالدعاء و وعد الاجابة انه هو السامع المجیب و هو الامر العالم البصیر

- 31 As to conditions in the Land of Desire, as before, the source of evil is deposed and defeated, though some movement is observed. Although this Cause hath never opposed anyone past or present, still they regard these servants as heretics. Until now they have not inhaled the fragrance of holiness and sanctity of this blessed Cause. The Shi'ih acted in such wise as caused the Concourse of the Spirit and Moses to weep, and the Sunni acted in ways unprecedented. They remain caught in vain imaginings and idle fancies. Leave them in their idle discourse. The Command is in the hand of our Lord, the Master of all mankind.

31 اما احوال ارض مقصود بمثل سابق مطلع شرور معزول و مقهور ولکن فی الجمله حرکت مشهود مع آنکه این امر تعرضی بقبل و بعد نداشته و ندارد مع ذلک این عباد را رافضی میدانند الی حین عرف تقدیس و تنزیه این امر مبارک استشمام ننموده اند شیعه عمل نمود آنچه را که ملأ روح و کلیم گریستند و سنّه عمل نمود آنچه را که شبه و مثل نداشته در ظنون و اوهام مبتلا بوده و هستند ذرهم فی خوضهم مناسب این مقام الامر بید ربنا مولی الانام

- 32 The devoted female pilgrims have arrived - the honored mother of H and S, upon them be the Glory of God, known for months residing in the house, and other honored ladies who arrived forty days ago and have been blessed to hear the divine verses. They have repeatedly mentioned you. The rays of the Sun have so brilliantly shone upon them that this servant and others are unable to describe it. We beseech the True One, exalted be His glory, to grant them success to spend their days with perfect steadfastness in remembrance of the Lord of all beings. The Beloved hath repeatedly expressed satisfaction with them.

32 مسافرات مقبلات وارد مخدّره امّ جناب حا و سین علیهما بهاء الله اشهر معلومات در بیت ساکن و مخدّرات دیگر هم چهل یوم است وارد شده اند و باصغاء آیات الهی فائز ذکر شما را مکرر نموده اند اشراقات انوار آفتاب بشانی بر ایشان تجلی فرموده که این عبد و عباد از عهده ذکر و وصف بر نیاید از حقّ جلّ جلاله سائل و امل توفیق عطا فرماید تا باستقامت تمام ایام را بذکر مالک انام بگذرانند و از آنجبوب مکرر اظهار رضایت نموده اند

- 33 His honor Haji Ahmad, upon him be the Glory of God, hath labored greatly and demonstrated from that Presence that which proved his faith and certitude. A Most Holy, Most Exalted Tablet was also revealed and bestowed specifically for him. At this moment, in the presence of the Ancient Beauty, exalted be His grandeur, He commanded: Write to Ali-Qabli-Akbar, upon him be My glory and favors, that which is regarded by God as the most excellent of deeds and upon which depends the exaltation of the blessed Word - unity and concord. In this

33 جناب حاجی احمد علیه بهاء الله بسیار زحمت کشیده اند و از آنحضرت اظهار نمودند آنچه که مدلّ بر ایمان و ایقان اوست یک لوح امنع اقدس هم مخصوص ایشان نازل و عنایت شد این حین تلقاء وجه مالک قدم جلت عظمته حاضر فرمودند بنویس به علی قبل اکبر علیه بهائی و عنایتی آنچه لدی الله از سید اعمال مذکور و ارتفاع کلمه مبارکه باو مربوط و

matter they must strive and become the cause of unity, especially those men who are numbered among the near ones in God's Book as recorded by the Supreme Pen. The world must find the straight path through the certitude, assurance, orientation, devotion, sanctification, detachment and dedication of these holy, content and well-pleased souls, and must gaze toward the Supreme Horizon, detached from all directions, regions and horizons. End.

منوط اتفاق و اتحاد بوده باید در این فقره همت نمایند و سبب اتفاق شوند مخصوص رجالیکه از مقربین در کتاب الهی از قلم اعلی مسطور عالم باید از ایقان و اطمینان و توجه و اقبال و تقدیس و تنزیه و انقطاع این نفوس مقدسه راضیه مرضیه بصراط مستقیم راه یابند و منقطعاً عن کل الجهات و الأقطار و الآفاق بافق اعلی ناظر باشند

- 34 Indeed, were they to hold fast to that which is befitting, God's Cause would encompass all and all would comprehend that of which they are now heedless and turn to that from which they now turn aside. Glory, remembrance and praise be upon your honor, upon those with you, and upon those who hearken to your words concerning the Cause of our Lord and your Lord and the Lord of the Mighty Throne. Praise be to God, the All-Knowing, the All-Wise.

34 انتهى فی الحقیقه اگر بآنچه سزاوار است تمسک نمایند امر الله احاطه نماید و کل ادراک نمایند آنچه را که الیوم از او غافلند و اقبال کنند آنچه را که حال از او معرضند البهاء و الذکر و الثناء علی حضرتکم و علی من معکم و علی من یسمع قولکم فی امر ربنا و ربکم و رب العرش العظیم و الحمد لله العلیم الحکیم

- 35 The servant 9th of Jamadiyu'l-Avval 1304

35 خادم فی ۹ شهر جمادی الأولى سنة ۱۳۰۴

INBA15:409, INBA26:412, AYI2.233x, AYI2.350x

BH00674

To: *Haji Mirza Ali Akbar Naraqi*

Date: 1304-05-09 [1887-Feb-3]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise and glory befit those souls at rest and those hearts of strength whom neither the swords of the wicked prevented from the traces of the Chosen One nor did the ranks of oppression hold back from manifesting justice. By their steadfastness the feet of the heedless were shaken, and by their arising the manifestations of power were brought low. They are the dawning-places of might among the servants and the manifestations of what God has willed in the lands. All created things offer prayers upon them when the lights of attributes shine forth.
- 3 Glory be unto Thee, O my God! Thou seest my weakness and my impotence. I beseech Thee by the lights of Thy Throne and the chosen ones among Thy servants, and by the breath

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 حمد و ثناء نفوس مطمئنّه و افتدّه قویّه را لایق و سزا که سیوف اشراش ایشان را از آثار حضرت مختار منع ننمود و صفوف ظلم از اظهار عدل بازداشت از استقامتشان ارجل غافلین متزلزل و از قیامشان مظاهر قدرت قاعد ایشانند مطالع اقتدار بین عباد و مظاهر ما اراده الله فی البلاد یصلین علیهم الکائنات عند تجلی انوار الصفات

3 سبحانک یا الهی تری ضعفی و عجزی اسألك بأنوار عرشک و اخبار عبادک و بالنسمة الّتی بها احییت خلقک بأن تؤیّد اولیائک و احبائک

wherewith Thou hast given life unto Thy creation, to assist Thy friends and loved ones to make mention of Thee and to praise Thee, and to arise to serve Thy Cause. O Lord! Thou seest and knowest that I desired to make mention of one of Thy servants from whom and from whose son numerous letters have come in Thy praise and glorification, but the abundance of writing before Thy presence has prevented me from responding. I beseech Thee, O Lord of the Kingdom, to grant me time not bounded by hours and minutes that I may make mention of Thy loved ones and give them glad tidings of Thy favors and bounty. Verily Thou art powerful over whatsoever Thou wilt. There is no God but Thee, the All-Knowing, the All-Wise.

- 4 Thereafter, this servant submits that the letters of your honor and your son - upon you both be the Glory of God - arrived one after another like daily sustenance. In truth, they were strengthening nourishment and a joy-giving elixir, for each was adorned with the mention and praise of the Goal of all the worlds. However, the delay in responding was not due to negligence or lack of attention and shortcoming on the part of this servant, but rather due to the abundance of writing before the Throne and lack of opportunity and time. God suffices as witness. The Truth, exalted be His glory, is witness and testament that you have ever been remembered before this evanescent servant and your remembrance and mention have never left my heart, let alone my tongue. At one time, after your honored brother and cherished companion's letter was submitted to the Most Holy, Most Exalted Presence, these brilliant verses were revealed from the King of earth and heavens. His blessed and exalted Word:

- 5 He is the Witness, the Hearer, the All-Informed

- 6 Ever has the Pen of the Ancient King been engaged and astir in remembrance of His friends. At times the Euphrates of mercy hath flowed from it, and at others the perspicuous Book hath been revealed therefrom. He is the Unique One and the First Speaker of the world. Ever hath He been established upon the throne of transcendence, uttering sufficient counsels and beneficial admonitions.

- 7 God is witness and mankind doth testify that He hath not for a moment concealed or hidden Himself. He hath arisen before the faces of all the peoples of the world and commanded whatsoever He desired. His purpose hath been the reformation of the world and the tranquility of nations. This reformation and tranquility shall not appear except through unity and harmony, and this shall not be achieved except through the counsels of

على ذكرک و ثنائک و القيام على خدمة امرک
ای ربّ تری و تعلم بأنّی اردت ان اذکر عبداً من
عبادک الذی اتی منه و من ابنه کتب عدیده
فی ذکرک و ثنائک ولكن منعتنی عن الجواب
کثرة التحریر امام وجهک اسألك یا مالک
الملکوت بأن تمدّنی بزمان لا ینتهی بالساعات
و الدقائق لأذکر احبائک و ابشرهم بعنايتک و
فضلک انک انت المقدر علی ما تشاء لا اله الا
انت العليم الحکیم

4 و بعد عرض فانی آنکه نامه های آن جناب و
جناب ابن علیک و علیه بهاء الله پی در پی مانند
غذای یومیّه رسید فی الحقیقه غذائی بود مقوی و
جوارشی بود مفرح چه که هر یک مزین بود
بذکر و ثنائی مقصود عالمیان و لكن تأخیر جواب
نه از غفلت و یا عدم اعتنا و تقصیر این عبد بوده
بلکه از کثرت تحریر امام عرش و عدم فرصت و
وقت بوده کفی بالله شهیدا حقّ جلّ جلاله شاهد
و گواه که لازال نزد خادم فانی مذکور بوده
و [هستید] یاد شما و ذکر شما از دل زفته تا چه
رسد بلسان وقتی از اوقات بعد از عرض نامه
آن برادر مکرم و رفیق شفیق مقدّم در ساحت
امنع اقدس این آیات باهرات از مالک ارضین
و سموات نازل قوله تبارک و تعالی

5 هو الشّاهد السّامع الخبیر

6 لازال قلم مالک قدم بذکر دوستان مشغول و
متحرّک گاهی فرات رحمت از او جاری و
هنگامی کتاب مبین از او نازل اوست یکتا و
خطیب اول دنیا لازال بر منبر تمکین متمکّن
و بمواعظ کافیّه و نصایح نافعه ناطق

7 حقّ شاهد و خلق گواه که آتی خود را ستر
نکرده و حفظ نموده امام وجوه اهل عالم قیام
نمود و بما اراد امر فرمود مقصود اصلاح عالم
و راحت امم بوده این اصلاح و راحت ظاهر
نشود مگر باتحاد و اتفاق و آن حاصل نشود مگر
بنصایح قلم اعلی بیانش آفاق را بنور اتفاق منور
فرماید ذکرش نارحبت برافروزد و سبحات مانعه
و حجاب حایله را بسوزد یک عمل پاک را از

the Most Exalted Pen. His utterance doth illuminate the horizons with the light of unity. His mention kindleth the fire of love and consumeth the veils that intervene and the barriers that separate. One pure deed shall transcend the heavens; it shall loose the bound wing and restore departed strength.

افلاک بگذراند و بال بسته را بگشاید و قوت
رفته را بازآرد

- 8 The Shi'ih sect, through their ingratitude and failure to recognize the truth, are accounted as the basest of all sects in the sight of the Lord of all mankind. For thirteen hundred years they cried "O Truth!" and then martyred Him with the swords of hatred. Such was their recompense on the Day of Retribution, and from that station their deeds are manifest and evident unto this time. The people of Divine Unity are not aware of the cause and reason for the humiliation that hath befallen them. They were the most powerful of all sects, yet now they are seen as the weakest of all sects. Power hath been transformed into weakness, wealth into poverty, glory into abasement, and profit into loss.

8 حزب شیعه از ناسپاسی و حق‌نشامی از پستترین
احزاب عالم نزد مالک رقاب امم مذکور هزار
و سیصد سنه یا حق گفتند و بعد بسیوف بغضا
شهیدش نمودند جزا در یوم جزا این بود و از آن
مقام اعمال ظاهر و مشهود الی حین اهل توحید بر
ذلت وارده آگاه نه که سبب چیست و علت چه
اقوی الأحزاب بودند و حال اضعف الأحزاب
مشاهده میشوند قدرت بضعف و ثروت بفقرو
عزّت بذلت و ربح بخسارت تبدیل شد

- 9 By the life of God! All this hath been and is the recompense of their deeds. And now, like unto Qarun, they sink into the earth the measure of one measure every moment, yet they perceive it not. Ere long they shall witness in the visible realm whatsoever hath been revealed in the Tablets from the Most Exalted Pen.

9 لعمر الله کل از جزای اعمال بوده و هست و
حال بمثابه قارون در هر حین باندازه یک اندازه
بزمین فرومیروند و شاعر نیستند عنقریب آنچه در
الواح از قلم اعلی نازل در ظاهر مشاهده نمایند

- 10 O people of God! Sanctification, sanctification! Fear of God, fear of God! Be ye like unto the free cypress, and like unto the heart of Baha, detached and free. Say: O people of God! The Helper and Succourer and the hosts of God are, in the Scriptures and Tablets, manifest and evident as the sun. These hosts have ever been and shall remain goodly deeds and praiseworthy character. Whosoever today rendereth assistance through the hosts of righteous deeds and character, and ariseth to serve for God and in the path of God, assuredly shall his traces become manifest and evident in all regions.

10 یا حزب الله التّقدیس التّقدیس التّقی التّقی
بمثابه سرو آزاد باشید و چون قلب بهاء فارغ و
آزاد بگو یا حزب الله ناصر و معین و جنود حق
در زیر و الواح بمثابه آفتاب ظاهر و لائح آن
جنود اعمال طیبه و اخلاق مرضیه بوده و هست
هر نفسی الیوم بجنود اخلاق و تقوی نصرت نماید
و لله و فی سبیل الله بر خدمت قیام کند البتّه
آثارش در اشطار ظاهر و هویدا گردد

- 11 O 'Ali-Qabli-Akbar! When thou attainest unto the Tablet of God and its influence, say: My God, my God! Praise be to Thee for having guided me and provided for me, and thanks be to Thee for having made me to know Thee and drawn me nigh unto Thee. I beseech Thee, O Lord of the Ancient Days, by Thy Most Great Name and by Thy firm and decisive Command whereby Thou hast subdued the nations, to make me in all conditions to hold fast to the cord of Thy bounty and to cling to the hem of Thy generosity. My Lord! Thou seest me turning toward the Dayspring of Thy Cause and the Source of Thy favors. I beseech Thee by the lights of Thy countenance and by that which hath flowed from Thy Pen to aid me in that which beseemeth Thy days and from which the fragrance of Thy good-pleasure is wafted. Then ordain for me and for those

11 یا علی قبل اکبر اذا فزت بلوح الله و اثره قل
الهی الی لک الحمد بما هدیتنی و رزقتنی و لک
الشّاء بما عرّفتنی و قرّبتنی اسألك یا مالک
القدم بالاسم الأعظم و بأمرک المبرم الذی به
سخرت الأمم بأن تجعلنی فی کلّ الأحوال متمسکاً
بجبل فضلک و متشبّثاً بذیل عطائک ای ربّ
ترانی مقبلاً الی مشرق امرک و مصدر عنايتک
اسألك بأنوار وجهک و بما جرى من قلمک
بأن تؤیّدنی علی ما ینبغی لایامک و یتضوع منه
عرف رضائک ثمّ قدر لی و لمن معی خیر الآخرة

with me the good of this world and the world to come. Verily, Thou art the Lord of all mankind. There is none other God but Thee, the Mighty, the Powerful.

و الأولى أنك انت مولی الوری لا اله الا انت
القوی القدر انتی

- 12 Who can reckon the lights of the luminary of His grace, and who can attain unto the highest pinnacle, the station of His remembrance and utterance? He is the One through Whose word appeared the seas and their waves and what lay concealed therein, and the trees and their fruits and leaves and branches and what was hidden within them, and the mountains and what lay therein of minerals and their mysteries, and the earth and what was treasured therein and appeared therefrom, and the heaven and its suns and stars and creation.
- 12 من یقدر ان یحصی انوار نیر فضلہ و من یقدر ان یصل الی الذروة العلیا مقام ذکره و بیانہ هو الذی بکلمه من عنده ظهرت البحار و امواجها و ما ستر فیها و الأشجار و اثمارها و اوراقها و اغصانها و ما کان مکنوناً فیها و الجبال و ما کان فیها من المعادن و اسرارها و الأرض و ما کنز فیها و ظهر منها و السماء و شمسها و انجمها و خلقها
- 13 This is the station of but one word from the divine words that hath been mentioned with utmost brevity. Should man reflect even briefly upon the ocean of power, he would find himself bewildered. In truth, no tongues, pens or tablets can fulfill or reach its end. Exalted be His grandeur, sublime be His signs, perfect be His favors, and abundant be His bounties and blessings.
- 13 این مقام یک کلمه از کلمات الهی است که بکمال اختصار ذکر شد اگر انسان فی الجمله در بحر قدر تفکر نماید خود را متحیر مشاهده کند فی الحقیقه السن و اقلام و الواح از عهده برنیاید و بابتها نرساند جلّت عظمتہ و علت آیاتہ و کلت الطافہ و سبغت نعمائہ و آلائہ
- 14 How often during nights and days doth this servant observe himself bewildered and deep in thought, for on one hand the signs of power, grandeur, loftiness, loving-kindness and mercy of God, exalted be His glory, are witnessed, and on the other hand the people are seen veiled, forbidden, deprived, heedless and bereft. Glory be to God! What heedlessness hath encompassed the hearts and minds! After witnessing and observing the world of power, might, mercy and bounty, they pass it by and occupy themselves with matters unworthy of mention.
- 14 این عبد چه مقدار در لیلای و ایام خود را متحیر و متفکر مشاهده مینماید چه که از یک سمت آثار قدرت و عظمت و رفعت و عنایت و شفقت حق جل جلاله مشاهده میشود و از جهت دیگر خلق را محجوب ممنوع محروم غافل عاطل میبیند سبحان الله چه غفلتی است افتده و قلوب را احاطه نموده عالم قدرت و قوت و رحمت و نعمت را بعد از مشاهده و ملاحظه میگذارند و باموری مشغول میشوند که قابل ذکر
- 15 This servant and your honor and other friends and loved ones must supplicate the Self-Sufficient with utmost lowliness and imploring, that perchance He may refresh His dispirited servants through the rains of mercy and grant them awareness from the ocean of grace. He is powerful over whatsoever He willeth and He confirmeth whatsoever He desireth.
- 15 نه این عبد و آن جناب و سایر دوستان و احباب باید بکمال عجز و ابتال از غنی متعال مسئلت نمائیم شاید عباد افسرده را از امطار رحمت تازه نماید و از بحر فضل آگاهی بخشد اوست قادر بر هر چه اراده نماید و اوست مثبت هر چه بخواهد
- 16 I beseech God, exalted be His glory, for confirmation and seek His aid that I may make mention of the apple of your eye, Aqa Muhammad-Taqi, upon him be the glory of God, and fulfill this task. Indeed this word is mentioned by way of apology, for his letters were received repeatedly, but this servant's pen found not the opportunity to reply. However, God is witness and aware that you and your relatives have ever been and are before our eyes and have ever been mentioned in the Most Sublime Vision. It is hoped that complete fruit may be yielded and
- 16 از حقّ جلّ جلاله تأیید میطلبم و توفیق میخواهم تا ذکر قرّه عین جناب آقا محمد تقی علیه بهاء الله را بنایم و از عهده برآیم چه که این کلمه فی الحقیقه مقام اعتذار ذکر میشود چه که مکرر نامه ایشان رسید و لکن خامه این عبد توفیق نیافت و لکن حق شاهد و گواهیست که لازال در نظر بوده و هستید و هستند آن جناب و منتسبین لازال در منظر اکبر مذکور بوده اند امید است ثمر کلی حاصل شود و آثار باقیه ظاهر گردد چه که هر

enduring traces may appear, for any deed - whether it be remembrance, utterance, or action - that is performed for God's sake shall not be without effect. Verily He is the Generous, the Bountiful, and verily He is the Gracious, the Merciful, and the Manifest Forgiver. There is no God but Him, the Most Exalted, the Most Great. Glory and praise and honor be upon you and upon your son and upon those whom the fire hath not prevented from drawing nigh unto the light. And praise be to the Lord of the Manifestation.

BSW#08.03x, GWB#131, COC#1905x, ADJ.024x, WOB.203x

عملی لله واقع شود چه از ذکر و چه از بیان و چه از عمل بی اثر نخواهد بود آنه جواد کریم و آنه فضال رحیم و غفار مبین لا اله الا هو العلیّ العظیم البهاء و الذکر و الثناء علی جنابکم و جناب الابن و علی الذین ما منعهم النار عن التقرب الی النور و الحمد للمالک الظهور

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BRL_DA#639, GWBP#131 p.183x,
ISH.278x, ASAT4.227x, ADH1.060x

BH02968

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

Date: 1304-05-09 [1887-Feb-3]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 Praise be befitting unto the Object of all desire Who raised up from the name of Abu'l-Hasan the name of Amin and adorned him with the ornament of manifest truth. He doeth whatsoever He willeth and ordaineth whatsoever He desireth. He is the All-Powerful, the Almighty. And blessings and peace and glory and radiance be upon His loved ones who have not broken His covenant and testament and who have acknowledged that which hath been sent down from the heaven of His Will. These are servants who have recognized His oneness and singleness, whom neither the veils of the world nor the coverings of the nations have hindered. They have bowed down before every word of the words of God their Creator and have raised no objection to any matter in what hath appeared from Him Who conversed on Sinai. These are the dawning-places of the light of submission and contentment in the world of creation and the daysprings of steadfastness and dignity among all beings. Upon them pray the Concourse on High, the companions of the Crimson Ark, and those who circle round the Throne at eventide and at dawn, at morn and at dusk.
- 3 Thereafter, the successive letters of that spiritual beloved arrived. The fragrances of their mention gave fresh life to the soul and the glad tidings of his health bestowed new spirit and delight. Praise be to God that the messenger of love is ever

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقصود را لایق و سزااست که از اسم ابوالحسن اسم امین را مبعوث نمود و بطراز مبین مزین فرمود یفعل ما یشاء و یحکم ما یرید و هو المقتدر القدر و الصلوة و السلام و التکبیر و البهاء علی اولیائه الذین ما نقضوا عهده و میثاقه و اعترفوا بما نزل من سماء مشیته اولئک عباد اقرؤا بوحدانیته و فردانیته و ما منعهم سبحات العالم و حجاب الأمم قد خضعوا عند کلّ کلمة من کلمات الله بارئهم و ما اعترضوا فی امر من الأمور فیما ظهر من لدن مکلم الطور اولئک مشارق نیر التسلیم و الرضاء فی ناسوت الانشاء و مطالع التکین و الوقار بین الوری یصلین علیهم الملاء الاعلی اصحاب السفینة الحمراء و الذین طافوا العرش فی العشی و الاشرار و فی الغدو و الاصال

3 و بعد نامه های متواتره آنجبوب روحانی رسید نفحات ذکرش جانرا تازه نمود و مرده صحتش روح و ریحان جدید عطا نمود لله الحمد پیک محبت در مرور و خامه مودت در حرکت و وجد و

journeying and the pen of affection ever moving in joy and gladness. This is the fourth response being submitted. God willing, whatever was previously sent has arrived. I beseech God, exalted be His glory, to aid that beloved one to be manifest and upraised like a standard among the peoples in the name of Truth. May He deposit in his words the effect of spirit and in his utterance the radiance of light, that he may bestow life and illumine all things.

- 4 What you wrote regarding the friends in Tiflis has all been accepted, and from the heaven of the Supreme Pen there was revealed especially for each one that which every word thereof is a clear book for the fair-minded. It was sent to the spiritual beloved Haji Muhammad-'Ali, upon him be the glory of God, that he may deliver it. Glory and remembrance and praise be upon you and upon those who are with you and who love you for the sake of God, the Lord of the worlds.

- 5 The servant 9 Jamadi'l-Avval 1304

سرور این جواب چهارم است که عرض میشود
انشاء الله آنچه از قبل ارسال شده رسیده از حق
جلّ جلاله سائل و آمل که آنجوب را مؤید
فرماید تا بمثابه علم مابین امم با هم حق ظاهر و
مرتفع باشند در کلامش اثر روح و دیعه گذارد
و در بیانش جلوه نور تا حیات بخشد و منور
دارد

4 آنچه در باره دوستان تفلیس مرقوم داشتید کل
بطراز قبول فائز گشت و مخصوص هر یک از
سما قلم اعلی نازل شد آنچه که هر کلمه آن
نگایست مبین از برای منصفین و نزد حبیب
روحانی جناب حاجی محمد علی علیه بهاء الله
ارسال شد که برسانند البهاء والذكر والثناء علیکم
و علی من معکم و یحبکم لوجه الله رب العالمین

- 5 خادم فی ۹ جمادی الأولى سنة ۱۳۰۴

INBA28:501

BH00201

To: Mirza Siyyid Muhammad Nazimul-Hukama et al., in Tihiran
Date: 1304-05-15 [1887-Feb-9]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 True praise and spiritual commendation befits the people of Baha, who have turned to the supreme horizon through the guidance of the Most Exalted Word and have drunk the sealed wine in His Self-Subsisting Name. These are the souls from whose steadfastness the essence of steadfastness is made manifest, and from whose knowledge the reality of recognition shines forth. These are the dawning-places of divine praise and the treasures of the wisdom of the Eternal. The lights of the world shine from their radiance and the acceptance of nations appears through their acceptance.
- 3 These are the souls whom neither the might of the world nor the power of nations could deter, and whom neither doubts, insinuations, commerce, the wealth of servants, nor whatsoever is in the lands could deprive. With the finger of detachment they rent asunder the veils and tore away the shrouds. With

1 بسم ربنا الأقدس الأعظم العلیّ الأبهی

2 ذکر حقیقی و ثناء معنوی اهل بها را لایق
و سزااست که بهدایت کلمه علیا بافق اعلی
توجه نموده اند و ریح حق مختوم را با هم قیومش
آشامیده اند ایشانند نفوسیکه کینونت استقامت
از استقامتشان ظاهر و حقیقت عرفان از
عرفانشان باهر ایشانند مشارق حد الهی و مخازن
حکمت صمدانی انوار عالم از نورشان مشرق و
اقبال امم از اقبالشان پدیدار

3 ایشانند نفوسیکه سطوت عالم و شوکت امم
ایشانرا منع ننمود و شبهات و اشارات و تجارات
و ثروت عباد و ما فی البلاد محروم نساخت
باصبع انقطاع جبات را خرق نمودند و سبحات

celestial power they arose to serve the Cause - an arising that caused the ungodly to sit, and with an assurance that caused the transgressors to tremble. The ornaments and colors of the world neither barred nor hindered them. With illumined hearts and radiant faces, on the Day of Recompense they set forth for the place of sacrifice. They offered up the crown of life in the path of the peerless Friend. These are they whose mention hath flowed from the Pen of God in the Books of both past and future. The All-Merciful hath revealed in the Qur'an: "Men whom neither merchandise nor traffic beguile from the remembrance of God." And one of the people of the Qur'an hath said: "Blessed are we, and blessed are the companions of our Qa'im, and their blessedness exceedeth our blessedness."

- 4 David saith: "Moses and Aaron among his priests, and Samuel among them that call upon his name." By "priests" are meant those souls who are assured and at peace with this Most Great Cause and Mighty Message. In specific books they have interpreted "priest" as "servant." He saith that on that day Moses and Aaron were mentioned among His servants. These are the mighty ones whom the power of princes did not weaken, and whom the oppression of tyrants and pharaohs did not prevent from mention and praise in the realm of creation. These are the surging sea and the cause of success and salvation. Previously, one sacrifice was mentioned and the books of the world bear witness to its description. But now thousands of sacrifices, aflame with divine love and the light of merciful grace and passion for the Divine Lord, have set forth to the most distant goal and attained the supreme martyrdom. Not one of those holy souls returned alive. Nevertheless, the people are unaware, and in complete heedlessness strive to extinguish the light of the Lord of all beings.

- 5 The signs have encompassed the world, and the power of God, exalted be His glory, shineth like the sun at the zenith of the heaven of meaning and utterance. From the first day, without pause or silence or stillness, He hath stood manifest before all faces, calling out with the most exalted voice, and commanding all to what God hath willed. Behold the Tablet to the Sultan, and likewise the Tablets to the kings. O My loved one! The world is bewildered. If man remaineth veiled from this Revelation, to what can he cling, and how can he enter the arena of certitude and recognition? At every moment a perspicuous Book descendeth from the heaven of will, and at every instant the Sun of proof shineth forth from the horizon of the heaven of knowledge. Our Lord, our Goal, our Beloved, and the Purpose of all in the heavens and earth speaketh the truth.

را دیدند بقوت ملکوتی بر خدمت امر قیام کردند قیامیکه سبب قعود مشرکین شد و باطمینانیکه سبب اضطراب معتدین گشت زخارف و الوان دنیا سد نشد و حایل نگشت بقلوب نورا و وجوه بیضا در یوم جزا قصد مقرر فدا نمودند تاج روح را نثار ره دوست یگما کردند ایشانند که ذکرشان در کتب قبل و بعد از قلم الله جاری و نازل قد انزله الرحمن فی الفرقان رجال لا تلهیهم تجارة ولا بیع عن ذکر الله و ما قال احد من حروف الفرقان طوبی لنا و طوبی لأصحاب قائمنا و طوبیهم افضل من طوبانا

- 4 حضرت داود میفرماید موسی و هرون بین کهنه و صموئیل بین الذین یدعون باسمه و مقصود از کهنه نفوس موقته مطمئنه باین امر اعظم و نبأ عظیم بوده و در کتب مخصوص کاهن را خادم تفسیر نموده اند میفرماید در آن یوم موسی و هرون بین خدام او مذکور ایشانند اقویا اقتدار امرا ایشانرا ضعیف نمود و ظلم جبار و فراعنه از ذکر و ثنا در ناسوت انشاء باز نداشت ایشانند بحر مواج و علة نجات و نجات از قبل یک ذبیح مذکور و کتب عالم بوصفش شاهد و گواه و حال هزاران ذبیح از نار محبت الهی و نور رحمت رحمانی و عشق حضرت سبحانی قصد مقرر اقصی نمودند و بشهادت کبری فائز یکنفس از آن نفوس مقدسه زنده برنگشت مع ذلک ناس متنبه نه بغفلت تمام در اطفاء نور مالک انام ساعی و جاهدند

- 5 آیات عالم را فرا گرفته و اقتدار حق جلّ جلاله بمثابه آفتاب در قطب سماء معانی و بیان مشرق و لائح از اول یوم من غیر توقف و صمت و سکون بأعلى النداء امام وجوه وری قائم و ظاهر و کل را به ما اراده الله امر فرمود لوح حضرت سلطان را مشاهده کنید و همچنین الواح ملوک را یا حبیبی عالم متحیر اگر انسان از این ظهور محتجب ماند بچه تمسک جوید و بچه رود در عرصه اهل ایقان و عرفان قدم گذارد در هر حین کتبی مبین از سماء مشیت نازل و در هر آن نیز برهان از افق سماء عرفان مشرق و لائح صدق ربنا و مقصودنا و محبوبنا و مقصود من فی السموات و الارضین

- 6 Thus saith the Lord, exalted and sanctified is He: O servant in attendance, the recompense of the people's deeds in the Day of Reckoning hath deprived them of the Lord of Names and Creator of Heaven.
- 7 Glorified art Thou, O Manifestation of Light and Speaker on Sinai! I beseech Thee by the lights of Thy celestial dominion and the mysteries of Thy kingdom, and by the trees which Thou hast planted with the hands of Thy loving-kindness in Thy most exalted Paradise, and by the fragrances wafting through Thy supreme Garden, to rain down from the clouds of Thy mercy and the heaven of Thy grace upon those who have turned toward Thee that which will draw them nigh unto Thee and adorn them with the robes of Thy favors. O Lord! Thou seest them turning toward the horizon of Thy Revelation and holding fast to the cord of Thy generosity. They are those who, when they heard Thy sweetest call, turned to Thee with radiant faces, and when Thy most exalted horizon appeared, declared: "We believe in Thee, O Lord of Names and God of the throne on high and of earth below, Master of the hereafter and of the world of old!"
- 8 O Lord! Thou seest him who hath rent asunder the veils through Thy Name and Thy power, who hath turned toward Thee in Thy days, who hath acknowledged that which the Tongue of Thy grandeur hath spoken, and who hath confessed what Thou hast revealed in Thy Book of the wonders of Thy commandments and ordinances. I beseech Thee by the heaven of Thy bounty and the oceans of Thy favors to assist him under all conditions to stand firm in Thy Cause and to arise in Thy service. Then ordain for him the good of the hereafter and of this world, and that which will profit him in all the worlds of Thy worlds. Verily, Thou art the Omnipotent over whatsoever Thou willest, and in Thy grasp are the reins of all affairs, both hidden and manifest. There is none other God but Thee, the One Who speaketh from Thy praiseworthy station and Thy frequented House. O God, my Lord, my Goal, my Master, my Support, and my Hope! Send Thy blessings upon Thy loved ones who have not broken Thy covenant and Thy testament, who have arisen and remained steadfast in Thy remembrance and praise, such that neither the doubts of the people nor the oppression of those who have denied Thee and Thy signs and have disputed Thy proof have deterred them. There is none other God but Thee, the Omnipotent, the All-Compelling, the All-Bountiful, the Most Generous.
- 9 I submit that the flowing pen of that honored one, which was mingled with love and affection, perfumed this ephemeral gathering, for it was adorned with the mention, praise, glory and
- 6 قول الربّ تعالى و تقدّس يا عبد حاضر جزاء اعمال ناس را در يوم جزا از مالک اسماء و فاطر سماء محروم نمود انتهى
- 7 سبحانک يا مظهر النور والمکّم في الطور اسئلك بأنوار جبروتک و اسرار ملکوتک و بالأشجار التي غرسها بأيادي عنايتک في فردوسک الأعلى و بالنفحات المتضوّعة في جنتک العليا بأن تنزل من سحاب رحمتک و سماء فضلک على المقبلين ما يقربهم اليک و يزيّنهم بخلع الطافک اى ربّ تريمهم متوجّهين الى افق ظهورک و متمسّكين بجبل کرمک هم الذين اذ سمعوا ندائك الأهلّی اقبلوا اليک بوجوه بيضاء و اذ ظهر افقک الأعلى قالوا آمنا بک يا مولیّ الأسماء و ربّ العرش و الثرى و مالک الآخرة و الأولى
- 8 اى ربّ ترى من خرق الأجباب باسمک و قدرتک و اقبل اليک في أيامک و اعترف بما نطق به لسان عظمتک و اقرّ بما انزلته في کتابک من بدائع اوامرک و احکامک اسئلك بسماء جودک و بحور الطافک بأن تؤيّدہ في کلّ الأحوال على الاستقامة على امرک و القيام على خدمتک ثمّ قدر له خير الآخرة و الأولى و ما ينفعه فيکلّ عالم من عوالمک انتک انت المقتدر على ما تشاء و في قبضتک زمام الأمور من الغيب و الشهود لا اله الا انت الناطق في مقامک المحمود و بيتک المعمور صلّ اللهم يا الهی و مقصودی و سيّدی و سندی و رجائی على اوليائك الذين ما نقضوا عهدک و ميثاقک و قاموا و استقاموا على ذکرک و ثنائک بحيث ما منعهم شبهات القوم و لا ظلم الذين كفروا بک و بآياتک و جادلوا ببرهانک لا اله الا انت المقتدر المهيمن الفضال الکريم
- 9 عرض ميشود رشحات کلک آنجناب که بچیت ووداد ممزوج بود محفل فانی را معطر نمود چه که بذکر و ثنا و حمد و شکر مقصود عالمیان مزین بود

thanksgiving of the Goal of all the worlds. God is my witness that this servant has ever mentioned and continues to mention the loved ones of God, day and night, appearing before His presence and engaged in the revelation of verses. While writing, I beseech the Self-Sufficient Lord with utmost humility and supplication to protect His loved ones and assist them, that they may attain unto everlasting stations in this transient world. He is the Hearer, the Answerer, the Compassionate, the Mighty, the Praiseworthy. After reading the letter and becoming aware of its contents, I soared with the wings of longing and detachment until I attained the presence of the Lord of Creation. When I appeared, the Ancient Beauty turned toward me and asked about what was in my right hand and commanded me to read. I presented it to its end, and when it was complete, the Tongue of Grandeur spoke, saying "the Lord, exalted and sanctified be He":

حقّ شاهد و گواه که این خادم لازال ذکر اولیا را نموده و مینماید لیلاً و نهاراً تلقاء وجه حاضر و بتحریر آیات مشغول و حین تحریر بکمال عجز و ابتهال از غنی متعال مسئلت مینمایم که اولیای خود را حفظ فرماید و مؤید نماید تا در دار فانی تحصیل مقامات باقیه نمایند اوست سامع و مجیب و هو المشفق العزیز الحمید و بعد از قرائت نامه و اطلاع طرت بقوادم الشوق والانقطاع الی ان حضرت امام وجه مالک الابداع فلما حضرت توجه الی وجه القدم و سئل عیاً فی یمینی و امرنی بالقراءة عرضته الی النّهایة فلما تمّ نطق لسان العظمة قول الرّبّ تعالی و تقدّس

10 In My Name, the All-Encompassing over all names

10 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

11 A Book revealed by the Creator of the heavens and the Sovereign of the Kingdom of eternity unto him who hath turned towards the Most Sublime Horizon when the people of the earth and their princes and divines turned away from Him. To this testifieth He Who proclaimeth in every state that there is none other God but He, the All-Knowing, the All-Wise, that His call may draw him unto the kingdom of My utterance and bring him nigh unto God, the Lord of the worlds.

11 كُتِبَ أَنْزِلَهُ فَاطِرُ السَّمَاءِ وَمَالِكُ مَلَكُوتِ الْبَقَاءِ لِمَنْ أَقْبَلَ إِلَى الْأَفْقِ الْأَعْلَى إِذْ أَعْرَضَ عَنْهُ رِجَالُ الْأَرْضِ وَأَمْرَائُهَا وَعُلَیَّائُهَا يُشْهَدُ بِذَلِكَ مَنْ يَنْطِقُ فِي كُلِّ شَأْنٍ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَلِيمُ الْحَكِيمُ لِيَجْذِبَهُ نِدَائِي إِلَى مَلَكُوتِ بَيَانِي وَيُقَرِّبَهُ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ

12 O thou who holdest fast to My cord and cleavest to the hem of My robe! Hear thou My call from the direction of My prison. Verily, it announceth unto thee My bounty and My loving-kindness and My mercy that have preceded all who are in the heavens and on earth. This is a Tablet from whose horizon hath shone forth the luminary of thy Lord's loving-kindness, and a Book wherein hath been set down that which delighteth the eyes of them that are near unto God.

12 يَا أَيُّهَا الْمَتَمَسِّكُ بِحَبْلِی وَ الْمَتَشَبِّثُ بِذِيْلِي أَسْمِعْ نِدَائِي مِنْ شَطْرِ سِجْنِي أَنَّهُ يَبْشُرُكَ بِفَضْلِي وَ عَنَائِي وَ رَحْمَتِي الَّتِي سَبَقَتْ مِنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ هَذَا لَوْحٌ لَاحٍ مِنْ أَفْقِهِ نَبْرٌ عَنَائِي رَبِّكَ وَ كُتَابٌ نَزَلَ فِيهِ مَا قَرَّتْ بِهِ عَيُونُ الْمُقَرَّبِينَ

13 We have made mention of thee aforetime with a mention that no other mention can equal, and We make mention of thee at this moment when the Ancient Beauty hath been established upon the throne of His Most Great Name. That which was hidden in the knowledge of God hath been manifested, and He Who was promised in the Books of the Messengers hath come. Blessed is the soul whom the books of the world have not withheld from the Most Great Name, who hath arisen before all faces and taken the Book of God with the power that proceedeth from Him, and hath read what is therein despite those who have denied the Day of Judgment.

13 أَنَا ذَكَرْنَاكَ مِنْ قَبْلِ بِذِكْرٍ لَا تَعَادِلُهُ الْأَذْكَارُ وَ نَذْكُرُكَ فِي هَذَا الْحَيْنِ الَّذِي اسْتَوَى جَمَالُ الْقَدَمِ عَلَى عَرْشِ اسْمِهِ الْعَظِيمِ قَدْ ظَهَرَ مَا كَانَ مَخْزُوناً فِي عِلْمِ اللَّهِ وَ أَتَى مِنْ كَانَ مَوْعُوداً فِي كُتُبِ الْمُرْسَلِينَ طَوْبِي لِنَفْسٍ مَا مَنَعَتْهُ كُتُبُ الْعَالَمِ عَنْ الْأَسْمِ الْأَعْظَمِ وَ قَامَ إِمَامُ الْوَجْهِ وَ أَخَذَ كُتَابَ اللَّهِ بِقُوَّةٍ مِنْ عِنْدِهِ وَ قَرَأَ مَا فِيهِ رَغْماً لِلَّذِينَ كَفَرُوا بِيَوْمِ الدِّينِ

- 14 We were seated upon Our seat when the servant who was present entered with thy letter and read it before the Wronged One. We heard it and have answered thee with verses before which all verses have bowed down, and with an utterance around which every wondrous utterance hath circled. Be thou vocal in My praise and mindful in My remembrance and soaring in My atmosphere and steadfast in the service of My Cause, the Mighty, the Inaccessible.
- 14 قد کتا مستویاً علی المقام دخل العبد الحاضر بکتابک و قرأه امام المظلوم سمعناه اجبناک بآیات خضعت لها الآیات و ببيان طاف حوله کل بیان بدیع کن ناطقاً بثنائی و ذاکراً بذکری و طائراً فی هوائی و قائماً علی خدمة امری العزیز المنیع
- 15 Blessed art thou for having fulfilled the Covenant of God and His Testament, and for not having been hindered by the doubts of the divines who have committed that which hath caused the Supreme Paradise to lament and the Most Exalted Heaven to weep, and then those who circle round the Throne at eventide and at dawn, and in the morning and at sunset.
- 15 طوبی لک بما وفیت بميثاق الله و عهده و ما منعتک شبهات العلماء الذین عملوا ما ناح به الفردوس الأعلى و الجنة العلیا ثم الذین طافوا العرش فی العشی و الاشرار و فی البکور و الاصيل
- 16 We have heard that wherewith thou didst commune with God and have found therefrom the fragrance of thy love. Thy Lord is verily the All-Hearing, the All-Seeing. He is with him who loveth Him and desireth Him. He heareth and seeth, and He is the All-Knowing, the All-Informed.
- 16 قد سمعنا ما ناجیت به الله و وجدنا منه عرف حبیک ان ربک هو السميع البصیر انه مع من احبه و اراده یسمع و یرى و هو العليم الخبیر
- 17 Say: O people of the earth! Fear ye the All-Merciful and follow not those who have denied the Proof. Follow Him Who hath come from the horizon of power with a perspicuous command. From the Pen of the All-Merciful hath flowed the Water of Life. Draw ye nigh and drink thereof in His Name, the Sovereign over all names, and by His command, the firm, the unshakeable.
- 17 قل یا ملاء الأرض اتقوا الرحمن و لا تتبعوا الذین انکروا البرهان اتبعوا من اتی من افق الاقتدار بأمر مبین قد جرى من قلم الرحمن کوثر الحیوان اقبلوا ثم اشربوا منه باسمه المهیمن علی الأسماء و بأمره المحکم المتین
- 18 We have stood before the faces of the world and called all unto that which draweth them nigh unto God, the Mighty, the Beautiful. They have turned away from the Truth, having followed every doubting scholar. Thus hath the Ocean of inner meanings revealed its utterance and the Sun of bounty its evidence, that thou mayest thank thy Lord, the Gracious, the Bountiful.
- 18 انا قنا امام وجوه العالم و دعونا کل الی ما یقرّبهم الی الله العزیز الجمیل انهم اعرضوا عن الحق بما اتبعوا کل عالم مریب کذلک اظهر بحر المعانی بیانه و شمس الفضل برهانها لتشکر ربک الفضل الکرم
- 19 Now hear the divine verses in Persian: From the inception of this Cause until now, We have summoned all on earth - kings and subjects, learned and ignorant - without any veil or barrier to the Lord of all beings. The path has been made clear and the proof manifest, verses have been revealed and evidences made apparent. Yet the people cling to vain imaginings and remain heedless of the truth, save whom thy Lord willeth - they are the ones who turn away. Though they have witnessed the former people who considered themselves the most excellent of all creation, and have seen what befell them on the Day of Retribution for their deeds, yet in this Revelation they again busy themselves forming a party like the party of old. Say: Fear God and follow not the ways of the heedless. Follow Him
- 19 حال بلسان پارسی آیات الهی را بشنوا از اول امر الی حین من فی الأرض را از ملوک و مملوک و عالم و جاهل من غیر ستر و حجاب بمالک الرقاب دعوت نمودیم سبیل واضح و دلیل لائح آیات نازل و بینات ظاهر مع ذلک خلق باوهم متشبث و از حق غافل الا من شاء ربک معرضین بیان مع آنکه حزب قبل را که خود را افضل اهل عالم میشمردند دیده اند و در یوم جزا بر آنچه ارتکاب نمودند مشاهده کرده اند در اینظهور مجدد بترتیب حزبی مانند حزب قبل مشغولند قل اتقوا الله و لا تتبعوا سنن الغافلین اتبعوا من اتیکم بملکوت البیان و سلطان مبین

Who hath come to you with the Kingdom of utterance and manifest sovereignty.

- 20 Throughout ages and centuries, various sects occupied themselves with cursing one another from pulpits, each following a path according to their own fancy. When the Sun of Revelation shone forth from the horizon of God's will - exalted be His glory - all arose in opposition and protest. The supreme cause and greatest reason for their rejection was the opposition of the divines and religious leaders of the age, who in the early years arose with hypocrisy and issued the decree for the shedding of the most pure blood. The divines of Iraq and other lands committed that which caused the eye of the world to weep and the Tablet and Pen to lament.
- 21 Glory be to God! Even one like Shaykh Muhammad Hasan Najafi, who was the pivot of Iran's divines, was observed to be the first to turn away. The actions of other divines are clear and evident - they understood not even a needle's worth of the truth of the Cause. Now the words of that party have emerged anew. Say: O heedless ones! This is the Day of God, wherein none is mentioned save Him. Turn from the west of idle fancies to the east of certitude. Return from that which is with creation to that which is with God. Let not the opportunity slip away; count these moments as precious. A single instant of these days cannot be equated with centuries and ages.
- 22 Harken to the call of this Wronged One. Turn from oppression to justice, from tyranny to equity. Days pass like lightning - strive that you may attain the true lights of unity. The slaves of idle fancy deemed themselves believers, and the worshippers of their own conjectures counted themselves detached. Yet when the sun of divine testing shone forth from the horizon of the All-Merciful's will, all were found in manifest loss.
- 23 The children of Abraham and the heirs of Moses, whom they had considered the lowliest of parties, rent asunder the veils and partook of the choice sealed wine from the hand of bounty of the Self-Subsisting Lord. Yet the notorious divines known as Shi'ites remain to this day hesitant and opposed. By God's life! Such oppression was manifested from these souls as hath not been witnessed from the beginning of creation until now.
- 24 You must, with wisdom and utterance, give the glad tidings of the Manifestation of Him Who conversed on Sinai to the people of the world according to their capacity, that they might drink from the Euphrates of the mercy of the Ancient of Days,
- 20 در قرون و اعصار بر منابر بستم یکدیگر مشغول فرقه‌های مختلفه هر یک بوهم خود سبیلی اخذ نمود و چون نیر ظهور از افق اراده حق جلّ جلاله اشراق فرمود کل بر اعراض و اعتراض قیام نمودند و سبب اعظم و علّه کبری اعراض علما و فقهای عصر بود که در سنین اولیه بنفاق قیام نمودند و بر سفک دم اطهر فتوی دادند علمای ارض شین و ارض صاد و بلاد اخری عمل نمودند آنچه را که عین عالم گریست و لوح و قلم نوحه نمود
- 21 سبحان الله مثل شیخ محمد حسن نجفی که قطب علمای ایران بود اول من اعراض مشاهده گشت دیگر عمل سایر علما معلوم و واضح بقدر سمّ ابره از حقیقت امر آگاه نه حال تازه حرفهای آنحزب بمیان آمده بگوای غافلین یوم یوم الله است لا یذكر فيه الا هو از مغرب اوهام بمشرق یقین توجّه نمائید از ما عند الخلق به ما عند الله رجوع کنید فرصت را از دست مدهید وقت را غنیمت شمارید بیک آن این ایام قرون و اعصار معادله نماید
- 22 بشنوید ندای اینمظلوم را از ظلم بعدل و از اعتساف بانصاف اقبال نمائید ایام چون برق در مرور جهد نمائید شاید بانوار توحید حقیقی فائز شوید عبده اوهام خود را موحد میدانستند و عاکف ظنون خود را منقطع میشمردند و چون نیر امتحان از افق اراده رحمن اشراق نمود کل در خسران مبین مشاهده گشتند
- 23 ابناء خلیل و ورّاث کلیم که ایشان را پستترین احزاب میشمردند حجابات را خرق نمودند و سبحات را دریدند و ریحی مختوم را از ید عطاء حضرت قیوم اخذ نمودند و آشامیدند و علمای شیعه که به شیعه معروفند الی حین متوقف و معرض لعمر الله ظلی از آن نفوس ظاهر شد که از اول ابداع الی حین شبه آن مشهود نه
- 24 آنجناب باید بحکمت و بیان اهل امکانرا علی قدر مقدور بظهور مکلم طور بشارت دهند و آگاه نمایند شاید از فرات رحمت مالک قدم که از

which floweth from the right hand of the Most Great Throne, and thereby be quickened and attain eternal life.

- 25 We convey Our greetings to the party of God and give them the glad tidings of God's grace, loving-kindness and mercy. Say: O party of God! Aid ye the one true God with the sword of goodly deeds and spiritual qualities, that perchance the fire of hatred and animosity kindled in the breasts of the followers of religions may be quenched by the rain of divine mercy and the living waters of celestial counsel. O people of God! Harken unto the voice of Him Who is wronged. Perchance the shrill voice of the Most Exalted Pen may cause you to attain your true purpose and lead you to the highest summit. The splendors shining from the horizon of the heaven of My utterance be upon My loved ones whom neither the ascendancy of the divines nor the clamor of the foolish deterred from God, the Lord of the worlds.

- 26 Through the attraction of the words of the Desired One of the worlds on this blessed night, all things are witnessed to be in a state of rapture. The sealed wine hath taken hold of them. They possess a world other than this world, and experience such joy and ecstasy that the perceptions of those who dwell in the dust are powerless to comprehend or describe it. In all conditions we hold fast to the cord of His bounty and cling to the hem of His favor, beseeching Him to guide the heedless servants to the ocean of wisdom and to bestow His grace upon them. Verily our Lord is the Hearer, the Answerer, and worthy to respond.

- 27 Concerning what was mentioned about the honored mother, upon her be the Glory of God, the word of forgiveness hath been revealed and made manifest from the mouth of the Will of the Desired One of the worlds. Blessed and welcome tidings be unto her.

- 28 And concerning what was mentioned about the handmaiden of God, Fatimeh, upon her be the Glory of God, it was presented before the Most Holy Court and attained the honor of being heard. The Lord, exalted and sanctified be He, saith: We have heard her call and witnessed her turning unto Us. We make mention of her with a clear mention. God hath forgiven her and the letters Ha and Sin which ascended unto Us, and I am the All-Knowing Bearer of Glad-tidings. We make mention of every servant who hath turned to the Most Exalted Horizon and every maidservant who hath believed in God, the Lord of the worlds. Nothing whatsoever escapeth God's knowledge, no affair preventeth Him, nor doth the oppression of the aggressors frighten Him. He alone hath arisen in the world with

بیمین عرش اعظم جاریست بیاشامند و زنده شوند و بحیوة سرمدی فائز گردند

- 25 حزب الهی را تکبیر میرسانیم و بغایت و شفقت و رحمت حق بشارت میدهم بگو یا حزب الله بسیوف تقوی و اعمال طیبه و اخلاق روحانیه حق را نصرت نمائید شاید نار ضغینه و بغضا که در صدور اهل مذاهب مشتعل است بامطار رحمت رحمانی و کوثر نصایح سبحانی خاموش شود یا حزب الله ندای مظلوم را بشنوید شاید صریح قلم اعلی شما را بمقصود فائز فرماید و بذروه علیا کشاند البهاء المشرق من افق سماء بیانی علی اولیائی الذین ما منعهم سطوة العلواء و وضواء العرفاء عن الله رب العالمین انتهى

- 26 از جذب بیان مقصود عالمیان در این لیلۀ مبارکه جمیع اشیاء مجذوب مشاهده میشوند رحیق مختوم اخذشان نموده عالمی غیر این عالم دارند و وجد و سروریکه ادراکات موجوده در ارض ترابی از ذکر و وصفش عاجز و قاصر در هر حال بحیل عنایتش متمسکیم و بذیل فضلش متشبث و از او میطلبیم عباد غافل را بجر دانائی راه نماید و کرم فرماید آن ربنا هو السامع المجیب و بالاجابة جدیر

- 27 اینکه در باره امّ محذره امّ علیها بهاء الله ذکر نمودند کلمه غفران از فم اراده مقصود عالمیان نازل و ظاهر هنیئاً لها و مرئاً لها

- 28 و اینکه در باره امه الله فاطمه علیها بهاء الله ذکر نمودند در ساحت امنع اقدس بشرف اصغا فائز قول الرب تعالی و تقدس اتا سمعنا ندائها و رأينا اقبالها ذکرناها بذكر مبین ان الله غفرها ثم الحاء و السین الذی صعد البنا و انا المبشر العليم اتا ذکرنا کل عبد اقبل الی الأفق الأعلى و کل امة آمنت بالله رب العالمین لا یعزب عن علم الله من شیء ولا یمنعه امر ولا یخوفه ظلم المعتدین انه وحده قام فی العالم بقیام تزعزع منه بنیان المشرکین و باستقامه زلت منها ارجل الغافلین البهاء من لدنا

such steadfastness as hath shaken the foundations of the edifice of the idolaters, and with such constancy as hath caused the feet of the heedless to slip. The glory from Us be upon her and upon him who hath ascended and upon her who hath ascended and upon everyone who is steadfast and firm.

- 29 Praise be to God! The ocean of forgiveness hath encompassed all and the sea of bounty is manifest at its utmost height. Would that the people of the world were aware and would not deprive themselves of everlasting grace and eternal glory through occupation with two fleeting days. However, the recompense of the deeds of the people of earth hath prevented and deprived them. In all conditions, authority and judgment belong unto the Self-Sufficient, the Most High, in the end, meaning these days.

- 30 Mention was made of the Leaf, the wife, upon her be the Glory of God. After it was presented before the Most Holy Court, these verses were revealed from the divine Kingdom of utterance. His word, exalted and mighty be He: O My handmaiden and My leaf! We have made mention of thee before, and at this moment with such mention as hath attracted the hearts of those who are endued with understanding. When thou dost inhale the fragrance of the garment and attainest unto the breezes of the verses, say:

- 31 My God, my God! Unto Thee be praise and thanksgiving, and unto Thee be gratitude and bounty, for having guided me unto Thy straight path and made me aware of Thy Great Announcement, the recognition of which hath been forbidden to the people of Thy realm. O my Lord! Thou seest Thy handmaiden turning unto Thy most exalted horizon, and Thy leaf clinging to the Sadratu'l-Muntaha. I beseech Thee by the waves of the ocean of Thy utterance and by the splendors of the lights of the sun of Thy manifestation, to make me in all conditions attracted by Thy verses, enkindled with the fire of the Tree of Thy Cause, speaking in Thy praise and glorification, and steadfast in Thy knowledge. Ordain for Thy handmaiden, O my God, through the Pen of Destiny, that which shall profit her in every world of Thy worlds. Verily, Thou art the Powerful over whatsoever Thou wilt through Thy word "Be" and it is. There is none other God but Thee, the Protector, the Self-Subsisting.

- 32 Grace hath encompassed all things and mercy hath taken precedence and taketh precedence over the entire world. None hath ever been, nor shall ever be, capable of limiting the outpourings of a single word from the words of Truth, or one letter from the traces of the Most Exalted Pen. Man is bewildered, nay the dwellers of the highest Paradise are bewildered at what

علیها و علی من صعد و علی التي صعدت و علی کل ثابت مستقیم

29 انتهی لله الحمد بحر غفران احاطه نمود و دریای بخشش بکمال اوج ظاهر ای کاش اهل عالم آگاه میشدند و خود را باشتغال دو یوم از نعمت باقیه و عزت سرمذیه محروم نمینمودند و لکن جزای اعمال اهل ارض را منع نموده و محروم ساخته در جمیع احوال الأمر و الحكم للغنی المتعال فی المال

30 یعنی این ایام ذکر ورقه ضلع علیها بهاء الله را نمودند بعد از عرض در ساحت اقدس این آیات از ملکوت بیان الهی نازل قوله جل و عز یا امتی و ورقتی ذکرناک من قبل و فی هذا الحین بذکر انجذبت به افئدة العارفين انک اذا وجدت عرف القميص و فزت بنفحات الآيات

31 قوی الهی الهی لک الحمد و الثناء و لک الشکر و العطاء بما هدیته الی صراطک المستقیم و عرفتی نبأک العظیم الذی منع عن عرفانه اهل مملکتک ای رب تری امتک مقبلة الی افتک الاعلی و ورقتک متشبثة بسدرة المنتهی استلک بأمواج بحر بیانک و باشرافات انوار شمس ظهورک بأن تجعلنی فی کل الأحوال منجذبة بآیاتک و مشتعلة بنار سدرة امرک و ناطقة بذکرک و ثنائک و مستقیمة علی معرفتک قدریا الهی لأمتک من قلم التقدير ما ینفعها فی کل عالم من عوالمک انک انت المقتدر علی ما تشاء بقولک کن فیکون لا اله الا انت المهیمن القیوم انتهی

32 فضل است که احاطه نموده رحمتست که سبقت گرفته و میگردد جمیع عالم قادر بر تحدید فیوضات یک کلمه از کلمات حق و یکحرف از آثار قلم اعلی نبوده و نیست انسان متحیر بل اهل فردوس اعلی متحیر که چه سکرست عالم

intoxication hath overtaken the world and prevented it from drawing nigh unto God, exalted be His glory. Wonder upon wonder, amazement upon amazement! The servant beseecheth God, his Lord and the Lord of the Throne and earth, to aid His servants to know Him, to turn unto the lights of His countenance, to gaze toward His horizon, and to hold fast unto His firm cord.

- 33 Mention was made of his honor Aqa Mirza Muhammad-Sadiq, upon him be the glory of God. After it was submitted before the Most Holy, Most Exalted Presence, a blessed Tablet was revealed from the heaven of Will and sent forth. God willing, may they drink from the fountain of its letters the Kawthar of utterance and circumambulate the Ka'bih of its words with true circumambulation. By the life of our Purpose and your Purpose! That for which the eye was created hath appeared, and that for which the ear was brought from nothingness into being hath been raised up. What more can the servant say or mention? He beseecheth God to aid him in remembrance, praise and service to His Cause. Verily He is the Hearer, the Answerer, the All-Seeing Witness.

- 34 Likewise mention was made of his honor Aqa Mirza 'Ali-Akbar, upon him be the glory of God, at the Most Holy Court. Another Tablet was revealed especially for him from the Most Great Scene and sent forth, that he might be illumined by the lights of the divine Tablet and perfumed by the fragrances of its verses.

- 35 Praise be to God that each of these mentioned souls hath in truth attained unto the Mother Book, and there hath been revealed that which hath been and shall be the cause of eternal mention and everlasting life. I beseech Him, exalted be His glory, to aid in preserving that which He hath bestowed, for many are the thieves, countless are the treacherous ones, and the deceivers lie in wait. I beseech God to preserve them all and aid them in that which He desireth.

- 36 As for the mention made of the leaf, the other consort, upon her be the glory of God, after it was submitted at the Most Holy Court these verses were revealed. The Lord, blessed and sanctified is He, saith: O Muhammad! We wish to make mention of thine other consort and adorn her with the ornament of thy Lord's remembrance, and give her glad-tidings of that which hath been sent down for her from the kingdom of My wondrous utterance. O My handmaiden! Harken unto My call. Verily He hath made mention of thee in such wise as nothing can equal. He is the Almighty, the All-Powerful. O My handmaiden! Rejoice in My remembrance, then give thanks unto thy Lord, the All-Merciful, the All-Bountiful. And We make

را فروگرفته و از تقرّب بحقّ جلّ جلاله منع کرده حیرت اندر حیرت عجب اندر عجب آن الخادم یسئّل الله ربّه و ربّ العرش و الثّری بأنّ یؤیّد العباد علی عرفانه و التّوجّه الی انوار وجهه و النّظر الی افقه و التّمسّک بحبله المتین

- 33 ذکر جناب آقا میرزا محمد صادق علیه بهاء الله را نمودند بعد از عرض در ساحت اقدس اعلیٰ یک لوح مبارک از سماء مشیت نازل و ارسال شد انشاء الله از معین حروفاتش کوثر بیان بیاشامند و کعبه کلماتش را طواف حقیقی نمایند لعمر مقصودنا و مقصودکم ظاهر شد آنچه که چشم از برای او خلق شده و مرتفع شد آنچه که گوش از برای او از عدم بوجود آمده دیگر خادم چه عرض نماید و چه ذکر کند از حقّ میطلبد مؤیّد فرماید بر ذکر و ثنا و خدمت امرش آنّه هو السّامع الحیّیب و الشّاهد البصیر

- 34 و همچنین ذکر جناب آقا میرزا علی اکبر علیه بهاء الله در ساحت اقدس معروض لوح آخر مخصوص ایشان در منظر اکبر نازل و ارسال شد تا از انوار لوح الهی منور شوند و از نفحات آیات معطر

- 35 الحمد لله نفوس مذکوره هر یک فی الحقیقه بأمّ الکتاب فائز و نازل شد آنچه که سبب ذکر ابدی و علّة حیوة سرمدی بوده و هست و از او جلّ جلاله سائل و آمل که تأیید فرماید بر حفظ آنچه عطا فرموده چه که سارقین بسپارند و خائنین بی شمار و خادعین بر مرصّد از حقّ میطلبم جمیع را حفظ فرماید و بما اراد تأیید نماید

- 36 و اینکه ذکر ورقه ضلع آخری علیها بهاء الله را نمودند بعد از عرض در ساحت اقدس این آیات نازل قول الرّبّ تعالیٰ و تقدّس یا محمدّ انا نرید ان نذکر ضلعک الاخری و نزینها بطراز ذکر ربّک و نبشرها بما نزل لها من ملکوت بیانی البدیع یا امتی اسمعی ندائی آنّه ذکرک بما لا یعادلّه شیء آنّه هو المقتدر القدیر یا امتی بذکری ثمّ اشکری ربّک المشفق الکریم و نذکر بنتک فی هذا الحین بذکر اذ جری من قلم الوحی خضعت له اذکار من فی السّموات و الارضین کذلک نطق لسان

mention of thy daughter at this moment with such remembrance as, when it flowed from the Pen of Revelation, caused all mention in the heavens and earth to bow down before it. Thus hath the Tongue of Grandeur spoken, as a token of His grace, and made mention in such wise as shall cause your remembrance to endure throughout the eternity of My most excellent attributes. This is attested by a clear Book which is with Him. The glory of God rest upon thee and upon her from God, the Lord of all worlds.

- 37 The Call is continuous, the mention unceasing, the thanksgiving eternal. This station requires continuity, but how can the mention of creation compare with what hath been manifested by the Creator? We are all lame and mute, yet since we are reckoned as His and are turned toward Him, His grace and favor have encompassed and will continue to encompass us. He is the Bestower, He is the Kind. In brief, all the souls mentioned, whether men or women, are remembered in the presence of God and have attained unto the divine verses. Happy are they, blessed are they! Glory and praise and mention be upon you and upon those whom no matter hath deterred from God, the Mighty, the Forgiving. And praise be unto Him, for He is the Lord of the Day of Resurrection.

- 38 The servant 15 Jamadiyu'l-Avval 1304

- 39 At this moment, access was gained to the presence of the Most Exalted, the Goal of the worlds. His blessed and exalted Word: O servant in attendance! Write to the friends of the Truth that they should in all conditions hold fast to wisdom, lest the clamor of the divines and the commotion of those servants who have denied God and His signs be raised, and who have disbelieved in Him after He came unto them with a manifest Cause and mighty sovereignty. In some of the revealed verses it hath been enjoined that the friends should engage in mention and praise before the faces of the world, as in the blessed verse revealed specifically for M.H.: "Blessed is the soul whom the books of the world have not kept back from the Most Great Name, and who hath arisen before all faces and taken the Book of God with a power from Him, and read what is therein, to the shame of those who have denied the Day of Judgment." At this time, to act upon this verse would be unwise, for it would cause the fire of hatred to blaze in the breasts of the transgressors and oppressors. But its time will come. Mention of this verse and other verses is beloved when the people show some measure of acceptance and partake of the choice wine of

العظمة فضلاً من عنده و ذكر بما يبقى به ذكرها بدوام صفاتي العليا يشهد بذلك من عنده كآب مبین البهاء عليك وعليها من لدى الله رب العالمين انتهى

37 ندا متصل ذکر غیر منفصل شکر این مقام هم اتصال میطلبند ولكن بجا ذکر خلق و ما ظهر من الخالق همه لنکیم و گنگ و لكن چون از او محسوسیم و باو متوجه البتہ فضل و عنایتش شامل شده و میشود اوست بخشنده و اوست مهربان مختصر آنکه جمیع نفوس مذکوره از رجال و نساء عندالله مذکور و آیات الهی فائز هنیئاً لهم و لهنّ مرئياً لهم و لهنّ البهاء و الذکر و الثناء عليكم و على الذين ما منعهم امر من الأمور عن الله العزيز الغفور الحمد له اذ هو مالک يوم النشور

- 38 خادم فی ۱۵ جمادی الأولى سنة ۱۳۰۴

39 در این حین بساحت عزّ مقصود عالمین فائز قوله تبارک و تعالی یا عبد حاضر بنویس باولیای حق در جمیع احوال بحکمت تمسک نمایند لئلا یرتفع نفاق العلماء و وضوءاء العباد الذين انكروا الله و آیاته و كفروا به بعد اذ اتهم بأمر مبین و سلطان عظیم در بعضی از آیات منزله امر شده که اولیا امام وجوه عالم بذکر و ثنا مشغول گردند مثل آنکه مخصوص مح این آیه مبارکه نازل طوبی نفس ما منعه کتب العالم عن الاسم الأعظم و قام امام الوجوه و اخذ کتاب الله بقوة من عنده و قرء ما فيه رغماً للذين كفروا بيوم الدين حال عمل باین آیه در این ایام از حکمت خارج چه که سبب اشتعال نار بغضا در صدور معتدین و ظالمین میگردد ولكن وقتش میآید ذکر این آیه و آیات اخرى هنگامی محبوبست که ناس فی الجمله اقبال نمایند و از رحيق وحی قسمت برند طوبی للعالمين و طوبی للصّابرين انتهى

INBA28:366, AYI2.153x, AYI2.154x, AYI2.155x, AYI2.156x, YMM.007

revelation. Blessed are they that act! Blessed are they that are patient!

PDC.143x

BH01846

Date: 1304-06-04 [1887-Feb-28]

- 1 He is God, exalted be His glory, the Grandeur and the Power 1 هو الله تعالى شأنه العظمة والاقدار
- 2 May my spirit be a sacrifice for your honor! Your esteemed letter arrived - sorrow fled and joy took its place. It was very good. The matters were presented in detail. They said that his honor Aqa Siyyid Nasru'llah, upon him be Baha'u'llah, is mentioned and honored with His grace. 2 روحی لحضرتکم الفداء دستخط حضرت عالی رسید حزن پرید فرج جایش گرفت بسیار خوب کرد مطالب بتفصیل عرض شد فرمودند جناب آقا سید نصرالله علیه ۶۶۹ [بهاء الله] بذکر فائز و بعنایت مفتخر
- 3 As for his honor Shaykh Muhammad-'Ali, upon him be Baha'u'llah, he has been and is mentioned. We have asked and continue to ask for divine confirmation and assistance for him. 3 و اما جناب شیخ محمد علی علیه ۶۶۹ [بهاء الله] مذکور بوده و هستند توفیق و تأیید از برای او خواسته و میخواستیم
- 4 Regarding what was written about the letter which is with your honor and should reach this servant - if it is the letter specifically for the steadfast women of that land, it is sufficient that your beloved honor should send it. 4 انتهی اینکه در باره ورقه مرقوم فرمودند که نزد آنحضرتست و باید باین عبد برسد اگر ورقه ایست که مخصوص قانتات ارض کافست باید آنحضرت محبوب ارسال دارند
- 5 The day before, they sent the letter of his honor Haji Muhammad-'Ali 'Ammih, upon them both be Baha'u'llah. It was presented. As commanded, they should write a reply. There is one Tablet specifically for him - send it, and write again about receiving the funds, but it should be written in such a way that his honor Haji Muhammad-'Ali is assured it has arrived. 5 یوم قبل نامه جناب حاجی محمد علی عمه علیهما ۶۶۹ [بهاء الله] را ارسال نمودند عرض شد حسب الامر جواب بنویسند یک لوح مخصوص او موجود ارسال دارند و در باره وجه رسیدش را مجدد بنویسند و لکن بقسمی باید مرقوم دارند که جناب حاجی محمد علی مطمئن شوند که رسیده است
- 6 Likewise they had sent the letter of one of the handmaidens of God, Khadijih Bigum, upon her be Baha'u'llah. Write her reply as well. 6 و همچنین مکتوب یکی از اماء الله خدیجه بیگم علیها ۶۶۹ [بهاء الله] را ارسال داشته بودند جواب آن را هم بنویسند
- 7 His honor Salmani, upon him be Baha'u'llah, this journey gained inner profit but outward loss. Whatever loss occurred should be counted as Huquq, and surely God will compensate, for He is the Generous, the Bountiful. As commanded, convey greetings to him and express the divine favors. 7 جناب سلمانی علیه ۶۶۹ [بهاء الله] این سفر ربح باطنی را برده اند و هم خسارت ظاهره را آنچه خسارت شد از بابت حقوق محسوب دارند و حق البته عوض عطا فرماید انه هو الجواد الکریم

- حسب الأمر باو سلام برسانند و اظهار عنایت نمایند
- 8 Likewise mention was made of the sons of 'Ammih, upon them be Baha'u'llah, in the letter of the handmaiden of God. The sons and he are all at this time honored with mention, as this servant was present and each matter was presented and received a gracious response. The grace and thanks are His.
- 8 و همچنین ذکر ابناء عمه علیهم ۶۶ ۹ [بهاء الله] در نامه امه الله بود ابناء و او کل در این حین بذکر فائز گشتند چه که این عبد حاضر فقره بفقره مطالب عرض شد و جواب عنایت گشت الفضل له الشکر له
- 9 Likewise the letter of his honor 'Attar, upon him be Baha'u'llah, was presented. They expressed their favor.
- 9 و همچنین مکتوب جناب عطار علیه ۶۶ ۹ [بهاء الله] عرض شد اظهار عنایت فرمودند
- 10 Mention was made of her honor Hudhud, upon her be Baha'u'llah. They said: "O Hudhud! God willing, may you hold fast to the will of God and cling to that which He loves and is pleased with. Your name was present, we mentioned you. We beseech God to assist you in all conditions."
- 10 ذکر جناب هدهد علیها ۶۶ ۹ [بهاء الله] شد فرمودند یا هدهد انشاء الله بارادة الله تمسک نمائی و بما یحب و یرضی تشبث استم حاضر ذکرت نمودیم از حق میطلبیم در جمیع احوال تأیید نماید
- 11 Likewise the daughter of his honor Mulla Muhammad-Husayn, upon them both be Baha'u'llah, is honored with mention and graced with favor. Give glad tidings to Ibn-i-'Attar, upon him be my glory. All the names mentioned in his book are blessed with favor. This year repeatedly the people of that household, young and old, have been honored with mention of the Wronged One. Likewise write about the feast and its acceptance.
- 11 و همچنین بنت جناب ملا محمد حسین علیهما ۶۶ [بهاء الله] بذکر فائز و بعنایت مشرف باین عطار علیه بهائی بشارت دهید اسامی مذکوره در کتاب او کل بعنایت فائز این سنه مکرر اهل آن بیت از صغیر و کبیر بذکر مظلوم فائز گشته اند و همچنین ذکر ضیافت و قبول آن را بنویسید انتهى
- 12 The letter of his honor Aqa Mirza Ghulam-'Ali, son of his honor Dhabih, upon them both be Baha'u'llah and His grace, was presented in the Most Holy Court. A few days ago a Tablet was graciously revealed specifically for him. God willing, after this, along with the reply to his letter, this evanescent servant will write and send it. Your honor should write and give the glad tidings of the blessed Tablet. And in the letter of his honor 'Attar, upon him be Baha'u'llah, mention was made of his honor Buzurg and his honor Abu'l-Hasan and his honor 'Inayatu'llah and his honor Shaykh Hasan, upon them be Baha'u'llah - all are blessed with favor and mentioned in the Most Holy Court. Blessed and congratulations to them. Greetings, praise, mention and glory be upon your honor and those with you.
- 12 نامه جناب آقا میرزا غلامعلی ابن حضرت ذبیح علیهما ۶۶ ۹ [بهاء الله] و عنایت در ساحت اقدس حاضر و عرض شد چند یوم قبل مخصوص ایشان لوحی عنایت شد انشاء الله از بعد مع جواب نامه ایشان این خادم فانی نوشته ارسال میشود آنحضرت بنویسند و بشارت لوح مبارک را بدهند و در مکتوب جناب عطار علیه ۶۶ ۹ [بهاء الله] ذکر جناب بزرگ و جناب ابوالحسن و جناب عنایة الله و جناب شیخ حسن علیهم بهاء الله بوده کل بعنایت فائز و در ساحت اقدس مذکور هنیئاً لهم و مرئاً لهم
- 13 The servant 4 Jamadiyu'th-Thani 1304
- 13 السلام و الثناء و الذکر و البهاء علی حضرتکم و علی من معکم خادم ۴ جمادی الثانی سنه ۱۳۰۴

BH00511

To: Haj Mirza Muhammad Husayn Afnan, in China

Date: 1304-06-05 [1887-Mar-1]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Praise, sanctified beyond the mention and comprehension of all peoples, befitteth the Lord of Eternity, Who hath illumined the world through the effulgences of the Day-Star of His Most Great Name, and through countless proofs hath made manifest before the faces of all the Mighty News that was recorded and inscribed in the divine Books. The river of His all-merciful bounty hath flowed from the Pen of His Will, and the lights of the Sun of inner meanings have shone forth from the horizon of the heaven of His Purpose. A single revelation from the lights of the Sun of His knowledge, falling upon the Mount, caused Moses to be wonderstruck and enraptured, and guided him to the truth. And when a single ember from the fire of His love touched the Tree, the voice proclaiming "Verily, I am God" was raised therefrom. The Tongue of Grandeur hath in this station previously uttered these sublime verses:
- 3 O Baha'u'llah! Come forth from behind the veil, That from the West the sun might rise and sail
- 4 O Beauty of God! When Thy fire blazed bright, The harvest of lovers' being burned in sight
- 5 One spark of that flame upon our souls Thou threw, And on a thousand Sínais countless Sidrihs grew.
- 6 Glory be to God! Such proofs and evidences have been made manifest that man is utterly powerless to reckon them. Verses have been sent down and clear signs revealed; divine encompassment exists and heavenly power is visible; the ocean of knowledge surgeth and the sun of utterance shineth forth. Yet despite this, some among the peoples of the world remain hesitant, others turn away, some deny, and still others stand bewildered and perplexed. Nevertheless, the heedlessness, ignorance, denial and estrangement of the peoples of the world cannot prevent the penetration of the Most Sublime Word, nor can all the powers of the world compare with the might of the Most Exalted Pen.
- 7 When the Desired One of all worlds first arrived in the City of Peace, mention of no one was heard, as the might of oppression had left none remaining. Then one day, by God's
- 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 حمد مقدّس از ذکر و ادراک امم مالک قدم را لایق و سزااست که باشرافات انوار نیر اسم اعظم عالمرا منور نمود و بپراهین لائحی نبأ عظیمرا که در کتب الهی مذکور و مسطور امام وجوه کلّ ظاهر فرمود فرات رحمت رحمانی از قلم اراده اش جاری و انوار آفتاب معانی از افق سماء مشیّتش مشرق و لائح یک تجلّی از انوار شمس علمش بر طور افتاد کلیم را واله و شیدا فرمود و بحقیقت راه نمود و یک جذوه از نار محیّتش بر سدره زد نغمه اتنی انا الله از او ظاهر لسان عظمت در این مقام از قبل باینکلمه علیا ناطق
- 3 ای بهاء الله برون آ از حجاب تا برون آید ز مغرب آفتاب
- 4 ای جمال الله چو نارت بر فروخت خرمن هستی عشاقان بسوخت
- 5 یکشهر از نار بر جانها زدی صد هزاران سدره بر سینا زدی
- 6 سبحان الله هیچ و پراهین بشأنی ظاهر که انسان از احصای آن عاجز و قاصر است آیات نازل و بینات ظاهر احاطه موجود اقتدار مشهود بحر علم موج آفتاب بیان طالع معذلک اهل عالم برخی متوقف و بعضی معرض و حزبی منکر و قومی مبہوت و متحیر و لکن غفلت و نادانی و انکار و اعراض اهل عالم نفوذ کلمه علیا را منع ننماید و قدرتهای عالم با اقتدار قلم اعلی برابری نکند
- 7 در اوّل ورود مقصود عالمیان در دارالسلام ذکر احدی مسموع نه سطوت ظلم نفسیرا باقی نگذاشت تا آنکه یومی از ایام بامر مبرم الهی در

irresistible command, the trumpet blast was sounded. He said: "O servant, this is the meaning of the blessed verse which states 'And the trumpet shall be blown a second time.'" And after this, these exalted words flowed from the Tongue of Grandeur - glorified be His majesty: "Say: O people of the world, know with absolute certainty that God's Will encompasses all and His Purpose prevails. The opposition of the divines, the plotting of the jurisprudents, and the world's might neither prevent Him nor hold back His power. Soon shall the banners proclaiming 'Verily He is God' and the standards declaring 'Sovereignty belongs to God, the Protector, the Self-Subsisting' be raised in cities and lands. The buzzing of flies shall not hinder, nor shall it prevent the people from reaching the Lord of all humanity."

- 8 In those days no trace appeared from any quarter. the ungodly rejoiced, thinking they had annihilated the party of God, heedless that God's protecting hand was preserving and safeguarding His Cause. Thereafter, by night and day, the Tongue of Grandeur spoke and the Most Exalted Pen moved, dispatching to all corners of the world that which gave life and bestowed light. Finally, all the kings of the earth were summoned, without veil or barrier, and commanded to that which He loves and is pleased with. Even now the heedless ones, some divines in their own estimation, write refutations and forbid people from the pulpits, unaware that soon the horizons of all lands shall be illumined with the light of the Luminary of His Revelation. Though now some have realized that extinguishing this light is impossible, for in every land and city the party of God exists. Alas, alas, how the heart burns to see how people, through their vain imaginings, have deprived themselves of eternal life and everlasting sustenance.

صورت دمیده شد فرمودند یا عبد اینست معنی آیه مبارکه که میفرماید و نفخ فيه اخرى و بعد اینکلمه علیا از لسان عظمت جاری قوله عزّ اجلاله بگو ای اهل عالم بیقین مبین بدانید مشیة الله محیط است و اراده اش غالب اعراض علما و نفاق فقها و سطوت عالم او را منع ننماید و از اقتدار باز ندارد عنقریب رایات آنه هو الله و اعلام الملك لله المهیمن القیوم در مدن و دیار مرتفع گردد طنین ذباب مانع نشود و ناسرا از مالک الرقاب منع نکند انتهى

8 در آن ایام از محلی اثری ظاهر نه مشرکین مسرور که حزب الله را معدوم نموده اند غافل از آنکه ید حفظ الهی امرش را حفظ مینماید و حراست میفرماید و بعد در لیالی و ایام لسان عظمت ناطق و قلم اعلی متحرک و باطراف عالم ارسال شد آنچه که حیات بخشید و نور عطا فرمود بالآخره جمیع ملوک ارضا من غیر ستر و حجاب دعوت نمودند و بما یحب و یرضی امر فرمودند حال هم غافلین بعضی بگان خود یعنی علما رد مینویسند و بر منابر ناسرا منع مینمایند غافل از آنکه عنقریب آفاق جمیع دیار بانوار نیر ظهور روشن و منور گردد اگرچه حال بعضی فهمیده اند که اطفاء نور محالست چه که در هر بلدی از بلاد و هر مدینه ای از مدن حزب الله موجود فاه آه قلب محترق چه که انسان مشاهده مینماید باوهم خود را از حیات ابدیه و مائده سرمیّه منع کرده اند

- 9 Glory be unto Thee, O Lord of the Kingdom and the Realm! Thou seest the burning of my heart and hearest my cry and lamentation at all times. I behold the ocean of Thy forgiveness, the heaven of Thy generosity, the sun of Thy grace, the stars of Thy favors, and the moons of Thy bounty and kindness. And I see the heedlessness of Thy servants, their remoteness from Thy court of nearness, their turning away from the heaven of Thy Revelation, and their denial of Thy proof and evidence. I beseech Thee, O God of the Seen and Unseen, and Educator of all existence, by the Dawning-Places of Thy revelation and the Manifestations of Thy Self, and by the Word whereby the hearts of Thy chosen ones were attracted and the hearts of Thy loved ones were set ablaze, to aid Thy servants to return unto Thee, to turn repentant to Thy gate, to humble themselves

9 سبحانک یا مالک الملك و الملکوت تری حرقة قلبی و تسمع ضیجی و صریخی فیکلّ الأحيان اری بحر غفرانک و سماء جودک و شمس کرمک و انجم عنایتک و اقار فضلک و الطافک و اری غفلة عبادک و بعدهم عن ساحة قریک و اعراضهم عن سماء ظهورک و انکارهم جتک و برهانک اسئلک یا اله الغیب و الشهود و مربی الوجود بمشارق وحیک و مظاهر نفسک و بالکلمة التي بها انجذبت افئدة اصفیائک و اشتعلت قلوب اولیائک بأن تؤید عبادک علی الرجوع الیک و الانابة لیدی بابک و الخضوع عند ظهورات عظمتک و الاقرار عند امواج بحر بیانک

before the revelations of Thy grandeur, and to acknowledge the waves of the ocean of Thy utterance.

- 10 O Lord! Thou seest their powerlessness, poverty, ignorance, weakness, and heedlessness in Thy days. I beseech Thee not to deprive them of the lights of the Sun of Thy pardon and the stars of the heaven of Thy bounty. Verily, Thou art powerful over whatsoever Thou wilt. The clamor of men deterreth Thee not, nor doth the might of those who have disbelieved frighten Thee. Thou doest what Thou wilt and ordainest what Thou plearest. Verily, Thou art the Strong, the Mighty, the Powerful.

10 ایرب تری عجزهم و فقرهم و جهلهم و ضعفهم و غفلتهم فی آیامک اسئلک الا تخیبهن عن انوار نیر عفوک و انجم سماء عطائک انک انت المقتدر علی ما تشاء لا تمنعک ضوضاء البشر ولا تخوفک سطوة من کفر تفعل ما تشاء و تحكم ما تريد انک انت القوی العزیز القدير

- 11 Thou seest, O God of all possibilities and Manifester of all beings, that this servant desires to make mention of Thy Afnan whom Thou hast related to Thyself and adorned with the ornament of distinction among Thy servants, though I acknowledge my incapacity and lack of qualification for this most exalted station and most glorious rank. I beseech Thee by the Name through which Thou didst deliver Thy Prophets and chosen ones and preserved them from the evil of Thy servants and the tyranny of Thy creatures, to accept what hath proceeded from me and aid me to make mention of that which befitte Thy days and beseemeth Thy Afnan. Verily, Thou art He by Whose command the Letter Kaf was joined with the Letter Nun, and all that exists appeared through Thy word "Be," and it was.

11 و تری یا اله امکات و مظهر الموجودات بأن عبدک هذا اراد ان یذکر افنانک الذی نسبته الی نفسک و زینته بطراز الاختصاص بین عبادک مع انی اعترف بعجزی و عدم استعدادی لهذا الموقف الاعلی و المقام الابهی اسئلک بالاسم الذی به نجیت انبیائک و اصفیائک و حفظتهم من شر عبادک و طغاة خلقک بأن تقبل ما ظهر منی و ایدنی علی ذکر یلیق لآیامک و ینبغی لأفنانک انک انت الذی بأمرک اقترن الکاف بالنون و ظهر ما فی الوجود بقولک کن فیکون

- 12 My spirit be a sacrifice unto your arising, your service, your steadfastness and your remembrance! Your letter was like the spring breeze in the realm of meaning, refreshing heart, soul, body and limbs. It was a manifest glad-tiding and a brilliant herald. Its intimations conveyed spiritual joy and its words were the cause of victories, for each letter thereof was adorned with the praise and glorification of the Lord of the seen and unseen. After its perusal and reading, and the manifestation of joy and delight, We proceeded to the Most Holy Court and attained the honor of hearing these words from the presence of the Lord, exalted and sanctified be He: "O Afnan! Upon thee be My glory and My loving-kindness."

12 روحی لقیامکم و خدمتکم و لاستقامتکم و لذكرکم الفداء دستخط حضرتعالی چون نسیم ربیع عالم معانی قلب و جان و بدن و اعضا کل را تازه نمود بشارتی بود ظاهر و پکی بود باهر اشاراتش حاکی از بشارت روح و کلماتش علت و سبب فتوح چه که هر حرفی از آن مزین بود بذكر و ثناء مالک غیب و شهود و بعد از زیارت و قرائت و اطلاع و ظهور فرح و سرور قصد ساحت امنع اقدس نموده تلقاء وجه بشرف اصفا فائز قول الرب تعالی و تقدس یا افنانی علیک بهائی و عنایتی

- 13 We spent the morning at the Mansion of Bahji. The honored Ism-i-Jud, upon him be My glory, offered hospitality which We accepted. From Bahji We proceeded to the garden with a group. Upon arrival, We summoned the attending servant with pen, paper and ink. After closing the door, We engaged in the mention of God, glorified be His majesty, and likewise mention of you flowed from the Most Exalted Pen. Praise be to God, you have been quickened by the divine breeze and made fresh by the breathings of revelation.

13 در قصر بهجی صبح نمودیم جناب اسم جود علیه بهائی ضیافت نمود قبول فرمودیم و از بهجی قصد جنبه شد با جمعی بآنخل متوجه و بعد از ورود عبد حاضر را مع قلم و ورق و مداد طلب نمودیم و بعد از سد باب بذكر حق جل جلاله مشغول و همچنین ذکر شما از قلم اعلی جاری لله الحمد از نسمة الله زنده شدید و از نفحات وحی تازه و

14 The attending servant read before the Wronged One that which you addressed to God, the Lord of the Mighty Throne and the Possessor of the Exalted Seat. We heard your call and perceived from it the fragrance of your sincerity, detachment and orientation toward God and unto God. We have answered you with this clear Tablet and ordained for you what you desired from the depths of your Lord's mercy, the Most Merciful. We have sent down for you that which has attracted the hearts of the Concourse on High, the Supreme Paradise, and those who have turned to the Face with such detachment as nothing in all creation could hinder. Verily your Lord is the All-Bountiful, the Ancient. Give thanks to God for this supreme bounty. The Tree desired its branches. He is indeed possessed of great bounty. You turned to Him in the early days when all on earth turned away save a handful who were letters of the Countenance. Thus was it revealed before and in this exalted station which has attained the presence of its Lord and been overtaken by tranquility from Us—otherwise it would soar into the air from the intoxication of reunion. We have recounted this unto thee that thou mayest rejoice and be of the thankful ones.

15 O Afnan! The earth has been honored by the footsteps of the Lord of all beings, yet the people are in grave doubt. All things have been blessed by the mention of the Lord of Names, yet the various factions among the divines, mystics and jurists have been prevented from drawing nigh unto God, the Lord of all worlds. We bear witness that you have spoken in your letter that which befits the Days of God and acknowledged therein that which the Speaker of Sinai uttered when He was established upon the throne of manifestation. We have aided thee, prospered thee, and reinforced thee with hosts of angels. He is verily the Almighty, the Powerful.

16 Today the world—that is, humankind—is heedless. By the life of God! If they were to find even less than a needle's eye of the divine fragrance, they would cast down the idols of fancy and imagination with the hand of certitude and, detached from all else, would arise to mention, praise and serve the Cause. Today the ocean of light is manifest, the Tree is speaking, and the Sun of bounty is shining and present. Blessed is the one who has not deprived himself of the outpourings of the All-Bountiful Lord nor remained bereft of the ocean of generosity. If thou shouldst observe one who has turned to the Cause, convey greetings from the Wronged One and give him the glad tidings of God's grace and favor. The glory shining from the horizon of My Most Exalted Pen be upon thee!

14 قرأ العبد الحاضر امام المظلوم ما ناديت به الله ربّ العرش العظيم ومالك الكرسي الرفيع سمعنا ندائك وجدنا منه عرف خلوصك وانقطاعك وتوجهك في الله والى الله اجبتناك بهذا اللوح المبين وقدّرنا لك ما اردته من عمن رحمة ربك الرحمن وانزلنا لك ما انجذبت به افتدة الملائكة الأعلى والجنة العليا والذين اقبلوا الى الوجه بانقطاع ما منعه شيء من الأشياء ان ربك هو الفضل القديم اشكر الله بهذا الفضل الأعظم ان السدرة ارادت افنانها انه لذو فضل عظيم قد اقبلت في أول الأيام اذ اعرض عنه من على الأرض الآلة احرف الوجه كذلك نزل من قبل وفي هذا المقام الرفيع الذي فاز بقاء ربّه و اخذه السكون من لدنا والآ يطير الى الهوى بما اخذه سكر الوصال انا قصصنا لك لتفرح وتكون من الشاكرين

15 يا افنان! قد تشرف التراب بقدم مالک الرقاب ولكنّ القوم في ريب كبير قد فازت الأشياء بذكر مالک الأسماء ولكنّ الأحزاب من العلماء والعرفاء والفقهاء منعوا عن التقرب الى الله ربّ العالمين نشهد انك نطقك في كتابك بما ينبغي لأيام الله واعترفت فيه بما نطق مكلّم الطور اذ استوى على عرش الظهور انا ايدناك ووقفناك وامددناك بقبيل من الملائكة انه هو المقتدر القدير

16 امروز عالم بخیل یعنی بنی آدم لعمر الله اگر نفحه امر الهی را اقل از سم ابره بیابد اصنام ظنون و اوها مرا بید یقین بریزند و منقطعاً عن الكل بذكر و ثنا و خدمت امر قیام نمایند امروز بحر نور ظاهر و سدره ناطق و نیر جود مشرق و موجود طوبی از برای نفسی که خود را از فیوضات حضرت فیاض منع ننمود و از بحر کرم محروم نساخت اگر مقبلی ملاحظه شود از قبل مظلوم تکبیر برسان و بعنایت و فضل حقّ بشارت ده البهاء المشرق من افق سماء قلبی الأعلى

- 17 Upon thee and upon those who are with thee and love thee and hearken unto thy words concerning the Cause of God, the Lord of the seen and the unseen, the Lord of the throne on high and of the earth below, and the Lord of the last and the first. His bounty hath no end and His favors are sanctified above enumeration and limitation. Every hearing ear hath testified and every seeing eye hath perceived. Nevertheless, the people remain sunk in the sleep of heedlessness, unaware and oblivious of this most great bounty. They have made the Cause of the Lord a plaything and a sport. Soon shall they behold the consequences of their vain lives, and they shall cry for help but none shall help them.
- 17 علیک و علی من معک و یحبک و یسمع قولک فی امر الله ربّ ما یری و ما لا یری و ربّ العرش و الثری و مالک الآخرة و الأولى انتہی فضلش را پایان نه و عنایتش از احصا و حدود مقدّس و مبرا هر سمعی گواهی داده و هر بصیری آگاه شده معذک قوم در نوم غفلت از این فضل اعظم غافل و یخبر قد اتّخذوا امر الربّ لهواً و لعباً سوف یرون ما عملوا فی الحیوة الباطلة و یستغیثون و لا یغاثون
- 18 The supplication of your honor which was presented at the Most Holy Court - the Sun of favor hath dawned from the horizon of will in such wise that this servant is powerless and incapable to make mention of it. That which I had intended to present to your honor was transformed into these words: "Blessed be your honor and congratulations be unto your honor." When mention was made of your greetings, glorification and praise in the Most Holy Presence of the Branches of the Blessed Tree - may my spirit and being be sacrificed for the dust of their footsteps - all of them expressed greetings, glorification and demonstrations of favor and love. And all those who circle round about send their greetings and glorification.
- 18 مناجات آنحضرت که در ساحت اقدس عرض شد آفتاب عنایت از افق اراده بشأنی مشرق که اینبعد از ذکر آن عاجز و قاصر است آنچه اراده عرض داشته که خدمت آنحضرت معروض دارم باینکلمه تبدیل شد و آن اینکه هنیئاً لحضرتکم و مرئاً لحضرتکم ذکر تکبیر و بهاء و ثناء آنحضرترا در محضر اقدس اغصان سدره مبارکه روحی و ذاتی لثراب قدومهم الفداء عرض شد و کلّ سلام و تکبیر و اظهار عنایت و محبت فرمودند و طائفین حول طراً سلام و تکبیر میرسانند
- 19 Praise be to God, the manifestations of favor from the dwellers of the pavilion of infallibility are evident, and likewise the expressions of sincerity, humility and submissiveness of the loved ones of this land in service to your honor have been and continue to be beyond all measure and count, and each one presenteth greetings and glorification. Glory and remembrance and praise be upon your honor and upon those who are with you and who love you for the sake of God, our Lord and your Lord and the Lord of the mighty throne.
- 19 لله الحمد اظهار عنایت از اهل سرادق عصمت مشهود و همچنین اظهار خلوص و خضوع و خشوع احبای این ارض در خدمت آنحضرت زیاده از حدّ حصر بوده و هست و هر یک سلام و تکبیر عرض مینمایند البهاء و الذکر و الثناء علی حضرتکم و علی من معکم و یحبکم لوجه الله ربّنا و ربکم و ربّ العرش العظیم
- 20 The servant 6 Jamadiyu'th-Thani 1304
- 20 خادم فی ۶ جمادی الثانی سنة ۱۳۰۴

INBA31:183

BH00027

To: *Haji Mirza Haydar Ali Isfahani et al.*

Date: 1304-06-20 [1887-Mar-16]

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

2 Praise befitteeth the Desired One, for Whom the clamor of the opposers, the uproar of the transgressors, and the might of the oppressors are but as the buzzing of a fly. The power of the world could not prevent His rising, nor could the might of nations hold back His call. Before the faces of all humanity did He raise His voice and summon all to the straight path and the mighty announcement. No harm could the raging winds inflict upon the pavilion of His will, nor could the storms of these days cause upheaval to the tabernacle of His purpose. Before the power of the Supreme Pen, the Manifestations of Names stand powerless. His Cause encompasses all, and His Word penetrates all. He is the sovereign Who doeth what He willeth and ordaineth what He pleaseth. There is no God but Him, the Mighty, the Praiseworthy.

3 He is the Generous One Whose tokens of generosity are manifest and evident from every direction. His mercy hath preceded all, and His bounty hath encompassed all being. He hath forbidden His servants from conflict and contention, from strife and combat, that the world might be illumined by the light of assurance, and mankind might repose upon the couch of peace and security, passing from tribulation to tranquility. In these stations and ranks there hath been revealed from the Pen of the Desired One of all worlds that which causeth the atoms of all created things to cry out "May my life be sacrificed for Thee!" Indeed, were one to navigate the ocean of the utterance of the All-Merciful, one would witness that which is today veiled from hearts and eyes. Verily, the ocean is great, great, and the Cause is great, great.

4 Glorified art Thou, O Master of existence and Lord of the seen and unseen! Thou seest Thy servant who desireth to make mention of one of Thy loved ones who hath arisen to serve Thy Cause and hath traveled through the lands to exalt Thy Word, and who desired naught in his days save Thy remembrance and praise and the promotion of Thy Cause amongst Thy servants. O Lord! Aid him through Thy confirmations and assist him through Thy grace, then open before his face the doors of Thy bounty and mercy. Verily, Thou art the One with power over

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد حضرت مقصود را لایق و سزااست که غوغای معرضین و ضوضای معتدین و سطوت ظالمین نزدش بمثابه طنین ذباب قیامش را قوت عالم منع نمود و ندایش را شوکه امم بازداشت امام وجوه عباد ندا نمود و کل را بصرای مستقیم و نبأ عظیم دعوت فرمود سرادق اراده اش را از اریاح قاصفات ضری نه و خباء مشیتش را از عاصفات ایام انقلابی نه نزد قدرت قلم اعلی مظاهر اسماء عاجز امرش محیط و کله اش نافذ اوست سلطان یفعل ما یشاء و یحکم ما یرید لا اله الا هو العزیز الحمید

3 اوست کریمکه آثار کرمش از هر شرطی لائح و هویدا رحمتش سبقت گرفته و جودش وجود را احاطه نموده عباد را از جنگ و جدال و نزاع و قتال منع فرمود تا عالم بنور نیر اطمینان منور گردد و خلق در بستر امن و امان پیارمند و از آلائش بآسایش رسند در ایغراتب و مقامات از قلم مقصود عالمیان نازل شد آنچه که ذرات کائنات بنفسی لک الفداء ناطق فی الحقیقه اگر انسان در بحر بیان رحمن سیر نماید مشاهده مینماید آنچه الیوم از افته و ابصار مستور است انّ البحر عظیم عظیم و الأمر عظیم عظیم

4 سبحانک یا مالک الوجود و المهیمن علی الغیب و الشهود تری عبدک اراد ان یذکر احد اولیائک الذی قام علی خدمة امرک و دار البلاد لارتقاء کلتک و ما اراد فی ایامه الا ذکرک و ثنائک و اظهار امرک بین عبادک ای رب آیده بتأیدک و وقفه بعنایتک ثم افتح علی وجهه ابواب فضلک و رحمتک انک انت المقدر علی ما تشاء و انک انت العلم الحکیم

whatsoever Thou wilt, and verily, Thou art the All-Knowing, the All-Wise.

- 5 O Beloved of my heart! The letter arrived, yet it was not a letter but a musk-laden fragrance of inner meanings, for from it wafted the sweet scent of the love of the Desired One of all worlds. It transformed sorrow into joy and grief into gladness. Well is it with the pen and utterance that have been dedicated to the mention and praise of the Beloved of all creation. And since this evanescent one had not for a long time been blessed with the traces of that beloved heart's pen, this time it added to joy beyond the measure of understanding and intellect, and diminished grief. No word or expression comes to mind that could adequately convey the hidden meanings within the heart, unless boundless grace bestoweth success and His favor lendeth support.

- 6 In any case, after boundless joy, we proceeded to the presence of the Lord of all beings and the Lord of the throne on high and of the earth below. After gaining admittance and permission, the entire letter was presented and was honored to be heard. This is what the Tongue of Grandeur spoke from the most exalted station - the Word of the Lord, exalted and sanctified be He:

- 7 He is the Hearer and I am the Answerer.

- 8 O Haydar-'Ali! Upon thee be My glory and loving-kindness! Praise be to God that thou hast attained unto the Most Great Word - that is, contentment - both before and after, and hast been illumined by the rays of the Sun of divine favor. By night thou speakest and by day thou makest mention, thy purpose being the exaltation of the Word of God and the promotion of His Cause. The Tongue of Grandeur hath spoken thus: All the pens of the world and tongues of nations are powerless to describe the station of this testimony. Give thanks unto thy Lord, the All-Bountiful, the Most Generous.

- 9 O thou who art mentioned before the Wronged One! At all times the pearls of wisdom, knowledge, inner meanings and utterance have been manifest and visible from the Treasury of the Supreme Pen, yet the seeker is nowhere to be found and the discriminating one, like the phoenix, doth not exist. In the Hidden Words this passage was revealed from the Supreme Pen, addressing the divines of the age: "O ye that are outwardly fair yet inwardly foul! Ye are like clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the divine Assayer, not a drop is accepted. Yea, the sun's rays fall alike upon the dust and the mirror, yet differ in their

5 یا محبوب فزادی نامه رسید ولکن نامه نبود نافه مسک معانی بود چه که عرف محبت مقصود عالمیان از او متضوع حزن را طراز سرور داد و هم را زینت فرح آفرین بر خامه و بیان که وقف ذکر و ثنای محبوب امکان شده و چون مدتها اینفانی بآثار قلم آنحبيب فؤاد فائز نشد این کژه زیاده از اندازه ادراک و عقول بر بهجت پیفزود و از اندوه بکاست کلمه و لفضیکه معانی مکنونه در قلب را اظهار دارد و از عهده برآید بنظر نمیآید مگر فضل نامتناهی توفیق عطا فرماید و عنایتش مؤید شود

6 باری بعد از فرح لا یحصی قصد مقام مولی الوری و رب العرش و التری نموده بعد از حضور و اذن تمام نامه عرض شد و بشرف اصغا فائز گشت هذا ما نطق به لسان العظمة فی اعلی المقام قول الرب تعالی و تقدس

7 هو السامع و انا المجیب

8 یا حیدر قبل علی علیک بهائی و عنایتی لله الحمد بکلمه مبارکه علیا یعنی رضا از قبل و بعد فائز شدی و باشرافات انوار نیر عنایت حق منور گشتی شبها ناطق و روزها ذاکر و مقصود ارتفاع کلمه الله و اظهار امرش بوده لسان عظمت چنین فرموده این شهادت را اقلام عالم و السن امم از عهده ذکر مقامش برنیاید اشکر ربک الفیاض الکریم

9 یا ایها المذکور لدی المظلوم در هر حین لآلی حکمت و عرفان و معانی و بیان از خزانه قلم اعلی ظاهر و مشهود ولکن طالب مفقود ممیز بمثابه سیمبرغ و عنقا غیر موجود در کلمات مکنونه اینفقره از قلم اعلی نازل لحاظ بیان بعلای عصر است ای بظاهر آراسته و بیاطن کاسته مثل تو مثل آب تلخ صافی است که کمال لطافت و صفا از او در ظاهر مشاهده شود و چون بدست صراف ذائقه احدیه افتد قطرهئی از آنرا قبول نفرماید تجلی آفتاب در تراب و مرآت هر دو

reflection as the star-studded heaven from earth - nay, immeasurable is the difference!"

- 10 O Haydar! Insight is rare and discrimination absent. Beseech God to grant the ears and eyes of His servants the power to perceive, that they may become worthy to behold and qualified to hear. This year thy mention hath repeatedly fallen from Our tongue, and each of the souls mentioned hath attained unto the ocean of the All-Merciful's utterance. For each one hath been revealed that which hath no peer or likeness. By the life of God! They have attained unto an everlasting distinction and eternal remembrance. Beseech God that what He hath bestowed may be preserved and remain unaffected by the vicissitudes of the world and all that is therein.

- 11 Whensoever thou meetest the people of God in any land, be it in cities or villages or on the highways, make mention of them on behalf of this Wronged One and remind them of the divine verses. Praise be to God that steadfast souls who are content and well-pleasing have attained unto the Most Great Favor and Supreme Gift. In accordance with wisdom, names have not been mentioned but are preserved in God's protected treasuries. Blessed is he whom the doubts and allusions of the world and the vain imaginings of the nations have not debarred from the lights of certitude.

- 12 Say: O people of God! Know ye of a certainty that whatsoever hath been revealed by the Supreme Pen in the Tablets shall come to pass and appear in the realm of manifestation. Know ye your station before God and be not heedless of remembrance, praise and service to the Cause. He is the Counselor, He is the All-Knowing, He is the All-Powerful. Were the people of the world to become aware of even less than a needle's eye of understanding, they would regard all else save God as non-existent and would hasten to the court of the Friend.

- 13 Boundless grace and infinite favors - the Sun of generosity is shining and the Luminary of bounty is radiant. Blessed is he who hath witnessed and seen, who hath turned away from the world's retreats, advancing toward the Lord of all beings and the Lord of the Throne on high and of earth below. And blessed is he who hath held fast to the cord of his Lord's tender mercy, and woe unto him who hath turned away from God, the Lord of the Hereafter and of the former generations.

- 14 The glory shining and manifest from the horizon of the kingdom of My loving-kindness be upon thee and upon those who are with thee and who hearken unto thy words concerning the Cause of God, the Most High, the Most Great.

موجود ولکن از فرقدان تا ارض فرق دان بلکه
فرق بینتها در میان

10 یا حیدر بصر کیاب و ممیز مفقود از حق بطلب
آذان و ابصار عباد را قوت عطا فرماید شاید لایق
مشاهده و قابل اصغا گردند این سنه مکرر ذکر
شما از لسان مذکور جاری و نفوس مذکوره هر
یک بجز بیان رحمن فائز و از برای هر یک نازل
شده آنچه که شبه و مثل نداشته لعمرا لله بطراز
ابدی و ذکر سرمدی فائز گشته اند از حق بطلب
آنچه عطا فرموده محفوظ ماند و از حوادث دنیا
و ما فیها تغییر نیابد

11 حزب الله را در هر ارض چه مدن و قری و چه
در سبل ملاقات ثنائی از قبل مظلوم ذکر نما و
بآیات الهی متذکر دار نفوس مستقیمه راضیه
مرضیه لله الحمد بعنایت کبری و موهبت عظمی
فائزند بمقتضیات حکمت اسامی ذکر نشده و در
خزائن عصمة الله موجود و محفوظ طوبی از برای
نفسیکه شبهات و اشارات اهل عالم و ظنون و
اوهام امم او را از انوار یقین محروم نساخت

12 بگو یا حزب الله یقین بدانید آنچه از قلم اعلی در
الواح نازل کل ظاهر شود و بعرضه ظهور و
شهود گراید قدر و مقام خود را عندالله بدانید و
از ذکر و ثنا و خدمت امر غافل مشوید اوست
ناصح و اوست عالم و اوست توانا اگر اهل عالم
اقل از سم ابره بطراز آگاهی فائز شوند ما سوی
الله را معدوم شمردند و بکوی دوست شتابند

13 فضل بینتها عنایت لائحی آفتاب کرم مشرق و
نیر جود لائح طوبی لمن شهد و رأی و اعرض
عن ملاذ الدنیا مقبلاً متوجّهاً الی مولی الوری و
رب العرش و الثری و طوبی لمن تمسک بحبل
عناية ربه الأبهی و ویل لمن اعرض عن الله رب
الآخرة و الأولى

14 البهآء المشرق اللآئح من افق ملکوت عنایتی
علیک و علی من معک و یسمع قولک فی امر
الله العلی العظیم انتی

- 15 The fragrance of the All-Merciful's utterance hath seized and attracted the realms of the seen and unseen, and every possessor of smell, sight and hearing hath attained supreme joy. Through His mention one becometh independent of all other mentions in the world, and through His grace, free and detached from all that the peoples possess. What can this servant say and what can he mention? That Beloved One, through His infinite bounty and supreme grace, hath with His own eyes beheld the Most Exalted Horizon and with His own ears hearkened unto the shrill voice of the Most Exalted Pen. How excellent is this most exalted station and this supreme rank! Consider the baseness and contemptibility of the servants: deprived and forbidden from the scratching of the Most Exalted Pen, yet occupied with and delighting in the buzzing of flies. One is bewildered as to what they cling to and what hem they grasp. In any case, His mercy hath preceded all and the sun of His grace hath shone forth. This servant, that honored one, and the other loved ones must beseech and implore from the ocean of generosity that which will assist all and lead them to the horizon of revelation. In truth this servant is sorrowful, for he observeth that the days which were the hope of those near and sincere have appeared, yet the servants are heedless of them, occupied with nothing, and unaware.
- عرف بیان رحمن عالم غیب و شهود را اخذ نموده و جذب کرده هر ذی شئی و ذی بصر و سمعی بفرح اکبر فائز بذکرش از اذکار عالم مستغنی و بعنایتش از ما عند الأمم فارغ و آزاد اینعبده چه عرض نماید و چه ذکر کند آنحبيب از فضل بیمنتی بعنایت کبری یچشم خود افق اعلی را مشاهده نموده اند و بگوش خود باصغاء صریر قلم قدم فائز گشته اند حیداً هذا المقام الأعلی و هذه الرتبة العلیا در پستی و حقارت عباد تفکر فرمائید از صریر قلم اعلی محروم و ممنوع و بطنین ذباب مشغول و مسرور انسان متحیر که بچه متمسکند و بکدام ذیل متشبث در هر حال رحمتش سبقت گرفته و شمس عنایتش اشراق فرموده باید اینعبده و آنحضرت و سایر اولیا مسئلت نمائیم و از دریای کرم بطلبیم آنچه که کل را تأیید فرماید و بافق ظهور رساند فی الحقیقه اینعبده متأسف است چه که ملاحظه مینماید ایامیکه امل مقربین و مخلصین بود ظاهر و عباد از او غافل بهیچ مشغولند و شاعر نیستند
- 16 Assist, O my God, Thy servants, and deprive them not of the manifestations of Thy grace and the breathings of Thy days, and disappoint them not of that which Thou hast ordained for Thy chosen ones and sincere ones. Verily Thou art the Most Generous of the generous, the Most Merciful of the merciful, and the Most Powerful of the powerful, and verily Thou art the All-Bountiful, the Most Generous.
- اَیْدِ یا الهی عبادک و لا تحرمهم عن ظهورات فضلک و نفعات ایامک و لا تخیّبهم عما قدرته لأولیائک و اصفیائک انک انت اکرم الأکرمین و ارحم الراحمین و اقدر الأقدارین و انک انت الفضال الکرم
- 17 And as for what thou didst write concerning M.Q., upon him be the glory of God, it was presented at the Most Holy Court. The Lord, exalted and sanctified be He, saith: O Haydar! Upon thee be the light of the luminary of My grace. We have ever made mention of him who is denoted by M and Q, upon him be My glory. The hand of grace took hold of him and the Pen of Destiny ordained for him manifest glory and beyond that. We hope that through God's grace he will remain steadfast and will not alter his ordained blessing. Convey My greetings unto him. We beseech God to assist him to be steadfast in His Cause, to aid him and reinforce him with the hosts of the seen and unseen, to manifest that which hath been written for him from the Most Exalted Pen, and to send down upon him a blessing from the heaven of His bounty. Verily He is the All-Bountiful, the Most Generous.
- و اینکه در باره جناب مق علیه بهاء الله مرقوم داشتید در ساحت اقدس عرض شد قول الربّ تعالی و تقدّس یا حیدر علیک نور نیر عنایتی جناب میم و قاف علیه بهائی را لازال ذکر نموده ایم ید عنایت او را اخذ نمود و قلم تقدیر از برای او عزّت مشهوده و فوق آن مقدّر فرمود امید است بعنایت حق مستقیم ماند و نعمت مقدّره را تغییر ندهد کبر من قبل علیه نسئل الله ان یؤیّده علی الاستقامة علی امره و یؤیّده و یمده بجنود الغیب و الشّهادة و یظهر ما کتب له من القلم الأعلی و ینزل علیه برکة من سماء عطائه انه هو الفضال الکرم

18 Today this blessed word was heard from the rustling of the Lote-Tree beyond which there is no passing: O people of God! Be not grieved, soon that which the Tongue of Grandeur hath spoken will appear in the world and ye shall witness God's power and His greatness, and God's revelation and His sovereignty. O Haydar! Convey greetings to the loved ones of God. In every place thou meetest them, make mention of them on behalf of the Wronged One and give them glad-tidings. As for the loved ones of A and B whom thou didst mention, each hath been blessed with the tokens of the Pen. There hath been sent down for them from the heaven of grace and bounty that which the pens of composition are powerless to describe. The names that were recorded in the leaf, each attained to that which hath no peer or likeness, and likewise the loved ones in the land of Sh. In truth they are gazing toward the horizon, arising to serve, holding fast to the cord, speaking in remembrance, and likewise the loved ones in other lands - all have attained, but We have preferred some above others as a command from Us, and I am the Ordainer, the Ancient of Days.

19 As to the honored servant M.Q., upon him be the Glory of God, that which has been revealed from the Supreme Pen makes unnecessary any mention or description from this evanescent servant. And that statement which he wrote was quoting from the objectors among the people, for he says that since the Cause of these people has not yet been officially recognized by the government and religious leaders, they therefore oppose it. This being a quotation, divine forgiveness has encompassed it - if He wishes, He changes bad deeds into good ones. This matter was not considered among bad deeds from the beginning. Also convey greetings and salutations on my behalf and make mention of him. It is hoped that divine favors will encompass him. I have beseeched and continue to beseech from God confirmation, assistance, bounty and glory. Verily He has power over all things. All that your honor wrote regarding the levels of meeting and mentioning to each person, as well as the wisdoms mentioned, was entirely acceptable in His presence. Words must always be spoken in measure and revealed wisdom must be observed. It is hoped that all will follow your example.

20 At this time, after attendance, the Tongue of Grandeur spoke this supreme word: Write to J.H. that what you mentioned about dealing with people in measure and proportion - that it must be done in such a way as to increase friends and calm or draw near those who are not friends - this is a great and

18 امروز اینکلمه مبارکه از حقیف سدره منتهی اصغاشد یا حزب الله لا تحزنوا سوف ظهر ما نطق به لسان القدم فی العالم و ترون قدرة الله و عظمته و ظهور الله و سلطانه یا حیدر اولیای حق را تکبیر یرسان در هر محل ملاقات نمودی از قبل مظلوم ذکر نما و بشارت ده اولیای الف و با را که ذکر نمودی هر یک بآثار قلم فائز قد نزل لهم من سماء العنایة و العطاء ما تعجز عن ذکره اقلام الانشاء اسامی مذکوره که در ورقی ثبت بود هر یک فائز شد بآنچه که شبه و مثل نداشته و همچنین اولیای ارض ش فی الحقیقه بافتی ناظرند و بر خدمت قائم و بحبل متمسک و بذکر ناطق و همچنین اولیای اراضی اخری کل فائزند و لکن فضلنا بعضهم علی بعض امرأ من عندنا و انا الامر القدیم انتهى

19 اما در باره مخدوم مکرم جناب میم و قاف علیه بهاء الله از قلم اعلی نازل شده آنچه که احتیاج بذکر و وصف این خادم فانی نه و آنکلمه را هم ایشان از قول معرضین عباد نوشته چه که میگوید چون امر حضرات هنوز نزد حکومت و رؤسای ملت مشروعیتش محقق نیست لذا متعرضند اینکلمه نقل قول بوده لذا عفو الهی شامل گشته لو یشاء یدل السیئات بالחסنات و اینفقره از اول هم در حضور از سیئات محسوب نه از قول ایعبد هم تکبیر و سلام برسانید و ذکر نمائید امید است عنایات الهی شامل شود از حق توفیق و تأیید و نعمت و عزت طلب نموده و مینمایم انه علی کلشیء قدیر و آنچه آنحضرت در مراتب ملاقات خود و ذکر با هر کسی و همچنین حکمتهای مذکوره مرقوم داشتند جمیع در پیشگاه حضور مقبول لازال باید سخن باندازه گفته شود و حکمت منزله منظور گردد امید هست کل بآنحضرت تأسی نمایند

20 در این حین لسان عظمت بعد از حضور باینکلمه علیا ناطق فرمودند بنویس بجناب حا قبل یا اینکه ذکر نمودی با ناس باندازه و مقدار حرکت میشود و یا باید بشود تا بر دوست بیفزاید و غیر دوست را ساکن و یا نزدیک نماید اینکلمه بزرگست

good word. One of those endowed with wisdom was Alexander. When asked how he conquered most regions in such a short time, he said that he preserved his friends and did not let them become enemies, and strived to make his enemies into friends. This word is acceptable. Blessed are they that act accordingly.

و خوبست یکی از نفوسیکه حکمت باو عنایت شد اسکندر بود از او سؤال نمودند بجه تدبیر در اندک زمان بر اکثر اقالیم ظفر یافتی ذکر نمود دوست را حفظ نمودم نگذاردم دشمن شود و دشمن را سعی نمودم تا دوست شود اینکلمه مقبولست طوبی للعاملین انتی

- 21 And regarding what you wrote about the assured souls in A. and Y., upon them be the Glory of God, and their success - praise be to God their deeds have been accepted. This servant beseeches his Lord to assist them, confirm them, draw them near to Him, and ordain for them that which will bring joy to their eyes and gladden their hearts. Verily our Lord is the Compassionate, the Generous. And mention was made of Mirza Ahmad Kh., upon him be the Glory of God, and Muhammad Kh. and Aqa Mirza Abdul-Karim, upon them be the Glory of God. After being presented in the Most Holy Court, this supreme word was manifested from the Dawning Place of Grandeur - the Word of the Lord, exalted and sanctified: O Haydar A., the first name has been mentioned before the Wronged One in the past and present and has attained to grace, and at this time these verses have been revealed from the Dayspring of Names and Attributes that he may rejoice and be among the thankful ones.

21 و اینکه در باره نفوس موقته در الف و یا علیهم بهاء الله و موقتیت ایشان مرقوم داشتید الله الحمد عملشان بطراز قبول فائز یسئل الخادم ربه بأن یمدهم و یؤیدهم و یقرّبهم الیه و یکتب لهم ما تقرّ به عیونهم و تفرح قلوبهم ان ربنا هو المشفق الکریم و ذکر جناب میرزا احمد خا علیه بهاء الله و جناب محمد خا و جناب آقا میرزا عبدالکریم علیهما بهاء الله نمودند بعد از عرض در ساحت اقدس اینکلمه علیا از لسان مطلع کبریا ظاهر قول الربّ تعالی و تقدّس یا حیدر قبل علی اسم اوّل از قبل و بعد نزد مظلوم مذکور و بعنایت فائز و در این حین این آیات از مشرق اسماء و صفات نازل لیفرح و یکون من الشاکرین اح هو الظاهر من افقه الأعلی

- 22 Hearken unto the call from this most exalted station, from the Divine Lote-Tree: Verily, there is none other God but Him. His are the bounty and the giving, His are the grace and the glory. He hath come from the heaven of Command with the Kingdom of verses, and through Him hath been raised the banner of 'He doeth what He willeth' upon the highest standards. He hath appeared and manifested what He desired, and hath spoken before the faces of all peoples. The Kingdom is God's, the Lord of the Throne and of the dust. Thus hath the Tongue of Grandeur spoken, as a grace from Him, and He is the Mighty, the All-Bountiful.

22 اسمع النداء من هذا المقام الأعلی من السّدرة المنتهی انه لا اله الا هو له الجود و العطاء و له الفضل و البهاء قد اتی من سماء الأمر بملکوت الآیات و به نصبت رایة یفعل ما یشاء علی اعلی الأعلام قد ظهر و اظهر ما اراد و نطق امام وجوه الوری الملک لله ربّ العرش و الثری کذلک نطق لسان العظمة فضلاً من عنده و هو العزیز الفضال

- 23 We have mentioned thee before, and at this hour with verses that all the treasures of earth cannot equal, whereof the Mother Book with Him doth testify. That which thou seest today shall pass away, but that which hath been sent down for thee from My Pen shall endure. When it moved, the limbs of all names trembled, and when its scratching was raised, the hearts of the learned were troubled, and the faces of those who denied the Beginning and the Return were darkened. They awaited the days of the Manifestation, but when the One Who conversed on Sinai came, they turned away, following suppositions and idle fancies.

23 قد ذکرناک من قبل و فی هذا الحین بآیات لا تعادلها کنوز الأرض یشهد بذلک من عنده امّ الکتاب سیفنی ما تراه الیوم و یقی ما نزل لک من قلبی اذ تحرّک ارتعدت فرائص الاسماء و اذ ارتفع صریره اضطربت افئدة العلماء و اسودّت وجوه الذین کفروا بالمبدء و المآب کانوا ان ینتظروا ایام الظهور فلما اتی مکلم الطور اعرضوا بما اتبعوا الظنون و الأوهام

- 24 Blessed art thou for having turned towards the Wronged One and uttered His praise, when the transgressors who broke God's Covenant and His Testament turned away from Him, and denied Him Whose days they had awaited throughout centuries and ages. When the sweetness of My call and the scratching of My Most Exalted Pen enraptured thee, say:
- 24 طوبى لك بما اقبلت الى المظلوم ونطقته بثنائه
اذ اعرض عنه الفجار الذين نقضوا عهد الله و
ميثاقه وكفروا بالذى انتظروا ايامه في القرون و
الأعصار انك اذا اخذك جذب ندائى الأحلى
و صرير قلمي الأعلى قل
- 25 "My God, my God! Praise be to Thee for having guided me unto Thy straight path and made known unto me Thy Great News which was recorded in Thy Books, Thy Scriptures, and Thy Tablets by the Pen of Thy Command. I beseech Thee, O Lord of existence, by the ocean of Thy bounty and the heaven of Thy generosity, and by Thy Command through which Thou hast subdued the world, and by the pearls of the ocean of Thy knowledge and the mysteries of Thy Book, to make me in all conditions one who speaks Thy praise and mention, who turns toward the horizon whence shineth the Sun of Thy Revelation, who stands firm in the service of Thy Cause, who holds fast to the cord of Thy grace and clings to the hem of the robe of Thy generosity.
- 25 الهى الهى لك الحمد بما هديتني الى صراطك
المستقيم و عرفتني نبأك العظيم الذى كان
مسطوراً فى كتبك و زبرك و الواحك من قلم
امرك اسئلك يا مالک الوجود ببحر جودك
و سماء كرمك و بأمرک الذى به سخرت العالم
و بلائى عمان عليك و اسرار كتابك بأن تجعلني
فيكّل الأحوال ناطقاً بذكرك و ثنائك و مقبلاً
الى افق اشرق منه نير ظهورك و قائماً على خدمة
امرك و متمسكاً بحبل عنايتك و متشبهاً بأذيال
رداء كرمك
- 26 "O Lord! Thou seest me gazing toward the direction of Thy grace, hoping for what Thou hast ordained for Thy chosen ones and Thy loved ones. I beseech Thee not to disappoint me of what is with Thee, nor to deny me from drawing nigh unto Thy threshold, nor to deprive me of the breathings of Thy days. I know not, O my God, what Thou hast ordained for me by Thy command. I beseech Thee by those who have arisen to exalt Thy Word, whom neither the influences of the pharaohs nor the might of the oppressors could deter from turning toward Thee and standing firm in Thy service, to ordain for me the reward of attaining Thy presence and standing before Thy face. Then I beseech Thee, O God of Names and Creator of heaven, by the lights of Thy countenance, to ordain for me from Thy Most Exalted Pen the good of this world and the next. Verily, Thou art the Lord of the Throne and of the dust. There is none other God but Thee, the Mighty, the Dominant, the Powerful, and Thou art worthy to answer."
- 26 اى ربّ ترانى ناظراً الى شطر فضلك و آملاً
ما قدرته لأصفيائك و اوليائك اسئلك ان لا
تخيبني عما عندك و لا تمنعني عن التّقرّب الى
بساطك و لا تجعلني محروماً عن نفحات ايامك
لم ادري الهى ما قدرت لى بأمرک اسئلك بالذين
قاموا على اعلاء كلمتك بحيث ما منعتهم شئون
الفراغة و سطوة الجبارة عن التّوجّه اليك و
القيام على خدمتك بأن تكتب لى اجر لقائك
و الحضور امام وجهك ثم اسئلك يا اله الأسماء
و فاطر السّماء بأنوار وجهك بأن تكتب لى من
قلبك الأعلى خير الآخرة و الأولى انك انت
ربّ العرش و الثّرى لا اله الا انت القوى الغالب
القدير و بالاجابة جدير انتهى
- 27 Praise be to God, they have attained unto the Most Great Favor. This evanescent servant beseecheth the True One, exalted be His glory, to assist them and illuminate that lineage with His light. Verily, He is the Hearer, the Answerer, the Powerful, the Mighty.
- 27 لله الحمد بعنايت كبرى فائز گشتند اين خادم فانى
از حقّ جلّ جلاله سائل و آمل كه ايشانرا تأييد
فرمايد و آسلسله را از نور او منير انه هو السّامع
المجيب و المقتر القدير
- 28 And this is what was revealed for his honor Muhammad Khan, upon him be the Glory of God.
- 28 و هذا ما نزل لجناب محمد خان عليه بهاء الله
- 29 He is the Witness, the All-Hearing
- 29 هو الشّاهد السّميع

- 30 O Muhammad! He Who loveth Me and is loved by Me hath made mention of thee. We have remembered thee from the Most Great Prison with a remembrance through which the fragrance of the All-Merciful hath perfumed all creation, that it may draw thee to a station wherein the Tongue of Grandeur proclaimeth: "The Kingdom belongeth unto God, the Lord of all men!" Let not the happenings of the world grieve thee, nor the might of the wicked hinder thee. This is the Day wherein that which was hidden in knowledge and inscribed by the Supreme Pen in the Scriptures and Tablets hath been made manifest. Blessed is he who hath turned unto the Dayspring of Grace when every heedless doubter turned away. Be thou vocal in thy Lord's praise, steadfast in His Cause, and soaring in this atmosphere from whose rushing winds can be heard: "There is none other God but He, the Mighty, the All-Bountiful."
- 31 How many a prince hath this day been debarred from My sealed wine, and how many a pauper hath heard and hastened and taken and drunk, exclaiming: "Praise be unto Thee, O Thou Desire of the worlds, and glory be unto Thee, O Thou Lord of all mankind!" How many a learned one hath been veiled from My Name, the Self-Subsisting, and how many an ignorant one hath turned and attained unto the knowledge of God, the Lord of lords!
- 32 When thou hearest My call and perceivest the fragrance of Mine utterance, say: "My God, my God! I testify that Thou didst create all things for Thy knowledge and Thy meeting, and didst show them Thy path and send down for them Thy proof. Yet when Thy testimony was fulfilled and Thy bounty perfected, they turned away from Thee and denied Thee and Thy signs, and disputed Thy proof, and committed that which caused the dwellers of Thy Kingdom and Thy Realm to lament. Alas, alas! O my Lord, my Support, and my Goal! I know not what thing hath kept me from drawing nigh unto Thy most exalted horizon and standing before Thy face, O Lord of all men! I testify that Thou knowest what is within me, while I know not what is within Thee. Ordain for me from the wonders of Thy bounty that which will make me among those whom the affairs of men have not kept back from Thy Greatest Prospect, who have turned with radiant faces and illumined breasts unto Thy most exalted horizon.
- 33 "O Lord! Thou seest me awaiting the manifestations of Thy grace and that which befitteth the heaven of Thy generosity and the sun of Thy bestowal. By Thy might, O Possessor of existence and Sovereign of the seen and unseen! My heart
- يا محمد قد ذكرك من احبه و يحبني ذكرناك
في السجن الأعظم بذكر فاح به عرف الرحمن
و الامكان ليجذبك الى مقام ينطق فيه لسان
العظمة الملك لله مالک الرقاب اياك ان
تخزنك حوادث العالم او تمنعك سطوة الفجار
هذا يوم فيه ظهر ما كان مكنوناً في العلم و
مسطوراً من القلم الأعلى في الزبر و الألواح طوبى
لمن اقبل الى مشرق الفضل اذ اعرض عنه كل
غافل مرتاب كن ناطقاً بنقاء ربك و قائماً على
خدمة امره و طائراً في هذا الهواء الذى يسمع
من هزيز ارياحه انه لا اله الا هو العزيز الوهاب
- كم من امير منع اليوم عن رحيقى المختوم و كم
من فقير سمع و سرع و اخذ و شرب و قال لك
الحمد يا مقصود العالم و الك الثناء يا مولى الأنام
كم من عالم منع عن اسمى القيوم و كم من جاهل
اقبل و فاز بعرفان الله ربّ الأرباب
- انك اذا سمعت ندائى و وجدت عرف بيانى
قل الهى الهى اشهد انك خلقت الخلق لعرفانك
و لقائك و اظهرت لهم سبيلك و انزلت لهم
دليلك فلما تمت جنتك و كلمت نعمتك اعرضوا
عنك و كفروا بك و باياتك و جادلوا ببرهانك
و ارتكبوا ما ناح به سكان ملكوتك و جبروتك
فاه آه يا سيدى و سدى و مقصودى لم ادراى
امر منعنى عن التقرب الى افقك الأعلى و القيام
امام وجهك يا مولى الورى اشهد انك تعلم ما
فى نفسى و لا اعلم ما فى نفسك قدرلى من بدائع
جودك ما يجعلنى من الذين ما منعهم شئون
البشر عن منظرک الأكبر اقبلوا بوجوه بيضاء و
صدور نوراء الى افقك الأعلى
- اى ربّ ترانى منتظراً ظهورات فضلك و ما
ينبغى لسماء كرمك و شمس عطايتك و عزّتك
يا مالک الوجود و سلطان الغيب و الشهود لا
يستريح قوادى الا بذكرک و ثنائک و خدمتک
و طاعتک اسئلك بأن تؤيدنى على العمل بما

findeth no rest save in Thy remembrance and praise and service and obedience. I beseech Thee to aid me to act according to what Thou hast commanded me in Thy Book and to arise to serve Thee and Thy loved ones. Then I beseech Thee, O Thou Who answereth the distressed and art the Ultimate Goal of the sincere, by Thy Name through which the hearts of those near unto Thee have soared, to ordain for me that which shall profit me in all the worlds of Thy worlds. Thou art He through Whose power all things have testified and through Whose might all possibilities have been proven. No force in the world can weaken Thee, nor can the hosts of nations render Thee powerless. Thou doest what Thou pleasest and ordainest what Thou willest. Verily Thou art the Mighty, the Praiseworthy. Furthermore, I beseech Thee to forgive me and to send down upon me from the clouds of the heaven of Thy mercy that which shall make me rich through Thy riches, detached from all else save Thee, and steadfast in Thy Cause. Verily Thou art the Powerful, the Triumphant, the All-Knowing, the All-Wise."

34 This is what was revealed for His Honor Mirza Abdul-Karim, upon him be the Most Glorious Beauty of God:

35 He is the One Who gazeth from His most exalted horizon.

36 O thou who art mentioned before the Wronged One! Give thanks for the Most High Pen hath called thee from the most exalted horizon and commandeth thee to that which will draw thee nigh unto God, the Lord of the worlds. Say:

37 "O my God, my God! Praise and thanksgiving be unto Thee, and unto Thee be grace and bounty, for having shown me Thy signs, caused me to hear the scratching of Thy Pen, guided me to Thy straight path and Thy mighty message, made me speak Thy praise, acquainted me with Thy station, and revealed unto me Thy verses. I beseech Thee by the lights of Thy throne and the manifestations of Thy power in Thy dominion to make me in all conditions severed from aught else save Thee and holding fast unto the cord of Thy grace. O Lord! I am Thy servant and the son of Thy handmaiden. I have acknowledged that which the tongue of Thy grandeur hath spoken before the creation of Thy heaven and earth - that Thou art God, no God is there but Thee. Within Thy grasp are the reins of the kingdom and the realm, and in Thy right hand are the reins of might and power. Thou doest what Thou willest and ordainest what Thou pleasest. None can resist Thy command, none can frustrate Thy wisdom. Every discerning one hath testified to Thy oneness and singleness, and every informed one to Thy greatness and power.

امرتني به في كتابك والقيام على خدمتك و
خدمة اوليائك ثم اسئلك يا مجيب المضطرين و
غاية امل المخلصين باسمك الذي به طارت افئدة
المقربين بأن تقدر لي ما ينفعني في كل عالم من
عوالمك انت الذي شهدت بقدرتك الكائنات و
باقتدارك الممككات لا تضعفك قوة العالم ولا
تعجزك صفوف الأمم تفعل ما تشاء وتحكم ما
تريد وانت العزيز الحيد ثم اسئلك بأن تغفر
لي وتنزل علي من سحاب سماء رحمتك ما يجعلني
غنياً بغنائك ومنقطعاً عن دونك ومستقيماً على
امرک انت القوى الغالب العليم الحكيم

34 انتهى و هذا ما نزل لجناب ميرزا عبدالكريم عليه
بهاء الله الأبهى

35 هو الناظر من افقه الأعلى

36 يا ايها المذكور لدى المظلوم اشكر بما دعاك قلم
الأبهى من الأفق الأعلى و بأمرک بما يقربک
الى الله رب العالمين قل

37 الهی الهی لک الحمد و الثناء و لک الفضل و
العطاء بما اريتني آثارک و اسمعتني صرير قلبک
و هديتني الى صراطک المستقيم و نبأک العظیم
و انطقني بشنائک و عرفني مقامک و انزلت
لي آياتک اسئلك بأنوار عرشک و ظهورات
قدرتک في مملکتک بأن تجعلني في كل الأحوال
منقطعاً عن دونک و متمسكاً بجبل عنايتک ای
رب انا عبدک و ابن امتک قد اعترفت بما نطق
لسان عظمتک قبل خلق سمائک و ارضک
بأنک انت الله لا اله الا انت في قبضتک زمام
الملک و الملكوت و في يمينک ازمة القدرة و
الجبروت تفعل ما تشاء و تحكم ما تريد لا مانع
لأمرک و لا راد لحکمتک قد شهد کل بصير
بوحدايتک و فردايتک و کل خير بعظمتک
و اقتدارک

- 38 "I beseech Thee, O Thou the Goal of the world and the Beloved of nations, by the lights of Thy countenance and the traces of Thy Pen, to ordain for me that which will draw me nigh unto Thee in all Thy worlds. O Lord! Disappoint not him who hath turned to the ocean of Thy bounty, and deny not him who hath answered Thy call when it was raised between Thy heaven and earth. Decree for me what I desire from the sun of Thy bestowal and the horizon of Thy grace. Then forgive me and those who have recognized Thee and inhaled the fragrances of Thy days. Thou art He from Whose knowledge nothing escapeth, and Whose power is not frustrated by the clamor of the servants who have risen in opposition. There is no God but Thee, the Mighty, the Forgiving, the Generous. Verily Thou art the All-Bountiful, the Ancient of Days."
- 38 اسئلك يا مقصود العالم و محبوب الأمم بأنوار وجهك و آثار قلمك بأن تقدّر لي ما يقربني اليك في كلّ عالم من عوالمك اى رب لا تخيب من اقبل الى بحر جودك و لا تمنع من اجابك اذ ارتفع ندائك بين سماءك و ارضك فاقض لي ما اردت من شمس عطائك و افق فضلك ثم اغفر لي و لمن فاز بعرفانك و وجد نفحات ايامك انك انت الذى لا يعزب عن علمك من شىء و لا تمنع قدرتك ضوضاء العباد الذين قاموا على الاعراض لا اله الا انت المقتدر الغفور الكريم و انك انت الفضل القديم
- 39 We wish to mention at the end of this Tablet thy companion who hath believed in God, the Mighty, the Praised. She heard and responded and turned towards Him on a day wherein every learned one was remote and every knower was in doubt.
- 39 اردنا ان نذكر في آخر اللوح ضلعك التى آمنت بالله العزيز الخيد سمعت و اجابت و اقبلت في يوم فيه اعرض كلّ عالم بعيد و كلّ عارف مريب
- 40 O My leaf and My handmaiden! The Wronged One remembereth thee from the prison quarter and giveth thee glad tidings of the favors of thy Lord, the Most High, the Great. Blessed is the handmaiden whom vain desires have not kept back from the Lord of all creation. She hath testified to that which God hath testified: that there is no God but Him, the Single, the One, the Mighty, the Powerful. Say:
- 40 يا ورقتي و يا امتي نذكرك المظلوم من شطر السجن و نبشرك بعنايات ربك العلى العظيم طوبى لامة ما منعها الهوى عن مولى الورى شهدت بما شهد الله انه لا اله الا هو الفرد الواحد المقتدر القدير قولى
- 41 O my God, my God! Praise be to Thee for having remembered me in Thy prison and made me a leaf among the leaves of Thy divine Tree. I beseech Thee by the power of Thy Cause and the potency of Thy Will, and by those who circle round the Throne at eventide and dawn and hear Thy most sweet call and the scratching of Thy Most Exalted Pen, to make me steadfast in Thy Cause and speaking Thy praise among Thy handmaidens. There is no God but Thee, the Compassionate, the Generous.
- 41 الهى الهى لك الحمد بما ذكرتني في سجنك و جعلتني ورقة من اوراق سدرتك اسئلك باقتدار امرك و نفوذ مشيتك و بالذين طافوا العرش في العشي و الاشرار و سمعوا ندائك الاحل و صرير قلبك الاعلى بأن تجعلني مستقيمة على امرك و ناطقة بشنائك بين امائك لا اله الا انت المشفق الكريم انتهى
- 42 As regards what was written about the honored leaf, the mother of Aqa Mirza 'Ali-Rida, upon them both be the glory of God - after it was presented before the Most Holy and Most Exalted Presence, a blessed Tablet descended from the heaven of Will specifically for them and their mother. I beseech God, exalted be His glory, to confirm them that they may receive their full portion from the effulgent lights of the Luminary of proof and from the waves of the ocean of the utterance of Him Who is the Desire of all worlds. How wonderful! The fragrance of divine favor hath encompassed the world. Man is bewildered, the tongue is bewildered, the pen is bewildered, understanding is bewildered - what to mention and what to express! Our mentions and sounds are like dried leaves which
- 42 و اينكه در باره مخدّره ورقه امّ جناب آقا ميرزا عليرضا عليهما بهاء الله مرقوم داشتند بعد از عرض در ساحت امنع اقدس يك لوح مبارك از سماء مشيت مخصوص ايشان و امّ نازل از حقّ جلّ جلاله سائل و آمل كه ايشانرا تأييد فرمايد تا از اشراقات انوار نير برهان و از امواج بحر بيان مقصود عالميان قسمت كلّى اخذ نمايند حبّذا عرف عنايت عالم را احاطه نموده انسان متحير لسان متحير قلم متحير ادراك متحير كه چه ذكر نمايد و چه عرض كند ذكرها و صداهاى ما مانند ورقى است يابس كه باد او

the wind lists and from which a rustling is heard. How then can this dried leaf be capable of mentioning the tree and its fruits and leaves and branches and what hath been ordained therein? Verily, powerlessness is a good wing and a good cord whereby we may soar and whereby we may hold fast, inasmuch as He hath loved and loveth the powerlessness of His servants. Were the people of the earth to discover less than a needle's eye of the sweetness of powerlessness before that Presence, they would desire and seek none other than Him. He Who possesseth the perspicuous Book beareth witness unto this.

43 This is what hath been sent down from the Kingdom of utterance. The Lord, exalted and sanctified be He, saith:

44 He is the One dawning from the horizon of Revelation

45 O 'Ali-before-Rida! The Speaker of Sinai is established upon the throne of Revelation and, without any veil or barrier, hath summoned and continueth to summon all the peoples of the world - be they divines, jurists, princes, kings or sovereigns - to the straight path and the mighty announcement. Neither the fire of rancor and hatred and the clamor of the divines, nor the might of princes hath deterred Him. The power of the Most Exalted Word is evident and manifest like unto the sun. The purpose is that the horizons of the world may be illumined with the light of unity and be adorned with reformation, and that they may likewise discover for what purpose they have been brought from nothingness into being. However, the conjectures and idle fancies of the divines of the age have debarred the servants from the divine Egypt and deprived them of the light of certitude. Blessed is the servant whom the vicissitudes of time have not withheld from the Luminary of proof.

46 The leaf, the mother, hath been mentioned in the Most Holy and Most Exalted Presence and hath attained unto His grace. O My leaf and My handmaiden! Harken unto the voice of the Wronged One Who addresseth thee from the direction of the Prison, saying: The eyes of the world and the ears of the nations were created to behold and hearken in these days. However, veils have prevented most from beholding and hearkening - and this veil is the most great veil, meaning the divines of the earth.

47 O my God, my God! Praise be unto Thee for having enabled me to turn towards Thy most exalted horizon when the divines of Thy earth turned away from it, O Lord of all beings, and for having assisted me to recognize the Dawning-Place of Thy verses, the Manifestation of Thy clear tokens, and the Source of Thy revelation and inspiration, Who was mentioned and recorded in Thy Books, Thy Scriptures and Thy Tablets. O

را حرکت میدهد و صدائی از او استماع میشود
حال آنورقهء یابسه چگونه قادر است بر ذکر
شجره و اثمار و اوراق و اغصان و ما قدر فیها
باری فی الحقیقه عجز خوب پرست و هم خوب
حبلی که باو طیران نمائیم و باو تمسک جوئیم
چه که عجز عبادش را دوست داشته و دارد
اگر اهل ارض اقل از سم ابره حلاوت عجز در
آساحت را بیابد غیر او را نخواهند و نطلبند
یشهد بذلک من عنده کتاب مبین

43 هذا ما نزل من ملکوت البیان قول الربّ تعالی
و تقدّس هو

44 المشرق من افق الظهور

45 یا علی قبل رضا مکّم طور بر عرش ظهور مستوی
و من غیر سطر و حجاب اهل عالم را از علما و
فقها و امرا و ملوک و سلاطین بطراط مستقیم
و نبأ عظیم دعوت فرموده و میفرماید نار ضغینه
و بغضا و ضوضاء علما و سطوت امرا او را منع
نموده اقتدار کلمهء علیا بمثابهء آفتاب ظاهر و
هویدا و مقصود آنکه آفاق عالم بنور اتفاق منور
شود و باصلاح مزین و همچنین بیابد از برای
چه از عدم بوجود آمده اند و لکن ظنون و اوهام
علمای عصر عباد را از مصر الهی منع نمود و
از نور یقین محروم داشت طوبی از برای عبدیکه
حوادث زمان او را از نیر برهان منع نمود

46 ورقهء ام در ساحت امنع اقدس مذکور و بعنایت
فائز یا ورقتی و یا امتی بشنو ندای مظلوم را از
شطر سین بتو توجه نموده و میفرماید ابصار عالم
و آذان امم از برای مشاهده و اصغای این ایام
خلق شده و لکن اکثری را حجاب از مشاهده و
اصغا منع کرده و این حجاب حجاب اکبر است و
مقصود علمای ارض قوی

47 الهی الهی لک الحمد بما ایدتی علی الاقبال الی
افقک الاعلی اذ اعرض عنه علماء ارضک یا
مولی الوری و وقتتی علی عرفان مشرق آیاتک
و مظهر بیناتک و مطلع وحیک و الهامک الذی
کان مذکوراً و مسطوراً فی کتیبک و زیرک
و الواحک ای رب تری امتک متوجهة الی

Lord! Thou seest Thy handmaiden turning toward the horizon of Thy Revelation and Thy leaf holding fast to the Tree of Thy Cause. I beseech Thee to assist me to make mention of Thee and to praise Thee amongst Thy handmaidens, and to cling to the hem of Thy wisdom. Then ordain for me that which shall profit me in all the worlds of Thy worlds. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Wise.

افق ظهورک و ورقتک متمسکه بسدره امرک
اسئلك بأن تؤيدني على ذكرک و ثنائک بین
امائک و التثبت بذیل حکمتک ثم قدر لی ما
ینفعنی فیکلّ عالم من عوالمک انک انت المقتدر
على ما تشاء لا اله الا انت العزيز الحکیم انتهى

- 48 Praise be to God! The rain of bounty pours down continuously from the heaven of grace. At every moment a blessing appears and at every instant a heavenly table is made manifest. Who is capable of offering thanks for this station, and what tongue is worthy unless His grace takes hold of it and His generosity accepts it? Likewise mention hath been made of Muhammad-Qasim Khan, upon him be the Glory of God, through Shaykh Muhammad, upon him be the Glory of God, who hath mentioned him, and he hath also sent a petition to the Most Holy Court. Now, after his name was presented before the Presence, one Most Mighty, Most Holy Tablet was revealed especially for him. I beseech God, exalted be His glory, to assist him and to adorn him with that which befitteth His days.

48 الحمد لله متواتر امطار عنایت از سماء فضل نازل
هر آن نعمتی پدیدار و هر حین مائدهائی هویدا
که قادر است بر شکر این مقام و کدام لسان لایق
است مگر عنایتش اخذ نماید و کرمش قبول
فرماید و همچنین ذکر جناب محمد قاسم خان علیه
بهاء الله نموده اند از قبل جناب شیخ محمد علیه
۹۶۶ [بهاء الله] ذکر ایشانرا نموده و همچنین
عریضهائی بساحت اقدس ارسال داشته و حال
بعد از عرض اسم ایشان در حضور یک لوح
امنع اقدس مخصوص ایشان نازل از حق جلّ
جلاله میطلبم ایشانرا مؤید فرماید و بطرازی مزین
دارد که لایق ایام اوست

- 49 The Lord, exalted and sanctified be He, speaketh:

49 قول الربّ تعالی و تقدّس

- 50 In My Name, the All-Encompassing above all names

50 بسمی المهیمن علی الأسماء

- 51 O Muhammad-Qasim! Upon thee be My Glory! Hearken unto the call of the Wronged One with such attention as will aid thee to perform that which beseemeth the Day of God. Know thou the value of these days. Neither the sun nor the moon hath witnessed the like of this Day. This is that Day which hath been mentioned in the divine Books of the past and of the future. Today the ocean of grace is surging, the river of mercy is flowing, and the Sun of Truth is shining. We beseech God to illumine thee with the effulgences of the Day-Star of Revelation and to set thee ablaze with the fire of the Blessed Tree - a blaze whose effects shall become manifest. For this is the Day of deeds, not words. One pure deed soareth beyond the heavens and transcendeth them. We beseech God to assist thee in such wise that the fleeting occurrences of the world and its transient riches and pleasures may not withhold thee from its everlasting bounties.

51 یا محمد قاسم علیک بهائی بشنو ندای مظلوم را
شنیدنیکه ترا بر عملیکه لایق یوم الله است تأیید
فرماید قدر ایام را بدان آفتاب و ماه شبه این یوم
را ندیده اینست آن ایامیکه در کتب الهی از قبل
و بعد ذکرش بوده امروز بحر فضل مواج و فرات
رحمت جاری و آفتاب حقیقت مشرق از حقّ
میطلبیم ترا از اشراقات انوار نیر ظهور منور فرماید
و از نار سدره مبارکه مشتعل نماید اشتعالیکه
اثرش ظاهر گردد چه که امروز روز اعمالست
نه اقوال یک عمل پاک از افلاک برتری جوید
و از آن بگذرد از حقّ میطلبیم آنجناب را مؤید
فرماید بشأنیکه حوادث دو روزه دنیا و ثروت
و نعمت فانیه آن از نعمتهای باقیه دائمه منع
نماید

- 52 Haydar hath mentioned thee, and previously we heard thy call through the Arab and made mention of thee. The people of God who have quaffed the choice sealed wine in the name of the Self-Subsisting must arise to mention, praise, and serve

52 جناب حیدر ذکرّت را نموده و همچنین از قبل
جناب عرب ندایت را شنیدیم ذکرّت نمودیم
باید حزب الله که باسم حضرت قیوم از ریح
مختوم آشامیده اند بذکر و ثنا و خدمت امر قیام

the Cause. The hosts of victory and triumph have ever been and shall ever be goodly character and pure and holy deeds. Say: O people of God! Fear God! Fear God! All must be adorned with the ornament of love, kindness, faithfulness and trustworthiness. Whosoever attaineth unto these attributes, his words will have influence, his deeds will have influence, and his mention will have influence. The Divine Lote-Tree of the most exalted Paradise now speaketh this most sublime word: "Whoso turneth to God, verily God turneth unto him." The glances of grace have ever been and shall ever be directed towards His loved ones. Blessed are they who have clung to deeds. They are indeed of the people of Baha in the Tablet of God, the Lord of all beings, the Lord of the Throne on high and of the earth below. He Who speaketh in every state beareth witness to this, that there is none other God but Me, the Single, the One, the All-Knowing, the All-Wise.

- 53 We make mention of all thy relatives and convey Our greetings. Each one is mentioned in the presence of the Wronged One and hath attained the grace of God, exalted be His glory. Say: Know ye the value of these days and recognize your station. Night and day occupy yourselves with the praise and glorification of the Goal of all creation. By the Sun of utterance which shineth from the highest horizon of possibility! All that is visible shall soon perish, and that which endureth and lasteth forever is but a word that floweth from the Most Exalted Pen. This is the most great bounty, the eternal wealth, the everlasting riches, and the perpetual grace. Blessed is the one who hath recognized the station of this Day and hath detached himself from all else. The Glory be upon thee and upon those who have turned unto God and responded when the Call was raised from the most sublime horizon, and who have attained the recognition of God, the Mighty, the All-Knowing, the All-Wise.

- 54 The fragrance of divine counsel has permeated the cities of hearts and minds of the just and fair-minded. The discerning soul observes that from the Word of divine counsel, upon every atom of atoms a pulpit is erected and a counselor is engaged in counsel thereon. If you find and see any ear that is empty, inform Us. God forbid! God forbid! We are not discouraged, for once this exalted Word flowed from the tongue of the Lord of creation: "O servant in attendance! Be not discouraged. The utterance of the All-Merciful shall bestow ears and impart understanding. He is the Powerful, the Mighty, the Omnipotent."

نمایند جنود نصرت و ظفر اخلاق و اعمال طیبه
طاهره بوده و هست بگو یا حزب الله التقوی
التقوی باید کل بطراز محبت و شفقت و دیانت
و امانت مزین گردند هر نفسی باین صفات فائز
شد قولش مؤثر و عملش مؤثر و ذکرش مؤثر
سدره فردوس اعلی در این حین باینکلمه علیا
ناطق من توجه الی الله انه يتوجه الیه لازال لحاظ
فضل متوجه اولیا بوده و هست طوبی از برای
نفوسیکه باعمال تمسک نمودند آنها من اهل البهاء
فی لوح الله مولی الوری و رب العرش و التری
یشهد بذلك من ینطق فیکل شأن انه لا اله الا
انا الفرد الواحد العلیم الحکیم

53 منتسبین طراً را ذکر مینمائیم و تکبیر میرسانیم
هر یک لدی المظلوم مذکور و بعنایت حق جل
جلاله فائز بگو قدر ایام را بدانید و مقام خود
را بشناسید و در لیلای و ایام بجد و ثنای مقصود
عالیان مشغول باشید قسم بآفتاب بیان که از
اعلی افق امکان مشرق و لائح آنچه دیده میشود
عنقرب بنما راجع و آنچه باقی و دائم است
کلمه ایست که از قلم اعلی جاری و نازل اینست
فضل اعظم و غنای ابدی و ثروت سرمدی و
فضل دائمی طوبی از برای نفسیکه مقام این یوم
را شناخت و از دوشن پیرداخت البهاء علیک و
علی الذین اقبلوا و اجابوا اذ ارتفع النداء من الأفق
الأعلی و فازوا بعرفان الله المقتدر العلیم الحکیم

54 انتهی عرف نصح الهی مدائن افتده و قلوب
منصفین و عادلین را اخذ نموده انسان بصیر
مشاهده مینماید که از کلمه نصح الهی بر هر
ذره از ذرات منبری منصوب و ناصحی بر او
بنصح مشغول جای آذان خالی اگر یافتید و
دیدید خبر نمائید استغفرالله استغفرالله مایوس
نیستم چه که وقتی از اوقات اینکلمه علیا از
لسان مولی الوری جاری یا عبد حاضر مایوس
مباش بیان رحمن گوش عطا فرماید و القا نماید
اوست قادر و اوست مقتدر و اوست توانا انتهی

- 55 Mention was made of his honor Haji, namesake of the Most Great Name, and likewise a request was recorded for his forgiveness, pardon, confirmation, blessing and steadfastness. After these matters were presented at the Most Holy Court, this blessed Tablet was revealed from the heaven of will. His word, exalted and sanctified be He:
- 56 He is the Compassionate, the All-Bountiful
- 57 Unceasingly have the evidences of grace, mercy, compassion and loving-kindness appeared and been manifest from the treasury of the Most Exalted Pen. Every word of the exalted utterances that hath shone forth from the Dayspring of the Will of the Lord of Names is a perspicuous book, a wise command and a momentous tiding. Blessed are they who have attained unto its recognition and received their portion from the ocean of its meanings. O thou who art mentioned before the Wronged One! We have heard thy call and We answer thee with this Most Holy, Most Exalted Tablet. The word of forgiveness and pardon hath been revealed by the Most Exalted Pen concerning thee. Give thanks unto the Lord of all worlds that thou hast attained unto this most great favor and supreme mercy. The keys to the treasures of the world are in the grasp of His power. He giveth and withholdeth, and He is the All-Bountiful, the All-Generous. That from which the fragrance of favor wafteth hath been ordained for thee. Say:
- 58 O my God, my God! I am Thy servant and the son of Thy servant and the son of Thy handmaiden. I have turned unto Thee, clinging to the cord of Thy bounty and holding fast to the hem of the robe of Thy grace. I beseech Thee by the breezes of the dawn of Thy Manifestation and by the places which were honored by Thy footsteps and which Thou didst make the seat of Thy throne, that Thou forgive me and make me of those who have been so attracted by the wine of Thy revelation and inspiration that nothing whatsoever hath deterred them from drawing nigh unto Thy most exalted horizon and turning toward the lights of Thy countenance, O Lord of all being!
- 59 O my Lord! Thou seest this servant of Thine who seeketh forgiveness from the ocean of Thy mercy, blessing from the heaven of Thy bounty, and steadfastness from the sun of Thy loving-kindness. Ordain for me, O my God, the good of the hereafter and the present, and that which shall be a light unto me in every world of Thy worlds. Thou art He at Whose gifts and bounties all things have proclaimed their praise. Then I beseech Thee, O Lord of existence and Sovereign of the seen and the unseen, to assist me in that which Thou lovest and art
- 55 ذکر جناب حاجی سَمیّ حضرت مقصود را نمودند و همچنین طلب عفو و غفران و تأیید و برکت و استقامت ایشانرا مرقوم داشتند بعد از عرض اینخواب در ساحت اقدس این لوح مبارک از سماء مشیت نازل قوله الرّبّ تعالی و تقدّس
- 56 هو المشفق الکریم
- 57 لازال آثار فضل و رحمت و شفقت و عنایت از خزانۀ قلم اعلی ظاهر و مشهود هر کلمهئی از کلمات علیا که از مطلع ارادهء مالک اسماء ظاهر گنایست مبین و امریست حکیم و نبأیست عظیم طوبی از برای نفوسیکه بعرفانش فائز گشتند و از بحر معانیش قسمت و نصیب بردند یا ایها المذكور لدی المظلوم ندایت را شنیدیم و باین لوح اقدس جواب میگوئیم کلمهء عفو و غفران از قلم اعلی در بارهات نازل شکر کن مقصود عالمیازا که باین فضل اعظم و رحمت کبری فائز شدی مفاتیح کنوز عالم در ید قدرت اوست یعطی و یمنع و هو الفیاض الکریم از برای تو مقدّر شده آنچه که عرف عنایت از او متضوع
- 58 قل الهی الهی انا عبدک و ابن عبدک و ابن امتک قد رجعت الیک متمسکاً بحبل عنایتک و متشبّثاً بأذیال رداء فضلک اسئلك بنسائم جفر ظهورک و المقامات الّتی تشرفّت بقدمک و جعلتها مقرّ عرشک بأن تغفر لی و تجعلی من الدّین اخذهم رحيق و حیک و الهامک بحیث ما منعهم شیء من الأشياء عن التّقرّب الی افقک الأعلی و التّوجّه الی انوار وجهک
- 59 یا مولی الوری ای ربّ تری عبدک هذا اراد العفو من بحر رحمتک و البرکة من سماء عطائک و الاستقامة من شمس عنایتک قدر لی یا الهی خیر الآخرة و الأولى و ما یكون نوراً لی فی کل عالم من عوالمک انک انت الذی نادت الأشياء بأطافک و مواهبک ثم اسئلك یا مالک الوجود و سلطان الغیب و الشّهود بأن تؤیّدنی علی ما تحبّ و ترضی انک انت الله لا اله الا انت الغفور الکریم

pleased with. Verily Thou art God, there is none other God but Thee, the All-Forgiving, the All-Bountiful.

60 O beloved of my heart! Every letter of the divine words calls out and proclaims "To Me! To Me!" In truth, it bestows new life upon the world. Would that the people of the world would discover and comprehend this, that they might attain the fruits of their being and be freed and delivered from the dust and smoke of the earthly realm. Verily, He is powerful over all things. This servant recalls the days of nearness and meeting. Their renowned one is present in this land, and from this very circumstance there is hope that they may succeed in achieving true freedom - that is, to dedicate themselves to the service of the Cause, so that there may be uttered by their tongues that which is mentioned in the divine realms, and its radiance may shine forth and its light become manifest. Verily our Lord, the All-Merciful, is the Compassionate, the Almighty, and worthy to answer prayers. I convey greetings and praise to them, and at all times I seek confirmation and success.

61 Likewise mention was made of the handmaiden of God, the wife of Mashhadi Abu'l-Qasim, upon them both be 95 [Baha'u'llah], and supplication was made for her forgiveness and for bounties for her children. These verses were honored to be heard by the Lord of Names, and after being heard, the ocean of forgiveness surged and the fragrance of the All-Merciful's loving-kindness wafted. The Lord, exalted and sanctified be He, speaks:

62 In My Name, the Forgiving, the Kind, the Merciful

63 O Haydar! Upon thee be My glory and My loving-kindness. The servant in attendance mentioned thy letter before the Divine Presence. We heard it and answered every passage thereof. Ever has thy mention been before the Most Holy Court, and the gaze of favor has been directed towards those mentioned in thy letter, including the mention of the handmaiden of God, the wife of Abu'l-Qasim. We have indeed forgiven her as a bounty from Us, pardoned her, and purified her with the water of My mercy which has preceded all things. We beseech God to ordain for her what He has ordained for His handmaidens who circle round the Throne at eventide and at dawn.

64 We make mention of Muhammad-Qabli-Hasan and he who was named 'Ali, and We command them to patience and steadfastness and to that which was revealed in My Perspicuous Book. We ask God to ordain for them that which will profit them and draw them near unto Him. Verily, He is the Mighty, the Powerful. Indeed they have attained the trace of My Most Exalted Pen while the Most Great News was in His mighty prison. Remember them with My loving-kindness, remind them of My

60 انتهی یا محبوب فؤادی هر حرفی از کلمات الهی ندا مینماید و الی الی میفرماید فی الحقیقه جهانرا جوانی تازه عطا میفرماید ای کاش اهل عالم بیابند و ادراک نمایند لعل بثمره وجود خود فائز شوند و از غبار و دخان عالم ترابی فارغ و آزاد گردند انه علی کلشیء قدیر اینفانی ایام قرب و لقار را ذا کر معروف ایشان در این ارض موجود و از همین فقره امید چنانست که موفق شوند بر آزادی حقیقی یعنی خود را وقف خدمت امر نمایند تا ظاهر شود از لسان آنچه که در عوالم الهی ذکر شود و ضیائش ساطع و نورش لائح گردد ان ربنا الرحمن هو المشفق القدیر و بالاجابه جدیر تکبیر و سلام خدمت ایشان میرسانم و در کل حین تأیید و توفیق میطلبم

61 و همچنین ذکر امة الله ضلع مشهدی ابوالقاسم علیهما ۶۶۹ [بهاء الله] و طلب غفران از برای او و عنایت از برای اولادش نمودند اینفقرات باصغاء مولی الاسماء فائز و بعد الاصغاء ماج بحر الغفران و هاج عرف عنایة الرحمن قول الرب تعالی و تقدس

62 بسمی الغفور العطف الرحیم

63 یا حیدر علیک بهائی و عنایتی عبد حاضر نامهات را تلقاء وجه ذکر نمود شنیدیم و هر فقره از فقرات آترا جواب عنایت فرمودیم لازال ذکرت در ساحت اقدس بوده و لحاظ عنایت متوجه نفوسیکه در نامهات مذکور از جمله ذکر امة الله ضلع ابوالقاسم بوده انا غفرناها فضلاً من عندنا و عفونا عنها و طهرناها بماء رحمتی الی سبقت الاشیاء نستل الله ان یقدر لها ما قدره لامائه اللائی ظفن العرش فی العشی و الاشرار

64 و نذكر محمدًا قبل حسن و من سَمی بعلی و نأمرهما بالصبر و الاضطبار و بما نزل فی کتابی المبین نستل الله ان یقدر لهما ما ینفعهما و یقریبهما الیه انه هو القوی القدیر قد فاز بأثر قلبی الأعلى اذ کان النبأ الأعظم فی سجنه العظیم اذکرهما بعنایتی و ذکرهما بآیاتی و بشرهما برحمتی الی سبقت من فی السموات و الأرضین كذلك ماج بحر البیان اذ

verses, and give them the glad-tidings of My mercy which has preceded all who are in the heavens and the earth. Thus has the ocean of utterance surged when the Beauty of the All-Merciful walks in His exalted station. That which was sent from My handmaiden has been accepted. Verily thy Lord doeth what He willeth and ordaineth what He pleaseth. It is ended.

65 This servant also specifically supplicates for forgiveness for the handmaiden of God, upon her be the Glory of God, and praise be to God, it has been answered. And specifically for the Trustee, I beseech God, exalted be His glory, to confirm them and protect them from the croaking of those who turn away from the Bayan. He is the Protector, the Helper, and He is the Forgiving, the Generous.

66 And concerning what they wrote about Haji Mirza Fadlu'llah and Mashhadi Rajab-'Ali and his brother Aqa 'Abdu'l-Karim and their son Haji 'Abdu'llah, upon them be the Glory of God, they have requested mention. These verses were honored to be presented before the Divine Throne. The Lord, exalted and sanctified be He, speaks:

67 In My Name, the Compassionate, the Generous

68 O Haydar! The Lord of Power hath made mention of thee and continueth to mention thee, and He saith: What now is thy service and what is thy devotion? Where is thy effect and where is thy fruit? Speak, O speak! "O Thou Who art the Goal of all Prophets and Messengers! My life hath been spent in Thy path - this is my service. My devotion is to arise to serve Thy Cause and to praise and glorify Thee amongst Thy servants - this too is my service. My effect is to spread Thy laws and to make mention of Thy chosen ones and to love Thy friends - this too is my effect.

69 As for the fruit, it is in Thy hands. It is not for me to speak or utter a word in this station. Should Thy grace take hold, Thou wouldst cause the fruits of this tree of servitude to appear in such wise as to become the cause of deliverance and freedom for all the peoples of the world. The Command is Thy command, and sovereignty lieth within Thy grasp and in the hold of Thy power. Thou doest what Thou willest." What can one say? All praise be unto Thee! Thy command is to be obeyed and Thy decree is accepted like life itself - nay, life hath no station and the soul in this place hath no worth. Exalted is Thy grandeur and elevated is Thy power! There is no ruler but Thee, no commander but Thee, no goal but Thee, and no beloved but Thee.

يمشي جمال الرحمن في مقامه الرفيع قد فاز ما
ارسل من امتي بطراز القبول ان ربك هو يفعل
ما يشاء ويحكم ما يريد انتي

65 اينفانهم مخصوص امة الله عليها بهاء الله طلب
مغفرت نموده و الحمد لله باجابت مقرون و
مخصوص امين از حق جل جلاله سائل و آمل
كه تأييدشان فرمايد و از نعاق معرضين بيان
حفظ نمايد اوست حافظ و معين و هو الغفور
الكريم

66 و اينكه مرقوم داشتند جناب حاجي ميرزا
فضل الله و مشهدي رجبعلي و اخوي ايشان آقا
عبدالكريم و ابنشان حاجي عبدالله عليهم بهاء
الله رجاي ذكر نموده اند اين فقرات امام عرش
بشرف عرض فائز قول الرب تعالى و تقدس

67 بسمي المشفق الكريم

68 يا حيدر مالک قدر ذکرت نموده و مينمايد و
ميفرمايد حال مصرف تو چيست و خدمت تو
چه اثرت کو ثمرت کجا بگو بگويا مقصود التبيين
و المرسلين عمرم در راه تو صرف شد اين مصرفم
خدمتم قيام بر خدمت امرت و ذکر و ثنات بين
عبادت اينهم خدمتم اثرم نشر احکامست و ذکر
اوليائک و مودت دوستانت اينهم اثرم

69 اما التمر بيديک ليس لي ان اذكر و لا انطق في هذا
المقام اگر عنايتت اخذ فرمايد اثمار اين سدره
عبوديت را بشأني ظاهر فرمائي كه سبب نجات
و آزادي اهل عالم شود الامر امرک و الحكم في
يمينک و في قبضة قدرتک تفعل ما تشائي چه
مي توان گفت الحمد لك امرت مطاع و حكمت
چون جان مقبول بل جان را شأني نه و روانرا
در اين مقام مقداري نه جلّت عظمتك و علت
قدرتک لا حاكم الا انت و لا آمر الا انت و لا
مقصود الا انت و لا محبوب الا انت

- 70 O Haydar! Thou didst make mention of Jinab-i-Fadl. He had previously been honored by the Most Exalted Pen, and at this hour in the Most Great Prison he is remembered before the presence of the Great Announcement. Give him the glad-tidings of My remembrance, My mercy and My grace. We beseech God to assist him and strengthen him to make mention of Him and to praise Him and to accomplish that which hath been ordained by Him. Verily He is the All-Knowing, the Expositor.
- 70 یا حیدر ذکر جناب فضل را نمودی از قبل باثر قلم اعلیٰ فائز و در این حین در سبجین اعظم امام وجه نبأ عظیم مذکور بشره بذکری و رحمتی و عنایتی نسئل الله ان یوقفه ویؤیدہ علی ذکرہ و ثنائہ و ما امر بہ من عنده انہ ہو المبین العلم
- 71 We make mention of Rajab-'Ali and recall what hath flowed from My Most Exalted Pen, and give him the glad-tidings that his name hath attained the presence of the Wronged One in this noble station. O 'Abdu'l-Karim! This is the call that guided Moses on the Mount of Knowledge. When thou hearest it, say: "Praise be unto Thee, O Thou Who art the Goal of the hearts of them that are nigh!" Verily We have made mention of those who have turned towards the Countenance and believed in God, the Peerless, the All-Informed.
- 71 و نذکر رجب قبل علی و نذکرہ بما جرى من قلبی الأعلیٰ و نبشرہ بحضور اسمہ لدی المظلوم فی هذا المقام الکرم یا عبدالکریم هذا نداء ہدی الکیم فی طور العرفان اذا سمعت قل لک الحمد یا مقصود افئدة المقرین انا ذکرنا الذین اقبلوا الی الوجه و آمنوا بالله الفرد الخبیر
- 72 O 'Abdu'llah! The Lord of all beings saith: The world hath attained success while the people are in strange delusion. They have turned away from My most exalted horizon, turning to the idols of their own selves. Verily they are among the most lost. Blessed art thou for having won the mention of Me while people were veiled by a thick veil. The glory from God, the Lord of the worlds, be upon you.
- 72 یا عبداللہ مولیٰ الوری یقول قد فاز العالم و الأمم فی وہم عجیب قد اعرضوا عن افقی الأعلیٰ مقبلین الی اصنام انفسہم الا انہم من الأخسرین طوبی لک بما فزت بذکری اذ کان الناس فی حجاب غلیظ البہاء علیکم من لدی اللہ رب العالمین
- 73 The four pillars have been blessed by the favors of the Lord of creation. This is the everlasting food and the eternal bounty. That beloved of the heart should take it with the hand of submission, and when it reacheth the four mouths and they taste its sweetness, they should utter the blessed words "May it be enjoyable unto you." Verily the servant beholdeth the favor of his Lord and your Lord in such wise that mention and utterance are cut off from it. Exalted is the All-Merciful, our Creator and our Provider and the Goal of our hopes and our Aim and our Beloved and the Object of worship of all in the heavens and the earth.
- 73 انتہی ارکان اربعہ بعنایات مولیٰ البریہ فائز گشتند اینست مائتدہ دائمہ و نعمت باقیہ باید آنجبوب فؤاد بید تسلیم اخذ نمایند و چون بدهان اربعہ رسید و کام لذت برد بکلمہ مبارکہہ ہنیئاً لکم ناطق شوند ان الخادم یری فضل ربہ و ربکم علی شأن انقطع عنہ الذکر و البیان تعالیٰ الرحمن خالقنا و رازقنا و غایہ آماننا و مقصودنا و محبوبنا و معبود من فی السموات و الارضین
- 74 The petition of Muhammad Hashim, upon him be the glory of God, attained the presence of the Most Holy Court. This is what the All-Merciful hath revealed in reply - the Word of the Lord, exalted and sanctified:
- 74 عریضہ جناب محمد ہاشم خا علیہ بہاء اللہ در ساحت اقدس بشرف حضور فائز هذا ما انزلہ الرحمن فی الجواب قول الرب تعالیٰ و تقدس
- 75 In My Name, the Witness, the All-Informed
- 75 بسمی الشاہد الخبیر
- 76 O Haydar-'Ali! Upon thee be My glory and loving-kindness! The petition of Nabil-i-Hashim was presented before Our countenance and attained unto Our hearing. Blessed is he for having voiced praise of his Lord and for having attained unto His
- 76 یا حیدر قبل علی علیک بہائی و عنایتی عریضہ جناب نبیل قبل ہاشم تلقاء وجہ باصغا فائز طوبی لہ بما نطق بثناء مولاہ و فاز بلوحہ العزیز البدیع

wondrous and mighty Tablet, from whose horizon hath shone forth the Luminary of grace - a command from Us, and verily I am the All-Commanding, the All-Wise. We have indeed detected from his mention the fragrance of sincerity. He hath acknowledged that which the Tongue of Grandeur hath spoken - sovereignty belongeth unto God, the Lord of all worlds. They who have on this day attained unto a trace from My Most Exalted Pen are indeed among those who are brought near in My perspicuous Book. We give him the glad-tidings of that which hath been sent down for him from the heaven of His Lord's will, the All-Merciful, the Most Generous. We beseech God to assist and strengthen him in His remembrance, His praise, and the service of His Cause. He is verily the Helper, the All-Knowing. The Glory be upon him and upon those who, when they heard, responded and said: "Praise be unto Thee, O Thou the Goal of the hearts of the sincere ones!"

الَّذِي لَاحَ مِنْ أَفْقِهِ نَبْرُ الْفَضْلِ أَمْرًا مِنْ عِنْدِنَا وَ إِنَّا
الْأَمْرَ الْحَكِيمَ إِنَّا وَجَدْنَا مِنْ ذِكْرِهِ عَرَفَ الْخُلُوصِ
أَنَّهُ اعْتَرَفَ بِمَا نَطَقَ بِهِ لِسَانُ الْعِظَمَةِ الْمَلِكِ لِلَّهِ
رَبِّ الْعَالَمِينَ إِنَّ الَّذِينَ فَازُوا الْيَوْمَ بِأَثَرِ قَلَمِي الْأَعْلَى
أَنْتُمْ مِنَ الْمُقَرَّبِينَ فِي كِتَابِي الْمُبِينِ إِنَّا نَبَشِّرُهُ بِمَا نَزَلَ
لَهُ مِنْ سَمَاءٍ مَشْيِيَّةٍ رَبِّهِ الْمَشْفِقِ الْكَرِيمِ نَسْتُلِ اللَّهَ أَنْ
يَمُدَّهُ وَيُؤَيِّدَهُ عَلَى ذِكْرِهِ وَ ثَنَائِهِ وَ خِدْمَةِ أَمْرِهِ أَنَّهُ
هُوَ الْمُؤَيَّدُ الْعَلِيمُ الْبَهَاءُ عَلَيْهِ وَ عَلَى الَّذِينَ إِذَا سَمِعُوا
أَجَابُوا وَقَالُوا لَكَ الْحَمْدُ يَا مَقْصُودَ افْتِدَاةِ الْمُخْلِصِينَ
انتهى

- 77 After his petition was presented before Him, the ocean of loving-kindness surged both before and after, revealing that which testifieth to the mercy, loving-kindness and tenderness of God, exalted be His glory. Blessed is he, again blessed is he. The servant beseecheth success for him in all conditions.

77 بعد از عرض عریضه ایشان در ساحت حضور
بحر عنایت موج از قبل و بعد هم نازل شده
آنچه که شاهد و گواه است بر رحمت و عنایت
و شفقت حق جلّ جلاله طوبی له ثم طوبی له
آن الخادم یستل له التوفیق فی کلّ الأحوال

- 78 Concerning what thou didst mention about the four units of Huquq being assigned to Haji Nabil - upon him be Baha'u'llah's glory - to be forwarded, which apparently has been delayed, and the servant did not inquire... After this matter was presented before the Most Holy and Most Exalted Presence, these sublime words were revealed - exalted be His utterance: "Well done in what thou hast done, for the matter of Huquq dependeth upon the acceptance of the souls themselves. Should any soul, with the utmost joy and fragrance, of his own free will, desire to pay the Huququ'llah, it is acceptable; otherwise, no. Verily thy Lord is independent of all worlds. Observe what the All-Merciful hath revealed in the Qur'an: 'O men! Ye are but poor in relation to God, but God is the Self-Sufficient, the All-Praised.' In all conditions one must look to the glory of the Cause."

78 و اینکه ذکر نمودید که چهار واحد از بابت حقوق
بجناب حاجی نبیل علیه ۹۶ [بهاء الله] حواله
شد که ارسال دارید گویا تعویق شده و فانی
سؤال نمود ... این فقره بعد از عرض در ساحت
امنع اقدس اینکلمات عالیات نازل قوله تعالی
نعم ما عملت چه که امر حقوق منوط باقبال
خود نفوسست هر مقبلی اگر بکمال روح و ریحان
بصرافت طبع خود اراده کند حقوق الهی را
ادا نماید مقبولست و الا فلا ان ربک غنی عن
العالمین انظر ما انزله الرحمن فی الفرقان یا ایها
الناس انتم الفقراء الی الله و الله هو الغنی الحمید
در جمیع احوال باید بعز امر ناظر بود انتهى

- 79 Regarding what thou didst write about intending to proceed to the Land of Sad, but having delayed due to the movement of the secretary and the unity of the last name - upon them both be the Most Glorious Glory of God - this matter was accepted before the Throne. The bounty of God, exalted be His glory, concerning them is beyond this servant's description. God willing, they have been and are assisted. In truth, they are the lamps of that land. The servant asketh his Lord to make them the standards of His guidance and through them

79 اینکه مرقوم داشتید اراده توجّه بارض صاد بود
نظر بحرکت جناب منشی و وحدت اسم آخر
علیهما بهاء الله الأبهی توقّف شد این فقره لدى
العرش مقبول عنایت حق جلّ جلاله در یاره
ایشان خارج از وصف این خادم است انشاء الله
مؤید بوده و هستند فی الحقیقه سرج آن ارضند
یستل الخادم ربّه بأن یجعلهم اعلام هدایتهم و بهم
یرفع امره هناك و ضواحيها و اطرافها لله الحمد

to uplift His Cause in that region, its surroundings and its environs. Praise be to God, they have been and are mentioned by the Tongue of Grandeur and are the recipients of special favors.

- 80 Concerning what you wrote about Haji Ghulam-Husayn, upon him be the Glory of God - the servant beseeches his Lord to strengthen him in remembrance and praise, to make him detached from all else save Him and firm in His Cause, to draw him nigh unto Him, and to grant him the best of what He hath revealed in His perspicuous Book. Praise be to God, they are mentioned in the Most Holy Presence. The loved ones and friends of God should hearken to that beloved one's counsel. Once these exalted words were uttered by the Lord of all beings: "O servant in attendance! The friends should listen with the ear of acceptance to the counsels and exhortations of Haydar." That which was revealed hath assuredly been and will be made manifest. Blessed are those servants who discover the sweetness of the Cause and taste the honey of deeds. Whosoever attaineth unto this will surely hold fast to God's command and arise to act. That beloved one's deeds are, praise be to God, acceptable, inasmuch as they were and are for the sake of God. This is the testimony of this evanescent servant, and my Lord is witness to what I say.

- 81 Hadrat-i-Ism-i-Jud, upon him be the Most Glorious Glory of God, hath brought several letters from that beloved one to the Most Holy Court and requesteth replies. He hath not and doth not fall short in matters, but time is lacking, and what is sent sufficeth for seventy or eighty, for it is not limited to one or two Tablets, or one or two pages. In truth, what hath appeared and appeareth is divine confirmation, else how could this servant fulfill this mighty task except through His grace, favor and bounty. I beseech all to pray for confirmation and success for this evanescent one.

- 82 Concerning what you wrote about the people of Nur - unto God be praise, grace, bounty, and bestowal - this servant was greatly rejoiced by this matter, for the people of Nur have attained unto the shining, brilliant, radiant lights. They have turned toward the Sinai of inner meanings and have heard the voice of the Speaker of the Mount from the Temple of Manifestation. Blessed be their ears and their hearts in that they have heard and turned. It would be most regrettable were the people of the Tree to remain deprived of the Blessed Tree. This servant writeth and saith: "Well done and congratulations!"

بلسان عظمت مذکور بوده و هستند و بعنايت مخصوصه فائز

80 و اینکه در باره جناب حاجی غلامحسین علیه بهاء الله مرقوم داشتید یسئل الخادم ربه بأن يؤيده على الذكر و الثناء و يجعله منقطعاً عن دونه و متمسكاً به و يقربه اليه و يرزقه خير ما انزله في كناية المبين لله الحمد در ساحت اقدس بذكر فائزند احباً و دوستان الهی باید نصیحت آنخوب را بشنوند وقتی از اوقات اینکلهء علیا از لسان مولی الوری ظاهر یا عبد حاضر باید دوستان نصایح و مواعظ جناب حیدر را بسمع قبول اصعاً نمایند انتهى آنچه نازل البتّه ظاهر شده و میشود طوبی از برای عبادیکه لذت امر را بیابند و شهد عمل را بنوشند هر نفسی بآن فائز شد البتّه بأمر الهی تمسک جوید و بعمل قیام نماید عمل آنخوب لله الحمد مقبول چه که لوجه الله بوده و هست اینست شهادت خادم فانی و کان ربی علی ما اقول شهیداً

81 چند فقره نامه‌های آنخوب را حضرت اسم جود علیه بهاء الله الأبهی بساحت اقدس آورده و طلب جواب هم مینمایند کوتاهی در امور ننموده و نغمینایند و لکن وقت نایات و آنچه هم ارسال میشود کفایت سبعین و ثمانین مینماید چه که بیک لوح یا دو لوح یا یک صفحه دو صفحه منتهی نمیشود فی الحقیقه تأیید الهی است آنچه ظاهر شده و میشود و الاّ اینعبد کجا میتواند از عهده این امر خطیر برآید الاّ بفضل و منه و جوده از کلّ مسئلت مینمایم که تأیید و توفیق از برای اینفانی طلب نمایند

82 اینکه در باره بیوت نور مرقوم داشتید لله المنة وله الحمد وله الفضل وله الجود وله العطاء این خادم از اینفقره بسیار مسرور خود را مشاهده نمود چه که اهل نور بانوار مشرقه لامعهء ساطعه فائز گشتند قصد سینای معانی نمودند و ندای مکلم طور را از هیکل ظهور شنیدند طوبی لآذانهم و لقلوبهم بما سمعت و اقبلت بسیار حیف بود که اهل سدره از سدره مبارکه

محروم مانند این خادم تحریر مینماید و هنیئاً
مریئاً میگوید

- 83 Regarding what was written about the philosophers, after it was presented in the Most Holy and Exalted Court, this utterance shone forth from the horizon of the Kingdom of the All-Merciful. The Lord, exalted and sanctified be He, saith:
- 83 و اینکه در باره حکما مرقوم داشتند بعد از عرض در ساحت امنع اقدس این بیان از افق ملکوت رحمن اشراق نمود قول الربّ تعالی و تقدّس
- 84 The philosophers of that land should engage in teaching God's Cause with spirit and fragrance, wisdom and utterance. They should calm the fleeing souls with the water of divine wisdom and educate them with perfect measures until they reach maturity. After maturity, they will appear adorned with the crown of might, for He is the Critic, the Pulse-taker, the Mover, and the Transformer. Everlasting might hath been and will be His. This is a mention from Us and a mercy from Our presence. Verily, We aid them and strengthen them. Thy Lord is the Powerful, the Mighty. Theirs is to arise to serve the Cause, and His is the victory and the aid. He is verily the Powerful, the Mighty, the Praiseworthy.
- 84 حکمای آن ارض باید بتبلیغ امر الهی بروج و ریحان و حکمت و بیان مشغول شوند نفوس فراره را بماء حکمت الهی ساکن نمایند و بتداییر کامله تربیت کنند تا بالغ شوند بعد از بلوغ بطراز اکلیل غلبه ظاهر و اوست نقاد و نباض و محرک و مبدل لازال غلبه با او بوده و خواهد بود هذا ذکر من عندنا و رحمة من لدنا انا نمدهم و تؤیدهم ان ربّک هو المقتدر القدير لهم القيام على خدمة الامر وله النصر والتأييد انه هو المقتدر العزيز الحميد
- 85 This servant also conveyeth greetings and salutations to them and beseecheth from God, exalted be His glory, on their behalf, that from which the fragrance of eternity wafteth. Verily our Lord and our Goal is powerful over all things. And mention was made of the houses of the khans, which attained the honor of being heard. The Desired One, exalted be His glory and universal be His bounty, saith:
- 85 اینعبد هم خدمت ایشان تکبیر و سلام میرساند و از حقّ جلّ جلاله از برای ایشان میطلبند آنچه را که عرف بقا از او متضوّع ان ربنا و مقصودنا علی کلّشیء قدیر و ذکر بیوت خوانین فرمودند بشرف اصغا فائز قال المقصود جلّ جلاله و عم نواله
- 86 Verily We have made mention of them before and after, and adorned them with the tokens of Our Most Exalted Pen, and caused them to hear My sweetest call. Make mention of them on My behalf and glorify them from the Wronged One Who stood before the faces of the world and with the most exalted call summoned the princes, the divines, the jurisprudents and the servants in the earliest days, and summoneth them to the horizon wherefrom hath shone the Day-Star of God's Revelation, the Lord of the worlds. Praise be to God, the Master of the Day of Judgment.
- 86 انا ذکرناهم من قبل و من بعد و زیناهم بآثار قلبی الأعلی و اسمعناهم ندائی الأعلی اذکرهم من قبلی و کبر علیهم من لدی المظلوم الذی کان قائماً امام وجوه العالم و بأعلی النداء دعا الأمراء و العلّاء و الفقهاء و العباد فی اوّل الأيام و یدعوهم الی افق اشراق منه نیر ظهور الله رب العالمین الحمد لله مالک یوم الدین انتهى
- 87 This servant also conveyeth unto them greetings and glorification, and beseecheth God to set them ablaze with the fire of the Divine Lote-Tree and to confirm them in His mention and praise. Ere long the station of every soul that hath turned to the Most Exalted Horizon, whom the rancor and hatred of the people of the world have not kept back from the Ancient Beauty, shall become manifest as the sun. Praise be to God! His power is manifest and His dominion evident. Who can flee from His sovereignty and dominion? Soon shall the wrongdoers
- 87 اینعبد هم خدمتشان سلام و تکبیر میرساند از حقّ میطلبند ایشانرا بنار سدره مشتعل فرماید و بذکر و ثنا تأیید نماید عنقریب مقام هر نفسی که بافق اعلی اقبال نمود و ضغینه و بغضای اهل عالم او را از مالک قدم منع ننود بمثابه آفتاب ظاهر و هویدا گردد لله الحمد قدرت ظاهر و احاطه مشهود من یقدر ان یفر من حکومت و سلطانه سوف یرون الظالمون جزاء اعمالهم و الموحّدون

witness the recompense of their deeds, and they who recognize His oneness the reward of what they have wrought in the path of God, our Lord and the Lord of the Mighty Throne.

اجر ما عملوا في سبيل الله ربنا ورب العرش العظيم

- 88 Mention was made of Muhammad-Yusuf Khan, upon him be the Glory of God. Some time ago the Most Holy, Most Exalted Tablet was revealed especially for him and was dispatched. God willing, may he drink from the ocean of the Word of God and be illumined by its lights. This evanescent servant beseecheth from the Eternal Truth, exalted be His glory, that He may confirm him in promoting and serving the Cause. Through the exaltation of the Word, the outer and inner are reformed, and the station of the steadfast becometh manifest as the sun. There is no doubt about this, nor any uncertainty in what hath been sent down from the presence of One Who is All-Knowing, All-Informed. Two blessed Tablets were also revealed and sent specifically for the khans who were mentioned in the letter of Aqa Siyyid Taqi, upon him be the Glory of God.

88 ذکر جناب محمد یوسف خان علیه بهاء الله نموده بودند چندی قبل لوح اقدس مخصوص ایشان نازل و ارسال شد انشاء الله از بحر کلمه الله بیاشامند و از انوارش منور گردند اینعبد فانی از حق باقی جل جلاله میطلبید ایشانرا تأیید فرماید بر ترویج و خدمت امر در اعلاء کلمه امر ظاهر و باطن اصلاح شود و مقام مستقیمین بمثابه شمس ظاهر و هویدا گردد لا شک فی ذلک ولا ریب فیما نزل من لدن علم خبیر دو لوح مبارک هم مخصوص خوانین که در نامه جناب آقا سید تقی علیه بهاء الله ذکر نموده بودند نازل و ارسال شد

- 89 Concerning what was written about the Afnan, upon them be the Most Glorious Glory of God, it was presented before His face, and these exalted words shone forth from the Dayspring of His Will. His word, exalted be His glory:

89 اینکه در ذکر آقایان افنان علیهم بهاء الله الأبهی مرقوم داشتند امام وجه عرض شد و نیز اینکلمات عالیات از مشرق اراده اشراق فرمود قوله جل جلاله

- 90 "O thou who standest to serve My Cause! The blessed Lote-Tree hath made mention of Its own Afnan with such mention before which all the mentions of the world bow down in humility. Verily We have aided them, exalted them, brought them nigh, and revealed for them that which hath made the lips of utterance to smile. Exalted is the Most Merciful Who hath ordained this great favor." They have been and are mentioned in the Most Exalted Horizon and the Supreme Perspective. We beseech God that He may enable all to do that which becometh His Day and shall endure throughout the kingdom of earth and heaven. This Day is the Lord of all ages and centuries, and likewise any deed performed therein for the sake of God is the lord of deeds. Verily We glorify from this station their faces, and give them glad tidings of what hath flowed from the Most Exalted Pen, and confirm them in what We love and are pleased with. Verily their Lord is the All-Wise Last One, and He is the Kind, the Generous.

90 یا ایها القائم علی خدمة امری سدره مبارکه افنان خود را ذکر نموده بذکریکه اذکار عالم نزدش خاضع و خاشع انا ایدناهم و رفعناهم و قربناهم و ازنا لهم ما اقدر به ثغر البیان تعالی الرحمن مقدر هذا الفضل العظیم در افق اعلی و منظر اکبر مذکور بوده و هستند از حق میطلبیم کل را موفق فرماید بر آنچه سزاوار یوم اوست و بدوام ملک و ملکوت باقی و پاینده ماند امروز سید قرون و اعصار است و همچنین عملیکه در او الله واقع شود سید اعمال انا تکبر من هذا المقام علی وجوههم و نبشّرهم بما جری من القلم الأعلی و تؤیّدهم علی ما نحبّ و نرضی انّ ربهم هو الآخر الحکیم و هو المشفق الکریم انتهى

- 91 The fragrances of divine words have perfumed the world of utterance and meaning. Blessed is he who hath found, and woe unto the heedless.

91 نفحات کلمات الهی عالم بیان و معانی را معطر فرموده طوبی لمن وجد و ویل للعافین

- 92 This servant also conveyeth unto each one greetings, praise and glorification, and beseecheth confirmation and assistance for each. Verily our Lord is the Hearer, the Answerer.

- 92 این عبد هم خدمت هر یک سلام و ثنا و تکبیر
میرساند و از برای هر یک تأیید و توفیق میطلبند
آن ربنا هو السامع الحییب
- 93 Mention was made of Hadi Khan, upon him be the Glory of God. A Most Holy, Most Exalted Tablet was revealed especially for him from the heaven of the will of the Lord of all beings, that it may attract him to the most exalted station. The word of the Lord, exalted and sanctified is He:
- 93 ذکر جناب هادی خان علیه بهاء الله را نمودند
یک لوح اقدس مخصوص ایشان از سماء
ارادهء مولی الوری نازل لیجذبہ الی اعلی المقام
قول الرب تعالی و تقدس
- 94 In My Name that shineth from the horizon of the heaven of My Kingdom
- 94 بسمی المشرق من افق سماء ملکوتی
- 95 A mention from Us to the one who has attained unto the days of God, the All-Possessing, the Self-Subsisting, that the fragrances of remembrance may draw him to a station wherein he sees naught save the lights of the Luminary of the Cause, and hears naught save the call of God, the Lord of what was and what shall be. This is My Day wherein the fragrances of My utterance have been wafted, My verses have been sent down, My evidences have appeared, and the tongue of My grandeur hath spoken: "Verily, there is no God but Me, the Truth, the Knower of the unseen." Blessed is the one with vision who hath beheld the traces of My Most Exalted Pen, and the one with hearing who hath heard My sweetest call, and the one with strength who hath arisen to serve My Cause, the Mighty, the Inaccessible.
- 95 ذکر من لدنا لمن فاز بأیام الله المهیمن القیوم
لتجذبہ نفحات الذکر الی مقام لا یری فیہ الا انوار
نیر الامر و لا یسمع فیہ الا نداء الله رب ما کان
و ما یکون هذا یومی و تضوُّع فیہ نفحات بیانی و
نزلت آیاتی و ظهرت بیناتی و نطق لسان عظمتی
انه لا اله الا انا الحق علام الغیوب طوبی لبصیر
رأی آثار قلبی الأعلی و لسمیع سمع ندائی الأهلی
و لقوی قام علی خدمة امری العزیز الممنوع
- 96 He who loved Me hath mentioned thee. We have remembered thee with verses that cannot be equaled by all the treasures and riches. When thou findest the fragrance of My utterance, say: "My God, my God! Thine is the dominion and the kingdom, and Thine is the power and the might, and Thine is the glory and the divine realm. I beseech Thee by Thy signs whereby the believers hastened to the place of sacrifice and the sincere ones to the scene of faithfulness, and by the evidences whereby Thou didst subdue all possibility, to make me steadfast in Thy Cause, firm in Thy love, and upright in Thy service. O my Lord! Thou seest me turning unto Thee, clinging unto Thee, acknowledging Thy grandeur and Thy power, and confessing Thy oneness and Thy singleness. I beseech Thee to ordain for me what Thou hast ordained for Thy chosen ones. Verily, Thou art the One Who hath power over whatsoever Thou wilt through Thy word 'Be' and it is. There is no God but Thee, the Mighty, the Loving."
- 96 قد ذکرک من احبب ذکرتک بآیات لا تعداها
الخزائن و الكنوز انک اذا وجدت عرف بیانی
قل الهی الهی لک الملک و الملکوت و لک
القدرة و الجبروت و لک العزة و الالهوت
اسئلك بآیاتک الی بها سرع الموحدون الی
مقر الفداء و المخلصون الی مشهد الوفاء و
بینات الذی به سخرت الامکان بأن تجعلنی ثابتاً
علی امرک و راسخاً فی حبک و مستقیماً علی
خدمتک ای رب ترانی مقبلاً الیک و متمسکاً
بک و معترفاً بعظمتک و اقتدارک و مقراً
بوحدانیتک و فردانیتک اسئلك بأن تکتب لی
ما کتبتہ لأصفیائک انک انت المقتدر علی ما
نشأ بقولک کن فیکون لا اله الا انت العزیز
الودود
- 97 Thus ended what was revealed for His Honour Haji Mulla Husayn, upon him be the glory of God. His blessed and exalted Word:
- 97 انتهى و هذا ما نزل لجناب حاجی ملاً حسین علیه
بهاء الله قوله تبارک و تعالی

- 98 In My Name, through which the ocean of utterance has surged in creation
 98 بِسْمِ الَّذِي بِهِ مَاجَ بَحْرُ الْبَيَانِ فِي الْإِمْكَانِ
- 99 The days of God are witnessed, His verses are revealed, and His evidences are manifest. His station is known, His call is raised without veil or covering, His Pen is in motion, and the banner "The Truth has come" is unfurled. Yet the people of the earth are bewildered and confounded. For thirteen hundred years they lamented and, with weakness and supplication, beseeched the Self-Sufficient One for the appearance of the Promised One, and from their pulpits they uttered "May God hasten His advent." But when the Most Great Light dawned from the highest horizon of the world, all turned away, and the cause and reason for their turning away is known and evident. They did what no other people had done. Until now they remain in the graves of heedlessness. The Resurrection is established, the Hour is manifest, the Balance is set up, and the Cry is raised; yet they have not awakened and remain deprived of the ocean of life and the lights of the Sun of Truth.
 99 أَيَّامُ اللَّهِ مَشْهُودٌ آيَاتُهُ نَازِلٌ وَبَيِّنَاتُهُ ظَاهِرٌ مَقَامُشُ مَعْلُومٌ نَدَائِشُ مِنْ غَيْرِ سِتْرٍ وَحِجَابٍ مَرْتَفِعٌ قَلَمُشُ مَتَحَرِّكٌ وَعِلْمٌ قَدْ أَتَى الْحَقَّ مَنصُوبٌ وَلَكِنْ أَهْلُ أَرْضٍ مَتَحَيَّرٌ وَمَبْهُوتٌ هَزَارٌ وَسَيَصْدُ سَنُهُ نَالَهَا نُمُودُنْ وَبَعْجَزٌ وَابْتِهَالٌ أَوْ غَنَى مُتَعَالٍ ظُهُورٌ مَوْعُودٌ رَأْسًا وَآمِلٌ وَبِرْ مَنَابِرٌ بِهِ تَجَلَّى اللَّهُ فَرْجُهُ نَاطِقٌ وَچُونِ نِيرِ اعْظَمِ أَوْ أَعْلَى أَفَقِ عَالَمٍ مُشْرِقٌ كُلِّ مُعْرَضٌ وَسَبَبٌ وَعَلَّتْ أَعْرَاضُ مَعْلُومٌ وَوَاضِحٌ عَمَلٌ نُمُودُنْ أَنْجَهْ رَأْسًا كَمَا مَلَأَ أُخْرَى عَمَلٌ نُمُودُنْ إِلَى حِينٍ فِي قُبُورٍ غَفَلْتَ مَانِدَةً أُنْدِ قِيَامَتٌ قَائِمٌ سَاعَتُ ظَاهِرٌ مِيزَانٌ مَنصُوبٌ صِيحْهُ مَرْتَفِعٌ مَعَ ذَلِكَ بَهْوشٌ نِيَامِدَةً أُنْدِ وَ أَوْ ذَرِيَّاءُ زَنْدِگَانِي وَ أُنُورِ آفَتَابِ حَقِيقَتِ مُحْرُومٌ وَ مُمْنُوعُنْدِ
- 100 By the life of God! If they were to attain unto one drop from the ocean of awareness, they would arise from their graves and sacrifice themselves for a single word from the traces of the Most Exalted Pen. Soon shall the heedless ones behold the recompense of their deeds, and those who have turned unto God shall receive the reward of what they have wrought in the path of God, the Lord of the worlds. Praise the Intended One of all the worlds, Who in such days has confirmed thee and guided thee to the horizon of the Most Great Name. This is a great bounty; know thou its station and be occupied with the remembrance and praise of the Intended One of all the worlds. End.
 100 لَعَمْرُ اللَّهِ إِنْ أُكْرِهَتْ قَطْرَةٌ مِنْ زَنْدِیَّهِ أَكْغَاهِ فَائِزٌ شُونْدِ أَوْ قُبُورِ بَرَّانِدِ وَ خُودِ رَأْسًا فِدَائِیْ یَكْ کَلِمَةٍ مِنْ أَثَارِ قَلَمِ أَعْلَى ثَمَانِدِ سَوْفَ یُرُونِ الْغَافِلُونَ جَزَاءَ أَعْمَالِهِمْ وَ الْمُقْبِلُونَ أَجْرَ مَا عَمَلُوا فِي سَبِيلِ اللَّهِ رَبِّ الْعَالَمِينَ حَمْدُ كُنْ مَقْصُودٌ عَالَمَانِزَا فِي چَنینِ آيَایِ تَأْیِیدَتِ نُمُودُ وَ بَاقِیْ اسْمِ اعْظَمِ دِلَالَتِ فَرْمُودِ اِینِ فَضْلِ عَظِیمَسْتِ مَقَامُشُ رَأْسًا بَدَانِ وَ بَذْکَرِ وَ ثَنَائِیْ مَقْصُودِ عَالَمِیَانِ مُشْغُولِ بَاشِ اِنتَهی
- 101 Likewise after mention of His Honour Mirza Ahmad, upon him be the glory of God, before the presence, a holy and blessed Tablet appeared and was revealed from the treasury of the Most Exalted Pen, that he might rejoice in the bounty of his Lord and be of the thankful ones. The Word of the Lord, exalted and sanctified:
 101 وَ هَمِچَنینِ بَعْدِ أَوْ ذَکَرِ جَنَابِ مِیْرْزَا أَحْمَدِ عَلَیْهِ بَهَاءُ اللَّهِ تَلْقَاءُ وَجْهِ یَكْ لَوْحِ مَقْدَسِ مُبَارَکِ أَوْ خَزَانَةِ قَلَمِ أَعْلَى ظَاهِرِ وَ نَازِلِ لِفَرْحِ بَعْنَايَةِ رَبِّهِ وَ یَكُونُ مِنْ الشَّاكِرِينَ قَوْلُ الرَّبِّ تَعَالَى وَ تَقْدَسُ
- 102 In My Name, the Compassionate, the Generous
 102 بِسْمِ الْمَشْفِقِ الْكَرِيمِ
- 103 O Ahmad! Mahmud makes mention of thee from the Most Glorious Prison while He stands before the faces of the world without helper or assistant, summoning all with the most exalted call to the supreme horizon. The power of nations did not prevent Him, nor did the opposition of the peoples of the world deter Him from His Cause. In the nights and days, evenings and mornings, He counseled the servants and guided them to
 103 یَا أَحْمَدُ مُحَمَّدٌ دَرِ مَقَامِ مُحَمَّدِ ذَکَرَتِ مِیْنَمَایِدِ دَرِ حَالَتِیکَهْ دَرِ سِجْنِ اعْظَمِ اِمَامِ وَجْوهِ عَالَمِ مِنْ غَیْرِ نَاصِرِ وَ مَعِینِ بِأَعْلَى الدَّاءِ کُلِّ رَأْسًا بَاقِیْ أَعْلَى دَعْوَتِ مِیْفَرْمَایِدِ اِقْتِدَارِ اِمْرَا مَنَعِشُ نُمُودُ وَ اِعْرَاضِ اِهْلِ عَالَمِ اَوْ رَأْسًا اَمْرُشُ بَازَنْدَاشْتِ دَرِ لَیَالِیْ وَ اَيَّامِ وَ عَشِیِّ وَ اَشْرَاقِ عِبَادِ رَأْسًا نَصِیحَتِ فَرْمُودِ وَ بَمَا یَنْفَعُهُمْ هَدَايَتِ نُمُودُ جَمِیعِ اَشْیَاءِ گَوَاهِیْ مِیْدهَنْدِ

that which profits them. All things testify that this Revelation hath appeared for the reformation of the world and the advancement of the nations. Blessed is the soul that hath inhaled the fragrances of revelation and recognized the Peerless Friend in this attire.

- 104 The whole world was brought from nothingness into being for the recognition of the Ancient King, yet they are seen to be veiled and deprived. Blessed art thou and thy father - ye have attained to that which the divines of the earth are debarred from throughout ages and centuries. They considered themselves the most exalted of all peoples, yet on the Day of Reckoning they were seen as the most lost among the communities. We beseech God to assist thee in remembrance and praise, and to ordain for thee that which is the cause of enduring glory and everlasting bounty. He is the Powerful, the Mighty, the All-Knowing, the All-Seeing.

- 105 They have attained unto the splendors of the Day-Star of utterance from the Dawning-Place of Divine Unity. By the life of Our Purpose! It behooveth them to recite that which hath been revealed from the Supreme Pen concerning them - a recitation wherein the effects of God's verses become manifest in them and in all who advance, whosoever they may be and wheresoever they may be found. The words of God, exalted be His glory, bestow life and grant everlasting bounty. Blessed are they and theirs is a goodly destination. Praise be to our Lord, the Mighty, the Bestower. This lowly one conveys greetings and salutations to each one, and beseeches God, exalted be His glory, to perfume them with the fragrances of verses - a perfume whose sweet scent shall spread throughout the world and waft among the peoples.

- 106 As for their mention of Haji Mulla Husayn, upon him be the glory of God, the Luminary of God's grace, exalted be His glory, hath appeared from the horizon of the heaven of bounty upon the temple of the Tablet and was sent forth. I beseech God to assist him to take hold of the Tablet with such firmness that the world would be powerless to prevent him. This is not difficult for God.

- 107 They made mention of Aqa Muhammad-'Ali of Bahramabad, upon him be the glory of God. Praise and gratitude be unto Him! His mention is remembered before God and recorded in the Tablets by the Supreme Pen. After his mention was presented before the Most Holy and Most Exalted Presence, this most exalted Word shone forth like the sun from the horizon of the heaven of bounty. Thus speaks the Lord, exalted and sanctified be He:

اینظهور مخصوص اصلاح عالم و ترقی امم خود را ظاهر فرموده طوبی از برای نفسیکه نفعات وحی را یافت و دوست یگا را در این لباس شناخت

- 104 جمیع عالم برای عرفان مالک قدم از عدم بوجود آمده‌اند ولیکن محجوب و محروم مشاهده میگردند طوبی لک و لایک فائز شدید بآنچه که علمای ارض از آن ممنوعند در قرون و اعصار خود را اعلی العالم میشمردند و در روز جزا اخسر احزاب امم مشاهده گشتند از حق میطلبیم ترا تأیید فرماید بر ذکر و ثنا و مقدر فرماید آنچه را سبب عزت باقیه و نعمت دائمه است اوست قادر و توانا و عالم و بینا انتهی

- 105 باشراقات انوار نیر بیان مطلع احدیه فائز گشتند لعمر مقصودنا سزاوار آنکه آنچه از قلم اعلی در یاره ایشان نازل شده قرائت نمایند قرائتیکه اثر آیات الهی در ایشان و در مقبلین هر که باشد و هر جا که باشد ظاهر شود کلمات حق جل جلاله حیات عنایت فرماید نعمت باقیه بخشند طوبی لهم و لهم حسن مآب الحمد لربنا العزیز الوهاب ایفانی خدمت هر یک تکبیر میرسانم و سلام میفرستم و از حق جل جلاله میطلبم که ایشانرا بنفعات آیات معطر فرماید عطریکه رائحه آن منتشر شود در عالم و متضوع گردد بین امم

- 106 و اینکه ذکر جناب حاجی ملا حسین علیه بهاء الله را نمودند نیر عنایت حق جل جلاله از افق سماء فضل بر هیکل لوح ظاهر و ارسال شد از حق میطلبم ایشانرا تأیید فرماید بر اخذ لوح اخذیکه عالم قادر بر منع نباشد لیس هذا علی الله بعزیز

- 107 ذکر جناب آقا محمد علی بهرام آبادی علیه بهاء الله را فرمودند له الحمد و المنة ذکرشان لدی الله مذکور و در الواح از قلم اعلی مسطور بعد از عرض ذکر ایشان در ساحت امنع اقدس مجدداً اینکلمه علیا بمثابه آفتاب از افق سماء عطا مشرق و لائح قول الرب تعالی و تقدس

- 108 O Muhammad-Qabli-'Ali! Today the Dawning-Place of lights and the Source of divine signs speaks this word: Blessed is he who hath attained unto the Word of God in His days. Thou hast repeatedly attained unto the divine Tablets. Thy mention is remembered and thy name is recorded by the Supreme Pen. Rejoice in God's binding Word and say:
- 109 My God, my God! I testify that the hands of Thy bounty rescued me from idle fancies and vain imaginings, and Thy grace gave me to drink of the Kawthar of Thy knowledge and the choice wine of certitude in Thy Cause. Through Thy generosity Thou didst draw me nigh, through Thy mercy Thou didst make me know Thee, and through Thy power Thou didst raise me up. I beseech Thee by Thy Most Great Command and Thy Mighty Announcement to make me in all conditions hold fast to the cord of Thy generosity and stand firm in Thy love, such that the doubts of the world and the signs of the nations would not keep me from Thee. O Lord! Thou seest me turning toward Thee and gazing at the horizon of Thy grace. Ordain for me that which befitteth the ocean of Thy bounty and the heaven of Thy generosity. Verily Thou art the Lord of existence and the Sovereign over the seen and unseen. There is no God but Thee, the Mighty, the Powerful.
- 110 This lowly servant has sought and continues to seek divine confirmation and success for them when inscribing verses. We beseech and implore God that He may assist them in spreading the verses and exalting His Word among His servants with wisdom and utterance. Verily, He is the Mighty, the Bestower.
- 111 Regarding the mention of the beloved of hearts, 'Ali-Qabli-Akbar, upon him be the Most Glorious Beauty of God, and Ibn-i-'Attar and Aqa 'Ali Haydar, upon them be the glory of God, His care and His mercy - they have always been and continue to be remembered. Their letters, praise be to God, constantly reach the friends in this land and responses are sent. The point is that they have always been and continue to be remembered and are confirmed in service to the Cause and in the mention and praise of God, exalted be His glory.
- 112 Concerning the mention of Aqa 'Abbas-Quli and Aqa Siyyid Mustafa, upon them be the glory of God, after being presented before the Face, the Tongue of Grandeur spoke these words - thus speaks the Lord, exalted and sanctified is He:
- 113 "O Haydar-Qabli-'Ali! These two souls are remembered before the Wronged One. Both have attained to recognition and are distinguished by the traces of the Supreme Pen. Praise be to God, the glance of favor is directed towards them, as evidenced
- يا محمد قبل على امروز مشرق انوار و مطلع آثار
باينكلمه ناطق طوبى لمن فاز بكلمة الله فى ايامه و
تو مكر بالواح الهى فائز شدى ذكرت مذكور و
اسمت از قلم اعلى مسطور افرح بكلمة الله المطاعة
و قل
- الهى الهى اشهد ان ايدى عنايتك انقذتنى
من الظنون و الأوهام و فضلك سقانى كوثر
عرفانك و رحيق الايقان فى امرى بحدودك
قربتني و برحمتك عرفتني و بقدرتك رفعتني
اسلك بأمرى الأعظم و نبأك العظيم بأن
تجعلني فيكّل الأحوال متمسكاً بجبل كرمك
و مستقيماً على حبك بحيث لا تمنعني شبهات
العالم و اشارات الأمم اى رب ترانى متوجّهاً
اليك و ناظراً افي فضلك قدر لى ما ينبغي
لبحر عطائك و سماء جودك انك انت مالك
الوجود و المهيمن على الغيب و الشهود لا اله الا
انت المقتدر القدير انتهى
- اين خادم فاني در اوقات تحرير آيات از براى
ايشان تأييد و توفيق طلبيده و ميطلب از حق
سائل و آمل كه ايشانرا تأييد فرمايد بر نشر آيات
و اعلاء كلمه بين العباد بالحكمة و البيان انه هو
العزیز المنان
- اينكه ذكر محبوب فؤاد جناب على قبل اكبر عليه
بهاء الله الأبهى و جناب ابن عطار و جناب آقا
على حيدر عليهما بهاء الله و عنايته و رحمته نمودند
لازال مذكور بوده و هستند و نامه هاى ايشان لله
الحمد متواتراً باوليائى اين ارض ميرسد و جواب
هم ارسال ميشود مقصود آنكه لازال مذور بوده
و هستند و مؤيدند بر خدمت امر و ذكر و ثنائى
حق جل جلاله
- اينكه ذكر جناب آقا عباسقى و جناب آقا سيد
مصطفى عليهما بهاء الله فرمودند بعد از عرض
امام وجه لسان عظمت باينكلمه ناطق قول الرب
تعالى و تقدّس
- يا حيدر قبل على نفسين مذكورين لدى المظلوم
مذكور هر دو باقبال فائز و باآثار قلم اعلى مفتخر
لله الحمد لحاظ عنايت بايشان متوجه يشهد بذلك
ما نزل لهما من قبل و من بعد از قبل مظلوم

by what was revealed for them before and after. Convey My greetings to them. We beseech God, exalted is He, to ordain for them through His bounty and grace that which shall endure as long as His names and attributes endure, and to confirm them in His remembrance among His creation, and to decree for them what He has decreed for His chosen ones. Verily, He is the Compassionate, the All-Bountiful. There is no God but He, the Self-Sufficient, the Most Exalted."

تکبیر برسانید نسل الله تعالى ان یقدر لهما بحوده
و فضله ما یكون باقیاً ببقاء اسمائه و صفاته و مؤیداً
علی ذکره بین خلقه و یتکب لهما ما کتبہ لأصفیائه
انه هو المشرق الفضال لا اله الا هو الغنی المتعال
انتهی

- 114 Their service is evident and their devotion is known. Nothing escapes the knowledge of our Lord. This servant beseeches his Lord to send down upon them mercy from His presence, to ordain for them the good of this world and the next, and to grant them what He has written for those near to Him among His servants and the sincere ones among His creation. Verily, He is the All-Bountiful, possessed of great munificence.

114 خدمتشان مشهود و توجّهشان معلوم لا یعزب
عن علم ربنا من شیء یسئل الخدام ربّه بأن یزل
علیهم رحمة من عنده و یقدر لهما خیر الآخرة و
الأولی و یرزقهما ما کتبه للیقربین من عباده و
المخلصین من بریته انه هو الفضال ذو الجود العظیم

- 115 The friends of God from the lands of T, Y, K, T, A, B, Sh, S, and Kh who have written to your honor and sought mention, have all had their names presented in the Most Holy Court at this time and have attained the honor of being heard, and each has been honored with the effulgence of the light of the mention of the Goal of the world's desire. Who can reckon the oceans of His favor or the heaven of His mercy? We are all powerless.

115 اولیای الهی از اراض تا ویا و ک و ط و الف و
با و ش و ص و خا که بآنحضرت نامه نوشته اند
و طلب ذکر نموده اند در ساحت امنع اقدس در
این حین اسامی کلّ عرض و بشرف اصفا فائز
و هر یک باشرافات انوار ذکر مقصود عالمیان
مشرف من یقدر ان یحصی بحار فضله او سماء
رحمته انا کلّ عاجزون

- 116 In the hours of night and day, the glance of kindness is directed toward the friends. His grace has encompassed all and His bounty has embraced all. We beseech Him to confirm us in thanksgiving and praise - thanksgiving worthy of this court and praise befitting this generosity and bestowal. Verily, He has power over all things. Glory and remembrance and praise be upon your honor and upon those who are with you and who love you and who hear your words concerning the Cause of God, our Lord and your Lord and the Lord of the Kingdom and the Realm of Might and Glory.

116 در ساعات لیل و نهار لحاظ شفقّت متوجّه اولیا
عنایت احاطه نموده و فضل کلّ را اخذ کرده
از او میطلبیم در شکر و حمد تأیید فرماید شکریکه
لایق این بارگاه باشد و حمدیکه قابل این جود و
عطا انه علی کلّشیء قدیر البهاء و الذکر و الثناء
علی حضرتکم و علی من معکم و یحبکم و یسمع
قولکم فی امر الله ربنا و ربکم و ربّ الملک و
الملکوت و ربّ العزّ و الجبروت

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BH00382

To: Wife of Aqa Siyyid Abu-Talib

Date: 1304-06-20 [1887-Mar-16]

1 In the Name of Him Who hath illumined the horizon of the world

2 Praise and thanksgiving, glory and radiance be seem the One True Object of all, Who through the motion of His Almighty Finger rent asunder the veils and coverings of the world and obliterated the doubts and allusions of the peoples. The clouds could not prevent the Luminary of His Cause, nor could the mists become a veil. In the name of the Self-Subsisting, He stood before the faces of the people and summoned all to the horizon of proof. The opposition of kings and the indifference of their subjects could not hold Him back from His purpose. Through the tracing of the Most Exalted Pen He rendered His Cause victorious and raised high the pavilion of "Verily there is none other God but Him" in the most exalted station. Blessed are they who have grasped His firm cord and clung to His luminous hem. The might of princes could not prevent them, nor could the clamor of divines deprive them. Glorified be His grandeur, glorified be His power, glorified be His sovereignty, glorified be His proof, and exalted be His praise!

3 Glory be to God! Despite the fact that the call of the Divine Lote-Tree hath been raised from the most exalted station and the effulgences of the Sun of Truth are manifest and evident, all are found to be veiled, deprived and forbidden. Glory be unto Thee, O Mystery of existence and Lord of the seen and unseen! I beseech Thee by the Word whereby Thou didst subdue Thy servants and illumine the lands, and by the showers of Thy mercy in Thy days whereby the roses of realities and meanings have sprung forth in the gardens of Thy knowledge, and by Thy Name through which Thou didst unlock the cities of hearts and manifest that which was hidden and adorn it with the ornament of being, to assist Thy servants to stand firm in Thy Cause, to turn unto Thy face and to arise to serve Thee. O Lord! Thou hearest the clamor of the barking ones from the cities and their outskirts, who have violated Thy Covenant and Testament and uttered that which caused the dwellers of Thy Paradise and the denizens of the tabernacle of Thy majesty to lament. O Lord! I beseech Thee by the power of Thy Will, the penetrating influence of Thy Purpose, the might of Thy Most Exalted Word, and the power of Thy Most Sublime Pen, to aid Thy servants to preserve the pearls of Thy love and the gems of

1 بِسْمِ الَّذِي بِهِ انار افق العالم

2 حمد و ثنا و شكر و بها مقصودی را لایق و سزااست که بحرکت اصبع اقتدار سبحات و حجابات عالم را شق نمود و شبهات و اشارات امم را معدوم ساخت سخاب نیر امرش را منع نمود و غمام حجاب نگشت باسم قیوم امام وجوه قوم قیام فرمود و کل را بافق برهان دعوت نمود اعراض ملوک و اغماض ملوک او را از اراده اش باز نداشت بصیر قلم اعلی امرش را نصرت فرمود و خیمه آنه لا اله الا هو بر اعلی المقام برافراشت طوبی از برای مقبلین که بجبل متینش تمسک جستند و بذیل منیرش تثبث قوت امرا ایشان را منع نمود و ضوضاء علما محروم نساخت جلّت عظمته و جلّت قدرته و جلّ سلطانه و جلّ برهانه و عرّ ثنائیه

3 سبحان الله مع آنکه ندای سدره از اعلی المقام مرتفع و اشراقات انوار آفتاب حقیقت ظاهر و هویدا کلّ محجوب و محروم و ممنوع مشاهده میشوند سبحانک یا سرّ الوجود و مالک الغیب و الشهود استلک بالکلمة التي بها تنحّرت العباد و نورّ البلاد و بأمطار رحمتك في أيامك التي بها نبئت اوراد الحقائق و المعاني في حدائق عرفانك و باسمك الذي فتحت به مدائن القلوب و اظهرت المفقود و زينه بطراز الوجود بأن تؤيّد عبادك على الاستقامة على امرک و التوجه الى وجهك و القيام على خدمتك ای ربّ تسمع ضوضاء الناعقين من المدن و ضواحيها الذين نقضوا عهدك و ميثاقك و قالوا ما نأح به سگان فردوسک و اهل خباء مجدک ای ربّ استلک بقوة مشيتك و نفوذ ارادتک و قدرة كلمتك العليا و اقتدار قلبك الأعلى بأن تؤيّد عبادک على حفظ لآلئ محبتک و جواهر علمک و عرفانک انت الذي شهد بقدرتک من في ارضک و سمائك و اعترف بسلطانک من

Thy knowledge and recognition. Thou art He to Whose power all who are in Thy earth and heaven have testified, and to Whose sovereignty all who are in Thy dominion and might have confessed. There is none other God but Thee, the Almighty, the All-Encompassing, the All-Knowing, the All-Wise.

- 4 Your letter and what was asked has arrived. You must fix your gaze upon this Most Exalted Word which has shone forth from the horizon of the Supreme Pen: "O peoples of the earth! Abandon this day what the people possess, turning unto God, the Protector, the Self-Subsisting." This day is unlike other days and this time unlike all times. You must arise to serve the Cause and illumine the world with the light of true unity. This Wronged One is bewildered as to what to say and what to mention that may spread abroad the fragrance of God's Day. O thou who hast turned towards God! The breezes of proof, compared to what exists in all creation, are as manifest as the sun, yet the people remain heedless and veiled therefrom. Today from the rustling of the Divine Lote-Tree this exalted Word is heard: "This is the Day of God; none shall be mentioned save Him." Should anyone be blessed to hear this Word, he hath attained unto all good. By God's life! This Word dispelleth and obliterate all vain imaginings and idle fancies. Blessed are they that hear! Well is it with him who achieveth this and findeth this remembrance which is the Lord of all remembrance.

- 5 What hath been said hath been measured and uttered for God's sake, and the Supreme Pen hath not yet spoken in its own melody as it should. The thieves lie in wait while the treacherous watch from their hiding places, seeking to prevent the servants and to gather the writings of the Supreme Pen - their purpose is evident to God though hidden from men. Though no one stood, yet they installed an imaginary figure with armies of falsehood in an exalted station, built cities with hands of idle fancy and constructed towns and habitations with the tools of vain imaginings. Finally on the Day of Resurrection those fancies and imaginings were transformed into hatred and there befell the Lord of mankind that which caused the eyes of the denizens of the highest Paradise to weep and the Divine Lote-Tree to lament. Ja'far spoke one word in truth and sincerity, yet to this day they call him a liar - such is the state of the manifestations of idle fancies and vain imaginings.

- 6 In the early years, all the divines of Persia arose to cut down the Blessed Tree and issued the verdict for Its death. Consider now - not one of the divines of that land was aware of the truth of the Cause to the extent of a needle's eye. Much reflection is

فی ملکوتک و جبروتک لا اله الا انت المقتدر
المهیمن العلم الحکیم

4 نامه آنجناب و آنچه سؤال شد رسید باید آنجناب
بنیر این کلمه علیا که از افق سماء قلم اعلی اشراق
نموده ناظر باشند یا ملاء الارض دعوا الیوم ما عند
القوم متوجهین الی الله المهیمن القیوم این روز غیر
روزهاست و یوم غیر ایام باید آنجناب بر خدمت
امر قیام نمایند و عالم را بنور توحید حقیقی منور
سازند اینظلم متحیر که چه گوید و چه ذکر
نماید که عرف یوم الهی از او متضوع گردد یا
ایها المقبل نفحات برهان از روائج ما فی الامکان
بمثابه آفتاب واضح و معلوم و لکن عباد از او
غافل و محجوب امروز از حقیف سدره منتهی
این کلمه علیا اصغا میشود هذا یوم الله لا یدکر
فیه الا هو اگر نفسی باصغاء این کلمه فائز شود
بکل خیر فائز است لعمر الله اینکلمه جمیع اوهام
و ظنون را محو و معدوم نماید طوبی للسامعین
نیکوست حال کسیکه بآن موفق شود و این ذکر
را که سید اذکار است بیابد

5 آنچه گفته شده باندازه بوده و لله اظهار شده
و قلم اعلی تا حال بلحن خود علی ما ینبغی نطق
نموده سارقین در پی و خائنین بر مرصده منتظر در
صدد منع عباد و جمع آثار قلم اعلی بوده و هستند
مقصودشان عندالله واضح و مشهود و از عباد
مستور قائمی در دنیا نبود مع ذلک وجود موهومی
را با جنود کذب بر مقام عالی مقر دادند و
بیادی اوهام شهرها بنا نهادند و بمعمارهای ظنون
مدن و دیار تعمیر نمودند آن ظنون و اوهام
در یوم قیام بیغضا تبدیل شد و بر سید انام وارد
شد آنچه که عیون اهل فردوس اعلی گریست و
سدره منتهی نوحه نمود جعفر از روی راستی و
حقیقت بیک کلمه نطق نمود الی حین کذابش
گفتند اینست شأن مظاهر اوهام و ظنون

6 علمای ایران طراً در سنین اولیه بر قطع سدره
مبارکه قیام نمودند و بر قتلش فتوی دادند حال
تفکر نمائید یکنفر از علمای آن دیار بقدر سم ابره
بر حقیقت امر آگاه نه بسیار تفکر لازم که شاید

needed that you may arise for God's sake and protect the people from vain imaginings and idle fancies lest they be afflicted again as before. Today the eye of justice weeps because of the oppression of the idolaters and the temple of justice laments. Now the manifestations of idle fancy have strayed from the straight and manifest path and invite people to deadly ways of vain imaginings. Thy Lord knoweth while the people know not. Blessed is he who hath held fast to the cord of justice and been of the fair-minded. They measure Him Whose revelation is equivalent to all the divine Books sent down from the heaven of His Will by their own vain imaginings and deny Him, while affirming the truth of others. If this Great Announcement and this manifest, evident Cause be denied, what then can be proven? God shall assail them! We beseech God to assist you to arise for the triumph of His Cause. Stand firm for God's sake and speak for His sake. This Wronged One hath not yet mentioned the essence of the Cause, but every person of insight and fairness can perceive from the fragrances of the verses and the manifestation of clear proofs and the arising of the Wronged One before all faces that which is befitting and worthy.

- 7 O God, my God, my Aim, my Gracious One, my Merciful One! All souls are from Thee and all power lies within Thy grasp. Whomsoever Thou dost exalt transcendeth the kingdom and attaineth unto the station whereof it is said "We raised him to an exalted station," and whomsoever Thou dost cast down becomes lower than dust, nay worse than nothingness. O Lord! Despite our corruption, sinfulness and lack of piety, we seek the seat of truth and yearn for the presence of the Sovereign, the All-Powerful. The Command is Thy Command, the decree is Thine, and the realm of power lieth beneath Thy bidding. Whatsoever Thou doest is pure justice, nay rather, pure grace. A single revelation from the revelations of Thy Name, the All-Merciful, would banish and obliterate all trace of disobedience from the world, and a single breeze from the breezes of Thy Day of Manifestation would adorn the world with a new vesture. O Thou Omnipotent One! Grant power to the powerless and bestow life upon the dead, that they may find Thee and find their way to the ocean of Thy knowledge, and remain steadfast in Thy Cause. Should the fragrance of Thy praise be wafted from the diverse languages of the world, all would be beloved of the soul and the heart's desire, whether in Arabic or Persian; but if deprived thereof, they would be unworthy of mention, whether in word or meaning. O Lord! We beseech Thee to guide and direct all. Thou art the Powerful, the Mighty, the All-Knowing, the All-Seeing.

آنجناب لله قیام نمایند و ناس را از ظنون و اوهام حفظ کنند تا مجدّد بمثابه اوهامات قبل مبتلا نشوند الیوم از ظلم مشرکین چشم انصاف میگرد و هیکل عدل نوحه مینماید حال مظاهر اوهام از سبیل واضح مستقیم گذشته اند و ناس را براههای مهلک ظنون دعوت مینمایند آن ربک یعلم و الناس هم لا یعلمون طوبی لمن تمسک بحبل العدل و کان من المنصفین حقیکه معادل کتب الهی از سماء مشیتش نازل او را باوهامات خود میسنجد و انکار میکنند و از برای دوش اثبات حقیقت مینمایند اگر این نبأ عظیم و امر ظاهر مبین انکار شود چه اثبات میشود قاتلهم الله باری از حق میطلبیم آنجناب را مؤید فرماید بر نصرت امر الله بایستید و لله بگوئید اینظلم تا حال اصل امر را ذکر نمود و لکن هر ذی بصر و انصافی از نفحات آیات و ظهورات بینات و قیام مظلوم امام وجوه ادراک مینماید آنچه را که لایق و سزااست

7 الهام معبودا مقصودا کریم رحیم جانها از تو و اقتدارها در قبضه قدرت تو هر که را بلند کنی از ملک بگذرد و بمقام رفعا مقاماً علیاً رسد و هر که را پندازی از خاک پستر بلکه هیچ از او بهتر پروردگار با تباهاکاری و گاهکاری و عدم پرهیزکاری مقعد صدق میطلبیم و لقای ملیک مقتدر میجوئیم امر امر تو است و حکم آن تو و عالم قدرت زیر فرمان تو هر چه کنی عدل صرفست بل فضل محض یک تجلی از تجلیات اسم رحمانت رسم عصیان را از جهان براندازد و محو نماید و یک نسیم از نسائم یوم ظهورت عالم را بخلعت تازه مزین فرماید ای توانا ناتوانانرا توانائی بخش و مردگان را زندگی عطا فرما شاید تو را بیابد و بدریای آگاهی راه یابد و بر امرت مستقیم مانند اگر از لغات مختلفه عالم عرف ثنائی تو متضوع شود همه محبوب جان و مقصود روان چه تازی چه فارسی اگر از آن محروم ماند قابل ذکر نه چه الفاظ چه معانی ای پروردگار از تو میطلبیم کل را راه ثنائی و هدایت فرمائی توئی قادر و توانا و عالم و بینا

8 O thou who art mentioned before the Wronged One! Praise be to God, thou hast attained unto the bounty of the Most Exalted Pen and its effects. We beseech God to assist thee, keep thee steadfast, and make thee a standard of guidance among His servants and an ensign of praise throughout all lands. Give thanks unto God, for He hath mentioned thee in such wise as nothing in all creation can equal. Know thou this, preserve it, and be of those who render thanks. We have indeed perceived from thy letter the fragrance of love and devotion. We have mentioned thee in this Perspicuous Tablet, from whose horizon shineth the Sun of God's loving-kindness, the Lord of all worlds. Blessed is the ear that hath heard the Call, and the face that hath turned toward the Most Exalted Horizon, and the eye that hath beheld the Most Great Sign, and the foot that hath arisen to serve the Cause of God, the Lord of the Exalted Throne. The ears were created to hearken unto the call of the All-Merciful, and the eyes to behold His signs. Blessed is he who hath heard and seen, and woe unto the heedless. Verily, the Most Great Ocean desireth to cast upon thee the pearls of wisdom and utterance, that thou mayest rejoice and be of the thankful ones.

9 Say: O people! Fear ye God and follow not those who have changed God's favor into disbelief. Cast aside this day what the people possess, hastening unto God, the Single One, the All-Informed. Answer the Call of God amongst you, then take Him as your Helper. Verily, He hath come for your salvation, to this testifieth every knowing and discerning one. Say: My God, my God! I beseech Thee by Thy Most Great Signs and the Manifestations of Thy power, O Lord of all humanity, and by Thy Cause whereby Thou hast subdued the kingdom of earth and heaven, and by Thy Sealed Wine whose seal was broken by Thy Name, the Self-Subsisting, to assist Thy servants to turn unto Thee, to hold fast unto the cord of Thy loving-kindness, and to cling to the hem of Thy mercy. O Lord! Deprive them not of the pearls of the ocean of Thy knowledge, nor of the table of Thy utterance, nor of that which Thou hast sent down from the heaven of Thy Will. Then adorn them, O my God, with the ornament of piety. Verily, Thou art the Lord of all humanity, and the Lord of the Throne on high and of the dust beneath. There is none other God but Thee, the Hearer, the Answerer, the All-Hearing, the All-Seeing.

10 In matters of theological inquiry there has been delay, for this Wronged One has not, according to outward appearances, studied the known sciences, entered schools, or been acquainted with scholarly discussions. Having turned away from what is possessed by the people, He has clung to what is with God. The intention is that you should in these days occupy yourself

8 یا ایها المذکور لدى المظلوم لله الحمد بعنايت قلم اعلی و آثارش فائز شدی از حق میطلبیم ترا مؤید فرماید و مستقیم دارد و یجعلک علم الهدایة بین العباد و رایة الثناء فی البلاد اشکر الله انه ذکرک بما لا یعادلہ شیء من الأشياء اعرف ثم احفظ و کن من الحامدين انا وجدنا من کتابک عرف المحبة و الاقبال ذکرناک بهذا اللوح المبين الذی لاحت من افقه شمس عناية الله رب العالمين طوبی لأذن سمع النداء و لوجه توجهه الى الأفق الأعلى و لعین رأیت الآية الکبری و لرجل قام علی خدمة امر الله رب الکرسی الرفیع قد خلقت الأذان لاصغاء نداء الرحمن و الأبصار لمشاهدة الآثار طوبی لمن سمع و رأى و وبل للغافلين ان البحر الأعظم اراد ان یقذف علیک لآئی الحکمة و البیان لتفرح و تكون من الشاکرين

9 قل یا قوم اتقوا الله و لا تتبعوا الذین بدلوا نعمة الله کفراً ضعوا الیوم ما عند القوم مسرعین الى الله الفرد الخیر اجیبوا داعی الله بینکم ثم اتخذوه معیناً لأنفسکم انه اتی لنجاتکم یشهد بذلك کل عالم خبیر و عارف بصیر قل الهی الهی اسئلك بآیاتک الکبری و مظاهر قدرتک یا مولی الوری و بأمرک الذی به یختر الملک و الملکوت و یرحیقک الختم الذی فتحت ختمه باسمک القیوم بأن تؤید عبادک علی الاقبال الیک و التمسک بحبل عنایتک و التشبث بذیل رحمتک ای رب لا تمنعهم عن لآئی بحر علمک و عن مائدة بیانک و عما انزلته من سماء مشیتک ثم زینهم یا الهی بطراز التقوی انک انت مولی الوری و رب العرش و الثری لا اله الا انت السامع المجیب و السميع البصیر

10 در جواب مسائل توقف رفت چه که اینمظلوم بر حسب ظاهر علوم معروفه را نیاموخته در مدارس وارد نشده و از مباحث اطلاع نداشته و از ما عند الخلق گذشته و به ما عند الله متمسک مقصود آنکه آنجناب این ایام بخدمت امر مشغول

with service to the Cause - this is the most exalted station. If you hold fast to it, God will unveil for you what you desire from the depths of His all-encompassing knowledge. For in these days, preoccupation with such matters keeps one back from the Most Great Cause, the Supreme Horizon, and the Most High Summit.

11 Previously, matters of learning flowed from the Most Exalted Pen, but in these days We have confined matters to "There is no God but Me, the Almighty, the Powerful." I have come from the Dayspring of Utterance with a clear proof. In one of the Tablets this blessed verse was revealed: "This is not the day for questions and answers. It behooveth everyone, when hearing the Call from the Supreme Horizon, to arise and say: 'Here am I, O Desire of the world! Here am I, O Beloved of all in the heavens and the earth!'"

12 We mention for you what was revealed upon My first arrival in the Prison in response to one who asked about the world, its origin, the cause of its creation and manifestation [...] We said: You should not turn to the past or future. Remember this Day and what hath appeared therein - verily it sufficeth all the worlds. The statements and allusions regarding these stations extinguish the heat of being. It behooveth thee to speak today that whereby hearts may be set ablaze and the bodies of the seekers may soar. Walk with the power of the Greatest Name above the world that thou mayest witness the mysteries of eternity and become aware of that which no one hath known. Verily thy Lord is the Helper, the All-Knowing, the All-Informed.

13 Be like the beating artery in the body of contingent being, that through the heat generated by this motion the hearts of those who hesitate may be quickened. Blessed is he who hath attained unto the outpourings of this Ocean in the days of his Lord, the Munificent, the Wise. Be a promoter of God's Cause with an utterance that will cause fire to blaze in the trees and will make them proclaim: "There is no God but Me, the Mighty, the Self-Subsisting."

14 Say: Utterance is a substance that seeketh penetration and moderation. As to penetration, it is conditional upon refinement, which in turn is dependent upon hearts that are detached and pure. As for moderation, it is to be combined with wisdom, which We have revealed in the Scriptures and Tablets.

15 The fragrances of verses have been diffused and the standards of clear proofs have appeared, yet the people are in strange delusions. God willing, thou shalt render assistance through celestial power. Its effects and manifestations have been and

شوند اینست مقام اعلی اگر بآن تمسک نمائید
یکشف الله لك ما اردته من عمن علمه المحيط
چه كه اين ايام اشتغال بين مراتب انسان را از
امر اعظم و افق اعلی و ذروهء عليا باز میدارد

11 از قبل شئون عليه از قلم اعلی نازل و این ايام
اقتصرتنا الامور على انه لا اله الا انا المقتدر القدير
قد جئت من مطلع البيان برهان مبين دريكي از
الواح اين آيهء مباركه نازل ليس اليوم يوم السؤال
والجواب ينبغي لكل نفس اذا سمع النداء من
الأفق الأعلى يقوم ويقول لبيك يا مقصود العالم
ولبيك يا محبوب من في السموات والأرضين

12 و نذكر لجنايبك ما نزل في أول ورودی في السجن
في جواب من سئل عن العالم ومبدئه وعلّة خلقه
وظهوره الى ان قلنا ليس لجنايبك ان تلتفت الى
قبل و بعد اذكر اليوم و ما ظهر فيه انه ليكنفي
العالمين انّ البيانات و الاشارات في ذكر هذه
المقامات تخمد حرارة الوجود لك أن تنطق اليوم
بما تشتعل به الأفئدة و تطير اجساد المقبلين امش
بقوة الاسم الأعظم فوق العالم لترى اسرار القدم
و تطلع بما لا اطلع به احد ان ربك هو المؤيد
العليم الخبير

13 كن نباضاً كالشريان في جسد الامكان ليحدث
من الحرارة المحدثّة من الحركة ما تسرع به افئدة
المتوقّفين طوبى لمن فاز بفيضان هذا البحر في
ايام ربه الفياض الحكيم كن مبلغ امر الله ببيان
تحدث به النار في الأشجار و تنطق انه لا اله الا
انا العزيز المختار

14 قل انّ البيان جوهر يطلب النفوذ والاعتدال اما
النفوذ معلىّ بالطّافة و اللطافة منوطة بالقلوب
الفارغة الصافية و اما الاعتدال امتزاجه بالحكمة
التي انزلناها في الزبر و الألواح

15 قد تضرّعت نفحات الآيات و ظهرت اعلام
البيّنات ولكنّ القوم في وهم عجاب انشاء الله
بقوهء ملكوتي نصرت نمائى و احداث آن و
ظهور آن از قلوب فارغهء صافيه بوده و هست

are from pure and detached hearts. It is God's sign in existence and His trust in the hearts and minds. The learned are incapable of comprehending it as it deserves, and the wise are powerless before it. This Most Great Sign rules the world and holds sway over the nations. Names circle round it and all means are manifestations of its attributes. Through the instruments of sight it sees, through the instruments of hearing it hears, and through the instruments of speech it speaks. If no obstacle prevents this power and no veil intervenes, it is penetrating and mighty. It is as a sun that hath shone forth from the horizon of the heaven of understanding. Were it not for the veils of idle fancies, it would illuminate the world. Neither the might of the world, nor the armies of nations, nor the doubts of the learned, nor the intimations of the jurists can hold back one who attains this most exalted and glorious station from the Lord of Names. This is the station of which the All-Merciful hath spoken in the Qur'an: "Say: 'God!' then leave them to their vain discussions."

اوست آية الله در وجود و امانت او در افتده
و قلوب علما از عرفانش علی ما ینبغی قاصر و
حکما عاجز این آیه عظمی حاکم است در عالم
و متصرف است در امم اسماء طائف حول
او و اسباب مطالع ظهور صفات او توجّهش
باسباب بصر بصیر است و باسباب سمع سمیع
و باسباب نطق ناطق اگر این قوه را مانعی منع
نماید و حجابی حایل نشود نافذ و قدیر است او
است آفتابیکه از افق سماء عالم ادراک اشراق
نموده اگر حجاب اوهام حجاب نشود عالم را
منور نماید دارای این مقام اعتراف اعلی را سطوت
عالم و جنود امم و شبهات علما و اشارات فقها
از مالک اسماء منع نماید اینست مقام ما انزله
الرحمن فی الفرقان قل الله ثم ذرهم فی خوضهم
یلعبون بقول خلیل علیه بهائی و عنایتی بل فی
خوضهم کذلک نطق بالعدل ان ربک هو
السمیع البصیر

- 16 Praise be to God! That which was revealed for you - every word of which hath testified and doth testify to the grace and loving-kindness of God - was sent down. Some are playing in their pool, thus hath He Who is Justice Itself spoken: verily thy Lord is the All-Hearing, the All-Seeing. We praise Him for His grace and loving-kindness, and for His mercy that hath preceded all who are in the heavens and on earth. The Glory be upon you and upon those whom nothing whatsoever hath prevented from the Lord of Names and Creator of Heaven, who heard the Call and turned unto it, saying: "God is our Lord and the Lord of the Mighty Throne."

16 لله الحمد از برای آنجناب نازل شد آنچه که هر
کلمه آن بر فضل و عنایت حقّ شهادت داده و
میدهد نحمده علی فضله و عنایته و علی رحمته الّتی
سبقت من فی السموات و الارضین البهاء علیکم و
علی الذّین ما منعهم شیء من الاشیاء عن مالک
الاسماء و فاطر السماء سمعوا النداء و اقبلوا و قالوا
الله ربنا و رب العرش العظیم

PM#160x

INBA65:030x, INBA30:084bx, INBA81:013bx,
BLIB_Or15690.210, BLIB_Or15699.099b,
NLAI_BH_AB.025x, BRL_DA#691,
PMP#160x, AHM.326, AQMJ1.146x,
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BH00387*To: Mulla Rajab-'Ali**Date: 1304-06-20 [1887-Mar-16]*

1 He is God, exalted be His glory in wisdom and utterance!

1 هو الله تعالى شأنه الحكمة و البيان

2 O My Most Exalted Pen! Make mention of him who turned to God on a day when most of the people turned away, and who drank the sealed wine in My Name, the Self-Subsisting, whilst the people were in manifest error. He heard the Call and turned to the Supreme Horizon, and was so carried away by the rapture of the verses that he attained a station wherein he acknowledged that which the Tongue of Grandeur had spoken: that there is none other God but Me, the All-Knowing, the All-Wise. He succeeded in hearkening to the Call when the peoples of the realm of creation had barred themselves therefrom, and took the chalice of utterance from the hand of the bounty of his Lord, the Most Merciful, and drank therefrom despite those who had denied God, the Lord of all worlds. He bore witness to that which God had witnessed in days wherein earthquakes seized all the tribes of the earth save whom God willed, the One, the Single, the Self-Subsisting, the Peerless, the All-Informed.

2 يا قلبي الأعلى اذكر من اقبل الى الله في يوم فيه اعرض اكثر الناس وشرب الرحيق المختوم باسمي القيوم اذ كان القوم في ضلال مبين انه سمع النداء و اقبل الى الأفق الأعلى و اخذه جذب الآيات الى مقام اعترف بما نطق به لسان العظمة انه لا اله الا انا العليم الحكيم قد فاز باصغاء النداء اذ منع عنه اهل ناسوت الانشاء و اخذ كأس البيان من يد عطاء ربه الرحمن و شرب منها رغماً للذين كفروا بالله رب العالمين قد شهد بما شهد الله في أيام فيها اخذت الزلازل قبائل الأرض كلها الا من شاء الله الواحد الأحد الصمد الفرد الخبير

3 Behold, behold how the Countenance hath turned toward thee from the direction of the Prison. Harken, harken to God's call from His mighty Throne: "Verily, there is none other God but He, the All-Bountiful, the Most Generous." He speaketh before the faces of the world and summoneth them to a station wherein naught is seen save the lights of the countenance of their Lord, the All-Merciful, the All-Knowing. The seas have surged, the mountains have passed away, and the trees have cried out, yet most of the people remain heedless. The valley hath quaked from the breezes of the days of its Lord, the Possessor of Names, and the sea hath surged by virtue of this Name whereby the faces of the idolaters have been darkened.

3 انظر انظر ان الوجه توجه اليك من شطر السجن اسمع اسمع يناديك الله من جهة عرشه العظيم انه لا اله الا هو الفضال الكريم ينطق امام وجوه العالم ويدعوهم الى مقام لا يرى فيه الا انوار وجه ربهم المشفق العليم قد سحرت البحار و مرّت الجبال و نادى الأشجار و القوم اكثرهم من الغافلين قد اهتزت البطحاء من نفحات أيام ربها مالك الأسماء و ماج البحر بهذا الاسم الذي به اسودت وجوه المشركين

4 Say: O concourse of earth! The Lord of all creation hath come with the standards of proof. Fear ye the All-Merciful and be not of the transgressors. Turn with radiant faces unto God, the Creator of heaven. Beware lest the promptings of self and passion debar you from this Cause whereby the lips of existence have smiled and all things have spoken. The Desired One hath come from the horizon of might with clear sovereignty. Say: O peoples of creation! The Most Great Throne hath been established in the highest station, and upon it hath sat the Lord of all men. From His right hand floweth the river

4 قل يا ملاء الأرض قد اتى مالك الامكان برايات البرهان اتقوا الرحمن و لا تكونوا من المعتدين اقبلوا بوجوه بيضاء الى الله فاطر السماء اياكم ان تمنعكم شؤونات النفس و الهوى عن هذا الأمر الذي به ابتسم ثغر الوجود و نطقت الأشياء قد اتى المقصود من افق الاقتدار بسلطان مبين قل يا ملاء الانشاء قد استقر العرش الأعظم على اعلى المقام و استوى عليه مالك الأنام و عن يمينه جرى

of mercy and from His left the Kawthar of loving-kindness. Beware lest ye deprive yourselves of this glorious and wondrous bounty. Cast aside what the people possess of superstitions and conjectures, and take what hath been given you by God, the Lord of the Day of Judgment.

- 5 This is a day wherein the Mother Book speaketh and saith: "That which was hidden in knowledge and treasured in the vaults of the protection of your Lord, the Ever-Flowing, the Ancient of Days, hath appeared." By God! The books of the world and whatsoever the nations possess will profit you not except through this perspicuous Book. Read ye the Books of God that ye may become aware of this Revelation which hath been the hope of the Messengers. The Hidden hath appeared and the Treasured hath come, and the command is God's, the Peerless, the All-Informed. There is no book but hath been revealed in truth and hath given the people glad tidings of this mighty announcement. Fear ye God and reject not the truth by what ye possess, and be not of the lost.

- 6 O thou who hast turned unto the Face! We have sent down the verses and manifested the clear proofs and called the servants unto God, the Mighty, the Praiseworthy. We have brought forth from the treasuries of My Most Exalted Pen the pearls of wisdom and utterance, yet the people remain behind a thick veil. They have cast aside that which they were commanded by God, the Lord of all beings, clinging to what they possess from the dawning-places of vain imaginings. Verily, they are among the most lost in the Book of God, the Lord of the Sublime Throne. They hear the verses yet turn away from them, and they see the clear proofs yet say this is naught but manifest sorcery. Thus hath the sea revealed the waves of wisdom and utterance, and the Manifestation the light of proof. Blessed is he who hath heard and attained, and woe unto the heedless.

- 7 Today the Divine Lote Tree calleth out in the midmost heart of contingent being with this most exalted Word: O peoples of the earth! By God! The Lord of all beings hath come, and He Whose meeting was the desire of the Messengers hath appeared. The Books of God have been adorned with His mention. Beware lest ye deprive yourselves of recognizing Him. Through Him the hidden Secret and the treasured Name have been revealed, and that which was recorded by the Most Exalted Pen in the Sacred Scriptures and Tablets hath been manifested.

- 8 Glory be unto God, exalted be His majesty! He hath appeared from a place to which fancy and imagination have no access. He hath emerged from a home not known for learning, sciences, wisdom or mystical knowledge. Every person of insight beareth witness to this fact, and every informed one testifieth to these

فراة الرحمة وعن يساره كوثر العناية آياكم ان تمنعوا انفسكم عن هذا الفضل العزيز البديع دعوا ما عند القوم من الأوهام والظنون وخذوا ما اوتيتكم من لدى الله مالک يوم الدين

- 5 هذا يوم فيه ام الكتاب ينطق ويقول قد ظهر ما كان مكتوناً في العلم ومخزوناً في خزائن عصمة ربكم الفياض القديم تالله لا تنفعكم كتب العالم ولا ما عند الأمم الا بهذا الكتاب المبين اقرؤوا كتب الله لتطلعوا بهذا الظهور الذي كان امل المرسلين قد ظهر المكنون واتى المخزون والامر لله الفرد الخبير ما من كتاب الا وقد نزل بالحق وبشر الناس بهذا النبأ العظيم خافوا الله ولا تدحضوا الحق بما عندكم ولا تكونوا من الخاسرين

- 6 يا ايها المتوجه الى الوجه قد انزلنا الآيات واطهرنا البيئات ودعونا العباد الى الله العزيز الحميد واطهرنا من كنوز قلبي الأعلى لآلى الحكمة والبيان ولكن الناس في حجاب غليظ يندوا ما امروا به من لدى الله مولى الورى متمسكين بما عندهم من مطالع الأوهام الا انهم من الأخسرين في كتاب الله رب الكرسي الرفيع يسمعون الآيات ويعرضون عنها ويرون البيئات ويقولون ان هذا الا سحر مبين كذلك اظهر البحر امواج الحكمة والبيان والظهور نور البرهان طوبى لمن سمع و فاز وويل للغافلين

- 7 امروز سدره بيان در قطب امكان باين كلمه عليا ناطق يا ملاء الأرض تالله قد اتى مولى الورى وظهر من كان امل المرسلين لقائه وتزينت كتب الله بذكره آياكم ان تمنعوا انفسكم عن عرفانه به ظهر السر المكنون والاسم المخزون وما كان مرقوماً من القلم الأعلى في الزبر والألواح

- 8 سبحان الله حتى جلّ جلاله از مقامى ظاهر شده كه وهم و گمان را بان مقام راهى نه از بيتى ظاهر كه معروف بعلوم و فنون و حكمت و عرفان نبوده هر آگاهى بر اين فقره گواهى داده و هر

words. Verses have been sent down in such profusion that minds and understanding are powerless to reckon them, and evidences have appeared in such manner that every fair-minded one hath acknowledged them. Nevertheless, most of the people of the world remain heedless and veiled. They cling to a mere leaf while turning away from the Mother Book, and remain deprived and forbidden from the divine ocean of knowledge and the effulgent lights of the Sun of true Unity.

خبری شاهد این گفتار آیات بشائی نازل که
عقول و ادراک از احصای آن عاجز و بینات
بشائی ظاهر که هر منصفی بآن اعتراف نموده
مع ذلک اکثر اهل عالم غافل و محجوب بورق
از اوراق متمسکند و از امّ الکتاب معرض از بحر
علم الهی و اشراقات انوار آفتاب توحید حقیقی
محروم و ممنوع

- 9 O thou who hast turned thy face towards the Countenance of God! Truth in all its aspects, deeds, acts and utterances standeth manifest and distinguished from aught else, even as the sun. Yet the veils of vain imaginings have prevented eyes from beholding the Most Exalted Horizon. Today the light of proof shineth forth from the highest horizon of the world and the divine call is raised from the most exalted station, yet the diverse colors of the world and the glory and riches of two days have withheld the people from turning to the everlasting bounty and the heavenly table. Ignorance and heedlessness have reached such a pass as to astonish every person of understanding.

9 یا ایها المقبل الی الوجه حقّ بجمع جهات و اعمال
و افعال و اقوال بمثابه آفتاب از دوش واضح و
ممتاز و لکن حجاب اوهم ابصار را از مشاهده
افق اعلی منع نموده امروز نور برهان از اعلی افق
عالم مشرق و ندای الهی از اعلی المقام مرتفع
ولکن الوان مختلفه دنیا و عزّت و ثروت دو
یوم قوم را از توجه بنعمت باقیه دائمه و مائده
سمائی باز داشته نادانی و غفلت بمقامی رسیده که
هر صاحب درایتی را متحیر نموده

- 10 In ages and centuries past, the former communities, both learned and ignorant, remained unaware of the manner of the appearance of the Dayspring of Light. Not a single soul among them attained true knowledge or recognized genuine unity. Now again the deniers of the Bayan are occupied with the same vain imaginings and delusions of the past and utter calumnies. That honored one beareth witness, and earth and heaven and stars bear witness, and the sun and moon testify, that from the first days this servant hath arisen before the faces of all, both kings and subjects, and without veil or concealment hath summoned all to the Most Exalted Horizon. The proof hath been sent down and the path made clear. Not for a moment did We conceal Ourselves. For the sake of God We uttered that which the world was created to hear, that they might gain the fruits of the Ultimate Tree from the traces of the Most Exalted Pen and be illumined by the effulgences of true unity.

10 در قرون و اعصار حزب قبل از عالم و جاهل از
کیفیت ظهور مطلع نور غافل یک نفس از آن
نفوس بعلم حقیقی فائز نگشت و بتوحید حقیقی
عارف نه مجدد حال معرضین بیان باوهم و ظنون
قبل مشغول و بمقتربات ناطق آن جناب شاهد و
ارض و سماء و انجم شاهد و آفتاب و ماه گواه
که این عبد از اول ایام امام وجوه کلّ از ملوک
و مملوک قیام نموده من غیر ستر و حجاب جمیع
را بافق اعلی دعوت فرموده دلیل نازل سبیل
واضح و در یک آن خود را ستر ننمودیم لوجه
الله گفتیم آنچه را که عالم از برای شنیدن آن از
عدم بوجود آمد مقصود آنکه از آثار قلم اعلی باثمار
سدره منتهی فائز شوند و باشراقات انوار توحید
حقیقی منور گردند

- 11 But the chains of vain imaginings have held back all save whom God willeth - thy Lord and the Lord of the Mighty Throne. Now the deniers among the people of the Bayan cling to the deeds of the past and utter the words of that party. They say the Bayan hath been altered, denying whatsoever hath been revealed concerning this Most Great Revelation and Most Great Announcement, attributing it to alteration, although this Cause is self-evident and needeth no mention, and all the

11 و لکن سلاسل اوهم کلّ را منع نموده آلا
من شاء الله ربّک و ربّ العرش العظیم حال
معرضین اهل بیان باعمال قبل متمسک و باقوال
آن حزب ناطق و متشبّث گفته اند بیان تحریف
شده آنچه در ذکر این ظهور اعظم و نبأ عظیم
است انکار نموده اند و بتحریف نسبت داده اند
مع آنکه این امر بنفس خود ظاهر محتاج بذکری
نبوده و نیست و جمیع زیر و صحف و کتب عالم

books and scriptures of the world are dependent upon its acceptance. Beseech ye God to make the sources of vain imaginings aware and to grant them fairness. They argue from the Book of Certitude for the servants while turning away in heedlessness from its Revealer and Source. It is incumbent and obligatory upon that honored one to arise with complete dedication, that perchance the servants of God may not again be afflicted with doubts and fancies, but may attain the lights of the Day-Star of true unity. Until now they have not comprehended the station of the Day of God and are deprived of His grace.

- 12 It is evident that every age in which a Manifestation of God hath lived is divinely ordained, and may, in a sense, be characterized as God's appointed Day. This Day, however, is unique, and is to be distinguished from those that have preceded it. The designation "Seal of the Prophets" fully revealeth its high station. The Prophetic Cycle hath, verily, ended. The Eternal Truth is now come. He hath lifted up the Ensign of Power, and is now shedding upon the world the unclouded splendor of His Revelation.

- 13 It is not known what the deniers of the Bayan have understood from "the day when mankind shall stand before the Lord of the worlds" and what they have comprehended from the blessed words "He doeth whatsoever He willeth." By My life, O thou who gazest upon My face! If a soul were to drink from the ocean of this word and perceive its fragrance, he would find himself seated upon the throne of steadfastness and assurance. Through the Name of God, preserve those who have turned towards Him from the doubts of the deniers and command all to praiseworthy character and goodly deeds. Say: O party of God! Through these hosts render victorious the Lord of the seen and unseen, and hold fast to the fear of God. He is the Commander of hosts and Helper of His Cause. No power can withstand His power. Blessed is the soul whose head is adorned with the crown of godliness and whose temple is beautified with the ornament of justice and fairness.

- 14 The honored Amin, glory be upon him, has repeatedly made mention of you. We have commanded all to hearken unto thy word concerning this Most Great Announcement and this firm, mighty Cause. You must awaken the heedless, albeit with wisdom and utterance, that perchance they may discover and know. Today is not the day of names and their attributes. The former parties were deprived of the realm of inner meanings through names and words. They clung to vain imaginings and held fast to conflict and contention - one party Usuli, another Shaykhi, another Sunni, another Shi'i, another Ni'matullahi, and Jalali and Kharabati and Qadiri and Mawlawi. Were you

بقبول او معلق و منوط از حق بطلبید مطالع اوهام را آگاهی بخشد و انصاف عطا نماید بکتاب ایقان از برای عباد استدلال مینمایند و از منزل و صاحبش معرض و غافل بر آن جناب لازم و واجب است که بهمت تمام قیام نمائید شاید مجدّد عباد الله بظنون و اوهام مبتلا نشوند و بانوار نیر توحید حقیقی فائز گردند الی حین مقام یوم الله را ادراک نموده اند و از فضلش محرومند

- 12 شکی نبوده و نیست که ایام مظاهر حق جلّ جلاله بحق منسوب و در مقامی بایام الله مذکور و لکن این یوم غیر ایام است از ختمیت خاتم مقام این یوم ظاهر و مشهود نبوت ختم شد حق با رایة اقتدار از مشرق امر ظاهر و مشرق

- 13 معلوم نیست معرضین بیان از یوم یقوم الناس لرب العالمین چه ادراک نموده اند و از کلمه مبارکه یفعل ما یشاء چه فهمیده اند لعمری یا ایها الناظر الی وجهی اگر نفسی از بحر این کلمه پیاشامد و نفعه اش را بیابد خود را بر عرش استقامت و اطمینان مشاهده نماید مقبلین را از شبهات معرضین باسم حق حفظ نما و کل را باخلاق مرضیه و اعمال طیبیه امر نما بگویا حزب الله باین جنود مالک غیب و شهود را نصرت نمائید و بتقوی الله تمسک جوئید اوست قائد جنود و ناصر امر هیچ قوتی با قوت او مقابله ننماید طوبی از برای نفسی که رأسش با کلیل تقوی مزین است و هیكلش بطراز عدل و انصاف

- 14 جناب امین علیه بهائی مکرّر ذکر آن جناب را نموده انا امرنا الكل بأن یسمعوا قولک فی هذا النبی العظیم و هذا الأمر المحکم المبین باید آن جناب غافلین را آگاه نمایند و لکن بحکمت و بیان که شاید بیابند و بدانند امروز روز اسماء و شئون آن نیست حزب قبل را اسماء و الفاظ از عالم معانی محروم نمود باوهام تمسک جستند و بنزاع و جدال متشبث حزبی بالاسری حزبی شیخی حزبی سنی حزبی شیعی حزبی نعمه الله الی و جلالی و خراباتی و قادری و مولوی ان تعدوا طرق الأوهام لا

to enumerate the paths of idle fancy, you could not count them. Blessed are the powerful ones who have rolled up these carpets and considered all save Truth as non-existent and null. These are the horsemen in the arena of divine unity and the lights of the horizons of detachment. Upon them be the glory of God, His favors, His grace and His gifts.

- 15 Convey greetings from the Wronged One to the party of God. Say: Know ye and recognize the value of this station, preserve it in the name of Truth, and arise as befiteth the Days of God. Whatever is lost today cannot be regained.

- 16 O thou who soarest in the atmosphere of thy Lord's love! The Most Exalted Pen hath ever counseled the servants and commanded them to that which profiteth them. Each word of counsel hath been repeatedly expressed that perchance they may become aware and not exchange the everlasting blessing for things that perish. The rebellion and defiance of the people have deprived them of the rustling of the Divine Pen and the murmuring of the blessed Tree. You must guide the people of that land to the horizon of the favor of the Goal of the worlds through the power of remembrance and utterance. Verily He is with thee and will aid thee with the hosts of proof. The opposition of the world hath yielded no fruit, and the hatred and rancor of the nations have not become a veil. The Word hath penetrated; the Will hath encompassed.

- 17 Say: O concourse of men! Behold the Tree and its fruits, the Sun and its radiance, the heaven and its stars, and the sea and its waves. Whosoever desireth to know Him must look with his own eyes. This passage specifically pertaineth to this Revelation. Time and again have these words descended from the heaven of the Divine Will, that perchance all who dwell on earth might become aware and attain unto that from which they are heedless and debarred this day. Again hath the word of perversion been uttered, and the gates of falsehood have been flung open as before, nay even wider. Do they not reflect on what the fruits of the deeds of souls before them have been? In the land of Sad they have uttered that which causeth the Bayan to lament and the Holy Spirit to wail. Their deeds give them the lie, yet they perceive it not. They worship their own desires, yet they understand not. They carve out idols, yet they know not. They behold the signs, yet deny them. Know ye that they recognize not.

- 18 In all circumstances must the loved ones of God beseech Him, glorified be His majesty, on behalf of all, that haply they may

تخصوها طوبی از برای اقویا که این بساطها را پیچیدند و غیر حق را معدوم و مفقود شمردند ایشانند فوارس مضمار توحید و انوار آفاق تجرید علیم بهاء الله و الطافه و عنایاته و مواهبه

- 15 از قبل مظلوم حزب الله را تکبیر برسان بگو قدر این مقام را بدانید و بشناسید و باسم حق حفظ نمائید و به ما ینبغی لایام الله قیام کنید آنچه امروز فوت شود تدارک آن محال

- 16 یا ایها الطائر فی هواء محبة ربک قلم اعلی لازال عباد را نصیحت نموده و به ما ینفعهم امر فرمود هر کلهئی از کلمات نصیحه را مکرر اظهار داشته که شاید عارف شوند و نعمت ابدیه را باشیاء فانیه تبدیل نمایند طغیان و عصیان ناس را از صریر قلم الله و حقیف سدره مبارکه محروم نموده آن جناب باید بقوت ذکر و بیان اهل آن ارض را بافق عنایت مقصود عالمیان هدایت نمایند آنه معک و یؤیدک بجنود البرهان منع عالم ثمری نداشت و ضغینه و بغضای امم حجاب نگشت کلمه نفوذ نمود اراده احاطه فرمود

- 17 قل یا معشر العباد انظروا الى السّدره و اثمارها و الشمس و اشراقها و السّماء و انجمها و البحر و امواجه من اراد عرفانه له ان ينظر اليه بعينه این فقره در بیان مخصوص است باین ظهور مکرر این بیانات از سماء مشیت نازل که شاید من علی الأرض کلّ آگاه شوند و بیابند آنچه را الیوم از او غافل و ممنوعند مجدد کلمه تحریف بمیان آمده ابواب کذب بمثابه قبل بل ازید باز شده آیا فکر نمینمایند ثمر اعمال نفوس قبل چه بوده در ارض صاد گفته اند آنچه را که بیان نوحه مینماید و روح القدس بنده مشغول تکذّبه اعمالهم و لا یشعرون یعبدون اهوائهم و لا یفقهون یختون الأصنام و لا یعلمون یرون الآیات و یتکرونها الا انهم لا یعرفون

- 18 در هر حال اولیای الهی باید از حق جلّ جلاله از برای کلّ توفیق طلب نمایند شاید از بحر فیض محروم نگردند و از امطار رحمت کبری در ایام

not be deprived of the ocean of grace nor be forbidden the outpourings of His supreme mercy in these bountiful days. Command ye the people of God to sanctification, detachment, compassion, loving-kindness and wisdom. He verily will assist thee with His verses and support thee with His sovereignty. He is, in truth, powerful over all things.

- 19 Say: My God, my God, my Lord and my Support! Illumine the hearts of Thy servants with the light of Thy knowledge, their faces with the lights of Thy countenance, and their temples with the ornaments of the manners Thou hast sent down in Thy Book. O my God and my Quest! Debar them not from the ocean of Thy mercy in Thy days, nor from the dawning-places of the sun of Thy grace, nor from the stars of the heaven of Thy bounty. Thou knowest, O my God, their desires have prevented them from drawing nigh unto Thee, and their imaginings have become a barrier between them and the Dayspring of Thy knowledge and the Dawning-Place of the lights of Thy wisdom. O Lord! Strengthen my heart, my outward being and my inmost reality for Thy service. Then make me in all conditions to stand firm in service to Thy Cause, speaking forth that which Thou hast revealed in Thy Book to Thy servants, and safeguarding Thy Cause amongst Thy creation. Then forgive me and those with me from among my kindred and children who have drunk the choice wine of Thy revelation and whom the doubts of the croakers and the signs of the transgressors have not prevented from turning unto Thee and holding fast unto Thy Book. O Lord! Aid Thy loved ones who have shattered the idols of vain imaginings with the arm of certitude and have turned unto Thee with faces radiant with light, detached from all who are in the heavens and the earth, with such remembrance as will cause the hearts of the world to be attracted and the faces of those who have turned unto Thee to shine forth. Praise be unto Thee, O God of the worlds and the Goal of the hearts of them that know Thee!

BSW#03.03x, GWB#025x, WOB.167x2x

فَيَاضُ مَمْنُوعٌ نَشُونَدُ حَزْبِ اللَّهِ رَا بِتَقْدِيسِ وَ تَنْزِيهِ
و شَفَقَتِ وَ عَنَايَتِ وَ حَكَمَتِ أَمْرَ ثَمَائِدِ أَنَّهُ يَمْدَكُ
بِآيَاتِهِ وَ يَنْصَرِكُ بِسُلْطَانِهِ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

19 قل الهى الهى و سيدى و سدى نور قلوب
عبادك بنور معرفتك و وجوههم بأنوار وجهك
و هياكلهم بطراز الآداب التى انزلتها فى كتابك
يا الهى و مقصودى لا تمنعهم عن بحر رحمتك
فى أيامك و لا عن تجليات شمس فضلك و
لا عن انجم سماء عطائك تعلم يا الهى اهوائهم
منعتهم عن التقرب اليك و اوهامهم حالت بينهم
و بين مطلع علمك و مشرق انوار حكمتك اى
رب قو على خدمتك قلبى و ظاهرى و باطنى ثم
اجعلنى فى كل الأحوال قائماً على خدمة امرى
و ناطقاً بما انزلته فى كتابك لعبادك و حافظاً
امرئ بين خلقك ثم اغفر لى و لمن معى من
اقاربى و ابنائى الذين شربوا رحيق وحيك و
ما منعهم شبهات الناعقين و اشارات المعتدين
عن الاقبال اليك و التمسك بكتابك اى رب
ايد اوليائك الذين كسروا اصنام الأوهام بعضد
اليقين و اقبلوا اليك بوجه نوراء منقطعين عن
فى السموات و الأرضين على ذكر تجذب به افئدة
العالم و تستضىء به وجوه المقبلين الحمد لك يا
اله العالمين و مقصود قلوب العارفين [ايكه از
هرم سؤال نموديد نزد اعراب اقصى الكبر بوده
ولكن عند الله تجاوز از سبعين]

BLIB_Or15690.214, BLIB_Or15699.123,
BRL_DA#677, GWBP#025 p.047ax,
AYI2.319x, AYI2.320x, AYI2.322x,
AYI2.324x, AYI2.338x

BH02972*To: Aqa Siyyid Ahmad Afnan et al., in Yazd**Date: 1304-06-20 [1887-Mar-16]*

- 1 Praise, glory, mention and light be unto the Beloved of the world and the Desire of the nations, Who hath transformed the sword of vengeance into the sword of utterance...
- 2 In truth, today is the springtime of the world of reality. The river of mercy floweth, the ocean of bounty surgeth, the rain of grace poureth down, the light of His countenance shineth forth, the hidden mystery is made manifest, and the Sun of the Most Great Name dawneth and beameth from the highest horizon of the world. Blessed is he who hath recognized and attained, and woe unto those souls whom ephemeral things have deprived of the Causer of causes and the eternal bounty...
- 3 All the names mentioned in previous Books - such as the mountain of God, Zion, Jerusalem and the like - all are present and visible in this land. Today the sands of the desert, the trees, branches and fruits, the mountains and waters, the heaven and earth, all smile and rejoice at the presence and manifestation of the Truth, all are transported by the rapture of His appearance, yet the people of the world remain remote and deprived. Blessed are they who have found their Goal and who, on this most great day, have taken their portion of the greatest joy.
- 4 All the Books proclaim at the top of their voice and give the glad tidings that that day is not one of war, conflict and strife. Isaiah saith: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." All that which was recorded in the former Books hath been a glad-tiding of the words, deeds, manifestation and dawning-forth of this Most Great Revelation....
- 5 Praise be to God! The Sun of loving-kindness hath dawned from the horizon of the heaven of utterance, and the light of grace is resplendent. Blessed are they who have not deprived
- 1 حمد و ثنا و ذکر و بها محبوب عالم و مقصود امم را لایق و سزااست که سیف انتقام را بسیف بیان تبدیل فرمود ...
- 2 فی الحقیقه امروز ربیع عالم حقیقت است فرات رحمت جاری بحر عنایت موج امطار فضل هاطل و نور وجه لامع و سر غیب ظاهر و آفتاب اسم اعظم از اعلی افق عالم مشرق و لائح طوبی لمن عرف و فاز و حسرت از برای نفوسیکه اسباب فانیه ایشان را از مسبب و نعمت باقیه محروم نموده ...
- 3 آنچه اسامی که در کتب قبل بوده از کوم الله و صهیون و اورشلیم و امثالها کلّ در این ارض موجود و مشهود امروز رمول صحرا و اشجار و اغصان و اثمار و جبال و میاه و آسمان و زمین کلّ بقاء حق و ظهور حق متبسم و مسرور و مترنم جذب ظهور کلّ را اخذ نموده و لکن نفوس عالم بعید و ممنوع طوبی از برای نفوسیکه مقصود را یافتند و در این یوم اعظم از فرح اکبر نصیب برداشتند
- 4 جمیع کتب باعلی الدّاء خبر میدهند بشارت میدهند که آن یوم جنگ و جدال و حرب نیست حضرت اشعیا میفرماید و تسیر شعوب کثیره و یقولون هلمّ نصعد الی جبل الرّب الی بیت اله یعقوب فیعلّمنا من طرقه و نسلک فی سبله لآنه من صهیون تخرج الشریعة و من اورشلیم کلمه الرّب فیقضی بین الأمم و ینصف بشعوب کثیرین فیطبعون سیوفهم سککاً و رماحهم مناجل لا ترفع امة علی امة سیفاً و لا یتعلّمون الحرب فیما بعد آنچه در کتب قبل بوده جمیع بشارت باقوال و اعمال و ظهور و بروز این ظهور اعظم است ...
- 5 لله الحمد آفتاب عنایت از افق سماء بیان لائح و نور فضل ساطع طوبی از برای نفوسیکه خود را محروم ننمودند و بما ینبغی قیام کردند از حق

themselves and have arisen to do what beseemeth them. We beseech God to confirm these souls and grant them success. They have attained unto that which was the purpose of creation. Great is this Day! All must seek from the Goal of all existence that which is the cause and source of the appearance of deeds and character.

- 6 Heedlessness and vain imaginings have withheld the world from the Lord of all names, and visible things have become a veil. At every moment they witness change, transformation and evanescence, yet remain heedless and veiled. At this time when He Who conversed on Sinai is seated upon the throne of Manifestation, the messenger of utterance hath brought from the garden of inner meanings these words: "O people of the earth! Adorn your temples with the ornament of deeds and character, that their light may shine upon all regions."
- 7 The aforementioned souls must, with the assistance of God, glorified be His majesty, engage in teaching with wisdom and utterance. Verily, We hear and see them, and We are the All-Hearing, the All-Seeing....

میطلبیم نفوس مذکوره را تأیید فرماید و توفیق عطا نماید فائز شدند بآنچه که مقصود از آفرینش بوده یوم عظیمست باید کلّ از مقصود عالمیان طلب نمایند آنچه را که سبب و علت ظهور اعمال و اخلاقست

6 عالم را غفلت و اوهام از مالک انام منع نموده و اشیاء ظاهره حایل گشته در هر حین تغییر و تبدیل و فنا را مشاهده مینمایند مع ذلک غافل و محجوبند در این حین که مکلم طور بر عرش ظهور مستوی پیک بیان از حدیقه معانی اینکلمه آورده یا اهل الأرض زینوا هیا کلکم بطراز الأعمال و الأخلاق لتستضی بها الآفاق

7 نفوس مذکوره باید باعانت حقّ جلّ جلاله بحکمت و بیان بتبلیغ مشغول شوند انا معهم نسمع و نری و انا السميع البصیر ...

AYI2.038x, AYI2.283x, YMM.305-306x

BH02971

To: *Haji Abdul-Karim Tihrani et al., in Egypt*
Date: 1304-06-20 [1887-Mar-16]

- 1 Praise and glory beseem the Desired One of earth and heaven, Whose will is sovereign and Whose decree is all-penetrating. Through His Most Exalted Word, He bestowed the ornament of existence upon sheer nothingness and adorned it with the embellishment of knowledge and wisdom. He is the Omnipotent One Whom the vicissitudes of the world have not hindered from His purpose. His mercy has preceded all things and His grace has encompassed all things. His path is manifest and evident to them that are endowed with vision, and His proof is clear and present. His bounty has seized all creation, and He has summoned all from defilement to true tranquility. Through the sending of Messengers and the revelation of Books, He has desired the exaltation of the stations of His servants, that all might be purified from the dust and smoke of this world and become worthy to enter the depths of the ocean of His oneness, turning from the realm of creation to the kingdom of eternity....

1 حمد و ثنا مقصود ارض و سماء را لایق و سزااست که اراده اش مهیمن و مشیتش نافذ بوده و هست بکلمه علیا نیست بحت را طراز هستی بخشید و بزینت علم و دانش مزین فرمود اوست مقتدریکه حوادث ارض او را از اراده اش منع نمود رحمتش سبقت گرفته و عنایتش احاطه نموده سبیلش نزد اهل بصر واضح و مشهود و دلیلش لائح و موجود جود و بخششش آفرینش را اخذ نموده و از آلائش باسایش حقیقی دعوت فرموده و از ارسال رسل و انزال کتب ارتفاع مقامات عبادش را خواسته تا کلّ از غبار و دخان دنیا مطهر شده قابل و لایق ورود در لجه بحر احدیّه شوند و از ناسوت انشاء بملکوت بقا توجه نمایند ...

- 2 We have mentioned and continue to mention the people of Divine Unity night and day, and We seek unity and concord for all, that the horizons may be illumined with the light of harmony and the people of Divine Unity may remain protected from the onslaught of the idolaters. Until now the people in the realm of Divine Unity have not pondered what hath been the cause and reason for their weakness and the strength of the idolaters. This Wronged One hath at all times summoned the peoples of the world to the straight path of God and hath mentioned that which would conduce to the exaltation and elevation of the people of Divine Unity. However, ears are barred and eyes deprived. The recompense of their deeds hath kept most from divine grace and merciful favour. We beseech God to awaken those who slumber through the breezes of awareness and withhold not the heedless from the fountain of knowledge, that all may turn to Him and seek that which conduceth to glory, power and ascendancy. He is the One Who with a single word can transform abasement into glory, poverty into wealth, and ignorance into wisdom....

ADMS#377x

2 در لیالی و ایام اهل توحید را ذکر نموده و مینمائیم و از برای کل اتحاد و اتفاق میطلبیم تا آفاق بنور وفاق منور گردد و اهل توحید از سطوت مشرکین محفوظ مانند الی حین اهل دیار توحید تفکر نمودند که سبب و علت ضعف ایشان و قوت مشرکین چه بوده اینظلم در جمیع احیان اهل امکانرا بسبیل مستقیم الهی دعوت نموده و ذکر نموده آنچه را که سبب علو و سمو اهل توحید بوده و لکن آذان ممنوع و ابصار محروم جزای اعمال اکثری را از فضل الهی و رحمت رحمانی دور نموده از حق میطلبیم نائمن را از نفحات آگاهی بیدار فرماید و غافلین را از کوثر دانائی محروم نفرماید تا کل باو راجع شوند و مسئلت نمایند آنچه را که سبب عزت و قوت و ارتفاعست اوست مقتدریکه بیک کلمه ذلت را بعزت و فقر را بثروت و جهل را بحکمت تبدیل فرماید....

AYI2.097x, AYI2.098x

BH05827

To: Ali Akbar Khan

Date: 1304-06-20 [1887-Mar-16]

- 1 He is God, exalted be His glory, the Most Great, the Most Glorious!
- 2 Your letter hath come before the Wronged One, and We have heard that wherewith thou didst call upon God, the Lord of all worlds. We have answered thee with a Tablet from which those near unto God in every word thereof inhale the fragrance of the loving-kindness of God, the Goal of all who are in the heavens and on earth. Blessed be thine ear, for it hath been honored to hearken, and thy tongue, for it hath been honored with mention and praise, and thy face, for it hath turned toward My luminous horizon. Take thou the Choice Wine which hath been sealed with the name of thy Lord, the Self-Subsisting, then drink thereof despite every remote scholar and every doubting mystic. When thou dost inhale the sweet savors of revelation from the utterance of thy Lord, the All-Merciful, say:

1 هو الله تعالى شأنه العظمة والكبرياء

2 قد حضر لدى المظلوم كتابك و سمعنا ما ناديت به الله رب العالمين اجنالك بلوح يجد المقرّبون من كل كلمة من كلماته عرف عناية الله مقصود من في السموات والأرضين طوبى لسمعك بما فاز بالاصغاء واللسانك بما تشرف بالذكر والثناء ولوجهك بما توجه الى افق النير خذ الرحيق المختوم باسم ربك القيوم ثم اشرب منه رغماً لكل عالم بعيد وكل عارف مريب اذا وجدت نفحات الوحي من بيان ربك الرحمن

3 My God, my God! Praise be unto Thee for having enabled me to turn unto Thee when most of Thy servants turned away, and caused me to hear Thy most sweet call when most of Thy creatures were debarred therefrom. I beseech Thee by the pearls of the ocean of Thy knowledge and the lights of the sun of Thy loving-kindness and the mysteries of Thy Book, to aid me in that which shall cause my remembrance to endure throughout the duration of Thy kingdom and Thy dominion. O Lord! Thou seest me turning toward Thee and holding fast unto Thy cord. I beseech Thee to ordain for me through the Pen of Grace that which shall draw me nigh unto Thee in all conditions. Verily, Thou art the Almighty over whatsoever Thou willest, and in Thy grasp are the reins of all things. There is none other God but Thee, the All-Knowing, the All-Wise.

3 قل الهى الهى لك الحمد بما ايدتني على الاقبال اذ
اعرض عنك اكثر عبادك و اسمعتني ندائك
الأحلى اذ منع عنه اكثر خلقك استلک بالآلئ
بحر علمک وانوار شمس عنايتک واسرار کتابک
بأن تؤيدني على ما يبقى به ذكرى بدوام ملکک
و ملکوتک ايرب ترانى مقبلاً اليک و متمسکاً
بجبلک استلک بأن تکتب لى من قلم الفضل ما
يقربني اليک فيکل الأحوال انک انت المقتدر
على ما تشاء و فى قبضتک زمام الأشياء لا اله
الا انت العليم الحكيم

BLIB_Or15699.066a

BH06163

To: Muhammad Karim Khan

Date: 1304-06-20 [1887-Mar-16]

1 He is the One speaking from the Throne of Utterance

2 A remembrance from the Stranger unto him who seeketh the supreme homeland, the station wherein all things proclaim: "The Kingdom belongeth unto God, the Lord of Lords!" - that the call may draw him nigh unto the most exalted Summit and the ultimate Goal, and acquaint him with that which was recorded in the Scriptures and Tablets. All that the people possess cannot equal a single word from thy Lord's words - to this doth the Mother Book with Him bear witness. Say: By God! This is the Day wherein the Path speaketh, the Book proclaimeth, the mountains pass away, and the Balance uttereth its voice. The Desired One hath come with power and sovereignty. Say: O people of the Bayan! Judge fairly concerning this Announcement which Muhammad, the Messenger of God, foretold, and unto whose mention the Point of the Bayan bowed down.

3 Thus hath the Treasury revealed its pearls and the heaven its suns. Blessed is he who hath attained, and woe unto every denying infidel. We beseech God to aid thee in serving the Cause, to draw thee nigh unto Him in all conditions, and to ordain for thee that which shall profit thee in all His worlds.

1 هو الناطق على عرش البيان

2 ذكر من لدى الغريب لمن اراد الوطن الأعلى المقام
الذي فيه تنادى الأشياء الملك لله رب الأرباب
ليقربه النداء الى الذروة العليا والغاية القصوى
و يعرفه ما كان مسطوراً في الزبر والألواح لا
يعادل بكلمة من كلمات ربك ما عند القوم يشهد
بذلك من عنده أم الكتاب قل تالله هذا يوم ينطق
فيه الصراط وينادى الكتاب و تمر الجبال و ينطق
الميزان قد اتى المقصود بقدرة و سلطان قل يا ملا
البيان انصفوا في هذا النبأ الذي بشر به محمد رسول
الله و خضع لذكره نقطة البيان

3 كذلك اظهر الكنز لآليه و السماء شمسها طوبى
لمن فاز و ويل لكل منكر كفار انا نسل الله ان
يؤيدك على خدمة الأمر و يقربك اليه في كل
الأحوال و يقدر لك ما ينفعك في كل عالم

Verily, He is the Mighty, the All-Bountiful. Glory be upon thee and upon whosoever hath judged fairly in this Cause, whereby necks have bowed down and feet have stumbled.

من عوالمه أنه هو العزيز الفضال البهاء عليك و
علي من انصف في هذا الأمر الذي به خضعت
الرقاب و زلت الأقدام

BLIB_Or15713.231a, BLIB_Or15724.167b,
BLIB_Or15724.191a

BH07076

To: *Ali Akbar Khan*

Date: 1304-06-20 [1887-Mar-16]

- 1 In the Name of Him through Whom the ocean of true understanding surged in the contingent world.
- 2 A mention from the All-Mentioned unto him who heard the Call when it was raised from the Most Exalted Horizon and bore witness to that which God did testify that there is none other God but Me, the Mighty, the Bestower. The heaven hath been cleft asunder, and the earth hath been rent, and the pillars have trembled, yet the people remain in a wondrous sleep. Say: O people of the Bayan! He Who was treasured in knowledge and concealed from eyes hath come. Cast behind you your vain imaginings and turn yourselves toward the horizon which God hath made the Dawning-place of lights. Fear God, O people, and follow not your desires. Follow Him Who calleth you unto God, the Lord of lords.
- 3 Thus hath My Most Exalted Pen spoken on this darksome night, and I am, verily, the Powerful, the Unconstrained. Remind the people of the verses of thy Lord, then recite unto them what hath been sent down from His Most Exalted Pen in the most exalted station. We beseech God to give thee to drink from the Kawthar of life through His hand of bounty, and to ordain for thee what He hath ordained for His chosen ones who have hastened with spirit and fragrance.

1 بسمي الذي به ماج بحر العرفان في الامكان

2 ذكر من لدى المذكور لمن سمع النداء اذ ارتفع من
الأفق الأعلى و شهد بما شهد الله أنه لا اله الا
انا العزيز الوهاب قد انفطرت السماء و انشقت
الأرض و ارتعدت الأركان و القوم في نوم عجاب
قل يا معشر البيان قد اتى من كان مخزوناً في العلم و
مستوراً عن الأبصار ضعوا الأوهام ورائكم مقبلين
الى افق جعله الله مشرق الأنوار اتقوا الله يا قوم
ولا تتبعوا أهوائكم اتبعوا من يدعوكم الى الله رب
الأرباب

3 كذلك نطق قلبي الأعلى في هذه الليلة الدلّاء و
انا المقتدر المختار ذكر الناس بآيات ربك ثم اقرأ
لهم ما نزل من قلبه الأعلى في اعلى المقام نسئل
الله ان يسقيك كوثر الحيوان من يد عطائه و
يقدر لك ما قدره لأصفياه الذين سرعوا بالروح
و الریحان

BLIB_Or15713.269a, BLIB_Or15724.167a,
BLIB_Or15724.190

Study guide to this volume

The first of four volumes for 1304 A.H. (1886–87) opens with a remarkable combination of speculative doctrine and immediate historical texture. BH00634, the volume’s doctrinal centerpiece, expounds the seven stages of creation — Will, Purpose, Destiny, Decree, Permission, Term, and Book — as a metaphysical framework for understanding how divine intention moves from the infinite into the finite, while simultaneously reporting that tyranny is “seated upon the throne in the name of justice” and governmental affairs in *‘Akká* are suspended. The combination is characteristic of Baha’u’llah’s mature style: speculative depth and urgent pastoral reality inhabiting the same letter. BH00372 opens a rare theological conversation about the relationship between the Bayan of the Bab and the Baha’i revelation, presenting the Bab’s own declaration of the incomparability of this dispensation above any comparison. Around these conceptual poles, the volume gathers tablets of open proclamation addressed to the whole world, a narrative account of an Ottoman governor whose harassment of the community was eventually overturned by his own downfall, and a vivid image — dried leaves blown by winds of self and desire, contrasted with believers as firm as mountains — that compresses the volume’s governing virtue into a single memorable figure.

The Seven Stages: A Metaphysics of Becoming

Key Passages

Praise, sanctified above the mention of all the worlds, becometh the Most Holy and Most Exalted Court of the Desired One, Who hath ordained for every being seven stages: Will, Purpose, Destiny, Decree, Permission, Term, and Book. Each of these stages is a fathomless ocean, sanctified beyond all limits. The pearls thereof lie preserved and concealed within the shells of God’s protection. In truth, were one to attempt to describe these stages and stations, each of which is a dawning-place of divine knowledge and a dayspring of heavenly wisdom, this pen and paper would not suffice, nor would all the pens and pages in the realm of knowledge. — BH00634

The first inclination that arises in man before the appearance of means is the station of Will; the first conception of means is the station of Purpose; Destiny is the station of measure and proportion, meaning the appearance of means in measure; and Fate is the composition of what was destined... Man observes these stations in his own stations, meaning the seven degrees that were mentioned. After the appearance of Fate, the execution is witnessed, which is the same as Permission. For everything there is and has been a Term, meaning the duration of its existence. Then appears the Book, which is the station of the completeness of the thing. — BH00634

Since engagement in affairs is an imperative command and is also counted as worship, that very moment — meaning the moment of engagement and giving and receiving — is considered remembrance, orientation towards God, and worship. This evanescent one beseeches the Eternal Truth to assist that spiritual beloved in all conditions, in such wise that despite lack of opportunity and preoccupation, the fragrances of His love may be diffused throughout the world.

— BH00634

Context for Study

The seven stages enumerated in BH00634 — Will, Purpose, Destiny, Decree, Permission, Term, Book — constitute one of the more systematically developed metaphysical passages in Baha'u'llah's 'Akka-period writings. The framework posits a descent from divine intention to actualized existence through a series of stations that are at once cosmological (applying to every created thing) and personally experiential (observable in the unfolding of human intention and action). Will is the first stirring before the appearance of means; Purpose is the initial conception of means; Destiny gives measure and proportion; Decree composes them; Permission executes; Term defines duration; Book records completion. This structure resonates with Islamic philosophical and Sufi traditions: Ibn Sina's account of divine knowledge as the efficient cause of existence, the Ash'ari doctrine of divine decree (*qadar*), and Mulla Sadra's graduated ontology of being all provide intellectual antecedents. In Western philosophy, the Neoplatonic emanationist schema — the One radiating through Nous, Soul, and Matter — offers a structurally parallel account of how the infinite communicates itself to the finite through mediating hypostases. What is distinctive in Baha'u'llah's presentation is the double direction of application: the same seven stages that govern cosmological becoming are observable in the unfolding of individual human intention, from the first private inclination to the completed act. This symmetry between cosmos and person carries an implied anthropology: the human being, in all the ordinary fabric of intention and action, moves through stages that mirror the very stages by which God brings all things into being. The practical corollary — that engagement in worldly affairs is itself a form of worship — dissolves any sharp boundary between the sacred and the secular.

Questions for Reflection

1. How does the account of seven stages of creation in BH00634 compare with Islamic *qadar* theology (the doctrine of divine decree), with Mulla Sadra's gradations of being, and with the Neoplatonic emanationist schema from the One through Nous and Soul to Matter?
2. The same stages that govern cosmic becoming are said to be observable in human intention and action. What does this symmetry between cosmos and person imply about the nature of human agency in relationship to divine will?
3. BH00634 declares that engagement in work and commerce is itself a form of remembrance and worship. How does this compare with the Protestant understanding of vocation as a calling (*Beruf*), with the Confucian ideal of *zhengming* (rectification of action), and with Buddhist teachings on *sammā-ājīva* (right livelihood)?
4. The tablet describes each of the seven stages as “a fathomless ocean, sanctified beyond all limits” — knowledge of which is beyond even the most learned. What is the spiritual function

of declaring the depths of a doctrine to be inexhaustible? Compare with the Jewish mystical tradition of *Ein Sof* (the Infinite) and with the Christian apophatic tradition.

5. How does the integration of metaphysical doctrine and immediate historical report (tyranny, tribulation, suspended governance) within a single letter reflect Baha'u'llah's understanding of the relationship between speculative thought and lived experience?

Without Veil or Covering: The Rhetoric of Open Proclamation

Key Passages

God is aware and the Messengers bear witness that this Wronged One hath, from the earliest days, openly and clearly arisen before the faces of all peoples and, without any veil or concealment, summoned all to the supreme horizon. Neither the opposition of rulers nor the clamor of divines could deter Him from His mighty, all-conquering purpose. The ocean of utterance surgeth at all times, and the Sun of Truth ever shineth from the horizon of the heaven of manifestation. The verses have been sent down in such wise that the Pen is powerless to reckon them, and the evidences are manifest. Yet all remain veiled and deprived, save whom God willeth. — BH02325

O thou who gazest upon His countenance! Reflect upon the previous community. For twelve hundred years and more, not a single one of the divines became aware of that Essence of Being in the loins. They attained not a drop from the ocean of knowledge. They took mere fancy for certitude and sheer conjecture for knowledge. They were enslaved by vain imaginings while counting themselves among the people of divine unity. On the Day of Reckoning, the fruit of the deeds of those heedless souls was that they pronounced sentence against the Lord of all worlds and martyred Him. — BH02325

Say: O peoples of the earth! The Lord of Heaven hath come with great sovereignty. Fear God and follow not your idle fancies. He announceth unto you the Most Great Favor, and He is the All-Merciful, the Bountiful. By God! This is the Day whereof Moses gave tidings, and concerning which Muhammad, the Messenger of God, gave glad-tidings in His Book, the Book of Wisdom. — BH02881

Context for Study

A striking feature of the tablets gathered in this volume is the insistence on a particular posture: Baha'u'llah has spoken and continues to speak “without veil or concealment,” before the faces of the world, without retreat into esotericism or coded discourse. This is a specific claim in a specific historical context: the *'Akká* period, which began with strict imprisonment, has evolved into a situation where Baha'u'llah composes tablets addressed to rulers, divines, and whole nations, while the city around Him seethes with hostility and intrigue. The claim of public openness is simultaneously a claim about the nature of the Cause (it has nothing to hide) and a reproach of those who have not heard (wilful deafness, rather than absence of proclamation, is the problem). The retrospective on Islam's failure to recognize the Bab sharpens this point: twelve hundred years of devotion, lamentation, prayer, and theological speculation produced not a single divine who

“discovered the presence of the Intended One in the loins” — yet the failure was not a failure of proclamation but of hearing. BH02881’s short and powerful address to the peoples of the earth is characteristic of the proclamatory tablets: it connects the present day to the prophetic testimony of Moses and Muhammad, casts the divine summons in the present tense (“He announceth unto you”), and places the burden of response squarely on the listeners. The world has received the testimony; the question is whether its peoples will receive the Testifier.

Questions for Reflection

1. Baha'u'llah insists on proclamation “without veil or concealment” alongside teaching that wisdom and discretion are also required (as explored in BH00037 of the previous volumes). How are these two postures compatible? What governs the choice between open proclamation and measured disclosure?
2. The retrospective on Islamic failure is framed as a lesson, not a condemnation: the same pattern of learned incomprehension could recur. What structural features of religious scholarship and institutional religious life make such non-recognition possible across radically different historical contexts?
3. BH02881 addresses “peoples of the earth” directly, in the second person, as though the tablet were a public address. Compare this rhetorical posture with Isaiah’s prophetic addresses to the nations, with Paul’s Areopagus speech (Acts 17), and with Muhammad’s letters to the kings. What is the theological claim embedded in this form of address?
4. If Baha'u'llah has proclaimed without veil or concealment, and the world remains “veiled and deprived,” what does this imply about the nature of spiritual blindness? Is it culpable? Remediable? Both?
5. How does the claim to be the fulfillment of Moses’ tidings and Muhammad’s glad-tidings function as theological argument? What premises must an interlocutor accept for the argument to be compelling?

Two Suns, One Heaven: The Relationship Between Dispensations

Key Passages

Praise befiteth the most holy and exalted court of the Desired One, Who hath, through a single blessed word, barred the way to doubt, misgiving, vain imaginings and idle fancies. That blessed word is “He doeth whatsoever He willeth and ordereth whatsoever He pleaseth.” Whosoever is assured of this word is established upon the throne of certitude and abideth in the station of faith. The waves of idle fancies shall not withhold him from the truth of certitude, nor shall the hosts of vain imaginings keep him back from the dawning-place of the Divine Manifestation. — BH00372

Fix your gaze upon this Most Great Verse which hath appeared from the Pen of the Primal Point. He saith: “I have written an essence regarding His remembrance, which is that He cannot be known through My allusions, nor through what hath been mentioned

in the Bayan.” They have spoken the truth, and uttered reality — this was and is no jest. Were a soul to meditate upon this blessed word that hath been mentioned, he would testify to the sanctification of this Revelation above all else and its exaltation above any likeness or comparison. — BH00372

In truth, the mention of the Sun and its like refers to His exalted and sublime station among the servants, otherwise every person of insight beareth witness to the sanctification of His Essence from whatsoever hath been mentioned and the detachment of His Self from whatsoever hath been or shall be comprehended. And that this Most Great Manifestation hath been or may be designated as the heaven is due to the fact that the sun, outwardly speaking, appeareth and becometh visible from the horizon of this expanse which is called heaven, and the heaven dominateth and encompasseth it. Consider ye, then recall what the Point of the Bayan hath spoken concerning this Revelation, saying “Verily, I am the first to worship Him.” — BH00372

Context for Study

BH00372 preserves an unusual theological conversation that arose when a group of believers gathered in a home discussed why both the Bab and Baha'u'llah may be designated as the “sun” while clearly occupying different stations. The question is theologically precise and historically urgent: if both revelations are from God, and both manifest divine light, how are they related? Baha'u'llah's response turns to the Bab's own words for its authoritative answer. The Bab declared that Baha'u'llah “cannot be known through My allusions, nor through what hath been mentioned in the Bayan” — a declaration of radical incomparability that places the later revelation beyond the categories of the earlier. The metaphor Baha'u'llah elaborates is suggestive: if the Bab's dispensation is the sun, the Baha'i dispensation is the heaven from which the sun itself rises and into which it sets — a relation in which the encompassing does not merely contain but constitutes the visibility of the contained. The Bab's declaration “Verily, I am the first to worship Him” compounds this: the one who proclaims is also the first to bow before the one proclaimed, dissolving any competitive hierarchy into a single devotional act. The theological framework resonates with Christian reflection on the relationship between the covenant of Moses and the covenant of Christ — Paul's account in Galatians and Hebrews of how the earlier covenant both prepares for and is superseded by the later one — while differing significantly in its affirmation of both founders as fully divine Manifestations.

Questions for Reflection

1. The Bab declares that Baha'u'llah “cannot be known through My allusions, nor through what hath been mentioned in the Bayan.” What does this declaration of radical incomparability protect? Compare with the Qur'an's own claim to supersede and correct previous scriptures (5:48), and with Paul's account of the new covenant surpassing the old (2 Corinthians 3).
2. BH00372 presents the Baha'i revelation as the heaven from which the sun of the Bab's dispensation rises and sets. What does this spatial metaphor accomplish that a linear (earlier/later) metaphor might not? What are its limits as a theological image?
3. The Bab's declaration “Verily, I am the first to worship Him” — the forerunner worshipping the one He foretells — is a striking inversion. Compare with John the Baptist's declaration

“He must increase, but I must decrease” (John 3:30) and with the Islamic doctrine that each prophet bears witness to the ones who follow.

4. “He doeth whatsoever He willeth and ordereth whatsoever He pleaseth” is presented as the word that bars the way to all doubt. What is the spiritual logic of absolute surrender to divine will as an antidote to doctrinal uncertainty? Compare with the Ash‘ari theological tradition’s insistence on divine voluntarism and with Kierkegaard’s “leap of faith.”
5. How does the relationship between the Bayan and the Baha’i dispensation, as described here, inform our understanding of the relationship between other religious traditions and the Baha’i revelation?

Tyranny in the Name of Justice: Political Reality and Sacred Endurance

Key Passages

O thou who hast turned thy face toward God! In these days new tribulations and successive sorrows have befallen Us. Tyranny, in the name of justice, is seated upon the throne. All governmental affairs are suspended. This Wronged One hath been accused of that which none hath ever uttered and subjected to treatment without parallel. Yet this Wronged One hath clung to gracious patience and, utterly detached from all else save God, hath remained engaged in His remembrance with the utmost joy and fragrance. In truth, in His path fire is light and hardship is mercy. Thirst in this wilderness is the very essence of Kawthar. — BH00634

Last year one of the Ottoman pashas became governor in this city. Although his name outwardly was Muhammad, yet a hundred Abu Jahls were concealed within him. Upon his arrival, the fire of hatred blazed from him night and day, in word and deed he would cause harm... Through numerous tricks and new schemes he demanded the house, which was relinquished. Nevertheless his fire burned more intensely and his wickedness increased more and more until suddenly the hands of divine wrath seized him and his circle of officials. The Governor of the province who resides in Damascus, and the chief who rules in Beirut, as well as other officers, all became troubled. Great causes appeared and that wicked one and his like were cast out and rejected. — BH00897

His hosts are wisdom and utterance, goodly deeds and praiseworthy character, and the commander of these hosts hath ever been the fear of God. Through these hosts He hath conquered the cities of the hearts of the chosen ones and loved ones. — BH00897

Context for Study

Two accounts of political adversity in this volume illuminate each other. BH00634 offers the interior register: writing at a moment when governmental affairs in ‘*Akká* are suspended and “tyranny, in the name of justice, is seated upon the throne,” Baha’u’llah reports the outward pressure and then turns immediately to the inward response — “fire is light, hardship is mercy, thirst is the very essence of

Kawthar.” The paradoxical transformations are not rhetorical bravado; they describe a sustained spiritual practice in which suffering that is accepted in divine love changes its phenomenological quality. BH00897 adds the exterior register: a concrete narrative about an Ottoman governor who was, beneath his Muslim name, “a hundred Abu Jahls” — the fierce opponent of early Islam evoked as a type. This governor’s machinations against the Baha’i community ultimately collapsed through his own downfall, cast out by his superiors. The narrative is told without triumphalism but with a clear moral: the forces that God employs are not military ranks but “wisdom and utterance, goodly deeds and praiseworthy character,” commanded by the fear of God. The mention of Abu Jahl — the quintessential opponent of the Prophet Muhammad who eventually fell — is precisely the typological reading of political history that Baha’u’llah employed in other contexts: contemporary adversaries are not unique; they replicate patterns established at every prophetic threshold, and those patterns carry their own logic of eventual reversal. The Psalms of lament in Jewish tradition, Boethius’s *Consolation of Philosophy* written in prison, and the Christian theology of suffering as participation in the passion of Christ all belong to the same tradition of transforming political defeat into spiritual testimony.

Questions for Reflection

1. “In His path fire is light and hardship is mercy.” What is the theological structure of this inversion? Compare with Paul’s “I rejoice in my sufferings” (Colossians 1:24), with Boethius’s account of Fortune in the *Consolation of Philosophy*, and with Sufi accounts of *bala’* (affliction) as divine gift.
2. The Ottoman governor is identified as “a hundred Abu Jahls” concealed beneath the name Muhammad. What is the function of typological reading — placing contemporary figures within a prophetic pattern — in Baha’u’llah’s understanding of history? What are its strengths and risks?
3. “Tyranny, in the name of justice, is seated upon the throne.” How does Baha’u’llah’s concept of justice compare with classical Islamic theories of the just ruler (*imām ‘ādil*), with Christian natural-law accounts of legitimate authority, and with modern theories of the rule of law?
4. The governor’s downfall is presented as an instance of divine justice overturning human injustice. How should such accounts be read — as theological confidence in the arc of history, as prophetic interpretation, or as something else? Compare with the Hebrew prophets’ confident announcements of Babylon’s fall.
5. What does it mean to say that God’s hosts are “goodly deeds and praiseworthy character” commanded by the fear of God? How does this redefinition of “hosts” reshape the understanding of how the divine cause advances in the world?

Dried Leaves or Mountains: Steadfastness as the Volume’s Defining Virtue

Key Passages

O Ali! Thou hast been favored with divine grace and hast drunk from the ocean of recognition. We beseech God that He may aid thee in all conditions and make thee

firm, steadfast and unwavering in His Cause. For certain souls are observed to be as dried leaves, moved about by the winds of self and desire whithersoever they blow. The friends of God must today be as firm as mountains in the Cause. — BH05983

These are the days of God, and the horizon of the manifestation of the Supreme Pen is luminous. The Kawthar of utterance is flowing, the verses of God are being revealed and His evidences are manifest. The light of His Cause is radiant and the fire of the Divine Lote-Tree is ablaze. O people of God! This is the day of the blessed verse “If ye would count the favours of God, ye cannot reckon them!” Bounty upon bounty, mercy upon mercy. Strive that ye may attain to the lights of the Sun of inner meanings which hath dawned from the horizon of the heaven of God’s will. — BH01428

We have stood before the faces of the world for successive years and called all to the Most Exalted Horizon without veil or covering... O thou who art numbered among the people of Bahá! It is incumbent upon thee to serve thy Lord with wisdom and utterance. Whosoever is blessed in this day with but one word from the exalted words that shine forth from the horizon of the Supreme Pen hath indeed attained unto all good. — BH05983

Context for Study

The image that gives this section its title — dried leaves blown by winds of self and desire, contrasted with believers as firm as mountains — compresses into a single visual figure the volume’s governing concern. The metaphor is ecologically precise: a dried leaf has lost its living connection to the source of its vitality and is therefore passive in the face of any passing wind. The mountain, by contrast, endures because it is rooted in the very substance of the earth. Applied to the spiritual life, the image asks: what is the source of one’s connection to the living spring? The Covenant — the divine arrangement by which authority flows from Baha’u’llah through designated successors — is the structural answer; but the image suggests something more interior: the living quality of one’s recognition, maintained through remembrance, deeds, and the sustained orientation of the heart. The contrast in BH05983 is not between those who have fallen away and those who are still “believing” in a nominal sense — the dried leaf had once been green and living — but between those who maintain a living connection to the source and those who have lost it while perhaps retaining the outward form. The affirmation from BH01428 that “bounty upon bounty, mercy upon mercy” characterizes this age provides the positive ground for the exhortation: steadfastness is not stoic endurance of a grim situation but the maintenance of a living connection to the overflowing mercy that surrounds every soul. The Psalms of ascent, the Pauline “nothing can separate us from the love of God” (Romans 8:39), and the Sufi insistence on *thabāt* (firmness) as the mark of the completed mystic all belong to the same family of teaching.

Questions for Reflection

1. The image of dried leaves versus mountains as figures for unstable and steadfast believers is vivid and specific. What has the dried leaf lost that made it susceptible to the wind? Is this loss voluntary, involuntary, or both? What might the “living connection to the source” consist in?

2. Compare the emphasis on steadfastness (*istiqamat*) in this volume with Paul's language of being "rooted and established in love" (Ephesians 3:17), with the Sufi virtue of *thabāt*, and with the Stoic concept of *hegemonikon* (the governing faculty) that must be kept firm against external disturbance.
3. BH01428 grounds the call to steadfastness in a vision of divine generosity: "bounty upon bounty, mercy upon mercy." How does this positive foundation differ from accounts of steadfastness grounded in duty, fear, or the force of will alone?
4. The volume repeatedly addresses individual believers by name and then immediately addresses "O people of God" universally. What is the relationship between the particular (one named person) and the universal (all the faithful) in Baha'u'llah's pastoral mode?
5. What institutional and communal structures might a Baha'i community develop to support the kind of steadfastness described here, especially in conditions of political pressure, internal dissension, or spiritual fatigue?

A Guiding Question for the Whole Volume

The first volume of 1304 A.H. holds together a range of registers that might seem incompatible: abstract metaphysics (the seven stages of creation), open proclamation to the nations, a narrative account of a tyrannical Ottoman governor who was eventually overturned, a delicate theological conversation about the relationship between the Bab's dispensation and Baha'u'llah's, and the image of dried leaves and mountains. What ties them together is the consciousness of a later-phase ministry — Baha'u'llah writing with the awareness that the foundational structures of His revelation (its metaphysical framework, its proclamatory reach, its inner relationship to the Bab's dispensation, and its formation of community) must all be made clear while there is still time. The Covenant that guarantees continuity across generational transitions is the implicit background against which every section of this volume should be read.

A guiding question for the whole volume might therefore be: **If the seven stages of becoming apply to every created thing, to every human intention, and to the movement of divine revelation itself — what does it mean to align one's own will, purpose, and action with the Will and Purpose that ordain all things, so that one becomes not a dried leaf but a mountain: not merely enduring adversity, but discovering in hardship itself the mercy and light that Baha'u'llah declares to be its inner nature?**