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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 81:

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

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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 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
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Introduction to volume 81

This second 1304/1886–87 volume is marked less by large numbers of doctrinally novel short tablets than by a sustained concern with the consolidation of the community in a time of pressure: steadfastness, detachment, unity, prudent teaching, and the moral discipline required to protect the Cause from both external hostility and internal disorder. Again and again the volume returns to the paradox of the late ‘Akka period: the revelation is described as cosmically manifest and universally addressed, yet the believers are repeatedly warned that most people—including the learned, the Babi remnant, and even some nominal sympathizers—remain veiled by ambition, conjecture, and inherited clerical habits. Several brief tablets simply reinforce this atmosphere of summons and encouragement, but the more substantial pieces show how insistently Baha’u’llah and His secretaries were trying to translate exalted claims into a workable ethic of collective endurance, restraint, and service.

The centerpiece is BH00433 (Lawh-i-‘Abdu’l-Vahhab), a remarkably full window onto the practical concerns of the community. Alongside praise for believers and repeated assurances that those mentioned in the Holy Presence receive special remembrance, it contains explicit material on factionalism, false report, covert opposition, and the dangers of association with hypocritical or deluded elements. At the same time, it articulates several of the governing principles of the period: teaching must be joined to detachment; unity and concord are still lamentably deficient; deeds and character are the true assistance to the “Wronged One”; wisdom, discretion, and even concealment may be necessary; and the revelation’s ultimate aim is nothing less than “the reformation of the world and the unity of nations.” At the heart of the Tablet it addresses a question on the soul and its continuance after death, alludes to the state of the souls in the next world while declaring that it cannot be adequately described, and declares that the whole truth of the matter has remained concealed for the sake of the protection of the human race.

Other notable items deepen this picture from different angles. BH00030 is especially important for its extended recollection of themes from the Lawh-i-Sultan—tribulation, detachment, longing for martyrdom, the transience of the world—and for its strong emphasis on the greatness of the Day, liberation from all save God, service through deeds, and the necessity of wisdom and nonviolence in teaching; it thus provides an interpretive key for much of the rest of the volume. BH00177 is valuable for its vivid testimony to the culture of mediated communication around Amin: the joy of having letters read in Baha’u’llah’s presence, the linking of remembrance with authority, and the repeated insistence that detachment, harmony, and service—not mere enthusiasm—are the true supports of the Cause. BH00962 stands out for more overtly theological reflection, especially its treatment of the stations of the Manifestations, the limits of conceptual knowledge of God, and the polarity of “affirmation” and “negation,” coupled with a sharp warning against the sectarian degeneration of the people of the Bayan. BH02913 is noteworthy for its compressed but powerful meditation on sacrifice and martyrdom, contrasting the ineffectuality of the Babi-Baha’i sacrifices

in the eyes of the heedless with the reverence accorded to older sacred narratives, and again laying blame upon the Shi'i clerical order. Together with tablets such as BH01577 and BH01877, which restate the primacy of goodly character, justice, patience, and dignified conduct, these pieces show a community being trained not merely to survive opposition, but to embody a distinctive moral style adequate to Baha'u'llah's universal claims.

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BH09737

To: Siyyid Ali Afnan son of Afnan Kabir et al., in Beirut

Date: 1304-07-16 [1887-Apr-10]

...My God, my God! I beseech Thee by Thy Prophets and Thy Messengers, by Thy chosen ones and Thy loved ones, by the lights of Thy throne, and by Him through Whom Thou didst manifest the law of detachment and sent down the word of unity, through Whom the suns of ordinances shone forth from the horizons of all lands, and the tongues of all servants uttered that Thou art God and there is none other God but Thee - to make me in all conditions one who speaks Thy praise and glorification, who acts according to what Thou hast revealed in Thy Book, and who is content with what Thou hast ordained for me through Thy decree and Thy will. Then write down for me, O God of all names and Creator of heaven, the best of this world and the next. Verily, Thou art powerful over whatsoever Thou wilt through Thy word "Be" and it is....

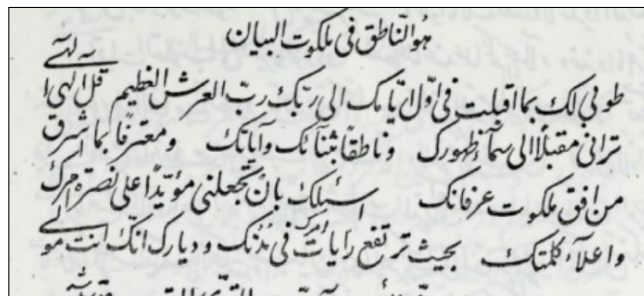
...الهي الهي اسئلك بأنبيائك و رسلك و
اصفيائك و اوليائك و بأنوار عرشك و بالذي
به اظهرت حكم التجريد و انزلت كلمة التوحيد
و به اشرقت شمس الأحكام من آفاق البلدان
و نطقت السن العباد بأنك انت الله لا اله الا
انت بأن تجعلني فيكل الأحوال ناطقاً بذكرك و
ثنائك و عاملاً ما انزلته في كتابك و راضياً بما
قدّرت لي بقدرتك و قضائك ثم اكتب لي يا
اله الأسماء و فاطر السماء خير الآخرة و الأولى
أنك انت المقتدر على ما تشاء بقولك كن
فيكون...

ADM3#071 p.087x

BH10322

To: Valiyullah Varqa

Date: 1304-07-29 [1887-Apr-23]



INBA19

1 He is the Speaker in the Kingdom of Utterance

1 هو الناطق في ملكوت البيان

2 Blessed art thou for having turned, in the early days of thy life, unto thy Lord, the Lord of the Mighty Throne. Say: My God, my God! Thou seest me turning toward the heaven of Thy Revelation, speaking forth Thy praise and Thy verses, and acknowledging that which hath shone forth from the horizon of the kingdom of Thy knowledge. I beseech Thee to make me confirmed in the assistance of Thy Cause and the exaltation of Thy Word, in such wise that the standards of Thy Cause

2 طوبى لك بما اقبلت في اول ايامك الى ربك
رب العرش العظيم قل الهي الهي تراني مقبلاً الى
سما ظهورك و ناطقاً بثنائك و آياتك و معترفاً
بما اشرق من افق ملكوت عرفانك اسئلك بأن
تجعلني مؤيداً على نصره امرك و اعلاء كلمتك
بحيث ترتفع رايات امرك في مدنك و ديارك

may be raised in Thy cities and domains. Verily Thou art the Guardian of the world and the Educator of the nations. There is none other God but Thee, the Mighty, the Powerful.

أنت انت مولى العالم و مربى الأمم لا اله الا
انت القوى القدير

INBA19:105a, INBA32:096b, BRL_DA#472,
ADM3#085 p.100

BH10853

To: Azizullah Varga

Date: 1304-07-29 [1887-Apr-23]

- 1 In My Name, dawning from the horizon of the heaven of proof!
- 2 The Wronged One hath heard thy call and hath answered thee with that which was as the gentle rain of mercy unto good and blessed soil, as the breeze of providence unto the gardens of knowledge, as the sun of certitude unto the heaven of utterance, as the river of life unto the thirsty one, and as the fragrance of the All-Merciful unto the people of Baha. Thank thou My Most Exalted Pen, for It hath made mention of thee with that which shall endure throughout the duration of the Kingdom of God, the Lord of the worlds.

1 بسمى المشرق من افق سماء البرهان
2 قد سمع المظلوم ندائك و اجابك بما كان
للأراضى الطيبة المباركة رذاذ الرحمة و لرياض
المعرفة نسمة العناية و لسماء البيان شمس الايقان
و للعطشان كوثر الحيوان و لأهل البهاء رائحة
الرحمن اشكر قلبى الأعلى أنه ذكرك بما يكون
باقياً بدوام ملكوت الله رب العالمين

INBA19:104a, INBA32:095

BH00177

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

Date: 1304-08 [1887-Apr]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 Praise be unto the Court of the Self-Subsisting One Who brought existence into being and illumined the world with the lights of His Most Great Name. In the realm of inner meaning, and the meaning of inner meaning, and the meaning of the meaning of inner meaning, there remains no mystery, no purpose, and no word except that which hath flowed forth from His Most Exalted Pen, circulating, manifest, and evident. Glorified be His majesty, universal be His bounty,

1 بسم ربنا الأقدس الأعظم العلى الأبهى
2 حمد بساط حضرت موجوديرا كه وجود را
موجود فرمود و عالم را بانوار اسم اعظم منور
نمود در عالم معنى و معنى معنى و معنى معنى
معنى سرى و مطلبى و كلهن باقى نه مگر آنكه
از قلم اعلايش جارى و سارى و ظاهر و هویدا
جل جلاله و عم نواله و عظم شأنه و لا اله غيره

exalted be His station, and there is none other God but Him. And blessing and peace and glory and radiance and remembrance and praise be upon His loved ones who broke not His Covenant and Testament and who arose to serve His mighty and wondrous Cause.

- 3 And now, O my beloved, this is the sixth letter that is being sent. Thy beloved letters numbered first, dated 17 Rabi'u'l-Avval, second, dated tenth of Jamadiyu'l-Avval, and third, dated fifth of Jamadiyu'th-Thani, were received. The arrival of these gifts of utterance in the garden of inner meanings - all that was contained therein was repeatedly read. The fragrances of love wafted from it and the sweet-scented breezes of sincerity were blowing from it. Each word thereof was a faithful witness and a trusted testimony to the acceptance, devotion and service of His Honour Amin. After reading and review, it was taken to the Most Exalted Destination and, following permission, was presented before His countenance and achieved the honor of being heard by the Beloved of the world. This is what the All-Merciful revealed in reply, the Word of the Lord, exalted and sanctified be He:

- 4 He is the All-Wise Expositor!

- 5 O Amin! Blessed is the word that in the Days of God attained unto the honor of being heard by the Intended One, and blessed is the letter that was present before His Most Holy Court, and blessed is the utterance that appeared in His City. Say: Should ye attempt to reckon God's blessings, ye could never count them. There hath appeared and been made manifest that which was hidden from hearts and eyes. His path is clear, His Cause evident, without hindrance or delay. The effulgences of the Sun of His bounty have reached and continue to reach. The lamps of His Cause are manifest through His Name and the signs of His grandeur are revealed through His command. He is the One Almighty, the One Speaker. Convey greetings and salutations to the people of God, both men and women, who dwell in the lands of Truth, glorified be His majesty - that is, the cities of faith and certitude - and give them the glad-tidings of the lights of the Sun of divine generosity and remind them of the traces of the Most Exalted Pen. Blessed art thou, O Amin! My Most Exalted Pen beareth witness that thou hast attained unto the presence and the meeting and the vision and the hearing. Be as a cloud for the lands and as the spring rain of bounty for the servants. We beseech God to adorn His people with the ornament of detachment in such wise that they may arise with utmost endeavor to serve and may turn to the guidance of all who are on earth.

و الصلوة و السلام و التکبیر و البهاء و الذکر و الثناء علی اولیائه الذین ما نقضوا عهده و میثاقه و قاموا علی خدمة امره العزیز البدیع

- 3 و بعد یا محبوبی این نامه ششم است که ارسال میشود دستخطهای آنجبوب نمره اول ۱۷ ربیع الاول و ثانی دهم جمادی الاول و ثالث پنجم جمادی الثانی رسید رسیدن ارمان بیان در حدیقه معانی آنچه در او مذکور مکرر قرائت شد نفحات محبت از او ساطع و فوحات خلوص از او در هبوب هر کلمه آن شاهدی بود صادق و گواهی بود امین بر اقبال و توجه و خدمت حضرت امین و بعد از قرائت و اطلاع قصد مقصد اعلی نمود امام وجه بعد از اذن عرض شد و باصغاء محبوب عالم فائز گشت هذا ما انزله الرحمن فی الجواب

- 4 قول الربّ تعالی و تقدّس انا المبین الحکیم

- 5 یا امین طوبی از برای کلمه‌ئی که در ایام الله باصغاء مقصود فائز گشت و طوبی از برای حرفیکه در محضر اقدسش حاضر شد و طوبی از برای لفظیکه در مدینه‌اش ظاهر گشت قل ان تعدّوا نعمة الله لا تحصوها ظاهر شد و ظاهر فرمود آنچه را که از قلوب و عیون مستور بود راهش نمودار امرش پدیدار من غیر تعطیل و تعویق اشراقات انوار آفتاب عنایتش رسیده و میرسد سرج امر باشمس ظاهر و آیات عظمت بامرش نازل اوست قادر یگنا و گوینده یگنا حزیب الله را از ذکور و اناث که در بلاد حق جل جلاله ساکنند یعنی مدائن ایمان و ایقان هر یک را تکبیر و سلام برسان و بانوار آفتاب بخشش الهی بشارت ده و بآثار قلم اعلی متذکر دار طوبی لک یا امین شهد قلمی الأعلی بأتک فزت بالحضور و اللقاء و المشاهدة و الاصغاء کن سخاباً للبلاد و نيسان العناية للعباد از حق میطلبم حزب خود را بطراز انقطاع مزین فرماید بشأنیکه بتمام همت بر خدمت قیام نمایند و بهدایت من علی الأرض توجه کنند

6 Say: O peoples of the world! Harken unto the call of the Wronged One, and hold fast unto that which befitteth you. The path of God is manifest and clear to every soul, even as the sun whose light shineth forth and whose radiance is evident. Whosoever ariseth to serve Him, the atoms of the earth and the denizens of the highest Paradise and the most exalted Heaven beseech God to confirm and assist him. Through the grace of God, the Almighty, remove your feet from place and set them in no-place, which is the station of detachment from all else and arising to serve Him. Today the Light calleth out, and Sinai giveth glad tidings. The fruits proclaim: O trees! This is the day of joy, the time of gladness and delight, for the Beloved is manifest and visible. A wondrous rapture hath seized the world, and a marvelous ecstasy prevaieth among the Concourse on High. The carpet of joy is spread in utmost amplitude. Blessed is the tongue that maketh mention of Him and the ear that gaineth the melody of all things. O ye that have ears, the birds of the highest Paradise are singing! O ye that have eyes, the lights of the Most Great Name are visible! Deprive not yourselves. Know ye the value of these days. The Most Exalted Pen is occupied day and night with the mention of the party of God. Blessed are they, and unto them be a goodly end, and with God is the command in the beginning and in the end.

7 Praise be to God! that well-beloved one hath attained unto that which hath ever been the hope of the near ones, and the longing of the sincere. Concerning the mention of the honored aunt and daughter, upon them be the glory of God, and likewise the mention of the pilgrims from the land of Kaf, upon them be the glory of God, and the mention of the feast of the leaf Khadijih Sultan, upon her be the glory of God - all these have been presented before the presence of the Lord, and each hath been mentioned by the tongue of grandeur. This is a great bounty; know ye its station. Some time ago, His Holiness Ismu'llah M.H., upon him be all the most glorious glory of God, mentioned a feast, and after its acceptance was ordained, that very night mention of them was revealed by the Most Exalted Pen and sent forth.

8 Concerning what was written about Jinab-i-Aqa Siyyid Faraju'llah, upon him be the glory of God, and his love and steadfastness - after being presented, the sun of favor rose from the horizon of the heaven of grace, and previously also His Holiness Ismu'llah had performed on his behalf what was mentioned. And concerning what was written about the sons of Khalil and the heirs of Kalim, upon them be the glory of God, in the land of Ha and Mim - in the days when that

6 بگو ای اهل عالم ندای مظلوم را بشنوید و بآنچه سزاوار است تمسک نمائید بر هر نفسی راه خدا معلوم و واضح بمثابه آفتاب نورش مشرق و اشراقش ظاهر هر نفسی بر خدمت قیام نماید ذرات عالم و اهل فردوس اعلی و جنت علیا از حق تأییدش را میطلبند و توفیقش را میخواهند بعنایت حق جل جلاله قدم را از مکان بردارید و بر لامکان گذارید و آن مقام انقطاع از کل و قیام بر خدمتست امروز نور ندا مینماید و طور بشارت میدهد اثمار میگوید یا اشجار روز روز شادیست و یوم فرح و سرور است چه که محبوب ظاهر و مشهود است عجب جذبی عالم را اخذ کرده و عجب شوری بین ملا اعلی بساط ابتهاج بکمال انبساط مبسوط طوبی از برای لسانی که بذکرش ذا کر و سمعی که پترنمات اشیاء فائز ای صاحبان سمع اطیار فردوس اعلی در تغنی ای صاحبان بصر انوار اسم اعظم مشهود خود را محروم ننمائید قدر ایام را بدانید قلم اعلی در لیلی و ایام بذکر حزب الله مشغول طوبی لهم و لهم حسن مآب و لله الأمر فی المبدء و المعاد انتهى

7 الحمد لله فائز شد آنخوب بآنچه که اهل مقربین و اهل مخلصین بوده اینکه در ذکر مخدّره مکرّمه عمّه و بنت علیهما بهاء الله مرقوم داشتند و همچنین ذکر حاجیه ای ارض کاف علیهم بهاء الله و ذکر ضیافت ورقه خدیجه سلطان علیها بهاء الله کل بشرف عرض امام حضور رب فائز و هریک از لسان عظمت مذکور این نعمت عظیم است مقامش را [بدانید] چندی قبل حضرت اسم الله مه علیه منکّل بهاء ابهه ذکر ضیافت نمودند و بعد از قبول عمل فرمودند در همان لیل ذکر ایشان از قلم اعلی جاری و ارسال شد

8 اینکه در باره جناب آقا سید فرج الله علیه بهاء الله و محبت و استقامت ایشان نوشته بودند بعد از عرض آفتاب عنایت از افق سماء فضل مشرق و از قبل هم حضرت اسم الله از جانب ایشان عمل نمود آنچه را که ذکر شده بود و اینکه در باره ابناء خلیل و وراثت کلیم علیهم بهاء الله در ارض هاء و مم مرقوم داشتند در ایامیکه آنخوب بشرف

beloved one was honored to attain the presence, a blessed tablet was revealed from the heaven of will especially for them. Due to wisdom it was not sent until now, and now it is being sent. I beseech God to strengthen them in the most great steadfastness, for the cawers and brayers have scattered throughout the cities and regions like locusts spread abroad. We beseech God to protect all through His grace and generosity, verily He is the Generous, the Bountiful.

حضور فائز بودند یک صحیفه مبارکه از سماء مشیت مخصوص ایشان نازل نظر بحکمت الی حین ارسال نشد و حال ارسال میشود از حق میطلبم ایشانرا مؤید فرماید بر استقامت کبری چه که ناعقین و ناهقین کالجراذ المنتشر در مدن و دیار متفرق شده‌اند نسل الله ان یحفظ کلّ بفضلہ و جوده آنہ هو جواد کریم

- 9 Concerning what was written that this servant's letter dated the 26th of Rabi'u'l-Avval had arrived but not the previous one - a copy of what was sent exists. On the eleventh of Rabi'u'l-Avval, this servant's letter which was adorned with divine verses, along with nine papers, was sent acknowledging receipt. It is hoped that by now it has arrived.

9 اینکه مرقوم داشتند مکتوب اینعبد که تاریخ آن ۲۶ ربیع الاول بود رسیده و قبل آن نرسیده صورت آنچه ارسال شد موجود یازدهم ربیع الاول مکتوب اینعبد که مزین بود بآیات الهی مع عدد تسع ۹ اوراق وصول ارسال شده امید است که تا حال رسیده باشد

- 10 As regards what was written concerning that spiritual friend Jinab-i-Aqa Yahya, upon him be the Glory of God, any person of insight and fairness who meets him would confirm what Jinab-i-Aqa Yahya has said. However, due to the veils of self and passion, love of leadership, discord, sedition and hypocrisy, they say that which leads astray the helpless people, like the false accusations of the past when several heedless souls, out of love for leadership, turned away from truth and afflicted the helpless servants with imaginary statements in the wilderness of confusion, discord and falsehood. All that they have said is false, like [the stories of] Nahiyih, Jabulqa, Jabulsa and the like, as these matters have been repeatedly mentioned in the letters of the friends that perchance some might become aware and not fall prey again to previous delusions. In these days Ahmad Kirmani, son of Mulla Ja'far, and Aqa Khan have gone to the island and made plans with the source of delusions and have returned.

10 اینکه در باره حبیب روحانی جناب آقا یحیی علیه بهاء الله مرقوم داشتند هر صاحب بصر و انصافی اگر ملاقات نماید میگوید آنچه را که جناب آقا یحیی گفته ولكن نظر بحجبات نفس و هوای و حب ریاست و اختلاف و فتنه و نفاق میگویند آنچه را که سبب اضلال خلق پیچاره است بمثابة مفتریات قبل که چند نفس غافل نظر بحب ریاست از حق گذشتند و بیانات موهومه عباد پیچاره را در پیدای حیرت و اختلاف و کذب مبتلا نمودند آنچه گفته‌اند جمیع کذب مثل ناحیه و جابلقا و جابلسا و امثال آن چنانچه بکرات اینفقرات در نامه‌های اولیا ذکر شده که شاید بعضی متنبه شوند و مرّه آخری باوهامات قبل مبتلا نگردند این ایام احمد کرمانی ابن ملا جعفر و آقا خان بجزیره رفته‌اند و با مطلع اوهام تدبیرات کرده‌اند و مراجعت نموده‌اند

- 11 Now observe, if those souls had even a little fairness or were moving for God's sake, they should have come to this land where from the beginning of the Cause until now the call of Truth has been raised with the most exalted voice. They told a female pilgrim from Kaf and Ra (Kirman), upon her be the Glory of God, that they would also come to Akka, yet they did not come. Glory be to God! They have appeared with such deception and guile that none but God can enumerate it. God is witness and His loved ones testify that those souls were never and are not now aware of the foundation of the Cause. Leave them then to their vain discourse. The purpose of writing these words was merely to inform that beloved one.

11 حال ملاحظه نمائید اگر آن نفوس فی‌الجملة منصف بودند و یا لله حرکت مینمودند باید باین ارض که از اول امر الی حین ندای حق باعلی النداء مرتفعست بیایند به حاجیه از اهل کاف و راء علیها بهاء الله گفته‌اند که به عکا هم میآئیم مع ذلک نیامده‌اند سبحان الله بخدعه و مکرّی ظاهر شده‌اند که غیر از حق از احصای آن عاجز حق شاهد و اولیائش گواه که آن نفوس ابداً از اصل امر آگاه نبوده و نیستند باری ذرهم فی خوضهم یلعون مقصود از تحریر اینکلمات اطلاع آنخوب بوده لا غیر

12 At this moment [the Manifestation] is present before the face and the Tongue of Grandeur speaks these words, exalted be His glory: "O Amin, upon thee be My Glory! Ever in thy letters which thou hast sent to this servant present, there has been mention of unity and concord, fellowship and love and affection of the divine party, especially those souls who are distinguished among the servants and are honored with special favors. However, until now what is befitting has not been witnessed. What regret! Had they acted according to the counsels of the Supreme Pen for the sake of God, detached from the promptings of self and passion, the earth would have been transformed and the servants would have been different. We beseech God and will continue to beseech until that which is befitting appears. Today detachment and fear of God are the helpers and supporters of the Cause. Blessed is he who attains unto them. Ask God to assist them with the hosts of remembrance and inspire them with that which befits them in the days of their Lord, the Manifest, the All-Knowing, the All-Wise."

12 در این حین تلقاء وجه حاضر و لسان عظمت باینکله ناطق قوله جلّ جلاله یا امین علیک بهائی لازال در نامه های تو که بعد حاضر ارسال نمودی ذکر اتحاد و اتفاق و الفت و محبت و وداد حزب الهی بوده مخصوص نفوسیکه مابین عباد اختصاص یافته اند و بشرف عنایت مخصوصه فائزند و لکن الی حین آنچه سزاوار است مشاهده نگشت زهی حسرت اگر بنصایح قلم اعلیٰ لوجه الله منقطعاً عن ملهمات النفس و الهوی عمل مینمودند ارض غیر ارض و عباد غیر عباد مشاهده میگشت از حق میطلبیم و بطلب تا ظاهر شود آنچه که سزاوار است امروز انقطاع و تقوی معین و ناصر امرند طوبی لمن فاز بهما فاسئل الله ان یمدهم بجنود الذکر و یلهمهم ما ینبغی لهم فی ایام ربهم المبین العلیم الحکیم

13 O beloved of My heart! At this moment this servant is so grieved by the sorrow of the Ancient Beauty that truly I prefer non-existence to existence, for such a state was witnessed that neither tongue has power to mention nor pen to describe. God is sufficient witness. And concerning what was written about meeting the friends of God in every land, after this matter was submitted to the Most Holy Court, He said: "Amin, upon him be My Glory, is the cause of remembrance for the servants and in all conditions wishes good for all. We beseech God to assist him. God willing, may they in all conditions be focused on the glory of the Cause. Payment of the Huququ'llah is obligatory upon all and its benefit returns to the servants themselves. However, its acceptance depends upon spirit and fragrance and the good pleasure of just and active souls. In this case acceptance is permitted, otherwise not. Verily thy Lord is the Self-Sufficient, the All-Praised." End.

13 یا محبوب فؤادی اینبعد در این حین از حزن جمال قدم بشائی محزون که فی الحقیقه عدم را بر وجود ترجیح دادم چه که حالتی مشاهده شد که لسان یارای ذکر و قلم یارای بیان ندارد و کفی بالله شهیدا و اینکه مرقوم داشتند دوستان الهی را در هر ارضی ملاقات نمایند بعد از عرض اینفقره در ساحت اقدس فرمودند امین علیه بهائی سبب تذکر عبادند و در جمیع احوال خیرخواه کل از حق میطلبیم او را تأیید فرماید انشاء الله در جمیع احوال بعز امری ناظر باشند ادای حقوق بر کل واجب و نفع آن بانفس عباد راجع و لکن قبول آن معلق است بروح و ریحان و رضای نفوس عادلّه عامله در اینصورت اخذ جایز و الا فلا ان ربک هو الغنی الحمید انتهى

14 As regards what you wrote concerning the spiritual beloved, Jinab-i-'Andalib, upon him be the Glory of God and His favors, praise be to God that he is confirmed in serving the Cause of the Beloved of hearts. Jinab-i-Samandar, upon him be the Most Glorious Glory of God, has repeatedly mentioned him, and in these days his poetry and prose were presented before His presence. He bestowed His attention upon the poem to the people of the pavilion of infallibility and grandeur. Verily our Lord is the All-Bountiful, the All-Generous. Give him the glad tidings that his mention, his teaching work, and his services are continually remembered. The servant beseecheth his Lord to strengthen him in all conditions.

14 اینکه در باره محبوب روحانی جناب عندلیب علیه بهاء الله و عنایتیه مرقوم داشتید الله الحمد موقّند بر خدمت امر حضرت محبوب فؤاد جناب سمندر علیه بهاء الله الأبهی مکرر ذکر ایشانرا نموده اند و این ایام نظم و نثر ایشان در حضور عرض شد و ورقه نظم را التفات فرمودند باهل سرادق عصمت و عظمت ان ربنا هو الفضال الکرم ایشان بشارت بدهید لازال ذکر ایشان و تبلیغ ایشان و خدمت ایشان مذکور یسئل الخدام ربّه ان يؤیّده فی کلّ الأحوال

- 15 As for what you wrote regarding the sincerity, love and enthusiasm of the honored leaf, the wife of the late Aqa Muhammad Ja'far, upon them both be the Glory of God, and likewise the mention of the enthusiasm of Jinab-i-Haji Abu'l-Qasim, upon him be the Glory of God, and their turning to Him - blessed are they both! Praise be to God, they have attained to the favors of the True One, exalted be His glory, and their mention hath specifically issued from the Tongue of Grandeur. Give them all the glad-tidings of divine favors. This servant also conveyeth his greetings and praise to each one, and beseecheth from God, exalted be His station, for each that which is lasting and enduring.
- 15 اینکه مراتب خلوص و محبت و اشتعال مخدّره ورقه ضلع مرفوع مرحوم آقا محمد جعفر علیهما بهاء الله و همچنین ذکر اشتعال جناب حاجی ابوالقاسم علیه بهاء الله و توجه ایشانرا مرقوم داشتند هنیئاً لهما الحمد لله بعنایت حقّ جلّ جلاله فائزند و مخصوص ذکرشان از لسان عظمت جاری کل را بعنایت الهی بشارت دهید اینبعد هم خدمت هر یک سلام و تکبیر میرساند و از حقّ تعالی شأنه از برای هر یک میطلبد آنچه را که باقی و پاینده است
- 16 Mention was made of Jinab-i-Aqa Mirza Mihdi, upon him be the Glory of God, and his love and steadfastness, and likewise mention of him who is with him who was named after His Name. Praise be to God, in these days they are mentioned in the Most Holy Court, and their mention hath been revealed and sent in verses specifically revealed from the heaven of the Divine Will for the Beloved of hearts, Jinab-i-Varqa, upon him be the Most Glorious Glory of God. God willing, they have attained and will attain unto it, and will be adorned with the effulgences of the lights of the Divine Luminary of utterance. Verily our Lord, the Most Merciful, is the All-Knowing Expositor, and He is the Compassionate, the Generous. According to the request of that beloved one, this servant attained to visitation by proxy. We beseech God, exalted is He, to make the letter of our deeds and hopes a book from His presence. Verily, He is powerful over all things.
- 16 ذکر جناب آقا میرزا مهدی علیه بهاء الله و محبت و استقامت ایشانرا فرموده بودند و همچنین ذکر من معه الذی سمی باسمه الحمد لله این ایام در ساحت اقدس مذکورند و ذکر ایشان در آیاتیکه مخصوص حضرت محبوب فؤاد جناب ورقا علیه بهاء الله الاهی از سماء مشیت نازل شده نازل و ارسال شد انشاء الله بآن فائز شده و میشوند و بشارقات انوار نیر بیان الهی مزین میگرددند آن ربنا الرحمن هو المبین العلیم و هو المشفق الکریم حسب الاستدعای آنحبيب این خادم بنیابت زیارت فائز نسئل الله تعالی ان یجعل حرف عملنا و آماننا کتّاباً من عنده انه علی کشفی قدیر اینکه در دستخط دیگر آنحبيب ذکر ورود به راء و شین و ذکر اولیای آن ارض و اشتعال و استقامتشانرا در محبت الهی مرقوم داشتند بعد از عرض حضور مالک يوم النشور این آیات از مطلع عنایت اشراق نمود قوله تبارک و تعالی
- 17 O My loved ones in Ra and Shin! Harken unto the call of God, the King, the Truth, the Manifest. Verily, there is no God but Me, the One, the All-Knowing. Today all things are melodious, and the nightingales of utterance warble upon the branches of the Divine Lote-Tree of knowledge. Today each thing hath chosen for itself a habitation and in that place is occupied with the remembrance of the True One - glorified be His glory. From the fragrance of the verses of the Sovereign of Names and Attributes, and from longing for the appearance of the Manifestation of evident tokens, all have become attracted. The verses of joy and gladness have seized upon all, yet the generality of the servants remain heedless.
- 17 یا اولیای فی الرّاء و الشّین اسمعوا نداء الله الملک الحقّ المبین انه لا اله الا انا الفرد الخبیر امروز اشیاء مترنّم و عنادل بیان بر اغصان سدره عرفان مغرّد امروز هر یک از اشیاء محلی اختیار نموده و در آنخل بذکر حقّ جلّ جلاله مشغول از عرف آیات مالک اسماء و صفات و شوق ظهور مظهر بینات کل منجذب آیات سرور و ابتهاج کل را اخذ نموده ولكن معشر عباد اکثری غافل
- 18 O party of God! Though the tongues of the world are powerless and inadequate to praise the Ancient King as befitteth Him, yet since all have been commanded to remember and glorify Him, therefore the acceptance of the bounty of the True One
- 18 یا حزب الله اگرچه السن عالم از ذکر مالک قدم علی ما ینبغی عاجز و قاصر است ولكن چون کل را امر بذکر و ثنا فرموده لذا مقبول عنایت

- glorified be His glory – toward you is as a resplendent and luminous sun. He hath created, trained, guided you to the straight path, and from the chalice of love hath He apportioned unto you your share.
- 19 By the life of God! The Concourse on High is, at all times, occupied with the remembrance of the people of Baha. The Tongue of Grandeur beareth witness to this truth in His lauded station. We beseech God that He may graciously assist and confirm you in that whereunto ye have been commanded in the Book, that He may aid you with the means of earth and heaven, that He may draw you nigh unto Him, and enjoin upon you love and unity, wisdom and eloquence. Verily, He is the Commander, the Wise.
- 20 Conduct yourselves, one and all, with perfect unity and harmony, and let not wisdom slip from your grasp. Corruption and contention are rejected. O party of God! Aid ye the wronged one through deeds and character. This is that which hath been revealed in divers Tablets from God, the Lord of mankind.
- 21 The glory of God rest upon you and upon those whom the oppression of the world hath not prevented from turning unto God, the Lord of all nations.
- 22 And likewise did they make mention of the noble Sadat-i-Khams, upon them be the glory of God. This is that which hath been revealed for them from the dominion of the bounty of our compassionate, gracious Lord.
- 23 The utterance of the Lord – exalted and sanctified be He: “O thou who art trusted! Upon thee be My glory! Praise be to God! The aforementioned nobles – upon them be My glory repeated – have been favored with the traces of the Most Exalted Pen. Give them glad-tidings of My remembrance in this time. Verily, We have remembered those who have turned unto God, the Lord of all the worlds. We beseech God that He may graciously assist them and ordain for them that which shall profit them in the world to come and in this world. Verily, He is the Hearer, the Responder.”
- 24 And likewise did they make mention of His Honor Aqa Muhammad-Husayn – upon him be the glory of God. After the presentation of this, these verses were revealed from the Dawning-Place of the bounty of our Lord, the Merciful.
- 25 He saith – blessed and exalted be He: “Verily, We mentioned him aforetime, and aforetime before that, and We confirmed him in turning unto God, the One, the All-Knowing. He hath ever been, and is, remembered in the Most Holy Court. In
- حقّ جلّ جلاله نسبت بشما بمثابة آفتاب روشن و منیر خلق فرمود تربیت نمود بصراط مستقیم راه داد و از کأس محبت قسمت عطا فرمود
- 19 لعمر الله ملأ أعلى در جميع احيان بذكر اهل بها مشغول يشهد بذلك لسان العظمة في مقامه الحمد نسل الله ان يوفقكم ويؤيدكم على ما امرتم به في الكتاب ويمدكم بأسباب الأرض والسماء ويقربكم اليه ويوصيكم بالحجة والاتحاد بالحكمة والبيان انه هو الأمر الحكيم
- 20 كل بكال اتحاد و اتفاق رفتار ثنائيد و حكمت را از دست مدهيد فساد و نزاع مردود است يا حزب الله انصروا المظلوم بالأعمال والأخلاق هذا ما نزل في الواح شتى من لدى الله مولى الورى
- 21 البهآء من لدنا عليكم و على الذين ما منعهم ظلم العالم عن الله مولى الأمم انتهى
- 22 و همچنين ذكر سادات خمس عليهم بهآء الله را نمودند هذا ما نزل لهم من جبروت عناية ربنا المشفق الكريم
- 23 قول الرب تعالى و تقدس يا امين عليك بهائى الله الحمد سادات مذكوره عليهم بهائى مكرر باثار قلم اعلى فائز بشرهم بذكرى في هذا الحين انا ذكرنا الذين اقبلوا الى الله رب العالمين نسل الله ان يوفقهم ويكتب لهم ما ينفعهم في الآخرة والأولى انه هو السامع المجيب انتهى
- 24 و همچنين ذكر جناب آقا محمد حسين (ص) عليه بهآء الله را نمودند بعد از عرض اين آيات از مطلع عنایت ربنا الرحمن نازل
- 25 قوله تبارك و تعالى انا ذكرناه من قبل و من قبل قبل و آيدناه على الاقبال الى الله الفرد الخبير لازال در ساحت اقدس مذکور بوده و هستند اين ايام لوحى مخصوص او نازل و بتوسط اسم

these days a Tablet specially for him hath been revealed and sent through the medium of the Name of God M.H. Give him glad-tidings of My bounty, My grace, and My mercy.”

- 26 In truth, when they graced Persia with their presence in those days, they were eloquent in remembrance and steadfast in service. Verily, He suffereth not the reward of the righteous to be lost. This servant likewise conveyeth unto them salutations and praise, and offereth glorification.

- 27 Mention was made of the Land of Qaf and the friends of God and their feasts, as well as the feast of Haji Muhammad-Javad, upon them be the glory of God. After being submitted to the Most Holy Court, this utterance was revealed from the Kingdom of proof - blessed and exalted be His Word:

- 28 Blessed are those souls who are engaged in service to the friends of God. Praise be to God, the friends in the Land of Qaf have each been favored with grace and illumined by the lights of the Sun of steadfastness. We make mention of them all and give them glad tidings. O Javad, upon thee be My glory! Jinab-i-Amin hath made mention of thee. We beseech God to aid thee in all conditions, to cause the wondrous trees to grow fruits of certitude in the blessed and goodly soil, and from those trees to bring forth other fruits and other leaves. He is the Powerful, the Mighty. There is no God but He, the Most High, the Most Glorious. O Javad! Rejoice in My mention of thee and My turning toward thee from the precincts of the Prison. Nothing can be equated with My mention of thee - to this doth testify He with Whom is the Mother Book.

- 29 As to what was written regarding the beloved of hearts, Haji Mirza Haydar-'Ali, upon him be the Most Glorious Glory of God, and likewise concerning his service, trust in God, detachment, occupation, arising and steadfastness - in truth he is just as that beloved one hath written. Praise be to God, he is adorned with goodly character, firm in the Cause, illumined with the divine light, and enkindled with the fire of the Divine Lote-Tree. I beseech God, exalted be His glory, on his behalf, for that which shall never fade from the horizon of God's Book.

- 30 As to the mention of Shaykh Muhammad of Kirmanshah - he is among the great deniers. The poor soul runs blindly and has no knowledge of matters. He has clung to whatever he has heard from the heedless ones. Haji Ibrahim of Qaf associates day and night with the hypocrites. O beloved of My heart! Steadfastness is like the phoenix - its mention exists but its form is not found. Most are moved by every wind. I

الله مه ارسال شد بشره بعنایتی و فضلی و رحمتی
انتهی

- 26 فی الحقیقه ایشان در آیامیکه فارس تشریف داشتند بذکر ناطق بودند و بر خدمت قائم آنه لا یضیع اجر المحسنین اینبعد هم خدمت ایشان سلام و ثنا میرساند و تکبیر عرض مینماید

- 27 ذکر ارض قاف و اولیای حق و ضیافتهای ایشان و همچنین ضیافت جناب حاجی محمد ۱۴ [جواد] علیهم بهاء الله را نمودند بعد از عرض در ساحت اقدس این بیان از ملکوت برهان نازل قوله تبارک و تعالی

- 28 طوبی از برای نفوسیکه بخدمت اولیای الهی مشغولند الله الحمد اولیای ارض قاف هر یک بعنایت فائز و بانوار آفتاب استقامت منور کل را ذکر مینمائیم و بشارت میدهم یا جواد علیک بهائی جناب امین ذکر شما را نموده از حق میطلبیم در جمیع احوال شما را تأیید فرماید و از اثمار ایقان اشجار بدیع در ارض طیبه مبارکه برویاند و از آن اشجار اثمار دیگر و اوراق دیگر ظاهر فرماید اوست قادر و توانا لا اله الا هو العلی الأبهی یا جواد افرح بذکری ایاک و اقبالی الیک من شطر السجن آنه لا یعادل بذکری شیء من الأشياء یشهد بذلك من عنده ام الکتاب انتهی

- 29 اینکه در باره محبوب فؤاد حضرت حاجی میرزا حیدر علی علیه بهاء الله الأبهی مرقوم داشتند و همچنین مراتب خدمت و توکل و انقطاع و اشتغال و قیام و استقامت ایشانرا فی الحقیقه ایشان همان قسمند که آنحبيب نوشته اند الله الحمد باخلاق طیبه مزینند و بر امر مستقیم و بنور منیر و بنار سدره مشتعل از حق تعالی شأنه از برای ایشان میطلبم آنچه را که از افق کتب الهی محو نشود

- 30 اینکه ذکر شیخ محمد کرمانشاه نمودید او از معرضین کجاست بیچاره کورکورانه میدود از امور اطلاع ندارد آنچه از غافلین شنیده بآن تمسک جسته حاجی ابراهیم اهل قاف لیلاً و نهراً با منافقین معاشر یا محبوب فؤادی استقامت بمثابه عنقا ذکرش موجود و هیکلش

beseech God to open the eye of justice and grant truthfulness. It would be most regrettable if in these days the servants remain deprived of the ocean of utterance. The Command is in His hands; He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the Praiseworthy.

مفقود اکثری بہر ریخی متحرک از حقّ میطلبم
بصر انصاف را بگشاید و راستی عطا فرماید
بسیار حیف است این ایام عباد از بحر بیان
محروم مانند الأمر بیده یفعل ما یشاء و یحکم ما
یرید و هو العزیز الحمید

- 31 Regarding what you wrote about the funds that were to be distributed to some - in truth, each of these matters is a door for good works. Despite the constraints and limitations of this land and countless expenses, whatever arrives, it is the will of God, exalted be His glory, that it should reach souls who are content and pleasing, so that with perfect independence they may engage in teaching, reform and education of the tribes.

31 اینکه در باره وجوہاتیکہ حوالہ شدہ بود بعضی
برسانند مرقوم داشتید فی الحقیقہ این امورات ہر
یک بایست از برای خیرات مع ضیق و تنگی این
ارض و مصارف لا تخصی آنچه برسد ارادہ حقّ
جلّ جلالہ آنکہ بنفوس راضیہ مرضیہ برسد تا
باستغنائی کامل بتعلیم و اصلاح و تہذیب قبائل
مشغول شوند

- 32 At this moment, this supreme word was revealed from the Dayspring of the Most Great Bounty - blessed and exalted be His Word: Whosoever today desires to assist the Cause - that is, to engage in teaching - must first be adorned with the ornament of detachment. We beseech God to enable all to achieve that which befits His days.

32 در این حین اینکلمہ علیا از مطلع عنایت کبری
نازل قولہ تبارک و تعالیٰ ہر نفسی الیوم ارادہ
نصرت امر نمایند یعنی بتبلیغ مشغول شود باید اولاً
بطراز انقطاع مزین گردد از حقّ میطلبیم کل را
موفق فرماید بر آنچه لایق ایام اوست انتہی

- 33 As to what thou didst write concerning the mention of the Leaf, Thamara—upon her be the glory of God—after it was submitted in the Most Holy Presence, the Tongue of Grandeur uttered this blessed word—His saying, exalted and glorified be He:

33 اینکه در ذکر ورقہ ثمرہ علیہا بہاء اللہ مرقوم
داشتید بعد از عرض در ساحت اقدس لسان
عظمت باینکلمہ مبارکہ ناطق قولہ تبارک و
تعالیٰ

- 34 O Amin, upon thee be My glory! We instructed the countenance of the Hoopoe, upon her be My glory, to deliver it to Thamarih, that she may convey it, for she hath been the intermediary. However, We have written specifically regarding the portion for Mirza Muhammad that it must be delivered into his own hands. This matter hath not been contingent upon consultation with anyone. Whatsoever hath been sent down from the heaven of divine Will must be adhered to, that it may accord with God's decisive command. The intention is that this matter should not become public. The concealment of these matters hath been and is beloved in the sight of God. Verily, He is the Concealer. He commandeth thee to maintain noble concealment, and He is the All-Patient, bidding thee to exercise beautiful patience.

34 یا امین علیک بہائی وجہ ہدہد علیہا بہائی را امر
نمودیم بہ ثمرہ برسد کہ او برساند چہ کہ واسطہ
او بودہ اما وجہ میرزا محمد را مخصوص نوشتیم
باید بدست خود او برسد اینفقیرہ معلق بمشورت
کسی نبودہ آنچه از سماء مشیت نازل باید بان
تمسک نمایند تا مطابق امر مہرم الہی واقع شود
مقصود آنکہ اینفقیرہ اشتہار نیابد ستر این امور نزد
حقّ محبوب بودہ و ہست آنہ ہو الستار یا امرک
بالستر الجلیل و ہو الصّبار یا امرک بالصّبر الجمیل
انتہی

- 35 Concerning what they wrote about the draft that was mentioned, and likewise their rejection of it which they deemed inexpedient - yes, one must proceed with wisdom. Glory be to God! The world beareth witness that in the divine Tablets the matter is clear and evident, yet until now the purpose remaineth unknown. Repeatedly was this exalted word heard

35 اینکه در بارہ برات معلوم مرقوم داشتند و
ہمچنین ردّ آنرا کہ مصلحت ندیدہ اند بلی باید
مدارا نمود سبحان اللہ عالم شاهد و گواہ کہ در
الواح الہی مطلب واضح و ہویدا مع ذلک الی
حین مقصود معلوم نہ مکرّر از لسان عظمت

from the Tongue of Grandeur - exalted be His glory: "O thou who art present! This Revelation hath come for the reformation of the world and the unity of nations, that perchance through the Kawthar of utterance which floweth from the Pen of the All-Merciful at all times, the fire of hidden rancor in hearts might be quenched, and the body of the world might be purified and healed from this most grievous malady." And likewise at another time these blessed words were heard from the blessed Tongue: "By God's life! If harm should befall the True One Himself, it would be more preferable and befitting to the Wronged One than that it should befall another." Time and again were similar utterances heard from the Tongue of the All-Merciful, and the very books, scriptures and tablets themselves speak and testify to this. Blessed are they who perceive! One may resort to certain excuses so that both they may be relieved and the helper reassured.

- 36 This evanescent servant beseecheth God - exalted be His glory - to assist that honored master S.Y. in whatsoever conduceth to the good and welfare of all. Should they become content with what was conveyed in their presence, God - exalted be His glory - will assuredly grant victory and assistance. This victory and assistance have not been and are not contingent upon outward means. Rather, it is the servant's petition to God - exalted be His glory, universal are His favors, and all-encompassing His grace and generosity. Meeting with those souls mentioned by that beloved one is not permissible. The more ye remain secluded from those souls, the better and more beloved it shall be.

- 37 Concerning what you wrote about Jinab-i-Aqa 'Ali-Haydar, upon him be the Glory of God, he is ever remembered before the Divine Presence. The reward of those who act is recorded in the Book by the Most Exalted Pen. After mentioning him before the Divine Throne, these supreme words were revealed from the tongue of the Lord of all beings - blessed and exalted be His words: "O Amin, upon thee be My Glory! Jinab-i-'Ali-Haydar hath attained to the mention of the Truth. The Truth hath ever assisted him and enabled him to serve the Cause. What thou hast mentioned regarding his service and his being set ablaze with the fire of divine love is correct. However, the ladder hath many rungs and knowledge hath infinite degrees. We beseech God to increase him day by day and confirm him until he attaineth a station wherein all his deeds become a single remembrance, and from him the sincere ones perceive the fragrance of God's loving-kindness, the Lord of all worlds. The Glory from Us be upon him and upon those whom the world hath not deluded nor prevented from drawing nigh unto the Self-Sufficient, the Most Exalted."

اینکلمهء علیا استماع شد قوله جلّ جلاله یا عبد حاضر اینظهور از برای اصلاح عالم و الفت امم آمده که شاید بکثر بیان که از قلم رحمن در کلّ احیان جاری نار ضغینهء مکنونهء در صدور پیفسرد و هیکل عالم از این مرض ادهم طاهر شود و شفا یابد و همچنین هنگامی دیگر اینکلمهء مبارکه از لسان مبارک شنیده شد فرمودند لعمر الله اگر ضرر بر نفس حق وارد شود نزد مظلوم اولی و احسنست از آنکه بغیر واقع گردد مکرر امثال این بیان از لسان رحمن استماع شد و نفس کتب و زیر و الواح ناطق و مبین طوبی للناظرین میتوان ببعضی معاذیر تمسک نمود که هم ایشان فارغ شوند و هم معین مطمئن

- 36 این خادم فانی از حقّ جلّ جلاله سائل و آمل که مخدوم مکرم جناب سی را مؤید فرماید بر آنچه که خیر و صلاح کل در آنست اگر راضی شوند بآنچه که در حضور القا شده البتّه حقّ جلّ جلاله نصرت نماید و اعانت فرماید و این نصرت و اعانت باسباب ظاهره معلق نبوده و نیست بل مسثلّت عبد است از حضرت باری جلّ جلاله و عمت نعمائه و احاط فضله و کرمه و ملاقات آنحبيب با نفوسیکه ذکر نمودند جایز نه هر قدر از آن نفوس مستور باشید اولی و احبست

- 37 و اینکه در بارهء جناب آقا علی حیدر علیه بهاء الله مرقوم داشتید ایشان لازال لدی الوجه مذکورند اجر عاملین در کتاب از قلم اعلی مسطور بعد از عرض ذکر ایشان امام عرش اینکلمهء علیا از لسان مولی الوری ظاهر قوله تبارک و تعالی یا امین علیک بهائی جناب علی قبل حیدر بذکر حق فائز لازال حقّ اعانت فرموده و او را بخدمت امر فائز نموده آنچه در بارهء او و خدمتش و همچنین اشتعالش بنار محبت الهی ذکر نمودی صحیح و لکن مرقاة را پله بسیار است و عرفانرا مراتب لانهایه از حقّ میطلبیم در هر یوم بر او بیفزاید و تأیید نماید لیصل الی مقام تکنون اعماله کلّها ذکراً واحداً و یجد منه المخلصون عرف عنایه الله ربّ العالمین البهّاء من لدنا علیه و علی الذین ما غرّتهم الدنیا و ما منعهم عن التقرّب الی الغنی المتعال انتی

- 38 This evanescent servant conveyeth greetings and salutations to him. He is remembered at all times. Whoso is for God, God is for him. What is evident from him is service to God's Cause. The servant testifieth to what he seeth, and the matter is in the hand of God, the Lord of all beings.
- 39 Regarding what was mentioned about the beloved of God in Saysan, upon them be the Glory of God, the Most Holy, Most Exalted Tablet was revealed specifically for them and sent, as well as the Tablet for the handmaiden of God, the wife of Jinabi-Aqa Muhammad-Quli, and one blessed epistle specifically for the sons of Khalil, upon them be the Glory of God, in the land of Ha and Mim. Likewise, the papers arrived containing what that beloved one had written and requested, and were sent. To the friends and loved ones of God, wherever they may dwell in any land or city, this servant conveyeth to each one greetings and salutations. The Lord is the Desired One and they are the seekers; they are the petitioners and the Truth is the Answerer. Therefore, we beseech Him to set His servants ablaze with the fire of love and illumine them with the light of knowledge. He is the One God, the Omnipotent over what He willeth. Perchance they will remember this evanescent servant and arise to do what will profit them. Peace, praise, remembrance, glory and splendor be upon your honor and upon them and upon every steadfast, firm and upright one, and every established, eloquent and knowledgeable expounder. Praise be to God, the Omnipotent, the Mighty, the Wise.

38 اینعبد فانهم خدمت ایشان تکبیر و سلام میرساند در لیالی و ایام مذکورند من کان لله کان الله له آنچه از ایشان مشهود است خدمت امر الهی است یشهد الخادم بما یری و الأمر بید الله مولی الوری

39 و اینکه ذکر احبّاء الله سیسان علیهم بهاء الله را فرمودند لوح امنع اقدس مخصوص ایشان نازل و ارسال شد و همچنین لوح امة الله ضلع جناب آقا محمد قلی و یکی صحیفه مبارکه مخصوص ابناء خلیل علیهم بهاء الله در ارض هاء و میم و همچنین اوراق وصول آنچه آتجوب نوشته اند و طلب نموده اند ارسال شد اولیا و دوستان الهی در هر ارض و بلد که ساکنند اینعبد خدمت هر یک سلام و تکبیر میرساند رب مطلوب و ایشان طالب ایشان سائل و حق محیب لذا استدعا آنکه عباد خود را بنار محبت مشتعل فرماید و بنور معرفت منور اوست خداوند یگا و مقتدر علی ما یشاء شاید از ذکر این خادم فانی متذکر شوند و به ما ینفعهم قیام نمایند السلام و الثناء و الذکر و التکبیر و البهاء علی حضرتکم و علیهم و علی کلّ ثابت راسخ مستقیم و کلّ قائم ناطق مبین علیم و الحمد لله المقتدر العزیز الحکیم

- 40 The servant, In the month of Sha'ban al-Mu'azzam 1304

40 خادام فی شعبان المعظم سنة ۱۳۰۴

BRL_HUQUQ#011x, COC#1102x, ADMS#351x

INBA15:001, INBA26:001b, BLIB_Or15701.360,
BRL_DA#399, BRL_HUQUQP#011x

BH00962

To: Kazim, in Urumiyyih

Date: 1304-08 [1887-Apr]

- 1 He is the Expounder, the All-Knowing
- 2 O Kazim, hear the call from 'Akka, for it guides thee to the supreme horizon and ultimate goal, and draws thee nigh unto God, the One, the All-Informed. Thy letter reached the Wronged One, and We heard thy call and have answered
- 1 هو المبین العلیم
- 2 یا کاظم اسمع النداء من شطر عکاء انه یریدیک الی الأفق الأعلى و الغایة القصوی و یرتّبک الی الله الفرد الخبیر قد حضر کتابک لدی المظلوم سمعنا ندائک اجبتاک بهذا اللوح العزیز البدیع

thee with this wondrous and glorious Tablet. Beware lest the affairs of the world withhold thee from the Lord of Eternity. Set aside what is with the people and hold fast to that which is with God, Lord of all the worlds. He hath come from the heaven of proof with verses that all the world and whatsoever is therein cannot equal, and with evidences that none save every transgressing sinner would deny.

- 3 Say: O concourse of the earth! The Lord of Heaven hath appeared with a Cause against which neither the armies of the world can prevail, nor can the might of any distant oppressor frighten Him. Say: Fear ye the All-Merciful, O people of the Bayan, and oppose not Him but for Whom the verses would not have been revealed nor the evidences appeared. To this testifyeth the Book of God, the Mighty, the Wise, which speaketh amidst the world and summoneth the peoples unto His straight path. Blessed is the servant who hath cast aside what is with the people, hoping for that which is with God, the Lord of this manifest Day.

- 4 Blessed is the servant who knoweth his station and transgresseth not that which hath been ordained in God's Book, the Mighty, the Great. Verily, He Who hath come from the heaven of grandeur is the Truth, Whom minds are powerless to know and pens to describe in befitting terms. He it is by Whom the Trump was blown, whereupon all in the heavens and earth were struck down, save whom thy Lord, the All-Knowing, the All-Wise, willed otherwise. Say: Cast behind you your vain imaginings. By God! The horizon of proof hath been illumined with the light of certitude. Take ye the Book of God with the strength that proceedeth from Him, then act according to what hath been revealed therein and be not of the heedless. Thus have We sent down the verses and manifested the Cause that thou mayest be of the thankful ones.

- 5 At this point We change from the eloquent tongue to the luminous tongue, as a bounty from Us, for We are the All-Bountiful, the Most Generous.

- 6 The stations of the Manifestations of Revelation and Dawning-places of inspiration are diverse, yet the universal Manifestations have been and are aware of all matters. Past and future exist not in that realm. This verse was witnessed in sleep. Blessed are they who possess understanding and they who reflect.

- 7 In all things is the sign of God manifest and evident. Were eyes not veiled by the veils of conjecture and fancy and the veils of the heedless, they would attain to that which beseemeth this

ایاک ان تمنعك شئون العالم عن مالک القدم
ضع ما عند القوم متمسکاً بما عند الله رب العالمین
انه اتى من سماء البرهان آیات لا تعادلها الدنيا و
ما فيها و بیّنات لا ینکرها الا کل معتد اثم

3 قل يا ملأ الأرض قد ظهر مالک السماء بأمر لا
تقوم معه جنود العالم ولا تخوفه سطوة کل ظالم
بعید قل اتقوا الرحمن يا ملأ البیان ولا تعترضوا
علي الذي لولاه ما نزلت الآيات و ما ظهرت
البينات يشهد بذلك کتاب الله العزيز الحکیم الذي
ينطق بين العالم و يدع الأمم الى صراطه المستقیم
طوبى لعبد نبذ ما عند القوم رجاء ما عند الله
مالک هذا اليوم المبين

4 طوبى لعبد يعرف مقامه ولا يتجاوز عما حدّد في
کتاب الله العزيز العظيم ان الذي اتى من سماء
العظمة انه هو الحق الذي عجّزت العقول عن
عرفانه و الأقلام عن ذكره الجليل هو الذي به نفخ
في الصور و انصعق من في السموات و الأرض
الا من شاء ربك العليم الحکیم قل ضعوا الأوهام
ورائکم تالله قد انار افق البرهان بنور اليقين خذوا
کتاب الله بقوة من عنده ثم اعملوا ما نزل فيه و
لا تكونوا من الغافلين كذلك انزلنا الآيات و
اظهرنا الأمر لتكون من الشاکرين

5 في هذا الحين نبذل اللغة الفصحى باللغة التوراء
فضلاً من عندنا و انا الفضال الکريم

6 مراتب مظاهر وحی و مطالع الهام مختلف است
ولکن مظاهر کلیه عالم بر امور بوده و هستند قبل
و بعد در آساحت نبوده و نیست این آیه در نوم
مشهود طوبى للعارفين و للمتفكرين

7 در هر شئی از اشیاء آیه الله ظاهر و هویدا اگر
ابصار را سحبات ظنون و اوهام و حجاب غافلین
منع نماید فائز میشوند بآنچه که سزاوار يوم الهی
است بتقدیس این نفوس تقدیس حق جلّ جلاله

divine Day. Through the sanctification of these souls is manifested the sanctification of God, glorified be His majesty, and through the unity of these souls is made evident the unity of God. Should anyone make mention of aught else besides what hath been mentioned, he would surely find himself powerless to sanctify the Divine Essence from likeness and similitude.

ظاهر و باهر و بتوحید این نفوس توحید حق
آشکارا اگر نفسی بغیر آنچه ذکر شد ذکر نماید البته
از تقدیس ذات از شبه و مثل خود را عاجز
مشاهده کند

- 8 The people of the Furqan have remained deprived of true unity. Were the Supreme Pen to move in this station according to what is intended, clamor would be raised from all directions. Therefore doth it speak with measure and uttereth according to measure. These stations have culminated in this Most Great Revelation. Should anyone reflect upon the previous Books, or observe the Furqan which distinguisheth between truth and falsehood, and attain unto the fragrance of the Bayan, throughout all his days he would utter the blessed words "I have turned toward Thee, O God of the worlds, and I bear witness that Thou canst not be known except through Thyself, nor described save by Thyself," and would cause his will to be annihilated in the Will of God and his desire in His Desire.

8
 اهل فرقان از توحید حقیقی محروم [مانده‌اند] در
 این مقام اگر قلم اعلیٰ بآنچه مقصود است حرکت
 نماید ضوضا از جمیع اشیاء مرتفع میشود لذا
 باندازه سخن میفرماید و باندازه نطق میکند و
 این مقامات منتهی شد باین ظهور اعظم اگر نفسی
 در کتب قبل تفکر و تفرس نماید و یا در فرقان
 که فارق بین حق و باطل است ملاحظه کند
 و بعرف بیان فائز گردد در جمیع آیامش بکلمه
 مبارکه «تبت الیک یا اله العالمین و اشهد انک لا
 تعرف بدونک و لا توصف بسواک» ناطق شود
 و اراده خود را در اراده الله و مشیت خود را
 در مشیت او فانی نماید

- 9 O Kazim! This ocean hath other waves, and this heaven other stars and suns. Who is able to hear? Until now the Supreme Pen hath not spoken as befitteeth. Say: My God, my God! Thou seest Thy servant and the son of Thy servant and the son of Thy handmaiden, who hath turned toward Thy most exalted horizon, clinging to the cord of Thy loving-kindness, O Lord of all being and Sovereign of the throne above and earth below. He acknowledgeth the sanctity of Thy Being above the recognition of any besides Thee, and Thy Self above the mention of aught except Thee.

9 يا كاظم اين بحر را امواج ديگر و اين سماء را
انجم ديگر و شمس ديگر من يقدر ان يسمع الى
حين قلم اعلى بما يبغي تكلم ننوده قل الهى الهى
ترى عبدك و ابن عبدك و ابن امتك اقبل
الى افئك الاعلى متمسكاً بجبل عنايتك يا مولى
الورى و رب العرش و الثرى و يعترف بتقدیس
ذاتك عن عرفان دونك و تنزيه نفسک عن
ذکر ما سواک

- 10 O Lord, O Lord, O Lord, O Lord, O Lord, O Lord, O Lord, O Lord, O Lord! Thou seest the ignorant seeking the waves of the ocean of Thy knowledge, the hopeful the carpet of Thy good-pleasure, and the poor the heaven of Thy riches. I beseech Thee by the breathings of Thy Revelation, and by Thy Cord to which have clung the sincere ones and those nigh unto Thee, and by Thy hem whereunto have held fast the hands of Thy chosen ones and Thy trusted ones and the Concourse on high, that Thou write down for me with Thy Most Exalted Pen that which shall preserve me from the intimations of any except Thee and the idle fancies of Thy servants. Then make me steadfast in Thy Cause, firm in Thy love, and upright on Thy Most Great Path and Thy Mighty News. Verily, Thou art the Omnipotent over whatsoever Thou wilt, and verily Thou art the All-Knowing, the All-Wise.

10 ای ربّ ای ربّ ای ربّ ای ربّ ای ربّ
ای ربّ ای ربّ ای ربّ ای ربّ ای ربّ تری الجاهل
قصد امواج بحر علیک و الاّمل بساط رضا نیک
و الفقیر سماء غنائک اسئلک بنفحات و حیّک
و بحبلک الذی به تمسک المخلصون و المقربون
و بأذیالک الّتی تشبّث بها ابدی اصفیائک و
امنائک و المלאّ الاعلیٰ بأن تکتب لی من قلبک
الاعلیٰ ما یحفظنی عن اشارات دونک و اوھام
عبادک ثمّ اجعلنی ثابتاً علی امرک و راسخاً فی
حبک و مستقیماً علی صراطک الأعظم و نبأک
العظیم انّک انت المقتدر علی ما تشاء و انّک انت
العلیم الحکیم

- 11 They inquired about one born outside the ordinance of God, whether he would attain to faith or not. The Herald declareth: The Tree of Negation through its acceptance becometh accounted as from the Tree of Affirmation, and the Tree of Affirmation through its rejection of the Truth is recorded as from the Tree of Negation in the Book. Implore God for confirmation that the servants may attain unto faith and drink from the Kawthar of steadfastness. Those souls who in their lifetime, like Shaykh Muhammad-Hasan-i-Najafi and his like, held in their grasp the reins of the faith of the people of Iran, and who in their own estimation were occupied night and day in writing the Book of God and in rejecting and condemning all the peoples of the world - when the Morn of Hope dawned and the blessed Tree of Divine Unity sprouted forth, they assailed it with swords and finally wrought that which caused the Lote-Tree of the Uttermost Boundary to weep and the Most Exalted Pen to lament.
- 12 Glory be to God! Repeatedly hath this utterance flowed from the Most Exalted Pen - observe ye what hath been revealed and ponder thereon, that perchance ye may preserve the weak ones from doubts and idle fancies, for the people of the Bayan have, like the people of old, formed a sect. God protect us and you from the evil of these souls who, being ignorant of the root of the Cause, have laid claim to knowledge and have girded up their loins to lead the people astray.
- 13 Inquiry was made about the condition of the weak ones in these days. We beseech God to make them strong in this Revelation, lest the doubts of the people and the intimations of those who have disbelieved in God, the Self-Subsisting, the Almighty, should prevent them. The Glory rest upon thee and upon her whose mention thou didst desire, and upon Our sincere male servants and Our sincere female servants.
- از مولودیکه خارج از حکم الله ظاهر شده سؤال نمودند که آیا موفق بایمان میشود و یا نه مبشر مینرماید شجرهء نفی باقیالش از شجرهء اثبات مذکور و محسوب و شجرهء اثبات باعراضش از حق از شجرهء نفی در کتاب مسطور از حق توفیق بخواه تا عباد بایمان فائز شوند و از کوثر استقامت بیاشامند نفوسیکه در ایام عمر مثل شیخ محمد حسن نجفی و امثال او که زمام ایمان اهل ایران در قبضهء تصرف آن نفوس بود و باعتقاد خود در لیالی و ایام بتحریر کتاب الهی مشغول و جمیع احزاب عالم را رد مینمودند و طعن میگفتند و چون صبح امید دمید و سدرهء مبارکهء توحید روئید یا اسیاف قصدش نمودند و بالأخره عمل نمودند آنچه را که سدرهء منتهی گریست و قلم اعلی نوحه نمود
- سبحان الله مکرر این بیان از قلم اعلی جاری در آنچه نازل شده ملاحظه نمائید و تفکر کنید شاید ضعفا را از ظنون و اوهام حفظ نمائید چه که اهل بیان بمثابهء حزب قبل حزبی ترتیب داده اند اعاذنا الله و ایاکم من شر هؤلاء نفوسیکه از اصل امر بیخبرند دعوی علم نموده اند و در اضلال ناس کمر بسته اند
- از احوال ضعفا در این ایام سؤال رفته بود نسل الله ان يجعلهم اقویاء فی هذا الظهور لئلا تمنعهم شبهات القوم و اشارات الذین کفروا بالله المهیمن القیوم البهاء علیک و علی الّتی اردت ذکرها و علی عبادنا المخلصین و اماننا المخلصات

INBA19:194, INBA32:177

BH01577*To: Muhammad Baqir Khalajabadi**Date: 1304-08 [1887-Apr]*

- 1 He is God, exalted be His station, the Glory and the Power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be befitting and worthy of the One Who is the Purpose of the world, Who illumined His loved ones with the lights of the Sun of Divine Unity and crowned them with the blessed word "There is none other God but Him." The might of their ranks was not prevented from remembrance, and the tumult of multitudes did not hinder them from turning to Him. And prayers and peace be upon the Sovereign of existence and the Purpose of the unseen and the seen, through Whom the Sun of Power shone forth from the horizon of the world and the Standard of the Cause was raised amidst all peoples, and upon His family and companions who aided the Cause of God with their souls and all they possessed until the Call was raised among the parties - enduring peace forever and ever. 2 حمد مقصود عالم را لایق و سزا که اولیای خود را بانوار نیر توحید منور فرمود و بکلمه مبارکه لا اله الا هو مکمل سطوت صفوف ایشانرا از ذکر منع نمود و غوغای الوف از اقبال بازداشت و صلوات و سلام بر سلطان وجود و مقصود غیب و شهود الّذی به اشرق نیر الاقترار من افق العالم و نصبت رایة البیان بین الأمم و علی آله و اصحابه الّذین نصرّوا دین الله بأنفسهم و ما عندهم الی ان ارتفع النداء بین الأحزاب سلاماً دائماً ابداً
- 3 Thereafter, it is submitted that the letter of that beloved one arrived and after its reading, it was taken to the Most Exalted Court where it attained the honor of being heard in His presence. In response, these sublime words dawned forth from the Dayspring of Knowledge. He spoke, and His sweetest utterance is this: 3 و بعد عرض میشود عریضهء آتخوب وارد بعد از قرائت بمقرّ اعلیٰ توجّه نموده امام وجه بشرف اصغا فائز در جواب اینکلمات عالیات از مطلع علم مشرق قال و قوله الأحلی
- 4 In the Name of God, the Lord of the worlds! O thou who art remembering and O thou who art beholding! Thy letter in fine handwriting arrived and was accepted. Verily We heard thy call and answered thee with that which testifieth to thy turning, thy steadfastness, thy remembrance and thy praise. Praise be to God that thou art illumined by the lights of the Sun of Proof which hath shone forth from the horizon of the heaven of knowledge. From the Hand of Bounty thou hast drunk the cup of immortality and received thy portion of the sealed wine through the Name of the Self-Subsisting. 4 بسم الله ربّ العالمین یا ایها الذّاکر و یا ایها الناظر نامهات بخط مرغوب رسید و مقبول واقع انا سمعنا ندائک و اجبتناک بما شهد لک و لاقبالک و توجّهک و استقامتک و ذکرک و ثنائک لله الحمد آنجناب بانوار نیر برهان که از افق سماء عرفان اشراق نموده منورند از ید عطا کأس بقا نوشیدند و از رحیق مختوم باسم قیوم قسمت بردند
- 5 The purpose of what hath been mentioned is the knowledge of God, exalted be His glory, which thou hast attained. Divine love hath been expressed through His Most Beautiful Names. Blessed is he who hath taken the cup of love, detached from all else, and hath drunk therefrom in His Name, the One Who rules over all who are in the heavens and on earth. 5 مقصود از آنچه ذکر شد عرفان حقّ جلّ جلاله است که بآن فائز شدی محبت الهی باسماء حسنی تعبیر شده طوبی لمن اخذ کأس المحبة منقطعاً عن البریة و شرب منها باسمه المهیمن علی من فی السموات و الأرضین
- 6 We have made mention of each of the souls referred to, that the remembrance might attract them to a station wherein naught is mentioned save God and that which hath appeared from 6 نفوس مذکوره هر یک را ذکر نمودیم لیجذبهم الذکر الی مقام لا یذکر فیهِ الا الله و ما ظهر من

Him. Verily the Wronged One remembereth them through His remembrance and remindeth them of the signs of God, the Lord of the worlds, and giveth them glad tidings of His grace, His loving-kindness and His mercy which have preceded existence both seen and unseen.

عنده انّ المظلوم يذكرهم بذكره و يذكرهم بآيات الله رب العالمين و يبشرهم بفضله و عنايته و رحمته التي سبقت الوجود من الغيب والشهود

- 7 We counsel each one to that which is the cause of the manifestation of love and the reformation of the world. The station of man is wisdom, nobility, kindness, trustworthiness and religiosity. Goodly character is accounted as the mightiest of hosts in the world. We beseech God to assist His loved ones that they may unlock the doors of hearts with the keys of character and illumine the horizons with the light of unity. We ask God to assist them, grant them success, draw them near unto Him in all conditions, and send down upon them from the heaven of bounty His mercy and blessing. Verily He is the Powerful, the Mighty, and worthy to answer prayer.

7 و هر يك را وصيت مينمائيم بآنچه كه سبب ظهور محبت و اصلاح عالمست شأن انسان حكمت و مروت و شفقت و امانت و ديانت است اخلاق طيبه از اقوى جنود عالم محسوب از حق ميطلبيم دوستانرا تايد فرمايد تا بمفاتيح اخلاق ابواب قلوب را بگشايند و بنور اتفاق آفاق را منور سازند نسل الله ان يزيدهم و يوقتهم و يقربهم اليه فيكل الأحوال و ينزل عليهم من سماء العطاء رحمة من عنده و بركة من لدنه انه هو المقتدر القدير و بالاجابة جدير

- 8 We send greetings to the friends in every land and region, and counsel them to that which is befitting and proper.

8 دوستانرا در هر ارض و ديار كه ساكنند سلام ميرسانيم و بمعروف و بما ينبغي وصيت مينمائيم انتهى

- 9 Praise be to God! The river of utterance floweth and the Sun of knowledge shineth. This evanescent servant beseecheth God to assist that beloved one in that which leaveth lasting and enduring traces. Thou hast ever been and continueth to be remembered. The gaze of the favor of the Purpose of creation is directed towards that beloved one. In all conditions, this evanescent servant beseecheth God, exalted be His glory, that He may assist that beloved one in that which is the cause and means of awareness, that perchance the hearts of the servants may be illumined with the light of recognition of the Lord of creation. He is the Powerful and the Mighty.

9 الحمد لله فرات بيان جارى و نير علم مشرق اين خادم فاني از حق ميطلبد آنجيب را مؤيد فرمايد بر آنچه كه آثارش باقى و دائمست لازال مذكور بوده و هستيد لحاظ عنايت مقصود بآنجيب متوجه در هر حال اين خادم فاني از حق جل جلاله سائل و آمل كه آنجيب را مؤيد فرمايد بر آنچه كه سبب و علت آگاهى است شايد قلوب عباد بنور معرفت مالك ايجاد منور گردد اوست مقتدر و توانا

- 10 I convey to each of the friends greetings, praise, glory and splendor, and with a hundred thousand tongues I beseech for them that which will cause the fields of knowledge to become verdant and flourishing and the gardens of justice and fairness to become fresh. Verily He hath power over all things.

10 خدمت هر يك از دوستان سلام و ثنا و تكبير و بها ميرسانم و بصد هزار لسان از براى ايشان ميطلبم آنچه كه مزارع عرفانرا سبز و خرم كند و حدائق عدل و انصاف را تازه نمايد انه على كلشىء قدير

- 11 Peace, remembrance, glory and splendor be upon your honor and upon those who have attained unto the light of unity, through God's grace, the Lord of the worlds. And praise be to God, the Lord of the Day of Judgment.

11 السلام والذكر والتكبير والبهاء على حضرتكم و على الذين فازوا بنور التوحيد فضلاً من لدى الله رب العالمين والحمد لله ملك يوم الدين

- 12 The servant In the month of Sha'ban the Glorified 1304

12 خادم في شهر شعبان المعظم سنة ١٣٠٤

BLIB_Or15731.162, AY12.142x

BH01877

To: Aqa Asadullah, in Saysan

Date: 1304-08 [1887-Apr]

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

1 هو السامع العليم الخبير

2 The world is illumined with the lights of the manifestation of the Pre-existent King, and the tracing of the Most Exalted Pen is raised up, and the Lote-Tree of the furthestmost boundary [...] the delicate paradise is witnessed, and the Kawthar of utterance flows from the right hand of the Throne, and the Holy Spirit speaks "The Truth hath come," yet the servants remain heedless and veiled. Glory be to God! All acknowledge and confess the manifestation of Him Who conversed on Sinai throughout ages and centuries, giving one another glad tidings of the appearance of the Qa'im, but when the Herald of Glory spoke from the Kingdom of Grandeur saying "The Promise hath come" and the rays of the lights of manifestation shone forth from the horizon of the world, all arose in opposition and issued the decree to shed His most pure blood. The station of the divines and jurisprudents of Iran became evident and manifest to every person of insight. Until now they have not rested nor desisted. God protect us and you from the evil of these people.

2 عالم بانوار ظهور مالک قدم منور و صریح قلم اعلی مرتفع و سدره منتهی [...] جنیه لطیفه مشهود و کوثر بیان از یمین عرش جاری و روح القدس به قد اتی الحق ناطق و لکن عباد غافل و محجوب سبحان الله کل معترف و مقرند بر ظهور مکلم طور در قرون و اعصار یکدیگر را بشارت میدهند بظهور قائم و چون منادی عزت از ملکوت عظمت به قد اتی الوعد ناطق و اشراقات انوار ظهور از افق عالم مشرق کل بر اعراض قیام نمودند و بر سفک دم اطهرش فتوی دادند مقام علما و فقهای ایران نزد هر بصیری واضح و هویدا گشت الی حین آرام نگرفتند و دست برداشتند اعاذنا الله و ایاکم من شر هؤلاء

3 O thou who gazest upon the Face [and art mentioned] before the Wronged One! The fire of hatred and animosity of those souls who are known by the name of 'Ali hath not yet subsided. We beseech God to protect His loved ones from the evil of those who have changed God's bounty into disbelief and caused their people to dwell in the abode of perdition. Convey My greetings to the people of God. We ask God to assist all to mention Him, praise Him and spread His verses. Say: Know ye the value of these days and hold fast unto that which is befitting. This is the counsel of the Lord of Names and the Sovereign Who doeth what He willeth, which hath flowed from the Most Exalted Pen. Blessed are they who act and blessed are they who have attained.

3 یا ایها الناظر الی الوجه [و المذکور] لدی المظلوم نار ضغینه و بغضاء نفوس مذکوره که باسم علی معروفند الی حین ساکن نشده نسل الله ان یحفظ اولیائه من شر الذین بدلوا نعمة الله کفرأ و احلوا قومهم دار البوار حزب الله را از قبل مظلوم تکبیر برسان از حق میطلبیم کل را تأیید فرماید بر ذکر و ثنا و انتشار آیاتش بگو قدر ایام را بدانید و بما ینبغی تمسک ثنائید این است نصیح مالک اسماء و سلطان یفعل ما یشاء که از قلم اعلی جاری گشت طوبی للعاملین و طوبی للفائزین

4 Mention was made of Karbila'i Asad. We make mention of him with My utterance and We make mention of him with My verses and We give him glad tidings of that which hath been sent down from the heaven of My loving-kindness. Verily He is the Compassionate, the Generous. O Asad! We have heard thy mention and have mentioned thee, and We counsel thee to observe justice and fairness and that which thou hast been commanded in the Book of God, the All-Knowing, the

4 ذکر کربلائی اسد را نمودند انا نذکره بیانی و نذکره بآیاتی و نبشره بما نزل من سماء عنایتی انه هو المشفق الکریم یا اسد سمعنا ذکرک ذکرناک و نصیحت بالعدل و الانصاف و بما امرت به فی کتاب الله العلیم الحکیم افرح بذکری ایاک و قل لک الحمد یا مولی العالم و لک الثناء یا مقصود من فی السموات و الأرض اشهد انک

All-Wise. Rejoice in My mention of thee and say: Praise be unto Thee, O Lord of the worlds, and thanksgiving be unto Thee, O Thou Who art the Goal of all who are in the heavens and on earth! I testify that Thou didst call me and guide me unto Thy straight path. I beseech Thee to make me steadfast in Thy Cause and speaking in praise of Thy beautiful Name. The glory be upon thee and upon thy family. Give them My glad tidings and convey to their faces My greetings from the Wronged One, the Stranger.

- 5 Ye made mention of the people of Saysan. Verily We have mentioned them before and after with verses that cannot be equaled by the ornaments of the world and whatsoever the nations possess. Thy Lord is indeed the All-Mentioning, the All-Knowing. O people of Siysan! Hearken unto the call of the All-Merciful. Verily He maketh mention of you and counseleth you to observe goodly deeds as a command from the presence of One Who is commanding and knowing.

- 6 Hear ye the call from the precincts of the Prison, from the Ultimate Lote-Tree - verily there is no God but Him, the Single One, the All-Informed. By the life of God! That which hath been revealed for you cannot be equaled by whatsoever is seen in the kingdom of creation. The Possessor of all things beareth witness to this in this exalted station. Blessed are ye and blessed are your ears in that they have attained unto the hearing of My call, and blessed are your eyes in that they have beheld My traces, and blessed are your hearts in that they have ruled in favor of the trust of My love, the Mighty, the Inaccessible. There hath been ordained for you from the Most Exalted Pen that which hath brought joy to the eyes of those who are nigh. Beware lest anything among all things prevent you from God, the Lord of the worlds. And We counsel you to observe wisdom and patience and forbearance and tranquility and dignity, as a command from God, the Almighty, the Powerful, Who came riding upon the clouds and calling out in His Name, the Mighty, the Wondrous. The glory be upon thee and upon those who have heard and responded to their Lord, the Gracious, the Generous.

دعوتی و هدیتنی الی صراطک المستقیم اسئلك
بأن تجعلنی مستقیماً علی امرک و ناطقاً بثنائک
الجميل البهاء علیک و علی اهلک بشرهم من قبلی
و کبر علی وجوههم من لدی المظلوم الغریب

5 اهل سیسان را ذکر نمودید انا ذکرناهم من قبل و
من بعد بآیات لا تعدادها زخارف العالم و ما عند
الأمم ان ربک هو الذاکر العلیم یا اهل سیسان
اسمعوا نداء الرحمن انه یذکرکم و یوصیکم بالمعروف
امراً من لدن امر علیهم

6 اسمعوا النداء من شطر السجن من السدرة المنتهى
انه لا اله الا هو الفرد الخبير لعمر الله لا يعادل بما
نزل لكم ما يرى في ناسوت الانشاء يشهد بذلك
مالك الاشياء في هذا المقام الرفيع طوبى لكم
و لأذنتكم بما فازت باصغاء ندائى و لأبصاركم بما
رأت آثارى و لقلوبكم بما حكمت امانة حىّ العزيز
المنيع قد قدر لكم من القلم الأعلى ما قرّت به
اعين المقرّبين اياكم ان يمنعمكم شئ من الاشياء
عن الله رب العالمين و نوصیکم بالحكمة و الصبر
و الاضطبار و السكون و الوقار امراً من لدی
الله المقتدر القدير الذى اتى راجباً علی السحاب و
منادياً باسمه العزيز البديع البهاء علیک و علی الذين
سمعوا و اجابوا ربهم الفضال الکريم

INBA41:200b, BLIB_Or15699.028c

BH02568

To: Muhammad Javad Qazvini, in Akka

Date: 1304-08 [1887-Apr]

- 1 He is God, exalted be His glory, the Grandeur and the Power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 O beloved of my heart! The supreme letter which was addressed to this evanescent servant illumined the world of existence with its lightning flash, for it was adorned with Divine unity and with the mention and praise of the Eternal Lord. After its perusal and examination, and after attaining the bounty of hearing it from the Master, He stated that if every letter were to be combined with other letters - that is, with those letters that are current and mentioned in the world of love - and were to be made to speak, that word would surely have been written either to manifest grace and bounty, or in stations of praise and description, or in stations of acceptance and good-pleasure. In truth, no mention remaineth that hath not been expressed in the realm of utterance, even though with Him are the treasures of remembrance, knowledge and utterance, which none hath discovered save His all-knowing Self. 2 یا محبوب فؤادی دستخط عالی که باسم خادم فانی بود سنابرش عالم وجود را روشن نمود چه که مزین بود بتوحید الهی و ذکر و ثناء حضرت لایزالی و بعد از مشاهده و اطلاع و فوز باصغای مولی فرمودند هر حرف اگر مرکب شود بحروفات دیگر یعنی حروفائیکه در عالم محبت متداول و مذکور است و استنطاق شود البته آنکله یا در مقام ظهور فضل و عنایت و یا مقامات تعریف و توصیف و یا در مقام قبول و رضا نوشته شده فی الحقیقه ذکر می نماند که بعالم لسان نیامده باشد ولو عنده کنوز الذکر و العلم و البیان و ما اطلع بها الا نفسه العلیم
- 3 The purpose is that your books of acceptance, sincerity, orientation, mention, praise, love and faithfulness are present before His face, and have attained both His sight and His hearing. Likewise, other books have issued forth from the court of the Wronged One and been sent. The blessing is perfect, the mercy is descending, the favor is manifest. Blessed art thou and joy be unto thee! 3 مقصود آنکه دفاتر اقبال و خلوص و توجه و ذکر و ثناء و محبت و وفاء شما امام وجه حاضر و بمشاهده و اصغای هر دو فائز و همچنین دفاتر اخری از ساحت مظلوم ظاهر و ارسال شد نعمت کامل رحمت نازل عنایت مشهود طوبی لک و نعیماً لک
- 4 The servant who is present mentioned thy letter before His face at this hour. Praise be to God that God's infinite bounty is all-embracing and ever-increasing. The True One, exalted be His glory, is witness and testifier to this servant's words. Would that you too had come! We beseech God to assist thee in all conditions. This prayer hath already been answered. We thank God, the Lord of the mighty throne and the Lord of the exalted seat! End. 4 عبد حاضر در این حین حاضر و نامه شما را تلقاء وجه ذکر نمود لله الحمد فضل نامتناهی الهی شامل و در هر حین در تزايد است حق جل جلاله شاهد و گواه این بیان غلام آمد کاش شما هم میآمدید از حق میطلبیم در هر حال از احوال ترا مؤید فرماید این دعا از قبل مستجاب شده نشکر الله رب العرش العظیم و رب الکرمی الرفیع اتی
- 5 Your remembrance and mention have ever been and still are constant. Though there be neglect and shortcoming on my part, there hath not been and will not be any from your part. In any case, by whatever means, a way must be found to the heart of the friend. Whatever form it may take is a good form, for your mention, praise be to God, is brought forth. This is of God's bounty unto you. Verily He is the All-Bountiful, 5 یاد شما و ذکر شما لازال بوده و هست اگر تقصیر و کوتاهی از اینجانب شود از آنحضرت نشده و نمیشود باری در دل دوست بهر حیلہ رهی باید کرد هر قسم که هست خوب قسمی است چه که ذکر شما الحمد لله بماند میآید هذا من فضل الله علیکم انه هو الفضل الکریم و اما خواهش

the Most Generous. As for the request of the two honored travelers, what they asked for was accepted beforehand, and Aqa Mirza Mustafa, upon him be 9 66 [Baha'u'llah], was commissioned the day before to come to 'Akka and determine the location. And as for the letter of his honor Iqbal, upon him from all 9 [Baha] its most splendid, God willing it will arrive. Remembrance and praise.

حضرتین مسافرین آنچه طلب نمودند از قبل مقبول افتاد و جناب آقا میرزا مصطفی علیه ۹ ۶۶ [بهاء الله] یوم قبل بایخدمت مأمور شدند که بیایند به عکا و محل را معین نمایند و اما نامه حضرت اقبال علیه منکّل ۹ [بهاء] ابهاه انشاء الله میرسد الذکر و الثناء

BLIB_Or15731.157, MSHR3.216x

BH02913

To: *Mirza Ibrahim Khan*

Date: 1304-08 [1887-Apr]

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

1 هو الله تعالى شأنه الحكمة والبيان

2 O Ibrahim! From the eternal realm We sent a true sacrifice from the city of love, like a ball of fire, unto the wicked ones, that perchance through its most pure breath the greatest vista might be revealed and oppression be transformed into justice and tyranny into equity. When manifest power and overwhelming might produced no effect, We sent another sacrifice to the arena of martyrdom. With perfect steadfastness he offered up his life - the most precious and valuable of all things in the world - at the feet of the peerless Friend. Again no effect was visible. Once more the divine will fixed upon another sacrifice, but like before it proved fruitless. And likewise another sacrifice removed the crown of life from his head and offered it at the feet of the Beloved of all creation. Many were the sacrifices, their ranks and stations beyond enumeration - if ye would count God's blessings, ye cannot reckon them.

2 یا ابراهیم از عالم باقی قربانی حقیقی از مدینهء عشق بمشابه کوهء نار نزد اشرار فرستادیم که شاید از دم اطهر عالم منظر اکبر واقع شود و اعتساف بانصاف و ظلم بعدل تبدیل گردد قدرت ظاهره و سطوت باهره تأثیری ننمود ذبیح دیگر بعرصهء فدا فرستادیم جان که اعتر و ائمن اشیاء عالمست باستقامت تمام نثار قدوم دوست یگانه نمود باز اثری ظاهر نه مجدداً اراده الهی بر ذبیح آخر تعلق یافت آنهم بمثل قبل بی اثر و همچنین ذبیح دیگر اکیلل حیات را از سر برداشت و بر قدم محبوب امکان نثار نمود ذبیح بسیار و مراتب و مقاماتشان خارج از حد احصا ان تعدوا نعمة الله لا تحصوها

3 The Islamic people mention the previous sacrifice in their pulpits and gatherings with utmost humility and reverence, even though he returned alive from the altar of the Friend. Yet the sacrifices of this most great Revelation, which had no likeness or parallel in the world, produced no effect in heedless hearts. The cause and reason for this heedlessness and ignorance were and are the Shi'ih divines, who have educated people in vain imaginings and idle fancies until at last they were deprived of the ocean of manifestation and the call of the Speaker on Sinai.

3 ملة اسلام ذکر ذبیح قبل را بر منابر و در مجالس بکمال خضوع و خشوع مینمایند مع آنکه از قربانگاه دوست زنده برگشت ولکن قربانیهای این ظهور اعظم که در عالم شبه و مثل نداشت در قلوب غافله اثری ننمود و سبب و علت این غفلت و نادانی علای شیعه بوده و هستند ناس پیچاره را باوهم و ظنون تربیت نمودند تا آنکه بالأخره از بحر ظهور و ندای مکّم طور محروم گشتند

- 4 O Ibrahim! Reflect upon that which hath flowed from the Most Exalted Pen and fix thy gaze upon the horizon of fairness. The mortal world was and is ephemeral - it came from nothingness and unto nothingness shall return. Strive that thou mayest find in this divine Day, through the outpourings of the true Bestower, that for which thou wast created. Hold fast to the cord of thy Lord's favor and cling to His luminous robe.
- 5 Say: Praise be unto Thee, O my God, for having remembered me in Thy Most Great Prison. I beseech Thee to make me steadfast in Thy love and firm in Thy Cause. Verily Thou art the Almighty over what Thou wilt. There is no God but Thee, the All-Compelling, the Self-Subsisting. O my God! Send Thy blessings upon Thy loved ones who have spoken Thy praise and remembrance, who have arisen to serve Thy Cause and aided Thy religion through what Thou hast bestowed upon them through Thy bounty and generosity. Verily Thou art the Almighty, the All-Forgiving, the All-Bountiful.

4 یا ابراهیم در آنچه از قلم اعلی جاری شد تفکر
نما و باقی انصاف ناظر باش عالم فانی بوده و
هست از عدم آمده و بعدم راجع جهد نما شاید
از فیوضات فیاض حقیقی در این یوم الهی بیابی
آنچه را که از برای او خلق شده ئی تمسک بعروة
عناية ربك و تثبث بذيله المنیر

5 قل لك الحمد يا الهی بما ذكرتنی فی سجنك الأعظم
اسئلك بأن تجعلنی مستقيماً علی حبك و راسخاً
علی امرک انك انت المقتدر علی ما تشاء لا
اله الا انت المهيمن القيوم صلّ اللهم يا الهی علی
اولیائك الذین نطقوا بذكرک و ثنائک و قاموا علی
خدمة امرک و نصروا دینک بما اعطيتهم بجمودک
و کرمک انک انت المقتدر الغفور الکریم

INBA19:198, INBA32:181, BLIB_Or15690.312,

BLIB_Or15699.063b

BH04489

Date: 1304-08 [1887-Apr]

- 1 He is the One Who has dominion over all who are on earth and in heaven.
- 2 Your letter has come before the Wronged One, and the servant who is present before His face made mention of it and was blessed to hear what the Mother Book contains from His presence. We have heard that which you called out to God. Blessed be your tongue, in that it has acknowledged what the Tongue of Grandeur spoke before the creation of all things - that there is none other God but Him, the Mighty, the Bestower. We bear witness that you have detected the fragrances of revelation and turned toward the Most Exalted Horizon when the learned ones of the earth and its divines turned away from it, on a day when the Herald proclaimed: "The Kingdom belongs to God, the Lord of Lords!"
- 3 When you gained the blessing of your Lord the All-Merciful's utterance, say: "My God, my God! Thou art He through Whose signs were set in motion the spheres of existence, and through Whose bounty appeared the pearls of the ocean of Thy

1 هو المهيمن علی من فی الأرض و السماء

2 قد حضر لدى المظلوم کتابک و ذکره العبد الحاضر
لدى الوجه و فاز باصغاء من عنده أم الكتاب
سمعنا ما ناديت به الله طوبی للسانک بما اعترف بما
نطق به لسان العظمة قبل خلق الأشياء انه لا اله
الا هو العزيز الوهاب نشهد انک وجدت نفحات
الوحی و اقبلت الى الأفق الأعلى اذ اعرض عنه
علماء الأرض و فقهاء فی يوم نادى المناد الملك
لله ربّ الأرباب

3 انک اذا فزت بیان ربک الرحمن قل الهی الهی
انت الذى بآياتک تحرکت افلاک الوجود و
بجمودک ظهرت لآئی بحر علمک یا مالک الغیب
و الشهود اسئلك بأنوار وجهک و اسرار کتابک

knowledge. O Master of the seen and unseen! I beseech Thee by the lights of Thy countenance and the mysteries of Thy Book, and by Thy Name through which Thou didst subdue Thy earth and Thy heaven, to assist me to make mention of Thee and praise Thee, and that whereby my remembrance shall endure in Thy Scriptures and Thy Tablets.

- 4 “O my Lord! I sense the fragrance of Thy manifestation, which has so taken hold of me that I have turned toward Thee and spoken Thy praise. I beseech Thee by the ocean of Thy verses and the dawning lights of the Daystar of Thy Cause to ordain for me from Thy Most Exalted Pen the good of the hereafter and of the first life, and to make me in all conditions steadfast in Thy service, speaking Thy praise, turning toward Thy horizon and orienting myself to the lights of Thy countenance. O my Lord! Thou seest me turning toward Thee and clinging to the hem of the robe of Thy mercy. I beseech Thee not to disappoint me of what lies with Thee. Verily Thou art the Almighty, the Powerful, the All-Bountiful.”

و باسمك الذى به سخرت ارضك و سمائك بأن
تؤيدنى على ذكرك و ثنائك و ما يلقى به ذكرى
فى زيرك و الواحك

4 اى رب اجد عرف ظهورك انه اخذنى على شأن
اقلت اليك و نطقت بثنائك استلك بجزاياتك
و اشراقات انوار نير امرك بأن تقدر لى من
قلبك الأعلى خير الآخرة و الأولى و تجعلنى فى
كل الأحوال قائماً على خدمتك و ناطقاً بذكرك
و مقبلاً الى افقك و متوجهاً الى انوار وجهك
اى رب ترانى مقبلاً اليك و متشيتاً بأذبال رداء
رحمتك استلك بأن لا تخيبنى عما عندك انك
انت المقتدر العزيز الفضل

INBA19:095, INBA32:087b, BLIB_Or15712.283,
ADM3#057 p.071x

BH04856

To: Abbas Quli Khan

Date: 1304-08 [1887-Apr]

- 1 In My Name that is supreme over all names!
- 2 This is a night wherein hath shone forth the Sun of Utterance, the showers of [knowledge] have rained down, the ocean of knowledge hath surged, and the fragrance of God, the Help in Peril, the Self-Subsisting, hath wafted. We were silent, then We arose and spoke, and caused all things to speak that there is none other God but Me, the Truth, the Knower of things unseen.
- 3 This is the Day which God's Messengers have aforesaid, and which His Preserved Tablet hath extolled. Say: O concourse of men! Fear ye the Lord of Destiny, and deny not Him by Whom the hearts have turned unto the Mighty, the Well-Beloved. Cast away what your ignorant divines possess and take what ye are bidden in this manifest Book.
- 4 By God! The Book speaketh, yet the people hear not. The rock hath cried out, and the cry hath been raised, and all

1 بسمى المهيمن على الأسماء

2 هذا ليل فيه اشرفت شمس البيان و هطلت امطار
[العرفان] و ماج بحر العلم و هاج عرف الله
المهيمن القيوم قد كنا صامتين و نطقنا و انطقنا
الأشياء على أنه لا اله الا انا الحق علام الغيوب

3 هذا يوم بشر به رسل الله من قبل و نطق بثنائه
لوحة المحفوظ قل يا معشر البشر اتقوا مالک القدر
ولا تنكروا الذى به اقبلت القلوب الى العزيز
الودود ضعوا ما عند علماءكم الجهلاء و خذوا ما
امرتم به فى هذا الكتاب المشهود

things have spoken, yet the people understand not. Blessed is the ear that hath not been debarred by vain imaginings, and the eye that hath not been veiled by the doubts of them that have disbelieved in God, the Lord of all being.

4 تالله انّ الكتاب ينطق و القوم هم لا يسمعون قد
صاحت الصخرة و ارتفعت الصيحة و نطقت
الأشياء و القوم هم لا يفقهون طوبى لأذن ما
منعته الأوهام و لعين ما حجبها شبهات الذين
كفروا بالله مالک الوجود

- 5 We counsel thee with wisdom and utterance, and with that which will draw thee nigh unto the praiseworthy station. Beware lest the veils of the people debar thee from the Day of God, the Lord of the unseen and the seen. Thus hath the Tablet revealed its verses and the Light its radiance, that thou mayest thank thy Lord, the Help in Peril, for what hath been and what shall be.

5 أنا نوصيك بالحكمة و البيان و بما يقربك الى
المقام المحمود اياك ان تمنعك سبحات القوم
عن يوم الله مالک الغيب و الشهود كذلك اظهر
اللوح آياته و النور اشراقه لتشكر ربك المهيمن على
ما كان و ما يكون

- 6 The Glory, manifest, evident, and resplendent from the horizon of grace, be upon thee and upon those whom nothing whatsoever among all things hath prevented from turning unto the Most Sublime Horizon, and who have said: "Here am I, here am I, O Thou Goal of the world! Here am I, here am I, O Thou Manifestation of Revelation!"

6 البهاء الظاهر اللّاح السّاطع من افق الفضل عليك
و على الذين ما منعهم شيء من الأشياء اقبلوا الى
الأفق الأعلى و قالوا لبيك لبيك يا مقصود العالم
لبيك لبيك يا مظهر الظهور

INBA19:101b, INBA32:093, BLIB_Or15713.171b

BH05116

To: Aqa Muhammad Rida, in Milan

Date: 1304-08 [1887-Apr]

- 1 He overshadoweth all who are on earth and in heaven!
- 2 Say: My God, my God! Unto Thee be praise and unto Thee be thanksgiving and unto Thee be grandeur and unto Thee be glory! I am Thy servant and the son of Thy servant and the son of Thy handmaiden. I heard Thy call and turned to Thee through Thy grace and favor.
- 3 I know not, O my God, which of Thy bounties to mention before the manifestation of Thy grandeur, and which blessing to give thanks for in Thy days. I was heedless when the breezes of the dawn of Thy Manifestation awakened me, and I was asleep when Thy call roused me, and I was seated when Thy Command and Thy power made me to stand, and I was silent when Thy gifts and favors caused me to speak.
- 4 I beseech Thee, O Light of the world and the Overseer of the nations, by the oceans of inner meanings and utterance and by

1 هو المهيمن على من في الأرض و السّماء

2 قل الهى الهى لك الحمد و لك الثناء و لك
العظمة و لك البهاء انا عبدك و ابن عبدك
و ابن امتك قد سمعت ندائك اقبلت اليك
بفضلک و عنايتک

3 لم ادر يا الهى انا فضلک اذكر تلقاء ظهور
عظمتک و انا نعمة اشكرها فى ايامک قد
كنت غافلاً انتبهتني نسيمات فجر ظهورک و
كنت راقداً يقظني ندائك و كنت قاعداً اقامني
امرك و اقتدارک و كنت صامتاً انطقتنى
مواهبک و الطافک

the pearls concealed therein, O Thou in Whose grasp are the reins of all creation, to make me in all conditions one who calls out Thy Name and is set ablaze with the fire of Thy love and holds fast to the cord of Thy bounty and clings to the hem of the robe of Thy generosity in such wise that neither the hosts of the world nor the might of the nations shall prevent me.

4 اسئلک یا نور العالم و المهیمن علی الأمم بحار المعانی و البیان و بالآلئ المستورة فیها یا من فی قبضتک زمام الامکان بأن تجعلنی فیکل الأحوال منادياً باسمک و مشتعلأ بنار حبک و متمسکاً بحبل عطائک و متشبثاً بأذیال رداء کرمک بحيث لا تمنعنی جنود العالم و لا سطوة الأمم

- 5 Then make me, O my God and my Aim and my Object of worship, among those who have believed in Thee and in Thy signs and have acted according to what Thou hast sent down in Thy Book and have acknowledged that which the tongue of Thy grandeur hath spoken when Thou wert seated upon the throne of bounty, O Lord of all beings and Master of the throne on high and of the dust below. There is no God but Thee, the Almighty, the All-Knowing, the All-Wise.

5 ثم اجعلنی یا الهی و مقصودی و معبودی من الذین آمنوا بک و بآیاتک و عملوا ما انزلته فی کتابک و اقرؤا بما نطق به لسان عظمتک اذ کنت مستویاً علی عرش العطاء یا مولی الوری و رب العرش و الثری لا اله الا انت المقتدر العلیم الحکیم

BLIB_Or15716.217c

BH06916

To: *Haji Muhammad Sadiq Ahmaduf (son of Haji Ahmad Milani)*

Date: 1304-08 [1887-Apr]

- 1 He is God, exalted be He in wisdom and utterance!
- 2 The Mother of Utterance calleth aloud from the horizon of the heaven of inner meanings, and in every moment the Mother of the Book shineth forth from the horizon of the mouth of the divine will upon the world. The Euphrates of mercy, which floweth and streameth from the Most Exalted Pen, appeareth before all faces with the waves of wisdom and knowledge. Blessed are they who have not deprived themselves of the outpourings of the All-Bountiful Lord. His Revelation is His Revelation, His days are His days, and the feast of inner meanings descendeth in every moment from the heaven of divine favor.
- 3 O people of God! With pure hearts advance ye toward the praiseworthy station and turn ye to the Most Exalted Horizon. This is the counsel of the Wronged One unto His loved ones.
- 4 Convey My greetings to them that have turned unto that land and give them the glad-tidings of God's boundless grace and

1 هو الله تعالى شأنه الحکمة و البیان

2 أم البیان از افق سماء معانی ندا میفرماید و ام کتاب از افق فم اراده ربانی در هر حین بر عالم تجلی مینماید فرات رحمت که از قلم اعلی جاری و ساری امام وجوه بامواج حکمت و عرفان ظاهر طوبی از برای نفوسیکه خود را از فیوضات حضرت فیاض محروم ننمودند ظهور ظهور او ایام ایام او و مائده معانی از سماء عنایت سبحانی در کل حین نازل

3 یا حزب الله بقلوب قصد مقام محمود نمائید و بافق اعلی اقبال کنید اینست وصیت مظلوم اولیای خود را

4 مقبلین آن ارض را تکبیر برسان و بفضل و رحمت نامتناهی الهی بشارت ده البهاء المشرق من افق

mercy. The Glory shining from the horizon of the heaven of thy Lord's utterance be upon thee and upon them and upon those who have quaffed the Kawthar of steadfastness from the hands of the bounty of their Lord, the Compassionate, the All-Bountiful.

سَمَاءَ بَيَانِ رَبِّكَ الرَّحْمَنِ عَلَيْكَ وَعَلَيْهِمْ وَعَلَى
الَّذِينَ شَرَبُوا كَوْثَرَ الْإِسْقَامَةِ مِنْ إِيَادِي عَطَاءِ
رَبِّهِمُ الْمَشْفُقِ الْكَرِيمِ

BLIB_Or15699.090a

BH09501

To: Muhammad Husayn Khan

Date: 1304-08 [1887-Apr]

He is the Hearer, He is the Answerer

Say: O my God, my God! Thy grace hath embraced me, and Thy mercy hath encompassed me, and Thy bounty hath sustained me, and Thy hosts have succored me, and Thy love hath guided me, and Thy yearning hath directed me, and Thy affection hath made me witness, and Thy tenderness hath caused me to know. I beseech Thee, O Thou Who art the Goal of them that know Thee and the Beloved of them that are near unto Thee, by the lights of Thy countenance and the mysteries of Thy knowledge and the pearls of the ocean of Thy wisdom, to ordain for me that which Thou hast ordained for Thy chosen ones and [Thy trustees] who have hastened to Thy most exalted horizon, and have hearkened unto Thy sweetest call, and have testified to that whereunto Thy tongue hath testified, O Lord of all names and Creator of the heavens! Thou art verily the All-Forgiving, and Thou art verily the Kind, and Thou art verily the Most Merciful, and Thou art verily the Compassionate. There is none other God but Thee, the All-Generous, the All-Bountiful, the Most Gracious.

هُوَ السَّامِعُ وَهُوَ الْمَجِيبُ

قُلْ اَللّٰهُمَّ اِنِّىْ اُخَذْتُ بِرَحْمَتِكَ اِحَاطَتْنِىْ
وَجُودِكَ اِعَانَتْنِىْ وَجُنُودِكَ نَصْرَتْنِىْ وَعَشَقَّتْكَ
هَدَانِىْ وَشَوْقَكَ دَلَّتْنِىْ وَحَبَبَكَ اَشْهَدُنِىْ وَوَدَّكَ
عَرَّفَتْنِىْ اَسْئَلُكَ يَا مَقْصُودَ الْعَارِفِيْنَ وَمُحِبُّوبَ
الْمُقَرَّبِيْنَ

بِأَنْوَارِ وَجْهِكَ وَاسْرَارِ عِلْمِكَ وَلَا تَنْزِلْ بَحْرَ
حِكْمَتِكَ بِأَنْ تَكْتُبَ لِيْ مَا كَتَبْتَهُ لِأَصْفِيَائِكَ
و [اِمْنَائِكَ] الَّذِيْنَ سَرَعُوا اِلَى اِفْقَاقِكَ الْاَعْلَى وَ
سَمِعُوا نِدَائَكَ الْاَحْلَى وَشَهِدُوا بِمَا شَهِدَ بِهِ لِسَانُكَ
يَا مُوَلِّىَ الْاَسْمَاءِ وَفَاطِرَ السَّمَاءِ اِنَّكَ اَنْتَ الْغَفُورُ
وَ اِنَّكَ اَنْتَ الْعَطُوفُ وَ اِنَّكَ اَنْتَ الرَّحْمٰنُ وَ
اِنَّكَ اَنْتَ الرَّحِيْمُ لَا اِلٰهَ اِلَّا اَنْتَ الْمَشْفُقُ الْفَضَالُ
الْكَرِيْمُ

INBA19:113b, INBA32:104b, BLIB_Or15716.217b,

ADM3#118 p.137

BH03498

To: Mirza Ali Akbar, in Yazd

Date: 1304-08-09 [1887-May-3]

- 1 He is the One Who gazeth from His most exalted horizon. 1 هو الناظر من افقه الأعلى
- 2 Glorified is He Who hath sent down the verses and revealed that whereby the hearts of all created things have been attracted. He hath spoken and caused to speak whomsoever He desired to command by His authority. Verily, He hath power over all things. 2 سبحانه الذى انزل الآيات و اظهر ما انجذبت به افئدة الكائنات قد نطق و انطق من اراد امراً من عنده انه كان على كلشى قديراً
- 3 O peoples of the earth! Harken unto the call that hath been raised from the prison of Akka, calling all to a station that hath been mentioned in the name of God. Cast away what the people possess and take what ye have been given by God. Thus hath the command been sent down in a Tablet that was inscribed by the Pen of God. Blessed is he who hath cast aside whatsoever is in the world, clinging to that which hath appeared from the Ancient King. He hath been recorded among the people of Baha by the Pen of Glory with glory. 3 يا ملاء الأرض اسمعوا النداء انه ارتفع من سجن عكّاء و يدع الكل الى مقام كان باسم الله مذكوراً ضموا ما عند القوم و خذوا ما اوتيتهم من لدى الله كذلك نزل الأمر فى لوح كان من قلم الله مسطوراً طوبى لمن نبذ ما فى العالم متمسكاً بما ظهر من لدن مالک القدم انه كان من اهل البهاء من قلم الجلال بالا جلال منزولاً
- 4 Blessed art thou for having turned unto the Countenance when every ignorant one known for knowledge turned away from it. Give thanks unto God for having made mention of thee before the Wronged One while He was in a place concealed from the eyes of the idolaters. He hath come with the truth and called all unto a horizon illumined with the lights of His countenance. The Glory be upon thee and upon those who have taken for themselves a path unto God. 4 طوبى لك بما اقبلت الى الوجه اذ اعرض عنه كل جاهل كان بالعلم معروفاً اشكر الله بما ذكر ذكرک لدى المظلوم اذ كان فى مقام كان عن اعين المشركين مستوراً انه اتى بالحق و دعا الكل الى افق كان بانوار الوجه منيرا البهاء عليك و على الذين اتخذوا لأنفسهم الى الله سبيلاً
- 5 O thou who hast turned! When thou dost inhale the fragrance of thy Lord's utterance, the All-Merciful, and art attracted by the breezes of proof, say: My God, my God! Praise be to Thee for having strengthened me, caused me to know Thee, made me to hear, and guided me unto Thy straight path and Thy mighty announcement. I beseech Thee by the fruits of the Lote-Tree beyond which there is no passing, and by its branches and leaves and rustling, to make me in all conditions detached from all else but Thee, clinging to the cord of Thy bounty, holding fast to the hem of Thy mercy, steadfast in the service of Thy Cause, and drinking the choice wine of Thy love. Thou art He from Whose knowledge nothing escapeth, and no affair hindereth Thee. Thou doest through Thy power whatsoever Thou willest. There is no God but Thee, the All-Knowing, the All-Wise. 5 يا مقبل اذا وجدت عرف بيان ربك الرحمن و اجتذبتك نفحات البرهان قل الهى الهى لك الحمد بما ايدتنى و عرفتني و اسمعتنى و هديتنى الى صراطك المستقيم و نبأك العظيم اسئلك بأثمار سدرة المنتهى و اغصانها و اوراقها و حفيفها بأن تجعلنى فى كل الأحوال منقطعاً عن دونك و متمسكاً بجبل جودك و متشبثاً بذيل رحمتك و قائماً على خدمة امرک و شارباً رحيق حبك انت الذى لا يعزب عن علمك من شىء و لا يمنحك امر تفعل بقدرتك ما تشاء لا اله الا انت العليم الحكيم

- 6 O my Lord! Forgive me through Thy grace and generosity, then ordain for me what Thou hast ordained for Thy chosen ones. Verily, Thou art the Ever-Forgiving, the All-Bountiful, and worthy to answer prayer.

6 ای ربّ فاغفر لی بجودک و کرمک ثمّ اکتب لی ما کتبتہ لأصفیائک انک انت الغفور الکریم و بالاجابة جدير

BLIB_Or15713.146

BH04794

To: Mirza Ahmad, in Yazd

Date: 1304-08-09 [1887-May-3]

- 1 He is God, exalted be His station in wisdom and utterance.
- 2 The Supreme Pen hath at all times made mention of the loved ones of God and continueth to do so. At this moment it hath turned toward thee and maketh mention of thee.
- 3 Say: My God, my God! Praise be unto Thee for having enabled me to recognize the Dawning-Place of Thy Revelation, the Dayspring of Thy signs, the Source of Thy Command, the Treasury of the pearls of Thy wisdom and the Heaven of Thy knowledge. I testify to Thy oneness and Thy singleness, and to Thy grandeur and Thy sovereignty, Thy loftiness and Thy power. I beseech Thee by the Word through which Thou didst bring the contingent world into being, and by the power of Thy Pen, and the potency of Thy Will, and the manifestation of Thy Purpose, and by the ocean of Thy knowledge whereon sailed the ships of Thy might by Thy leave and command, that Thou make me detached from all else save Thee and assisted in serving Thy Cause.
- 4 O my Lord! Thou seest the lowly one seeking the ocean of Thy glory and the weak one the horizon of Thy power. I beseech Thee not to deny him what he seeketh from the ocean of Thy bounty and the heaven of Thy grace. Thou art, verily, the One Who hath power over whatsoever He willeth. There is none other God but Thee, the Almighty, the All-Powerful.
- 5 O my Lord! I beseech Thee to ordain for me to turn toward the lights of Thy countenance and to stand before Thy throne, or to decree for me through Thy bounty the reward of attaining Thy presence. Then cause me, O my God, to be so steadfast in Thy Cause that neither the tempests of allusions nor the storms of doubts shall move me. Verily, Thou hast power over

1 هو الله تعالى شأنه الحکمة و البیان

2 قلم اعلى در جميع احيان اولیای الهی را ذکر نموده و مینماید در این حین بتو توجه نموده و ترا ذکر مینماید

3 قل الهی الهی لک الحمد بما ایدتني علی عرفان مشرق وحیک و مطلع آیاتک و مصدر امرک و مخزن لآئی حکمتک و مہبط علمک اشہد بوحدانیتک و فردانیتک و بعظمتک و سلطانک و رفعتک و اقتدارک استلک بالکلمة الّتی بها اظهرت الکائنات و باقتدار قلبک و نفوذ مشیتک و ظهور ارادتک و بجر علمک الذی سرت علیه سفائن قدرتک باذنک و امرک بأن تجعلی منقطعاً عن سواک و مؤیداً علی خدمة امرک

4 ای ربّ ترى الذلیل اراد بحر عزّک و الضعیف افق اقتدارک استلک ان لا تمنعه عما اراد من بحر جودک و سماء فضلک انک انت المقتدر علی ما تشاء لا اله الا انت القوى القدير

5 ای ربّ استلک بأن تقدّر لی التوجّه الی انوار وجهک و القيام امام عرشک او تکتب لی بجودک اجر لقائک ثمّ اجعلنی یا الهی مستقیماً علی امرک علی شأن لا تحرکني قواصف

whatsoever Thou wilt. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

الاشارات و لا عواصف الشبهات انت انت
المقتدر على ما تشاء لا اله الا انت الغفور الكريم

BLIB_Or15699.074a

BH09500

To: Mirza Muhammad Ibrahim Ta, in Yazd

Date: 1304-08-09 [1887-May-3]

1 He is the All-Hearing from His most exalted horizon!

1 هو السامع من افقه الأعلى

2 Say: My God, my God! Thou seest and knowest what hath befallen Thy captives at the hands of the Manifestations of tyranny and the Daysprings of oppression, after they had acknowledged Thy oneness and Thy singleness and Thy greatness and Thy sovereignty and Thy power. I beseech Thee, O King of Kings and Merciful Lord of all who are possessed, by Thy Command through which Thou hast subdued the kingdom of earth and heaven, to assist them to achieve the Most Great Steadfastness, whereby nothing in all the world of creation shall prevent them from drawing nigh unto Thee. O Lord! Thou art He Whose power hath been exalted and Whose sovereignty hath encompassed all things. The happenings of the world cannot frustrate Thee, nor can the clamor of the nations. By Thy power Thou doest what Thou wilt and ordainest what Thou pleasest. There is no God but Thee, the Mighty, the All-Praised.

2 قل الهى الهى ترى وتعلم ما ورد على اسرائك
من مظاهر الظلم و مطالع الطغيان بعدما اقرؤا
بوحدايتك وفردانيتك وبعظمتك وسلطنتك
واقترارك اسئلك يا مالک الملوك و راحم
المملوك بأمرک الذى به سخرت الملک و
الملکوت بأن تؤيدهم على الاستقامة الكبرى
بحيث لا يمنعهم عن التقرب اليک ما فى ناسوت
الانشاء اى رب انت الذى علت قدرتك و
احاط سلطانتک لا تعجزک حوادث العالم و لا
ضوضاء الأمم تفعل بقدرتك ما تشاء و تحكم ما
ترید لا اله الا انت العزيز الحميد

BLIB_Or15716.217a, AQMJ2.025

BH09451

To: Muhammad, in Yazd

Date: 1304-08-09 [1887-May-3]

He is the Hearing, the Answering One!

هو السامع المجيب

The Point of the Bayan, Who heralded to the world My appearance, hath said: "Should He come with a verse, reject Him not." Yet the people of the Bayan rejected Me after I came unto them

قال نقطة البيان الذى بشر العالم بظهورى انه لو
يأتى بآية لا تنكروه و ملأ البيان انكرونى بعد اذ

from the Orient of divine knowledge with verses that all the books of the world cannot match, as attesteth He Who possesseth a perspicuous Book. They have violated God's Covenant and His Testament by following every impious one who hath turned away from the Truth. Verily, they are wrapped in a thick veil. Say: O people! God hath sent down unto you His verses and made manifest unto you His straight Path. Fear ye the All-Merciful, and follow not every cawing one who hath disbelieved in God, the Mighty, the Praised. Thus have We sent down the verses unto thee and revealed that wherefrom the sincere ones perceive the fragrance of the loving-kindness of their Lord, the All-Bountiful, the Most Generous.

جئتہم من مشرق العرفان بآیات لا تعادلها کتب
العالم یشہد بذلك من عنده کتاب مبین قد نقضوا
میثاق الله و عہدہ بما اتبعوا کل فاجر
اعرض عن الحق الا انہم فی حجاب غلیظ قل
یا قوم قد انزل الله علیکم آیاتہ و اظهر لکم سبیلہ
المستقیم اتقوا الرحمن و لا تتبعوا کل ناعق کفر
بالله العزیز الحمید کذلک انزلنا لک الآیات و
اظهرنا ما یجد منه المخلصون عرف عناية ربہم
الفضال الکریم

BLIB_Or15734.1.088b

BH00030

To: Muhammad Hasan et al., in Sarchah

Date: 1304-08-14 [1887-May-8]

- 1 In the Name of our Most Holy, Most Great, Most Exalted and Most Glorious Lord
- 2 Praise, sanctified from all reality and metaphor, befiteth and beseemeth that Incomparable Lord Who brought forth from the Point the four pillars, wherefrom appeared the east and west and south and north. His helper is the Supreme Pen, and His hosts are whatsoever hath appeared in the Kingdom of Creation. The veils of the world concealed not His Manifestation, nor did the mists of the nations prevent His dawning. The Luminary of His Will hath risen from the horizon of power, and the Sun of His Purpose hath shone forth from the Dayspring of authority. He standeth before the faces of the kings of the world without veil or covering, speaking that which He willeth. The clamor of the regions is as the buzzing of flies, and the tumult of the horizons is as the barking of dogs. The might of Pharaohs deterred Him not from His purpose, nor did the power of tyrants hold Him back from His Will. He accepted the tribulations of the world for the deliverance of the nations, and bore earthly afflictions for their salvation.
- 3 In the Tablet to the Sultan He saith – His word, exalted be His glory, universal be His bounty, mighty be His utterance:

1 بسم ربنا الأقدس الأعظم العلیّ الأبهی

2 حمد مقدّس از حقیقت و مجاز حضرت بینایزرا
لایق و سزااست کہ از نقطه چهار رکن ظاهر
فرمود و از آن شرق و غرب و جنوب و شمال
ہویدا ناصرش قلم اعلیٰ و جندش ما ظہر منه
فی ملکوت الانشاء ظہورش را حجاب عالم ستر
نمود و بروزش را سبحات امم حایل نگشت نیر
ارادہ اش از افق اقتدار مشرق و آفتاب مشیتش
از مطلع اختیار لائح امام وجوہ ملوک عالم من غیر
ستر و حجاب قائم و بما اراد ناطق ضوضای اقطار
بمثابہ طنین ذباب و غوغای آفاق مانند نباح
کلاب سطوت فراغتہ از ارادہ اش منع ننمود
و قدرت جبارہ از مشیتش باز نداشت بأساء
عالم را لأجل خلاص امم قبول فرمود و ضراء
روزگار را لأجل نجات حمل نمود

3 در لوح حضرت سلطان میفرماید قوله جلّ جلالہ
و عمّ نوالہ و عزّ بیانہ

4 “It is evident to those endowed with vision and those who gaze toward the Most Great Scene that I, in most of My days, was as a servant sitting beneath a sword suspended by a single hair, not knowing when it would descend upon him - whether it would fall in an instant or after a while. Through all this We give thanks unto God, the Lord of the worlds, and praise Him in every condition. Verily, He is witness over all things. The hearts of the Concourse on High are set ablaze by these words, and the hearts of the chaste maidens of the Most Exalted Paradise are stirred by this mention. Not for a moment did He seek to preserve Himself. From the earliest days He was at the mercy of His enemies. Nevertheless, at all times He summoned kings and monarchs, divines and princes, jurists and philosophers and mystics with a clear and manifest Command to the Truth, exalted be His glory, and desired for all eternal life, everlasting rest and perpetual favor. But the smoke mentioned in the Book of God intervened, wherefore eyes were deprived of beholding the signs and ears were prevented from hearkening to the call of the All-Merciful. Man is bewildered, nay the world is bewildered, as to what caused this prevention and what brought about this veiling. Yea, by the Lord of all beings, the cause is but the recompense of deeds. They have forsaken the Sun of Truth and occupied themselves with vain imaginings. They have turned away from the choice sealed wine and clung to mere conjectures. They were worshippers of passion while counting themselves among the people of piety. Glory be to God! How long shall heedlessness endure and how far shall vainglory persist?”

5 And likewise in the aforementioned Tablet He saith: “The discerning one is not distracted by wealth from contemplating his final end, and the wise one is not held back by riches from turning to the Self-Subsisting, the Most High. Where is he who ruled over all upon which the sun did shine, who spent extravagantly and sought novelties in this world and what was created therein? Where is the owner of the dark-hued hosts and the yellow standard? Where is he who ruled in Zawra, and where is he who oppressed in Fayha? Where are they at whose generosity treasures trembled, and before whose outstretched hands and aspirations the sea withdrew? Where is he whose arm was lengthened in rebellion and whose heart turned away from the All-Merciful? Where is he who sought out pleasures and plucked the fruits of his desires? Where are the ladies of perfection and the possessors of beauty? Where are their swaying branches and their lofty boughs, their towering palaces and their trellised gardens? Where is the softness of their soil, the gentleness of their breeze, the murmur of their

4 ولا يخفى على اهل البصر والنّاظرين الى المنظر الأكبر باقى فى اكثر ايامى كنت كعبد يكون جالساً تحت سيف علق بشعرة واحدة ولم يدر متى ينزل عليه أ ينزل فى الحين او بعد حين وفى كل ذلك نشكر الله رب العالمين ونحمده فى كل الأحوال انه على كلّ شئ شهيد انتهى قلوب ملأ اعلی از این بیان محترق و افنده قاصرات جنت علیا از این ذکر مضطرب در یک آن خود را حفظ نفرمودند از اول ايام مابین ایادی اعدا مبتلا مع ذلك در کلّ حین بامر واضح مبین ملوک و سلاطین و علما و امرا و فقها و حکما و عرفا کلّی را بحق جلّ جلاله دعوت فرمود و از برای کلّ حیات باقیه و راحت ابدیه و عنایت سرمدیه خواست ولكن دخان مذکور در کتاب الهی حایل شد لذا ابصار از مشاهده آثار محروم و آذان از اصغاء نداء رحمن ممنوع انسان متحیر بل عالم متحیر که سبب منع چه و علت حجاب چه بلی و ربّ الوری علت جزای اعمال آفتاب حقیقت را گذاشته اند و باو هام مشغولند از ریح حق مختم گذشته اند و بظنون متمسک عبده هوی بودند و خود را اهل تقوی می شمردند سبحان الله غفلت تا کی و غرور تا چند

5 و همچنین در لوح مذکور میفرماید قوله جلّ برهانه و عظم سلطانه انّ البصیر لا یشغله المال عن النظر الى المال و الخبیر لا تمسکه الأموال عن التوجه الى الغنى المتعال این من حکم علی ما طلعت الشمس علیها و اسرف و استطرف فى الدنيا و ما خلق فیها این صاحب الکتبیه السمرآء و الراية الصفراء این من حکم فى الزوراء و این من ظلم فى الفیحاء و این الذین ارتعدت الكنوز من کرهم و قبض البحر عند بسط اکفهم و همهم و این من طال ذراعه فى العصیان و مال ذرعه عن الرحمن این الذی کان ان یجتبی اللذات و یجتبی اثمار الشبهوات این ربّات الکمال و ذوات الجمال این اغصانهم المتمايلة و افانهم المتطاولة و قصورهم العالیة و بساتینهم المعروشة و این دقة اديمها ورقة نسیمها و خریر مائها و هزیز اریاحها و هدیر ورقائها و حقیف اشجارها

waters, the rustling of their winds, the cooing of their doves, and the whisper of their trees?"

- 6 Until He says - may the spirit of all who dwell in the kingdom of command and creation be offered up for His sake: "Do people dispute while they themselves witness? Do they deny while they know? I know not in which valley they wander. Do they not see that they depart and return not? Until when will they raid and sojourn, descend and ascend? Has not the time come for those who believe that their hearts should be humbled at the remembrance of God? Blessed is he who has said or will say, 'Yea, O my Lord, the time has come,' and detaches himself from all that was, turning to the Lord of all worlds and the King of all possibilities."

- 7 Until He says - may the spirit of all who dwell in the dominion of certitude be offered up for His sake: "I walk, turning toward the Mighty, the Bestower, while behind me flow the tears. My weeping has intensified until it has soaked my resting place. By God, my grief is not for myself - my head longs for spears in the love of its Lord. I have not passed by any tree but my heart has addressed it saying: 'Would that thou wert cut down in my name and my body crucified upon thee in the path of my Lord!' Rather, it is because I see people wandering in their drunkenness, not knowing. They have raised up their desires and put down their God, as though they had taken God's Cause in mockery, diversion and play, thinking they do well and are protected in the fortress of security. The matter is not as they imagine. Tomorrow they shall see what they now deny."

- 8 If the ears of the world were in truth to be blessed with hearing these mentioned verses, it would suffice them. They would gain some knowledge of the mention, utterance, detachment and tribulations of our Beloved and the Beloved of all who are in earth and heaven. They would no longer be saddened by the events of the world. With sanctified heart, penetrating vision and attentive ear, as long as spirit remains, they would be occupied with the mention, praise and service of the Cause of the Lord of Names.

- 9 Glorified art Thou, O my Lord, my Creator, my Master, my Support and my King! Thou seest and knowest what hath befallen Thee at the hands of the oppressors among Thy creatures. Thou didst create them for Thy knowledge and the service of Thy Cause, yet they have drawn the swords of hatred against Thy face and have committed that which hath caused the dwellers of Thy Paradise to lament, and the recipients of Thy knowledge and the sources of Thy commandments and ordinances to weep. O Lord! I beseech Thee by the lights

6 الى ان قال روح من في ملكوت الأمر و الخلق فداه أ يمارون القوم و هم يشهدون أ ينكرون و هم يعلمون لم ادر بأى واد يهيمنون أ ما يرون يذهبون و لا يرجعون الى متى يغيبون و ينجدون يهبطون و يصعدون أ لم بان للذين آمنوا ان تخشع قلوبهم لذكر الله طوبى لمن قال او يقول بلى يا رب آن و حان و ينقطع عما كان الى مالک الأكوان و ملیک الامکان

7 الى ان قال روح من في جبروت الايقان فداه امشى مقبلاً الى العزيز الوهاب و عن ورائى تنساب الحباب قد استهل مدمعى الى ان بل مضجعى و ليس حزنى لنفسى تالله رأسى يشاق الرماح فى حب مولاه و مامررت على شجر الآ و قد خاطبه فؤادى يا ليت قطعت لاسمى و صلب عليك جسدى فى سبيل ربى بل بما ارى الناس فى سكرتهم يعمهون و لا يعرفون رفعوا اهوائهم و وضعوا الههم كأنهم اتخذوا امر الله هزواً و لهواً و لعباً و يحسبون انهم محسنون و فى حصن الأمان هم محضنون ليس الأمر كما يظنون غداً يرون ما ينكرون انتهى

8 اگر آذان عالم فى الحقیقه باستماع این آیات مذکورہ فائز شود او را کفایت مینماید فى الجمله بر ذکر و بیان و انقطاع و بأساء محبوبنا و محبوب من فى الأرض و السماء اطلاع میناید دیگر از حوادث دنیا محزون نمیشود بقلب مقدس و بصر حدید و اذن واعیه تا روح باقى به ذکر و ثنا و خدمت امر مالک اسماء مشغول شود

9 سبحانک یا مالکى و خالقى و سیدى و سندى و سلطانى ترى و تعلم ما ورد عليك من طغاة خلقک قد خلقتهم لعرفانک و خدمة امرک و هم سلوا سيوف البغضاء على وجهک و ارتكبوا ما ناه به سگان فردوسک و مهابط علمک و مصادر اوامرک و احکامک اى رب اسئلك بأنوار عرشک و امواج بحر عطائک بأن تؤيد

of Thy Throne and the waves of the ocean of Thy bounty to assist Thy loved ones and them that love Thee, and him who hath traversed land and sea, turning toward the lights of Thy countenance and facing Thy horizon until he arrived and appeared before Thy throne, and stood at Thy door, and heard Thy sweetest call and the shrill voice of Thy Most Exalted Pen. O Lord! Write down for him and for those who have ascended unto Thee what Thou hast written for Thy chosen ones who have spent what they possessed in Thy path. Verily, Thou art the One Who hath power over what Thou pleasest and dominion over what Thou desirest. Thou art, in truth, the Almighty, the All-Praised.

- 10 And when thy letter, which was adorned with the mention and praise of the Desired One of all worlds, arrived - verily doth praise of the Friend pass over every land like the clouds of spring and the vernal breeze, giving life and bestowing freshness and verdure, conferring joy and renewal - after reading and becoming apprised of it, it sought the summit of inner meanings and was presented before the countenance of the Lord of Names, attaining the honor of His hearing. His word, exalted be His utterance and mighty His proof:

- 11 In My Name, the All-Encompassing over all names

- 12 O Ahmad! Be thou prepared to hearken unto the call of the Wronged One. He desireth to make mention of thee at this hour. The glances of the grace of God, the All-Knowing, the All-Informed, have been directed towards thee. He hath confirmed thee in turning unto Him when every learned one turned away, and guided thee to the Path when the people were in manifest doubt. He enabled thee to leave thy home, turning towards the Most Exalted Horizon. Thou didst traverse the ways until thou didst arrive and attain His presence and didst hear the call of God, the Lord of the worlds, and didst behold that for which eyes were created to see and ears to hear His wondrous call. Give thanks unto God for this supreme bounty and be not of them whom sorrows overtake in the days of their Lord, the All-Merciful. We desire to behold thee content with what We love and accept, and to see thee among the joyous ones. By the life of God! He who hath ascended is, in truth, in an exalted station with thy Lord. He desireth not to return thither. Thy Lord is, verily, the All-Witnessing, the All-Knowing. We have sent down mention of him in the Crimson Tablet from My Most Exalted Pen. This is a bounty from Our presence which cannot be equaled by what thou seest today in the hands of men. Thy Lord is, verily, the All-Merciful, the Most Generous.

اوليايک و احبائک ثم الذی قطع البرّ و البحر متوجّهاً الى انوار وجهک و مقبلاً الى افقک الى ان ورد و حضر امام عرشک و قام لدى بابک و سمع ندائك الأعلی و صریر قلبک الأعلی ای ربّ فاکتب له و لمن صعد اليک ما کتبتہ لأصفیائک الذین انفقوا ما عندهم فی سبیلک انک انت المقتدر علی ما تشاء و المهيمن علی ما تريد انک انت العزيز الحميد

10 و بعد نامهء آنجناب که مزین بود به ذکر و ثنای مقصود عالمیان رسید فی الحقیقه ثنای حضرت دوست از هر ارضی عبور مینماید مانند ابر اذار و باد بهار زنده میکند سبزی و خرّمی میبخشد خوشی و تازگی عطا مینماید بعد از قرائت و آگاهی قصد ذروهء معانی نمود تلقاء وجه مالک اسماء عرض و بشرف اصفا فائز قوله جلّ بیانه و عرّ برهانه

11 بسمی المهيمن علی الأسماء

12 یا احمد کن مستعداً لاصغاء نداء المظلوم انه اراد ان يذكرک فی هذا الحین توجهت اليک لحظات عناية الله العليم الخبير انه ايدک علی الاقبال اذ اعرض عنه کل عالم بعيد و هداک الى الصراط اذ کان القوم فی وهم مبين و وفقک الى ان خرجت من البيت مقبلاً الى الأفق الأعلی قطعت السبل الى ان وردت و حضرت و سمعت نداء الله رب العالمين و رأيت ما خلقت الأبصار للنظر اليه و الآذان لاصغاء ندائه البديع اشکر الله بهذا الفضل الأعظم و لا تکن من الذین اخذتهم الأحزان فی أيام ربهم الرحمن انا نحب ان نراک راضياً بما نحب و نرضی و نراک من الفرحين لعمرالله ان الذی صعد انه عند ربک فی مقام رفيع لا يحب ان يرجع هناك ان ربک هو الشاهد العليم و ازلنا ذکره فی الصحيفة الحمراء من قلبی الأعلی هذا فضل من لدنا و لا يعادله ما ترى اليوم بين ايادی القوم ان ربک هو المشفق الكريم

13 O Most Exalted Pen! Make mention of him who was named Muhammad-before-Rida, that he may give thanks unto his Lord, the Lord of all beings, the Lord of the Throne on high and of the earth below, and be of them that have attained. Thou hast indeed attained unto My verses, turned towards My horizon, held fast unto My cord, and clung to the hem of the robe of My mercy, which hath preceded all in the heavens and on earth. Let not the happenings of the world grieve thee. It is the abode of trials and tribulations, as attesteth He Who created the heavens and the Lord of Names. Soon shall all that is therein perish, and there shall endure that which hath flowed from the Pen of thy Lord, the All-Knowing. We have made mention of thee before, and at this time. Render thanks unto God, thy Lord and the Lord of the Mighty Throne.

14 Say: My God, my God! I am Thy servant and the son of Thy servant and the son of Thy handmaiden. Thou didst create me through Thy grace and didst manifest me through Thy bounty and didst enable me to recognize the Dayspring of Thy Revelation and the Dawning-Place of Thy signs and the Manifestation of Thy Self on a Day whereon most of Thy creation turned away from Thee and violated Thy Covenant and Thy Testament and disputed Thy signs and denied Thy proof and Thy testimony. I beseech Thee, O Thou the Goal of the hearts of the mystics and the Beloved of the hearts of the sincere ones, by the breezes of the morn of Thy manifestation and by the fruits of the Tree of Thy Cause and by the fragrances of Thy days and by Thy verses which Thou hast sent down from the heaven of Thy will for Thy servants, to draw me ever closer in all conditions to Thy most exalted horizon and to ordain for me that which Thou hast ordained for Thy chosen servants. O my Lord! I am he who hath turned towards the lights of Thy countenance and held fast unto the cord of Thy forgiveness and pardon. I beseech Thee not to withhold from me the sweet waters of Thy mercy nor to deprive me from the ocean of Thy bounty. Wilt Thou withhold the poor one from the ocean of Thy riches? Wilt Thou keep distant the lowly one from the gardens of Thy nearness? I beseech Thee by the pavilion of Thy glory and the banners of Thy signs to ordain for me that which shall accompany me in every world of Thy worlds. Verily Thou art the Lord of all beings and the Educator of all things visible and invisible. There is none other God but Thee, the Most Generous, the Most Bountiful, the All-Hearing, the All-Answering.

15 Hear in the Persian tongue, O Muhammad-Rida! Praise be to God that through the grace of the Lord of creation thou hast attained unto His signs and His pen, and hast been illumined by the light of His knowledge. Give praise to the Desired One

يا قلم الأعلى اذكر من سمى بمحمد قبل رضا ليشكر
ربه مولى الورى ورب العرش والثرى ويكون
من الفائزين انك فزت بآثاري واقلت الى افقى
وتمسكت بحبلى وتثبت بأذيال رداء رحمتى
التي سبقت من فى السموات والأرضين آياك
ان تحزنك حوادث الدنيا انها دار الخنة والبلاء
شهد بذلك فاطر السماء وملك الأسماء سوف
يفنى ما فيها ويبقى ما جرى من قلم ربك العليم انا
ذكرناك من قبل وفيذا الحين احمد الله ربك
ورب العرش العظيم

قل الهى الهى انا عبدك وابن عبدك وابن امتك
قد خلقتنى بفضلك وظهرتنى بجودك وايدتنى
على عرفان مشرق وحيك ومطلع آياتك ومظهر
نفسك فى يوم فيه اعرض عنك اكثر خلقك
ونقضوا عهدهم وميثاقك وجادلوا بآياتك و
كفروا بحجتك وبرهانك اسئلك يا مقصود
قلوب العارفين ومحبوب افتدة المخلصين بنسائم
غفر ظهورك وبأثمار سدره امرك وبنفحات
آيامك وبآياتك التي نزلها من سماء مشيتك
لعبادك بأن تقربنى فيكل الأحوال الى افقك
الأعلى وتقدرلى ما قدرته لعبادك الأصفياء اى
رب انا الذى اقبلت الى انوار وجهك وتمسكت
بحبل عفوك وغفرانك اسئلك ان لا تجعلنى
ممنوعاً عن فرات رحمتك ولا محروماً عن بحر
عنايتك هل تمنع الفقير عن بحر غنائك وهل
تبعد المسكين عن رياض قربك اسئلك بخباء
مجدك ورايات آياتك بأن تقدرلى ما يكون
معى فى كل عالم من عوالمك انك انت مولى
الكائنات ومرتبى الممكآت لا اله الا انت الفضل
الكريم والسامع المحيب

بلسان پارسی بشنود يا محمد رضا الحمد لله بعنايت
مولى الورى و آثار قلبش فائز شديد و بنور
معرفتش منور حمد كن مقصود عالم را كه بعد

of the world that distance did not prevent thee from His grace - outwardly thou art far but inwardly near. He is the Kind Bestower. The whole world was brought from nothingness into being for this blessed Day, yet heedlessness and pride have prevented all from hearkening to the call of the Speaker on Sinai. They are seen wandering bewildered in the wilderness of ignorance. The recompense of deeds has become manifest and has prevented all save whom God willeth. And ye have attained unto that which hath no likeness or equal. The Cause is in His hands; He guideth whom He willeth to His straight path.

- 16 His honor Ahmad, upon him be the glory of God and His grace, hath attained unto that which hath flowed down and been revealed from the Divine Pen in the Book of Inner Meanings. O Ahmad! Upon thee be My glory! Know thou the worth of this station. Convey My greetings to the people of God in that land. Say: I swear by the Sun of Utterance which shineth resplendent from the highest horizon of possibility that all are mentioned in the presence of the Wronged One and have attained His grace. Today is the day of remembrance and praise and the day of service. Deprive not yourselves thereof. Ye are the letters of the words and the words of the Book. Ye are saplings planted by the hand of grace in the earth of mercy and nurtured by the rains of bounty. He hath protected you from the tempests of misbelief and the storms of unbelief, and hath reared you with hands of loving-kindness. Now is the time for fruits and leaves, and the fruits of the tree of man have ever been pure deeds and praiseworthy character. Withhold not these fruits from the heedless. Impart them with fragrance and joy, with wisdom and utterance. If they accept, the purpose is achieved and life is manifest; if not, leave them to their vain imaginings.

- 17 O people of God! Strive that perchance the hearts of the diverse peoples of the world may be cleansed from rancor and hatred through the waters of your forbearance and loving-kindness, and become worthy and receptive to the effulgences of the Sun of Truth. We convey greetings to all and give them the glad-tidings of the dawning lights of God's grace. O friends! Know ye the value of these days which will soon come to an end. At all times loving counsels have flowed from the Pen of the Most Merciful. Blessed are they who have hearkened and acted, whom neither doubts nor manifestations nor various colors of these two days have prevented from the straight path and the mighty announcement. O people of God! Upon you be the glory of God and His grace, and the mercy of God and His bounty. Verily He is the All-Bountiful, the Generous. There is no God but He, the Most High, the Most Great.

ترا منع نمود از فضلش در ظاهر بعیدی و در باطن قریب اوست بخشنده مهربان جمیع عالم از برای این یوم مبارک از عدم بوجود آمده‌اند ولیکن غفلت و غرور کل را از اصغاء نداء مکلم طور منع نمود در تیه نادانی متحیر و مبہوت مشاهده میشوند جزای اعمال مجسم شده و کل را منع نموده آلا من شاء الله و شما فائز شدید بآنچه که شبیه و مثل نداشته و ندارد الامر بیده یهدی من یشاء الی صراطه المستقیم

16 جناب احمد علیہ بہاء الله و عنایتہ فائز شدند بآنچه کہ در کتاب معانی از قلم الہی جاری و نازل یا احمد علیک بہائی قدر این مقام را بدان حزب الله را در آن ارض تکبیر برسان بگو قسم بآفتاب بیان کہ از اعلی افق امکان مشرق و لائحتست کل نزد مظلوم مذکورند و بعنایتش فائز امروز روز ذکر و ثنا و روز خدمت است خود را محروم نمائید شما ئید حروفات کلمات و کلمات کتاب شما نہالہائی ہستید کہ از دست عنایت در ارض رحمت کشتہ شدہاید و بامطار کرم نمو نمودہاید شما را از عاصفات شرک و قاصفات کفر حفظ فرمود و ببادی شفقت تربیت نمود حال وقت اثمار و اوراقست و اثمار سدرہ انسانی اعمال طیبہ و اخلاق مرضیہ بودہ و هست این اثمار را از غافلین منع ننمائید بہ روح و ریحان و حکمت و بیان القاء بنمائید اگر پذیرفتند مقصود حاصل و حیات ظاہر والا ذروہم فی خوضہم یلعبون

17 یا حزب الله جہد نمائید شاید قلوب احزاب مختلفہ عالم بآب بردباری و شفقت شما از ضغینہ و بغضا پاک و پاکیزہ شود و قابل و لایق تجلیات آفتاب حقیقت گردد کل را تکبیر میرسانیم و باشرافات انوار عنایت حق بشارت میدہیم ای دوستان قدر آیام را بدانید عنقریب بآخر رسد در کل احیان نصایح مشفقانہ از قلم رحمن جاری طوبی از برای نفوسیکہ شنیدند و عمل نمودند و شبہات و ظہورات و الوان این دو یوم ایشانرا از صراط مستقیم و نبأ عظیم منع نمود یا حزب الله علیکم بہاء الله و عنایتہ و رحمۃ الله و فضلہ آنہ هو الفضال الکریم لا الہ الا هو العلی العظیم انتی

- 18 Praise be to God! The Sun of generosity has risen and the Light of bounty is manifest. Such is the grace that it has encompassed the world. Glory be to God! This servant is astonished as to what cause and reason has prevented and deprived the servants from the eternal bounty and infinite mercy. This evanescent servant begs and hopes that the True One, exalted be His glory, will not deprive His servants and will adorn them with the ornament of awareness, that all may not be deprived of its existence and fruit. Verily, He is the All-Bountiful, the Most Generous, He is the Forgiving, the Merciful. There is none other God but Him, the Compassionate, the All-Knowing, the All-Wise.
- 18 لله الحمد آفتاب کرم مشرق و نور جود موجود فضل بمقامیست که عالم را فرو گرفته سبحان الله اینفانی متحیر که چه سبب و علت گشته و عباد را از نعمت باقیه و رحمت نامتناهی منع نموده و محروم ساخته این خادم فانی از حق جل جلاله سائل و آمل عباد خود را محروم نفرماید و بطراز آگاهی مزین فرماید تا کل از وجود و ثمر آن محروم نشوند انه هو الفضل الکرم و هو الغفور الرحیم لا اله الا هو المشفق العلیم الحکیم
- 19 This servant is truly abashed in one respect, as the reply has been much delayed. Apart from this, for some time certain blessed Tablets have been revealed from the heaven of divine Will, mentioning all, both living and dead. However, due to certain matters, their dispatch was also delayed, and this servant's excuse has been and is acceptable to all, as in His presence I am occupied with the transcription of verses, as well as replying to letters from various quarters. If time were to be justly divided, you have received your share. Praise be to God! The grace and favor of the True One towards you and the loved ones of that land has been and is beyond measure. Praise be to Him! Thanks be to Him! Verily He is the Most Merciful of the merciful ones and the Most Generous of the generous ones.
- 19 اینعبد فی الحقیقه در یکمقام نجس است چه که جواب بسیار تأخیر شده از اینفقره گذشته مدتهاست بعضی الواح مبارکه از سماء مشیت الهی نازل حیاً میتاً کل را ذکر فرموده اند و لکن نظر ببعضی امور ارسال آنها تأخیر شد و عذر این بنده هم نزد کل مقبول بوده و هست چه که در حضور تحریر آیات مشغول و همچنین جواب نامه های اطراف اگر بعدل اوقات قسمت شود شما بقسمت خود رسیده اید الحمد لله فضل و عنایت حق در باره شما و اولیای آن ارض زیاده از حد احصا بوده و هست حمداً له شکراً له انه هو ارحم الراحمین و اکرم الأکرمین
- 20 Regarding the mention made of the loved ones and friends, and the request for divine Tablets especially for them, previously some Tablets were revealed specially for some, and for others their mention has now been revealed in this servant's letter from the heaven of Will. God willing, may all attain and drink from the ocean of His bounty. Mention was made of Mulla Muhammad-'Ali, upon him be the Glory of God. After being submitted to the Most Holy Court, these verses shone forth from the horizon of the heaven of grace. His mighty utterance and exalted proof states:
- 20 اینکه ذکر اولیا و دوستان را نموده بودند و استدعای الواح الهیه مخصوص ایشان شده بود از قبل مخصوص بعضی الواح نازل و بعضی را هم در این حین در نامه اینعبد ذکرشان از سماء مشیت نازل انشاء الله کل فائز شوند و از بحر عنایتش بیاشامند ذکر جناب ملا محمد علی علیه بهاء الله را نمودند بعد از عرض در ساحت ارفع اقدس این آیات از افق سماء فضل اشراق نمود قوله عز بیهانه و جل برهانه
- 21 He is the Hearer, the Answerer
- 21 هو السامع المجیب
- 22 O Muhammad! The Day has come yet the people perceive not, and the All-Bestowing has come riding upon the clouds to His destination, yet most people know not. The One Who conversed on Sinai has established Himself upon the throne of Revelation, and the Dove of Utterance has warbled upon the highest branches. The Promise has come to pass and God has come with manifest sovereignty. We have sent down the verses and manifested the clear proofs. Among the people are those
- 22 یا محمد قبل علی قد اتی الیوم و القوم لا یشعرون و اتی الوهاب راکباً علی السحاب فی المآب و الناس اکثرهم لا یعلمون قد استوی مکلم الطور علی عرش الظهور و غرّدت حمامة البیان علی اعلی الأغصان قد جاء الوعد و اتی الله بسلطان مشهود انا انزلنا الآیات و اظهرنا البینات من الناس من اقبل و منهم من اعرض عن الله المهیمن القیوم

who have turned towards, and those who have turned away from God, the Protector, the Self-Subsisting. Give thanks to thy Lord for this most great favor. Say: Praise be to Thee, O my God, for having remembered me in the prison of 'Akka and reminded me through the traces of Thy Most Exalted Pen, and guided me to Thy straight path and Thy mighty Message. O Lord! I am Thy servant and the son of Thy servant. I have turned towards Thee, turning away from all else besides Thee. I beseech Thee by the splendors of the lights of the Sun of Thy utterance and the pearls of the ocean of Thy knowledge, to make me steadfast in Thy love and firm in Thy Cause. Then forgive me, O my God, through Thy grace and generosity. There is none other God but Thee, the Forgiving, the Generous. O Lord! Deprive not Thy servant of Thy sealed wine and Thy ordained Command. Assist me to remember Thee and praise Thee amongst Thy servants with spirit and fragrance. Verily Thou art my Goal and the Goal of all who are in the realm of possibility. There is none other God but Thee, the Protector, the All-Knowing, the All-Wise.

23 And this is what was revealed for Aqa Husayn, upon him be the Glory of God. The Lord, exalted and sanctified is He, says:

24 In My Name, the Wronged One, in the Most Great Prison

25 O My beloved who hath remembered Me! We have remembered thee with such a remembrance from which the near ones inhale the fragrances of the verses of their Lord, the All-Knowing, the All-Wise. O Husayn! Hear the Call from the Lote Tree beyond which there is no passing, upon the luminous spot: verily there is no God but Him, the Single, the One, the Powerful, the Mighty. We created the servants to hearken unto My Call and to behold My horizon, but when I manifested Myself they denied and turned away, except those whom God saved through His sovereignty that prevaleth over all things small and great. Thou didst desire to attain My presence and to stand before the gate of My mercy and to behold My most exalted horizon and to hearken unto the scratching of My Most Glorious Pen. Know thou with the eye of certainty that the Wronged One loveth the presence of His friends and loved ones, but the idolaters prevented and came between Me and My loved ones. Thus did their souls seduce them, and they are today accounted among the oppressors in My perspicuous Book. Grieve thou not. Say: My God, my God! Praise be unto Thee for having guided me and made me recognize the Dawning-Place of Thy power and the Repository of Thy mysteries on a day wherein most of Thy servants have denied Thy proof and Thy testimony and that which hath been sent down from the heaven of Thy Will and the sun of Thy knowledge.

اشكر ربك بهذا الفضل الأعظم قل لك الحمد يا
الهي بما ذكرتني في سجن عكا و ذكرتني بأثار قلبك
الأعلى و هديتني الى صراطك المستقيم و نبأك
العظيم اى رب انا عبدك و ابن عبدك قد اقبلت
اليك معرضاً عن دونك استلكت باشرافات انوار
شمس بيانك و لآئى بحر عملك بأن تجعلنى ثابتاً
على حبك و راحئاً فى امرك ثم اغفر لى يا الهي
بجودك و كرمك لا اله الا انت الغفور الكريم
اى رب لا تمنع عبدك عن رحيقك المختوم
و امرك المختوم ايدنى على ذكرك و ثنائك بين
عبادك بالروح و الریحان انك انت مقصودى و
مقصود من فى الامكان لا اله الا انت المهيمن
العليم الحكيم انتهى

23 و هذا ما نزل لجناب آقا حسين عليه بهاء الله قول
الرب تعالى و تقدس

24 بسمى المظلوم فى السجن الأعظم

25 ذكرك من احببني ذكرناك بذكر تجد منه المقربون
نفحات آيات ربهم العليم الحكيم يا حسين اسمع
النداء من سدرة المنتهى على البقعة النوراء انه لا
اله الا هو الفرد الواحد المتقدر القدير انا خلقنا
العباد لاصغاء ندائى و مشاهدة افق قلبا اظهرت
نفسى كفروا و اعرضوا الا الذين انقذهم الله
بسلطانه المهيمن على كل صغير و كبير انك
اردت حضورى و القيام لدى باب رحمتى و
مشاهدة افقى الأعلى و اصغاء صرير قلبى الأبهى
فاعلم بعين اليقين ان المظلوم يحب حضور اوليائه و
احبائه ولكن المشركين منعوا و حالوا بينى و بين
احبائى كذلك سولت لهم انفسهم و هم اليوم
من الظالمين فى كفايى المبين انك لا تحزن قل
الهي لك الحمد بما هديتني و عرفتني مشرق
اقتدارك و مخزن اسرارك فى يوم فيه كفر اكثر
عبادك بجحنتك و برهانك و ما نزل من سماء
مشيتك و شمس علمك

26 O my Lord! I am he who hath acknowledged Thy oneness. I testify that Thou art God, there is no God but Thee. Thou hast ever been sanctified above the mention of Thy servants and exalted beyond the recognition of Thy creation. I beseech Thee by Thy Name through which the limbs of all names have trembled and the hearts of the learned and the mystics have been perturbed, to aid me in Thy remembrance where neither kings nor subjects can hinder me. I testify, O my God, to Thy greatness and Thy sovereignty, and to Thy power and Thy might. Thou art He Who hath created all beings with a word from Thy presence. I beseech Thee by Thy Prophets and Thy chosen ones, whom Thou hast made the emblems of Thy guidance among Thy servants and the banners of Thy remembrance unto all in Thy lands, to ordain for me from Thy Most Exalted Pen the reward of attainment unto Thy presence, O Lord of all beings and King of the hereafter and the former times. There is no God but Thee, the Ever-Forgiving, the Most Generous. And praise be unto Thee, O God of the worlds and Ultimate Goal of them that have known Thee.

27 And this was revealed for Jinab Mirza Baqir, upon him be the Glory of God, who attained unto the transcription of the verses:

28 He Who gazeth from His most exalted horizon

29 O Baqir! Be thou ready to hearken unto the Call of thy Lord. He mentioneth thee from the direction of His Most Great Prison, the Station whereon the Ancient King hath established Himself upon His mighty throne. Beware lest the clamor of men prevent thee from the Lord of Destiny, or the veils of the heedless ones who, when the Call was raised between earth and heaven, placed their fingers in their ears, and when the Lord of all beings approached them, turned away and uttered that which caused the dwellers of the cities of inner meanings and utterance to lament. Thy Lord, the All-Merciful, beareth witness unto this in this luminous spot. Say: O people! Fear ye God and follow not the desires of those who have denied the Day of Judgment. This is the Day wherein the ocean of utterance hath surged in the realm of possibility and the dove of proof hath warbled upon the branches. Dominion belongeth unto God, the Mighty, the Praiseworthy. Blessed is the speaker who hath spoken in praise of his Lord, and the ear that hath attained unto the hearing of His Call, and the eye that hath beheld His traces, and the hand that hath taken hold of His Book, and the pen that hath attained unto the transcription of His verses, and the heart that hath been adorned with the light of His knowledge, and the foot that hath hastened unto His straight Path. The glory from Our presence be upon thee

26 اى ربّ انا الذى اعترفت بوحدانيتك اشهد
انك انت الله لا اله الا انت لم يزل كنت مقدساً
عن ذكر عبادك و متعالياً عن عرفان خلقك
اسئلك باسمك الذى به ارتعدت فرائص
الاسماء واضطربت افئدة العلماء والعرفاء بأن
تؤيدنى على ذكرك حيث لا تمنعنى الملوك و
المملوك اشهد يا الهى بعظمتك و سلطانتك و
بقدرتك و اقتدارك انت الذى خلقت الكائنات
بكلمة من عندك اسئلك بأنبيائك واصفيائك
الذين جعلتهم اعلام هدايتك بين عبادك و
رايات ذكرك لمن فى بلادك بأن تكتب لى من
قلبك الاعلى اجر اللقاء يا مولى الورى و مالك
الآخرة و الأولى لا اله الا انت الغفور الكريم و
الحمد لك يا اله العالمين و غاية مقصود العارفين
انتهى

27 و هذا ما نزل لجناب ميرزا باقر عليه بهاء الله الذى
فاز بتحرير الآيات

28 هو الناظر من افقه الأعلى

29 يا باقر كن مستعداً لاصغاء نداء ربك انه
يذكرك من شطر سجنه الأعظم المقام الذى
استوى مالك القدم على عرشه العظيم اياك
ان تمنعك ضوضاء البشر عن مالك القدر او
تجيبك حجاب الغافلين الذين اذ ارتفع النداء
بين الأرض و السماء و ضعوا اصابعهم فى
آذانهم و اذ اقبل اليهم مولى الورى اعرضوا و
قالوا ما نأح به سگان مدائن المعانى و البيان يشهد
بذلك ربك الرحمن فى هذا المقر المنير قل يا
قوم اتقوا الله و لا تتبعوا اهواء الذين كفروا يوم
الدين هذا يوم فيه ماج بحر البيان فى الامكان و
غرّدت حمامة البرهان على الأغصان الملك لله
العزیز الحميد طوبى لناطق نطق بثناء ربه و لأذن
فاز باصغاء ندائه و لعين رأّت آثاره و ليد اخذت
كلمه و لقلم فاز بتحرير آياته و لقلب تزين بنور
معرفة و لرجل سرح الى صراطه المستقيم البهاء
من لدنا عليك و على الذين تشبثوا بذيل العناية و
تمسكوا بحبله المتين انتهى

and upon those who have clung to the hem of grace and held fast unto His firm cord.

30 This was revealed for Jinab Sadr, upon him be the Glory of God:

31 In My Name that prevaieth over all names

32 Hear the call of the Lord of Creation! He has come with the signs of signs from the dawning place of thy Lord's loving-kindness, the Mighty, the Powerful. Verily He attracts thee to the Most Exalted Horizon, the station wherein was raised the rustling of the Divine Lote-Tree and wherein the Tongue of Grandeur spoke while seated upon the Throne of Divine Evidence. Blessed is he who hath heard and turned unto Him, and woe unto every heedless doubter.

33 The Promise hath come, the Promised One hath appeared, and that which was recorded in the Books of God, the Lord of the worlds, hath been made manifest. He hath stood before the faces of all mankind and called all unto the One, the All-Informed. Among the people are those who heard and turned unto Him; among them are those who heard and turned away; among them are those who drew nigh, took and drank, saying: "Praise be unto Thee, O Thou the Goal of the worlds!"; among them are those who hesitated; among them are those who [wavered]; and among them are those who pronounced that which caused the dwellers of the Most Exalted Paradise to lament, and those who circle round the Throne at morn and eventide.

34 Say: O people of the earth! Fear the All-Merciful and follow not the desires of those who denied God's proof and evidence, and turned away from a Face before which the Holy Spirit bowed down in adoration. We have remembered thee with that which nothing in existence can equal. When thou hearest My mention and perceivest the fragrance of Mine utterance, arise amongst My servants with wisdom and utterance, and say: O people of all possibilities! By God, the All-Merciful hath come with such sovereignty that all who are in the heavens and the earth cannot withstand it. Fear God, O people, and deny not Him Who hath brought you the kingdom of verses and from Whose Pen hath flowed the river of meanings and utterance. Arise from the slumber of vain desire, hastening unto the Lord of all mankind. Thus doth the Mother Book command you, a command from His presence. He is the Mighty, the All-Knowing.

35 Be thou articulate amongst My servants and mention that which hath been sent down from the Kingdom of Mine utterance, that the verses of thy Lord may attract them and draw them nigh unto a station wherein naught is seen save the

30 هذا ما نزل لجناب ص د ر عليه بهاء الله

31 بسمي المهيم على الأسماء ص د ر

32 اسمع نداء مالك الابداء انه اتى برايات الآيات من مشرق عناية ربك المقتدر القدير انه يجذبك الى الأفق الأعلى المقام الذي فيه ارتفع حفيف سدرة المنتهى ونطق لسان العظمة اذ كان مستوياً على سرير البرهان طوبى لمن سمع واقبل وويل لكل غافل مريب

33 قد جاء الوعد و اتى الموعود و اظهر ما كان مسطوراً في كتب الله رب العالمين و قام امام وجه العالم و دعا الكل الى الفرد الخبير من الناس من سمع واقبل و منهم من سمع و اعرض و منهم من تقرب و اخذ و شرب و قال لك الحمد يا مقصود العالمين و منهم من توقف و منهم من — و منهم من افتي بما ناح به سگان الفردوس الأعلى و الذين طافوا العرش في بكور و اصيل

34 قل يا ملاء الأرض اتقوا الرحمن و لا تتبعوا هواه الذين انكروا حجة الله و برهانه و اعرضوا عن وجه طافه الروح الأمين انا ذكرناك بما لا تعادله شيء من الأشياء انك اذا سمعت ذكرى و وجدت نفحات بياني قم بين عبادي بالحكمة و البيان و قل يا ملاء الامكان تالله قد اتى الرحمن بسلطان لا تقوم معه من في السموات و الأرضين اتقوا الله يا قوم و لا تنكروا الذي اتيكم بملكوته الآيات و جرى من قلبه فرات المعاني و البيان قوموا عن رقد الهوى مسرعين الى مولى الورى كذلك يأمركم أم الكتاب امراً من لدنه انه هو العزيز العلام

35 كن ناطقاً بين عبادي و ذاكراً ما نزل من ملكوت بياني لتجذبهم آيات ربك و يقربهم الى مقام لا يرى فيه الا نير عناية ربكم العزيز الوهاب

light of thy Lord's loving-kindness, the Mighty, the Bestower. Beware lest the might of the world hold thee back from the remembrance of the Lord of Eternity, or the doubts of the divines from the Possessor of all Names. Arise in My Name to serve My Cause. Thy Lord will aid thee through His grace, and He is the Mighty, the Exalted, the Bountiful.

- 36 We have caused thee to hear the eloquent tongue; We now desire to cause thee to hear the clear Persian tongue: The entire world was brought from nothingness into being for the recognition of the Intended One. When the Finger of Will rent asunder the veils and the effulgences of the lights of manifestation shone forth from the horizon of will, all were seen to be deniers and rejecters save whom God willed. Glory be to God! On the Day of Retribution the Shi'ih sect was seen to be the most lost among the sects of the world. They committed that which no oppressor had ever committed. In the early years they all arose in opposition, and later pronounced the death sentence upon His most pure blood. Reflection upon the deeds of that sect and their actions before and after is necessary. For years they clung to the idols of names and occupied themselves with cursing one another from the pulpits, while in their own estimation they considered themselves the most learned and exalted of nations. Yet when the Sun of Divine Testing shone forth from the horizon of the heaven of wisdom of the Goal of all the worlds, all returned to hell-fire. Now too the deniers of the Bayan are occupied with forming a sect similar to the Shi'ih sect.

- 37 Say: This is the Day of God—a Day wherein naught is to be remembered save Him. Thou must, with two wings—trust in God and utter detachment—soar in the atmosphere of the love of the All-Merciful, and busy thyself with the triumph of the Cause of God. Strive thou, that there may proceed from thee that which shall endure through the abiding continuance of the Kingdom of thy Lord, the All-Powerful, the Self-Subsisting.

- 38 Say: O servants of God! Suffer not your ears to be deprived of the hearing of the scratching of the Pen of the Most High, and the rustling of the leaves of the Sadratu'l-Muntaha, that ye may arise, ere long, to repair what hath been lost. This is the irrevocable, the divinely-appointed decree, which hath shone forth from the horizon of the heaven of the Pen of the Most High, and hath been inscribed and made fast. Beware lest the veils of the world, and the dazzling allurements of the peoples, withhold you. Cast away what the people possess, and turn, with faces set, unto God, the Possessor of all that hath been and all that shall be. From Us be glory upon thee and upon

ایاک ان ینمک سطة العالم عن ذکر مالک
القدم او شبها العلماء عن مالک الأسماء قم
باسمی علی خدمة امری ان ربک یریدک فضلاً
من عنده و هو المقتدر العزیز الفضال

36 قد اسمعناک اللغة الفصحی نرید ان نسمعک
لسان عجمی مبین جمیع عالم از برای عرفان
حضرت مقصود از عدم بوجود آمده و چون
اصبع اراده سبحات را شق نمود و اشراقات
انوار ظهور از افق اراده تجلی فرمود کل
معروض و منکر مشاهده گشتند الا من شاء الله
سیحان الله در یوم جزا حزب شیعه اخسر احزاب
عالم دیده شدند عمل نمودند آنچه را که هیچ
ظالمی عمل ننمود در سنین اولیه طراً بر اعراض
قائم و بعد بر سفک دم اطهرش فتوی دادند
تفکر در اعمال آنحزب و افعالشان در ایام قبل و
بعد لازم سالها باصنام اسماء متمسک و بر منابر
بلعن یکدیگر مشغول و بگان خود خود را اعلم و
ارفع امم میشمردند و چون نیر امتحان از افق
سماء حکمت مقصود عالمیان اشراق نمود کل
بسقر راجع حال هم معروضین بیان در ترتیب
حزبی بمثابه حزب شیعه مشغولند

37 قل هذا یوم الله لا یذكر فیہ الا هو آنجناب باید
بدو پر یعنی توکل و انقطاع در هواء محبت رحمن
طیران نمایند و بنصرت امر الله مشغول گردند
جهد نما لیظهر منک ما یتقی بدوام ملکوت
ربک المهیمن القیوم

38 بگو ای عباد آذان را از اصغاء صریر قلم اعلی و
حفیف سدره منتهی محروم نمائید تا زود است
در تدارک مافات قیام کنید اینست امر مبرم
ربانی که از افق سماء قلم اعلی اشراق نموده و ثبت
گشته ایاکم ان تمنعکم حجابات العالم و سبحات
الأمم ضعوا ما عند القوم مقبلین الی الله مالک
ما کان و ما یکون البهاء من لدنا علیک و علیهم
و علی الذین اقبلوا الی الله العزیز الودود انتهى

them, and upon all who have turned unto God, the Mighty, the All-Loving. Ended.

39 This is what hath been revealed for Mirza 'Ali—upon him be the glory of God.

40 He, verily, is the Hearer, the Seer.

41 O 'Ali! We have made mention of thee with a remembrance wherewith the remembrances of the world can never compare; and We now call thee to mind by a word, at the descent whereof the very verses were humbled. We desire to hear from thee Our signs, to manifest unto thee Our clear tokens, and to cast upon thee that which shall draw thee toward the horizon of Our loving-kindness. Thus hath the Tongue of Grandeur spoken in this place which God hath made the most exalted of stations.

42 Hearken unto My call, arise amidst My servants, remind them of My verses, and illumine their hearts with the light of thy Lord's utterance, the Lord of creation. Say: O people of God! This Day is your day. Aid your Lord, the All-Merciful, through wisdom and utterance, and follow not those who have violated God's Covenant and Testament and have committed that which hath caused hearts to melt.

43 Say: The gates of heaven have been flung open, the ocean of bounty hath surged before the faces of all the world, and the Sun of proof hath shone forth from the horizon of the heaven of utterance. Fear ye God, and follow not every heedless doubter. Beware lest the ornaments of the world hold you back from the Lord of all mankind, or the might of the oppressors debar you from the Lord of all religions. Cast behind you vain imaginings, then advance with radiant faces unto the station wherein the atoms proclaim: The kingdom belongeth unto God, the Lord of all lords!

44 When thou hast attained unto My verses and found the fragrance of My loving-kindness, say: My God, my God! Aid me to remember Thee and to praise Thee and to serve Thy Cause. I beseech Thee, O Lord of existence and Educator of the seen and unseen, by the pearls of the ocean of Thy knowledge and the mysteries of Thy Book and the stars of the heaven of Thy utterance, and by Thy Command wherewith Thou hast subdued Thy lands and Thy servants, to make me steadfast in Thy service in such wise that neither shall the ornaments of the world withhold me from turning unto Thee, O Lord of eternity, nor shall the clamor of nations frighten me, nor shall their might and power and dominion weaken me. Verily Thou art the Powerful over whatsoever Thou wilt. There is none

39 وهذا ما نزل لجناب ميرزا علي عليه بهاء الله

40 هو السميع البصير

41 يا علي انا ذكرناك بما لا تعادله اذكار العالم و نذكرك في هذا الحين بكلمة اذ نزلت خضعت لها الآيات و اردنا ان نسمعك آياتي و نظهر لك بيناتي و نلقى عليك ما يجذبك الى افق عنايتي كذلك نطق لسان العظمة في هذا المقام الذي جعله الله اعلى المقام

42 اسمع ندائي و قم بين عبادي و ذكرهم بآياتي و نور قلوبهم بنور بيان ربك مالك الابدان قل يا حزب الله اليوم يومكم انصروا ربكم الرحمن بالحكمة والبيان و لا تتبعوا الذين نقضوا عهد الله و ميثاقه و ارتكبوا ما ذابت به الأبدان

43 قل قد فتح باب السماء و ماج بحر الكرم امام وجوه العالم و اشرق نير البرهان من افق سماء البيان اتقوا الله و لا تتبعوا كل غافل مرتاب اياكم ان تمنعكم زخارف الدنيا عن مولى الورى او سطوة اهل الطغيان عن الله مالك الأديان ضعوا الأوهام ورائكم ثم اقبلوا بوجوه بيضاء الى مقام تنطق فيه الذرات الملك لله رب الأرباب

44 انك اذا فزت بآياتي و وجدت عرف عنايتي قل الهى الهى ايدنى على ذكرى و ثنائى و خدمة امرى اسئلك يا مالك الوجود و مربى الغيب و الشهود بلألى بحر علمك و اسرار كتابك و انجم سماء بيانك و بامرئ الذى سخرت به بلادك و عبادك بأن تجعلنى قائماً على خدمتك بحيث لا تمنعنى زخارف العالم عن التوجه اليك يا مالك القدم و لا تخوفنى ضوضاء الأمم و لا تضعفنى قوتهم و شوكتهم و اقتدارهم انك انت المقتدر على ما تشاء لا اله الا انت القوى الغالب القدير

other God but Thee, the Almighty, the All-Conquering, the All-Powerful.

45 And this is what was revealed for His Honor Mulla 'Abdu'l-Karim, upon him be the Glory of God.

46 He is the Confirmer, the All-Knowing

47 O Abdul-Karim! We have desired to make mention of thee and to gladden thee with the bestowals of God, the Mighty, the Almighty, the Unconstrained. Verily He remembereth His loved ones at eventide and at dawn, through the nights and days. Is there any with sight to behold the traces of My Most Exalted Pen? Is there any with ears to hear My Most Sweet Call? Is there any with strength whom the people of error cannot prevent from turning to the Self-Subsisting, the Most High? We have manifested the Cause with a sovereignty before which no sovereignty can stand, and We have called the kings and their subjects to the Dayspring of Light. Neither the might of the oppressors nor the wrath of the tyrants deterred Us. We stood before all faces and proclaimed: O people! The Self-Subsisting hath come from the horizon of power with the banners of signs. We counsel thee and those who have believed to perform such deeds as would attract the hearts of men, and to manifest such character as would illumine the horizons. We counsel you to fear God, which We have made the lord of all deeds. Blessed is he who hath held fast unto it, and woe unto every denying infidel. Thus hath the tongue of the Wronged One spoken in His Most Great Prison, as a grace from His presence, and He is the Mighty, the All-Bountiful. Glory be upon the people of Baha who were not prevented by the turning away of the heedless from turning unto God, the Lord of the beginning and the end.

48 This was revealed for his honor 'Amm-'Ali-Qabl-i-Akbar, upon him be the glory of God. He is the All-Seeing, the All-Informed.

49 O Muhammad-Qabl-i-Rida! We have made mention of thy father who attained My presence, stood before My face, and heard My call, and We mentioned him at the beginning of My utterance, and We desired to make mention of his brother who was named 'Ali-Qabl-i-Akbar that he might rejoice in My remembrance of him. Verily thy Lord is the Mighty, the All-Knowing. He maketh mention of whomsoever He willeth as a command from His presence. He is verily the Almighty, the All-Bountiful. Blessed art thou for having turned unto My Cause when My servants and My creatures who used to remember Me at eventide and at dawn turned away from it. Harken unto My call from the kingdom of My utterance. Verily it

45 وهذا ما نزل لجناب ملا عبد الكريم عليه بهاء الله

46 هو المؤيد العلم

47 يا عبد الكريم انا اردنا ان نذكرك و نبشرك بعنايات الله المقدر العزيز المختار انه يذكر اوليائه في العشي و الاشرق في الليالي و الايام هل من ذى بصر ينظر آثار قلبى الأعلى و هل من اذن يسمع ندائى الأحلى و هل من ذى قوة لا تمنعه اصحاب الضلال عن التوجه الى الغنى المتعال انا اظهرنا الأمر بسلطان لا يقوم معه امر و دعوا المملوك و المملوك الى مشرق الأنوار ما منعنا سطوة الجباره و غضب الفراعنه فنا امام الوجوه و قلنا يا قوم قد اتى القيوم من افق الاقتدار برايات الآيات نصيبك و الذين آمنوا باعمال تجذب به افئدة العباد و بأخلاق تستضى بها الآفاق و نصيبكم بتقوى الله الذى جعلناه سيد الأعمال طوبى لمن تمسك به و ويل لكل منكر كفار كذلك نطق لسان المظلوم فى سجنه الأعظم فضلاً من عنده و هو العزيز الفضل البهاء على اهل البهاء الذين ما منعهم اعراض المعرضين عن الاقبال الى الله مالك المبدء و المال انتهى

48 هذا ما نزل لجناب عمّ على قبل اكبر عليه بهاء الله هو الشاهد الخبير

49 يا محمد قبل رضا انا ذكرنا اباك الذى فاز بلقائى و قام امام وجهى و سمع ندائى و ذكرناه فى اول بيانى و اردنا ان نذكر اخاه الذى سمي بعلى قبل اكبر ليفرح بذكرى اياه ان ربك هو العزيز العلام يذكر من يشاء امراً من عنده انه هو المقدر الفضل طوبى لك بما اقبلت الى امرى اذ اعرض عنه عبادى و خلقى الذين كانوا ان يذكرونى فى العشي و الاشرق اسمع ندائى من ملكوت بيانى انه يقربك الى سماء رحمتى و شمس فضلى التى احاطت من فى الأرضين و

draweth thee nigh unto the heaven of My mercy and the sun of My grace which hath encompassed all who are in the earth and the heavens. Take heed lest anything grieve thee in the Cause of God, the Lord of all men. Cast aside what the people possess, holding fast unto the cord of the bounty of thy Lord, the Creator of all things. When thou hast attained unto My verses and heard My call, say:

- 50 My God, my God! Thy verses have attracted me, Thy clear proofs have stirred me, Thy separation hath consumed me, Thy remoteness hath killed me, and Thy distance hath destroyed me. I beseech Thee, O God of the world and Lord of eternity, by the Kawthar of Thy bounty and the Salsabil of Thy grace and the choice wine of Thy knowledge, to make me in all conditions steadfast in Thy Cause, firm in Thy love, and speaking Thy praise and glorification. Alas, alas, O Lord of all being! Alas, alas, O Lord of the throne on high and of earth below! How can I see myself at home while I hear Thy call from the direction of the prison? By Thy glory, O my Best-Beloved and my Hope! Joy and gladness have been cut off at the mention of Thy tribulations among Thy servants and Thy afflictions among Thy creatures. By Thy glory! Thy sorrow hath made the days of the sincere ones like darkest night and their life like a terrible calamity and a destroying affliction. I know not, O my God, my Lord, and my Support, what Thou hast ordained for Thy servant who hath laid hold on Thy cord and clung to the hem of Thy bounty. Hast Thou ordained for him, O my God, what he desired from the ocean of Thy grace and the sun of Thy generosity, or hath Thy Most Exalted Pen been stayed in this? If the manifestations of Thy will and the modes of Thy purpose have prevented it, then ordain for him from Thy Most Exalted Pen the reward of meeting Thee and attaining Thy presence before Thy throne. Then write for him, O God of Names and Creator of heaven, the best of the hereafter and of this world. Verily Thou art powerful over whatsoever Thou wilt. There is no God but Thee, the All-Knowing, the All-Wise.

- 51 This was revealed for his son Muhammad, upon them both be the glory of God.

- 52 In the Name of the Peerless Friend

- 53 Today the Sun of utterance is rising and manifest from the horizon of the heaven of the All-Merciful's loving-kindness. Grace exists and mercy is evident. Verses are being revealed and clear proofs are manifest. Blessed is the soul that has attained thereunto and whom neither the perishable things of the world nor the lash of the wrath of rulers has kept back from the Lord

السَّمَوَاتِ أَيَّاكَ أَنْ تَحْزَنَكَ شَيْءٌ مِنَ الْأَشْيَاءِ
فِي أَمْرِ اللَّهِ مَوْلَى الْوَرَى ضَعُ مَا عِنْدَ الْقَوْمِ
مَتَمَسِّكًا بِحَبْلِ عُنَايَةِ رَبِّكَ مُوجِدًا الْإِمْكَانَ أَنَّكَ
إِذَا فَرَزْتَ بِأَيَاتِي وَسَمِعْتَ نِدَائِي قُلْ

50 الهی الهی آیاتک جذبتنی و بیناتک اهتزنی و
فراقک احرقتنی و هجرک امانتی و بعدک اهلکنی
اسئلك یا اله العالم و مالک القدم بکوثر
عنایتک و سلسبیل فضلک و رحیق عرفانک
بأن تجعلنی فی کل الأحوال ثابتاً علی امرک و
راسخاً فی حبک و ناطقاً بذكرک و ثنائک فآه
آه یا مولى الوری فآه آه یا رب العرش و التری
کیف اری نفسی فی البیت و اسمع ندائک من
شطر السجن و عزتک یا مقصودی و منائی قد
انقطع عن الفرح و السرور عند ذکر بلایاک بین
عبادک و رزایاک بین خلقک و عزتک قد
جعل حزنتک ایام المخلصین کاللیل الخالک و
عیشهم کالمصیبة الهائلة و الرزیه الهالکه لم ادر
یا الهی و سیدی و سندی ما قدرت لعبدک
الذی تمسک بجلک و تشبث بذیل عطائک
هل قدرت له یا الهی ما اراد من بحر فضلک و
شمس جودک او توقف فی ذلک قلبک الاعلی
ان منعتہ ظهورات مشیتک و شئونک ارادتک
قدر له من قلبک الاعلی اجر لقائک و الحضور
امام عرشک ثم اکتب له یا اله الاسماء و فاطر
السماء خیر الآخرة و الأولى انک انت المقتدر
علی ما تشاء لا اله الا انت العلیم الحکیم

- 51 و هذا ما نزل لابنه محمد علیهما بهاء الله

- 52 بنام دوست یگا

53 امروز آفتاب بیان از افق سماء عنایت رحمن
مشرق و لائح فضل موجود رحمت مشهود آیات
نازل بینات ظاهر طوبی از برای نفسیکه بآن
فائز شد و اسباب فانیه دنیا و سیاط غضب
امرا او را از مولى الوری منع نمود بدو روز دنیا
قانع نشد چه که نظر بمنظر اکبر دارد و قصد

of all beings. He is not content with the two fleeting days of earthly life, for his gaze is fixed upon the Most Great Horizon and he seeks the Kingdom of the Lord of mankind's grace. Neither veils prevent him nor coverings intervene.

- 54 O Muhammad, strive that perchance thou mayest achieve a deed whose mention shall endure in God's Book throughout the sovereignty of earth and heaven. Ye are all remembered in the Most Holy Court and have attained His grace. Beseech God that He may assist you to preserve what He hath bestowed. This Day hath been mentioned in the Books and Scriptures as the Day of God. Blessed is the soul that hath attained to His recognition and beheld itself detached from all else but God. Glory be to God! The Most Great Book is manifest before the eyes of the peoples, yet they remain occupied with this and that, and deprived of it. Say: It is not befitting to mention that which is created in the presence of the Ancient. Cast aside and take up - cast aside that which is with the people and take up that which hath come from God and is the cause of eternal life and everlasting remembrance. Praise be to the Lord of the world Who hath caused thee to attain unto the traces of the Most Exalted Pen and hath remembered thee in the Most Great Prison. The Glory be upon thee and upon thy mother and thy sister. Remember them both on behalf of the Wronged One and give them the glad-tidings of My loving-kindness and convey unto them a command from My presence, and I am verily the Ordainer, the All-Wise.

- 55 The ocean of mercy is surging, the heaven of grace is adorned with the stars of bounty. Each of those mentioned hath attained unto wondrous and sublime grace. May the spirit of the world be a sacrifice unto His bounty and His loving-kindness.

- 56 And likewise especially for the honored mother of that one and the honored wife and the light of the eyes - upon them be the Glory of God. These verses have been sent down from the heaven of the bounty of the Lord of all beings. His blessed and exalted Word:

- 57 O Muhammad-Rida! We make mention of thy mother who hath believed and turned towards Me and attained unto the traces of My Most Exalted Pen in this noble station. Verily My remembrance is a light that shall accompany her in every world of the worlds of thy Lord. He is verily the All-Bountiful, the Ancient of Days. Blessed is she and blessed is every maidservant who hath inhaled the fragrance of the days of God, the Lord of the worlds. And We make mention of thy wife and give her the glad-tidings of thy Lord's grace. We have remembered every servant who hath turned towards the Most Sublime Horizon and every maidservant who hath attained unto the days of her

ملکوت عنایت مولی البشر سبحات او را منع
نماید و حجابات حائل نشود

54 یا محمد جهد نما شاید فائز شوی بعملیکه ذکرش در
کتاب الهی بدوام ملک و ملکوت باقی و پاینده
ماند کلّ در ساحت اقدس مذکورید و بعنایتش
فائز از حقّ بطلب شما را تأیید فرماید بر حفظ
آنچه عطا فرموده این یوم در کتب و زیر بیوم الله
مذکور طوبی از برای نفسیکه بعرفان او فائز شد
و از ما سوی الله خود را فارغ و آزاد مشاهده
نمود سبحان الله کتاب اعظم امام عیون امم ظاهر
و مشهود مع ذلک به این و آن مشغول و از آن
محروم بگو سزاوار نیست نزد ذکر قدم ذکر حدوث
بگذارید و بردارید بگذارید یعنی ما عندالقوم را
و بردارید یعنی آنچه را که از نزد حق آمده و
سبب حیوة ابدی و ذکر سرمدی بوده حمد کن
مالک عالم را که ترا باثار قلم اعلی فائز نمود و
در بین اعظم ترا یاد فرمود البهاء علیک و علی
امّک و اختک ذکرهما من قبل المظلوم و بشرهما
بعنایتی و کبر علیهما امرأ من عندی و انا الامر
الحکیم انتی

55 بحر رحمت موج سماء عنایت بانجم الطاف مزین
هر یک از مذکورین بعنایت بدیعه منیعه فائز
روح العالم لفضله الفداء و لعنایته الفداء

56 و همچنین مخصوص مخدّره امّ آنجناب و مخدّره
ضلع و قرر عیون علیهم بهاء الله این آیات از سماء
عطاء مالک الرقاب نازل قوله تبارک و تعالی

57 یا محمد قبل رضا انا نذکر امّک الّتی آمنت و
اقبلت و فازت باثار قلبی الّعلی فی هذا المقام
الکریم ان ذکرى نور یكون معها فی کلّ عالم من
عوالم ربّک انه هو الفضال القدیم طوبی لها و
لأمة وجدت عرف ایام الله ربّ العالمین و نذکر
ضلعک و نبشرها بفضل ربّک انا ذکرنا کلّ عید
اقبل الی الأفق الّعلی و کلّ امة فازت بأیام ربّها
و موجدتها و خالقها و مؤیّدها طوبی له و لها و لمن
تمسک بحبلی المتین و نذکر غلامی و حبیب الله قد

Lord, her Creator, her Fashioner and her Supporter. Blessed be he and she and whoso hath held fast unto My firm cord. And We make mention of My servant and Habibullah. The Countenance of the Ancient Beauty hath turned towards them both on this night and hath revealed for them that from which the sincere ones perceive the fragrance of My loving-kindness and the sweet scent of My luminous garment. O kindred of Ahmad! The Wronged One comforteth you and consoleth you. All that is in the world cannot equal this. Give thanks unto your Lord, the All-Merciful, for this great bounty. Exchange your sorrows for the joy of My remembrance and My manifestation. By My life! Whoso hath inhaled the fragrance of My loving-kindness and attained unto the trace of My Pen, it behooveth him to cast aside all that is possible, rejoicing in what is with his Lord, the All-Merciful, the Most Compassionate. Thus hath the Tongue of Grandeur spoken out of love for His loved ones. He is verily the All-Merciful, the Forgiving, the Mighty, the All-Wise.

58 From the attraction of the divine verses the world is filled with joy. All things at this moment are manifest and evident with the greatest gladness. Through God's manifestation a new life hath been breathed into all things. The pen and ink are powerless to describe it. To this beareth witness our Lord, the Commander, the All-Informed.

59 As to their mention of the arrival of the Divine Tablets and likewise the joy of all at these resplendent verses, praise be to God, the gaze of favor hath repeatedly turned in that direction. Again mention of each one hath flowed from the Tongue of Grandeur - blessed and happy are ye! The mention of another brother hath in this hour flowed and been revealed from the Pen of the Lord of Destiny. His words, blessed and exalted is He:

60 O My Most Exalted Pen! Make mention of him who was named Muhammad-Husayn, who ascended unto the Supreme Companion in the days of his Lord, the Lord of all beings. Say: Light be upon thee and glory be upon thee, O thou who hast attained unto the most exalted station through thy mention flowing from the tongue of thy Lord on this darksome night. I testify that thou hast attained unto My mercy which hath preceded all and My favor which hath encompassed all who are in the heavens and the earth. We beseech God to send down upon thee at every moment a mercy from His presence, a blessing from His side, and a table spread from His direction. Verily He is the Most Generous of the generous ones and the Most Merciful of the merciful. There is no God but Him, the Single, the One, the Mighty, the Great.

توجّه وجه القدم اليهما في هذا الليل وانزل لهما ما يجد منه المخلصون عرف عنايتي ورائحة قيصي المنير يا آل احمد ان المظلوم يعزيكم ويسليكم لا يعادله ما في العالم اشكروا ربكم الرحمن بهذا الفضل العظيم بدّلوا احزانكم بفرح ذكرى وظهوري لعمرى من وجد عرف عنايتي وفاز بأثر قلبي ينبغي له ان يضع ما في الامكان مستبشراً بما عند ربه الرحمن الرحيم كذلك نطق لسان العظمة حباً لأحبائه انه هو المشفق الغفور العزيز الحكيم انتهى

58 از جذب آیات الهی عالم مسرور جمیع اشیاء این حین با فرح اکبر ظاهر و مشهود بظهور الله عیشی مابین اشیاء برپا قلم و مداد از ذکرش عاجز یشهد بذلک ربنا الامر الخبیر

59 اینکه ذکر ورود الواح الهی را نمودند و همچنین مسروریت کل را از آیات باهرات لله الحمد لحاظ عنایت مکرر بآنجهت متوجه مجدّد ذکر هر یک از لسان عظمت جاری هنیئاً لكم و مریئاً لكم ذکر اخوی آخر در این حین از قلم مالک قدر جاری و نازل قوله تبارک و تعالی

60 یا قلبی الاعلی اذکر من سَمی بمحمد قبل حسین الذی صعد الی الرفیق الاعلی فی ایام ربّه مولی الوری و قل النور علیک و البهاء علیک یا من فزت بالمقام الاعلی بما جرى ذکرک من لسان ربک فی هذه الليلة الدلّاء اشهد انک فزت برحمتی الّتی سبقت و عنايتی الّتی احاطت من فی السموات و الأرضین نسل الله ان ينزل علیک فی کل حین رحمة من عنده و نعمة من لدنه و مائدة من جانبه انه هو اکرم الاکرمین و ارحم الراحمین لا اله الا هو الفرد الواحد العزيز العظيم انتهى

- 61 Praise be to God, especially for him hath been revealed that which in this hour is a fresh mercy and a boundless blessing descended from the heaven of generosity upon him. Verily our Lord, the Most Merciful, is the Generous, the All-Bountiful. Nothing escapeth His knowledge and the events of the world and the opposition of the nations cannot prevent His outpouring. He hath ordained and will ordain for His loved ones that which none hath comprehended save His Own Self, the Mighty, the Bestower.
- 62 And likewise mention was made of that honored brother, His Honor 'Ali, upon him be the glory of God. The gaze of grace turned toward him and these verses were revealed from the heaven of utterance. His words, blessed and exalted is He:
- 63 In My Name, the All-Knowing
- 64 O 'Ali! All the peoples of the world have been and are awaiting the manifestation of Truth, exalted be His glory. How many edifices have been raised in His name and how many souls have been occupied with His remembrance and praise throughout the nights and days. Yet when the door of meeting was opened and the sea of reunion surged and the Promised Countenance appeared, all were prevented save whom thy Lord willed. And thou art adorned with His love and illumined with the light of His recognition. Give thanks that the Purpose of all the worlds assisted thee and aided thee until thou didst attain unto this most exalted station. Verily He is the All-Bountiful, the Ever-Flowing, the All-Knowing, the Mighty, the Powerful.
- 65 They made mention of the loved ones of Sarchah. Each one attained unto that which hath been and shall be peerless. The world and its ornaments cannot compare with the traces of the Most Exalted Pen. Blessed is the soul that hath attained thereunto - such a one shall be distinguished from all others in all the divine worlds. Exalted is God, our Lord, the Lord of the mighty throne and the Lord of the exalted seat.
- 66 This is what hath been sent down from the Kingdom of our Lord, the Lord of earth and heaven, for him who was named His Honor Haji-Baqir, upon him be the glory of God. His words, blessed and exalted is He:
- 67 O Baqir! The Promised One hath come yet the people know not, and the Hidden One hath appeared yet most of the people perceive not. The gate of heaven hath been opened and the Lord of Names hath come with manifest sovereignty. The earth hath shone with the light of her Lord. Blessed is he who hath attained unto Him and woe unto every heedless and veiled one. The servant in attendance hath brought a leaf whereon was thy
- 61 لله الحمد مخصوص ایشانهم نازل شد آنچه که در این حین رحمت تازه و نعمت بی اندازه از سماء کرم بر او نازل آن ربنا الرحمن هو الکریم الفضل لا یعزب عن علمه من شیء ولا تمنع فیضه حوادث العالم واعراض الأمم قدّر و یقدر لأولیائه ما لا أطلع به إلا نفسه العزیز المتان
- 62 و همچنین ذکر اخ دیگر آجناب جناب علی علیه بهاء الله عرض شد لحاظ فضل باو متوجه و این آیات از سماء بیان نازل قوله تبارک و تعالی
- 63 بسمی العلیم
- 64 یا علی جمیع احزاب عالم منتظر ظهور حق جلّ جلاله بوده و هستند چه مقدار از بیوت که باشمش بنا شد و چه مقدار از نفوس که به ذکر و ثنایش در لیلای و ایام مشغول و چون باب لقا مفتوح و بحر وصال موج و طلعه موعود مشهود کل ممنوع الا من شاء ربک و تو بحبش مزین و بنور عرفانش منور شکر کن مقصود عالمیان را تأیید فرمود و اعانت نمود تا بایستقام اعلی فائز شدی انه هو الفضل الفیاض العلام المقتدر القدیر انتی
- 65 ذکر اولیای سرچاه را نمودند هر یک فائز شد بآنچه که لا عدل له بوده و خواهد بود عالم و زخارف آن باثار قلم اعلی معادله ننماید طوبی از برای نفسیکه بآن فائز شد او در جمیع عوالم الهی از دونش ممتاز تعالی الله ربنا رب العرش العظیم و رب الکرسی الرفیع
- 66 هذا ما نزل من ملکوت ربنا رب الارض و السماء لمن سمي بجناب حاجی قبل باقر علیه بهاء الله قوله تبارک و تعالی
- 67 یا باقر قد اتی الموعود و القوم لا تعرفون و ظهر المکنون و الناس اکثرهم لا تشعرون قد فتح باب السماء و اتی مالک الاسماء بسلطان مشهود اشرفت الأرض بنور ربها طوبی لمن فاز به ویل لكل غافل محجوب قد حضر العبد الحاضر بورقة

name. We have mentioned thee as a favor from Us that thou mayest thank thy Lord, the Protector, the Self-Subsisting.

وكان فيها اسمك ذكرناك فضلاً من عندنا لتشكر ربك المهيمن القيوم

- 68 O Mulla Ghulam-Rida! The Lord of all beings maketh mention of thee with that which shall draw thee nigh unto Him. Verily thy Lord is the Mighty, the Forgiving. We have sent down the Book, yet the people understand not. We have revealed clear proofs, yet most of the people see them not. They have followed their vain desires and cast the command of their Lord behind their backs. Thus have their souls enticed them, and they remain this day in ignorance. Aid thy Lord through wisdom and utterance. Verily He heareth and seeth, and He is the Protector over what hath been and what shall be. Blessed is he who hath attained in this Day unto a word from His presence. Woe unto every heedless one who is rejected. The Most Great Ocean hath surged before the faces of the world, as attesteth He Who proclaimeth in every matter that there is none other God but Him, the Truth, the Lord of all existence.

68 يا ملا غلام قبل رضا يذكرك مولى الورى بما يقربك اليه ان ربك هو العزيز الغفور قد انزلنا الكتاب والقوم لا يفقهون و اظهرنا البيئات والقوم اكثرهم لا ينظرون اخذوا اهوائهم و نبذوا اليهم كذلك سولت لهم انفسهم وهم اليوم لا يعلمون انصر ربك بالحكمة والبيان انه يسمع ويرى وهو المهيمن على ما كان وما يكون طوبى لمن فاز اليوم بكلمة من عنده ويل لكل غافل مردود قد ماج البحر الأعظم امام وجوه العالم يشهد بذلك من نطق فيككشأن انه لا اله الا انا الحق مالك الوجود

- 69 We make mention of him who was named Aqa Baba and remind him of Our verses and give him the glad-tidings of Our favors, that he may speak amongst the servants in praise of his Lord, the Compassionate, the Generous. Be thou vocal in the remembrance of thy Lord, steadfast in service to His Cause, and hold fast unto His firm cord. Beware lest the cawing of the divines who have turned away from God, the Lord of all worlds, deter thee. And beware lest the might of the oppressors frighten thee. Say: By God! He Who was hidden hath appeared and He Who was promised hath come. Fear God, O peoples of the earth, and be not of the heedless ones. This is the Day whereon your Lord calleth you and summoneth you to the horizon of His Cause, if ye be of them that know. Say: Adorn your hearts with the ornament of the fear of God and your heads with the crown of the loving-kindness of your Lord, the All-Informed. Thus hath the fragrance of utterance wafted throughout all possibility and the ocean of knowledge surged. Blessed is he who hath cast away the world, turning unto the Most Great Name. He is indeed of the people of this glorious station.

69 انا نذكر من سمي باقابا و نذكره باياتى و نبشّره بعنايتى لينطق بين العباد بثناء ربه المشفق الكريم كن ناطقاً بذكر موليك وقائماً على خدمة الأمر و متمسكاً بحبله المتين اياك ان يمنعك نعيم العلماء الذين اعرضوا عن الله رب العالمين و اياك ان تخوفك سطوة الظالمين قل تالله قد ظهر من كان مكنوناً و اتى من كان موعوداً اتقوا الله يا ملا الأرض و لا تكونوا من الغافلين هذا يوم فيه يناديكم ربكم و يدعوكم الى افق الأمر ان اتم من العارفين قل زينوا قلوبكم بطراز التقوى و رؤوسكم باكليل عناية ربكم الخبير كذلك حاج عرف البيان فى الامكان و ماج بحر العرفان طوبى لمن نبذ العالم مقبلاً الى الاسم الأعظم انه من اهل هذا المقام الكريم

- 70 O My Most Exalted Pen! Make mention of him who was named Muhammad-Husayn that he may remember his Lord and be of the thankful ones. Hear the call from the Ultimate Lote-Tree raised up in the Most Exalted Paradise: Verily there is none other God but Him, the Almighty, the All-Knowing, the All-Wise. This is the Day whereon He Who conversed with God is established upon the throne of Revelation, and the Point of the Bayan calleth out from the right hand of the Throne: O people of the Bayan! The All-Merciful hath come from the

70 يا قلبى الأعلى اذكر من سمي بمحمد قبل حسين ليذكر ربه و يكون من الشاكرين اسمع النداء من السدرة المنتهى المرتفعة فى الفردوس الأعلى انه لا اله الا هو المقتر العليم الحكيم هذا يوم فيه استوى مكلم الطور على عرش الظهور و ينادى نقطة البيان عن يمين العرش يا ملا البيان قد اتى الرحمن من افق الاقتدار و قرت به عيون المقربين قل

horizon of power, whereby the eyes of them that are nigh unto God have been solaced. Say: Beware lest the doubts of men debar you from the Most Great Scene, or the veils of them who have disbelieved in the Day of Judgment conceal you. This is the Day whereon the earth hath revealed her treasures, and the seas their pearls, and the heavens their suns and moons. Behold, and be not of them that deny. Say: Do ye know Who calleth unto you, and do ye recognize Who maketh mention of you from His mighty Prison? By God! Were they to know, they would cast away all else, turning with their hearts unto God, the Mighty, the Praised. Their vain desires have prevented them from turning to the lights of the Countenance. They are indeed among the most lost ones in My wondrous Book. When thou dost inhale the sweet fragrance of the All-Merciful's utterance, say: Praise be unto Thee, O Thou the Goal of them that know Thee!

يَا كَمَ انْ تَمْنَعَكُمْ شَبَاهَاتِ الْبَشَرِ عَنِ الْمَنْظَرِ الْأَكْبَرِ
أَوْ تَحْجِبَكُمْ حِجَابَاتِ الَّذِينَ كَفَرُوا بِيَوْمِ الدِّينِ هَذَا
يَوْمٌ فِيهِ أَظْهَرَتِ الْأَرْضُ كَنْزُهَا وَبَحَارُهَا لَأَثَرِهَا
وَالسَّمَاءُ شَمْسَهَا وَأَقَارِهَا أَنْظَرُوا وَلَا تَكُونُوا مِنَ
الْمُنْكَرِينَ قُلْ هَلْ تَعْرِفُونَ مَنْ يَنَادِيكُمْ وَهَلْ تَعْرِفُونَ
مَنْ يَذْكُرْكُمْ فِي سَجْنِهِ الْعَظِيمِ لِعَمْرِ اللَّهِ لَوْ عَرَفُوا لَنَبَذُوا
مَا سِوَاهُ مُقْبِلِينَ بِالْقُلُوبِ إِلَى اللَّهِ الْعَزِيزِ الْحَمِيدِ قَدْ
مَنْعَتْهُمْ أَهْوَاؤُهُمْ عَنِ التَّوَجُّهِ إِلَى أَنْوَارِ الْوَجْهِ إِلَّا أَنَّهُمْ
مِنَ الْآخَسَرِينَ فِي كِتَابِي الْبَدِيعِ إِذَا وَجَدْتَ عَرَفَ
بَيَانَ الرَّحْمَنِ قُلْ لَكَ الْحَمْدُ يَا مَقْصُودَ الْعَارِفِينَ

- 71 O Muhammad-Hasan! The Wronged One maketh mention of thee at a time when sorrows have encompassed Him from those who have turned away from the All-Merciful and committed that which hath caused the dwellers of Paradise to lament, and them who circle round the Throne at morn and eventide. When thou art intoxicated with the wine of Mine utterance and attracted by the breezes of Mine exposition, say:

71 يَا مُحَمَّدُ قَبْلَ حَسَنِ يَذْكُرُكَ الْمَظْلُومُ فِي حِينِ احْطَاةِ
الْأَزْوَاجِ مِنَ الَّذِينَ أَعْرَضُوا عَنِ الرَّحْمَنِ وَارْتَكَبُوا
مَا نَاحَ بِهِ سَكَّانُ الْفَرْدُوسِ ثُمَّ الَّذِينَ طَافُوا الْعَرْشَ
فِي بَكُورٍ وَاصِيلٍ أَنْتَ إِذَا أَخَذَكَ رَحِيقُ بَيَانِي
وَاجْتَذَبَتْكَ نَفْحَاتُ بَرَهَانِي قُلْ

- 72 My God, my God! Praise be to Thee for having remembered me in Thy Most Great Prison and guided me to Thy path, O Lord of all worlds, and caused me to hear Thy most sweet call and the crimson of Thy Most Exalted Pen, and shown me Thy greatest signs. I beseech Thee by Thy Cause before which all creation hath bowed down, and by Thy sovereignty which hath encompassed all things, to aid me to be steadfast in Thy Cause, to remember Thee amongst Thy servants, and to arise to serve Thee. O my Lord! I beseech Thee by them who have soared on the wings of longing in the atmosphere of Thy love and have spent all they possessed in Thy path, to ordain through Thy Most Exalted Pen for Thy loved ones the good of this world and the world to come. Verily Thou art the Almighty over what Thou willest. There is none other God but Thee, the Forgiving, the Generous.

72 أَلْهِىَ أَلْهِىَ لَكَ الْحَمْدُ بِمَا ذَكَرْتَنِي فِي سَجْنِكَ
الْعَظِيمِ وَهَدَيْتَنِي إِلَى صِرَاطِكَ يَا مَوْلَى الْعَالَمِ وَ
اسْمَعْتَنِي نِدَائِكَ الْأَحْلَى وَصَرِيرَ قَلْبِكَ الْأَعْلَى وَ
أَرَيْتَنِي آيَاتِكَ الْكُبْرَى اسْأَلُكَ بِأَمْرِكَ الَّذِي
خَضَعْتَ لَهُ الْكَائِنَاتُ وَبِسُلْطَانِكَ الَّذِي احْطَا
الْمَمَكَاتُ بِأَنْ تُؤَيِّدَنِي عَلَى الْإِسْتِقَامَةِ عَلَى أَمْرِكَ
وَذَكَرَكَ بَيْنَ عِبَادِكَ وَالْقِيَامَ عَلَى خِدْمَتِكَ أَيْ
رَبِّ اسْأَلُكَ بِالَّذِينَ طَارَوْا الْقَوَادِمَ الْإِسْتِيقَاقَ فِي
هَوَاءِ حَبِّكَ وَانْفَقُوا مَا عِنْدَهُمْ فِي سَبِيلِكَ بِأَنْ
تَكْتُبَ مِنْ قَلْبِكَ الْأَعْلَى لِأَوْلِيَائِكَ خَيْرَ الْآخِرَةِ
وَالْأُولَى أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ
إِلَّا أَنْتَ الْغَفُورُ الْكَرِيمُ

- 73 O Mulla Ahmad! The Wronged One makes mention of thee that thou mayest remember thy Lord and be of them that have spoken in His remembrance and praise and have arisen to serve His mighty and wise Cause. Thou wert mentioned before the Face aforetime, and at this hour I give thanks unto God, thy Lord, for this manifest bounty. Remember My servants on My behalf. Say: Fear ye God and be not of the lost. We counsel all in the world to trustworthiness and godliness and

73 يَا مُلَّا أَحْمَدُ يَذْكُرُكَ الْمَظْلُومُ لِتَذَكُّرِ رَبِّكَ وَتَكُونَ
مِنَ الَّذِينَ نَطَقُوا بِذِكْرِهِ وَثَنَائِهِ وَقَامُوا عَلَى خِدْمَةِ
أَمْرِهِ الْعَزِيزِ الْحَكِيمِ قَدْ كُنْتَ مَذْكُوراً لَدَى الْوَجْهِ
مِنْ قَبْلُ وَفِي هَذَا الْحِينِ أَشْكُرُ اللَّهَ رَبَّكَ بِهَذَا
الْفَضْلِ الْمُبِينِ أَذْكَرُ عِبَادِي مِنْ قَبْلِي قُلْ اتَّقُوا اللَّهَ
وَلَا تَكُونُوا مِنَ الْخَاسِرِينَ أَنَا نَوْصِي مَنْ فِي الْعَالَمِ
بِالْأَمَانَةِ وَالِدَيَانَةِ وَبِمَا تَرْفَعُ بِهِ مَقَامَتَهُمْ إِنَّ رَبَّكَ

that whereby their stations may be exalted. Verily thy Lord is the All-Knowing Counsellor. O My loved ones! Aid Me through deeds and goodly character. Soon shall pass away what ye possess and what the kings possess, and there shall endure for you what hath been sent down from My Most Sweet Pen. To this testifieth every seeing sage. The earth and heaven have been illumined with the lights of the Countenance, yet most of the people are wrapped in thick veils. When thou drinkest the choice wine of revelation and art seized by the rapture of the Cause, say:

هو النَّاصِح العليم يا اوليائي انصروني بالأعمال و الأخلاق سوف يفنى ما عندكم و ما عند الملوك و يبقى لكم ما نزل من قلمي الأجل يشهد بذلك كل عالم بصير قد اشرفت الأرض و السماء بأنوار الوجه و الناس اكثرهم في حجاب غليظ انك اذا شربت رحيق الوحي و اخذك جذب الأمر

- 74 My God, my God! Thou seest me turning toward the lights of the Luminary of Thy utterance and holding fast to the cord of Thy bounty. I beseech Thee by the Word through which Thou didst adorn the unseen with the ornament of being, and didst manifest the gift of Thy knowledge, and didst send down the table of Thy utterance, to aid Thy servants to turn unto Thy most exalted horizon and to hearken unto the shrill voice of Thy Most Exalted Pen. O Lord! Thou art He through Whose grace all things exist and through Whose loving-kindness all created things have been brought into being. Withhold not the people of Thy kingdom from the depths of the ocean of Thy oneness, nor from the Salsabil of Thy revelation, the Tasnim of Thy inspiration, and the Kawthar of Thy nearness. Thou art the One Who hath power over whatsoever He willeth and in Whose grasp are the reins of all things. There is none other God but Thee, the Almighty, the Powerful. O Lord! Forgive me and those with me, and those who have believed in Thee and in Thy signs and have done that which they were bidden in Thy Book. Verily Thou art the Single, the One, the All-Forgiving, the All-Merciful.

74 قل الهى الهى ترانى مقبلاً الى انوار نير بيانك و متمسكاً بجبل عطائك اسئلك بالكلمة التى بها زينت المفقود بطراز الوجود و اظهرت نعمة عرفانك و انزلت مائدة بيانك بأن تؤيد عبادك على الاقبال الى افئك الأبهى و اصغاء صرير قلبك الأعلى اى رب انت الذى شهدت بفضلك الموجودات و يعنايتك الممكثات لا تمنع اهل مملكته عن لجة بحر احديتك و لا عن سلسيل وحيك و تسنيم الهامك و كوثر قربك انك انت المقتدر على ما تشاء و فى قبضتك زمام الأشياء لا اله الا انت المقتدر القدير اى رب اغفر لى و لمن معى و للذين آمنوا بك و بآياتك و عملوا بما امروا به فى كتابك انك انت الفرد الواحد الغفور الرحيم

- 75 We make mention at this hour of one of Our servants who was named Abdu'l-Ali in the Book of Names, and We give him glad tidings of the traces of My Most Exalted Pen, and I am verily the All-Knowing, Compassionate Rememberer. This is a day wherein the Balance crieth out before the Face saying: I am the All-Wise Distinguisher, and the Path speaketh, yet most of the people are heedless. Blessed art thou for having drunk the choice wine of inner meanings from the cup of thy Lord's bounteous favor. When thou art stirred by thy Lord's verses and perceivest the fragrance of loving-kindness and favors, say:

75 انا نذكر فى هذا الحين عبداً من عبادنا الذى سمي بعبدالعلى فى كتاب الأسماء و نبشره بآثار قلمي الأعلى و انا الذّاكر المشفق العليم هذا يوم فيه ينادى الميزان امام الوجه و يقول انا المميز الحكيم و الصراط ينطق و القوم اكثرهم من الغافلين طوبى لك بما شربت رحيق المعانى من كأس عطاء ربك الكريم اذا هزتك آيات ربك و وجدت عرف العناية و الألفاف

- 76 My God, my God! Thou seest the ignorant seeking the ocean of Thy knowledge, the hopeful the heaven of Thy bounty, and the seeker the seat of Thy throne. I beseech Thee by Thy Most Great Signs and by Thy clear tokens that have encompassed earth and heaven, and by those who have attained unto the lights of the Luminary of Thy leave and have hastened to

76 قل الهى الهى ترى الجاهل اراد بحر علمك و الأمل سماء جودك و القاصد مقرّ عرشك اسئلك بآياتك الكبرى و بيناتك التى احاطت الأرض و السماء و بالذين فازوا بأنوار نير اذنك و سرعوا الى الذروة العليا و الغاية القصوى الى ان قاموا لدى باب عظمتك و حضروا امام

the most exalted Summit and the ultimate Goal, until they stood before the gate of Thy grandeur and appeared before the throne of Thy manifestation and heard Thy call and drank the Kawthar of reunion from the hands of Thy grace, that Thou write down for me what Thou hast written for them, by Thy mercy that hath preceded all created things. Thou art He Whom neither disobedience can deter from the rain-showers of the heaven of Thy bounty, nor can sins withhold from the wonders of Thy favor and bestowals. Thou hast ever been supreme and transcendent over all who are in Thy heaven and on Thy earth. There is none other God but Thee, the Mighty, the All-Praised.

كسبي ظهورك و سمعوا ندائك و شربوا كوثر
الوصال من ايدى فضلك بأن تكتب لى ما
كتبت لهم برحمتك التى سبقت الكائنات انك
انت الذى لا يمنعك العصيان عن امطار سماء
جودك ولا الخطايا عن بدائع نعمتك والآثك
قد كنت مقتدراً مهيماً على من فى سمائك و
ارضك لا اله الا انت العزيز الحميد

- 77 We make mention of him who hath been named Muhammad-Qabliḥ-Hasan, that he may inhale the sweet fragrance of his Lord's verses and be of them that attain. We have heard thy call and have answered thee. Verily, thy Lord is the All-Bountiful, the Ancient of Days. From the precincts of the Prison there hath been revealed for thee that which all the fruits and mysteries of the earth cannot equal. Verily, thy Lord is the All-Seeing, the All-Knowing. Beware lest the clamor of the divines debar thee from the Lord of all mankind. Cast away what they possess and take hold of that which thou hast been bidden by God, the Commander, the Mighty, the All-Powerful, the Invincible, the Ancient of Days. They have violated God's Covenant and His Testament, and have pronounced judgment against Him unjustly. The Tablet and the Pen lament this, as thy Lord, the Single One, the All-Informed, doth testify.

77 و نذكر من سمي بمحمد قبل حسن ليجد عرف
آيات ربه ويكون من الفائزين انا سمعنا ندائك
اجبتك ان ربك هو الفضل القديم اقبل اليك
من شطر السجن و انزل لك ما لا تعادله اثمار
الأرض و اسرارها ان ربك هو الشاهد العليم
اياك ان تمنعك ضوضاء العلماء عن مولى الورى
ضع ما عندهم و خذ ما امرت به من لدى الله
الأمر القوى الغالب القدير انهم نقضوا عهد الله
و ميثاقه و افتوا عليه بظلم ناح اللوح و القلم يشهد
بذلك ربك الفرد الخبير

- 78 When thou art gladdened by the Greatest Joy through the verses of thy Lord, the Sovereign of Destiny, say: My God, my God! My heart hath turned toward Thee, my face is set towards the lights of Thy countenance, mine eyes are fixed upon Thy horizon, and my tongue uttereth Thy praise. I beseech Thee by the lights of Thy throne, by the mysteries Thou hast revealed in Thy Book, by the fruits of the Tree of Thy Command, and by the waves of the ocean of Thy bounty, to ordain for me from the wonders of Thy generosity and munificence that which shall accompany me in every world of Thy worlds. Thou, verily, art the All-Powerful, the Most Exalted, the Mighty, the Great.

78 اذا فزت بالفرح الأكبر بآيات ربك مالك
القدر قل الهى الهى قلبى اقبل اليك و وجهى
توجه الى انوار وجهك و بصرى ناظراً الى افقك
و لسانى ناطقاً بثناءك اسئلك بأنوار عرشك و
اسرار ما انزلته فى كتابك و اثمار سدره امرك و
امواج بحر فضلك بأن تقدّر لى من بدائع جودك
و كرمك ما يكون معى فيكلّ عالم من عوالمك
انك انت المقتدر المتعالى العزيز العظيم

- 79 O Ustad 'Alī! The Lord of Destiny hath turned toward thee from His Most Sublime Vision, and remembereth thee with that which shall endure through the eternity of His Most Beautiful Names and Supreme Attributes. Blessed is he who hath attained unto the signs of God, and woe betide every sinful

79 يا استاد على قد اقبل اليك مالك القدر من
شطر منظره الأكبر و يذكرك بما يبقى بدوام اسمائه
الحسنى و صفاته العليا طوبى لمن فاز بآثار الله و
ويل لكل افاك ائيم قد اتى يوم الله و لا يذكر
فيه الا هو طوبى لكل عارف عرف و فاز و ويل
للمنكرين قد اعرض عنا ملاً البيان و اعترضوا علينا

impostor. The Day of God hath come, wherein none is mentioned save Him. Blessed is every one possessed of true knowledge who hath recognized and attained, and woe to them that deny! The Concurrence of the Bayan have turned away from Us and opposed Us without any clear proof or illuminating Book. They have denied God's favor after its revelation and rejected this manifest grace. Hold thou fast unto My cord and cling to the hem of My mantle, and celebrate My praise amongst My servants. Verily thy Lord heareth and seeth, and He is the All-Hearing, the All-Seeing.

- 80 O Darvish 'Ali-Qabl-i-Asghar! The Day hath come, and the people are perishing save whom God, thy Lord, the Lord of all worlds, willeth. This is the Day wherein the Light proclaimeth and saith: The Lord of all mankind hath come - He Who was treasured in the hearts of the Prophets and inscribed by the Most Exalted Pen in the Books of God, the Object of them that have known Him. By God! From the Pen of the All-Merciful hath flowed the Living Waters. Blessed is he who hath turned thereunto and drunk therefrom, and woe to the idolaters who have cast God behind their backs, clinging to what they possess of the promptings of Satan. Blessed is the strong one whom the tyranny of the divines hath not weakened, and the seeing one whom the veils of the wayward have not hindered. When thou hast attained unto My verses and found the fragrance of My loving-kindness, say: Praise be unto Thee, O Thou the Goal of the hearts of the Messengers, for having remembered me in the Most Great Prison. I testify that Thou art the Sovereign of the kingdom of grace and in Thy grasp are the reins of all who are in the heavens and on earth. I beseech Thee to make me steadfast in Thy Cause and to aid me to act in accordance with what Thou hast revealed from the heaven of Thy wondrous utterance.

- 81 The ocean surged and the grace of God, exalted be His glory, appeared at its utmost zenith. Especially for each of the friends mentioned did the ocean of utterance appear and the Clear Book was revealed. I beseech God that they may be enabled to read it and succeed in serving His Cause. He, verily, is the Powerful, the Supreme, the Unconstrained.

- 82 On the first day when the Ancient Beauty was seated upon the Most Great Throne in the garden named Ridvan, the tongue of grandeur spoke three verses: First, that the sword is abolished in this Revelation; second, that before the completion of a thousand years, whosoever makes a claim is false, and the year is a complete year - interpretation and explanation of this verse are forbidden; and third, that God, exalted be His glory, at that moment shed the radiance of all His names upon all things.

من دون یبّنه و لا کتاب منیر کفروا بنعمه الله بعد انزالها و انکروا هذا الفضل المبين کن متمسکاً بحبلی و متشبّثاً بأذیال ردائی و ناطقاً بثنائی بین عبادی ان ربک یسمع و یرى و هو السميع البصیر

80 یا درویش علی قبل اصغر قد اتی الیوم و القوم من الهالکین الا من شاء الله ربّ العالمین هذا یوم فیه ینادی النور و یقول قد اتی مولی الوری الذی کان مخزوناً فی افئدة النبیّین و مسطوراً من القلم الاعلی فی کتب الله مقصود العارفین تالله قد جرى من قلم الرحمن کوثر الحیوان طوبی لمن اقبل و شرب و سحقاً للمشرکین الذین نبذوا الله ورائهم متمسکین بما عندهم من همزات الشیاطین طوبی لقوی ما اضعفه ظلم العلماء و لبصیر ما منعه حجاب المعرضین انک اذا فزت بآیاتی و وجدت عرف عنایتی قل لک الحمد یا مقصود افئدة المرسلین بما ذکرتنی فی السّجن الأعظم اشهد انک انت مالک ملکوت الفضل و فی قبضتک زمام من فی السموات و الارضین اسئلک ان تجعلنی مستقیماً علی امرک و ایدنی علی العمل بما انزلته من جبروت بیانک البدیع انتی

81 بحر موج زد و عنایت حقّ جلّ جلاله بکمال اوج ظاهر مخصوص هر یک از اولیاء مذکور بحر بیان ظاهر و کتاب مبین نازل از حق میطلبم بقرائتش مؤید شوند و بخدمت امر موفقّ انه هو القادر المهیمن المختار

82 در یوم اوّل که جمال قدم بر عرش اعظم در بستانیکه به رضوان نامیده شد مستوی به سه آیه لسان عظمت نطق فرمود یکی آنکه سیف در این ظهور مرتفع است و آخر قبل از الف سنه هر نفسی ادعا نماید باطل است و سنه سنهء کامله است تفسیر و تأویل در این فقره حرامست و ثالث حقّ جلّ جلاله در آنحین بر کلّ اشیاء بکلّ

This fourth verse was revealed later, but they said this verse stands at the same level as those three: that whosoever is mentioned before His presence, whether living or dead, shall attain unto the remembrance of the Lord of Eternity. Blessed are they that attain!

اسماء تجلی فرمود و اینفقره از بعد نازل و لکن فرمودند اینفقره هم با آن سه در یکمقامست و آن اینکه آنچه از اسمای تلقاء وجه ذکر شود هر یک حیا و میتاً بذکر مالک قدم فائز میشوند طوبی للفائزین

- 83 Mention was made of Mulla Muhammad-'Ali-i-Tabib, upon him be the Glory of God. After it was presented before Him, a most mighty and holy Tablet was revealed especially for him and sent, that his eyes might be solaced by beholding the signs of God, the Lord of the worlds. His gift of barberry bushes arrived in the garden. His reward is with God. The deeds of this day are regarded as the most excellent of deeds before God. Blessed is he who attains! This servant beseeches his Lord to aid His servants to do what He loves and is pleased with, and not to deprive them of the outpourings of His days. Verily, He has power over all things.

83 ذکر جناب ملا محمد علی طیب علیه بهاء الله را نمودند بعد از عرض در حضور یک لوح اقدس مخصوص ایشان نازل و ارسال شد لتقر عینه بمشاهدة آثار الله رب العالمین قلبه زرشک مرسله ایشان در بستان وارد اجره علی الله اعمال این یوم از سید اعمال لدی الله مذکور طوبی لمن فاز یستل الخدام ربّه بأن یؤید عبادہ علی ما یحب و یرضی و لا یمنعهم عن فیوضات آیامہ انہ علی کثیء قدیر

- 84 Mention was made of Muhammad-Quli Khan, upon him be 966 [the Glory of God], who also took the initiative in sending pomegranate saplings. Well done to him! His mention was honored to be heard in the presence. His blessed and exalted Word:

84 ذکر جناب محمد قلیخان علیه ۹۶۶ [بهاء الله] نمودند که ایشانهم در ارسال قلبه انار اقدام فرمودند هنیئاً لجنابه ذکرشان در پیشگاه حضور بشرف اصغا فائز قوله تبارک و تعالی

- 85 I am the Hearer, the Answerer.

85 أَنَا السَّامِعُ الْمَجِيبُ

- 86 We have mentioned every name that was present in the Most Great Prison. My mention is a heavenly feast, an enduring bounty, and a preserved treasure. Blessed is he who attains unto it, and woe to every heedless doubter. Blessed art thou, for the Countenance of the Ancient One hath turned toward thee and mentioned thee in such wise that thy name shall endure as long as the names of God, the Lord of lords, endure. Be thou vocal in the praise of thy Lord and steadfast in serving His Cause amongst the people. We created the world for My knowledge and service, yet when I manifested Myself, most of the servants turned away. Blessed is the ear that hath heard the Call and the face that hath turned toward God, the Lord of all who dwell on earth. When thou hast attained unto the proof of thy Lord, the All-Merciful, say:

86 ذکرنا کل اسم حضر فی السّجن الأعظم و ذکرى هو مائدة سماءیه و نعمة باقیه و کنز محفوظ طوبی لمن فاز به و ویل لكل غافل مراتب طوبی لك بما توجه الیک وجه القدم و ذکرک بما یبقی به اسمک بدوام اسماء الله ربّ الأرباب کن ناطقاً بثناء ربّک و قائماً علی خدمة امره بین الأنام قد خلقنا العالم لعرفانی و خدمتی و اذا اظهرت نفسی اعرض عنی اکثر العباد طوبی لأذن فازت باصغاء النداء و لوجه توجه الی الله مالک الرقاب انک اذا فزت ببرهان ربّک الرحمن قل

- 87 My God, my God! Praise be to Thee for having made me turn to Thee when most of creation turned away from Thee, and thanks be to Thee for having guided me to Thy path when most of Thy creatures were heedless of it. O my Lord! I beseech Thee by the tabernacle of Thy majesty and the places which Thou hast made the seat of Thy throne, and by the lands honored by Thy footsteps and the cities wherein Thy call was raised, and by Thy Most Great Prison, to assist me in

87 الهی الهی لك الحمد بما جعلتني مقبلاً اذ اعرض عنک اکثر الخلق و لك الشکر بما هدیتني الی صراطک اذ غفل عنه اکثر بریتک ای رب استلک بجناء مجدک و المقامات الی جعلتها مقراً لعرشک و بالأراضی الی تشرفت بقدمک و بالمدائن الی فیها ارتفع ندائک و بسجنک الأعظم بأن تؤیّدنی فیکل الأحوال علی ما ینبغی لآیامک

all conditions to do what befits Thy days and is worthy of Thy Manifestation. O Lord! I am the hopeful one and Thou art the Bestower; I am the supplicant and Thou art the Generous One. Ordain for me in all the worlds of Thy worlds that which will draw me nigh unto Thee. Verily, Thou art the Powerful, the All-Knowing, the All-Wise.

و یلیق لظهورک ای ربّ انا الامل وانت المعطى
وانا السائل وانت الکرم قدر لی ما یقرّبی الیک
فیکلّ عالم من عوالمک انک انت المقتدر العلیم
الحکیم انتهى

- 88 This evanescent servant also beseeches God to decree for him the good of this world and the next. Verily our Lord, the All-Merciful, is the Hearer, the Answerer.

88 این خادم فانیم از حقّ میطلبد از برای ایشان
خیر دنیا و آخرت را انّ ربنا الرحمن هو السامع
الجیب

- 89 Mention had been made of the spiritual kinsman Ahmad, upon him be the Glory of God, son of his eminence the exalted one whom the Concourse on High visit. This servant wished to conclude the letter with his name. Praise be to God, they turned to Him and attained unto the Purpose of all the worlds. They saw and heard and repeatedly made mention of the friends of that land and its surroundings. Likewise, they sent to the Most Holy Court a page containing the names of the friends, and each one was made the recipient of divine verses. However, due to the abundance of writing, that which was revealed from the Tongue of Grandeur concerning those souls was not sent. Nevertheless, this servant bears witness that they attained unto that which is peerless. In any case, after the mention of their names in the Most Holy Court, these words were revealed from the Tongue of the Purpose of all the worlds, exalted be His utterance:

89 ذکر جناب حبیب روحانی آقا احمد علیه بهاء
الله ابن حضرت مرفوع الذی یزوره الملاء الاعلی
نموده بودند ایبعد دوست داشت نامه را باسم
ایشان ختم نماید الله الحمد اقبال نمودند و بمقصود
عالیان فائز گشتند دیدند و شنیدند و ذکر اولیای
آن ارض و اطراف را مکرر نمودند و همچنین
صفحه‌ئی از اسامی اولیا را بساحت اقدس ارسال
داشتند و هر یک بآیات الهی فائز و لکن از
کثرت تحریر آنچه در باره آن نفوس از لسان
عظمت جاری ارسال نشد و لکن شهادت میدهد
خادم که فائز شدند بآنچه که لا مثل له بوده
باری بعد از ذکر اسامی ایشان در ساحت اقدس
این بیان از لسان مقصود عالیان ظاهر قوله تبارک
و تعالی

- 90 I am He Who speaketh from Mine All-Highest Horizon.

90 انا الناطق من افقّی الاعلی

- 91 O Ahmad! Upon thee be My glory! Thou hast turned to the grace of God and attained unto thy heart's desire. Preserve thou whatsoever thou didst hear from the tongue of grandeur whilst in His presence, and give thou glad-tidings of His special favours to the loved ones in that land. Say: O people of God! This is the Day of remembrance and praise and the Day of service. Deprive not yourselves thereof. It behooveth you to be set ablaze by the fire of the Divine Lote-Tree - a blaze such as would consume the newly-arisen lassitude born of excess moisture from the realm of possibility, that all may turn unto the horizon of the All-Merciful and attain unto that which is befitting. Say: Know ye the value of this Day. This is the Lord of all days, and deeds performed therein are the lord of all deeds. Praise be to God! Ye are illumined by the lights of the morn of His Revelation and have attained unto the recognition of your Purpose. Know ye the sacredness of this most great station and recognize its worth. That which hath befallen you in the path of God hath caused the denizens of the highest Paradise to weep, and mention thereof hath been recorded by

91 یا احمد علیک بهائی بغایت حقّ توجّه نمودی
و بمقصود فائز گشتی آنچه در حین حضور از
لسان عظمت اصغرا نمودی حفظ نما و اولیای
آن ارض را بغیایات مخصوصه بشارت ده بگو یا
حزب الله امروز روز ذکر و ثنا و روز خدمت
است خود را محروم منمائید سزاوار آنکه بنار
سدره مشعل شوید اشتعالیکه کسالت محدثه از
رطوبات زائده را از نفس امکان رفع نماید تا کلّ
بافق رحمن توجّه نمایند و بما ینبغی فائز گردند بگو
قدر یوم را بدانید امروز سید ایام است و عمل در
او سید اعمال الله الحمد بانوار صبح ظهور منورید و
بعرفان مقصود فائز حرمت این مقام اعظم را بدانید
و قدرش را بشناسید بر شما در سبیل الهی وارد
شد آنچه که اهل فردوس اعلی گریستند و ذکرش
در کتاب الهی از قلم جلی مذکور و مسطور این مقام
بلند را باسم حقّ جلّ جلاله حفظ نمائید عنقریب

the Most Exalted Pen in God's Holy Book. Preserve ye this exalted station in the name of God, the Lord of Glory. Ere long shall the fruits of your deeds, as well as their effects, become manifest in the earth.

اثمار اعمال شما و همچنین آثارش در ارض ظاهر شود و هویدا گردد

- 92 I swear by the light of divine proof that shineth and gleameth from the horizon of the heaven of the prison: if anyone should draw but a single breath for the sake of God in these days, that breath shall be recorded and preserved with God. Were ye to discover the sweetness of the utterance of the All-Merciful and attain unto your purpose, ye would hear from all your limbs and members, nay from every hair, the cry "Praise be unto Thee, O God of the worlds!" Beseech ye God to aid you in such wise that the conditions of the world and all that the nations possess may not withhold you from the truth. Drink ye with utmost joy and assurance from the cup of the love of Him Who is the Goal of all beings. Soon shall all that ye behold today perish, and there shall endure for you this Tablet from whose horizon hath shone forth the Day-Star of the loving-kindness of your Lord, the All-Forgiving, the All-Bountiful.

92 قسم بنور برهان که از افق سماء سجن مشرق و لائحتست اگر نفسی یکنفس لوجه الله در این ایام برآرد آن نفس لدی الله مذکور و محفوظ اگر حلاوت بیان رحمن را بیاید و بمقصود فائز شوید از جمیع اعضا و جوارح بل شعرات ندای لک الحمد یا اله العالم اصغاً ثمائید از حق بطلبید شما را تأیید فرماید بشأنی که شئونات عالم و ما عند الأمم از حق منع ننماید بکمال فرح و اطمینان از کأس محبت مقصود عالمیان بیاشامید سوف یفنی ما ترونه الیوم و یتقی لکم هذا اللوح الذی لاح من افقه نیر عنایة ربکم الغفور الکریم

- 93 O people of God! Ahmad, upon him be My glory, hath attained the presence of God. We testify that he hath attained Our presence, and hath heard, and hath seen, and hath drunk the choice wine of reunion from the hand of the bounty of his Lord, the Most Exalted, the Most High, and hath attained unto that which none among the peoples of the world have attained, save them whom God, the Lord of creation, hath willed. He made mention of the loved ones of that land, and each one hath attained unto that which the pens of the world are powerless to recount. Blessed are they, and theirs is a goodly resort. It behooveth all to be mindful of the kindred of the honored, accepted, and forgiven one, upon whom be My glory and My loving-kindness. The Tongue of the Ancient of Days hath spoken, after his ascension, that which hath caused the sweet saviors of the All-Merciful to waft throughout all creation. Blessed is he who remembereth him in the manner spoken by the Most Exalted Pen. He is indeed of the people of Baha in My mighty Book. Glory be upon him and upon you, and upon those whom the clamor of the idolaters hath not deterred from turning unto God, the One, the All-Informed.

93 یا حزب الله احمد علیه بهائی لدی الوجه حاضر نشهد انه حضر و سمع و رأى و شرب رحيق الوصال من يد عطاء ربه الغنى المتعال و فاز بما لا فاز به اهل العالم الا من شاء الله مالک الایجاد و ذکر اولیای آن ارض را نمود و هریک فائز شد بآنچه که اقلام عالم از ذکرش عاجز و قاصر است طوبی لهم و لهم حسن مآب بر کل ملاحظه منتسبین مرفوع مبرور مغفور علیه بهائی و عنایتی لازم قد نطق لسان القدم بعد صعوده ما فاحت به نفحات الرحمن فی الامکان طوبی لمن ذکره بما نطق به القلم الاعلی انه من اهل البهاء فی لوحی العظیم البهاء علیه و علیکم و علی الذین ما منعتم ضوضاء المشرکین عن التوجه الى الله الفرد الخیر انتهى

- 94 Praise be to God! The light of loving-kindness hath appeared, and the river of mercy floweth, and the lamp of bounty shineth, and the sun of generosity beameth forth. There hath been sent down that whereof every letter is a manifest book and a wondrous bounty. This servant conveyeth greetings and salutations to him and to the kindred of His Holiness the Exalted

94 لله الحمد نور عنایت ظاهر و فرات رحمت جاری و سراج فضل مضیی و آفتاب عطا مشرق نازل شده آنچه که هر حرفی از آن گایست مبین و نعمتی است بدیع اینعبد خدمت ایشان و منتسبین حضرت مرفوع علیه بهاء الله الأبهی تکبیر و سلام میرساند و از حق جل جلاله میطلبد آنچه را

One, upon whom be the Most Glorious Glory of God, and as-
keth from God, exalted be His glory, that which endureth and
abideth. Verily our Lord, the All-Merciful, is the All-Bountiful,
the All-Compassionate, the All-Generous.

که باقی و دائم است آن ربنا الرحمن هو الفیاض
المشفق الکریم

95 Moreover, these manifest verses have been sent down from the
heaven of the Divine Will, specifically for the handmaidens of
God in that land, upon them be the Glory of God. His blessed
and exalted Word:

95 و همچنین این آیات باهرات مخصوص اماء الله
آن ارض علین بهاء الله از سماء مشیت الهی نازل
قوله تبارک و تعالی

96 O My handmaidens and My leaves! Upon you be the Glory
of God, the Lord of the Mighty Throne! Praise be to God
that ye have attained unto that which the learned and the
wise have been deprived of, save whom God willeth. I swear
by the light of utterance which shineth and gleameth from the
horizon of the heaven of the Kingdom that all the world and
its ornaments cannot be compared with the blessed word "O
My handmaiden" which hath been revealed concerning one of
the handmaidens. The men of the earth are deprived, while
ye are the recipients of divine favor. Know ye the value of this
station and occupy yourselves with praise and thanksgiving
to the Goal of the worlds. Most of the people of the world,
be they kings or subjects, men or women, have been seized
with heedlessness. Ere long they shall return to their stations.
The grace of God hath assisted you, His bounty hath guided
you, and His visible and invisible aid hath supported you, until
ye have attained and become the recipients of this most great
favor, this supreme blessing and this mighty gift. Blessed are ye
and joy be unto you! The glory shining from the horizon of the
heaven of My mercy be upon you and upon My handmaidens
in the cities and lands.

96 یا امائی و اوراقی علیکن بهاء الله رب العرش
العظیم لله الحمد فائز شدید بآنچه که علما و عرفا
از آن محرومند الا من شاء الله قسم بنور بیان که
از افق سماء ملکوت مشرق و لائحت که جمیع
عالم و زخارف آن بکلهء مبارکهء یا امتی که در
حق یکی از اماء نازل شده معادله نمینماید رجال
ارض محروم و از فضل الهی شما فائز قدر این مقام
را بدانید و به حمد و شکر مقصود عالمیان مشغول
شوید اکثر اهل عالم را از ملوک و مملوک و
عباد و اماء غفلت اخذ نموده عنقریب بمقامات
خود راجع شوند شما را عنایت حق تأیید نمود و
فضالش هدایت فرمود و باسباب ظاهر و باطن
مدد نمود تا باین فضل اعظم و نعمت کبری و
موهبت عظمی رسیدید و فائز گشتید نعیماً لکن
و هنیئاً لکن البهاء المشرق من افق سماء رحمتی
علیکن و علی امائی فی المدن و الدیار انتهی

97 If, in truth, the ears of the servants were to turn to the King-
dom of utterance of the Lord of creation and become recipients
of hearing, all would attain to the recognition of the Purpose,
Who is the purpose of creation. The ocean of mercy surgeth
for all, yet it is contingent upon these words: "The most hon-
ored among you in the sight of God is the most righteous." This
evanescent servant conveyeth his greetings to the hon-
ored ladies, the leaves, the chaste ones and the devoted ones
of that land, and beseecheth confirmation for all. Verily our
Lord, the All-Merciful, is the Hearer, the Answerer. Glory and
praise and honor be upon you and upon the steadfast and firm
servants of God. And praise be to God, the Lord of the worlds.

97 اگر فی الحقیقه آذان حقیقت عباد بملکوت بیان
مالک ایجاد توجه نمایند و باصفا فائز گردند کل
بعرفان مقصود که مقصود از آفرینش است فائز
شوند بحر رحمت عموم مواج و لکن باینکله معلق
آن اکرمک عند الله اتقیکم این خادم فانیهم خدمت
مخدرات و ورقات و قاصرات و قانتات آن ارض
تکبیر میرساند و از برای کل تأیید میطلبد آن ربنا
الرحمن هو السامع الجیب البهاء و الذکر و الثناء
علیکم و علی عباد الله الثابتین الراسخین و الحمد لله
رب العالمین

DOR#09x

INBA44:205, INBA44:091x, INBA44:048bx,
INBA44:101ax, INBA44:098x, INBA44:141bx,
INBA15:344x, INBA26:348x, BLIB_Or15690.276x,
BLIB_Or15699.139ax, BLIB_Or15699.138x,
BLIB_Or15713.225bx, BLIB_Or15713.266x,

BLIB_Or15713.231bx, BLIB_Or15713.138x,
 BLIB_Or15713.116x, BLIB_Or15713.201bx,
 BLIB_Or15734.1.056ax, AVK3.456.09x,
 MAS8.064x, AYI2.106x, ASAT4.022x,
 BCH.041x, AMB#09x

BH05096

To: Abbas-Quli Khan

Date: 1304-08-14 [1887-May-8]

- 1 He is the Hearer from His most exalted horizon! 1 هو السّامع من افقه الأعلى
- 2 He hath come Who was hidden in the treasury of knowledge and concealed in the repositories of infallibility and power, and inscribed by the Supreme Pen in the Books of God, the Lord of all worlds. 2 قد اتى من كان مكنوناً في كنز العلم و مخزوناً في خزائن العصمة و القدرة و مسطوراً من القلم الأعلى في كتب الله ربّ العالمين
- 3 Say: O concourse of rulers! Harken unto the Call of God. Verily He hath come for the refinement of your souls. Fear God and be not of the heedless ones. He hath appeared for the reformation of the world - to this beareth witness the Most Great Name Who hath seated Himself upon the throne with manifest sovereignty. 3 قل يا معشر الأمراء اسمعوا نداء الله انه اتى لتهديب انفسكم اتقوا الله و لا تكونوا من الغافلين انه ظهر لاصلاح العالم يشهد بذلك الاسم الأعظم الذي استوى على العرش بسلطان مبین
- 4 Beware lest ye deprive yourselves of the Kawthar of utterance. Draw nigh with radiant faces and take the chalices with hands of submission and contentment. Then drink therefrom in the name of your Lord, the All-Bountiful, the Most Generous. That which ye possess today shall profit you not. It behooveth you to forsake what the people have, turning toward the horizon of God, the Goal of those who have recognized Him. 4 ايّاكم ان تمنعوا انفسكم من كوثر البيان اقبلوا بوجوه نوراء و خذوا الكؤوس بأيادى التسليم و الرضاء ثم اشربوا منها باسم ربكم الفضال الكريم لا خير فيما ملكتموه اليوم لكم ان تدعوا ما عند القوم متوجهين الى افق الله مقصود العارفين
- 5 When thou hast attained unto My Tablet and discovered the fragrance of My loving-kindness, say: My God, my God! Leave me not to myself. Strengthen my limbs for Thy service, and my sight for beholding the lights of Thy countenance, and my ears for hearkening unto Thy call, and my hands for taking hold of Thy mighty Book. 5 انك اذا فزت بلوحى و وجدت عرف عنايتى قل الهى الهى لا تدعنى بنفسى قوّ جوارحى على خدمتك و بصرى لمشاهدة انوار وجهك و اذنى لاصغاء ندائك و يدى لأخذ كتابك العظيم
- 6 O my Lord! I beseech Thee by Thy power and might and strength, and by Thy glory and grandeur and sovereignty, that Thou assist me to make mention of Thee amongst Thy servants in such wise that the hosts of the world and the opposition of nations shall not prevent me. Verily Thou art powerful 6 اى ربّ اسئلك بقدرتك و قوتك و اقتدارك و عزّك و عظمتك و سلطانتك بأن تؤيّدنى على ذكرك بين عبادك بحيث لا تمنعنى جنود العالم

over whatsoever Thou willest. There is no God but Thee, the Mighty, the Powerful.

واعراض الأمم أنك انت المقتدر على ما تشاء
لا اله الا انت القوى القدير

INBA44:126b, BLIB_Or15713.198b

BH05550

To: Mirza Davud, in Darakhsh

Date: 1304-08-14 [1887-May-8]

- 1 He is the One Who gazeth from His most exalted horizon. 1 هو الناظر من افقه الأعلى
- 2 This is a Book which speaketh with truth, yet most of the people hear not. The verses have been sent down, yet they perceive not. The signs have appeared, yet they understand not. The Hour hath come and the Resurrection hath been established, and the Hidden Name and the Treasured Mystery have been made manifest, yet most of the people know not. The proof hath encompassed all things and the Sun of Evidence hath shone forth from the horizon of possibility, yet the people have turned away from it. 2 هذا كتاب ينطق بالحق والقوم اكثرهم لا يسمعون
قد نزلت الآيات و هم لا يشعرون و ظهرت
العلامات و هم لا يفقهون قد اتت الساعة و
قامت القيامة و ظهر الاسم المكنون و الغيب
المخزون والقوم اكثرهم لا يعرفون قد احاطت
الحجة و اشرق نير البرهان من افق الامكان ولكن
القوم عنه معرضون
- 3 Say: O people of the earth, be fair in the Cause of God and His sovereignty, and follow not the desires of those who have denied the Witness and the Witnessed. The Promise hath come, and He Who was promised calleth out: Turn ye unto Him with radiant faces, would ye but perceive it. Deprive not yourselves of this most great favor, and follow not the sources of idle fancies and vain imaginings. 3 قل يا ملاأ الأرض انصفوا في امر الله و سلطانه و
لا تتبعوا أهواء الذين كفروا بالشاهد و المشهود قد
اتى الوعد و الموعد ينادى اقبلوا اليه بوجه نوراء
لو انتم تشعرون لا تمنعوا انفسكم عن هذا الفضل
الأعظم و لا تتبعوا معادن الأوهام و الظنون
- 4 Be thou grateful unto thy Lord, the All-Merciful. Verily He hath sent down for thee that which honored servants perceive its fragrance. 4 أنك اشكر ربك الرحمن انه انزل لك ما يجد
عرفه عباد مكرمون
- 5 Say: Praise be unto Thee, O Thou Who art the Goal of the world and the Beloved of the nations, for having guided me unto Thy path, shown me Thy way, and sent down for me Thy proof. I beseech Thee to ordain that I may, in all conditions, be mindful of Thy verses and hold fast unto the cord of Thy Cause. Then decree for me that which will draw me nigh unto Thee in all Thy worlds. Verily Thou art the One Who hath power over whatsoever He willeth through Thy word "Be" and it is. 5 قل لك الحمد يا مقصود العالم و محبوب الأمم
بما هديتني الى صراطك و اظهرت لي سبيلك
و انزلت لي دليلك اسئلك بأن تجعلني في كل
الأحوال متذكراً بآياتك و متمسكاً بجبل امرك
ثم قدر لي ما يقربني اليك في كل عالم من
عوالمك أنك انت المقتدر على ما تشاء بقولك
كن فيكون

INBA44:002, BLIB_Or15713.199

BH05864

To: Mulla Ali Asghar Qaini, in Birjand

Date: 1304-08-14 [1887-May-8]

He who remembers at all times

This is a Book which the Faithful Spirit hath sent down from before God, the Lord of the worlds. Whoso believeth in it hath attained unto all good, and he who disbelieveth is assuredly among the companions of the Fire. O concourse of friends! Harken unto the call of God, the Lord of Names. He summoneth you and commandeth you to show forth the Most Great Steadfastness in this Cause whereby the feet of the mystics have slipped. The gate of heaven hath been opened and the Lord of Names hath come, riding upon the clouds with manifest sovereignty.

Say: Observe! Observe! O concourse of divines, and be not of the wrongdoers. Judge with fairness and be not of those who behold the signs yet deny them - these indeed are the transgressors. O 'Ali-Asghar! That which thou didst send hath arrived. We have accepted it as a token of Our grace, that thou mayest be thankful and be of those who praise. Say: Praise be unto Thee, O God of the world and Lord of the nations, for having remembered me in Thy Most Great Prison and for accepting what I sent unto Thee. There is none other God but Thee, the Forgiving, the Generous. We make mention of thee and of thy branch, as the Most Exalted Pen was turning toward the Land of Friends in the past year. Nothing whatsoever escapeth thy Lord's knowledge and He is the All-Bountiful, the Ancient of Days.

هو الذاكر في الليالي والأيام

كُتِبَ انزله الروح الأمين من لدى الله رب العالمين من آمن به أنه فاز بكل الخير والذي كفر أنه من أصحاب السعير يا معشر الخاء اسمعوا نداء الله مالك الأسماء أنه يدعوكم ويأمركم بالاستقامة الكبرى في هذا الأمر الذي به زلت أقدام العارفين قد فتح باب السماء واتى مالك الأسماء راجئاً على السحاب بسلطان عظيم

قل انظروا انظروا يا معشر العلماء ولا تكونوا من الظالمين انصفوا بالحق ولا تكونوا من الذين يرون الآيات وينكرونها الا أنهم من المعتدين يا على اصغر قد حضر ما ارسلته قبلناه فضلاً من عندنا لتشكر وتكون من حامدين قل لك الحمد يا اله العالم ومالك الأمم بما ذكرتني في سجنك الأعظم وقبلت مني ما ارسلته اليك لا اله الا انت الغفور الكريم

أنا ذكرناك وضلعك اذ كان القلم الأعلى متوجهاً الى ارض الخاء في السنة الماضية ان ربك لا يعزب عن علمه من شيء وهو الفضال القديم

INBA44:158, BRL_DA#050

BH06147

To: Mulla Muhammad Ali, in Ta Bi

Date: 1304-08-14 [1887-May-8]

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

² This is a remembrance from Our presence to one who has turned to My horizon, heard My call, was attracted by My

¹ هو الله تعالى شأنه الحكمة والبيان

² ذكر من لدنا لمن اقبل الى افق و سمع ندائي و انجذب بأياتي و نطق بثنائي بين عبادي و فاز

verses, spoke My praise among My servants, and attained to My wondrous remembrance. Blessed is the servant who has attained the presence of My loved ones, and the countenance that has turned to the horizon of My favor, and the ear that has heard My mighty, impregnable call.

- 3 This is the Day wherein that which was hidden in God's knowledge, the Lord of the worlds, has been revealed. This is the Day wherein all things have proclaimed: "The Kingdom belongs to God, the Almighty, the All-Wise." We have sent down the verses and manifested the clear proofs, yet the people remain behind a thick veil. Blessed is he who has turned, whom the opposition of the divines did not prevent, and who has held fast to that which the veils of the theologians did not conceal.
- 4 Say: This is a power that the might of the world cannot weaken, and a Cause that the hosts of earth and heaven cannot withhold. He has come from the horizon of power with the banners of His signs - to this testifies every fair-minded, clear-sighted one. Thus has the Wronged One spoken, while in prison through what the hands of the heedless have wrought.
- 5 The glory shining from the horizon of My heaven of bounty be upon you and upon those who have turned and said: "We believe in Thee, O Thou the Goal of the knowing ones!"

بذكرى البديع طوبى لعبد فاز بقاء اوليائى و لوجه
توجهه الى افق عنايتى و لسمع سمع ندائى العزيز
المنيع

3 هذا يوم فيه ظهر ما كان مكنوناً في علم الله ربّ
العالمين و هذا يوم فيه نطقت الأشياء الملك لله
العزيز الحكيم انا انزلنا الآيات و اظهرنا البينات
و القوم في حجاب غليظ طوبى لمقبل ما منعه
اعراض العلماء و لمتمسك ما حجبته حجاب
الفقهاء

4 قل هذه قوة لا تضعفها سطوة العالم و امر لا
تمنعه جنود من في السموات و الأرضين قد اتى
من افق الاقتدار برايات الآيات يشهد بذلك كل
منصف بصير كذلك نطق لسان المظلوم اذ كان
في السجن بما اكتسبت ايدى الغافلين

5 البهاء المشرق من افق سماء عنايتى عليك و على
الذين اقبلوا و قالوا آمناً بك يا مقصود العارفين

BLIB_Or15713.268

BH07372

To: Muhammad Husayn, in Sarchah

Date: 1304-08-14 [1887-May-8]

He is the Hearing and the Answering

O Husayn! What do the people of the world hold fast to today, and by what proof and evidence do they establish their truth and demonstrate their faith? If the proof be verses, verily they have filled the world, and if it be evidences, verily they have shone forth from the horizon of the Will of the Lord of Eternity. Say: O people! Fear the one true God. Look ye at the revealed Suras, read them and ponder upon them. Verily they will guide you to the Straight Path of God and acquaint you with that which ye have neglected. Fear God and be not among the wrongdoers. O people of the earth! Be not heedless of the divine days, and arise to make good what ye have lost. This is

هو السامع و هو المجيب

يا حسين آيا اهل عالم اليوم بجه متمسكن و بجه
حجت و برهان اثبات حقّ خود مينمايند و اظهار
ايمان ميكنند اگر حجت آيات است انها ملأت
العالم و اگر بيناتست انها اشرفت من افق ارادة
مالك القدم بگوای قوم بترسيد از خداوند يگا
در سور منزله نظر نمائيد و قرائت كنيد و تفكر
نمائيد

انها تهديكم الى صراط الله المستقيم و تعرفكم ما
غفلتم عنه اتقوا الله و لا تكونوا من الظالمين يا

the counsel of the Most Exalted Pen that hath appeared in the prison of 'Akka. Take what ye are bidden and abandon what the people possess, by the command of God, the Ordainer, the Ancient of Days.

اهل الأرض از آیام الهی غفلت منمائید و بر
تدارک آنچه از شما فوت شده قیام نمائید اینست
نصیحت قلم اعلی که در سجن عکا ظاهر گشته
خذوا ما امرتم به و ضعوا ما عند القوم امراً من
لدى الله الامر القديم

INBA44:181a, INBA44:180b

BH07205

To: Karbalai Mulla Husayn

Date: 1304-08-14 [1887-May-8]

In My Name which shineth forth from My Most Exalted Horizon!

One hath asked: "Hath the Resurrection come to pass?" Say: "Yea, by My All-Knowing, All-Wise Self!" "Hath the Hour arrived?" Say: "Yea, by the Lord of the Mighty Throne!" "Have the Signs been sent down?" "By God! They have filled the horizons, if thou be of them that know." "Hath the Balance been set up?" "By God! It proclaimeth and speaketh forth amongst creation, to which every discerning one doth testify." O people of the earth! Fear God and follow not your desires. Follow Him Who hath come to you with a manifest sovereignty. Be thou thankful unto thy Lord for having turned unto thee from the direction of His Most Great Prison, and remembered thee with that which the remembrances of the world and what is with the nations cannot equal. Verily thy Lord is the All-Knowing Expounder. Beware lest anything whatsoever prevent thee from thy Lord, the Possessor of Names. Be thou vocal in My remembrance, steadfast in the service of My Cause, and hold fast unto My luminous Robe. The glory from Us be upon thee and upon whosoever hath held fast to the Cord of God, the Almighty, the All-Powerful.

بسمی المشرق من افق الأعلی

قد قال قائل هل القيامة قامت قل اى ونفسي
العليم الحكيم و هل الساعة اتت قل بلى ورب
العرش العظيم و هل الآيات نزلت تالله انها ملأت
الآفاق ان انت من العارفين و هل الميزان نصب
تالله انه ينطق بين العالم يشهد بذلك كل
عارف بصير

يا اهل الأرض اتقوا الله و لا تتبعوا اهوائكم ان
اتبعوا من اتاكم بسلطان مبین انك انت اشكر
ربك بما اقبل اليك من شطر سجنه الأعظم و
ذكرک بما لا تعادله اذكار العالم و ما عند الأمم ان
ربك هو [المبين] العليم ايّاك ان يمنعك شيء
من الأشياء عن مالک الأسماء كن ناطقاً بذكرى
و قائماً على خدمة امرى و متشبّهاً بذيل المنير البهاء
من لدنا عليك و على من تمسك بحبل الله المقتدر
القدير

INBA44:104b, BLIB_Or15713.276a

BH00381

To: Siyyid Husayn Alhusayni et al., in Baghdad

Date: 1304-08-17 [1887-May-11]

- 1 In His Name, Exalted be His Most August Station, the Glory and Power
- 2 Praise be to the Beloved of the world and the Goal of all nations, Who guided His loved ones to the highest horizon and bestowed upon them their portion of the choice wine of utterance. His path is clear and His proof is evident. Every possessor of insight hath seen and become aware, and every person of understanding and wisdom hath attained to His knowledge. Through His most exalted Word He hath separated between enemies and friends. He is the One Who empowereth and bestoweth might. Blessed are they who have been illumined by the lights of His bountiful Sun and have drunk from the Kawthar of His utterance. Out of pure grace He sent forth Messengers and bestowed Books that all might attain unto that which was the purpose of creation. And these degrees of progress continued until the Messengers culminated in the Seal of the Prophets and the Books in the Qur'an. And He informed all of the Day of Judgment, which is the Day of the Great Gathering. Upon Him be the prayers of God and His peace, and upon His family and companions an enduring, eternal, and everlasting peace.
- 3 And further: the letter of that honored brother arrived, speaking of the health and well-being of that beloved of the heart. After being apprised of its contents, he proceeded to the known station and it was presented before the face of his Lord. This is what the Tongue of Utterance hath spoken in the Kingdom of Explanation. I am the Wronged One.
- 4 Your Book hath reached Our presence, and We have heard your call and seen what thou didst mention therein. We beseech God, blessed and exalted be He, by the Daysprings of His Cause, the Sources of His grace, the Dawning-places of His knowledge, by His Will that pervadeth all things, and His Purpose that hath transcended the will of all who dwell on earth and in heaven, to assist His loved ones to act in accordance with that which He hath revealed in His Book, and to enable them to celebrate His praise and glorification amongst His servants with wisdom and utterance. Verily, He is the Almighty, the Glorious, the All-Bountiful.

1 هو الله تعالى شأنه العظمة والاقترار

2 حمد محبوب عالم و مقصود امم را که اولیا را بافق
اعلی راه نمود و از ریحیق بیان قسمت عطا فرمود
سبیلش واضح و دلیلش لائح هر صاحب بصری
دید و آگاه شد و هر صاحب درایت و خردی
بعرفانش فائز گشت بکلمه علیا مابین اعدا و
اولیا فصل فرمود اوست مقتدریکه قوت بخشید و
قدرت عطا نمود طوبی از برای نفوسیکه بانوار نیر
عنایتش منور گشتند و از کوثر بیانش آشامیدند
محض فضل رسل فرستاد و کتب عنایت فرمود
تا کل فائز شوند بانچه که مقصود از خلقت
بوده و این مراتب ترقی نمود تا آنکه رسل بخاتم انبیا
و کتب بفرقان منتهی گشت و کل را بیوم جزا
که یوم حشر اکبر است اخبار فرمود علیه صلوة
الله و سلامه و علی آله و اصحابه سلاماً دائماً ابداً
سرمداً

3 و بعد دستخط آن برادر مکرم رسید ناطق بود
بر صحت و سلامتی آنحیب فؤاد و بعد از اطلاع
بر آنچه مرقوم قصد مقام معلوم نموده امام وجه
مولی عرض شد هذا ما نطق به لسان البیان فی
ملکوت التبیان انا المظلوم

4 قد حضر کتابک و سمعنا نداءک و رأینا ما ذکرته
نسئل الله تبارک و تعالی بمشارق امره و مصادر
فضله و مطالع علمه و بمشیتة المهیمنة علی الأشياء
و ارادته التي غلبت ارادات من فی الأرض و
السماء بأن یؤید اولیائه و احبائه علی العمل بما
انزله فی کتابه و یوقفهم علی ذکره و ثنائه بین عباده
بالحکمة و البیان انه هو المقتدر العزیز المنان

- 5 From the most eloquent tongue We have turned to the luminous tongue. The friends of God must cleave unto wisdom and forbearance, and associate with all the peoples of the world in a spirit of joy and fragrance. In one utterance may be concealed the Water of Life that bestoweth eternal existence, and in another utterance may lie deadly poison. The people of unity must speak with words sweeter than honey and more delicate than the morning dew. They must regard themselves as the well-wishers of all mankind, and supplicate God, glorified be His majesty, by day and by night for that which shall profit all.
- 6 Man is the dawning-place of righteousness and the dayspring of bounty and favor. O servant of God! Thy mention hath ever been before the Wronged One. We beseech God to aid thee in that which will exalt the Word of unity. From every direction have tribulations and hardships encompassed the people of unity. Weakness is seen where there should be strength, abasement where there should be glory, and impotence where there should be power. We beseech the peerless Lord to make all aware of what hath been lost, that they may discover the cause of weakness and the like. He is the One Powerful Lord, there is none other God but Him, the Lord of the hereafter and of the former times.
- 7 Certain ignorant ones in cities and villages have acted in such wise as to cause people to turn away. We beseech God to guide the ignorant to the ocean of knowledge, to grant them wisdom and bestow upon them vision, that they may turn with pure and sanctified hearts and hold fast to deeds. Convey My greetings to the friends in that land. This Wronged One hath mentioned and continueth to mention each one of them, and supplicateth divine confirmation and assistance for all. Verily, He hath power over all things and is worthy to answer prayer.
- 8 First, this evanescent servant wisheth to state that if there be delay in responding to letters, this is not due to negligence or lack of love. That honored one is witness, and God is the All-Seeing, that thou hast ever been and continues to be mentioned, nay, art ever before Our eyes. It is hoped that the love preserved in the heart will never diminish. Thy heart hath testified and continues to testify to what hath been mentioned. The occupations of this evanescent one have reached such a point that the pen is powerless to describe them, and God sufficeth as witness.
- 9 Mention was made of the honored friend, Amin Effendi, upon him be the peace of God. During the time when the honored
- 5 از لغت فصیحی بلغت نوراً توجّه نمودیم دوستان الهی باید بحکمت و مدارا تمسک نمایند و بروح و ریحان با اهل امکان معاشرت کنند در یک بیان کوثر حیوان مستور زندگی ابدی عطا فرماید و در یک بیان سم نافع فوراً هلاک کند اهل توحید باید بیانی که اعذب از فرات و الطف از امطار است تکلم نمایند و خود را خیرخواه عالم و امم مشاهده کنند و در لیالی و ایام از حقّ جلّ جلاله مسئلت نمایند آنچه را که خیرش بکّل راجع
- 6 انسان مطلع اصلاح و مشرق عنایت و الطافست یا عبدالله لازال ذکرت نزد مظلوم مذکور از حقّ میطلبیم ترا مؤید فرماید بر آنچه که سبب اعلاّی کلمه توحید است از هر جهت بأساء و ضراء اهل توحید را احاطه نموده ضعف مقام قوت و ذلت مقام عزّت و عجز مقام اقتدار مشاهده میشود از یگا خداوند بیهمتا میطلبیم کّل را بر آنچه فوت شده آگاه فرماید تا سبب و علت ضعف و امثال آنرا بیابند اوست قادر یگا لا اله الا هو ربّ الآخرة و الاولى
- 7 بعضی از جهّال در مدائن و قری عمل نمودند آنچه را که سبب اجتناب ناس شده از حقّ میطلبیم جاهل را بجر علم راه ننماید و دانائی بخشد بینائی عطا فرماید تا بقلب مقدّس مطهر اقبال نماید و بعمل تمسک جوید دوستان آن ارض را سلام برسان اینظلولم هریک را ذکر نموده و مینماید و از برای کّل توفیق و تأیید میطلبد آنّه علی کلّشیء قدیر و بالا جابة جدیر انتی
- 8 اولاً عرض این خادم فانی آنکه اگر در جواب مراسلات تأخیر رود این نه از اهمال و عدم محبت است آنجناب شاهد و حقّ گواه که لازال مذکور بوده و هستند بلکه امام عین مشاهده میشوند محبت محفوظه در قلب امید هست که زایل نشود قلب آنجناب بر آنچه ذکر شد گواهی داده و میدهد اشغال این فانی بمقامی رسیده که قلم از ذکر آن عاجز و کفی بالله شهیدا
- 9 ذکر جناب حبیب مکرم امین افندی علیه سلام الله را نمودند ایام توجّه جناب شیخ سلیمان

Shaykh Salman, upon him be God's favor, was journeying towards Us, a Tablet was specifically revealed and sent for him. God willing, it hath been or will be received. I convey greetings to him and beseech God, glorified be His majesty, to ordain for him that which shall endure throughout the kingdoms of earth and heaven.

- 10 The petition of Jinab-i-Hakim Rahim, upon him be the peace of God, was received. He had previously been granted permission. After the presentation of his petition, this utterance shone forth from the Dayspring of Knowledge: O Rahim! Every just and fair-minded person beareth witness to this Wronged One's love for the friends of God. From the beginning of this Cause until now, We have called the peoples of the earth to that which conduceth to their exaltation, elevation, and the manifestation of human stations and ranks. Our purpose hath been that all might hold fast to that which God hath willed and to that which He hath revealed in the Book. At all times We have spoken with clear utterance and in every state We have remembered the name of the Self-Sufficient, the Most High. However, certain souls who are deprived of the ocean of knowledge and the lights of the Sun of understanding have risen in opposition and protest, and have committed that which the fair-minded and sincere have witnessed. In this city a certain official manifested such tyranny as transcendeth description and utterance - he would seize what was visible and demand what was hidden. He was so consumed by the fire of greed and avarice that all the treasures and riches of the earth could not satisfy him. God knoweth what We endured at his hands. Although the divine hand of justice removed him from office, yet his actions have caused such commotion in this land that We have delayed permission for companions to come.

- 11 God is Our witness that ye have been and are mentioned before this Wronged One. Say: My God, my God! Praise be to Thee for having caused me to turn toward Thy most exalted horizon and to acknowledge the unity of Thy Being and the sanctity of Thy Self above all attributes and names. I beseech Thee by Thy Prophets and Thy chosen ones who have championed Thy Cause with their wealth and their lives and have striven in Thy path with utmost devotion, to ordain for me that which Thou hast ordained for Thy near servants. Thou art, verily, the Almighty, the All-Knowing, the All-Wise. O my Lord! Thou seest me turning toward Thee and acknowledging what Thou hast revealed in Thy Book. I beseech Thee by the ocean of Thy knowledge and the sun of Thy grace to make me, in all conditions, hold fast unto Thee and cling to the hem of the robe of Thy mercy. Thou art, verily, the All-Forgiving, the Most Generous.

عليه عناية الله لوحى مخصوص ايشان ارسال شد انشاء الله رسیده و يا ميرسد عرض سلام خدمت ايشان ميرسانم و از حقّ جلّ جلاله ميطلبم از براى ايشان مقدّر فرمايد آنچه را که بدوام ملک و ملکوت باقى و دائم است

10 عريضه جناب حکيم رحيم عليه سلام الله رسيد ايشان از قبل اذن توجه داشته اند بعد از عرض عريضه ايشان اين بيان از مشرق علم اشراق نمود يا رحيم هر عادل منصفى شهادت ميدهد بر محبت اين مظلوم اوليای الهی را از اول امر تا حين عباد ارض را بآنچه سبب علوّ و سموّ و ظهور مقامات و مراتب انسان است دعوت نموديم و مقصود آنکه کلّ به ما اراده الله و به ما انزله في الكتاب تمسک نمايند و تثبيت جويند در هر حين ببيان مبين ناطق و در هر حال باسم غنى متعال ذا کر و لكن بعضی از عباد که از بحر دانائی و انوار آفتاب بينائی محرومند بر اعراض قيام نمودند و اعتراض کردند و وارد آوردند آنچه را که آتمقبل و منصفين شنیده اند در اين مدینه [نفسی] حاکم بظلمی ظاهر که از ذکر و بيان خارج مشهود را اخذ مينمود و مفقود را می طلبيد از نار حرص و آرزو بشتائی مشتعل که خزائن و دفائن ارض آنرا ساکن نمی نمود الله يعلم ما ورد منه علينا اگرچه يد عدل الهی او را عزل نمود و لكن از حرکات او در اين ارض حرکتی ظاهر لذا در اذن همراهان توقف نموديم

11 حقّ شاهد و گواه که نزد مظلوم مذکور بوده و هستيد قل الهی الهی لک الحمد بما جعلتنی مقبلاً الى افقک الأعلی و معترفاً بتوحيد ذاتک و تقدیس نفسک عن الصفات و الأسماء اسئلك بأنبیائک و اصفیائک الذین نصرُوا امرک بأموالهم و انفسهم و جاهدوا فيک حقّ الجهاد بأن تقدّر لی ما قدّرتہ لعبادک المقربین انک انت المقتدر العليم الحکيم ای ربّ ترانی مقبلاً اليک و معترفاً بما انزلته في کتابک اسئلك ببحر علمک و شمس فضلک بأن تجعلنی فيکّل الأحوال متمسکاً بک و متشبّثاً بأذیال رداء رحمتک انک انت الغفور الکریم

- 12 O Rahim! Although We have forbidden those who seek and desire to come to this land, and whenever anyone hath arrived We have commanded their return, yet the heedless have uttered that which causeth sighs to ascend and tears to flow.
- 13 O Rubin! The Prisoner maketh mention of thee and commandeth thee to be patient. Verily, the Wronged One loveth thee and We beseech God to assist thee with that which will draw thee near unto Him. He is, verily, the Mighty, the All-Bountiful, in the beginning and in the end.
- 14 O Khudabakhsh! God hath given and giveth abundantly, for His generosity is great. But the pharaohs of the earth and the tyrants of the lands do not give. Ask thou God not to deprive the people of the world from the lights of the Sun of Justice and to grant them their portion from the ocean of fairness.
- 15 O Lalihzar! We have ever called the peoples of the earth to justice, fairness and that which profiteth and draweth them near. They hearkened not, and thus weakness and impotence have encompassed the people of unity. We beseech God to illumine their sight and purify their vision that they may not be deprived of beholding the lights of the Sun of Grace. He is, verily, the Powerful, the Mighty. There is none other God but Him, the Lord of the throne on high and of earth below.
- 16 This evanescent servant conveyeth greetings to each one of them and to the friends of that land, upon them be the peace of God. Peace, mercy and loving-kindness be upon them and upon the sincere servants of God who have acknowledged that which God hath revealed in His perspicuous Book and have said: "Praise be to Thee, O God of the worlds and the Goal of them that have known Thee!"
- 17 Blessed is what you have written concerning the new life and attainment. God willing, the fifteen souls, upon them be God's peace and favors, have each attained to the mention of the Divine Purpose and been adorned with the ornament of His grace. After these matters were presented, He said: "Blessed is the trustworthy one. We counsel him with wisdom and utterance, and with that dignity which is a human characteristic. And We make mention of the handmaiden of God who has attained to that which God hath revealed in the Book. Peace be upon them both and upon God's righteous servants, both men and women." Thus it ended.
- 18 Likewise the petition of the honored master, the secretary, upon him be God's peace, was received and an answer was sent. This servant beseeches confirmation and divine assistance for
- 12 یا رحیم مع آنکه قاصدین و طالبین را از توجّه باین ارض منع نمودیم و هر هنگام نفسی وارد او را امر بر رجوع فرمودیم معذک غافلین گفته‌اند آنچه را که زفرات متصاعد و عبرات نازل
- 13 یا روبین مسجون ترا ذکر مینماید و بصبر ترا امر میکند آن المظلوم یحیی و نسل الله ان یمدک بما یقرّبک الیه انه هو العزیز الفضل فی المبدء و المال
- 14 یا خدابخش خدا بخشیده و می‌بخشد چه که کرمش بسیار است ولكن فراعنه ارض و جباره بلاد نمی‌بخشد از حق بطلب اهل عالم را از انوار نیر عدل محروم نماید و از بحر انصاف قسمت عطا فرماید
- 15 یا لاله‌زار لازال عباد ارض را بعدل و انصاف و ما یقرّبهم و ینفعهم دعوت نمودیم نشنیدند لذا ضعف و عجز اهل توحید را احاطه نموده از حق مبطلیم بصر را نور و نظر را مطهر فرماید تا از مشاهده انوار نیر فضل محروم نمانند اوست قادر و توانا لا اله الا هو رب العرش و الثری انتی
- 16 ای بعد فانی هم خدمت هریک از ایشان و اولیای آن ارض سلام الله علیهم سلام میرساند السلام و الرحمة و العناية علیهم و علی عباد الله المخلصین الذین اعترفوا بما انزل الله فی کتابه المبین و قالوا الحمد لك یا اله العالمین و مقصود العارفین
- 17 اینکه در باره عیش جدید و وصال مرقوم داشتید مبارک است انشاء الله و نفوس خمسة عشر علیهم سلام الله و عنایاته هریک بذکر مقصود فائز و بطراز عنایت مزین بعد از عرض این مراتب فرمودند طوبی للآمین انا نوصیه بالحكمة و البیان و بالوقار الذی کان من سحیة الانسان و نذكر امة الله الّتی فازت بما انزل الله فی الکتاب السلام علیهما و علی عباد الله الصالحین و امائه الصالحات انتی
- 18 و هم چنین عریضه مخدوم مکرم جناب منشی علیه سلام الله رسید و جواب ارسال شد یسئل الخدام لجنابه التوفیق و التأيید لله الحمد مذکور بوده

him. Praise be to God, he has been and continues to be remembered. We beseech God, the Lord of earth and heaven, to preserve him and ordain for him the good of this world and the next. Verily, He is powerful over all things.

و هستند نسیل الله ربّ الأرض و السّماء بأن
يحفظه و يقدر له خير الآخرة و الأولى أنّه على
كلّ شيء قدير

- 19 As to what was written concerning the apple of mine eye, Aqa Siyyid Husayn, upon him be God's peace, after it was presented before His face, He said:

19 اینکه در باره قرّه عین آقا سید حسین علیه
سلام الله مرقوم داشتند بعد از عرض امام وجه
فرمودند

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

20 هو الله تعالى شأنه العظمة و الاقتدار

- 21 O Husayn! Upon thee be the peace of God and the peace of His loved ones. His honor Muhammad-Qabli-'Ali, upon him be God's peace and grace, and thou have been and continue to be remembered before the Wronged One. Although this Wronged One hath commanded all to act with propriety, and likewise to observe that which God hath revealed in the Book, and had no purpose except the protection of the people of unity and their glory, power and exaltation, yet they have committed that which is beyond mention. The power of the people of the cities of unity and detachment had reached such a degree that the limbs of the ungodly and the heedless trembled in fear of it and their hearts were troubled. Now weakness hath reached such a point that the hostile ones have attacked from all sides. Every day some harm befallereth and some tribulation appearereth. They have denied this bounty and have deemed this justice to be tyranny. Thus the Wronged One is imprisoned in the Most Great Prison. However, tribulation in His path, exalted be He, has been and continues to be beloved. In all conditions We have desired and continue to desire the good of the people of the world.

21 یا حسین علیک سلام الله و سلام اولیائے جناب
محمد قبل علی علیه سلام الله و فضله و تو نزد
مظلوم مذکور بوده و هستید مع آنکه این مظلوم
کلّ را بمعروف امر نموده و همچنین به ما انزله
الله فی الکتاب و مقصودی جز حفظ اهل توحید
و عزّت و قدرت و رفعت ایشان نبوده عمل
نمودند آنچه را که از ذکر خارج است اقتدار اهل
مدائن توحید و تفرید بمقامی بوده که فرائض
مشرکین و غافلین از او مرتعد و قلوب مضطرب
حال ضعف بمقامی رسیده که از اطراف اصحاب
خلاف هجوم نموده اند هر روز ضری وارد و بآسی
ظاهر این فضل را انکار نموده اند و این عدل را
ظلم پنداشته اند لذا مظلوم در بین اعظم مبتلا
ولکن بلا فی سبيله تعالى محبوب بوده و هست
در جمیع احوال خیر اهل عالم را خواسته و

- 22 We beseech God to adorn all with the ornament of justice, that they may speak with fairness and observe with sanctified vision. The purpose of what hath been mentioned is that the friends may become aware of what hath transpired and know that this Wronged One hath loved and continues to love meeting with the loved ones, but the heedless servants have become a barrier. O Husayn, say:

22 میخواستیم از حقّ میطلبیم کلّ را بطراز عدل
مزین فرماید تا بانصاف تکلم نمایند و بصر
مقدس مشاهده کنند مقصود از آنچه ذکر شد
آنکه دوستان بر آنچه وارد شده آگاه شوند و
بدانند که این مظلوم ملاقات اولیا را دوست
داشته و دارد و لکن عباد غافل حایل یا حسین
قل

- 23 My God, my God! I am he who hath turned toward Thee and hath placed his trust in Thee. I beseech Thee by the trees of the gardens of meanings and utterance, and by the leaves of realities and explanation, to ordain for me that which shall profit me. Verily Thou art more knowing of me than I am of myself. There is no God but Thee, the Mighty, the Powerful. And the response is new.

23 الهی الهی انا الذی اقبلت الیک و توکلّت علیک
اسئلك بأشجار حدائق المعانی و البیان و اوراق
الحقایق و التبیان بأن تکتب لی ما ینفعنی انک
انت اعلم بی منی لا اله الا انت القوی القدير و
بالاجابة جدید

- 24 O Husayn! Praise be to God that thou hast attained unto that which most are heedless of. Be not grieved by what hath

24 یا حسین الحمد لله فائز شدی بآنچه که اکثری از
او غافلند محزون مباش در آنچه بر این مظلوم وارد

befallen this Wronged One. Reflect: We have made mention of thee with such remembrance as is the cause of greatest joy. We beseech God to strengthen thee, to prosper thee, and to ordain for thee the good of what He hath revealed in His Book. Verily, He is the Compassionate, the Bountiful, and He is the Most Merciful of the merciful.

شده تفکر نما ترا ذکر نمودیم بذکریکه سبب فرح
اکبر است نسل الله ان یؤیدک و یوفقک و یقدر
لک خیر ما انزلہ فی کتابہ اَنہ هو المشفق الکریم
و هو ارحم الراحمین انتهى

- 25 This servant too conveyeth his greetings and beseecheth from God, glorified be His majesty, whatsoever conduceth to exaltation and ascendancy. I extend greetings to his honor thy father, upon him be God's peace and favor. He hath ever been and continueth to be remembered. The servant beseecheth his Lord to protect him and ordain for him the good of both this world and the next. Mention was made of the honored sons Abdul-Mihdi and Abdul-Hadi and Qurratu'l-'Ayn, God's mercy be upon them. Their greetings and attention were recorded. After their mention was submitted, the Blessed Tongue made mention of each one, and likewise mention was made of the honored leaf of the family, upon both of them be God's peace, and concerning all was manifested that which testified to favor and loving-kindness. Blessed are they and joy be unto them. This servant too conveyeth his greetings to each one and seeketh divine confirmation. Verily God is the Hearer, the Answerer, and He is the Forgiving, the Bountiful.

25 این عبد هم سلام میرساند و از حقّ جلّ جلاله
می طلبد آنچه را که سبب علو و سمو است خدمت
جناب والد علیه سلام الله و عنایتہ سلام میرسانم
لازال مذکور بوده و هستند یسئل الخادم ربّه
بأن یحفظه و یقدر له خیر الآخرة و الأولى ذکر
مخدوم زاده جناب عبدالمهدی و عبدالمہادی و
قرہء عین رحمۃ اللہ علیہم سلام الله و ذکر و توجّه
ایشانرا مرقوم داشتند بعد از عرض ذکر ہر یک
از لسان مبارک جاری و ہم چنین ذکر مخدّرہ
ورقہء اہل علیہما سلام الله و در بارہء کلّ ظاہر
شد آنچه کہ شہادت دادہ بر فضل و عنایت
طوبیٰ لهم و نعیماً لهم این عبد ہم خدمت ہر یک
سلام می رساند و توفیق می طلبد ان الله هو السامع
الجیب و هو الغفور الکریم

- 26 Mention was made of Aqa Habibullah, upon him be God's peace. After it was submitted, these words were uttered: "Verily We have mentioned thee before and at this time, and We beseech God to strengthen thee, prosper thee, and make thee protected, steadfast, firm and immovable in that which He loveth and is pleased with, and to ordain for thee what becometh His generosity, exalted be He."

26 ذکر آقا حبیب الله علیہ سلام الله را نمودند بعد
از عرض باینکلمات نطق فرمودند انا ذکرناک
من قبل و فی هذا الحین و نسل الله ان یؤیدک
و یوفقک و یجعلک محفوظاً مستقیماً ثابتاً راسخاً
علی ما یحب و یرضی و یقدر لک ما ینبغی لکرمہ
تعالیٰ انتهى

- 27 This servant too conveyeth his greetings and maketh mention with such remembrance as causeth enkindlement. God willing, may they be assisted in all conditions to act with righteousness and with that which exalteth their station amongst the servants. Peace, remembrance and praise be upon you and upon God's near servants.

27 این عبد هم سلام میرساند و بذکریکه سبب
اشتعالست ذکر مینماید انشاء الله در جمیع احوال
مؤید باشند بر عمل بمعروف و بہ ما یرتفع بہ
مقامہ بین العباد السلام و الذکر و الثناء علیکم و
علی عباد الله المقربین

- 28 The servant 17th of the month of Sha'ban the Great, 1304

28 خادم فی ہفدہم شہر شعبان المعظم سنہ ہزار
[و] سیصد و چہار

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

Date: 1304-08-27 [1887-May-21]

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

Praise, remembrance, thanks and glory befit the loved ones of the one true Goal, who have held fast to the cord of faithfulness and clung to the hem of steadfastness. Now hath appeared that which was sent down aforetime from the heaven of God's Will: "Be ye thankful unto Me and I will be thankful unto you." The gratitude of the loved ones is their faithfulness, sincerity, assurance and steadfastness. Since they have manifested that which was incumbent upon them, therefore hath the Ancient Beauty, exalted be His glory, revealed in the Psalms and Tablets, specifically for them, that which transcendeth understanding and reason. Well is it with them and wholesome is it for them.

O beloved of my heart! Today this evanescent servant completed replying to that beloved one's letters. In the afternoon of this day, the 14th of the revered month of Sha'ban, another letter numbered 3, dated the 11th of Rajab, arrived. Praise be to God, the glad tidings of health and well-being continue uninterrupted. This blessing is specifically for hearing and sight, which is greater than the outward blessings that are a mighty cause for the outward life of humanity. Praise be to God in all conditions. After the arrival of the letter, the Goal of the world proceeded to another place, that is, from Bahji to the garden, this servant and a group accompanying Him. After arrival and partaking of a cup of tea, this evanescent one, as bidden, began to reply to that honored one's letter. I beseech God, exalted be His glory, for assistance that no negligence occur in replying. After reading and becoming informed, He proceeded to the Most Exalted Summit and it was presented before His presence, and these decisive verses were revealed from the heaven of grace. The Lord, blessed and exalted be He, speaks: "O Amin! We have seen thy letter and heard thy call. We have answered thee through Our grace, and verily I am the Mighty, the All-Bountiful. He remembereth him who remembereth Him, and aideth him who turneth unto Him and ariseth to serve the Cause with humility and penitence. Say: O people of Baha! By God, through detachment is God's Cause exalted among His servants. Blessed is he who hath adorned

بسم ربنا الأقدس الأعظم العلى الأبهى

حمد و ذکر و شکر و ثنا اولیای مقصود یگانا را لایق و سزااست که بحبل وفا تمسک نمودند و بذیل استقامت تشبث حال ظاهر شد آنچه از قبل از سماء مشیت نازل اشکرونی اشکرکم شکر اولیا وفا و صفا و اطمینان و استقامت ایشانست چون آنچه بر ایشان بود ظاهر لذا حق جلّ جلاله در زیر و الواح نازل فرمود مخصوص ایشان آنچه را که فوق ادراک و عقول است هنیئاً لهم و مرثیاً لهم یا محبوب فؤادی الیوم این خادم فانی از جواب دستخطهای آتجبوب فارغ شد عصر این یوم ۱۴ شهر شعبان المعظم دستخط دیگر نمره ۳ سه ۱۱ شهر رجب رسید لله الحمد نعمت بشارت صحت و سلامتی متواتر است این نعمت مخصوص سمع و بصر است این اعظمست از نعمتهای ظاهره که حیات ظاهره بشر را سببی است عظیم لله الحمد فیکل الأحوال بعد از رسیدن دستخط مقصود عالم قصد مقام دیگر نمود یعنی از بهجی به جنبه توجه فرمود اینبعد و جمعی ملتزم رکاب بعد از ورود و صرف یک فنجان چای حسب الامر اینفانی بجواب دستخط آنحضرت پرداخت از حق جلّ جلاله اعانت میطلبم که در جواب اهمال نرود بعد از قرائت و اطلاع قصد ذروه علیا نموده تلقاء وجه عرض شد و این آیات محکمات از سماء فضل نازل قول الرب تعالی و تقدس یا امین رأینا کتابک و سمعنا ندائک اجبناک فضلاً من عندنا و انا العزیز الفضال انه یذکر من ذکره و یؤید من اقبل الیه و قام علی خدمة الامر بخضوع و اناب قل یا اهل البهء تالله بالانقطاع یرتفع امر الله بین العباد طوبی لمن تزین بهذا القمیص الدری امراً من لدی الله فائق الأصباح

بلسان پارسی بشنو اهل بها را بشارت ده بذکر مظلوم کل را وصیت مینمائیم بآنچه سبب سمو و علو امر است طوبی از برای ذاکر و مبلغیکه

himself with this luminous robe, through a command from God, the Cleaver of the dawn."

Hear in the Persian tongue! Give glad-tidings to the people of Baha. We counsel all to remember the Wronged One and to that which causes the exaltation and elevation of His Cause. Blessed is the one who makes mention and the teacher who is adorned with the ornament of detachment. O Amin, praise be to God that thou hast not fixed thy gaze upon outward means, neither in the past nor now. This is a great bounty - know thou its station. Convey My greetings to the friends in that land. All are mentioned.

That which thou didst write concerning 'Ali Haydar, upon him be My glory, blessed is he. They are engaged in service, their gaze fixed upon the horizon, steadfast in the Cause. They have ever been and continue to be blessed with the verses of the Most Exalted Pen. Some time ago, a Tablet was revealed and sent down from the horizon of the heaven of will specifically for 'Ayn and Ba, upon them be My glory, which that honored one was to deliver. Likewise, a Tablet was revealed and sent specifically for Nayib, upon him be My glory. God willing, they shall attain unto it. Verily, he hath been faithful to God's Covenant, the Lord of the worlds. The Glory from the All-Glorious be upon thee and upon My friends there and upon all who are steadfast and firm.

That beloved one hath ever been and continues to be the recipient of special favors. Praise be to God that thou hast inhaled the fragrances of these days and hast risen to serve. Wealth, ornaments, livelihood and material means did not prevent that one from steadfastness, service and the fear of God. Our Lord, your Lord, our Purpose and your Purpose, and the Purpose of all who are in the heavens and earth beareth witness to what the servant hath submitted. That which was written concerning the glory of the Cause and its independence is correct. All things testify to this matter.

And concerning the mention of the honored brother, Aqa 'Ali Haydar, upon him be the Glory of God, and likewise their steadfastness in the Cause, their being set ablaze with the fire of love, their turning to the lights of His countenance, and their rising to serve the Cause - all these have been mentioned in the Most Holy Court and recorded by the Most Exalted Pen. Well is it with him! This evanescent servant beseecheth God on their behalf for that which beseemeth His generosity and bounty. Verily our Lord, the All-Merciful, is the One Who hath power over whatsoever He willeth through His word "Be" and it is.

بطراز انقطاع مزین یا امین لله الحمد تو باسباب ظاهر نظر نداشته و نداری این فضل عظیمست مقامش را بدان اولیای آن ارض را تکبیر برسان کل مذکورند

آنچه در باره علی حیدر علیه بهائی نوشتی طوبی له بر خدمت قائمند و بافق ناظر و بر امر مستقیم لازال باآثار قلم اعلی فائز بوده و هستند چندی قبل مخصوص عین و با علیه بهائی لوحی از افق سماء اراده لائح و نازل ارسال شد که جناب مذکور برساند و همچنین لوحی مخصوص نایب علیه بهائی نازل و ارسال شد انشاءالله بان فائز شوند انه فی بمیثاق الله رب العالمین الهاء من لدی الهاء علیک و علی اولیائی هناک و علی کل ثابت مستقیم انتی

لازال آنجوب بعنایات مخصوصه فائز بوده و هستند الحمد لله نفحات ایام را استشمام نمودید بر خدمت قیام کردید ثروت و زینت و معاش و اسباب فراش آنحضرت را از استقامت و خدمت و تقوی الله منع نمود یشهد بما عرض انخادم ربنا و ربکم و مقصودنا و مقصودکم و مقصود من فی السموات و الارضین آنچه در ذکر اعزاز امر و استغنا مرقوم داشتند صحیح است جمیع اشیاء اینفقره را تصدیق مینماید

و اینکه ذکر برادر مکرم جناب آقا علی حیدر علیه بهاء الله را نمودند و همچنین استقامتشان بر امر و اشتغالشان بنار محبت و توجهشان بانوار وجه و قیامشان بر خدمت امر کل در ساحت امنع اقدس مذکور و از قلم اعلی مسطور هنیئاً له این خادم فانی از حق میطلبد از برای ایشان آنچه را که سزاوار بخشش و کرم اوست ان ربنا الرحمن هو المقتدر علی ما یشاء بقوله کن فیکون

اینکه در باره جناب آقا محمد جواد (من اهل نون و را) علیه بهاء الله و وفای بعهد ایشانرا مرقوم داشتند و همچنین ذکر جناب آقا محمد باقر علیه بهاء الله و ذکر محبت و خدمت ایشانرا نمودند بعد از عرض در ساحت اقدس این آیات ساطعات باهرات نازل قول الرب تعالی و تقدس یا محمد باقر بنعمت بیان رحمن و مائده منزله از سماء عرفان فائز شدی این ایام امین علیه بهائی ذکر اقبال و محبت و استقامت شما را نموده طوبی لکما نسل الله ان یؤیدکما فی کل

Concerning what thou didst write about Aqa Muhammad Javad (from the people of Nun and Ra), upon him be the Glory of God, and his faithfulness to the Covenant, and likewise the mention of Aqa Muhammad Baqir, upon him be the Glory of God, and the mention of his love and service - after these were submitted in the Most Holy Court, these brilliant and manifest verses were revealed. Thus saith the Lord, exalted and sanctified is He: "O Muhammad Baqir! Thou hast been blessed with the bounty of the utterance of the All-Merciful and the heavenly table sent down from the heaven of knowledge. In these days, Amin, upon him be My glory, hath mentioned your acceptance, love and steadfastness. Blessed are ye both. We beseech God to assist you in all conditions and to ordain for you that whose fragrance shall never cease to perfume the kingdom of earth and heaven. O Javad! Amin, upon him be My glory, hath presented your covenant and faithfulness to it. The True One, exalted be His glory, gazeth upon the horizon of steadfastness and love. Other matters, if undertaken with joy and fragrance, shall be accepted in view of the manifestation of means. Praise be to God, ye have ever been speaking in remembrance and praise and have stood firm in service. Well is it with you both."

Mention was made of Aqa Mirza Fadlu'llah, upon him be the Glory of God, and likewise mention was made of his steadfastness and love. After being submitted to the Most Holy and Exalted Presence, this Supreme Word shone forth from the horizon of the heaven of the Will of the Lord of Names. He, exalted and sanctified be He, saith: "O Fadlu'llah! We have indeed been with thee, We have heard and seen. Verily thy Lord is the All-Hearing, the All-Seeing. We have witnessed what hath befallen thee. Nothing whatsoever escapeth the knowledge of thy Lord. He is the All-Seeing, the All-Bountiful, the Concealer, the All-Knowing, the All-Informed. Give thanks unto God, thy Lord, for having caused the ocean of His bounty to surge and for having sent down unto thee that which remindeth thee of what was revealed in His Perspicuous Book." We beseech God to aid thee in all conditions. Verily, He is the Almighty, the All-Powerful.

Mention was made of Aqa Mirza Muhammad, upon him be the Glory of God, son of the deceased, blessed and sanctified H and S who soared to the Most Exalted Horizon. He and his brothers and sisters are all remembered in the Most Holy Presence. Repeatedly were they mentioned after the ascension of the aforementioned one, and all were blessed with the traces of the Supreme Pen. Some time ago the glances of God's loving-kindness, exalted be His glory, were directed towards them, and a Most Holy and Exalted Tablet was specifically revealed

الأحوال و يقدر لكما ما لا ينقطع عرفه بدوام الملك و الملكوت يا جواد جناب امين عليه بهائي عهد شما و وفای با نرا معروض داشت حق جل جلاله بافق استقامت و حب ناظر امورات دیگر اگر بروح و ریحان واقع شود نظر بظهور اسباب بقبول فائز لله الحمد لا زال شما بذكر و ثنا ناطق و بر خدمت قائم هنيئاً لكما انتهى

ذكر جناب آقا ميرزا فضل الله عليه بهاء الله را نمودند و همچنين ذكر استقامت و محبت ايشانرا بعد از عرض در ساحت اقدس اينكلمهء عليا از افق سماء مشيت مالک اسماء اشراق نمود قول الرب تعالى و تقدس يا فضل الله انا كما معك سمعنا و رأينا ان ربك هو السميع البصير شاهدنا ما ورد عليك لا يعزب عن علم ربك من شيء انه هو البصير و هو الفضل و هو الستار و هو العلم الخبير اشكر الله ربك بما ماج بحر عنايته و انزل لك ما يذكرك بما نزل في كتابه المبين از حق ميطلبم ترا تايد فرمايد در جميع احوال انه هو المقتدر القدير انتهى

اينكه ذكر جناب آقا ميرزا محمد عليه بهاء الله ابن مرفوع مرحوم مبرور مبروك حا و سين الذي طار الى الأفق الأعلى را نمودند ايشان و اخوان و اخوات ايشان كل در ساحت اقدس مذکورند مكرر ذكرشان بعد از صعود حضرت مذکور ظاهر و كل باثار قلم اعلى فائز گشتند چندی قبل لحاظ عنایت حق جل جلاله بايشان متوجه و مخصوص هریک لوح اقدس نازل و ارسال شد ولكن تا حال خبر وصول آن نرسیده من كان لله كان الله له در صعود ايشان و مخدرة و ورقه عليهما بهاء الله نازل شد آنچه كه فرات رحمت و كوثر عنایت است از برای ايشان اينعبده هم در اين حين تكبير و سلام خدمت ايشان ميرساند و ميطلبد آنچه را كه لا عدل له است ان ربنا الرحمن هو السامع المجيب

و اينكه ذكر جناب آقا ميرزا محمد علي عليه بهاء الله صهر حضرت مرفوع عليه بهاء الله و رحمته را نمودند و مراتب جذب و انجذاب و استقامت و محبت با آنحبيب و همچنين محبت آنحبيب را نسبت بايشان مرقوم داشتند بعد از عرض در حضور اين آيات محكمات از سماء حكمت و بيان نازل قوله عز بانه و جل ذكره

and sent to each one, but thus far no news of their receipt has arrived. Whoso is for God, God is for him. At their passing and that of the honored leaf, upon them both be the Glory of God, there was revealed that which is the Euphrates of mercy and the Kawthar of bounty for them. This servant at this time also conveyeth greetings and salutations to them and seeketh that for which there is no equal. Verily our Lord, the All-Merciful, is the Hearer, the Answerer.

And mention was made of Aqa Mirza Muhammad-'Ali, upon him be the Glory of God and His mercy, son-in-law of His Eminence the aforementioned one, upon him be the Glory of God and His mercy. The degrees of his attraction and enkindlement and steadfastness and love for that Beloved One, and likewise that Beloved One's love towards him, were recorded. After being submitted to the Presence, these firm verses were revealed from the heaven of wisdom and utterance. His utterance, exalted be His mention and glorified be His remembrance, is this:

In My Name, the Hearer, the Answerer

O thou who art mentioned before the Wronged One! There hath come before Us a letter from one who hath loved Me and loved My friends, and therein was thy mention. We make mention of thee in this Clear Tablet. Thou hast previously attained unto the traces of My Most Exalted Pen, and this is yet another time, that thou mayest give thanks unto thy Lord, the Compassionate, the All-Bountiful. Blessed is he who hath attained unto acceptance when most of the servants have turned away from God, the Lord of the worlds. We have adorned the heaven of knowledge with the stars of proof and have sent down from the Kingdom of utterance that which every learned one and every discerning mystic is powerless to reckon. When thou hast quaffed the choice wine of revelation from My Most Exalted Pen, say:

"My God, my God! Praise be unto Thee for having aided me and taught me and made known unto me that which most of Thy creation have been prevented from. I beseech Thee by the rain-showers of the clouds of Thy bounty and the lights of the Sun of Thy Revelation to make me steadfast in Thy Cause and gazing toward Thy horizon. Then I beseech Thee, O God of existence and Lord of the seen and unseen, to ordain for me from the wonders of Thy bounty that which Thou hast destined for Thy loved ones. Verily Thou art the One with power over whatsoever Thou willest. There is none other God but Thee, the All-Forgiving, the All-Bountiful."

This servant also conveys greetings and praise to them. Indeed, that beloved one has written such mention of those souls that

بِسْمِ السَّامِعِ الْجَبِيبِ

يا ايها المذكور لدى المظلوم قد حضر كتاب
من احبني واحب اوليائي و كان فيه ذكرك
ذكرناك بهذا اللوح المبين قد فزت من قبل بآثار
قلبي الأعلى هذه مرة اخرى لتشكر ربك المشفق
الكريم طوبى لمقبل فاز بالاقبال اذ اعرض اكثر
العباد عن الله رب العالمين انا زينا سماء العرفان
بأنجم البرهان و انزلنا من ملكوت البيان ما عجز
عن احصائه كل عالم عليم و كل عارف بصير

انك اذا شربت رحيق الوحي من قلبي الأعلى
قل الهى الهى لك الحمد بما ايدتني و علّمتني
و عرّفتني ما منع عنه اكثر خلقك اسئلك
بأقطار سحاب فضلك و انوار شمس ظهورك
بأن تجعلني مستقيماً على امرك و ناظراً الى
افقك ثم اسئلك يا اله الوجود و مالک الغيب
و الشهود بأن تكتب لى من بدائع فضلك ما
قدرته لأوليائك انك انت المقتدر على ما تشاء
لا اله الا انت الغفور الكريم انتهى

ايعبد هم خدمت ايشان تكبير و سلام ميرساند
في الحقيقة آخوب در ذكر حضرات مذكورين
قسمي نوشته اند كه قلب را اهتزاز جديد دست
داد و روشني بديع حاصل اگرچه لازال مذكور
بوده اند ولكن اين كره امر ديگر ظاهر و نور محبت
ديگر ساطع از حق ميطلبم ايشانرا مدد فرمايد و
عنايت نمايد آنچه را كه سزاوار فضل اوست يا
محبوب فؤادي اليوم لحاظ الله باعمال شايسته
وجود متوجه يك حرف كه از روى خلوص
ظاهر شود عندالله كتابي مذكور و يك قطره از
اعمال بحري محسوب و اين مخصوصست باينظهور
اعظم جل جلاله و عم نواله

ذكر حبيب مكرم جناب حاجي ميرزا عب عليه
بهاء الله و اشتعالنا بنار محبت الهى مرقوم
داشتند [الأمر] كما ذكر حضرتك كه فرموده اند
الحمد لله وارد شدند و مثل كره نار در محبت
الهى مشتعلند آثار استقامت و اشتعال نار محبت
در احيان حضور از ايشان ظاهر يستل الخادم ربه
بأن يؤيده على الذكر و الثناء و يوققه على خدمة
امره المبرم المبين

it caused a renewed stirring in the heart and brought forth a wondrous illumination. Although they have always been remembered, this time something different has appeared and another light of love is radiating. We beseech the True One to assist them and bestow upon them that which befits His grace. O beloved of my heart! Today God's gaze is fixed upon worthy deeds. One word uttered with sincerity is recorded as a book in God's presence, and one drop of deeds is accounted as an ocean. This is special to this Most Great Manifestation, exalted be His glory and universal be His bounty.

They mentioned the honored friend, Haji Mirza 'A.B., upon him be the Glory of God, and wrote of his being enkindled with the fire of divine love. The matter is as your honor mentioned - that praise be to God, they have arrived and are ablaze like a globe of fire in divine love. Signs of steadfastness and the enkindling of the fire of love were evident from them during their presence. This servant beseeches his Lord to confirm him in remembrance and praise, and to enable him to serve His firm and manifest Cause.

Likewise, they mentioned the two brothers, Aqa 'Ali Haydar, upon him and them be the Glory of God, and wrote of their degrees of love, acceptance, humility and submissiveness in the path of God. This matter opened the gate of joy. Praise be to God, they are blessed with His grace and are mentioned before the True One. Previously too, mention of them flowed from the Supreme Pen. This servant beseeches his Lord to strengthen them, make them successful, and ordain for them that which will draw them near to God, the Lord of the Mighty Throne.

They mentioned Aqa Mirza Fadlu'llah, upon him be the Glory of God. Praise be to God, during the upheavals in this land they held fast to the cord of sincerity and faithfulness. Their mention and the mention of their love has always been and continues to be in the Most Great Prison. God willing, may they attain to that which cannot be seized by the changes of the world and the events of nations. Verily our Lord is the All-Seeing Witness and He is the Helper, the Forgiving, the Merciful.

Glory be to God! Divine favors have had and continue to have infinite influences in the earth. The honored friend Aqa 'Ali Haydar, upon him be the Glory of God and His favors, turned to Him and attained, and through the grace of the Most Self-Subsisting Name, drank from the sealed wine and arose to serve the Cause. The manifestations of divine favors and infinite mercies have encompassed them from every direction, including that beloved one's letter which mentioned them

و همچنین ذکر دواخ جناب آقا علی حیدر علیه و علیهما بهاء الله را نمودند و مراتب محبت و اقبال و خضوع و خشوع ایشانرا فی سبیل الله مرقوم داشتند اینفقره باب فرح مفتوح نمود الله الحمد بعنایت فائزند و نزد حق مذکور از قبل هم ذکر ایشان از قلم اعلی جاری یسئل الخادم ربّه بأن یؤیّدھما و یوفّقھما و یقدّر لھما ما یقرّبھما الی الله رب العرش العظیم

ذکر جناب آقا میرزا فضل الله علیه بهاء الله را نمودند الحمد لله ایشان در انقلابات این ارض بحبل خلوص و وفا متمسک بودند ذکرشان و ذکر محبتشان لازال در سخن اعظم بوده و هست انشاء الله فائز شوند بآنچه که تغییرات عالم و حوادث امم آنرا اخذ نمایند ان ربنا هو الشاهد الخبیر و هو المعین الغفور الرحیم

سبحان الله عنایت الهی را تصرفات لایهایه در ارض بوده و هست حبیب مکرم جناب آقا علی حیدر علیه بهاء الله و عنایت اقبال نمودند و فائز شدند و بعنایت اسم قیوم از حقیق محتوم آشامیدند و بر خدمت امر قیام نموده اند ظهورات عنایات الهی و رحمتای نامتناهی از هر جهت شامل ایشان بوده از جمله نامهء آنحبيب که در اول و وسط و آخر ذکر ایشان بوده و ذکر استقامت و اشتعال و خدمت و محبت و همچنین قیامشان در امورات ظاهره و باطنه حین عرض اینفقرات در ذروهء علیا امام وجهه مولی الوری نازل شد آنچه که این خادم فانی عاجز است از ذکرش بحر عنایت بامواجی ظاهر که صاحبان عقول و ادراک از احصای آن عاجز هنیئاً له و مرئاً له

در این حین امطار جدیدہ از سماء محبت آنحضرت هاطل یعنی دستخط آنحبيب فؤاد که رقم چهارم بیست و چهارم شهر رجب بود رسید رسیدن مبشر روحانی چه که بصحت و سلامتی و قیام بر خدمت مقصود لایزالی ناطق بود فی الحقیقه بافصح بیان بذکر مقصود امکان ذاکر هنیئاً لأهل البهائے الدین شربوا كأس الوفاء من ایادی العطاء

آنچه در بارهء اولیای حق از استقامت و محبت و شفقت و اتحاد و اتفاق مرقوم داشتند بعد از عرض در ساحت امع اقدس اعلی بشرف قبول

in its beginning, middle and end, mentioning their steadfastness, enthusiasm, service and love, as well as their arising in outward and inward matters. When these passages were presented before the countenance of the Lord of all beings in the most exalted horizon, that which this evanescent servant is incapable of mentioning was revealed. The ocean of favor appeared with such waves that those endowed with minds and understanding are unable to count them. Blessed be he and may it be wholesome for him.

At this time new rains are pouring from the heaven of that excellency's love, meaning that beloved one's letter dated the twenty-fourth of the month of Rajab, number four, arrived. Its arrival was a spiritual herald as it spoke of health, well-being and arising to serve the Eternal Beloved. Indeed, it mentioned the Desired One of all possibilities in most eloquent terms. Blessed are the people of Baha who have drunk the cup of faithfulness from the hands of bounty.

That which was written concerning the loved ones of God, regarding steadfastness, love, kindness, unity and harmony, was presented before the Most Holy and Most Exalted Presence and was honored with acceptance. At this moment the Tongue of Grandeur utters this most blessed and supreme word - exalted be His utterance and glorified be His majesty:

"O servant in attendance! Give glad tidings to the Trustworthy One of the bounty of God, the Lord of the worlds. Say: O Trustworthy One! The Wronged One hath heard thy call and witnessed thy condition. He is verily the All-Hearing, the All-Seeing. Blessed art thou, O Trustworthy One, for having adorned thy temple with the armor of humility and the robe of submissiveness, and thy head with the crown of detachment. If the loved ones attain to the sweetness of this station, they shall not remain deprived of the greatest bounty by the bounties of the world. Humility, submissiveness, and other praiseworthy attributes and goodly deeds are considered among the divine hosts under the Supreme Commander, and the Supreme Commander has been and ever shall be the fear of God."

We had repeatedly heard of sugar, but it was a mere word. In truth, the spiritual sweetness and true delight has been and ever shall be the repeated utterances of God's loved ones. However much sugar is repeated and however many times it is used, it dulls the desire and reduces the appetite, but the more the utterances of the loved ones are repeated, the more appealing and beloved they become. I beseech and implore God, exalted be His glory, to assist this servant in presenting a response. He is the Powerful, the Mighty. Praise be to God, again and again and again, until it reaches the fifth time.

فائز و این حین لسان عظمت باینکلمه مبارکه
علیا ناطق قوله عزّ بیانه و جلّ جلاله

یا عبد حاضر بشارت الامین بعنایه الله ربّ العالمین
قل یا امین ان المظلوم سمع ندائک و رأى ما انت
علیه انه هو السّامع و هو البصّار طوبی لک یا امین
بما زینت هیکلک بدرع الخضوع و ثوب الخشوع
و رأسک بتاج الانقطاع اگر اولیا بحلاوت ایتمقام
فائز شوند بنعمت عالم از این نعمت کبری محروم
نمانند خضوع و خشوع و سایر اخلاق پسندیده
و اعمال طیه تحت قائد اعظم از جنود الهی
محسوب و قائد اعظم تقوی الله بوده و هست
انتهی

قد مکرّر شنیده بودیم و لکن حرف بود
فی الحقیقه حلاوت معنوی و شیرینی حقیقی
مکررات بیانات اولیای الهی بوده و هست قد
هرچه مکرر شود و چند مرتبه استعمال گردد
طلب را محمود نماید و از اشتها بکاهد و لکن
بیانات اولیا هرچه مکرر شود دلکشر و محبوبتر
است از حقّ جلّ جلاله سائل و آمل که این
بنده را بر عرض جواب تأیید فرماید اوست
قادر و توانا لله الحمد کرّه دیگر بعد کرّه دیگر
بعد کرّه دیگر الی ان یصل الی کرّه الخامسة

نامه پنجم که غره شهر شعبان المعظم تاریخ آن
بود رسید عین را کلی بود قوی و قلب را معجونی
بود معتدل چه که بذکر مقصود مزین بود و بنور
محبّتش منور

اینکه در باره برادر مکرم و دوست معظم جناب
نایب علیه بهاء الله مالک القدم مرقوم داشتند و
همچنین مراتب شوق و اشتیاق محبت و وداد
و اشتعال ایشانرا بنار سدره رحمانی و شجره
مغرسه در طور ابدی جمیع در ساحت امنع
اقدس شب سیم شهر مبارک رمضان دو ساعت
از آن گذشته بشرف حضور مشرف و باصغاء
محبوب عالم فائز قوله تبارک و تعالی

یا امین علیک بهاء الله مالک یوم الدین عبد
حاضر امام وجه مظلوم حاضر و آنچه در باره
اولیای الهی و حزب ربّانی عرض نمودی شنیده
شد جناب (نا) علی قبل اکبر علیه بهائی در سنین
معدودات بکمال همت بر خدمت قیام نموده اند
کأنّه وجد عرف الانقطاع و فاز به فی ایام الله

The fifth letter, dated the first of the revered month of Sha'ban, arrived. It was a powerful collyrium for the eye and a balanced remedy for the heart, for it was adorned with the mention of the Intended One and illumined with the light of His love.

As to what they wrote concerning the honoured brother and illustrious friend, Jinab-i-Nayib—upon him be the glory of God, the Lord of eternity—together with the evidences of his yearning and longing, his love and devotion, and the blaze of his heart with the fire of the Sadratu'r-Rahman, and of the Tree planted upon the everlasting Tur—these, one and all, were laid before the Most August and Holy Presence. On the third night of the blessed month of Ramadan, two hours having elapsed therefrom, they were admitted to the honour of entering His presence, and attained to the hearing of the Best-Beloved of the worlds. His saying, exalted and glorified be He:

O Amin! Upon thee be the Glory of God, Lord of the Day of Judgment. The servant was present before the Face of the Wronged One, and all that thou didst present concerning the loved ones of God and the divine party was heard. His honor Na'ib-'Ali, before Akbar, upon him be My glory, hath in recent years arisen to serve with the utmost endeavor. It is as though he perceived the fragrance of detachment and attained unto it in the days of God, the Mighty, the Praiseworthy. With perfect love and devotion he hath turned to the Most Exalted Horizon and faced the light of His countenance. Blessed be his reward with thy Lord. By My life! It hath been inscribed by My Most Exalted Pen in the Crimson Book. Verily thy Lord is the True, the Trustworthy.

We have accepted what he hath done in the path of God and what he hath desired in these days, as a bounty from Us upon him, and I am verily the All-Bountiful, the Generous. He should be confident in God's grace and His favors, holding fast to the wisdom We have revealed in diverse Tablets. Verily thy Lord is the Compassionate, the Evident, the All-Wise. He is beneath the gaze of My loving-kindness and We have sheltered him beneath the canopies of My grace which have encompassed all who are in the heavens and on earth. O Amin! Blessed art thou and he. He hath attained unto that which nothing in existence can equal. Give him the glad tidings of My remembrance, My mercy and My loving-kindness, that he may thank his Lord at all times, at every morn and eve. Those souls who have left behind themselves and all they possess in the path of the One True Friend are the recipients of God's special favors. The entire world cannot equal that which hath been ordained for them. However, the affairs of such souls must remain concealed. Verily thy Lord speaketh the truth

العزیز الحمید بکمال محبت و اقبال بافی اعلیٰ مقبل و بانوار وجه متوجّه هنبثاً له اجره عند ربّک لعمری قد رقم من قلبی الأعلیٰ فی الصّحیفه الحمراء ان ربّک هو الصادق الأمين

اَنَا قَبَلْنَا مَا عَمِلَ فِي سَبِيلِ اللَّهِ وَمَا أَرَادَ فِي هَذِهِ الْأَيَّامِ فَضْلاً مِنْ عِنْدِنَا عَلَيْهِ وَإِنَّا الْفَضْلُ الْكَرِيمُ لَهُ أَنْ يَطْمِئَنَّا بِفَضْلِ اللَّهِ وَعَنَائِهِ مَتَمَسِّكاً بِالْحِكْمَةِ الَّتِي أَنْزَلْنَاهَا فِي الْوَحْيِ شَتَّى أَنْ رَبِّكَ هُوَ الْمَشْفِقُ الْمُبِينُ الْحَكِيمُ إِنَّهُ تَحْتَ لِحَاطِ عَنَائِي وَآوِيَانِهِ تَحْتَ قَبَابِ فَضْلِي الَّذِي أَحَاطَ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ يَا أَمِينَ طَوْبِي لَكَ وَلَهُ أَنَّ فَازَ بِمَا لَا يَعَادِلُهُ شَيْءٌ مِنَ الْأَشْيَاءِ بَشَرَهُ بِذِكْرِي وَرَحْمَتِي وَعَنَائِي لِشُكْرِ رَبِّهِ فِي اللَّيَالِي وَالْأَيَّامِ وَفِي كُلِّ بَكُورٍ وَاصِيلِ نَفْسِيكَ خُودٍ وَمَا عِنْدَهُمْ رَا فِي سَبِيلِ دُوسْتِ يَكُنَا كَإِشْتِهَانِ إِشَانِ بَعْنَايَاتِ مَخْصُوصَةٍ هَلِي فَائِزَنْدَ جَمِيعِ عَالَمٍ مُعَادِلِهِ نَمِينَمَايِدَ بِأَنْجَحِهِ اَزْ بَرَايِ إِشَانِ مُقَدَّرُ شُدِه وَلَكِنْ أَمْرًا مِثَالِ أَنْ نَفُوسَ بَايِدَ مُسْتَوْرٍ مَانَدَ أَنْ رَبِّكَ يَقُولُ الْحَقَّ وَيُلْهِمُ مِنْ يَشَاءُ مَا أَرَادَ وَيَهْدِي الْمُقْبِلِينَ إِلَى صِرَاطِهِ الْمُسْتَقِيمِ اَنْتَنِي

این خادم فانی از حقّ جلّ جلاله سائل و آمل است ایشانرا بمثابه نیر انقطاع از افق سماء اراده کبری ظاهر فرماید بعد از عرض ذکر ایشان و عمل ایشان در ساحت اقدس از سماء مشیت نازل شد آنچه که اینعباد از ذکرش عاجز و قاصر است آنچه در نظر ماند عرض شد فی الحقیقه در خدمت بمقامی رسیده اند که از ذکر خارجست یا محبوب فؤادی در ایامیکه من علی الأرض از ریحی مخموم محروم و از سر مخزون و غیب مکنون معرض نفسی مثل ایشان قیام نماید بر آنچه که شهادت دهد بر اقبال و توجّه و خدمت او فی الحقیقه این از عنایات مخصوصه الهی است که در باره ایشان شده ای رب زده فی کلّ الأحوال و آیده علی ما یرتفع به امرک ثمّ نوره بانوار عنایتک و فضلک یحیث تستضی به وجوه عبادک و افتده خلقتک انک انت المقتدر القدیر چندی قبل در فقره مذکوره بمحبوب مکرم جناب آقا میزرا اسدالله علیه بهاء الله الاهی نوشته اند بعد از عرض در ساحت اقدس آنچه در یکشهر مقرر بود بطراز قبول فائز و مابقی را بعد از فوز بقبول بخود ایشان عنایت فرمودند و در این باب لوحی از سماء مشیت نازل و بخط

and inspireth whomsoever He willeth with what He desireth, and guideth those who turn unto Him to His Straight Path.

This evanescent servant beseecheth and imploreth God, exalted be His glory, to cause them to appear as the luminary of detachment from the horizon of the heaven of His supreme Will. After mentioning before the Most Holy Court their remembrance and deeds, there was sent down from the heaven of His Will that which this servant is powerless and incapable of describing. What remained in view hath been mentioned. In truth, in service they have attained to a station that transcendeth description. O Beloved of my heart! In days when all on earth were deprived of the choice wine and turned away from the hidden mystery and the treasured secret, such a soul as theirs arose to that which testifieth to their acceptance, their turning to God and their service. This is truly among the special favors of God bestowed upon them. O Lord! Increase them in all conditions and aid them in that which will exalt Thy Cause. Then illumine them with the lights of Thy grace and bounty in such wise that the faces of Thy servants and the hearts of Thy creatures may be illumined thereby. Thou, verily, art the Almighty, the Powerful.

Some time ago they wrote concerning this matter to the honored beloved, Aqa Mirza Asadu'llah, upon him be the Glory of God, the Most Glorious. After it was presented before the Most Holy Court, that which was determined in one city was adorned with the ornament of acceptance, and the remainder, after being accepted, was bestowed upon them. Regarding this matter a Tablet was revealed from the heaven of Will and sent in this servant's handwriting. And now, since they have again arisen to accomplish this matter, and that beloved one hath also requested its acceptance, therefore what they have given you is accepted and honored by the effect of the Supreme Pen. Well is it with him and blessed is it unto him. However, regarding the remainder, according to the command they should act with moderation. The Blessed Tablet that was revealed concerning this matter and sent previously hath, God willing, arrived and they will peruse it.

The letter of the honored brother Aqa 'Ali-Haydar, upon him be the Glory of God, arrived today along with the receipt of your honor. In all conditions the grace of God, His mercy, His compassion and His glance of favor have been and are directed toward those loved ones who find for themselves no death nor life, no harm nor benefit save through His command, His leave, His grace and His bounty. The description of such souls hath been and is recorded in the Books of old and of recent times.

این عبد ارسال شد و حال چون مجدّد ایشان بر این امر قیام نموده اند و آنجوب هم استدعای قبول کرده اند لذا آنچه بشما داده اند مقبول و با اثر قلم اعلیٰ فائز هنیئاً له و مرثیاً له و لکن در مابقی حسب الأمر باعتدال عمل نمایند لوح مبارک که در این فقره نازل و از قبل ارسال شد انشاء الله رسیده ملاحظه مینمایند

دستخط برادر مکرم جناب آقا علی حیدر علیه بهاء الله در این یوم رسید مع ورقه وصول آنحضرت در جمیع احوال عنایة الله و رحمت و شفقت و لحاظ عنایتش متوجه اولیا بوده و هست اولیائیکه لا یجدون لأنفسهم موتاً و لا حیوة و لا ضرراً و لا نفعاً الا بأمره و اذنه و عنایت و فضله و صف این نفوس در کتب قبل و بعد بوده و هست سدره المنتهی گواهی داده و میدهد و همچنین اشیاء طوبی للسامعین هو الله

یا محبوب فوادی ارسال نامه تأخیر شد تا آنکه رقم هفتم که بتاریخ شانزدهم شهر شعبان مرقوم بود رسید فرح جدید حاصل الحمد لله آنجوب بعنایت حق فائزند و در ارسال مراسلات مستعد اخبارات جدید و وقایع تازه که از جانب اولیا میرسد در یک مقام از نعمت محسوب نسل الله ان یزیدها فضله و کرمه اینکه در باره محبت و اتحاد با آقای معظم حضرت اسم ۶۶ [الله] جم علیه من کل بهاء ابهاه مرقوم داشتید و همچنین مراتب استقامت و اشتعال ایشانرا در امر الله بهجت کلی از این فقره حاصل بعد از عرض در ساحت امنع اقدس اعلیٰ لسان عظمت مالک وری باینکلمه علیا ناطق قوله تبارک و تعالیٰ یا عبد حاضر از حق بطلب نفوسیکه بطراز تخصیص فائزند در جمیع احوال به ما یرتفع به امر الله ناظر باشند

اسمی جمال علیه بهائی لازال در ساحت حق مذکور بوده اند از حق میطلیم او را تأیید فرماید و توفیق عطا کند تا بهمت تمام بر اتحاد قیام نمایند انا نذکره فی هذا الحین و نکبر علی وجهه و نأمره بما ینبغی لهذا الیوم العزیز البدیع انتهی این عبد لازال از برای ایشان میطلبد آنچه را که سبب اعلاء کلمه الله است در جمیع عوالم

The Divine Lote-Tree hath borne and beareth witness to this, and likewise do all things. Blessed are they that hear!

That which he wrote mentioning that the aforementioned individual intended to relinquish all his possessions to God - after this was submitted, He stated that this is already accomplished, for whatever he has belongs and has belonged to God, and We have relinquished it to Him, as he spends his nights and days in service to God, exalted be His glory, and His loved ones. Whenever We wish to dispose of it, We ourselves will command and dispose of it. His service before God and his love for you and the chosen ones is greater than the payment of rights, and this matter especially concerning him has been sent down from the heaven of grace, and whatever he pays, due to God's all-encompassing grace, is adorned with the ornament of acceptance. Otherwise, in his case, service itself suffices. As the matter of rights benefits the assured, content and well-pleasing souls themselves, therefore from the heaven of grace, considering the means of the Cause, the command to accept was given. All in the heavens and earth bear witness to His independence. These matters and their like, whatever has appeared from that beloved one, are adorned with the lights of the luminary of acceptance. Glory and remembrance and praise be upon your honor and upon those who love you and heed your word concerning the Cause of God, the Lord of the worlds.

The servant 5 Ramadan the Blessed 1304

He is God!

O beloved of my heart! The sending of the letter was delayed until the seventh letter, which was written on the sixteenth of Sha'ban, arrived. New joy was attained. Praise be to God, that beloved one has attained God's grace and is prepared in sending correspondence. New reports and fresh events that arrive from the chosen ones are counted as a blessing in one respect. We beseech God to increase it through His grace and generosity. Regarding what you wrote about love and unity with the honored gentleman, His Holiness the Name 66 [of God], upon him be all the Most Glorious Glory, and likewise concerning his steadfastness and enthusiasm in the Cause of God - complete joy was attained from this matter. After submission in the Most Holy, Most Exalted Presence, the Tongue of Grandeur, the Lord of all beings, spoke this supreme word - His blessed and exalted Word: "O servant in attendance! Ask from God that those souls who are adorned with the ornament of distinction should in all conditions be mindful of that whereby the Cause of God is exalted.

و اینکه ذکر حبیب روحانی جناب آقا میرزا غلامعلی ابن حضرت ذبیح علیهما بهاء الله و عنایاته و حبیب روحانی جناب آقا میرزا مؤمن و ورقه ضلع ایشان علیهما بهاء الله را نمودند بعد از عرض در ساحت امنع اقدس هر یک بعز قلم اعلی معزز هذا ما نطق به لسان العظمة فی هذا المقام قوله عز جلاله و عز بیانه

یا مالک القدم و الظاهر بالاسم الأعظم تسمع نداء احبائک و ضحیجهم فی فراقک تریم یا الهی مقبلین الی افقک و متمسکین بحبلک اسئلک یا مولی العالم و سلطان الأمم بأن تقدر لهم من قلبک الأعلی خیر الآخرة و الأولى ثم اکتب لهم اجر المقربین انک انت اله العالمین و مقصود العارفین انتمی

الحمد لله هریک بحر بیان رحمن فائز نعیماً لهم و اینعید در جواب نامه حبیب روحانی جناب آقا میرزا غلامعلی علیه بهاء الله نوشته آنچه که انشاء الله از قبل فانی عذر خواهی مینماید یعنی عذر تأخیر را میطلبد هرگز فراموش نشده و نخواهند شد خدمت ایشان و خدمت جناب آقا میرزا مؤمن و ورقه تکبیر میرسانم و در ساحت اقدس ذکر هریک را نموده و مینمایم

اینکه در باره جناب میرزا یوس خا علیه بهاء الله مرقوم داشتید ایشان بعنایت فائزند و بنور ایمان منور اینفانی خدمت ایشان تکبیر و سلام میرساند و از حق جل جلاله از برای ایشان توفیق میطلبد آنه جواد کریم

اینکه ذکر محبوب معظم مکرم حضرت علی قبل اکبر علیه بهاء الله مالک القدر فرمودند و همچنین مرقوم داشتند حضرت ایشان من غیر ستر و حجاب تبلیغ مینمایند و از حکمت هم خارج نیست چه که در بیت خودشان مشغولند و در ابتدای تبلیغ باینکه ناطق نزد پسر سلطان من اقرار کرده‌ام و چند دفعه حبس شده‌ام ما اهل فساد نیستیم دین داریم و از دین بجهت راحت دنیا نمیگذریم بعد از عرض اینقره در ساحت اقدس فرمودند بنویس جناب امین علیه بهائی کذلک مولا چه که ما هم اقرار کرده‌ایم و چند دفعه بحبس رفته‌ایم و همچنین فرمودند دو من تبریز چای و ده من تبریز قند

Ismi Jamal, upon him be My glory, has ever been mentioned in God's presence. We ask God to confirm him and grant him success that they may arise with complete determination for unity. Verily We make mention of him at this time and glorify his countenance and command him with that which befits this mighty, wondrous Day." This servant ever seeks for them that which is the cause of exalting the Word of God in all worlds.

And regarding the mention made of the spiritual friend, Aqa Mirza Ghulam-'Ali, son of His Holiness Dhabih, upon them both be the glory of God and His favors, and the spiritual friend Aqa Mirza Mu'min and his wife, upon them both be the glory of God - after submission in the Most Holy, Most Exalted Presence, each was honored by the Most Exalted Pen. This is what the Tongue of Grandeur spoke in this station - His mighty and glorious Word and His mighty utterance:

"O Lord of Eternity Who hast appeared through the Most Great Name! Thou hearest the call of Thy loved ones and their lamentations in their separation from Thee. Thou seest them, O my God, turning toward Thy horizon and clinging to Thy cord. I beseech Thee, O Lord of the worlds and Sovereign of nations, to ordain for them from Thy Most Exalted Pen the good of the hereafter and of this world. Then write down for them the reward of those near unto Thee. Verily Thou art the God of the worlds and the Aim of those who have recognized Thee."

Praised be God that each one hath been immersed in the ocean of the utterance of the Most Merciful. How blessed are they! This servant, in reply to the letter of that spiritual friend, his honor Aqa Mirza Ghulam-'Ali, upon him be the Glory of God, hath written that which, God willing, shall make amends for this evanescent one - that is, seeks pardon for the delay. His services and those of his honor Aqa Mirza Mu'min and the Leaf shall never be forgotten. I convey greetings to them and have mentioned and continue to mention each one in the Most Holy Court.

Concerning what you wrote about his honor Mirza Y-s Kh-a, upon him be the Glory of God, he is favored with grace and illumined with the light of faith. This evanescent one conveys greetings to him and beseeches God, exalted be His glory, to grant him success. Verily He is the Generous, the Bountiful.

Regarding the mention of the honored and revered beloved, His Holiness 'Ali-Qabli-Akbar, upon him be the Glory of God, the Lord of Power, you wrote that His Holiness teaches openly without concealment or veil, and this is not contrary to wisdom, as he teaches in his own home and begins by saying to

بایشان بدهید این برکت است از برای او تأثیر
هم عنایت شده انه هو المشفق الكريم انتی
فی الحقیقه صادق و ثابت و مستقیمند در آنچه
فرموده اند از حق میطلبم یجری منه فرات الحکمة
و البیان لیجذب من فی الامکان ان ربنا الرحمن
هو المقتدر القدیر خدمت ایشان تکبیر و سلام
عرض مینمایم جواب دستخط ایشان ارسال
میشود در جمیع احوال از حق تأیید و توفیق
میطلبم اینفانی را مدد فرماید در ارسال عرایض
عریضه جناب آقا میرزا ابوالحسن ع ط رسید و
بشرف اصغاء مولی الأسماء فائز گشت لله الحمد
عریضه ایشان مزین بود بطراز توحید الهی و
باقبال و خضوع و خشوع و استقامت حال این
فانی بشارت میدهد ایشانرا که آنچه در عریضه
معروض در ساحت امنع اقدس اعلی مقبول
هئیتاً له ان شاء الله و اراد جواب عنایت میشود
و آنچه در امور وصیت عرض نموده اند آنچه
لأجل حکمت عمل شد بامضا فائز و لکن از بعد
معلق است بامر الهی البهاء و الذکر و الثناء علی
حضرتک و علیه و علی کل ثابت مستقیم

خادم

INBA15:014, INBA26:014

the son of the sovereign: "I have confessed and been imprisoned several times. We are not people of corruption. We have religion and will not abandon our religion for worldly comfort." After this matter was presented in the Most Holy Court, He commanded: "Write to his honor Amin, upon him be My glory and likewise his Lord's, for We too have confessed and been imprisoned several times." He also commanded: "Give him two Tabriz mans of tea and ten Tabriz mans of sugar. This is a blessing for him. Influence has also been bestowed. Verily He is the Compassionate, the Generous." Indeed, they are truthful, steadfast and upright in what they have stated. I beseech God that there may flow from him rivers of wisdom and utterance to attract all creation. Verily our Lord, the Most Merciful, is the Mighty, the Powerful. I convey greetings to them. A reply to their letter will be sent. In all conditions I beseech God for confirmation and success, that He may assist this evanescent one in dispatching supplications.

The petition of his honor Aqa Mirza Abu'l-Hasan 'Ayn-Ta arrived and was honored to be heard by the Lord of Names. Praise be to God, his petition was adorned with the ornament of divine unity, acceptance, humility, submissiveness and steadfastness. Now this evanescent one gives him the glad tidings that whatever was presented in the Most Holy, Most Exalted Court was accepted. Happy is he, if God should will and desire. A gracious reply will be sent. As for what was submitted regarding matters of testament, that which was done for wisdom's sake received approval, but henceforth depends on the divine command. Glory and praise and commendation be upon your honor and upon him and upon every steadfast, upright one.

The servant

BH01944

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

Date: 1304-08-27 [1887-May-21]

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

¹ بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

- 2 O beloved of my heart! The responses to your letters were written, but due to postal limitations were not sent this time. Your letter number five dated the first of the revered month of Sha'ban arrived. That which you wrote concerning the mention and service of the friends of God, especially regarding the honored friend J.L.H., may the glory and favors of God rest upon him, and his intention, as well as the payment of the Huququ'llah by all, was presented at the Most Holy Court. His blessed and exalted Word: "Praise be to God, they are blessed with His favors, steadfast in service, speaking His praise and turned toward His face. However, since they are engaged in service and their station is that of the friends and wayfarers, the payment of the Huquq depends on their own will. In any case, they are mentioned before God and blessed with His favors. Give them these glad tidings from thy Lord, the Compassionate, the Generous." Regarding what you wrote about Nasir and the arrangement you made with him, it is acceptable before the Throne. We beseech God to make him steadfast in constancy, remembrance and praise. Excellent is what he has done in the Cause of God, the Lord of the worlds. End quote.
- 2 یا محبوب فزادی جواب دستخطهای آنجبوب نوشته شد ولکن این کره نظر بحجم پوسته ارسال نشد و نامه آنحضرت غره پنجم غره شعبان المعظم رسید آنچه در ذکر و خدمت اولیای حق مرقوم [داشتند] مخصوص حبیب مکرم جناب عل حی علیه بهاء الله و عنایت و اراده ایشان و همچنین ادای حقوق کل بساحت اقدس عرض شد قوله تبارک و تعالی الله الحمد بعنایت فائزند و بر خدمت قائم و بشنا ناطق و بوجه متوجه ولکن ایشان نظر باینکه بر خدمت قائمند و محلشان مقام اولیا و عابرین سبیل است لذا در ادای حقوق معلق باراده خود اوست در هر حال عندالله مذکور و بعنایت فائز است بشره بذلک من قبل ربک المشفق الکریم و آنچه در باره جناب ناصر نوشتی و قراری که با او دادی لدی العرش مقبول از حق میطلبیم او را موفق فرماید بر استقامت و ذکر و ثنا نعم ما عمل فی امر الله رب العالمین انتهى
- 3 According to the Command, gatherings in that land are not permitted. Some should move with perfect wisdom for the sake of God, such as His Holiness the Name 66 J.M., may the Most Glorious Glory of God rest upon him, and the detached souls, may the Most Glorious Glory of God rest upon them. They must conduct themselves with kindness, mercy and compassion toward the people.
- 3 حسب الأمر اجماع در آن ارض جایز نه بعضی لوجه الله بکمال حکمت حرکت نمایند مثلاً حضرت اسم ۶۶ [الله] جم علیه من کل بهاء ابهاه و نفوس منقطعه علیهم بهاء الله الأبهی و باید با ناس برأفت و رحمت و شفقت سلوک نمایند
- 4 Today news arrived of the arrival in Ta of the son of the Most Truthful Name of God, may the Most Glorious Glory of God rest upon them both, and likewise the letter they wrote to this servant. God willing, a response will be sent later.
- 4 این یوم خبر ورود جناب ابن اسم الله الأصدق علیهما بهاء الله الأبهی به طا رسید و همچنین نامهائی که بایعید مرقوم داشته اند انشاء الله از بعد جواب ارسال میشود
- 5 Most of the tablets of arrival will be sent this time as mentioned by that beloved one, and likewise the revealed scripture especially for the sons of Khalil, may the glory of God rest upon them, and also one Most Holy, Most Exalted Tablet especially for the Leaf, may the glory of God rest upon her (in Q). However, one side of the tablets of arrival must be erased as previously commanded from the Source of the Command. Blessed are they who act accordingly.
- 5 اوراق وصول مطابق ذکر آنجبوب اکثری در این کره ارسال میشود و همچنین صحیفه منزله مخصوص ابناء خلیل علیهم بهاء الله و همچنین یک لوح امنع اقدس مخصوص ورقه علیها بهاء الله (فی ق) ولکن اوراق وصول باید یک طرف آن محو شود چنانچه از قبل این امر از مصدر امر صادر طوبی للعاملین
- 6 Convey greetings and praise to all the friends in that land. Give them the glad tidings of God's favors, exalted be His glory, and I beseech Him to assist all to achieve unity and harmony and to be successful in wisdom and utterance, that
- 6 خدمت اولیای آن ارض طراً سلام و تکبیر میرسانم و بعنایت حق جل جلاله بشارت میدهم و از او میطلبم جمیع را بر اتحاد و اتفاق مؤید فرماید و بحکمت و بیان موفق دارد که

all may be illumined by the light of the Cause and be assisted in the mention and praise of the Intended One of the world.

شاید کلّ بنور امر منور و بذکر و ثناء مقصود
عالم مؤید گردند

- 7 The letter from the beloved of my heart, His Holiness 'Ali-before-Akbar, may the glory of God, the Lord of Power, rest upon him, also arrived. Convey greetings and praise to him. God willing, may they arise as befits them, that perchance the heedless souls may become aware of the lights of the Luminary of utterance and turn with illumined hearts to the supreme horizon. The Command is in His hands. He doeth what He willeth and decreeth what He pleaseth. He is the Mighty, the Praiseworthy.

7 نامهء محبوب فؤاد حضرت علی قبل اکبر علیه
بهاء الله مالک القدر هم رسید خدمت ایشان
تکبیر و سلام برسانید انشاء الله بما ینبغی قیام
نمائید شاید نفوس غافله از انوار نیر بیان آگاه شوند
و بقلوب نوراً بافق اعلی متوجه گردند الامر بیده
یفعل ما یشاء و یحکم ما یرید و هو العزیز الحمید

- 8 Glory be upon you and upon God's friends and chosen ones who have held fast to His Covenant and Testament and are detached from all else but Him.

8 البهاء علی حضرتک و علی اولیاء الله و اصفیائه
الذین کانوا متمسکین بعهدہ و میثاقہ و منقطعین
عن دونه

- 9 That which is being sent this time: Tablets of arrival numbering the Name of Wahhab (14), the revealed scripture especially for the sons of Khalil, and the Tablet for the Leaf of the land of Q. The responses to the letters, God willing, will be sent next time, as well as the remaining tablets of arrival.

9 آنچه در این کره ارسال میشود اوراق وصول
عدد اسم وهاب ۱۴ صحیفهء منزله مخصوص ابناء
خلیل و لوح ورقهء ارض ق جواب نامه ها لو
شاء الله کرهء بعد ارسال میشود و همچنین بقیهء
اوراق وصول

- 10 The servant, On the 27th of the revered month of Sha'ban 1304

10 خادم فی ۲۷ شهر شعبان المعظم سنة ۱۳۰۴

INBA28:478

BH05056

To: Aqa Muhammad Husayn, in Qazvin

Date: 1304-08-28 [1887-May-22]

- 1 He is God, exalted be His glory in wisdom and utterance.
- 2 Thy mention hath been made in the presence of Him Who is mentioned, and the Supreme Pen turneth toward thee from the prison and maketh mention of thee, that perchance through the attraction of the Word thou mayest gaze entirely toward the horizon and hold fast to His cord and cling to the hem of His mercy. Today the world is observed to be frozen, for it is deprived and forbidden from the warmth of the love of the Beloved of the worlds, save whom God willeth. Say: My God, my God! Thou seest me turning toward the lights of Thy countenance. I beseech Thee by the outpourings of Thy days and the fragrances of Thy utterance, and by Thy Name through

1 هو الله تعالى شأنه الحکمة و البیان

2 ذكرت لدى المذكور حاضر و قلم اعلی از شطر سخن
بتو متوجه و ترا ذکر مینماید که شاید از جذب
بیان بتمامه بافق ناظر شوی و بجلبش متمسک
و بذیل رحمتش تشبث نمائی امروز عالم افسرده
مشاهده میشود چه که از حرارهء حب محبوب
عالمان محروم و ممنوع است الا من شاء الله قل
الهی الهی ترانی متوجّهاً الی انوار وجهک استلک
بفیوضات آیامک و نفحات بیانک و باسمک
الذی به سخرت الملک و الملکوت بأن تجعلنی
مستقیماً علی حبک و راضیاً بما جرى من قلم

which Thou hast subdued the kingdom of earth and heaven, to make me steadfast in Thy love and content with whatsoever hath flowed from the Pen of Thy decree. Enable me, O my God, to serve Thy Cause, then write down for me through Thy bounty and grace that which shall profit me. Verily Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the All-Possessing, the Self-Subsisting.

- 3 O Lord! I am Thy servant and the son of Thy servant and the son of Thy handmaiden. I testify to Thy oneness and Thy singleness, and that Thou art God, there is none other God but Thee. Thou hast ever been supreme over all names and powerful over all things. The ranks of the world cannot frustrate Thy will, nor the opposition of nations. Thou doest what Thou wilt and ordainest what Thou desirest. Verily Thou art the Almighty, the Powerful, the All-Conquering, the Omnipotent.

تقديرک و وقتنی یا الهی علی خدمة امرک ثم
اكتب لی ما ینفعنی بجودک و فضلک انک
انت المقتدر علی ما تشاء لا اله الا انت المهيمن
القیوم

3 ای ربّ انا عبدک و ابن عبدک و ابن امتک
اشهد بوحدايتک و فردايتک و بآتک انت الله
لا اله الا انت لم یزل کنت مهيماً علی الأسماء
و مقتدراً علی الأشياء لا تمنع ارادتك صفوف
العالم و لا مدافع الأمم تفعل ما تشاء و تحکم ما
ترید و انک انت المقتدر القوىّ الغالب القدير

BLIB_Or15699.092b, AQMJ2.035x

BH06280

To: *Mirza Asadullah, in Qazvin*

Date: 1304-08-28 [1887-May-22]

In the Name of Him through Whom the ocean of utterance surged in the realm of creation.

This is a Book sent down in truth that the people might draw nigh unto God, the All-Protecting, the Self-Subsisting. Through My remembrance the believers were attracted to the lights of My utterance and the sincere ones hastened to My horizon, and through My call the world was stirred, and through My arising the near ones arose to serve the Cause of God, Lord of what was and what shall be. Through the fragrances of My love were all things drawn, and through the perfume of My robe was the Most Exalted Paradise stirred, and through My verses did earth and heaven speak forth, yet most of the people understand not.

We have heard thy mention and have remembered thee with this Sealed Tablet which the All-Merciful hath sent down from His most exalted horizon. When thou dost inhale its fragrance, say: Praise be unto Thee, O Lord of the worlds and Goal of the nations! I beseech Thee by Thy Most Glorious Name through

بسمی الذی به ماج بحر البیان فی الامکان

کتاب نزل بالحقّ لتقرّب الخلق الی الله المهيمن
القیوم بذکری انجذب الموحّدون الی انوار بیانی
[و] سرع المخلصون الی افقّی و بدائی اهتزّ العالم
و بقیامی قام المقربون علی خدمة امر الله ربّ
ما کان و ما یشکون و بنفحات [نسماّت] حیّ
انجذبت الأشياء و بعرف قبصی اهتزّ الفردوس
الأعلى و بآیاتی نطقّت الأرض و السّماء و القوم
اکثرهم لا یعلمون

انا سمعنا ذکرک ذکرناک بهذا اللوح المختوم الذی
انزله الرحمن من افقه الأعلى انک اذا وجدت
عرفه قل لک الحمد یا مالک العالم و مقصود
الأمم اسئلك باسمک الأبهی الذی به ارتعدت
فرائص الأسماء و اخذت الزلازل من فی ناسوت
الانشاء

which the limbs of all names trembled and earthquakes seized all who dwell in the realm of creation, to make me steadfast in Thy Cause and firm in Thy love and speaking forth Thy praise amidst Thy creatures. Verily Thou art the Almighty Whom armies cannot withhold nor can the power of all that was and shall be weaken. There is no God but Thee, the Possessor of the Seen and Unseen.

بأن تجعلني ثابتاً على امرک و راسخاً في حبک و
ناطقاً بثنائک بین خلقک أنت المقتدر الذي
لا تمنعک الجنود ولا تضعفک قوة ما کان و ما
يكون لا اله الا انت مالک الغيب و الشهود

BLIB_Or15713.171a, BLIB_Or15713.200

BH11704

To: Ustad Ali Akbar Banna Yazdi, in Russia

Date: 1304-09-03 [1887-May-26]

- 1 In the Name of our Most Holy, Most Great, Most Exalted and Most Glorious Lord!
- 2 Praise be to God that the fragrances of the Divine Word are diffused, the sweet scent of His garment is wafted abroad, and the light of His Cause is radiant. Blessed are those souls whom doubts and idle fancies did not prevent from the Dayspring of certitude - they heard the call and responded, turning with heart and soul to the supreme horizon. Their aim in all conditions hath been the good-pleasure of the Self-Sufficient, the Most High. With radiant faces, pure hearts, and enlightened breasts they have arisen to serve His Cause. These are they who move by His Will and rest by His Will. Their purpose in all matters hath been the grace of Him Who conversed on Sinai, and their aspiration to attain the presence of Him Who hath appeared. Exalted be their station, their glory, and their power! For the opposition of the world did not hinder them, nor did the might of rulers weaken them. They appear with complete power. Upon them be the glory of God and the lights of His mighty throne.
- 3 Glory be to Thee, O my God! Thou seest Thy servant whom Thou hast made to be attracted by Thy verses and enkindled with the fire of Thy love. He desires to mention one of Thy loved ones who is named 'Ali-before-Akbar in Thy Most Great View. I beseech Thee, O God of existence and Lord of the seen and unseen, by Thy most exalted Paradise and Thy most sublime Garden, and by the Sun of Thy grace which hath shone forth from the horizon of the heaven of bounty, to assist him in Thy remembrance, Thy praise, and the service of Thy Cause.

1 بسم ربنا الأقدس الأعظم العلى الأبهى

2 لله الحمد نفحات كلمه الهى متضوع و عرف
قميص منتشر و نور امر ساطع طوبى از برای
نفوسیکه ظنون و اوهام او را از مشرق یقین
منع نمود ندا را شنیدند و لیبیک گفتند و به
قلب و جان بافق اعلی توجّه نمودند مقصودشان
در جمیع احوال رضای غنی متعال بوده با وجوه
منیره و قلوب صافیه و صدور منشرحه بر خدمت
امر قیام نمودند ایشانند نفوسیکه باراده حرکت
مینمایند و باراده ساکن قصدشان در جمیع امور
عنایت مکمل طور بوده و همشان حضور امام وجه
ظهور تعالی مقامهم و تعالی عزهم و تعالی قدرتهم
چه که اعراض اهل عالم ایشانرا منع ننمود و از
اقتدار امرا ضعف حاصل نگشت باقتدار تمام
ظاهرند علیهم بهاء الله و انوار عرشه العظیم

3 سبحانک اللهم یا الهی تری عبدک الذی جعلته
منجذباً بآیاتک و مشتعلّاً بنار حبک اراد ان
یذکر احد احبائک الذی سمی بعلى قبل اکبر فی
منظرک الاکبر اسئلك یا اله الوجود و مالک
الغیب و الشهود بفردوسک الاعلی و جنتک العلیا
و بنیر فضلک الذی اشرق من افق سماء العطاء
بأن تؤیده على ذکرک و ثنائک و خدمة امرک
ای رب لا تمنعه عن امواج بحر بیانک فی ایامک

O Lord! Deny him not the waves of the ocean of Thy utterance in Thy days, and ordain for him what Thou hast ordained for the chosen ones among Thy servants. Aid him with the hosts of the unseen and the visible. Verily, Thou art the Lord of creation. There is none other God but Thee, the Single, the One, the Powerful, the All-Knowing, the All-Wise.

و قدر له ما قدرته لأصفياء عبادك و آيده بجنود الغيب و الشهاده أنك انت مولی البریه لا اله الا انت الفرد الواحد المقتدر العليم الحكيم

- 4 And further: it is submitted that for some time no news has outwardly been received from that spiritual beloved. God willing, may they be protected and preserved in all conditions within the fortress of divine protection. The loved ones of that land have been and are remembered, and for each I beseech divine confirmation and assistance. Today, being the third of the blessed month of Ramadan, I am commanded to mention this matter: According to what they have written, the honored consort of the beloved and esteemed Nazir, upon him be the glory of God, is traveling in that direction, and they have written that two persons are accompanying her - one being Aqa 'Ali-Muhammad and the other an outsider. In this case, the coming of that outsider is in no way advisable. Therefore, if they prevent that person and instead have one or two of those souls who have intended to visit the Most Holy Court and have been honored with permission accompany her, this would be acceptable and beloved before God. They commanded: Write to His Honor 'Ali-before-Akbar, upon him be My glory - the loved ones of God must in all conditions be vigilant regarding the Command of God and act toward His friends and loved ones in a manner that is befitting. Soon shall all the deeds, actions, manifestations and appearances of the world return to nothingness. That which occurs for the sake of God and in His path is recorded and inscribed by the Divine Pen in the eternal tablet. Today, service to the Truth is service to His loved ones, for the Prisoner is outwardly prevented from what is befitting. Therefore, whatever appears regarding His friends and loved ones is attributed to Him and counted as service to Him. Blessed are those souls whom love of the world and its ornaments did not prevent and deprive from service. They are among those who are near to God in His Book, the Lord of all worlds.

4 و بعد عرض میشود مدتهاست که خبری از آنجیب روحانی بر حسب ظاهر شنیده نشده انشاء الله در جمیع احوال در حصن حمایت حق جلّ جلاله متحصّن و محفوظ باشند اولیای آن ارض مذکور بوده و هستند و از برای هر یک توفیق و تأیید میطلبم امروز که سیم شهر رمضان المبارکست حسب الامر بذكر اینطلب اظهار میروود خذره حرم محبوب مکرم جناب ناظر علیّه بهاء الله از قراریکه نوشته اند بآسمت متوجهند و نوشته اند دو نفر همراه ایشان روانه شده اند یکی جناب آقا علیمحمد و آخر شخص خارجی در اینصورت آمدن آنشخص بهیچوجه مصلحت نبوده و نیست لذا اگر آن نفس را منع نمایند و نفوسیکه اراده شطر اقدس داشته اند و بشرف اذن هم فائزند یک دو نفر بهمراهی ایشان بیایند لدی الله مقبول و محبوبست فرمودند بنویس بجناب علی قبل اکبر علیّه بهائی اولیای حق باید در جمیع احوال مترصد امر الله باشند و در باره دوستان و اولیایش عمل نمایند آنچه را که سزاوار است عنقریب اعمال و افعال و ظهورات و بروزات عالم بعدم راجع آنچه لوجه الله و فی سبيله واقع میشود در لوح ابدی از قلم الهی مذکور و مسطور امروز خدمت حق خدمت دوستان او بوده چه که مسجون بر حسب ظاهر ممنوعست از آنچه سزاوار است لذا آنچه در باره دوستان و اولیایش ظاهر شود باو منسوب و از خدمت او محسوب طوبی از برای نفوسیکه حب دنیا و زخارف ایشانرا از خدمت منع ننمود و محروم نساخت انهم من المقربین فی کتاب الله رب العالمین انتی

- 5 This evanescent servant conveyeth his greetings unto the friends of God, who are known and distinguished in the Book as the people of Baha. He beseecheth God, exalted be His glory, to set each one of them ablaze with His love, that they may, through their utterance, draw all created things unto the horizon of the All-Merciful and discharge their obligations towards the friends of God. The people of Baha are accounted before God as the people of justice and fairness in all cities.

5 این خادم فانی خدمت اولیای الهی که در کتاب به حزب الله معروف و مفتخرند تکبیر میبرساند و از حق جلّ جلاله میطلبد هر یک را در محبت خود مشعل فرماید تا بیان اهل امکانرا بافق رحمن جذب نمایند و حق الله را در باره اولیایش معمول دارند حزب الله از اهل مداین عدل و انصاف لدی الله مذکور هئیناً لهم و مریتاً

Well is it with them, and joy be unto them! After the arrival of the honored consort of the esteemed Nazir, upon him be the glory and favor of God, they should, according to their means, attend to their affairs of whatever kind, and if funds are needed there, they should give and arrange for them to be transferred, and payment shall be made. This servant beseecheth his Lord to aid His loved ones to do that which He loveth and is pleased with.

- 6 As for Aqa 'Ali-Muhammad who is with them, it would be more pleasing if he were to remain in that city and engage in commerce. Convey my greetings unto him. Praise be to God, they are mentioned in His presence, and another person was previously mentioned as well. If, instead of these two souls, those friends who have permission were to attend to this matter, it would be and is more fitting, more pleasing and more excellent. Glory and praise be upon you and upon those with you, and upon them that have acted according to that which was enjoined upon them by God, the All-Knowing, the All-Wise. And praise be to God, the Lord of all worlds.

لهم باری بعد از ورود حرم محبوب مکرم جناب ناظر علیه بهاء الله و عنایت به باید بقدر وسع در امورات ایشان توجه نمایند از هر قبیل و اگر وجهی هم لازم باشد آنجا بدهند و حواله نمایند داده میشود یستل الخدام ربه بأن یؤید اولیائه علی ما یحب و یرضی

6 آقا علیمحمد که همراه ایشانست اگر در آمدینه بماند و مشغول تجارت بشود احب است از قول اینفانی بایشان تکبیر برسانید الحمد لله لدی الوجه مذکورند و شخص دیگر هم از قبل ذکر شد اگر بجای این دو نفس اولیائی که اذن دارند توجه نمایند اولی و احب و احسن بوده و هست البهاء و الثناء علیکم و علی من معکم و علی الذین عملوا بما امروا به من لدی الله العلیم الحکیم و الحمد لله رب العالمین

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To: Karbalai Hasan et al., in Maraghih

Date: 1304-09-19 [1887-Jun-11]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 The Lord of all worlds is sanctified beyond praise, eulogy and comprehension of the dwellers of the mortal realm. In truth, until now He hath been neither known nor described. The attributes of all beings, from the most exalted to the lowliest, ultimately refer to those steadfast, firm, upright, content and well-pleasing souls. These are the Hands of God's Cause amongst creation, and these are the trees in the divine garden, their leaves moved by His will and their fruits manifested through His decree. These are the dawning-places of the power of the Almighty Lord - the changes of the world and vicissitudes of nations did not prevent them from the Most Great Name and the Ancient King. They gaze toward the horizon of the unique Manifestation, desiring sight for witnessing and hearing for listening. Praise be to God, they are illumined by the light

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 پاک و منزّهست پروردگار عالمیان از مدح و ثنا و ادراک اهل ناسوت انشاء فی الحقیقه الی حین معروف نه و موصوف نه اوصاف عباد از اعلی و دون آن در یکمقام راجعت بنفوس ثابته راسخه مستقیمه راضیه مرضیه ایشانند ایادی امر حق مابین خلق و ایشانند اشجار بستان الهی اوراقش باراده متحرک و اثمارش بمشیت مشهود ایشانند مشارق اقتدار حضرت مختار تغییرات عالم و حوادث امم ایشانرا از اسم اعظم و مالک قدم منع نمود بافق ظهور وحده ناظرند بصر را از برای مشاهده میخواهند و سمع را از برای اصغاء الله الحمد بنور توحید حقیقی منورند و از اثمار سدره

of true unity and nourished by the fruits of the blessed Tree, having drunk from the choice wine of "Say: God." "Leave them to their vain discourse."

مبارکه مرزوق از رحيق قل الله آشامیده اند و به
ذره‌م في خوضهم يلعبون عامل

- 3 The servant beseeches his Lord to grant them success, confirm them, and aid them with the hosts of the seen and unseen.

3 يسأل الخادم ربّه بأن يؤقّتهم ويؤيّدهم ويمدّهم
بجنود الغيب والشّهادة

- 4 Glorified art Thou, O Distributor of the sustenance of all beings and Breaker of the might of the contentious! I beseech Thee by the dominion of Thy Most Exalted Pen, its rustling, its influence and its power, and by Thy pervading Will, its force, might and sovereignty, to assist Thy loved ones in manifesting Thy Cause among the people of creation with wisdom and utterance. O Lord! Thou seest them among Thy enemies and what hath befallen them in Thy path. I beseech Thee by Thy Name, the Self-Subsisting, and by Thy sealed choice wine, to send down from the heaven of Thy bounty that which will draw them closer to Thee in all conditions, and ordain for them that which will accompany them in all Thy worlds. O Lord! Thou hearest the mention of Thy servant Majid and Thy loved ones who have turned to Thee, desiring the Kawthar of Thy utterance and the choice wine of Thy riches. Ordain for them that which will solace their eyes and gladden their hearts. Verily Thou art the Mighty, the Powerful. There is no God but Thee, the Hearing, the Answering. O God! Magnify them and bless them through the perpetuity of Thy dominion and Thy kingdom, and ordain for them through Thy generosity and grace that which befitteth Thy Name, the Mighty, the All-Bestowing.

4 سبحانه يا قاسم ارزاق العباد و قاصم شوكة
اهل العناد اسألك بتسخير قلبك الأعلى و
صريه و نفوذه و اقتداره و بمشيّتك النافذة
و قوتها و قدرتها و سلطانها بأن تؤيّد اوليائك
على اظهار امرك بين اهل الامكان بالحكمة و
البيان ايربّ تربهم بين اعدائك و ما ورد عليهم
في سبيلك اسألك باسمك القيوم و رحيقك
المختوم بأن تنزل من سماء عطائك ما يقربهم
فيكلّ الأحوال اليك و قدّر لهم ما يكون معهم
فيكلّ عالم من عوالمك ايربّ تسمع ذكر عبدك
المجيد و اوليائك الذين اقبلوا اليك و ارادوا
كوثر بيانك و رحيق غنائك قدر لهم ما تقر
به عيونهم و تفرح به قلوبهم انك انت المقتدر
القدير لا اله الا انت السامع المجيب كبر اللهم
عليهم و صلّ عليهم بدوام ملكك و ملكوتك
و قدّر لهم بمجودك و فضلك ما ينبغي لاسمك
العزیز الوهاب

- 5 Furthermore, the letter of that spiritual friend arrived on the seventeenth day of the blessed month of Ramadan. It was as if the letter were a musk-laden fragrance, from each word of which wafted the sweet scent of praise for the Lord of earth and heaven. God is witness and testifier that it was the cause of joy and the source of delight. From the mention of the gathering and the assembled loved ones, the breezes of gladness were wafting, and after its reading it ascended to the Most Exalted Station and the Ultimate Summit before the Divine Presence, attaining the honor of being heard. Then the face of the Lord of the Worlds turned toward me and revealed that which none can reckon save His all-numbering, all-knowing, all-wise Self. His word, exalted be His glory and mighty be His utterance:

5 و بعد نامه آنحبيب روحانی يوم هفدهم ماه
مبارک رمضان وارد گویا نامه نافه مشک اذفر
بود که از هر کلمه آن عرف ثمای مالک ارض
و سماء متضوع حق شاهد و گواه که سبب فرح
و علت بهجت بود از ذکر مجمع و اولیای مجتمعه
نسایم سرور در مرور و بعد از قرائت قصد مقام
اعلی و ذروه منتهی نموده امام وجه و بشرف
اصفا فائز اذاً توجه الی وجه مولی العالم و انزل ما
لا یحصیه احد الا نفسه المحصى العليم الحکیم قوله
جلّ جلاله و عزّ بیانه

- 6 In My Name, the One Who dominates all names

6 بسمی المهيمن على الأسماء

- 7 O Majid! The servant who was present has arrived with thy letter and read it before Our face. We have answered thee through this perspicuous Tablet. The breezes of revelation stirred thee in the days of thy Lord, caused thee to hear His

7 يا مجيد قد حضر العبد الحاضر بكتابك و قرأه
امام الوجه اجبتاك بهذا اللوح المبين قد هزتك
نفحات الوحي في أيام ربك و اسمعك ندائه

sweetest call, and brought thee to a station wherein thou didst attain to that which was recorded in the Books of God and was heralded in the Mother Book. Blessed is the servant who hath attained, and woe unto the heedless ones.

الأحلى و ادخلك في مقام فزت فيه بما كان
مسطوراً في كتب الله و بشر به أم الكتاب طوبى
لعبد فاز و ويل للغافلين

- 8 O Majid! Thou hast turned to the Most Exalted Station and the Supreme Summit until thou didst attain to a station which was the hope of them that are nigh. Thou hast inhaled the fragrance of the utterance of the All-Merciful, beheld His signs, and been illumined by the lights of His countenance. Verily, thy Lord is the All-Bountiful, the Most Generous.

8 يا مجيد قد اقبلت الى المقام الأعلى و الذروة العليا
الى ان حضرت في مقام كان امل المقرين قد
وجدت عرف بيان الرحمن و رأيت آثاره و فزت
بأنوار وجهه ان ربك هو الفضل الكريم

- 9 We have perceived from thy words the fragrance of thy steadfastness in the Cause of God, the Mighty, the Praiseworthy. Give glad tidings to My loved ones of My loving-kindness, remind them of My verses, and illumine them with the light that shineth from this luminous horizon. Blessed is the house wherein the remembrance and praise of God are raised, and blessed is the tongue that uttereth His beauteous praise, and blessed is the heart that turneth with steadfastness toward the Supreme Horizon - a steadfastness which the opposition of the opposers could not prevent, they who disbelieved in Him in Whom they had believed in former ages and pronounced judgment against Him with such tyranny as caused the Books of God to lament and the eyes of them that know to weep.

9 قد وجدنا من بيانك عرف استقامتك في امر
الله العزيز الحميد بشر احبائي بعنايتي و ذكرهم
بآياتي و نورهم بنور الساطع من هذا الأفق المنير
طوبى لبيت ارتفع فيه ذكر الله و ثنائه و للسان
نطق بذكره الجميل و طوبى لقلب اقبل الى الأفق
الأعلى بالاستقامة ما منعها اعراض المعرضين
الذين كفروا بالذي آمنوا به في القرون و افتوا
عليه بظلم ناحته به كتب الله و بكت عيون
العارفين

- 10 We, from this station, send Our greetings upon thee and upon My loved ones in My lands who were not frightened by the ranks of the pharaohs of the earth, and who said: "Praise be unto Thee, O Lord of the world, for having guided us unto Thy path, caused us to hear Thy call, and revealed unto us that which lay hidden in Thy knowledge." I bear witness that through Thee the trumpet was sounded and the hidden secret was revealed, through Thee the standard of power was raised amidst the righteous, and all things proclaimed: "The kingdom belongeth unto God, the Powerful, the All-Knowing, the All-Informed." Glory be upon you and upon those who have taken the choice wine of utterance in the name of their Lord, the All-Merciful, and have quaffed thereof at the bidding of an Ancient Commander.

10 أنا نكبر من هذا المقام عليك و على اوليائي في
بلادى الذين ما خوفهم صفوف فراعنة الأرض
و قالوا لك الحمد يا مولى العالم بما هديتنا الى
صراطك و اسمعنا ندائك و اظهرت لنا ما كان
مكتوناً في علمك اشهد ان بك نفخ في الصور و
ظهر السر المكنون و بك نصب علم الاقتدار بين
الأبرار و نطقت الأشياء الملك لله المقتدر العليم
الخبير البهاء عليكم و على الذين اخذوا رحيق البيان
باسم ربهم الرحمن و شربوا منه من لدن أمر قديم

- 11 Praise be to God! The fragrance of the Kawthar of utterance hath encompassed all possibilities. The eyes of the chosen ones have been blessed with beholding the lights, and the ears of the righteous have been honored by hearkening to the call of the Chosen One. This evanescent servant beseecheth and imploreth the True One, exalted be His glory, to assist the loved ones that they may, with wisdom and utterance, guide people to the Straight Path and the Great Announcement. The promotion of the Cause is accounted as the king of deeds before

11 انتهى لله الحمد عرف كوثر بيان امكاننا احاطه
نموده ابصار اخبار بمشاهدة انوار فائز و آذان
ابرار باصغاء نداء حضرت مختار مشرف اين
خادم فاني از حق جل جلاله سائل و آمل كه
اوليا را مؤيد فرمايد تا بحكمت و بيان ناس را
بصراط مستقيم و نبأ عظيم هدايت نمايند تبليغ
امر از سلطان اعمال لدى الغنى المتعال المذكور و
محسوب عنايتش موجود و مددش مشهود هر

the Self-Sufficient, the Most High. His grace is present and His aid is evident. Whosoever holdeth fast unto that which hath been revealed and sent down from the Divine Pen shall assuredly receive His assistance. However, in all circumstances they must not let go of wisdom, lest the clamor of the opposers and the uproar of the heedless be raised.

نفسی تمسک نماید بآنچه که از قلم الهی جاری و نازل البته مددش میرسد ولكن باید در جميع احوال حکمت را از دست ندهند لئلا ترتفع زماجیر المعرضین و ضوضاء الغافلین

- 12 As to the mention of the Most Great Festival and the gathering of the loved ones in meetings, their occupation with remembrance and praise, their being set ablaze with the fire of the love of the Lord of Names, and likewise the mention of Karbila'i Muhammad-'Ali, upon him be the glory of God and His loving-kindness, and his request regarding the loved ones of M, R, B, N and another place - these matters were presented in the Most Holy, Most Exalted Court, and after being blessed with hearing them, these verses were revealed from the Supreme Pen in mention of the loved ones. This is what was revealed for Karbila'i Muhammad-'Ali, upon him be the glory of God. His blessed and exalted Word:

12 اینکه ذکر عید اعظم و اجتماع احبّاء را در مجالس و اشتغالشان بذكر و ثنا و اشتعالشان بشار محبت مالک اسماء مرقوم داشتند و همچنین ذکر جناب کربلائی محمد علی علیه بهاء الله و عنایت و طلب استدعای ایشانرا در باره اولیای میم و راء و باء و نون و محلّ آخر فرمودند اینرا تب در ساحت امنع اقدس اعلی عرض شد و بعد از فوز باصفا از مشرق عنایت کبری این آیات در ذکر اولیا از قلم اعلی جاری هذا ما نزل لجناب کربلائی محمد علی علیه بهاء الله قوله تبارک و تعالی

- 13 In My Name, Which speaketh in the Most Great Prison before the faces of the world

13 بسمی الناطق فی السّجن الأعظم امام وجوه العالم

- 14 This is a Book sent down by the All-Merciful to those in the realm of existence, calling them to the Dawning-Place of Lights. O people of the earth! We have manifested Ourselves amongst you to guide you to the horizon from which has shone forth the Sun of Wisdom and Utterance. Blessed is he who has turned towards it, whom the turning away of the people has not deterred; and blessed is the steadfast one whom the tempests of the wicked have not moved; and blessed is the speaker whom the veils of idle fancies have not barred and whom the clouds of glory have not frightened.

14 کتاب انزله الرحمن لمن فی الامکان و يدعوهم الى مشرق الأنوار یا اهل الأرض انا اظهرنا نفسنا بینکم لیهدیکم الى افق منه اشرقت شمس الحکمة و البیان طوبی لمقبل ما منعه اعراض القوم و لمستقیم ما حرکته قواصف الأشرار و طوبی لناطق ما حجبته حجاب الظنون و ما خوفته سبحات الجلال

- 15 O Muhammad-Qabli-'Ali! Verily My Most Exalted Pen in the prison of 'Akka has turned toward thee and makes mention of thee with that which will draw thee nearer to God, the Lord of all men. How many learned ones have been kept back from the All-Knowing, and how many heedless ones have turned and attained to the Dawning-Place of verses! Thy name was present before the Wronged One, Who remembers thee with a remembrance that no other remembrance can equal, that thou mayest arise to serve the Cause and summon the people with wisdom and utterance to the Repository of mysteries. Blessed art thou for having attained unto the traces of My Most Exalted Pen in a station which God has made among the most exalted stations.

15 یا محمد قبل علی انّ قلبی الأعلی فی سجن عکا اقبل الیک و یذکرک بما یقرّبک الى الله مالک الرقاب کم من عالم منع عن المعلوم و کم من غافل اقبل و فاز بمطلع الآیات قد حضر اسمک لدى المظلوم ذکرک بذکر لا تعادله الأذکار لتقوم علی خدمة الأمر و تدع الناس بالحکمة و البیان الى مکمن الأسرار طوبی لک بما فزت بآثار قلبی الأعلی فی مقام جعله الله من اعلی المقام

- 16 When thou hast drunk the Kawthar of utterance from the hand of My bounty and the attraction of the proof has drawn thee

16 اذا شربت کوثر البیان من ید عطائی و اخذک جذب البرهان الى ملکوت عرفانی قل الهی

to the kingdom of My knowledge, say: My God, my God! Praise be to Thee for having caused me to hear the shrill voice of Thy Most Exalted Pen and for having made known to me Thy path and Thy balance, and for having strengthened me to turn toward Thy horizon after Thy creatures turned away, and for having given me to drink the Kawthar of Thy love on a day wherein the servants arose to extinguish Thy light. I beseech Thee by the mysteries of Thy knowledge and the waves of the ocean of Thy utterance, and by Thy Command whereby Thou hast subdued the kingdom of earth and heaven, and by the signs of Thy greatness, O Possessor of the hidden and the manifest, to make the tongues of Thy servants keys of Thy bounty wherewith to open the doors of the hearts of Thy creation. Then make me, O Lord of all beings and Lord of the hereafter and the former times, one who speaks Thy praise and who stands firm in the service of Thy Cause in such wise that neither the happenings of the world nor the dissension of the people of discord shall hinder me. Then write down for me, O my God, that which will draw me nearer to Thee in all the worlds of Thy worlds. Verily, Thou art the Almighty, the All-Knowing, the All-Wise.

الهی لک الحمد بما اسمعتنی صریر قلبک الأعلى
و عزفتنی صراطک و میزانک و ایدتني على
الاقبال الى افقک بعد اعراض خلقک و
سقتني کوثر حیک فی يوم فيه قام العباد على
اطفاء نورك اسألك بأسرار علمک و امواج
بحر بیانک و بأمرک الذی به سخرت الملک و
الملکوت و بآیات عظمتک یا مالک الغیب و
الشهود بأن تجعل السن عبادک مفاتيح عنايتک
لتفتح بها ابواب افتدة خلقک ثم اجعلني یا مولی
الوری و رب الآخرة و الأولى ناطقاً بشائک و
قائماً على خدمة امرک بحيث لا تمنعني حوادث
الآفاق و لا نفاق اهل الشقاق ثم اکتب لی یا
الهی ما یقرّبني اليک فيکلّ عالم من عوالمک
انک انت المقتدر العليم الحکیم انتهى

- 17 The Light of Providence has risen from the horizon of grace and the rains of loving-kindness are pouring from the heaven of the bounty of the Lord of existence in such wise that the description of all created things cannot attain unto it and the praise of all beings cannot comprehend it. A hundred thousand thanks to the Goal of all the worlds that the petition of the honored friend, Muhammad-Qabli-'Ali, upon him be the Glory of God, has been accepted, and for each of the souls mentioned therein was revealed that which has had and has no likeness. Verily our Lord, the All-Merciful, is the Compassionate, the Generous, the All-Bountiful, the Forgiving, the Merciful.

17 نیر عنایت از افق فضل مشرق و امطار شفقت
از سماء جود مالک وجود هاطل بشائیکه وصف
ممکات باو نرسد و نعت کائنات او را نیابد
صد هزار شکر مقصود عالمینرا که مسئلت حبیب
مکرم جناب محمد قبل علی علیه بهاء الله بشرف
اجابت فائز و از برای هریک از نفوس مذکوره
نازل شد آنچه که شبه و مثل نداشته و ندارد
ان ربنا الرحمن هو المشفق الکريم و هو الفضال
الغفور الرحيم

- 18 O 'Ali-Akbar! The Possessor of Power has turned toward thee from the direction of the Most Great Scene and makes mention of thee that thou mayest soar on the wings of detachment in this infinite atmosphere through the Most Generous Name. His mention gives life to hearts and strength to limbs, bestows power and grants might. Verily, He is the All-Bountiful, the Generous.

18 یا علی اکبر مالک قدر از شطر منظر اکبر بتو
توجه نمود و ترا ذکر مینماید تا باجنحه انقطاع
در این فضای بی انتهی باسم فیاض حقیقی طیران
نمائی ذکرش محیی قلوب و مقوی ارکان قوت
بخشد و قدرت عطا نماید انه هو الفیاض الکريم

- 19 This is what was revealed for Jinab-i-Abu'l-Qasim Aqa, upon him be the Glory of God:

19 هذا ما نزل لجناب ابوالقاسم آقا علیه بهاء الله

- 20 O Abu'l-Qasim! The servant in attendance has mentioned thy name before the Face. This perspicuous, manifest Tablet has been revealed for thee. Ask of God that thou mayest attain unto the fragrance of His verses. By the Sun of Utterance! Whosoever has attained will arise with complete steadfastness

20 یا ابوالقاسم قد عرض العبد الحاضر اسمک امام
الوجه نزل لک هذا اللوح اللامع المبين از حق
بطلب تا بعرف آياتش فائز شوی قسم بآفتاب بیان
هر نفسی فائز شد باستقامت تمام بر امر مالک

to serve the Cause of the Lord of all beings in such wise that neither the might of kings and subjects nor the people of the world shall prevent or keep him back from turning to the Most Exalted Horizon. Blessed are they that attain!

انام قيام نمايد بشأنيكه سطوت ملوک و مملوک
و اهل عالم او را از توجه بافق اعلى منع نمايد و
بازندارد طوبى للفائزين

21 This is what was revealed for Jinab-i-Mulla Husayn, upon him be the Glory of God

21 هذا ما نزل لجناب ملا حسين عليه بهاء الله

22 O Hussein! The Kawthar of life has flowed from the Pen of the All-Merciful, yet most people know it not. We have sent down from the heaven of Will the rains of grace and bounty, whereby We have quickened those who lay in the graves of their bodies. Verily, thy Lord is the Mighty, the Powerful. That which was hidden in knowledge and treasured in the hearts of the Messengers hath appeared and been made manifest. When thou drinkest the choice wine of revelation from the utterance of thy Lord, turn with thy heart to the Most Exalted Horizon and say:

22 يا حسين قد جرى كوثر الحيوان من قلم الرحمن
و القوم اكثرهم لا يعلمون انزلنا من سماء الارادة
امطار الفضل و العطاء و بها احيينا الذين كانوا
في قبور الأبدان ان ربك هو المقتدر القدير قد
ظهر و اظهر ما كان مكتوناً في العلم و مخزوناً في
افتدة المرسلين انك اذا شربت رحيق الوحي من
بيان ربك اقبل بقلبك الى الأفق الأعلى و قل

23 My God, my God, my Goal and my Beloved! Thou seest Thy servant turning unto Thee, clinging to the cord of Thy grace, and hoping for that which Thou hast ordained for Thy trusted ones and chosen ones. I beseech Thee by the lights of Thy countenance and the signs of Thy grandeur, and by the Most Exalted Word through which Thou didst create all things, to ordain for me that which will render me detached from all else save Thee and holding fast to the hem of the robe of Thy loving-kindness. Verily, Thou art the Powerful over whatsoever Thou willest, and within Thy grasp are the reins of all who are in the heavens and on earth.

23 الهى الهى و مقصودى و محبوبى ترى عبدك
مقبلاً اليك و متمسكاً بجبل فضلک و راجياً
ما قدرته لأمنائك و اصفياك اسألك بأنوار
وجهک و آيات عظمتک و بالكلمة العليا التى بها
خلقت الأشياء بأن تكتب لى ما يجعلنى منقطعاً
عن دونک و متشبهاً بأذیال رداء عنايتک انک
انت المقتدر على ما تشاء و فى قبضتک زمام من
فى السموات و الأرضين

24 This is what was revealed for His Honor Mulla Abdul-Ahad, upon him be the glory of God:

24 و هذا ما نزل لجناب ملا عبدالأحد عليه بهاء الله

25 O Abdul-Ahad! Blessed art thou for having turned to My horizon, held fast to the cord of My loving-kindness, and believed in My signs. I beseech God to strengthen thee, to prosper thee, and to ordain for thee the good of the hereafter and of the former life, and that which He hath ordained for those of His servants who are near unto Him and those of His creatures who are sincere. Verily, He is the Mighty, the All-Bountiful.

25 يا عبدالأحد طوبى لك بما اقبلت الى افقى و
تمسكت بجبل عنايتى و آمنت بأياتى فأسأل الله
بأن يؤيدک و يوفقک و يقدر لك خير الآخرة
و الأولى و ما قدره للمقربين من عباده و المخلصين
من بريته انه هو العزيز الفضال

26 This is what was revealed for His Honor Mirza Abdul-Hussein, upon him be the glory of God:

26 و هذا ما نزل لجناب ميرزا عبدالحسين عليه بهاء الله

27 O Abdul-Hussein! We have heard thy call and have answered thee; We have seen thy mention and have mentioned thee. Dost thou know Who mentioneth thee and Who hath turned toward thee from the direction of the Prison? By the life of God! Wert thou to discover this, thou wouldst forsake the world, arising to serve the Cause of thy Lord, the Mighty, the Great. The

27 يا عبدالحسين سمعنا نداءك اجبتناك رأينا ذكرك
ذكرناك هل تعرف من يذكرک و من اقبل
اليك من شطر السجن لعمر الله لو تطلع لتدع
العالم ورائك قائماً على خدمة امر ربك العزيز
العظيم البهاء من لدنا عليك و على الذين ما

Glory from Us be upon thee and upon those whom the doubts of the people, nor their insinuations, nor their might, nor their wealth have deterred from God, the Lord of the worlds. We love those who love Us and We desire those who desire Us, but the people have come between Us and Our loved ones. Know ye that they are in manifest loss. We beseech God, exalted be He, to open before thy face the door of His grace and to ordain for thee the reward of attaining His presence. Verily, He is the Powerful over what He willeth, and He is the All-Knowing, the All-Wise.

منعتهم شبهات القوم ولا اشاراتهم ولا سطوتهم ولا ثروتهم عن الله رب العالمين انا نحب من احبنا ونريد من ارادنا ولكن القوم حالوا بيننا وبين اوليائنا الا انهم في خسران مبين نسأل الله تعالى ان يفتح على وجهك باب فضله ويكتب لك اجر الحضور امام وجهه انه هو المقتدر على ما يشاء وهو العليم الحكيم

28 This is what was revealed for His Honor Mulla Abdul-Ahad, upon him be the glory of God:

28 وهذا ما نزل لجناب ملا عبدالأحد عليه بهاء الله

29 O Abdul-Ahad! Remember when thou wert at the gate and didst hear the call of the Wronged One while He was in the hands of the heedless. Thou didst turn to the Most Exalted Horizon until thou didst attain the presence and didst behold what was inscribed by the Supreme Pen in the tablets of thy Lord, the Forgiving, the Merciful. We bear witness that thou didst attain the presence, and didst hear and see what was concealed from the eyes of the heedless. Say:

29 يا عبدالأحد اذكر اذ كنت لدى الباب وسمعت نداء المظلوم اذ كان بين ايدي الغافلين قد اقبلت الى الأفق الأعلى الى ان حضرت ورأيت ما كان مسطوراً من القلم الأعلى في الواح ربك الغفور الرحيم تشهد أنك حضرت وسمعت ورأيت ما كان مستوراً عن اعين الغافلين

30 My God, my God, my Hope and my Desire! Aid me to remember Thee and to praise Thee and to do that which befitteth Thy Revelation and Thy days. I beseech Thee, O Lord of the worlds and Goal of the nations, by the river of Thy mercy and the signs of Thy grandeur, to make me in all conditions one who uttereth Thy praise, who is steadfast in Thy love, and firm in Thy Cause whereby the feet of the learned have slipped and the hearts of the aggressive have been troubled.

30 قل الهى الهى و مقصودى و رجائى ايدنى على ذكرك و ثنائك و ما ينبغي لظهورك و ايامك اسألك يا مولى العالم و مقصود الأمم بفرات رحمتك و آيات عظمتك بأن تجعلنى فيكّل الأحوال ناطقاً بثنائك و ثابتاً على حبك و راسخاً على امرك الذى به زلت اقدام العلماء و اضطربت افئدة المعتدين

31 The Glory be upon thee and upon whoever heareth thy word concerning this Most Great Announcement.

31 البهاء عليك و على من يسمع قولك في هذا النبأ العظيم

32 This is what was revealed for His Honor Mir Muhyi'd-Din, upon him be the glory of God:

32 وهذا ما نزل لجناب مير محيى الدين عليه بهاء الله

33 O Muhyi'd-Din! We beseech God to make thee the manifestation of thy name, and through thee to guide His servants to His straight path and draw them nigh unto Him. Upon beholding thy name, We have revealed unto thee that which cannot be equaled by all that the people possess, to which every discerning soul doth testify. This is a Day wherein the Herald calleth out amongst the servants and summoneth them, without veil or covering, unto the All-Informed. We were standing before all faces, and when the light of the Cause shone forth, there emerged from behind the veil a band of wolves who sought to shed My blood without any proof from God, the All-Knowing, the All-Wise. Say: O people! Fear ye God and follow not your

33 يا محيى الدين نسأل الله ان يجعلك مظهر اسمك و بك يهدى العباد الى صراطه المستقيم و يقرّبهم اليه فيكّل حين رأينا اسمك انزلنا لك ما لا يعادله ما عند القوم يشهد بذلك كلّ عالم بصير هذا يوم فيه ينادى المناد بين العباد و يدعوهم من غير ستر و حجاب الى الفرد الخير قد كُنا قائماً امام الوجوه فلما اشرق نور الأمر خرج عن خلف الحجاب شزيمة من الذباب و ارادوا سفك دمي من دون بيّنة من الله العليم الحكيم قل يا قوم اتقوا الله و لا تتبعوا هواكم اتبعوا من اتاكم بأمر مبين

desires. Follow Him Who hath come unto you with a manifest Command. But for Him, who would guide the servants? Be fair and be not among the oppressors. Blessed is he whose vision the veils of idle fancies have not obscured, and the learned one whom the doubts of the suspicious have not caused to slip.

- 34 Thou didst desire My tablet which We sent unto thee, from whose horizon hath shone the light of thy Lord's loving-kindness, the Forgiving, the Merciful. This is a Day which God's Books have heralded aforetime, yet the people are in a strange slumber. When thou attainest unto the waves of the ocean of My utterance, say:

- 35 "My God, my God! Praise be unto Thee for having remembered me and turned me toward Thy countenance. I beseech Thee by the lights of Thy throne and by the station that hath attained unto Thy presence, wherein Thy most sweet call was raised and the tracing of Thy Most Exalted Pen was heard, to make me attracted unto Thy verses and holding fast unto Thy favors. O Lord! Ordain for me and my son that which befiteth the heaven of Thy bounty and the ocean of Thy bestowal. Thou art verily the One Who hath power over what He willeth. There is none other God but Thee, the Mighty, the Praiseworthy."

- 36 And this is what was revealed for His Honor Karbila'i Samad, upon him be the Glory of God:

- 37 O Samad! Upon thee be My glory! Thou hast turned, hearkened, and attained unto that which cannot be described by mentions and words. Verily God created His servants for His recognition, yet when He manifested the Dawning-Place of His signs, the Dayspring of His lights, the Source of His laws, the Treasury of His mysteries, and the Recipient of His knowledge, they turned away from Him until they disbelieved in Him and in His signs. Thus did their souls entice them, and they are today numbered among the transgressors in the Book of God, the Lord of the Day of Judgment. Blessed art thou for having cast away idle fancies, turning unto the Luminary of thy Lord's proof, the Kind, the Generous. Say: O people of the Bayan! Be fair in the Cause of your Lord, the All-Merciful. Do ye deny the waves while beholding them? Come ye, come ye, that I may show you what was hidden from eternity of eternities. Fear ye God and be not among the deniers. Verily the pebble crieth out and the kernel speaketh, yet ye are among the heedless. Thus have We sent down the verses and dispatched them unto thee that thou mayest thank thy Lord, the Remembering, the All-Knowing. He hath called thee and guided thee unto His bright horizon. Say:

لولاہ من یہدی العباد انصفوا و لا تكونوا من الظالمین طوبی لبصیر ما منعتہ حجبات الأوهام و لعالم ما زلّته شبهات المربیین

- 34 أنک اردت لوحی قد ارسلناه الیک و لاح من افقه نیر عنایة ربک الغفور الرحیم هذا يوم بشرت به کتب الله من قبل ولكنّ القوم فی نوم عجیب أنک اذا فزت بأموّاج بحر بیانی قل

- 35 الهی الهی لک الحمد بما ذکرتنی و اقبلت الی وجهی اسألك بأنوار عرشک و المقام الذی فاز بلقائک و فیه ارتفع ندائک الأملی و صریر قلبک الأعلى بأن تجعلنی منجذباً بآیاتک و متمسکاً باللطافک ای رب قدر لی و لابنی ما ینبغی لسماء جودک و بحر عطائک أنک انت المقتدر علی ما تشاء لا اله الا انت العزیز الحمید

- 36 و هذا ما نزل لجناب کربلائى صمد علیه بهاء الله

- 37 یا صمد علیک بهائی قد اقبلت و سمعت و فزت بما لا یوصف بالأذکار و الأقوال انّ الله خلق العباد لعرفانه فلما اظهر مشرق آیاته و مطلع انواره و مصدر احکامه و معدن اسراره و مهبط علمه اعرضوا عنه الی ان کفروا به و بآياته کذلک سولت لهم انفسهم و هم الیوم من المعتدین فی کتاب الله مالک يوم الدین طوبی لک بما نبذت الأوهام مقبلاً الی نیر برهان ربک المشفق الرحیم قل یا ملأ البیان انصفوا فی امر ربکم الرحمن هل تتکرون الأمواج و ترونها تعالوا تعالوا لأریکم ما کان مکنوناً فی ازل الأزال اتقوا الله و لا تكونوا من المنکرین ان الحصة تتادی و النواة تنطق و انتم من الغافلین کذلک انزلنا الآيات و ارسلناها الیک لتشکر ربک الذاکر العليم انه دعاک و هداک الی افقه المنیر

- 38 "Praise be unto Thee, O Lord of the world and Desire of the nations, for having guided me and honored me with attaining Thy presence. Thou art verily the Strong, the Triumphant, the Powerful."
- 39 And this is what was revealed for His Honor Haji Mahmud, upon him be the Glory of God:
- 40 O Mahmud! The Wronged One remembereth thee and counseleth thee with that which hath been revealed in the Book of God, the Lord of the worlds. Harken unto the call from the precincts of eternity, which hath been mentioned in God's Book as the Most Great Prison. Verily there is no God but Him, the Single, the One, the Powerful, the Mighty, the All-Knowing. We counsel thee to manifest supreme steadfastness in this Cause whereby the feet of the nations have slipped. Beware lest anything among all things veil thee in this Day wherein hath been revealed that which cannot be equaled by all that the people possess, as doth testify this Most Great News through whose mention all things were attracted and by whose call God quickened the moldering bones. Glory be upon thee and upon thy son who hath been named Muhammad, and upon those who have believed in God, both in private and in public.
- 41 This is what was revealed for Karbala'i Pasha, upon him be the Glory of God:
- 42 O party of God! The Truth has loved and continues to love His chosen ones. Each has been blessed with the traces of the Supreme Pen, and the Ancient Beauty has manifested Himself for their presence and meeting. However, the oppression of the oppressors, the obstinacy of the transgressors, and the clamor of the ignorant have become barriers and prevented the seekers from reaching the supreme goal and the highest summit. Beseech God to ordain for you the reward of those who have attained. He is the Hearer, He is the Answerer.
- 43 This is what was revealed for Karbala'i Muhsin, upon him be the Glory of God:
- 44 O Muhsin! Reflect upon the benevolence of God, exalted be His glory. He showed the way and guided until you attained the Most Great Ornament and the Great Announcement. Preserve this supreme station through the name of the Creator of Heaven. He is the Preserver, He is the Helper, He is the Succourer.
- 45 This is what was revealed for Aqa Muhammad, upon him be the Glory of God:
- 38 قل لك الحمد يا مولى العالم و مقصود الأمم
بما هديتني و شرفني بالحضور عندك أنك انت
القوى الغالب القدير
- 39 و هذا ما نزل لجناح حاجى محمود عليه بهاء الله
- 40 يا محمود يذكرك المظلوم و يوصيك بما نزل فى
كتاب الله مولى العالم اسمع النداء من شطر البقاء
الذى ذكر فى كتاب الله بالسجن الأعظم انه لا
اله الا هو الفرد الواحد المقتدر العزيز الأعلم انا
نوصيك بالاستقامة الكبرى فيهذا الأمر الذى به
زلت اقدام الأمم اياك ان يحجبك شئ من
الأشياء فيهذا اليوم الذى نزل فيه ما لا يعادله ما
عند القوم يشهد بذلك هذا النبأ الأعظم الذى
بذكره انجذبت الأشياء و بندائه احيا الله الرمم
البهاء عليك و على ابنك الذى سمي بمحمد و على
الذين آمنوا بالله فى السر و العلن
- 41 و هذا ما نزل لجناح كربلائي پاشا عليه بهاء الله
- 42 يا حزب الله حق اولياي خود را دوست داشته
و دارد هر يك بآثار قلم اعلى فائز و جمال قدم
خود را از براى حضور و لقا ظاهر فرموده ولكن
ظلم ظالمين و عناد معتدين و ضوضاء جهلا حایل
شده و قاصدين را از مقصد اعلى و ذروهء عليا
منع نموده از حق بطلب اجر فائزين از براى تو
مقدر فرمايد اوست سامع و اوست مجيب
- 43 و هذا ما نزل لجناح كربلائي محسن عليه بهاء الله
- 44 يا محسن در احسان حق جلّ جلاله تفكر نما راه
نمود و هدايت فرمود تا آنكه بطراز اعظم و نبأ
عظيم فائز گشتى اين مقام اعلى را باسم فاطر سماء
حفظ نما اوست حافظ و اوست ناصر و اوست
معين
- 45 و هذا ما نزل لجناح آقا محمد عليه بهاء الله

- 46 O Muhammad! The Countenance of the Ancient One has turned toward you and makes mention of you, and counsels the party of God regarding the education of children. If a father neglects this mighty command which has been revealed from the Pen of the Lord of Eternity in the Most Holy Book, the right of fatherhood will be forfeited and he will be accounted among the negligent before God. Blessed is the one who inscribes the divine counsels in his heart and holds fast unto them. Verily He commands His servants that which strengthens them, benefits them, and draws them near unto Him. He is the Ordainer, the Ancient of Days.
- 47 And this is what hath been revealed for Jinab-i-Aqa 'Abdu'llah—upon him be the glory of God:
- 48 Render thou thanks unto Him Who is the Desire of all mankind, in that He hath confirmed thee in turning unto Him, on a Day when all have turned away, save those whom thy Lord hath willed. We exhort the people of God to arise for the triumph of His Cause; and this triumph, in its first and foremost rank, hath ever consisted—and doth still consist—in the promulgation of the divine Faith. Blessed are the souls who, wholly detached from the world, and fast holding to piety, cleave to this Most Great Cause, and, for the sake of God alone, seek the guidance of His servants—haply the thirsty may attain unto the Euphrates of mercy, and the erring may find the Straight Path.
- 49 And this is what hath been revealed for Jinab-i-Mashhadi Kazim—upon him be the glory of God:
- 50 O Kazim! The Qa'im hath arisen and summoned the people unto the presence of the Qayyum, and proclaimed glad tidings; yet the people rose up in such as to darken, with its smoke, the worlds of the spirit. He spread the table of bounty, and they rejected it; He sent down the verses, and they denied them; He brought forth clear evidences, and they named Him a sorcerer. Such is the way of the heedless. Blessed are the souls who turned unto Him, and set their face toward the House of Remembrance, and attained unto the hearing of the divine verses, and to beholding the faces of the loved ones of the Eternal.
- 51 This is what hath been revealed for Jinab-i-'Ali-Akbar—upon him be the glory of God:
- 52 In this merciful springtide, and this Naysan made noble by the grace of the All-Glorious, strive thou that thou mayest attain unto that whose mention shall endure through the abiding continuance of the kingdom and the dominion. The earth of recognition in this day bringeth forth, from the Naysan of the
- یا محمد وجه قدم بتو متوجه و ترا ذکر مینماید و حزب الله را وصیت میفرماید بتریت اولاد اگر والد در این امر عظیم که از قلم مالک قدم در کتاب اقدس نازل شده غفلت نماید حق پدری ساقط شود و لدی الله از مقصرین محسوب طوبی از برای نفسیکه وصایای الهی را در قلب ثبت نماید و باو متمسک شود انه یأمر العباد بما یؤیدهم و ینفعهم و یقرّبهم الیه و هو الامر القدیم
- و هذا ما نزل لجناب آقا عبدالله علیه بهاء الله
- حمد کن مقصود عالمینرا که ترا مؤید فرمود بر اقبال در یومیکه کل اعراض نمودند الا من شاء ربک حزب الله را وصیت مینمائیم بنصرت امر و نصرت در رتبه اولیه تبلیغ امر الهی بوده و هست طوبی از برای نفسیکه منقطعاً عن الدنیا و متمسکاً بالتقوی باین امر اعلی تمسک نمایند و لوجه الله قصد هدایت عباد کنند که شاید تشنگان بفرات رحمت فائز شوند و گمراهان صراط مستقیم را بیابند
- و هذا ما نزل لجناب مشهدی کاظم علیه بهاء الله
- یا کاظم قائم آمد و ناسرا بحضرت قیوم دعوت فرمود و بشارت داد و لکن قوم بظلمی قیام نمودند که دخالش عوالم روح را تیره نمود مائده عطا نمود ردش کردند آیات نازل فرمود انکارش نمودند بینات آورد بخارش گفتند اینست شأن غافلین طوبی از برای نفسیکه اقبال نمودند و قصد بیت ذکر کردند و فائز شدند بشنیدن آیات الهی و مشاهده وجه احبای لایزالی
- و هذا ما نزل لجناب علی اکبر علیه بهاء الله
- در این ربیع رحمانی و نیشان مکرمات سبحانی جهد نما تا فائز شوی بآنچه که ذکرش بدوام ملک و ملکوت باقی و پاینده ماند ارض معرفت را امروز از نیشان مکرمات انبائی دیگر و ظهوراتی

Divine Bounty, a new growth and fresh manifestations. This mercy is appointed for these days, and this generosity befiteth these times. Prize ye the moment, and arise to do that which behoveth you.

53 And this is what hath been revealed for Jinab-i-Haji Habibu'llah—upon him be the glory of God:

54 O Habibu'llah! The Pen of the Most High, by night and by day, is busied in counselling the friends of God. Its purpose is that all may be illumined with the lights of true unity, and be freed and delivered from the vain imaginings of former days. For thirteen hundred years they cried "Ya Haqq!"—and in the end they pronounced the sentence for the shedding of His most pure blood. All must beseech of God—exalted be His glory—protection, lest they, after the manner of that vile Shi'ih party, arise in tyranny and injustice. He is powerful and able. Glorified be God! Those vain imaginings have not yet come to an end; other imaginings have appeared from the quarter of the people of the Bayan. We seek refuge in God. Beware ye, lest ye be ensnared by the evil of these.

55 And this is what was revealed for Karbila'i Muhammad Ja'far, upon him be the glory of God:

56 O Muhammad Ja'far! You seek the presence of God, and the Truth is the Bestower, the Bountiful, the Kind. But the oppressors have abandoned justice and prevented the friends from attaining His presence. Say:

57 My God, my God! You see me advancing toward You and turning to the lights of Your countenance, that I may enter the city honored by Your footsteps and wherein Your call was raised, and that I may stand before the gate which was opened to all on earth and in heaven, and drink from Your hands of bounty the Kawthar of meeting, and from Your generosity and grace the cup of reunion. My God, my God! You see my state and hear the sighing of my heart in separation and remoteness from You. If the veils of Your servants and the clouds of Your creatures prevent me from drawing nigh unto You, ordain for me from Your Supreme Pen the reward of those who attained Your presence, who drank the choice wine of revelation from the hand of Your bounty, who testified to that which Your tongue has spoken, who beheld Your most glorious horizon, and who heard Your sweetest call. Verily You are the One Who has power over what He desires. There is no God but You, the Forgiving, the Generous.

58 We make mention of your son who has believed in God and His signs, and We give him the glad-tidings of his Lord's grace, the Kind, the Trustworthy. And We make mention of your

دیگر است این رحمت مخصوص این ایام است و این کرم لایق این اوقات وقت را غنیمت دانید و بما ینبغی قیام کنید

53 و هذا ما نزل لجناب حاجی حبیب الله علیه بهاء الله

54 یا حبیب الله قلم اعلی در لیلای و ایام بنصیحت دوستان الهی مشغول مقصود آنکه کل بانوار توحید حقیقی فائز گردند و از اوهامات قبل فارغ و آزاد هزار و سیصد سنه یا حق گفتند بالآخره بر سفک دم اطهرش فتوی دادند باید کل از حق جل جلاله حفظ طلب نمایند تا بمثابه حزب شیعه شنیعه باعتساف قیام نکنند اوست قادر و توانا سبحان الله آن اوهام باخر نرسیده اوهاماتی دیگر از شطر اهل بیان ظاهر اعاذنا الله ایاکم من شر هؤلاء

55 و هذا ما نزل لجناب کربلائی محمد جعفر علیه بهاء الله

56 یا محمد جعفر تو لقا می طلبی و حق معطی و بخشنده و مهربان و لکن اهل اعتساف از انصاف گذشتند و اولیا را از توجه منع نمودند قل

57 الهی الهی ترانی مقبلاً الیک و متوجّهاً الی انوار وجهک لأدخل فی مدینه تشرّفت بقدمک و ارتفع فیها ندائک و اقوم لدی باب فتح علی من فی الأرض و السماء و اشرب کوثر اللقاء من یادی عطائک و کأس الوصال من جودک و فضلک الهی الهی تری حالی و تسمع ضجیج قلبی فی هجرک و فراقک لو تمنعنی عن التقرّب الیک حجاب عبادک و سبحات خلقک قدر لی من قلبک الأعلی اجر من فاز بحضورک و شرب ریحیق الوحی من ید عطائک و شهد بما نطق به لسانک و شاهد افتک الأبهی و سمع ندائک الأحل انک انت المقتدر علی ما تشاء لا اله الا انت الغفور الکریم

58 و نذکر ابنک الذی آمن بالله و آیاته و نبشّره بفضل ربّه المشفق الأمين و نذکر ابنک الآخر و نوصیه

other son and counsel him with that which We have counseled Our servants in various tablets. And I am the Counselor, the All-Knowing. The glory be upon you from God, the Lord of the worlds.

بما وصّينا به عبادنا في الواح شتى وانا الناصح العليم
البهاء عليكم من لدى الله رب العالمين

59 This is what was revealed for Nasru'llah Khan, upon him be the glory of God:

59 وهذا ما نزل لجناب نصرالله خان عليه بهاء الله

60 O Nasru'llah! Victory has come, yet most people know not. The banner of unity has been raised, yet people understand not. The Promised One has come with the standards of triumph, yet most of mankind perceive not. Your name was mentioned before the Wronged One, and He has revealed for you that which all the riches of the world cannot equal. Your Lord, the Protector, the Self-Subsisting, bears witness to this. When you attain unto My verses and find the fragrance of My utterance, say:

60 يا نصرالله قد اتى النصر والناس اكثرهم لا يعلمون
قد نصبت راية التوحيد والناس لا يفقهون قد
اتى الموعود بأعلام الظفر ولكن البشر اكثرهم
لا يشعرون قد حضر اسمك لدى المظلوم انزل
لك ما لا تعادله ثروة العالم يشهد بذلك ربك
المهيمن القيوم انك اذا فزت بآياتي و وجدت
عرف بياني

61 My God, my God! Praise be to You for having made known to me Your path, revealed to me Your proof, and taught me what was hidden in Your knowledge and treasured within the shells of Your wisdom. I beseech You, O Quickener of moldering bones, by Your Most Great Announcement, to make me steadfast in Your path, speaking in Your remembrance, and holding fast to the cord of Your grace. O Lord! You see me hoping for what You have ordained for Your loved ones. I beseech You not to disappoint me through Your generosity and bounty. Verily You are the All-Knowing, the All-Informed.

61 قل الهى الهى لك الحمد بما عرّفنى سبيلك و
انزلت لى دليلك وعلّمتنى ما كان مكنوناً فى
علمك و مخزوناً فى اصداق حكمتك اسألك يا
محيى العظم الرّميم بنياك العظيم بأن تجعلنى ثابتاً
على صراطك و ناطقاً بذكرك و متمسكاً بحبل
فضلك اربّ ترانى راجياً ما قدرته لأوليائك
اسألك ان لا تخيبنى بجودك و كرمك انك
انت العلم الخبير

62 This is what was revealed for Aqa Mir Hashim, upon him be the glory of God

62 وهذا ما نزل لجناب آقا مير هاشم عليه ٩ ٦٦
[بهاء الله]

63 O Hashim! Hear thou the call of the Wronged One. He maketh mention of thee through His verses and giveth thee glad tidings of His mercy that hath preceded all creation. We have arisen before all faces in such wise that neither the veils of the Pharaohs nor the might of tyrants deterred Us. We called all to God, the Lord of the seen and unseen. When the horizons were illumined, there emerged from behind the veil a band of hypocrites who committed that which none before them had committed. They violated the Covenant and denied Him in Whom they had believed throughout ages and centuries. Thus have We recounted what befell Us from those who denied the right of God, the Lord of what was and what shall be. We beseech God, thy Lord, to assist His servants to hold fast to His extended cord.

63 يا هاشم اسمع نداء المظلوم انه يذكرك بآياته و
يشرك برحمته التى سبقت الوجود قنا امام
الوجوه بحيث ما منعنا حجاب الفراعنة و لا
سطوة الجبابرة دعونا الكل الى الله مالک الغيب
و الشهود فلما انارت الآفاق خرجت عن خلف
الحجاب شرذمة من اهل التناق و ارتكبوا ما لا
ارتكبه الأولون قد نقضوا الميثاق و كفروا بالذى
آمنوا به فى الأعصار و القرون كذلك ذكرنا ما
ورد علينا من الذين انكروا حق الله رب ما كان
و ما يكون فأسأل الله ربك ان يؤيد عباده على
التمسك بحبله الممدود

64 This was revealed for Jinab Aqa Mir Sayfu'd-Din, upon him be the glory of God:

64 وهذا ما نزل لجناب آقا مير سيف الدين عليه بهاء
الله

65 O Sayfu'd-Din! The promise hath come to pass and God hath come with manifest sovereignty. They that denied God's Manifestation and His proof have lost, having followed their desires. Verily they are in manifest loss. Say: O peoples of the earth! Husayn hath come, and in His shadow are the Concourse on High and the dwellers of the pavilion of glory, if ye be of those who know. This is He Who was promised in the books of old, yet most people are heedless. Blessed is the strong one whom the might of the people hath not weakened, and the steadfast one whom the doubts of the transgressors have not caused to slip - they who turned away from the Truth when it came from the horizon of power with wondrous adorning. Say: Blessed are ye, O people of Baha, for having believed in Him Who was recorded in the books of old by One All-Knowing, All-Informed.

65 يا سيف الدين قد اتى الوعد و اتى الله بسلطان
مبين قد خسر الذين انكروا ظهور الله و حجته بما
اتبعوا هواهم الا انهم في خسران عظيم قل يا
ملا الأرض قد اتى الحسين و في ظله الملاء الأعلى
و اهل خباء المجد ان انتم من العارفين هذا هو
الذى كان موعوداً في كتب القبل ولكن الناس
اكثرهم من الغافلين طوبى لقوى ما اضعفته سطوة
القوم و لمستقيم ما زلته شبهات المعتدين الذين
اعرضوا عن الحق اذ اتى من افق الاقتدار بطراز
بدیع قل طوبى لكم يا اهل البهاء بما آمنتم بالذى
كان مسطوراً في كتب القبل من لدن عليم خبير

66 This was revealed for him who was named after the Desired One:

66 هذا ما نزل لسمى المقصود

67 O thou who art named after My name! Hear My call from the direction of My prison. It draweth thee to the kingdom of My utterance and the heaven of My knowledge. Verily thy Lord is the Compassionate, the Generous. We have sent down to the Persians the verses of My grandeur in the eloquent tongue, and to the Arabs in a wondrous Persian language. Verily He doeth what He willeth and ordaineth what He pleaseth. He is the Almighty, the Powerful. Blessed is the servant who hath taken My Book with strength from God, the Lord of the worlds. Woe unto him who hath turned away from the Truth and followed every sinful denier. Say:

67 يا من سميت باسمي اسمع ندائي من شطر سجني انه
يجذبك الى ملكوت بياني و جبروت عرفاني ان
ربك هو المشفق الكريم انا انزلنا للأعجام آيات
عظمتي على اللغة الفصحى و على الأعراب بلسان
عجمي بدیع انه يفعل ما يشاء و يحكم ما يريد و هو
المقتدر القدير طوبى لعبد اخذ كتابي بقوة من لدى
الله رب العالمين و ويل لمن اعرض عن الحق و
اتبع كل كفار اثم

68 My God, my God! I testify to Thy oneness and Thy singleness, and acknowledge that which Thou hast sent down from the heaven of Thy will and the kingdom of Thy desire. I beseech Thee by the hearts that have soared in the atmosphere of Thy love and by Thy loved ones who have advanced toward the seat of sacrifice with a devotion the like of which the eye of creation hath not seen - I beseech Thee, O Lord of the world, by Thy Most Great Name, to assist me in Thy remembrance and praise. Then send down upon me from the heaven of Thy bounty that which will draw me nigh unto Thee in all conditions. Verily Thou art the Self-Sufficient, the Most Exalted.

68 قل الهى الهى اشهد بوحدايتك و فردائيتك و
اعترف بما انزلته من سماء مشيتك و ملكوت
ارادتك اسألك بالأفئدة التى طارت فى هوا
حبك و بأوليائك الذين اقبلوا الى مقرّ الفداء
بانقطاع ما رأت شبه عين الابداع اسألك يا
مولى العالم باسمك الأعظم بأن تؤيدنى على ذكرك
و ثنائك ثم انزل لى من سماء عطائك ما يقربنى
اليك فى كل الأحوال انك انت الغنى المتعال

69 This was revealed for Jinab Mirza Abbas-Ali, upon him be the glory of God:

69 و هذا ما نزل لجناب ميرزا عباسعلى عليه بهاء الله

70 O Abbas-Ali! The Wronged One calleth thee with that which attracteth thee to the supreme horizon, as a grace from God, the Lord of all mankind, that thou mayest be thankful and be of those who remember. Know thou with certain knowledge

70 يا عباس قبل على ان المظلوم يناديك بما يجذبك
الى الأفق الأعلى فضلاً من لدى الله مولى الورى
لتشكر و تكون من الذاكرين فاعلم بالعلم اليقين

that what exists in the world of creation cannot equal one trace of My Most Exalted Pen. To this beareth witness the Lord of the throne and of the earth. Blessed is he who hath heard and witnessed, and woe unto them that turn away. The Mother Book hath come at the final return, yet most people are asleep. The cry hath been raised and that which was hidden in God's knowledge, the All-Knowing, the All-Wise, hath appeared. Let not the happenings of the world and the doubts of the nations sadden thee. Take what hath come to thee with a strength that the power of the heedless ones cannot prevent. Thus have We sent down the verses and dispatched them to thee that thine eyes and the eyes of those who know might be consoled.

بأن لا يعادل بأثر قلبي الأعلى ما في ناسوت
الإنشاء يشهد بذلك رب العرش والثرى طوبى
لمن سمع و شهد و ويل للمعرضين قد اتى أم
الكتاب فى المآب و الناس اكثرهم من الرآقدين
قد ارتفعت الصيحة و ظهر ما كان مكتوناً فى
علم الله العليم الحكيم اياك ان تحزنك حوادث
العالم و شبهات الأمم خذ ما اتاك بقوة لا
تمنعها سطوة الغافلين كذلك انزلنا الآيات و
ارسلناها اليك لتقر عينك و عيون العارفين

71 This was revealed for Jinab Pasha Aqa, upon him be the glory of God:

71 هذا ما نزل لجناب پاشا آقا عليه بهاء الله

72 O Pasha! Harken unto the Call of the Lord of all things. From the Most Exalted Horizon of the world He calleth, that all may attain unto that for which they were created from nothingness into being. Blessed is he whom neither the swords of the oppressors nor the tyranny of the aggressors hath debarred from the Lord of the Day of Judgment. We beseech God to aid thee in that which beseemeth His Cause and is worthy of His days.

72 يا پاشا ندای مالک اشیاء را بشنواز اعلی افق عالم
ندا میفرماید تا کلّی فائز شوند بآنچه که از برای
او از عدم بوجود آمده‌اند طوبی از برای نفسی که
اسیاف ظالمین و ظلم معتدین او را از مالک یوم
پسین محروم نساخت از حقّ می طلبیم ترا تأیید
فرماید بر آنچه لایق امر او و سزاوار آیام اوست

73 This is what was revealed for his honor Mirza Vahhab, upon him be the Glory of God:

73 هذا ما نزل لجناب میرزا وهاب عليه بهاء الله

74 O Vahhab! The All-Bountiful hath come in His return, yet the people are in strange doubt. The Hidden One hath been made manifest and the Self-Subsisting hath come from the horizon of proof with the standards of signs. That which delighteth the eyes of the Most Exalted Paradise hath come, yet the people have denied it and have committed that which hath caused the dwellers of the cities of justice and fairness to lament. When thou hearest the call of the Wronged One and findest the fragrance of My Name, the Self-Subsisting, say:

74 یا وهاب قد اتى الوهاب فى المآب و القوم فى
ريب عجاب قد ظهر المكنون و اتى القيوم من
افق البرهان برایات الآيات قد جاء ما قرّت به
اعین الفردوس الأعلى ولكنّ القوم كفروا به و
ارتكبوا ما ناهى به اهل مدائن العدل و الانصاف
انّك اذا سمعت نداء المظلوم و وجدت عرف
اسمى القيوم

75 O Lord of the invisible and the visible! I beseech Thee by the Fire whereby Thou didst guide Moses, and by the Light whereby Thou didst manifest Thy bountiful favor, to make me lowly before Thy Cause and humble before the manifestations of Thy grandeur. O my Lord! Aid me in that which Thou lovest and art pleased with, then ordain for me the good of the hereafter and of this world. Verily Thou art God, the One, the Single, the All-Knowing, the All-Wise.

75 قل يا مالک الغیب و الشهود اسألك بالنار
التي هدیت بها الکلیم و بالنور الذى اظهرت به
فضلك العمیم بأن تجعلی خاضعاً لأمرک و
خاشعاً لظهورات عظمتک ای ربّ آیدنى على
ما تحبّ و ترضی ثم قدّر لی خیر الآخرة و الأولى
انّك انت الله الفرد الواحد العليم الحكيم

76 This is what was revealed for his honor Aqa Mustafa-Quli, upon him be the Glory of God:

76 هذا ما نزل لجناب آقا مصطفى قلى عليه بهاء الله

77 O Mustafa-Quli! During the nights and days the Pen of the Lord of all beings moveth, making mention of His loved ones

77 یا مصطفى قلى در لیالی و آیام قلم مالک انام
متحرک اولیای خود را ذکر میفرماید و بصراط

and guiding them to the straight path. Blessed is he who hath found the path and held fast unto it. Today the world is illumined by the lights of the Most Great Luminary. Know ye the station of this blessed Day, be ye engaged in the praise of its Lord and in His service. Soon all that is visible shall return to nothingness, and there shall endure for him who hath held fast unto the Most Firm Handle that which hath been ordained by God, the Lord of all beings, the Lord of the Throne on high and of earth below. Blessed are they that have turned unto God, and blessed are they that have held fast unto the Sure Handle and have found themselves detached from all that dwell on earth. These are the people of Baha, who are recorded by the Most Exalted Pen in the Crimson Tablet.

مستقیم راه مینماید طوبی از برای نفسیکه راه را یافت و باو تمسک نمود امروز عالم بانوار نیر اعظم فائز مقام این یوم مبارکرا بدانید و بثنای مالک آن ناطق و بخدمتش مشغول باشید عنقریب آنچه مشاهده میشود بعدم راجع و ببقی لمن تمسک بالعروة الوثقی ما قدر من لدی الله مولى الوری و ربّ العرش والثری طوبی از برای مقبلین و طوبی از برای نفسیکه بجبل متین تمسک جستند و از اهل ارض خود را فارغ و آزاد مشاهده نمودند ایشانند اهل بها که در صحیفهء حرا از قلم اعلی مسطور

78 This is what was revealed for his honor Aqa Muhsin, upon him be the Glory of God:

78 هذا ما نزل لجناب آقا محسن علیه بهاء الله

79 O Muhsin! The Euphrates of mercy floweth, the Kawthar of utterance is manifest, and the Tasnim is present before all faces, yet the servants are heedless and veiled save for a numbered few. We beseech God to aid all and purify them from the smoke of self and desire, that they may turn toward the horizon of godliness and attain unto that which God hath willed. These days have no peer or likeness, for the surging ocean is in motion and the Sun of Truth is shining. Ask thou God to make the heedless servants aware and guide them to the Most Exalted Horizon. He is the Bestower, the Kind.

79 یا محسن فرات رحمت جاری و کوثر بیان مشهود و تسنیم امام وجوه موجود ولکن عباد غافل و محجوب الا عدّة معدودات از حقّ میطلبیم کلّ را تأیید فرماید و از دخان نفس و هوی مطهر سازد تا بافق تقوی توجه نمایند و بآنچه حق اراده فرموده فائز شوند این ایام را شبه و مثل نبوده و نیست چه که بحر موج و آفتاب حقیقت مشرق از حقّ بطلب عباد غافل را آگاه فرماید و بافق اعلی راه نماید اوست بخشنده و مهربان

80 This is what was revealed for his honor Aqa Ahmad, upon him be the Glory of God:

80 هذا ما نزل لجناب آقا احمد علیه بهاء الله

81 O Ahmad! The banners of verses and standards of clear signs appeared from the Dayspring of the Divine Cause in the land of Batha and Yathrib. The people arose in opposition, called Him a liar, and some attributed it to sorcery, as all the peoples of the world have heard and known of the events that transpired in those lands. Then His community arose in division, different sects appeared, each speaking according to their desires and inflamed with the fire of self, until on the Day of Judgment they martyred the Lord of that Day and pronounced the verdict of His infidelity. Ask ye of God that the people of God may not be afflicted with the vain imaginings of the past, that they may find the Word of Unity and hold fast unto its cord. Glory be upon those who follow the Truth.

81 یا احمد احمد برایات آیات و اعلام بینات از مطلع امر الهی در ارض بطحا و یثرب ظاهر قوم بر اعراض قیام نمودند و کذابش گفتند و بعضی بسحر نسبت دادند چنانچه احزاب عالم امورات وارده در آن اراضی را شنیده اند و دانسته اند و بعد امتش بر تفریق قیام نمودند فرق مختلفه ظاهر و هریک بهوی متکلم و بنار نفس مشتعل تا آنکه در یوم جزا مالک یوم را شهید نمودند و بر کفرش فتوی دادند از حقّ بطلید حزب الله باوهامات قبل مبتلا نشوند کلمهء توحید را بیابند و بجلبش تمسک نمایند البهاء علی من اتبع الحق

82 This is what was revealed for Karbala'i Isma'il, upon him be the glory of God:

82 هذا ما نزل لجناب كربلائی اسمعیل علیه بهاء الله

83 یا اسمعیل در ایام الله و آنچه ظاهر شده تفکر نما چه مقدار از نفوس مقدسهء مطمئنهء راضیه

- 83 O Isma'il! Reflect upon the Days of God and that which hath been manifested. How many holy, assured, content and well-pleased souls laid down their crowns of life at the feet of the Beloved of the world and returned not alive from the place of sacrifice. Yet the people, though they have witnessed with their own eyes that which had no likeness, have nevertheless remained unaware and have not awakened from the slumber of heedlessness. They mention from their pulpits the sacrifice of old and lament, while they remain utterly heedless and veiled from those holy souls. Ask thou of God to grant awareness and bestow insight, that perchance they may hear and find and see and come. Thus hath spoken My Most Exalted Pen on this darksome night, as a grace from Me, and I am the All-Bountiful, the Most Generous, the All-Explaining, the All-Knowing.
- 84 We make mention of thy son Asadu'llah in this station, that he may rejoice in the favors of his Lord and be among the thankful.
- 85 And this is what hath been revealed for Jinab-i-Aqa 'Abdu'l-Husayn—upon him be the glory of God:
- 86 O 'Abdu'l-Husayn! If thou hast found the fragrance of My utterance, and hast been quickened by the breaths of My verses, turn thou unto Mine horizon and say: My God, my God! Thine be the praise, in that Thou hast guided me, and made me to know Thee, and caused me to hear, on a Day whereon the greater part of Thy creatures have turned away, and those in Thy land have risen up in protest—save such as Thy mighty Hand and Thine everlasting sovereignty have delivered. O Lord! Thy separation and remoteness have slain me, and my distance from the court of Thy glory hath consumed me. I beseech Thee to ordain for me the reward of him who hath circled round Thy Cause, who hath attained to Thy presence, and hath heard Thy sweetest call and the scratching of Thy Most Exalted Pen. Verily Thou art the All-Powerful, the Mighty, the All-Knowing.
- 87 This is what hath been revealed for Jinab-i-Karbala'i Muhammad—upon him be the glory of God:
- 88 O Muhammad! The Most Exalted Horizon shineth forth as the sun, clear and manifest; the banner of utterance is raised and planted upon the loftiest station of existence; the fragrances of revelation are diffused abroad, and the breezes of God are blowing. Yet, notwithstanding these limitless favours, the people are sunk in slumber. Implore thou of God that He may aid the heedless souls to turn toward awakening, that they may behold and hear that for which they have been brought from
- مرضیه که افسر زندگانرا نثار قدوم محبوب عالم نمودند و از مقرّ فدا زنده برنگشتند و لکن ناس نسّاس مع آنکه بچشم خود دیده‌اند آنچه را که شبه نداشته مع ذلک آگاه نگشته‌اند و از خواب غفلت سر برداشته‌اند بر منابر ذکر ذبیح قبل را مینمایند و نوحه میکنند و از آن نفوس مقدسه بالمره غافل و محجوبند از حق بطلب آگاهی بخشد و بینائی عطا فرماید شاید بشنوند و بیابند و ببینند و بیابند کذلک نطق قلبی الأعلی فی هذه اللیلة البلاء فضلاً من عندی و انا الفضل الکرم المبین العلیم
- 84 انا نذکر ابنک اسدالله فی هذا المقام لیفرح بعنایة مولاه و یكون من الشاکرین
- 85 و هذا ما نزل لجناب آقا عبدالحسین علیه بهاء الله
- 86 یا عبدالحسین اذا وجدت عرف بیانی و فزت بنفحات آیاتی اقبل الی افقی و قل الی الی لک الحمد بما هدیتنی و عرّفتنی و اسمعتنی فی يوم فیه اعرض اکثر خلقک و قام علی الاعتراض من فی بلادک الا من انقذته یدک القویة و سلطنتک الأبدیة اربّ امتی هجرک و فراقک و اهلکنی بعدی عن ساحة عزّک اسألك بأن تقدّر لی اجر من طاف حول امرک و حضر امام وجهک و سمع ندائک الأهلّ و صریر قلبک الأعلی انک انت المقتدر العزیز العلیم
- 87 هذا ما نزل لجناب کربلائی محمد علیه بهاء الله
- 88 یا محمد افق اعلی بمثابه آفتاب ظاهر و هویدا و رایت بیان بر اعلی مقام امکان مرتفع و منصوب نفحات وحی متضوّع و نسمة الله در هبوب مع این فضلهای بینتهی قوم در خواب از حق بطلب نفوس غافله را بشطر آگاهی مؤید فرماید تا ببینند و بشنوند آنچه را که از برای او از عدم بوجود آمده‌اند اوست گویا و اوست دانا و اوست ناصح

nothingness into being. He it is Who speaketh, and He it is Who knoweth; He it is Who counselleth, and He it is Who maketh clear. Blessed is the soul that hath heard His call and laid fast hold upon Him.

و اوست مبین طوبی از برای نفسیکه ندایش را
شنید و باو تمسک جست ه

89 This is what hath been revealed for Jinab-i-Aqa Hasan—upon him be the glory of God:

89 ذا ما نزل لجناب آقا حسن علیه بهاء الله

90 O Pen! Make mention of him who hath been named Hasan in the Book of Names, that the Remembrance may guide him unto the All-Mentioned, and draw him nigh unto Him in this mighty and wondrous Day.

90 یا قلم اذکر من سَمَّی بحسن فی کتاب الأسماء لیهدیہ
الذکر الی المذكور و یقرّبه الیه فی هذا الیوم العزیز
البدیع

91 We have remembered him whose name hath been presented before the Wronged One—this as a bounty from Our presence; and I, verily, am the Most Bountiful, the All-Generous. Naught escapeth My knowledge, and I am the Ordainer, the All-Wise. When thou hast heard the Call, say: Praise be unto Thee, O Lord of names and Fashioner of the heavens, in that Thou hast confirmed me to turn unto Thine horizon and to direct my face toward the lights of Thy countenance. O Lord! I beseech Thee, by the movement of Thy Most Exalted Pen—whereby Thou hast exalted the religions, and hast established whatsoever Thou didst will through Thy sovereignty and power—to make me steadfast, firm, and deeply rooted in Thy love, and to grant that I may drink of that which hath flowed from Thy Most Exalted Pen, the Kawthar of Thy recognition. Verily Thou art the All-Powerful, the Mighty, the All-Knowing.

91 انا ذکرنا من حضر اسمه لدى المظلوم فضلاً من
عندی و انا الفضل الکریم لا یعزب عن علی من
شیء و انا الامر الحکیم انک اذا سمعت النداء
قل لک الحمد یا مولی الأسماء و فاطر السماء بما
أبدتنی علی الاقبال الی افقک و التوجه الی انوار
وجهک لیربّ أسألك بحركة قلبک الأعلى الذی
به رفعت الأدیان و وضعت ما اردته بسلطنتک
و اقتدارک بأن تجعلنی مستقیماً ثابتاً راسخاً علی
حبک و شارباً ما جرى من قلبک الأعلى کوثر
عرفانک انک انت المقتدر العزیز العالم

92 This was revealed for Dadash Nayib, upon him be the Glory of God:

92 و هذا ما نزل لجناب داداش نایب علیه بهاء الله

93 O Nayib! The Great News hath come and hath spoken a Word which hath agitated the hearts of all peoples. Throughout all days and nights He hath mentioned and reminded all, that they might become aware and bear witness to the Divine Word. Yet for most, grace became the cause of heedlessness. They accepted not the Cause of God and mocked the Divine Book. The people of the Bayan committed what even the Shi'ih party had not done. Praise thou the Goal of all the worlds Who enabled thee to turn towards Him, to acknowledge and confess. This station is mighty - preserve it through the Most Great Name.

93 یا نایب نبأ عظیم آمد و بکلمهئی نطق فرمود قلوب
امم را مضطرب یافت در جمیع لیالی و ایام کلّ
را ذکر نمود و متذکر فرمود تا آگاه شوند و بر
کلمهء الهی گواهی دهند و لکن عنایت از برای
اکثری سبب غفلت شد امر الله را نپذیرفتند و
بکتاب الهی سخریه نمودند اهل بیان عمل کردند
آنچه را که حزب شیعه عمل نکرد تو حمد کن
مقصود عالمیانرا که ترا مؤید نمود بر اقبال و اقرار
و اعتراف این مقام عظیمست باسم اعظم حفظش
نما

94 This was revealed for Karbila'i Hasan, upon him be the Glory of God:

94 و هذا ما نزل لجناب کربلائی حسن علیه بهاء الله

95 O Hasan! The names which were presented before the Wronged One - each hath been blessed with the traces of the Most Exalted Pen. We have mentioned all, living and dead, and remembered them with the blessed word of forgiveness. This is

95 یا حسن اسمائیکه لدى المظلوم حاضر شد هر
یک باثار قلم اعلی فائز گشت حیاً میثاً کلّ را
ذکر نمودیم و بکلمهء مبارکهء مغفرت یاد فرمودیم

a covenant which flowed from the Pen of the All-Merciful on the first day of arrival in Ridvan. Blessed are they who have attained! Say: Praise be unto Thee, O Goal of the world, for having remembered me in the prison when I was in the hands of the opposers.

96 This was revealed for Karbila'i Ali, upon him be the Glory of God:

97 O Ali! The Fire is ablaze, the Light is radiant, and the Cause is manifest. Blessed is the soul whom neither the affairs of the world nor the doubts of the peoples have prevented from this Most Great Revelation. Neither the smoke of the might of the oppressors nor the dust of the power of the aggressors became a veil or hindered him from turning towards it. At every moment the opposers manifestly objected. All were waiting, yet when the Sun of Revelation shone forth from the horizon of the heaven of the Divine Will, all turned away and denied, save whom thy Lord, the Almighty, the Powerful, willed. Praise the Goal of the worlds Who enabled thee to attain and granted thee success. Verily, He is the Mighty, the All-Bountiful.

98 This was revealed for Shaykh Kazim, upon him be the Glory of God:

99 O Kazim! God is witness and aware that from the first days until now the Most Exalted Pen hath been in motion and engaged in recording divine verses. Yet the unjust people have denied this manifest proof and have not accepted this perfect evidence. They are occupied with their desires and hold fast to vain imaginings. By the Sun of the horizon of utterance, they are far removed and veiled from the lights of certitude, and they cling to the hem of idle fancies. God shall assail them! Ask thou of God that through His preceding mercy and all-encompassing grace He may guide this handful of dust to His horizon and enable them to attain unto His straight path. He is the Powerful, the Mighty, and He is the All-Knowing, the All-Seeing.

100 This was revealed for Abdul-Husayn, upon him be the Glory of God:

101 O Abdul-Husayn! Blessed art thou, and blessed is thy name, and blessed is he who hath shown thee My clear and straight path. When thou didst behold the waves of the ocean of My utterance and wert seized by the wine of My loving-kindness, say:

102 O my God, my God! Praise be unto Thee for having guided me to Thine all-highest horizon and revealed unto me that which shall not change throughout the duration of the Kingdom and

این عهدیست که در یوم اوّل ورود رضوان از قلم رحمن جاری طوبی للفائزین قل لک الحمد یا مقصود العالم بما ذکرتنی فی السّجن اذ کنت بین ایدی المعرضین

96 هذا ما نزل لجناب کربلائی علی علیه بهاء الله

97 یا علی نار مشتعل و نور ساطع و امر ظاهر طوبی از برای نفسی که شئون عالم و شبهات امم او را از این ظهور اعظم منع نه نمود دخان سطوت ظالمین و غبار شوکت معتدین حایل نشد و او را از توجه باز نداشت در هر حین معرضین با اعتراض مبین ظاهر کل منتظر بودند و چون نیر ظهور از افق سماء اراده اشراق نمود کل معرض و منکر الا من شاء ربک المقتدر القدیر حمد کن مقصود عالمینا که ترا فائز نمود و توفیق عطا فرمود انه هو العزیز الفضال

98 و هذا ما نزل لجناب شیخ کاظم علیه بهاء الله

99 یا کاظم حقّ عالم و گواه که از اوّل ایام الی حین قلم اعلی متحرک و بتحریر آیات الهی مشغول ولکن قوم بی انصاف این برهان ساطع را انکار نمودند و این حجتّ کامله را قبول نکردند بهوی مشغولند و باوهم متمسک قسم بافتاب افق بیان از انوار یقین بعید و محجوبند و بذیل ظنون متشبّث قاتلهم الله از حقّ بطلب از رحمت سابقه و عنایت محیطه این مشتی ترا برافقش راه نماید و بصراط مستقیمش فائز فرماید اوست قادر و توانا و اوست عالم و بینا

100 و هذا ما نزل لجناب عبدالحسین علیه بهاء الله

101 یا عبدالحسین طوبی لک و لاسمک و لمن عرفک سبیلی الواضح المستقیم انک اذا رأیت امواج بحر بیانی و اخذک سکر حریق عنایتی قل

102 الهی الهی لک الحمد بما هدیتنی الی افقک الاعلی و انزلت لی ما لا یتغیّر بدوام الملک و الملکوت اسألك یا مولی الوری و ربّ العرش و التّری

the realm of sovereignty. I beseech Thee, O Lord of all beings and King of earth and heaven, by Thy Most Exalted Word whereby all names were shaken and Thy servants and creatures were thunderstruck, to aid me in accepting that which Thou hast revealed in Thy Book. O Lord! Thou seest me agitated in Thy days and saddened at the manifestations of the lights of Thy countenance. I desire naught from Thee save nearness unto Thee and meeting Thee. Thou art He Who testified with Thy tongue of truth, saying: On the day when the earth shall be changed into another earth, change Thou my absence into presence before Thy face, my standing at Thy gate, my circling round Thee, and my hearkening unto that which hath been sent down from the heaven of Thy will. Verily, Thou art the Almighty, the Glorious, the All-Knowing.

بکلمتک العلیا الّتی بها اضطربت الأسماء وانصعق عبادک وخلقک بأن تؤیّدنی علی القبول بما انزلته فی کتابک ایربّ ترانی مضطرباً فی ایامک و محزوناً عند ظهورات انوار طلعتک و ما اردت منک الاّ قریک و لقاءک انت الذی شهدت بلسان صدقک بقولک يوم تبدل الأرض غیر الأرض ان تبدل غیابی بالحضور امام وجهک و القیام لدی بابک و الطواف حولک واصغاء ما نزل من سماء مشیتک انک انت المقتدر العزیز العلام

103 This is what was revealed in Khurma for his honor Samad, upon him be the Glory of God:

103 و هذا ما نزل فی خرما لجناب صمد علیه بهاء الله

104 O Samad! The Single, the One, remembereth thee from His Most Great Prison with that which shall draw thee nigh unto Him. He is indeed the Generous, the Bountiful. When thou art made victorious through the breezes of revelation and hearest the call from the All-Highest Horizon, arise and say:

104 یا صمد یذکرک الفرد الأحد فی سجنه الأعظم بما یقرّبک الیه انه هو الجواد الکریم انک اذا فزت بنفحات الوحی و سمعت النداء من افق الأعلى قم و قل

105 O Lord of all names and Creator of the heavens! I beseech Thee by Thy Name through which Thou hast subdued all things, both seen and unseen, and by Thy praiseworthy station, to make me of those who have fulfilled their Covenant, who have circled round Thy Most Great Throne, and who have shown humility at the mention of Thy most perfect Name. Aid me in all conditions to draw nigh unto Thee and to be elevated through Thy bounty. O Lord! Thou seest me turning toward Thee and turning away from all else. I beseech Thee by the lights of Thy countenance to ordain for me the reward of meeting Thee. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the All-Knowing, the All-Informed.

105 یا مولیّ الأسماء و فاطر السمّاء اسألك باسمک الذی سخرت به الوجود من الغیب و الشهود و بمقامک المحمود بأن تجعلنی من الذین وفوا بميثاقهم و طافوا حول عرشک الأعظم و خضعوا عند ذکر اسمک الأتمّ بأن تؤیّدنی فی کلّ الأحوال علی ما یقرّبنی الیک و یرفعنی بجودک ایربّ ترانی مقبلاً الیک و معرضاً عن دونک اسألك بأنوار وجهک بأن تکتب لی اجر لقاءک انک انت المقتدر علی ما تشاء لا اله الاّ انت العليم الخبیر

106 This is what was revealed for his honor Aqa Ahmad, upon him be the Glory of God:

106 هذا ما نزل لجناب آقا احمد علیه بهاء الله

107 O Ahmad! The Self-Subsisting Lord calleth out at all times and inviteth the servants to the sealed wine. Blessed is the soul whom the events of the world did not prevent from hearing the divine call, who turned with his heart in acceptance and was blessed with saying "yea." This is the most great bounty and the supreme benevolence. Blessed is he who hath attained, and woe unto those who hesitate. We send Our greetings upon thee and upon thy wife and upon the handmaidens who have turned unto God and believed in Him, the Mighty, the Praiseworthy.

107 یا احمد حضرت قیوم در جمیع احوال ندا میفرماید و عباد را برحق محتوم دعوت مینماید طوبی از برای نفسیکه حوادث عالم او را منع ننمود ندای الهی را شنید و بقلب اقبال نمود و بقول بلی فائز گشت اینست فضل اعظم و عنایت کبری طوبی لمن فاز و ویل للمتوقّفين انا نکبر علیک و علی ضلعک و علی الاماء اللائی اقبلن و آمن بالله العزیز الحمید

- 108 This is what was revealed for his honor Aqa Faraj, upon him be the Glory of God: و هذا ما نزل لجناب آقا فرج عليه بهاء الله
- 109 O Faraj! Relief came, they rejected it; mercy came, they accepted it not; blessing came, they showed ingratitude; instead of thanksgiving, they complained; in place of grace, wretchedness appeared. Such is the condition of the heedless people. The recompense of their deeds hath overtaken all and deprived them of the everlasting, eternal mercy. Today, those souls who have drunk from the cup of grace and are gazing toward the Most Exalted Horizon should beseech God not to afflict His people with the delusions of the past and to sanctify them from the doubts and allusions of the nations. Praise the Intended Lord Who guided thee to the praiseworthy station and caused thy mention to flow from the tongue of the Wronged One. يا فرج فرج آمد ردش نمودند رحمت آمد قبول نمودند نعمت آمد کفران کردند بجای شکر شکایت سزای عنایت شقاوت ظاهر اینست شأن مردم غافل جزای عمل کل را اخذ نموده و از رحمت باقیه دائم محروم ساخته امروز نفوسیکه از کأس عنایت نوشیده‌اند و بافق اعلی ناظرند باید از حق بطلبدن حزبشرا باوهامات قبل مبتلا ننماید و از شبهات و اشارات امم مقدس دارد حمد کن حضرت مقصود را که ترا بمقام محمود راه نمود و ذکرت از لسان مظلوم جاری گشت
- 110 This is what was revealed for his honor Muhammad Pasha, upon him be the Glory of God: هذا ما نزل لجناب محمد پاشا عليه بهاء الله
- 111 O Muhammad! The Wronged One makes mention of thee from a city wherein the fire of hatred hath been kindled through the actions of the oppressors. They have violated God's covenant and testament, and turned away from Him Who came unto them with a manifest light. Blessed is the home wherein the remembrance of God is raised, and the tongue that uttereth His beauteous praise. Joy be to the one who hath arisen to serve the Cause, and to the hand that hath taken hold of His wondrous Book. We beseech God to assist His loved ones in that which He loveth and approveth, and to make them dawning-places of grace and bounty amidst the world. Verily, He is the Protector of those who do good. The Call hath been raised, the Path established, and the Balance set up, yet most of the people remain heedless. They have turned away from the Truth, clinging to their desires. Verily, they are in manifest error. يا محمد يذکرک المظلوم فی مدینة اشتعلت فیها نار البغضاء بما اکتسبت ایدی الظالمین نقضوا عهد الله و میثاقه و اعرضوا عن الذی اتیم بنور مبین طوبی لبیت ارتفع فیه ذکر الله و للسان نطق بثنائه الجلیل نعیماً لقاعد قام علی خدمة الأمر و لید اخذت کتابة البدیع نسال الله ان يؤید اولیائه علی ما یحب و یرضی و یجعلهم مشارق الفضل و الکرم بین العالم انه ولی المحسنین قد ارتفع النداء و نصب الصراط و وضع المیزان و القوم اکثرهم من الغافلین اعرضوا عن الحق متمسکین بأهوائهم الا انهم فی ضلال مبین
- 112 This was revealed for Karbala'i Muhammad, upon him be the Glory of God: هذا ما نزل لجناب کربلائی محمد عليه بهاء الله
- 113 O Muhammad! The cawers are spread throughout the lands like locusts, speaking of that which they have not heard and claiming knowledge of that from which they are heedless and veiled. The deniers among the people of the Bayan are observed to be more lost than the Shi'ih sect. Thus have their souls deluded them, and today they do not understand. Glory be to God! In the Day of God they cling to and utter names, while turning away from their Creator. We beseech the True One to purify the world through the Kawthar of utterance, that the peoples might acknowledge the Lord of the worlds and comprehend that from which they are heedless today. The Glory يا محمد ناعقین بمثابة جراد در بلاد منتشر میگویند آنچه را نشنیده‌اند و ادعای علم مینمایند آنچه را که از او غافل و محجوب بوده و هستند معرضین اهل بیان از فرقه شیعه اخسر مشاهده میشوند کذلک سولت لهم انفسهم و هم الیوم لا یفقهون سبحان الله در یوم الهی بذکر اسماء متمسک و ناطق و از موجد آن معرض از حق می طلبیم عالم را از کوثر بیان مطهر فرماید تا امم بمولی العالم اقرار نمایند و ادراک کنند آنچه را که الیوم از او غافلند البهاء من لدنا علی

from Us be upon the people of Baha who have not been deterred by the oppression of the oppressors, the dominion of the aggressors, and the clamor of the heedless. These are God's party in the world and the signs of His mercy among the nations. Upon them be God's blessings, His peace, His glory and His splendor. Verily, He is the Compassionate, the Generous. Praise be to God, the Mighty, the Forgiving, the Merciful.

اهل البهآ الذين ما منعهم ظلم الظالمين و سطوة المعتدين و وضوء الغافلين اولئك حزب الله في العالم و آيات رحمته بين الأمم عليهم صلوة الله و سلامه و عزّه و بهائه انه هو المشفق الكريم الحمد لله المقتدر الغفور الرحيم

114 This was revealed for Javad Aqa, upon him be the Glory of God.

114 و هذا ما نزل لجناب جواد آقا عليه بهآ الله

115 O Javad! The All-Bountiful makes mention of thee from this exalted station, and makes mention of thee through His verses, and gives thee glad tidings of God's grace, the Lord of all worlds. There is no servant but We have mentioned him, and no one who hath turned to Us but We have guided him to My path and counseled him regarding that which shall profit him in every world of his Lord's worlds. To this testifieth every discerning soul. Blessed is the servant who hath cast away vain imaginings, holding fast to the cord of certitude. We beseech God to assist thee and His loved ones to remain steadfast in His Cause. Verily, He is powerful over all things and worthy to answer.

115 يا جواد يذكرک الجواد في هذا المقام الرفيع و يذكرک بآياته و يبشرك بفضل الله رب العالمين ما من عبد الا و قد ذكرناه و ما من مقبل الا ان هديناه الى صراطى و وصيناه بما ينفعه في كل عالم من عوالم ربّه يشهد بذلك كل عالم بصير طوبى لعبد نبذ الأوهام متمسكاً بحبل اليقين نسأل الله ان يؤيدک و اوليائه على الاستقامة على امره انه على كل شىء قدير و بالاجابة جدير

116 O Majid! Upon thee be My glory and My loving-kindness. The mentioned names are present before My face. We have caused to shine upon each one of them from the lights of the Sun of My utterance that which shall draw him nigh unto God, the Lord of all worlds. We have turned unto him and given him to drink of the Kawthar of knowledge from the cup of My wisdom which hath preceded the seas. Verily, He is the Mighty, the Powerful. Nothing whatsoever escapeth the knowledge of thy Lord. He witnesseth and seeth, and He is the All-Hearing, the All-Seeing. Convey My greetings unto them, illumine them with the lights of My utterance, remind them of the signs of My grandeur, and acquaint them with the horizon of My grace. We beseech God to draw them nigh and assist them to remember Him, praise Him, and serve His wondrous Cause.

116 يا مجيد عليك بهائى و عنايتى اسماء المذكوره امام وجه حاضر تجلينا على كل واحد منهم من انوار شمس بيانى ما يقربه الى الله رب العالمين و اقبلنا اليه و سقينا كؤثر العرفان من كأس علمى التى سبقت البحور انه هو المقتدر القدير لا يعزب عن علم ربك من شىء يشهد و يرى و هو السميع البصير كبر من قبل على وجوههم و نورهم بأنوار بيانى و ذكرهم بآيات عظمتى و عزهم افق فضلى نسأل الله ان يقربهم و يؤيدهم على ذكره و ثنائه و خدمة امره البديع انتهى

117 The waves of the Divine ocean of utterance are manifest before all faces, and the effulgences of the Orb of bounty are radiant. I beseech and implore God, exalted be His glory, that He may guide the world to the highest horizon of possibility through the temples of remembrance and utterance, that all people may attain, and not remain deprived of the Days of God. Man is bewildered, nay the world is bewildered, for it is observed that mortal life—which in the eyes of the people of insight is less than naught—all are occupied in securing its means and livelihood; yet for that world which has no end, they have neither thought nor contemplation, nor are they engaged in any preparation

117 امواج بحر بيان الهى امام وجه ظاهر و اشراقات نير فضل باهر از حق جلّ جلاله سائل و آمل که به هياكل ذکر و بيان عالم را باعلى افق امکان هدايت فرمايد تا خلق فائز شوند و از ايام حق محروم نمانند انسان متحير بل عالم متحير چه که مشاهده ميشود عمر دنيا که نزد صاحبان بصر اقل از آنست کل در تدارک گذران و معيشت ولكن از براى عالميکه لا آخر له است فکرى نموده و نمينمايند و بهيچ تدارکى مشغول نيستند از خدا

thereof. We beseech God to remove this heedlessness which prevents all degrees of grace and favor, and to make His servants aware. Verily, He is powerful over all things. Glory and remembrance and praise be upon you, and upon those whose names you have mentioned in your letter, and upon all who are steadfast and firm, and upon all who hold fast to the strong cord of God.

118 The servant, 19 Ramadan 1304

BSW#03.06x, ADJ.077x

می‌طلبیم این غفلت را که مانع جمیع مراتب فضل و الطاف است از میان بردارد و عباد خود را آگاه فرماید آنه علی کل شیء قدیر البهاء و الذکر و الثناء علی جنابک و علی الذین ذکرت اسمائهم فی کتابک و علی کل ثابت مستقیم و کل راسخ تمسک بحبل الله المتین

118 خادام ۱۹ رمضان المبارک سنة ۱۳۰۴

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BH01029

To: *Haji Siyyid Javad Yazdi, in Beirut*

Date: 1304-09-24 ? [1887-Jun-16]

- 1 He is God, exalted is He in Greatness and the Power!
- 2 Praise be to the Goal of the world Who, through the letters of His chosen ones, causes the sweet-scented breezes of love to waft, Who draws near, Who bestows union, Who brings to remembrance. These are all among the fruits of the letter. This door of bounty is made manifest through the pen. Glory be to God! How resonant is this soundless pen! It is the source of all the world's sounds. Its shrill voice gives life to souls. The world of command and creation appears through it and returns to it, for in one station it is the first interpreter and in another the second. How many treasuries of arts and knowledge has this hollow shaft gathered within itself! This is but the description of the pen of composition; how then can any tongue be worthy to make mention of the Most Exalted Pen? Glory be to God! Hearts and minds cannot reach it nor comprehend it. It is from the Truth and is attributed to the Truth. The description of Truth transcends the understanding and knowledge of all created things. Glorified be our Lord, the Most High!
- 3 Were anyone to speak with fairness, he would in truth observe the world's powerlessness to describe any single thing, let alone that which is beyond, and beyond beyond, and that station which is sanctified above the mention of beyondness.

1 هو الله تعالى شأنه العظمة والاقترار

2 حمد مقصود عالم را که بنامه اولیا نشر ریاحین محبت میفرماید نزدیک مینماید وصل عطا میفرماید متذکر میدارد اینها همه از نتایج نامه است این باب فضل از خامه ظاهر سبحان الله این خامه بی صدا چه قدر صدا دارد معدن اصوات عالم است صریش محیی جانها عالم امر و خلق از او ظاهر و باو راجع چه که او در یکمقام مترجم اولست و در یکمقام ثانی این شکم خالی چه مقدار خزائن فنون و علوم در خود جمع نموده این وصف قلم انشاست دیگر وصف قلم اعلی را که قابل و کدام لسان لایق که ذکر نماید سبحان الله افتیده و عقول بآن نرسد و ادراک ننماید او از حق است و بحق منسوب وصف حق فوق عرفان خلق و دانائی ماست سبحان ربنا الاعلی

3 اگر نفسی بانصاف تکلم نماید فی الحقیقه عالم را عاجز از وصف شیئی از اشیاء مشاهده کند تا چه رسد بفوق و فوق فوق و مقامیکه مقدس از ذکر فوق است و الصلوة و السلام علی اصفیاء

And peace and blessings be upon God's chosen ones and His friends whom nothing whatsoever has prevented from drawing nigh unto God, the Lord of all beings. These are servants whose attributes the All-Merciful has revealed in the Qur'an through His exalted Word: "honored servants who speak not until He hath spoken, and who do His bidding." These are the hands of Truth amidst creation, the manifestations of power among the servants, and the recipients of knowledge among all lands. Blessed is he who holds fast unto them and clings to their hem. He is verily among the successful ones in the sight of God, Who controls the winds and Who causes the dawn to break.

الله و اوليائه الذين ما منعهم شيء من الأشياء
عن التقرب الى الله مولى الورى اولئك عباد
انزل الرحمن اوصافهم فى الفرقان بقوله تعالى
اولئك عباد مكرمون لا يسبقونه بالقول و هم
بأمره يعملون اولئك ابادى الحق بين الخلق و
مظاهر القدرة بين العباد و مهابط العلم لمن فى
البلاد طوبى لمن تمسك بهم و تشبث بذيلهم انه
من اصحاب الفلاح عند الله مسخر الأرياح و
فالق الأصباح

- 4 O beloved of my heart! Thy letter, adorned with glad-tidings, was received. God knoweth it was a spiritual herald and a luminous messenger that brought tidings of thine arrival as well as thy health and well-being. It was especially adorned with mention of the Two Lights, upon them be God's most exalted peace and most glorious praise. The gates of joy, gladness and delight were opened by the key of its words. God is witness and His chosen ones do testify what effect these glad-tidings produced. The bounty of the sun is manifest and the generosity of the spring rains is evident and visible. Every person of insight and wisdom doth speak His praise. What further effects will the dawning rays of the Sun of love produce and what generosity will it show! We beseech God that this favor may continue uninterrupted and these tidings may follow in succession, and that He may grant this servant opportunity, though what is in the heart can never be fully expressed in words and one is powerless to manifest it.

4 و بعد يا محبوب فؤادى نامه حضرت على كه
بطراز بشارت مزین بود رسید علم الله بشیرى بود
روحانى و قاصدى بود نورانى كه بشارت ورود و
همچنین صحت و سلامتى را آورد مخصوص مزین
بود بذكر حضرت نورین علیهما سلام الله الاعلى
و ثناء الله الأبهى ابواب بهجت و فرح و انبساط
از مفتاح بیانات باز شد حق شاهد و اولیا گواه
كه این بشارت چه عمل نمود فضل آفتاب ظاهر
و جود امطار ربیع ظاهر و مشهود هر بصیر و
خبیرى بشنائش ناطق دیگر تجلیات انوار آفتاب
محبت چه اثر ظاهر فرماید و چه کرم نماید از
حق میطلبیم این عنایت متصل باشد و این اخبار
متواتر و اینبعد را فرصت عطا فرماید اگرچه آنچه
در دل است لفظ مترجم آن نخواهد شد و از
اظهار آن عاجز

- 5 That which dawned from the horizon of the letter was presented before Him, and the Lord - may our spirits be sacrificed for Him - said: "Praise be to God that the journey was accomplished with joy and fragrance, and God willing shall reach its Source. From mention of the Luminary of bounty, dawning and manifest, mention hath transitions. For him are established heavens and visible horizons. At every moment a light appeareth from his horizons and a word shineth forth. His fragrance caused the appearance of fire in the Tree and the manifestation of light in minds and hearts. We beseech God to increase at all times the joy of the branches and thy joy, and to send down from the heaven of bounty that whose traces and fruits shall never end or change. Verily He is the Mighty, the Powerful."

5 و آنچه از افق نامه مشرق در حضور عرض شد
قال المولى ارواحنا فداء لله الحمد سفر و سیر بروج
و ریحان گذشت و انشاء الله بمبدء منتهی میگردد
از ذکر نیر عنایت مشرق و لائح ذکر نقلها دارد از
برای او سمواتی محقق و آفاقی مشهود در هر حین
از افاقش نوری ظاهر و کلبه ئی ساطع عرفش
علت ظهور نار شد در سدره و سبب بروز نور در
افنده و قلوب از حق میطلبیم در جمیع احیان بر
بهجت افنان و آنجناب پیفزاید و از سماء عنایت
نازل فرماید آنچه را كه آثار و ثمراتش منتهی نشود
و تغییر نیابد انه هو المقتدر القدیر

- 6 We heard thy call and beseech God to grant that which becometh His generosity. Thou hast ever been and art before

6 ندای شما را شنیدیم و از حق میطلبیم عطا فرماید
آنچه را كه سزاوار بخشش اوست لازال در

Our sight. Convey to all the loved ones of that land the greetings of the Wronged One. End. Praise be to God! The river floweth, mercy descendeth, bounty is manifest, the Sun of utterance dawneth. Mention of these bestowals transcendeth hearts and minds. God willing, thou shalt at all times be confirmed, successful, triumphant, present and steadfast in service. This evanescent one seeketh this same success for himself. Verily our Lord, the All-Merciful, is the Hearer, the Answerer.

- 7 I convey greetings to the loved ones and nobles of that land, and at all times I beseech God, exalted be His glory, for that which beseemeth His generosity for each one. Verily He is the Generous, the Kind. In truth, where am I and where is mention of His loved ones? This too is from God's confirmations and the manifestations of His Cause, for He hath commanded all to mention His chosen ones and loved ones. Glory be to our Lord, the Most Exalted!

- 8 As to what you wrote concerning Mu'in and His Holiness Mu'in, upon him be God's grace, bounty, acceptance and favor - this is the truth in which there is no doubt. In truth, they have been and are the helper of the oppressed and the supporter of those who are nigh unto God. Their reward is inscribed in the Book of Divine Grace and will not be erased by worldly events. This is a mighty glad-tiding from a manifest Source. The servant beseeches his Lord to extend his life, grant him success, strengthen him, and ordain for him the good of both worlds. Verily He is the One Who has power over whatsoever He willeth through His command "Be!" and it is. Praise be to God, in the world a dawning of good is observed; after despair, relief appears. The grace of Truth has been and will ever be limitless. He confirms whomsoever He willeth; He is powerful and mighty over all things. Furthermore, the services of His Presence are not forgotten, especially this service - what can I say? I beseech God to ordain that which is befitting for the servants of His Cause and those who arise to assist it. His is the grace and the bestowal, His the bounty and the glory. There is no God but Him, the Lord of the present and the future world. Peace, remembrance and praise be upon your presence, and upon all who are steadfast and firm, and all who are resolute and knowing.

- 9 The servant 24 Ramadan 1304

نظر بوده و هستید اولیای آن ارض طراً را از قبل مظلوم سلام برسان انتی لله الحمد فرات جاری رحمت نازل فضل مشهود نیر بیان مشرق ذکر این عطایا فوق افتده و عقول است انشاء الله در جمیع احوال مؤید موفق فائز حاضر قائم بر خدمت باشید این توفیق را اینفانی از برای خود هم میطلبد ان ربنا الرحمن هو السامع المجیب

- 7 آقایان و اولیای آن ارض را سلام میرسانم و در لیلی و ایام از حقّ جلّ جلاله آنچه سزاوار بخشش اوست از برای هریک میطلبم آنه جواد کریم فی الحقیقه این خادم کجا و ذکر اولیا کجا اینهم از تأییدات حقّ است و ظهورات امریه چه که امر فرموده کل را بذکر اصفیا و اولیا سبحان ربنا الاعلی

- 8 اینکه در باره معین و حضرت معین علیه عنایه الله و فضله و اقبالشان و قبولشان مرقوم داشتید حقّ لا ریب فیه فی الحقیقه ناصر مظلومین و معین مقربین بوده و هستند اجرشان در کتاب فضل الهی ثبت شده و بحوادث دنیا محو نخواهد شد این بشارت بیست عظیم از مطعی مبین یسئل الخدام ربّه ان یمدّ حضرته و یوفقه و یؤیده و یقدّر له خیر الآخرة و الاولى انه هو المقتدر علی ما یشاء بقوله کن فیکون الحمد لله در عالم مطلع خیر مشاهده میشود بعد از یأس فرجی ظاهر فضل حقّ لا یحصى بوده و خواهد بود تأیید میفرماید هر که را بخواد اوست بر هر شیء قادر و توانا دیگر زحمتهای آنحضرت از نظر نمیرود مخصوص این زحمت چه عرض کنم از حقّ میطلبم مقدّر فرماید آنچه را که سزاوار است از برای خدام امرش و قائمین بر نصرتش له الفضل و العطاء وله الجود و البهاء لا اله الا هو مولی الآخرة و الاولى السلام و الذکر و الثناء علی حضرتکم و علی کلّ ثابت مستقیم و کلّ راسخ علیم

- 9 خادام فی ۲۴ رمضان المبارک سنة ۱۳۰۴

BLIB_Or15731.169

BH01600

To: Shaykh Kazim Samandar, in Qazvin

Date: 1304-09-28 [1887-Jun-20]

1 He is the One Who speaks in the Kingdom of Utterance.

1 هو الناطق في ملكوت البيان

2 O Samandar! The grace, mercy and loving-kindness of God have encompassed and continue to encompass your circumstances. That which had no likeness has been revealed, and that which could not possibly have any semblance has become manifest. Yet the people of vain imaginings cling to their imaginings, and those of idle fancies to their fancies. We are God's and unto Him do we return. Those souls who are heedless and unaware of the Cause have uttered that which has grieved the denizens of the most great paradise and caused the Supreme Paradise to lament. Ask of God for justice and fairness, that perchance His servants may find and attain their goal.

2 یا سمندر فضل و رحمت و عنایت حقّ شامل احوال تو بوده و هست نازل شده آنچه مثل نداشته و ظاهر گشته آنچه شبهش ممتنع الوجود ولكن اصحاب اوهام بوهم متمسک و اهل ظنون بظنون انا لله و انا اليه راجعون نفوسیکه از امر غافل و بیخبر گفته اند آنچه را که اهل منظر اکبر محزون گشته و فردوس اعلی نوحه نموده از حقّ عدل و انصاف طلب نما شاید عباد بیابند و بمقصود فائز گردند

3 The letter of His Honor Khalil, upon him be the Glory of God, the Mighty, the Beautiful, attained the presence. The fragrance of divine love wafted from it and the light of love shone forth. Verily he attained the presence of Him Who conversed with the Sinai and heard and saw what was recorded by the Supreme Pen in God's Books, the Lord of all beings. That letter mentioned those who have turned to God, therefore what speaks with the most eloquent utterance in creation and calls all to the horizon of the All-Merciful was sent specifically to each one. Blessed is he and those with him. The Glory be from Us upon you and upon him and upon his family and upon those whom God has related to him. We make mention of them and give them glad tidings of God's loving-kindness, mercy, grace and favors. He is truly the All-Bountiful, the Generous.

3 نامه جناب خلیل علیه بهاء الله العزیز الجمیل بحضور فائز عرف حبّ الهی از او ساطع و نور محبت لامع آنه فاز بحضور مکلم الطور و سمع و رأى ما کان مسطوراً من القلم الأعلی فی کتب الله مولی الوری در آن نامه ذکر مقبلین بوده لذا مخصوص هر یک ارسال شد آنچه که بافصح بیان در امکان نطق مینماید و کلّ را بافق رحمن دعوت میفرماید طوبی له و لمن معه البهاء من لدنا علیک و علیه و علی اهل و علی الذین نسبهم الله الیه انا نذکرهم و نبشرهم بعنایة الله و رحمته و فضل الله و الطافه آنه هو الفضال الکریم

4 At the end of this epistle We make mention of him who is named Yahya and remember him with My verses and give him glad tidings of My mercy which has preceded existence. We beseech God, exalted be He, to assist him, make him successful, and aid him with the hosts of the unseen and the visible. He is powerful over all things. The Glory be upon him and upon every steadfast, upright one.

4 انا نذکر فی آخر الکتاب من سمی یحیی و نذکره بآیاتی و نبشره برحمتی الّتی سبقت الوجود نسل الله تعالی ان یؤیده و یوفقه و یمده بجنود الغیب و الشّهادة آنه علی کلّ شیء قدير البهاء علیه و علی کلّ ثابت مستقیم

5 In these days Abdul-Husayn, upon him be My Glory, is present before the Face in the Most Great Prison. We beseech God that he and all souls who have appeared from that household may attain the most great honor and supreme loving-kindness. That household is truly related to the Truth - they must hold fast

5 این آیام عبدالحسین علیه بهائی در تبین اعظم امام وجه قائم و حاضر از حقّ میطلبیم او و نفوسیکه از آن بیت ظاهر شده اند کلّ بشرافت کبری و عنایت عظمی فائز گردند فی الحقیقه آن بیت بحق منسوب باید متمسک نمایند بآنچه که سبب ارتفاع

to that which causes the exaltation of God's Word and is the cause of manifestation and the stations of existence. Samandar and Shaykh, upon them both be My Glory and loving-kindness, should, in view of their station as fathers, pray for all. Verily He is the Hearer, the Answerer.

کلمه الله است و همچنین علت ظهور و مقامات وجود جناب سمندر و شیخ علیهما بهائی و عنایتی نظر بمقام پدری باید دعا کنند در حقّ کلّ آنّه هو السّامع المجیب

- 6 The letters of His Honor Amin, upon him be My Glory, have arrived continuously and continue to arrive, and he has repeatedly mentioned the friends of that land, both men and women, upon them be the Glory of God and the Glory of those who are in the heavens and earths. Praise be to God, the Lord of the worlds.

6 نامه جناب امین علیه بهائی متواتر رسیده و میرسد و ذکر اولیای آن ارض را مکرّر نموده از ذکور و اناث علیهم بهاء الله و بهاء من فی السموات و الارضین الحمد لله ربّ العالمین

- 7 O Samandar, upon you be My Glory and loving-kindness. Convey My greetings to all the members of your household, young and old, and give them glad tidings from the Wronged One. We beseech God to adorn each one with the ornament of supreme loving-kindness and to embellish them with the crown of steadfastness.

7 یا سمندر علیک بهائی و عنایتی اهل بیت خود را از صغیر و کبیر کلّ را از قبل مظلوم تکبیر برسان و بشارت ده از حقّ میطیلم هر یک را بطراز عنایت کبری مزین فرماید و با کلیل استقامت مطرز

- 8 O My leaves and My handmaidens! Tonight, which is the twenty-first night of the blessed month of Ramadan, this Wronged One is occupied with your mention in the Most Great Prison. This most great bounty has appeared from the Mighty Announcement at this hour, and the lights of the Sun of loving-kindness are shining from the horizon of the heaven of bounty. Know the value of this station and be engaged in the mention of the Goal of the worlds with the utmost joy and delight.

8 یا اوراقی و امائی امشب که شب بیست و یکم ماه مبارک رمضانست این مظلوم در سخن اعظم بذکر شما مشغول این فضل اعظم از نبأ عظیم در این حین ظاهر و انوار نیر عنایت از افق سماء عطا مشرق قدر این مقام را بدانید و با کمال روح و ریحان بذکر مقصود عالمیان مشغول باشید

- 9 May His Honor Khalil, upon him be My Glory, the Beautiful, the Sublime, and likewise His Honor Karim, upon him be My Glory, illumine their families with the lights of the utterance of the All-Merciful, that they may attain supreme joy and greatest delight in the divine days. We have likewise mentioned the other handmaidens of that land in the Book of Amin. Blessed are they who have attained.

9 جناب خلیل علیه بهائی الجمیل الجلیل و همچنین جناب کریم علیه بهائی اهل خود را بانوار بیان رحمن منور نمایند تا در ایّام الهی بفرح اکبر و سرور اعظم فائز شوند و همچنین سائر اماء آن ارض را در کتاب امین ذکر نمودیم طوبی للفائزات

- 10 We make mention in this station of him who is named Andalib, who warbled in the gardens of wisdom and utterance, and We give him glad tidings of My loving-kindness and mercy. We have mentioned him in various Tablets. We beseech God to assist him and aid him to serve His firm and mighty Cause. He has always been and continues to be remembered. His poetry and prose in mention of God, exalted be His glory, are blessed traces in the book of the world. Verily his Lord, the All-Merciful, is the Forgiving, the Merciful, and He is the Generous, the Bountiful. Praise be to God, the All-Knowing, the All-Wise.

10 تذکر فی هذا المقام من سبّی بعنْدِلیب الذی غرّد فی ریاض الحکمة و البیان و نبّشه عنایتی و رحمتی انا ذکرناه فی الواح شتی نسئل الله ان یرّیده و یمده بمخدّمة امره المحکم المتین لازال مذکور بوده و هستند نظم و نثر او در ذکر حقّ جلّ جلاله آثاریست مبارک از او در دفتر عالم انّ ربّه الرحمن هو الغفور الرحیم و هو الجواد الکریم الحمد لله العلیم الحکیم

MJAN.061, AYBY.083b, TRZ1.089a, TRZ2.565

BH04221

To: Mulla Ali Asghar Qaini, in Birjand

Date: 1304-10 [1887-Jun]

- 1 In His Name, through Whom the ocean of divine knowledge has surged within creation! 1 بِسْمِ الَّذِي بِهِ مَاجَ بَحْرِ الْعِرْفَانِ فِي الْإِمَّاكَانِ
- 2 Glorified be He Who hath sent down the verses and manifested the clear proofs, though the people comprehend not. By God! The Day hath come and the Self-Subsisting hath appeared - He Who with His finger hath broken the seal of the choice sealed Wine, yet the people perceive it not. They behold the signs of God and deny them, they hear the utterance of the All-Merciful yet understand it not. 2 سُبْحَانَ الَّذِي أَنْزَلَ الْآيَاتِ وَأَظْهَرَ الْبَيِّنَاتِ وَالْقَوْمَ هُمْ لَا يَفْقَهُونَ تَاللَّهِ قَدْ أَتَى الْيَوْمَ وَظَهَرَ الْقَيُّومُ الَّذِي بِأَصْبَعِهِ فَكَّ خَتَمَ الرَّحِيقِ الْخَتُومِ وَلَكِنَّ النَّاسَ لَا يَشْعُرُونَ يَرَوْنَ آيَاتِ اللَّهِ وَيَنْكُرُونَهَا وَيَسْمَعُونَ بَيَانَ الرَّحْمَنِ وَهُمْ لَا يَفْقَهُونَ
- 3 We have heard thy mention and make mention of thee, that thou mayest give thanks unto thy Lord, the Possessor of existence. By God! The river of mercy hath flowed, the ocean of wisdom hath surged, and the Sun hath dawned from its horizon, yet most of the people recognize it not. They have followed their own desires, turning away from God, the Lord of what was and what shall be. 3 أَنَا سَمِعْنَا ذِكْرَكَ ذَكَرْنَاكَ لِتَشْكُرَ رَبِّكَ مَالِكُ الْوُجُودِ تَاللَّهِ قَدْ جَرَى فِرَاتُ الرَّحْمَةِ وَ مَاجَ بَحْرِ الْحِكْمَةِ وَ اشْرَقَتِ الشَّمْسُ مِنْ أَفْقِهَا وَلَكِنَّ الْقَوْمَ أَكْثَرَهُمْ لَا يَعْرِفُونَ أَخَذُوا أَهْوَاءَهُمْ مُعْرِضِينَ عَنِ اللَّهِ رَبِّ مَا كَانَ وَمَا يَكُونُ
- 4 O peoples of the earth! Harken unto the call of the Wronged One, raised from the precincts of the prison, and be not of those who denied God's favor when it descended through grace, in that they followed every heedless and veiled one. Say: Abandon the paths of the sects, for they are born of vain imaginings. Then hasten to the path of God, the Possessor of the unseen and the seen, in such wise that neither the oppressors prevent you nor the might of the Pharaohs frighten you - they who violated God's Covenant and His pledge, and spoke what the ancients never spoke. 4 يَا مَلَأْ الْأَرْضِ اسْمِعُوا نِدَاءَ الْمَظْلُومِ الَّذِي ارْتَفَعَ مِنْ شَطْرِ السَّجْنِ وَلَا تَكُونُوا مِنَ الَّذِينَ كَفَرُوا بِنِعْمَةِ اللَّهِ إِذْ نَزَلَتْ بِالْفَضْلِ بِمَا اتَّبَعُوا كُلَّ غَافِلٍ مُحْجُوبٍ قُلْ ضَعُوا سَبِيلَ الْأَحْزَابِ إِنَّهَا وَلَدَتْ مِنَ الْأَوْهَامِ ثُمَّ اسْرِعُوا إِلَى صِرَاطِ اللَّهِ مَالِكِ الْغَيْبِ وَالشُّهُودِ عَلَى شَأْنٍ لَا تَمْنَعُكُمْ الْجَبَابِرَةُ وَلَا تَخَوْفُكُمْ سَطْوَةُ الْفِرَاعِنَةِ الَّذِينَ نَقَضُوا مِيثَاقَ اللَّهِ وَ عَهْدَهُ وَقَالُوا مَا لَا قَالَهُ الْأَوَّلُونَ
- 5 These are they who pronounced judgment against the Manifestations of My Self in the past, and pronounced against them with such tyranny as caused the denizens of Paradise to lament. Thus hath the rustling of the Lote-Tree of the utmost boundary been raised. Blessed are the people who heard and said: "Praise be unto Thee, O Lord of the world, and glory be unto Thee, O Sovereign of Revelation!" The glory from Us be upon those whom the clamor of the people of the Bayan hath not prevented from God, the Possessor of what was and what shall be. 5 أُولَئِكَ افْتَوُوا عَلَى مَظَاهِرِ نَفْسِي مِنْ قَبْلِ وَ افْتَوَا عَلَيْهِمْ بِظُلْمٍ نَاحٍ بِهِ أَهْلُ الْفِرْدَوْسِ كَذَلِكَ ارْتَفَعَ حَفِيفُ سِدْرَةِ الْمُنْتَهَى طَوْبَى لِقَوْمٍ سَمِعُوا وَقَالُوا لَكَ الْحَمْدُ يَا مَوْلَى الْعَالَمِ وَلَكَ الثَّنَاءُ يَا سُلْطَانَ الظُّهُورِ الْبَهَاءِ مَنْ لَدُنَّا عَلَى الَّذِينَ مَا مَنَعْتَهُمْ ضَوْضَاءَ أَهْلِ الْبَيَانِ عَنِ اللَّهِ مَالِكِ مَا كَانَ وَمَا يَكُونُ

INBA44:160b,

BLIB_Or15712.345,

BLIB_Or15713.150a

BH04513*To: Karbalai Mulla Husayn**Date: 1304-10 [1887-Jun]*

- 1 In the Name of Him through Whom the fragrance of the Bayan has been wafted throughout creation. 1
بِسْمِ الَّذِي بِهِ تَضَوُّعُ عَرَفِ الْبَيَانِ فِي الْإِمْكَانِ
- 2 This is a Book which the Wronged One hath sent down unto him who hath believed in God, the Help in Peril, the Self-Subsisting, that the utterance of the All-Merciful may draw him nigh unto a station wherein he shall behold naught save the effulgent splendors of his Lord's countenance, the Mighty, the Best-Beloved. By God! The shrill voice of My Most Exalted Pen and the rustling of My Most Sublime Tree have been raised up. Blessed be the ear that hath heard, and woe unto every heedless and veiled one. 2
كُتِّبَ أَنْزَلَهُ الْمَظْلُومُ لِمَنْ آمَنَ بِاللَّهِ الْمُهَيْمِنِ الْقَيُّومِ لِيَقْرَبَهُ بَيَانُ الرَّحْمَنِ إِلَى مَقَامٍ لَا يَرَى فِيهِ إِلَّا تَجَلِّيَّاتِ أَنْوَارِ وَجْهِ رَبِّهِ الْعَزِيزِ الْوَدُودِ تَاللهُ قَدْ ارْتَفَعَ صَرِيرُ قَلْبِي الْأَعْلَى وَحَفِيفِ سِدْرَتِي الْمُنْتَهَى طَوْبِي لِأَذُنٍ سَمِعَتْ وَوَيْلٌ لِكُلِّ غَافِلٍ مَحْجُوبٍ
- 3 We have heard thy call and have addressed thee from the right side of the luminous Spot, the station wherein the Lord of Names did speak that which caused eyes to be gladdened. O thou who gazest upon the Countenance! Hearken unto My verses and ponder that which hath appeared from Me and say: O people of the Bayan! By God, the heaven of knowledge hath appeared with shining suns. Fear ye Him Who hath come unto you with the verses of verses from God, the Lord of this exalted Station. 3
أَنَا سَمِعْنَا نَدَائَكَ نَادِيْنَاكَ مِنْ يَمِينِ الْبَقْعَةِ النُّورَاءِ الْمَقَامِ الَّذِي فِيهِ نَطَقَ مَالِكُ الْأَسْمَاءِ بِمَا قَرَّتْ بِهِ الْعَيُونَ يَا أَيُّهَا النَّاطِرُ إِلَى الْوَجْهِ اسْمِعْ آيَاتِي وَفَكِّرْ فِيمَا ظَهَرَ مِنْ عِنْدِي وَقُلْ يَا مَلَأَ الْبَيَانَ تَاللهُ قَدْ أَتَتْ سَمَاءَ الْعُرْفَانِ بِشُمُوسٍ مُشْرِقَاتٍ اتَّقُوا مَنْ أَتَاكُمْ بِرَأْيَاتِ الْآيَاتِ مِنْ لَدَى اللَّهِ مَالِكِ هَذَا الْمَقَامِ الْمَرْفُوعِ
- 4 Say: Your sciences and arts will not suffice you today. Cast them behind you, turning unto the Ocean of Knowledge which surgeth through this Name whereby faces have been illumined. Say: O peoples of the earth! Judge fairly concerning that which hath appeared through the Truth and oppose not Him through Whom all existence hath turned towards God, the Lord of what was and what shall be. 4
قُلْ لَا تَغْنِيْكُمْ الْيَوْمَ عُلُومُكُمْ وَفُنُونُكُمْ ضَعُوهَا وَرَاءَكُمْ مُقْبِلِينَ إِلَى بَحْرِ الْعِلْمِ الَّذِي مَاجَ بِهَذَا الْأَسْمِ الَّذِي بِهِ لَاحَتْ الْوُجُوهُ قُلْ يَا مَلَأَ الْأَرْضِ انْصَفُوا فِيمَا ظَهَرَ بِالْحَقِّ وَلَا تَعْتَرِضُوا عَلَى الَّذِي بِهِ أَقْبَلَ الْوُجُودَ إِلَى اللَّهِ رَبِّ مَا كَانَ وَمَا يَكُونُ
- 5 Thus have We sent down the verses and dispatched them unto thee. By the life of God! Within each letter thereof lieth concealed an ocean of meanings and utterance, were men to know. He hath come for the reformation of the world, but the people are unaware. The Glory shining forth from the horizon of My Kingdom be upon thee and upon those who have said: "The Kingdom is God's, the Help in Peril, the Self-Subsisting." 5
كَذَلِكَ أَنْزَلْنَا الْآيَاتِ وَأَرْسَلْنَاهَا إِلَيْكَ لَعَمْرَ اللَّهِ قَدْ سَتَرَ فِي كُلِّ حَرْفٍ مِنْ حُرُوفَاتِهَا بَحْرَ الْمَعَانِي وَ الْبَيَانَ لَوْ كَانَ النَّاسُ هُمْ يَعْرِفُونَ أَنَّهُ أَتَى لِاصْلَاحِ الْعَالَمِ وَلَكِنَّ الْقَوْمَ هُمْ لَا يَشْعُرُونَ بِهَاءِ الْمَشْرِقِ مِنْ أَفْقٍ مُلْكُوْتِي عَلَيْكَ وَعَلَى الَّذِينَ قَالُوا الْمُلْكُ لِلَّهِ الْمُهَيْمِنِ الْقَيُّومِ

INBA44:105, BLIB_Or15713.172

BH04814

To: Mulla Muhammad Husayn

Date: 1304-10 [1887-Jun]

- 1 He is the One dawning from the horizon of the heaven of might. 1 هو المشرق من افق سماء الجبروت
- 2 This is a Book sent down by the King of the Kingdom to him who hath believed in God, the Lord of the worlds. They who have held themselves back from this Cause are indeed in manifest doubt. The denizens of Paradise and they who dwell within the pavilion of glory, who remember God throughout the night and day, at every morn and eventide, have disowned them. Say: O people! Believe in God and follow not your idle fancies. Deal fairly with that which hath been manifested in truth, and be not of the wrongdoers. 2 سَکَّابِ انزله مالک الملکوت لمن آمن بالله رب العالمين ان الذين منعوا عن هذا الامر اولئك في ريب مبين قد تبرء منهم اهل الفردوس و اهل خباء المجد الذين يذكرون الله في الليالي و الايام و في كل بکور و اصیل قل یا قوم آمنوا بالله و لا تتبعوا اهوائکم انصفوا فيما ظهر بالحق و لا تكونوا من الظالمين
- 3 This is a day wherein the pavilion of utterance hath been raised to its loftiest station. Draw nigh with illumined hearts and be not of the heedless. On this day the Herald hath called out from every direction: "The King is come, and sovereignty belongeth unto God, the Mighty, the All-Praised." Verily the Ocean hath testified to the truth, and the Sun proclaimeth: "He Who was hidden within God's knowledge, the Lord of the heavens and earth, hath come." Thus did the Tongue of Grandeur speak forth when He had left the House and taken up His abode in this glorious spot. 3 هذا يوم فيه ارتفع سرادق البيان على اعلى المقام اقبلوا بقلوب نورا و لا تكونوا من الغافلين و فيه نادى المنادى من كل الجهات قد اتى المالك و الملك لله العزيز الحميد ان البحر قد شهد للحق و الشمس تنادى قد اتى من كان مكنوناً في علم الله رب من في السموات و الارضين كذلك نطق لسان العظمة اذ كان خارجاً عن البيت ساكناً في هذا المقام المنيع
- 4 We have revealed a command from Our presence and made mention therein of them who have believed in God, the Incomparable, the All-Informed. Blessed is he who hath attained unto the remembrance of God and His love, and woe betide the heedless. The resplendent Light shining forth from the horizon of My Most Exalted Pen be upon the people of Baha, whom neither the deception of any deceiver, nor the craftiness of any schemer, nor the derision of any derider, nor the opposition of them who have disbelieved in God, the Most High, the Most Great, hath deterred. 4 وردنا امراً من عندنا و ذكرنا فيه الذين آمنوا بالله الفرد الخبير طوبى لمن فاز بذكر الله و حبه و ويل للغافلين التور الظاهر اللأشع من افق قلبي الأعلى على اهل البهأ الذين ما منعهم خدعة كل خادع و مکر كل ماکر و شماتة كل شامت و اعراض الذين كفروا بالله العلی العظيم
- BLIB_Or15712.349b, BLIB_Or15713.176a,
BLIB_Or15724.168

BH04947*To: Haji Muhammad Rida**Date: 1304-10 [1887-Jun]*

- 1 He is the One Who rules over all who are on earth and in heaven
- 2 Praise be to God Who sent down the Proof to His servants, made manifest to them the Way, and caused them to know the Dawning-Place of His Cause, the Rising-Point of His verses, the Source of His laws, and the Recipient of His knowledge - He Who stood before all faces and spoke that which draweth the servants nigh unto the court of His glory and the horizon of His Cause. The Most Exalted Pen beareth witness on this darksome night that thou hast turned toward God and traversed land and sea until thou didst attain the presence of the Most Great Sea, each wave of whose waves proclaimeth "There is none other God but Me, the One, the All-Informed." Take thou the Tablet of God with the power that is from Him and the strength that is from His presence, and say:
- 3 Praise be unto Thee, O my God, for having sent down Thy proof and perfected Thy favor. I beseech Thee by the lights of Thy countenance, by the pearls hidden in the shells of the ocean of Thy knowledge, and by the Word through which the horizon of the heaven of inner meanings and utterance was illumined, to make me in all conditions to hold fast to Thy cord, to cling to the hem of the robe of Thy bounty, and to be immersed in the depths of the sea of Thy oneness. Then write down for me, O God of Names and Creator of Heaven, that which will make me steadfast in Thy Cause, firm in Thy love, and unwavering in Thy path. Then ordain for me that which shall be a light unto me in Thy worlds. Verily Thou art the One with power over whatsoever Thou wilt. There is none other God but Thee, the All-Bountiful, the Most Generous.

1 هو المهيمن على من في الأرض و السماء

2 الحمد لله الذي انزل لعباده الدليل و اظهر لهم السبيل و عرفهم مشرق امره و مطلع آياته و مصدر احكامه و مهبط عليه الذي كان قائماً امام الوجوه و ناطقاً بما يقرب العباد الى ساحة عرّته و افق امره يشهد القلم الأعلى في هذه الليلة الدماء بأنك اقبلت الى الله و قطعت البرّ و البحر الى ان حضرت امام البحر الأعظم الذي ينادى كل موج من امواجه انه لا اله الا انا الفرد الخبير خذ لوح الله بقوة من عنده و قدرة من لدنه و قل

3 لك الحمد يا الهى بما انزلت حجّتك و اكملت نعمتك استلكت بأنوار وجهك و بالآلئ المكنونة في اصداق بحر علمك و بالكلمة التي بها اثار افق سماء المعاني و البيان بأن تجعلني في كلّ الأحوال متمسكاً بحبلك و متشبّثاً بأذيال رداء عطائك و متغمساً في لجة بحر احديتك ثم اكتب لي يا اله الأسماء و فاطر السماء ما يجعلني مستقيماً على امرك و ثابتاً في حبك و راسخاً في سبيلك ثم قدّر لي ما يكون نوراً لي في عوالمك انك انت المقتدر على ما تشاء لا اله الا انت الفضال الكريم

BLIB_Or15713.265b

BH05593*To: Aqa Abdu'l-Rahim**Date: 1304-10 [1887-Jun]*

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

1 هو الله تعالى شأنه الحكمة والبيان

2 O thou who hast drunk the choice wine of My presence, who standeth before My countenance and at the door of My grandeur! Hear My call. We have desired to make mention of thee that thou mayest be assured that thy Lord loveth fidelity, and He is the All-Merciful, the Bountiful. We made mention of thee before, and called thee from the right side of the vale from the Divine Lote-Tree. Verily, there is none other God but Him, the Single, the All-Informed. God hath created thee to manifest His Cause and to arise to serve it. Be thankful unto thy Lord for this manifest grace. We beseech God to assist thee and enable thee to remember Him, to praise Him, and to spread His signs throughout His lands amongst His servants. Verily, He assisteth whomsoever He willeth through the hosts of wisdom and utterance, and He is the Expositor, the All-Informed. When thou art seized by the rapture of My utterance and hast attained the choice wine of My knowledge, say:

2 يا شارب رحيق لقائي والحاضر امام وجهي و القائم لدى باب عظمتي اسمع ندائي انا اردنا ان نذكرك لتوقن بأن ربك يحب الوفاء وهو المشفق الكريم انا ذكرناك من قبل وناديناك من جانب الوادي الايمن من سدرة البيان انه لا اله الا هو الفرد الخبير قد خلقك الله لاظهار امره والقيام على خدمته اشكر ربك بهذا الفضل المبين نسأل الله ان يؤيدك ويوفقك على ذكره وثنائه و انتشار آثاره في بلاده بين عبادہ انه يؤيد من يشاء بجنود الحكمة والبيان وهو المبين الخبير اذا اخذك جذب بياني وفزت برحيق عرفاني

3 My God, my God! Separation from Thee hath destroyed me, and nearness to Thee is my hope and life. Thy Name is my Beloved, and attaining Thy presence is my goal. I beseech Thee by the tears of them that are nigh unto Thee in their separation from Thee, and by the sighs of the sincere ones in their remoteness from Thee, to assist me in that which Thou lovest and art pleased with. Then make me to be detached from all else save Thee and to hold fast unto Thy cord. Then I beseech Thee by the lights of Thy throne and the mysteries of Thy Book to enable me to unite the hearts of Thy servants and to be united with them through Thy bounty and favor. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Great.

3 قل الهى الهى بعدك اهلكنى وقربك رجائي و حياتي واسمك محبوبي وحضورك مقصدي اسألك بعبرات المقربين في هجرى و زفريات المخلصين في فراقك بأن تؤيدنى على ما تحب و ترضى ثم اجعلنى منقطعاً عن دونك و متمسكاً بجبلك ثم اسألك بأنوار عرشك و اسرار كتابك بأن توفقنى على تأليف قلوب عبادك و الاتحاد معهم بحدودك و فضلك انك انت المقتدر على ما تشاء لا اله الا انت العزيز العظيم

BLIB_Or15724.184

BH05443

To: Mulla Muhammad Hasan

Date: 1304-10 [1887-Jun]

- 1 He is the One speaking from the Most Exalted Horizon. هو الناطق من الأفق الأعلى 1
- 2 The All-Bountiful has come, saying: "To Me, to Me, O people of understanding!" The All-Merciful has come, saying: "Hasten, hasten, O followers of the religions!" The All-Forgiving has appeared with truth, saying: "Come, come, O people of the Furqan and O people of the Bayan!" The Self-Subsisting has arisen and proclaimed: "By God! He Who was promised in the Books of God has come, and He Who was the Purpose of those near unto God and the Beloved of the Prophets and Messengers has appeared. Fear God, O peoples of the earth, and follow not the desires of those who have denied the Proof when the All-Merciful came with clear sovereignty." قد اتى الكريم ويقول الى يا اهل العرفان قد اتى الرحيم ويقول اسرعوا اسرعوا يا اهل الأديان والغفور ظهر بالحق ويقول تعالوا تعالوا يا ملأ الفرقان ويا ملأ البيان والقيوم قام وقال تالله قد اتى من كان موعوداً في كتب الله وظهر من كان مقصود المقربين ومحبوب التبيين والمرسلين اتقوا الله يا ملأ الأرض ولا تتبعوا أهواء الذين كفروا بالبرهان اذ اتى الرحمن بسلطان مبين 2
- 3 Thus has the shrill voice of My Pen been raised up, and the rustling of My Divine Lote-Tree, and the murmuring of the water of My loving-kindness, and the whistling of the winds of My Will - if ye be of them that hear. كذلك ارتفع صرير قلبي وحفيف سدرتي وخرير ماء عناتي وهزير ارياح مشيتي ان اتم من السامعين 3
- 4 Is there one possessed of tongue who will recite what hath been sent down from God, the Mighty, the Great? Is there one possessed of sight who will behold My luminous horizon? Is there one possessed of hearing who will hear what hath been sent down in this time from One All-Knowing, All-Informed? هل من ذى لسان ليقرء ما نزل من لدى الله العزيز العظيم وهل من ذى بصر ليرى افق المنير وهل من [ذى] سمع لسمع ما نزل في هذا الحين من لدن مبين علم 4
- 5 When thou hast drunk the living waters from the Pen of the All-Merciful, arise to serve the Cause with the wisdom We have sent down aforetime, that thou mayest find thyself in manifest joy. Thus hath the Pen counseled and the Tongue spoken. Blessed are they that hear, and woe unto the heedless. Praise be to God, the Lord of all worlds. انك اذا شربت كوثر الحيوان من قلم الرحمن قم على خدمة الأمر بالحكمة التي انزلناها من قبل لتجد نفسك على فرح مبين كذلك نصح القلم و نطق اللسان نعيماً للسامعين وويل للغافلين الحمد لله رب العالمين 5

INBA44:176,

BLIB_Or15712.351,

BLIB_Or15713.208a

BH06398*To: Mulla Muhammad Ali, in Ta Bi**Date: 1304-10 [1887-Jun]*

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

2 The purpose of the creation of beings has been the knowledge of God, exalted be His glory, so that all might comprehend, through the revealed verses and manifest evidences, that which is the cause of everlasting comfort and eternal life. All peoples throughout ages and centuries have awaited the appearance of Him Who conversed on Sinai, yet when the veils were rent asunder and the Day Star of Revelation shone forth from the horizon of the heaven of inner meanings, all arose in opposition and committed that which is the cause and source of the most great terror.

3 O people of God! The Most Exalted Pen counsels you to be steadfast in the Cause of God, lest the friends of God be veiled by the imaginings of the past and remain deprived. You must be so firm and steadfast in the Cause that the names and their kingdom shall have no power to deter you. Thus have We counseled you before and in this wondrous Tablet. The Glory be upon you and upon whosoever has attained unto this mighty Cause.

1 اوست بینا و اوست شنوا

2 از خلقت خلق مقصود عرفان حقّ جلّ جلاله بوده تا کلّ از آیات منزله و بینات ظاهره ادراک نمایند آنچه را که سبب راحت دائمی و بقاء ابدیست و خلق طرّاً در قرون و اعصار منتظر ظهور مکلمّ طور بوده‌اند ولیکن چون حجاب خرق شد و نبرّ ظهور از افق سماء معانی اشراق نمود کلّ بر اعراض قیام نمودند و عمل کردند آنچه را که ذکرش سبب و علت فزع اکبر است

3 یا حزب الله قلم اعلی شما را وصیت میفرماید بر استقامت بر امر الله که مباد اولیای حقّ باوهامات قبل محبوب شوند و محتجب مانند باید بشأنی بر امر ثابت و راسخ باشید که اسماء و ملکوت آن قادر بر منع نباشد کذلک وصینا کم من قبل و فی هذا اللوح البدیع البهاء علیک و علی من فاز بهذا الأمر العظیم

BLIB_Or15699.048a

BH06681*To: Aqa Ali Akbar, in Hamadan**Date: 1304-10 [1887-Jun]*

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

2 Say: O my God, my God! I am he whom Thou hast reared by the hands of Thy grace, guided to Thy path, caused to hearken unto Thy verses, and made to recognize Thy horizon. I testify in this my station that Thou art God, there is none other God but Thee. From everlasting Thou hast been one, single, alone, and self-subsisting. Thou didst not take unto Thyself any helper or partner, and unto everlasting Thou wilt remain seated upon the throne of bounty. O Lord of Names and

1 هو الشّاهد الخبیر

2 قل الهی الهی انا الذی ربّیتی بأیادی فضلک و هدیتنی الی صراطک و اسمعتنی آیاتک و عرّفتنی افقک اشهد فی موقفی هذا بأنک انت الله لا اله الا انت لم تزل کنت فرداً واحداً واحداً صمداً ما اتّخذت لنفسک معیناً ولا شریکاً ولا تزال تکنون مستویاً علی عرش العطاء یا مالک الاسماء و فاطر السماء اسئلك باسمک الذی به ظهر الصّور

Creator of the heavens! I beseech Thee by Thy Name through which the Trumpet was sounded and the Dove of Utterance warbled upon the branch of divine knowledge with Thy praise and glorification and the exaltation of Thy Word, to send down upon Thy servant from the heaven of Thy grace that which will draw him nigh unto Thee in all conditions. Verily Thou art the Self-Sufficient, the Most High. There is none other God but Thee, the All-Forgiving, the All-Bountiful. O my Lord! Thou seest me turning toward Thee, clinging to Thy cord, and hoping for the wonders of Thy grace. I beseech Thee by the lights of Thy countenance to assist 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 Almighty, the Most Great.

و غرّدت حمامة البيان على غصن العرفان بذكرک
و ثنائک و اعلاء کلمتک بأن تنزل علی عبدک
من سماء فضلک ما یقرّبه الیک فی کلّ الأحوال
انک انت الغنی المتعال لا اله الا انت الغفور
الکریم ای رب ترانی مقبلاً الیک و متمسکاً
بجبلک و راجیاً بدایع فضلک استلک بأنوار
وجهک بأن تؤیّدنی علی ما تحبّ و ترضی انک
انت المقتدر علی ما تشاء لا اله الا انت العزیز
العظیم

BLIB_Or15726.114a

BH06421

To: *Ustad Hasan*

Date: 1304-10 [1887-Jun]

He is the Protector of all who are in earth and heaven

Today the world is illumined by the lights of the Orb of the heaven of inner meanings, and the mysteries of the Books are manifest from the horizon of the heaven of divine knowledge. This is the day of joy and gladness. All things - fruits, trees, leaves and flowers - are singing melodies and are occupied with the praise and glorification of God. Yet the souls who were brought from nothingness into being for the recognition of this blessed Day remain heedless and veiled, save whom God willeth. Know thou the value of the Day of God and act as be-fitteth it. The hosts of God have ever been and shall ever be praiseworthy deeds and goodly character. Today upon the banner of triumph these words are inscribed: "O people of God! Ye were created for this Day. Aid ye your Lord, the Most Merciful, through wisdom and utterance." How excellent is the state of the one who hath attained unto the recognition of God and held fast unto the hem of His mercy. Such a one is of the people of Baha in the Qayyumu'l-Asma. Blessed are they that know! Blessed are they that act! Praise be to God, the Lord of the worlds!

هو المهیمن علی من فی الأرض و السماء
امروز عالم بانوار نیر افق سماء معانی منور و اسرار
کتاب از افق سماء علم الهی لاخ امروز روز فرح و
شادی است جمیع اشیاء از اثمار و اشجار و اوراق
و ازهار کلّ مترنم و بذكر و ثناء حق مشغول
ولکن نفسیکه برای عرفان این یوم مبارک از
عدم بوجود آمده اند غافل و محجوب الا من شاء
الله قدر یوم الله را بدان و آنچه سزاوار است
عمل نما جند الله اعمال و اخلاق پسندیده بوده
و هست امروز بر رایت نصر این کلمه مسطور یا
حزب الله قد خلقتم لهذا الیوم انصروا ربکم الرحمن
بالحکمة و البیان نیکو است حال نفسیکه بعرفان
الله فائز شد و بذیل رحمتش تشبث نمود او است
از اهل بها در قیوم اسماء طوبی للعارفين طوبی
للعاملین الحمد لله رب العالمین

BLIB_Or15726.114b

BH07143*To: Yaqub-Ali**Date: 1304-10 [1887-Jun]*

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

1 هو السامع المجيب

2 God beareth witness that there is none other God but Him, and He Who speaketh is verily the Most Great Name, Who was hidden in the eternity of eternities. Whoso turneth unto Him hath attained that whereunto the near ones have attained, and whoso turneth away is accounted among the idolaters in the perspicuous Book. Glorified be He Who hath revealed that which was treasured in knowledge and concealed in the hearts of the Messengers. He hath come with the truth and manifested what He desired. He is the Single One, the One, the Powerful, the Mighty.

2 شهد الله أنه لا اله الا هو والذي ينطق أنه هو الاسم الأعظم و كان مكنوناً في ازل الآزال من اقبل اليه قد فاز بما فاز به المقربون والذي اعرض أنه من المشركين في كتاب مبين سبحانه الذي اظهر ما كان مخزوناً في العلم و مستوراً في افئدة المرسلين قد اتى بالحق و اظهر ما اراد أنه هو الفرد الواحد المقتدر القدير

3 We make mention of those who have been attracted by the utterance of their Lord, the Most Merciful, the Compassionate, that this remembrance may draw them nigh unto a station beyond the description of those who describe and the mention of those who make mention.

3 أنا نذكر الذين اخذهم جذب بيان ربهم الرحمن الرحيم ليقربهم الذكر الى مقام انقطع عنه وصف الواصفين و ذكر الذاكرين

4 Say: Praise be unto Thee, O my God, for having given me to drink from the Kawthar of Thy utterance and sent down for me that which draweth me nigh unto Thee. I beseech Thee by the ocean of Thy bounty and the sun of Thy grace to ordain for me the good of this world and the world to come, and to decree for me what Thou hast decreed for Thy near servants. Thou art verily the Almighty, the Powerful. There is none other God but Thee, the Strong, the Triumphant, the All-Knowing, the All-Wise.

4 قل لك الحمد يا الهى بما سقيتني كوثر بيانك و انزلت لى ما يقربني اليك اسئلك بجر عطائك و شمس فضلك بأن تقدر لى خير الآخرة و الأولى و تكتب لى ما كتبته لعبادك المقربين أنك انت المقتدر القدير لا اله الا انت القوى الغالب العليم الحكيم

INBA44:109a, BLIB_Or15713.281a

BH07812*To: Jalal, in Darakhsh**Date: 1304-10 [1887-Jun]*

- 1 He is the One Who speaketh in the Kingdom of Utterance. 1 هو التّاطق في ملكوت البيان
- 2 This is a Book which the Wronged One hath sent down unto him who hath turned unto God, the Protector, the Self-Subsisting, that the fragrances of Revelation might attract him to the Dayspring of the Cause and show him that which most of the servants have been prevented from beholding. Thus hath the Truth spoken, the Knower of the unseen. 2 كُتاب انزله المظلوم لمن اقبل الى الله المهيمن القيوم لتجذبه نفحات الوحي الى مطلع الامر و تزيه ما منع عنه اكثر العباد كذلك نطق الحق علام الغيوب
- 3 Take thou the Book by Our command with such strength as the doubts of the learned cannot deter, nor the might of those who have denied the Witness and the Witnessed. Thy name was mentioned in the presence of the Wronged One. We make mention of thee with that which will draw thee nigh unto God, the Mighty, the Loving. Be thou steadfast in the service of the Cause and turn thy face unto the Dawning-Place of thy Lord's verses, the Lord of all existence. Thus hath the Most Exalted Pen spoken, while the Wronged One was in the hands of every heedless one that was veiled. 3 خذ الكتاب امرأ من عندنا بقوة لا تمنعها شبهات العلماء ولا سطوة الذين كفروا بالشاهد والمشهد قد حضر اسمك لدى المظلوم ذكرناك بما يقربك الى الله العزيز الودود كن قائماً على خدمة الامر و مقبلاً الى مطلع آيات ربك مالك الوجود كذلك نطق القلم الأعلى اذ كان المظلوم بين ايدي كل غافل محبوب
- 4 The glory shining from the horizon of My utterance be upon them who have not violated the Covenant of God and His Testament, who have arisen and declared: "God is our Lord and the Lord of the Throne and of the dust, and the Lord of the world to come and of this world." They are the people of Baha in My Preserved Tablet. 4 البهاء المشرق من افق سماء بياني على الذين ما نقضوا ميثاق الله وعهده قاموا وقالوا الله ربنا و رب العرش و الثرى و مالك الآخرة و الأولى انهم اهل البهاء في لوحى المحفوظ

INBA44:107a, BLIB_Or15713.312b

BH08456*To: Mulla Aqa Baba, in Sarchah**Date: 1304-10 [1887-Jun]*

- 1 In the name of the One incomparable, All-Knowing God. 1 بنام يگّا خداوند دانا
- 2 The fragrances of divine revelation have permeated the world, yet the servants remain heedless and veiled therefrom. All that 2 نفحات وحى عالم را اخذ نموده ولكن عباد از آن غافل و محبوب آنچه در كتب از قبل از قلم

was recorded by the Supreme Pen in previous Books has become manifest and evident, yet the doubts of the suspicious ones and the opposition of the deniers have prevented people from drawing near and deprived them of the fragrance of eternity. Today, whosoever attains to the effulgences of the lights of the Sun of Revelation is accounted among those near to God. Say:

- 3 Praise be unto Thee, O my God, for having guided me and directed me and provided me with Thy path, Thy meeting, Thy nearness and reunion with Thee. I beseech Thee to make me steadfast in Thy love, firm in Thy Cause, and dedicated to serving Thy loved ones. Verily Thou art the All-Bountiful, the Generous. There is no God but Thee, the Forgiving, the Merciful.

اعلى مسطور كلّ ظاهر و هويدا ولكن شبهات
مريبين و اعراض منكرين ناس را از تقرب منع
نمود و از عرف بقا محروم ساخت امروز هر
نفسى باشراقات انوار آفتاب ظهور فائز شد او از
مقربين لدى الله مذکور

3 قل لك الحمد يا الهى بما دلتني و هديتني و رزقتني
الى صراطك و لقاءك و قربك و وصالك
استلک بأن تجعلني ثابتاً في حبك و راسخاً على
امرك و قائماً على خدمة اوليائك انك انت
الفياض الكريم لا اله الا انت الغفور الرحيم

INBA44:164b,

BLIB_Or15699.038b,

BRL_DA#045

BH01541

To: Aqa Mirza Mihdi Tabib

Date: 1304-10-09 [1887-Jul-1]

- 1 He is God, exalted be His station, the Greatness and the Power!
- 2 Praise be to God Who hath guided us to His path, caused us to speak His praise, sent down for us the proof and made manifest the way. He it is Who made us hear His verses and taught us what will profit us in this world and the next. Verily He is the Lord of all beings and the Lord of the throne on high and of earth below. Prayers, praise, glorification and glory be upon His chosen ones and His friends who have not broken His covenant and His testament. These are servants whom God hath described in His scrolls, His psalms and His Book. Through them God hath aided His Cause and seized the oppressors through His justice. Through them His verses were spread abroad and His proof was made manifest, and through them He conquered the lands and manifested among the servants what He desired. Upon them be the grace of God and His care in the beginning and the return.

1 هو الله تعالى شأنه العظمة والاقتدار

2 الحمد لله الذى هدانا الى صراطه و انطقنا بثنائه و
انزل لنا الدليل و اظهر لنا السبيل هو الذى اسمعنا
آياته و علمنا ما ينفعنا فى الآخرة و الأولى انه هو
مولى الورى و رب العرش و الثرى الصلوة و الثناء
و التكبير و البهاء على اصفياه و اوليائه الذين ما
نقضوا عهده و ميثاقه اولئك عباد و صفهم الله
فى صحفه و زبره و كتابه بهم نصر الله امره و اخذ
الظالمين بعدله بهم نشرت آياته و ظهر برهانه و بهم
سخر البلاد و اظهر بين العباد ما اراد عليهم فضل
الله و عنايته فى المبدء و المعاد

- 3 And then, the letter of that honored friend arrived and brought joy. Praise be to God that you are confirmed in mention and praise, in love and faithfulness. As the fragrance of steadfastness and affection wafted from the letter, it became the cause of

3 و بعد نامه آنحبيب مكرم رسيد فرح آورد لله الحمد
مؤيديد بر ذكر و ثنا و محبت و وفا چون از نامه
عرف استقامت و مودت متضوع سبب سرور
بنهايه گشت و بعد از مشاهده و قرائت قصد

boundless joy. After its observation and reading, it was taken to the Holy Presence and presented before the Face. This is what the Tongue of Utterance spoke:

- 4 “O Mihdi! Thy letter arrived and the servant in attendance before the Face presented it. We beseech God that He may confirm thee and grant thee success, that thou mayest be occupied at all times with the mention of the Self-Sufficient, the Most High. Time and again this Wronged One hath mentioned thee with a mention that appeareth for the sake of God. It is the guide of souls and the attractor of hearts. He is the Herald and He is the Messenger of the Garden of inner meanings. Through Him the soil of hearts is transformed and temples are adorned with His ornament. God willing, at all times you will hold fast to the remembrance of God and that whereby His Cause is uplifted. Verily He is the Helper of those who turn to Him and the Guide of the seekers.”

- 5 Convey greetings and glorification to the friends wherever you meet them on behalf of the Wronged One. We beseech God to confirm all in steadfastness in His Cause. Verily He is the Answerer of prayers. Praise be to God, the Lord of the worlds.

- 6 And We make mention of him who is named Sadiq. Verily he was present and heard and saw and witnessed and knew. We beseech God to preserve him through the hosts of wisdom and utterance. Verily He is the Powerful, the All-Knowing, the All-Wise.

- 7 Praise be to the Goal of the world that you have been confirmed in that which is the cause of eternal salvation. You have ever been remembered. The days of your presence have not been forgotten. I beseech God to ordain that which contains the good of this world and the next.

- 8 The beloved of the heart, one of the two Most Exalted Names, Jinab-i-Aqa Siyyid 'Ali, may the glory of God and His care and favors be upon him, delivered your letter, and likewise the letter that was sent in his service was also seen. They have perfect love for you. In truth they are well-wishers of the world and its peoples. They themselves will surely send a reply.

- 9 Regarding what you wrote about entering Qarabagh, God willing it was and is blessed. After being presented in the Presence, the Tongue of Grandeur spoke this blessed word: “To remain in that land, so long as it passeth in spirit and fragrance, is beloved.”

مقام نموده امام وجه عرض شد هذا ما نطق به
لسان البيان

4 يا مهدی نامهات رسید عبد حاضر تلقاء وجه
عرض نمود از حق میطلبم ترا تأیید فرماید و
توفیق عطا کند تا در جمیع احوال بذكر غنی
متعالم مشغول باشی مکرر اینمظلوم ترا ذکر نمود
ذکریکه لوجه الله ظاهر شود هادی نفوسست
و جذاب قلوب اوست منادی و اوست پیک
حدیقه معانی اراضی قلوب باو تبدیل میشود و
هیاکل بطرازش مزین میگردد انشاءالله در کل
حین بذكر الهی و ما یرتفع به امره متمسک باشید
انه هو معین المقبلین و هادی الطالبین

5 اولیا را در هر محل ملاقات نمائید از قبل مظلوم
سلام و تکبیر برسانید از حق میطلبم کل را مؤید
فرماید بر استقامت بر امر الله هو مجیب السائلین
الحمد لله رب العالمین

6 و نذكر من سمي بصادق انه حضر و سمع و رأى
و شهد و علم نسل الله ان يحفظه بجنود الحكمة و
البيان انه هو المقتدر العليم الحكيم انتهى

7 حمد مقصود عالم را که آنجناب را مؤید فرمود بر
آنچه سبب رستگاری ابدی است لازال مذکور
بوده اید ایام حضور از نظر زرفته از حق میطلبم
مقدر فرماید آنچه را که خیر دنیا و آخرت در
اوست

8 حضرت محبوب فؤاد احد اسمین اعلین جناب
آقا سید علی علیه بهاء الله و عنایت و الطافه
نامه شما را رساندند و همچنین مکتوبیکه خدمت
ایشان فرستادند آنهم دیده شد کمال محبت را
بآنجناب دارند فی الحقیقه خیرخواه عالم و ائمه
خود ایشانهم البته جواب ارسال میفرمایند

9 اینکه مرقوم داشتند وارد قره باغ شده اند انشاءالله
مبارک بوده و هست بعد از عرض در حضور
لسان عظمت باینکه مبارکه ناطق توقف در آن
ارض مادامیکه بروح و ریحان میگردد محبوبست
انتهی

- 10 God willing, it is hoped that the days will pass for you in spirit and fragrance, and that you will be the cause of building up hearts and minds, that the heedless may become aware and the sleeping may lift their heads from the couch of negligence. The Command is in God's hand - He doeth what He willeth and decreeth what He pleaseth.
- 11 To the honored brother Jinab-i-Aqa Mulla Muhammad-Sadiq, may the glory and care of God be upon him, I convey glorification and seek confirmation for him. God willing, may he in all conditions be mindful of wisdom, hold fast to wisdom, and speak with wisdom. And whatever he requested from the two beloved Most Exalted Names, may the glory and favors of God be upon them both, will be expressed and God willing will be sent.
- 12 Glory and remembrance and praise be upon you and upon the loved ones of God who have acted according to what they were commanded in His Clear Book. Praise be to God, the Lord of the worlds.
- 13 The servant 9th of the honored month of Shawwal 1304

10 انشاء الله امید هست بر آنجناب ایام بروج و
ریحان بگذرد و سبب تعمیر افتده و قلوب شوند
غافلین آگاه گردند و نائمین از فراش غفلت سر
بردارند الامر بید الله یفعل ما یشاء و یحکم ما
یرید

11 خدمت برادر مکرم جناب آقا ملا محمد صادق
علیه بهاء الله و عنایتہ تکبیر میرسانم و از برای
ایشان تأیید میطلبم انشاء الله در جمیع احوال
بحکمت ناظر باشند و بحکمت متمسک و
بحکمت ناطق و آنچه از حضرت محبوبین اسمین
اعلیین علیهما بهاء الله و الطافه طلب نموده اند
اظہار میشود و انشاء الله ارسال میدارند

12 البهاء و الذکر و الثناء علیک و علی احباء الله
الذین عملوا بما امروا به فی کتابه المبین الحمد لله
رب العالمین

13 خادم فی ۹ شهر شوال المکرم سنه ۱۳۰۴

BLIB_Or15731.166

BH00504

To: Mirza Muhammad Taqi, in Isfahan

Date: 1304-10-10 [1887-Jul-2]

- 1 In the Name of our Most Holy, Most Great, Most Exalted and Most Glorious Lord!
- 2 The purest praise and its essence befit the most holy and sacred threshold of the Self-Subsisting One, Who created earth and heaven through His Most Exalted Word, Who began with "We belong to God" and ended with "unto Him do we return." Whosoever drinks from the ocean of this blessed Word shall see all else but God as non-existent and void, and shall find himself detached and free. At such time, another blessed Word truly shines forth, His word, exalted and mighty be He: "Say: God; then leave them to their vain discourses." This is a word which the All-Merciful revealed in the Qur'an. Blessed are they who recognize, and happy are those servants who hearken.

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 سازج حمد و جوهر آن ساحت امنع اقدس
حضرت قیومی را لایق و سزاست که بکلمه
علیا ارض و سماء را خلق فرمود به انا لله بدء
نمود و به انا الیه راجعون ختم فرمود هر نفسی از
بحر اینکلمه مبارکه آشامید او غیر الله را معدوم
و مفقود و خود را فارغ و آزاد مشاهده کند
در اینوقت حقیقه کلمه مبارکه آخری جلوه
نماید قوله جل و عز قل الله ثم درهم فی خوضهم
یلعبون هذه کلمه انزلها الرحمن فی الفرقان طوبی
لقوم یعرفون و هنیئاً لعباد هم یسمعون

3 Glory be to God! Despite this, the followers of the Bayan are seen to be the most ignorant of all peoples and the most heedless of all religions. They have failed to comprehend the Day of God and remain heedless and veiled from that which the All-Merciful revealed in the Bayan. Souls who have not attained even a drop from the ocean of knowledge, like the opposer from Kirman and his followers, have wandered through valleys of fancy and idle imagination, remaining deprived and forbidden from the lights of the Morn of certitude. They went to the isle, saw the dawning-place of vain imaginings, and returned. That station which from the beginning of time until now has stood and spoken before the faces of rulers, divines, mystics and servants - to this they paid no heed, occupied with their own imaginings and heedless of the Luminary of certitude. They heard that which was unworthy of hearing, and failed to present themselves in the place for the hearing of which all ears have been created, and for the beholding of whose horizon all eyes have been fashioned.

4 It is not known what these souls - these opposing souls - are saying or from whom it comes. By the life of our Lord and your Lord and the Lord of earth and heaven! From the beginning of the Cause no one has been aware. This evanescent servant spent successive years with him in Iraq and elsewhere, yet the heedless souls did not present themselves to hear that of which they are heedless and to find that from which they are now veiled. In brief, the recompense of these souls' deeds prevented them from drawing nigh to the Most Exalted Horizon and deprived them of the Most Great Ocean. They advanced with hopes and returned with loss, yet they perceive not.

5 This is the Day of God wherein none but He is mentioned. Glory be to God! Those heedless souls are now occupied with establishing an imaginary sect, namely the Shi'ih. They worship the word and are deprived of the meaning. They cling to a pool while forbidden from the Most Great Ocean. For one thousand two hundred years and more, the misguided Shi'ih sect counted themselves the most excellent, most learned, most understanding and most God-fearing of all peoples, yet when the divine test came, all returned to hell-fire. Thus did their divines and jurisconsults, from all pulpits, engage in cursing the Object of the world's adoration, denied His truth, and issued decrees for the shedding of His most pure blood. Neither the Sunnis, nor the Jews, nor the Zoroastrians, nor the Christians, nor any other peoples committed what was manifested by that people. I swear by the Sun of Truth that had that Holy Being appeared in another land, surely His station would have been

3 سبحان الله مع ذلك معرضین اهل بیان اجهل احزاب و اغفل ادیان مشاهده میشوند یوم الله را ادراک ننموده اند و از ما انزله الرحمن فی البیان غافل و محجوبند نفوسیکه بقطره ئی از بحر آگاهی فائز نشده اند مثل معرض کرمانی و من معه وادیهای ظنون و اوهام را پیوند و از انوار صبح یقین محروم و ممنوع آمدند و به جزیره رفتند مطلع اوهام را دیدند و برگشتند مقامی را که از اول ایام تا حین امام وجوه امرا و علما و عرفا و عباد قائم و ناطق با توجه نمودند باوهام خود مشغول و از نیر ایقان غافل شنیدند آنچه لایق اصغا نبوده و حاضر نشدند در مقامیکه آذان عالم از برای اصغاء کلهاش و ابصار امم از برای مشاهده افقش خلق شده

4 معلوم نیست که آن نفوس یعنی نفوس معرضه آنچه میگویند چیست و از کیست لعمر ربنا و ربکم و رب الأرض و السماء از اول امر احدی آگاه نه این خادم فانی سنین متوالیه در عراق و غیر آن یا او بوده نفوس غافله حاضر نشدند تا بشنوند آنچه را که از او غافلند و بیابند آنچه را که حال از او محجوبند باری جزای اعمال آن نفوس را از تقرب باقی اعلی منع نمود و از بحر اعظم محروم ساخت اقبلوا بآمال و رجعوا بخسران ولكن لا یشرعون

5 هذا یوم الله لا یذكر فیہ الا هو سبحان الله آن نفوس غافله حال بترتیب فرقه موهومه یعنی شیعه مشغولند عابد لفظند و از معنی محروم بغیر متمسکند و از بحر اعظم ممنوع هزار و دوست سنه و ازید حزب ضالّه شیعه خود را افضل و اعلم و افقه و اتقای اهل عالم میشمردند و چون امتحان رحمن بمیان آمد کل بسقر راجع چنانچه علمای آنحزب و فقهای آن بر جمیع منابر بسب مقصود عالم مشغول حقش را انکار نمودند و بر سفک دم اطهرش فتوی دادند اهل سنّه و یهود و مجوس و نصاری و سایر احزاب هیچیک عمل ننمود آنچه از آنقوم ظاهر شد قسم بافتاب حقیقت که اگر آنحضرت در مملکت دیگر ظاهر میشد البتّه مقامش مرتفع و امرش ظاهر و نورش باهر و کلهاش محیط میگشت

exalted, His Cause manifest, His light radiant, and His Word all-encompassing.

- 6 This evanescent servant doth repeatedly make mention of such divine utterances as have been heard from the Tongue of Grandeur and have descended from the Most Exalted Pen during the revelation of the verses, that perchance the chosen ones of God – exalted be His glory – who grace the cities and lands may preserve the people from vain imaginings and idle fancies, so that the falsehoods of former times may not be renewed, and souls may be delivered from the darksome pit of delusions. Moreover, whatever the endeavors of His Holiness and the chosen ones of that land may accomplish, in all circumstances do I beseech the True One to grant His aid and render His assistance. He is verily the Powerful, the Mighty.

6 این خادم فانی مکرر امثال این اذکار را که از لسان عظمت شنیده و در حین تحریر آیات از قلم اعلی نازل شده ذکر مینماید شاید اولیای حق جل جلاله که در مدن و دیار تشریف دارند ناس را از ظنون و اوهام حفظ نمایند تا اکاذیب قبل مجدّد نشود و نفوس از بئر ظلمانی اوهام نجات یابند دیگر تا همت آنجناب و اولیای آن ارض چکند در هر حال از حق میطلب اعانت فرماید و مدد نماید اوست قادر و توانا

- 7 Glorified art Thou, O Thou Who with the movement of Thy finger didst rend asunder the veils and the sanctified clouds of glory! I beseech Thee by the lamp of Thy Cause which shineth forth from the horizon of the heaven of Thy will, and by the power of Thy Most Exalted Word, and the potency of Thy will, O Lord of all beings, to ordain for him who hath turned unto Thee the good of this world and the next, and whatsoever will draw him nigh unto Thee in all Thy worlds. Thou art, verily, the All-Powerful, the All-Knowing, the All-Wise. Thou beholdest me, O my God, gazing upon Thy face and hoping for the wondrous tokens of Thy grace for Thy loved ones. Thou art He through Whose generosity all created things have testified, through Whose loving-kindness all contingent beings have been raised up, and through Whose power all existent things have been established. Thou doest as Thou willest. Thou art, in truth, the All-Bountiful, the Most Generous.

7 سبحانک یا من بحرکه اصبعک خرقت الأجاب و سبحات الجلال أسألک بسراج امرک الذی استضاء من افق سماء مشیتک و بقدرة کلمتک العلیا و نفوذ ارادتک یا مولی الوری بأن تقدّر لمن اقبل الیک خیر الآخرة و الأولى و ما یقرّبه الیک فی کلّ عالم من عوالمک انک انت المقتدر العلیم الحکیم ترانی یا الهی ناظراً الی وجهک و راجیاً بدائع فضلک لأولیائک انک انت الذی شهدت بکرمک الکائنات و بعنایتک الممکات و باقتدارک الموجودات تفعل و تحکم انک انت الفضل الکرم

- 8 Thereafter, the letter from that honored brother arrived and was presented before the Countenance of the Lord of Eternity on Saturday night, the tenth of the honored month of Shawwal, and was favored to be heard. This is what the Tongue of the All-Merciful uttered in the Kingdom of Utterance. His word, exalted be His utterance and glorified be His majesty:

8 و بعد نامه آن برادر مکرم رسید و در لیل شنبه دهم شهر شوال المکرم امام وجه مالک قدم عرض شد و بشرف اصغا فائز هذا ما نطق به لسان الرحمن فی ملکوت البیان قوله عزّ بیانه و جلّ جلاله

- 9 He is the Hearing, the Answering One!

9 هو السّامع المجیب

- 10 A mention from Us to him whose letter was presented before the Wronged One and was submitted by the servant present. We have heard what the tongue of his heart uttered and have answered him through this Clear Book, each letter of which proclaimeth before the faces of the world: "The Promised One hath come from the horizon of power with a great light!" We have found from thy letter the fragrance of the love of God. We

10 ذکر من لدنا لمن حضر کتابه لدى المظلوم و عرضه العبد الحاضر انا سمعنا ما نطق به لسان فؤاده اجبناه بهذا الکتاب المبین الذی ینطق کلّ حرف من حروفاته امام وجوه العالم قد اتی الموعد من افق الاقتدار بنور عظیم انا وجدنا من کتابک عرف محبة الله انزلنا لک ما قرّت به ابصار

have sent down for thee that which cheereth the eyes of them that know. When thou hast attained unto My verses and the breezes of My utterance have wafted over thee, say:

- 11 My God, my God! Praise be unto Thee for having remembered me, and glory be unto Thee for having turned toward me, and might and loftiness, exaltation, grandeur and immortality are Thine. I testify in this my station to Thy oneness and Thy singleness, and that Thou hast manifested and revealed what was hidden in Thy knowledge, and hast spoken and caused all things to speak in Thy remembrance and praise. I beseech Thee, O Lord of the world and King of eternity, by Thy Most Great Name, to assist Thy loved ones in the victory of Thy Cause. O Lord! Aid them through Thy power that dominateth all things and Thy might that pervadeth earth and heaven, to protect Thy loved ones from the mischief of Thine enemies. Then open, with the fingers of bounty, the doors of Thy grace unto all peoples, that they may enter into Thy religion and recognize Thy path and acknowledge that which the tongue of Thy grandeur and the Pen of Thy will have uttered. O Lord! Thou beholdest me turning unto Thee and turning away from all else beside Thee. I beseech Thee by the lights of Thy countenance to ordain for me what Thou hast ordained for Thy chosen ones who were not deterred by the hosts of the world and the multitudes of nations from turning to Thy most exalted horizon and hearkening to the rustling of Thy most glorious Pen. Then assist, O my God, him who hath turned toward Thee and desired to act according to what Thou hast revealed in Thy Book. Ordain for him that which shall profit him in all Thy worlds. Thou art, verily, the Almighty, the Powerful. There is no God but Thee, the Forgiving, the Merciful.

- 12 Praise be to God! That which has been revealed would guide every weary one to the ocean of utterance and every sick one to the Kawthar of His healing grace. Through His bounty He took hold of His loved ones and delivered them from the depths of idle fancies and vain imaginings. His is the praise and the glorification, His the thanks and the bestowal. That honored loved one attained to that which has no peer or likeness. I beseech Him that He may make every letter of the utterances revealed from the Tongue of Grandeur a key of guidance and may open the doors of His favor before the faces of all, especially the people of Baha who are known among the Concourse on High as the companions of the Crimson Ark mentioned in the Qayyumu'l-Asma'. Blessed are you and those whom you have mentioned and those who have attained unto the choice wine of certitude in the days of God.

العارفين أنك اذا فرت بآياتي واخذتك نفحات
بياني

11 قل الهى الهى لك الثناء بما ذكرتنى و لك
البهاء بما اقبلت الى و لك العزة و العلاء و
لك الرقة و العظمة و البقاء اشهد فى موقفى
هذا بوحدايتك و فردائيتك و بأنك ظهرت
و اظهرت ما كان مكنوناً فى علمك و نطقت
و انطقت الأشياء بذكرك و ثنائك اسألك
يا مولى العالم و مالک القدم باسمك الأعظم
بأن تؤيد اوليائك على نصره امرک اى رب
أيدهم بقدرتك المهيمنة على الأشياء و قوتك
النافذة فى الأرض و السماء بأن تحفظ احباك
من شر اعدائك ثم افتح باصبع الكرم ابواب
فضلک على الأمم ليدخلوا فى دينک و يعرفوا
صراطک و يعترفوا بما نطق به لسان عظمتک
و قلم ارادتك اى رب ترانى مقبلاً اليک و
معرضاً عن دونک اسألك بأنوار وجهک بأن
تكتب لى ما قدرته لأصفياک الذين ما منعهم
صفوف العالم و الوف الأمم عن الاقبال الى
افتک الأعلى و اصغاء صرير قلبک الأبهى ثم
أيد يا الهى من توجه اليک و اراد ان يعمل ما
انزلته فى کتابک قدر له ما ينفعه فى کل عالم من
عوالمک أنك انت المقدر القدير لا اله الا انت
الغفور الرحيم انتهى لله الحمد

12 نازل شد آنچه که هر کلى را بجر بيان هدايت
نماید و هر مريضى را بکوتر شفا يد فضلش
دوستانش را اخذ فرمود و از غرقاب ظنون و
اوهام نجات بخشيد له الحمد و الثناء و له الشکر
و العطاء آنحبيب مکرم فائز شدند بآنچه که شبه
و مثل نداشته از حق میطلبم بیانات منزله از
لسان عظمت هر حرفى از آنرا مفتاح هدايت
فرماید و ابواب عنایت را بر وجوه کل بگشاید
مخصوص حزب الله که بين ملأ اعلی باهل
بها معروف و در قیوم اسماء باصحاب سفینه
حرا طوبى لجنابکم و لمن ذکرته و لمن فاز برحیق
التحقیق فى ایام الله

- 13 Concerning what you wrote about the aforementioned person, some time ago the Trusted One, upon him be the glory of God, the True Sovereign, the Manifest, sent this servant a letter wherein this matter was mentioned. Blessed are they that act! Praise be to God, the Lord of the Worlds! The receipt was also sent as per your request. It should reach you. Convey my greetings to the friends and chosen ones of that land, especially to Aqa Mirza Habibu'llah, upon him be the glory of God, who was mentioned in your letter. On behalf of this servant, convey greetings to him. I beseech the King Who doeth what He willeth - may the spirits of all who dwell in the Kingdom and the Realm of Might be a sacrifice unto His gate - that which would cause the guidance of the servants and draw nigh those in all lands. Verily our Lord and your Lord, our Goal and your Goal, is the All-Merciful, the Bountiful, the Mighty, the Generous. Glory and praise and laudation be upon you and upon those with you and upon every steadfast and firm one and every faithful and trustworthy one.
- و اینکه در باره وجه مذکور مرقوم داشتید حضرت امین علیه بهاء الله الملک الحق المبین چندی قبل باین بنده نامهائی ارسال داشتند و در آن نامه اینفقره را ذکر نموده اند طوبی للعالمین الحمد لله رب العالمین ورقه وصول هم حسب انخواهش آنجناب ارسال شد بشما میرسد خدمت اولیا و اصفیای آن ارض تکبیر میرسانم مخصوص جناب آقا میرزا حبیب الله علیه بهاء الله که ذکرشان در نامه آنجناب بوده از قبل خادم خدمت ایشان سلام و تکبیر برسانید از سلطان یفعل ما یشاء روح من فی الملکوت و الجبروت لفناء بابه الفداء از برای ایشان میطلب آنچه را که سبب هدایت عباد و علت تقرب من فی البلاد گردد آن ربنا و ربکم و مقصودنا و مقصودکم هو المشفق الفضال و هو العزيز الکرم البهاء و الذکر و الثناء علی جنابکم و علی من معکم و علی کل ثابت مستقیم و کل راسخ امین
- 14 The servant 10th of Shawwal 1304
- خادم ۱۰ شهر شوال سنه ۱۳۰۴
- 15 152
- ۱۵۲
- 16 After concluding the letter, the beloved of hearts, Aqa Mirza Asadu'llah, upon him be the glory of God and His favors, brought that honored brother's letter which had been written to him. Among other things, mention was made of the ascension of his brother. This matter was answered before being asked, for in the Land of Mystery this blessed word was revealed from the Tongue of Grandeur, exalted be His glory:
- بعد از ختم نامه حضرت محبوب فؤاد جناب آقا میرزا اسدالله علیه بهاء الله و عنایت به نامه آن برادر مکرم را که بایشان نوشته بودند آورد از جمله ذکر صعود اخوی را مرقوم داشته بودند اینفقره قبل از طلب باجابت مقرون چه که در ارض سر اینکلمه مبارکه از لسان عظمت جاری و نازل قوله تبارک و تعالی
- 17 Among the matters specific to this Most Great Revelation is that whosoever in this Revelation has turned to God and has drunk of the choice sealed wine in the name of the Self-Subsisting, meaning from the cup of divine love - even if his relatives are not outwardly believers, after their passing they shall attain divine forgiveness and shall be sustained from the ocean of mercy. This bounty is assured for those souls from whom no harm has reached the Truth or His loved ones. Thus has God, the Lord of the Throne and earth, and the Ruler of the hereafter and this world, decreed.
- از جمله اموری که مخصوص است باینظهور اعظم آنکه هر نفسی در اینظهور باقبال فائز و باسم قیوم از ریح مختوم آشامید یعنی از کأس محبت الهی منتسبین او بر حسب ظاهر اگر مؤمن نباشند بعد از صعود بغفو الهی فائز و از بحر رحمت مرزوق خواهند بود این فضل تحقیق است از برای نفوسیکه از ایشان ضری بحق و اولیای او نرسیده کذلک حکم الله رب العرش و الثری و مالک الآخرة و الأولى اتی
- 18 Nevertheless, this matter was again presented before the countenance of the Lord of Eternity, and this is what was revealed in response, exalted be His utterance: O thou who hast turned unto God! Give thanks unto God for having mentioned thee and for having turned toward thee from the direction of the
- مع ذلک مجدداً اینفقره امام وجه مالک قدم عرض شد هذا ما نزل فی الجواب قوله عزّ بیانه یا ایها المقبل اشکر الله انه ذکرک و اقبل الیک من شطر السجن انه هو المشفق الکرم و غفر

Prison. He is verily the All-Merciful, the Generous. He hath forgiven the one for whom thou didst seek forgiveness, as a bounty from His presence, and He is the Forgiving, the Merciful. At the time of revelation, the hand of grace admitted him into an exalted paradise, as a mercy from God, the Lord of the worlds. Say: My soul be a sacrifice unto Thee, O Lord of Names, and my spirit be a sacrifice unto Thee, O Desire of the worlds! The whole creation hath testified to Thy bounty, and all contingent beings to Thy grace. Thou art, verily, the One Who hath power over whatsoever He willeth, and Thou art, in truth, the Mighty, the All-Wise. Praise be to God! The ocean of bounty surgeth at all times with its waves, and the sun of grace shineth in every moment with its radiance. I beseech Him to aid these servants in that which beseemeth His bounty and generosity. Though this be impossible, yet with the Generous One, nothing is difficult.

- 19 Once again, glory and remembrance and praise be upon you and upon those who have heard the call and have said: "Here am I! Here am I! O Beloved of the world!" and "Here am I! Here am I! O Desire of them that have recognized Thee!"

- 20 The servant

BRL_FAM#45x, BSW#04.34x, COC#0823x

الَّذِي ارادت غفرانه فضلاً من عنده و هو الغفور
الرحيم في حين التزول ادخلته يد العناية في جنة
عالية رحمة من لدى الله رب العالمين قل نفسي
لك الفداء يا مولى الأسماء و روجي لك الفداء
يا مقصود العالمين قد شهدت بعنايتك الكائنات
و بفضلك الممكنات انك انت المقتدر على ما
تشاء و انك انت العزيز الحكيم انتهى لله الحمد بحر
عنايت در هر حين بموجي ظاهر و آفتاب فضل
در هر آن بنوری مشرق از حق میطلبم این عباد
را تأیید فرماید بر آنچه سزاوار عنايت و بخشش
اوست اگرچه این محال است ولكن با كرميان
كارها دشوار نيست

- 19 مرة اخرى البهاء والذكر والثناء عليكم وعلى الذين
سمعوا النداء و قالوا لبيك لبيك يا محبوب العالم
ولبيك لبيك يا مقصود العارفين

20 خادام

INBA28:323, BRL_DA#407, COMP_FAMP#45x,
MAS4.173ax

BH00522

To: Muhammad Rida Qaini, in Sarchah
Date: 1304-10-10 [1887-Jul-2]

- 1 In the Name of Our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise be befitting and worthy of the Desired One of the world and the Lord of nations, Who through His grace hath revealed the hidden and treasured mysteries, Who hath bestowed new splendor upon utterance and adorned the Book with wondrous ornament. His Word hath endowed the world of utterance with the spirit of meaning, and the realm of words with true penetration. The power of His servants did not prevent His might, nor did the authority of those in the lands hold back His will. By His Own Self did He aid His Cause. The spiritual trumpet was His Word - it both struck down and gave life, and granted

1 بسم ربنا الأقدس الأعظم العلى الأبهى

2 حمد مقصود عالم و مولى الأمم را لایق و
سزاست که اسرار مکنونه مخزونه را محض
فضل ظاهر فرمود بیان را رونق جدید بخشید و
نگارها طراز بدیع کله‌اش عالم بیان را روح معانی
داد و عالم الفاظ را نفوذ حقیقی قدرتش را
قدرت عباد منع نمود و سطوت من فی البلاد
از اراده‌اش باز نداشت بنفسه امرش را نصرت
نمود صور معنوی کله‌اش بوده هم منصع نمود
و هم حیات بخشید و آگاهی داد صراط از او
ظاهر میزان از او باهر در هر حرفی از حروفات

awareness. From Him was the path made manifest, through Him was the balance made evident. In every letter of the letters lieth concealed an ocean of knowledge and a Kawthar of certitude. And this Kawthar and ocean have ever been and shall continue to be reserved for His chosen ones - those souls whom the doubts and conditions of the people of the world did not prevent, who drank from the cup of patience when they tasted the venom of tribulation. These are the manifestations of steadfastness and the essences of the chosen ones. Upon them be the blessings of God and His favors, and the mercy of God and His gifts.

بحر عرفان مستور و کوثر ایقان مکنون و این کوثر و بحر مخصوص اولیا بوده و هست یعنی نفوسیکه شبهات و شئون اهل عالم ایشانرا منع نمود از کأس صبر نوشیدند هنگامی که سم بلا را چشیدند ایشانند مظاهر اضطبار و جواهر اختیار علیهم صلوة الله و عنایاته و رحمة الله و مواهبه

- 3 Glorified art Thou, O Lord of Names and Creator of heaven! I beseech Thee by the lights of Thy Throne, and the waves of the ocean of Thy mercy, and the effulgences of the Day-Star of Thy grace, to assist Thy loved ones in serving Thy Cause, in remembering Thee, and in praising Thee amongst Thy servants. Then enable them to follow the wisdom which Thou hast sent down in Thy Scriptures and Tablets. I moreover beseech Thee, O Possessor of existence and Educator of the seen and unseen, to forgive him who hath ascended unto Thee and whom Thou hast raised to Thy most exalted horizon through Thy power, Thy might and Thy sovereignty, and to forgive his relatives in such wise as to draw them nigh unto Thee. Verily Thou art the Almighty, the Exalted, the Unconstrained. There is none other God but Thee, the Single, the One, the Mighty, the All-Bountiful.

3 سبحانک یا مولیٰ الأسماء و فاطر السّماء استلک بأنوار عرشک و امواج بحر رحمتک و اشراقات نیر فضلک بأن تؤیّد اولیائک علی خدمة امرک و ذکرک و ثنائک بین عبادک ثمّ وفقهم علی الحکمة الّتی نزلتها فی زبرک و الواحک ثمّ استلک یا مالک الوجود و مربّی الغیب و الشّهود بأن تغفر من صعد الیک و رفعته الی افقک الأعلى بقدرتک و قوتک و سلطانک و لمنتسبیه ما یقرّبهم الیک انک انت المقتدر العزیز المختار لا اله الا انت الفرد الواحد العزیز الوهاب

- 4 Thereafter, the letter of that spiritual friend arrived in the days when that spiritual youth, upon him be the eternal glory of God, was dwelling in prison and abiding beneath His shadow, adorned with the remembrance and praise of the Desired One of the worlds. Therefore the world was filled with joy, and after its perusal and review it ascended to the Most Exalted Horizon and was presented before His presence. This is what the Desired One hath revealed in reply, blessed and exalted be His words:

4 و بعد نامه آن حبیب روحانی رسید در ایامی که جناب جوان روحانی علیه بهاء الله الأبدی در بنجن ساکن و در ظل موجود و مزین بود بذکر و ثنائ مقصود عالمیان لذا عالم عالم سرور دست داد و بعد از مشاهده و اطلاع قصد افق اعلی نمود تلقاء وجه عرض شد هذا ما انزله المقصود فی الجواب قوله تبارک و تعالیٰ

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

5 بسمی الذّاکر العلیم

- 6 Thy letter reached the Wronged One and the servant in attendance submitted it. From it We inhaled the fragrance of thy love, thy humility, thy lowliness, thy turning unto the Most Exalted Horizon, thy hearkening to the rustling of the Divine Lote-Tree, and thy steadfastness in this Cause whereby feet have slipped. We have previously revealed unto thee that which spoke of My grace and My loving-kindness, and bore witness to My mercy and My bounty. Thus hath the matter been decreed from the Pen of God, the Lord of all men. In thy

6 قد حضر کتابک لدی المظلوم و عرضه العبد الحاضر وجدنا منه عرف حبک و خضوعک و خشوعک و اقبالک الی الأفق الأعلى و اصغائک حقیف سدرۃ المنتهی و استقامتک علی هذا الأمر الذی به زلت الأقدام انا انزلنا لکم من قبل ما نطق بفضلی و عنایتی و شهد برحمتی و عطائی کذلک قضی الأمر من قلم الله مالک الرقاب و کان فی کتابک ذکر من صعد

letter was mentioned him who ascended unto My horizon and turned toward the Most Exalted Paradise and the Supreme Summit. We have revealed for him that which hath attracted the hearts of the righteous ones.

الى افقى و توجه الى الفردوس الأعلى و الذروة
العليا انزلنا له ما انجذبت به افئدة الأخيار

- 7 O My Most Exalted Pen! Make mention of him who was named Ahmad, who detached himself from all else save Me and turned toward My horizon, who bore hardships in My path and heard the taunts of the enemies for My sake in My days, who sought the Ultimate Goal and the Most Exalted Horizon, who traversed the path to attain the presence of the Glorious One and to hearken unto the proof and evidence from the tongue of his Lord, the Mighty, the Beautiful, until he arrived at the Prison and stood before the Gate, and heard the Call with his own ear and beheld the Most Exalted Horizon with his own eye. We bear witness that he attained unto that which the All-Merciful had revealed in former Books and wherewith He had, through His grace, given glad tidings unto His servants. He took the chalice of meeting in the name of the Lord of all beings and the Kawthar of reunion through His wondrous Command. Blessed is he, and joy be unto him, and happy and wholesome be it unto him. Verily he attained, he achieved victory, he heard and he responded. We have purified him at the time of his ascension and forgiven him as a bounty from Our presence. We beseech God to send down upon him at all times a blessing from His presence and a mercy from His own Self. Verily He is the Most Merciful of the merciful ones and the Most Generous of the generous ones, and He is the Ancient Bestower. Blessed is he who visiteth him, as attested by My Pen in My prison and as hath flowed from the tongue of My loving-kindness. Verily he is of the people of this exalted station.

7 يا قلبى الأعلى اذكر من سمي بأحمد الذى انقطع
عن سوائى واقبل الى افقى و حمل الشدائد فى
سبيلى و سمع شماتة الأعداء لنفسى فى أيامى و قصد
المقصد الأقصى و الأفق الأعلى و قطع السبيل
للقاء الجليل و اصغأء الحجة و الدليل من لسان ربه
العزیز الجمیل الى ان ورد فى السجن و قام لدى
الباب و سمع النداء بأذنه و رأى الأفق الأعلى
بعينه نشهد أنه فاز بما انزله الرحمن فى كتب القبل
و بشر العباد به بالفضل و اخذ كأس اللقاء باسم
مولى الورى و كوثر الوصال بأمره البديع طوبى له
و نعيمًا له و هنيئًا و مريئًا له أنه حضر و فاز و سمع
و اجاب أنا طهرناه حين صيعوده و غفرناه فضلًا
من عندنا و نستل الله ان ينزل عليه فى كل حين
نعمة من عنده و رحمة من لدنه أنه هو ارحم
الراحمين و اكرم الأكرمين و هو الفضل القديم
طوبى لمن زاره بما نطق به قلبى فى سجنى و جرى
من لسان عنايتى أنه من اهل هذا المقام الرفيع

- 8 O Muhammad-Rida! Upon thee be the Glory of God, Creator of heaven! We have mentioned thy father in a manner unequalled by any mention among mentions. Give thanks unto thy Lord for this bounty whereby the horizons have been illumined. We enjoin thee and those with thee to gracious patience, and verily I am the All-Patient, the All-Wise. By the life of God! Were what hath been ordained for him to be revealed even less than the eye of a needle, spirits would take flight and bodies would quake. Verily thy Lord is He Who speaketh at the journey's end.

8 يا محمد رضا عليك بهاء الله فاطر السماء قد ذكرنا
اباك بما لا يعادله ذكر من الأذكار اشكر ربك
بهذا الفضل الذى به انارت الآفاق أنا نأمرک و
الذين معك بالصبر الجميل و انا الصبار الحكيم لعمر
الله لو يظهر ما قدر له اقل من سم الابرة لتطير
الأرواح و تهتز الأجساد ان ربك هو الناطق فى
المآب

- 9 Harken in Persian: Praise be to God, he hath attained unto that which was recorded and inscribed in the divine Books of the past and present. He heard and saw that which came into being from nothingness for his sake, before his ascension and after. He attained unto the verses of the Supreme Pen. He hath been mentioned with such mention that were it cast upon the

9 بلسان پارسی بشنو الحمد لله فائز شد بآنچه که در
کتب الهی از قبل و بعد مذکور و مسطور است
شنید و دید آنچه را که از برای او از عدم بوجود
آمد قبل از صعود و بعد باثار قلم اعلی فائز گشت
قد ذکره بذكر لويلقى على التراب يهتز ويقول لك

earth, it would quiver and say: "Praise be unto Thee, O Lord of Names, and glory be unto Thee, O Creator of Heaven!"

- 10 We counsel thee to patience and forbearance and pure, sincere deeds, for he is in a station where he heareth and seeth. No matter of your affairs is hidden from him. He heareth and seeth, verily his Lord is the All-Hearing, the All-Seeing. We have mentioned repeatedly the friends in that land, especially in these days when there hath been revealed for every city, town and village that whose fragrance shall never cease and which shall mention the loved ones in most eloquent terms. Blessed are they who attain! Praise be to God, the Lord of the Worlds.

- 11 It hath ended. Praise be to God! Before his ascension he attained unto the presence, and after his ascension they attained unto that which shall endure as long as the kingdom of earth and heaven endure. At the time of the revelation of the Visitation Tablet, the Concourse on High uttered "Well done!" and proclaimed "How pleasant!" In truth, these are the days of ascension, for man attaineth unto that which hath no peer or likeness. In any case, the reins of grace and bounty, of mention and praise, are within His grasp. Verily He is the Single, the One, the Compassionate, the Munificent, the Generous. There is no God but He, the All-Knowing, the All-Wise.

- 12 As to what was written that for a long time no word had come from the Desired One: One year before, nay more, when that deceased one was still adorned with outward life, this servant wrote a reply to the letter of that honored friend. However, due to the tyranny of an oppressor who occupied the seat of government in this land, there was delay in sending it, for that tyrant was daily lying in wait. After his removal and replacement, that letter was sent. It is hoped that by now it hath arrived. Praise be to God, thou hast been and art mentioned in the Most Holy, Most Exalted Court. The events of the days have caused the delay in reply. For some time in this land, the deniers and the objectors have been speaking unseemly words. Though there was delay in sending, yet nothing - neither adversity, nor tribulation, nor the opposition of the opposers, nor the denial of the transgressors, nor the authority of the oppressors - hath prevented or will prevent God, exalted be His glory, from manifesting His Cause. Verily our Lord and your Lord, our Goal and your Goal, is the Almighty, the Omnipotent.

الحمد يا مولیٰ الأسماء و لك الثناء یا فاطر السّماء

10 ترا وصیت مینمائیم بصبر و اصطبار و عمل خالص پاک چه که او در مقامی است که میشوند و می بیند هیچ امری از امور شما نزد او مستور نیست یسمع و یری آن ربّه هو السميع البصیر دوستان آن ارض را مکرّر ذکر نمودیم مخصوص در این ایام از برای هر مدینه و شهر و قریه نازل شد آنچه که عرفش قطع نشود و بافصح بیان اولیا را ذکر نماید طوبی للفائزین الحمد لله رب العالمین

11 انتهى لله الحمد قبل از صعود بحضور فائز و بعد از صعود فائز شدند بآنچه که بقاء ملک و ملکوت باقی و دائم است و در حین نزول زیارت ملأ اعلیٰ بهیئاً ناطق و بمرثیاً ذاکر فی الحقیقه این ایام ایام صعود است چه که فائز میشود انسان بآنچه که شبه و مثل نداشته و ندارد باری در هر حال حقایق الفضل و العطاء و زمام الذکر و الثناء در قبضه قدرت اوست آنّه هو الفرد الواحد المشفق الباذل الکریم لا اله الا هو العليم الحکیم

12 و اینکه مرقوم داشتند مدّتهاست خبری از ساحت مقصود نرفته یک سنه قبل بلی ازیّد که آن مرحوم بطراز حیات ظاهره مزین بود جواب نامه آن حبیب مکرم را این عبد نوشته ولكن نظر بظلم ظالمی که بر سریر حکومت این ارض ساکن در ارسال آن تأخیر رفت چه که آن ظالم هر یوم در صدد بوده و بعد از تغییر و تبدیل او آن نامه ارسال شد امید هست تا حال رسیده باشد الحمد لله در ساحت امنع اقدس مذکور بوده و هستید تأخیر جواب را حوادث ایام سبب بوده و هست چندی است در این ارض منکرین و معرضین بکلمات نالایقه ناطق اگر در ارسال تأخیر رفت ولكن حقّ جلّ جلاله را از اظهار امر هیچ شیئی از اشیاء نه از بأساء و نه از ضراء و نه اعراض معرضین و نه انکار معتدین و نه سطوة ظالمین منع نموده و نخواهد نمود آن ربّا و ربکم و مقصودنا و مقصودکم هو المقتدر القدیر

- 13 At this time, a letter which was sent to the spiritual friend His Honor Aqa Muhammad, upon him be the Glory of God, was forwarded to the Most Holy Court and was honored to be heard in His presence. He beseeched forgiveness for the deceased and elevated one, upon him be the Glory of God, His mercy and His grace. Likewise he sought a wondrous mention for the relatives of the deceased. Once again, each one was honored with the mention of the Goal of all the worlds and His grace and mercy, one after another were mentioned in His presence. This evanescent servant begs of the True One to ordain for all both worldly and spiritual good. And concerning what was mentioned about how they desecrated the pure tomb, praise be to God that even after his ascension there befell him that which caused the Concourse on High to cry out. These abhorrent deeds are what have caused the deprivation of the servants and the descent of tribulations before and since.
- 14 After this matter was presented in the Most Holy, Most Exalted Court, He said: "Be not grieved by this matter. I swear by the Sun of Justice which has shone forth from the horizon of the heaven of the Cause that the traces of this deed shall never be effaced from the Book of the world and the scrolls of God. The idolaters burned the remains of His Holiness the Most Holy One after his martyrdom, and after the ascension of the Primal Point - may the spirit of all else be sacrificed for Him - they did that which the signs of the wickedness and cruelty of those souls shall endure for as long as the kingdom of earth and heaven endures. O Muhammad-Rida, from the tyranny of the Pharaohs of the earth and the oppressors of the age there hath appeared that which causeth the people of the cities of justice and fairness to lament. All the tribulations that from the beginning of the Cause until now have befallen this Wronged One, since they were for God and in the path of God, have been and are beloved. Again convey mention from the Wronged One to the relatives and console them. Say: Were the tribulations that have befallen the Truth Itself to be mentioned, the world of being would beg for non-existence. Verily your Lord is the All-Patient, the Concealer, and He biddeth His loved ones to noble concealment and beautiful patience. Convey greetings from the Wronged One to the relatives of His Honor Muhammad who attained and circumambulated and was present before the Face. Verily We mentioned his father before with a mention which God, the Lord of Remembrance, hath made to endure. The Glory from Us be upon you and upon those who have held fast to the cord of God, the Lord of Lords."
- 15 The waves of the ocean of mercy have appeared successively at their utmost height. Blessed are they who have ascended

در این حین نامه‌ئی که بحیب روحانی جناب آقا محمد علیه بهاء الله ارسال نمودند بساحت اقدس ارسال نمود و امام وجه بشرف اصغا فائز و از برای مرحوم مرفوع علیه بهاء الله و رحمته و فضله طلب آمرزش نمود و همچنین از برای منتسبین مرحوم ذکر بدیع مسئلت کرد مجدد هر یک بذکر مقصود عالمیان و عنایت و رحمتش فائز گشتند واحداً بعد واحد لدی الوجه مذکور این خادم فانی از حق میطلبد از برای کل خیر دنیا و آخرت را مقدر فرماید و اینکه مذکور نمودند رمس مطهر یعنی قبر را شکافتند لله الحمد بعد از صعود هم بر او وارد شد آنچه که ملأ اعلیٰ بذکرش ناطق این اعمال شنیعه است که سبب محرومی عباد و نزول بلایا از قبل و بعد شده

14 بعد از عرض این فقره در ساحت امنع اقدس اعلیٰ فرمودند از این فقره محزون مباش قسم بآفتاب عدل که از افق سماء امر اشراق نموده آثار این عمل از دفتر عالم و صحف الله محو نخواهد شد مشرکین حضرت قدوس را بعد از شهادت سوختند و نقطهء اولی روح ماسواه فداه را بعد از ارتقاء روح من غیر کفن و ستر عمل نمودند آنچه که آثار شقاوت و قساوت آن نفوس بدوام ملک و ملکوت باقی و دائم است یا محمد رضا از ظلم فراعنهء ارض و جبیرهء عصر ظاهر شده آنچه که اهل مدائن عدل و انصاف نوحه مینمایند جمیع بلایا که از اول امر تا حین باین مظلوم رسیده چون لله و فی سبیل الله بوده محبوب بوده و هست مجدد منتسبین را از جانب مظلوم ذکر نما و تسلی ده بگو اگر بلایای وارده بر نفس حق ذکر شود عالم وجود رجای عدم نماید آن ربکم هو الصبار و هو الستار و یا امر احبائه بالستر الجلیل و الصبر الجمیل منتسبین جناب محمد الذی فاز و طاف و یكون حاضراً لدی الوجه را از قبل مظلوم تکبیر برسان انا ذکرنا اباه من قبل بذکر جعله الله مالک الأذکار البهاء من لدنا علیکم و علی من تمسک بحبل الله رب الأرباب انتهى

in these days, for they have attained unto that which hath no peer or likeness. In any case, this servant conveyeth greetings to all and beseecheth confirmation for each one that they may attain unto that which shall be immortalized in the Book of God. Verily our Lord, the All-Merciful, He is the Mighty, the All-Bountiful. Peace and remembrance and glory be upon the servants of God whom the rancor of the wicked hath not prevented from turning unto God, the Lord of all men.

15 امواج بحر رحمت پی در پی بکمال اوج ظاهر
طوبی از برای نفوسیکه این ایام صعود نمودند
چه که فائز شدند بآنچه شبه و مثل نداشته و
ندارد باری این خادم کل را تکبیر میرساند و از
برای هریک تأیید می طلبد تا فائز شوند بآنچه که
ذکرش در کتاب الهی مخلّد شود ان ربنا الرحمن
هو العزيز الفضال السلام والذكر والبهاء على عباد
الله الذين ما منعهم ضغائن الأشرار عن التوجه
الى الله مالک الرقاب

16 The servant 10 Shawwal 1304

16 خادام ۱۰ شوال ۱۳۰۴

INBA44:146, BRL_DA#057

BH02987

To: Ali Akbar Yazdi et al., in Alexandria

Date: 1304-10-11 ? [1887-Jul-3]

- 1 Blessed is he who has aimed at the Most Great Objective, and he who has turned towards the Supreme Horizon...
- 2 If a single pure and sincere deed were to appear with all its influences, manifestations, conditions, mysteries, fruits and all that behoveth it, this world would not have the capacity to contain its full exposition. Consider the point - though limited, how many worlds of words, letters and phrases lie hidden within it! Four alifs appear from its four directions, and each alif containeth a world. Were all the peoples of the world to attempt to interpret the point of the extended alif, which is expressed as 'ba', they would fail to do so. 'Were ye to count its verses, ye would not be able to number them' - how much less the stations of the soft alif and other alifs!...

1 طوبی لقاصد قصد المقصد الأقصى و لطالب اقبل
الى الأفق الأعلى...

2 اگر یک عمل پاک خالص با تأثیرات و ظهورات
و شئونات و اسرار و اثمار و ما ینبغی له ظاهر
شود این عالم گنجایش بسط و تفصیل انرا نداشته
و ندارد در نقطه تصور کن با آنکه محدود است
چه مقدار عوالم الفاظ و حروفات و کلمات در
او مستور چهار الف از چهار جهت او ظاهر و
هر الفی دارای عالمی اگر جمیع عالم اراده نمایند
الف منبسطه که بیاء تعبیر شده نقطه او را
تفسیر نمایند از عهده برنایند ان تعدوا آیاتها لا
تحصوها تا چه رسد بمقامات الف لینیّه و الفات
انرا انتهی...

YMM.432x

BH00485

To: Abbas Quli in Alif

Date: 1304-10-14 ? ? [1887-Jul-6]

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

2 Praise be unto the Lord of incomparable sanctity, transcending all mention and utterance! Worthy is He, the Supreme Goal, Who created the world through His Most Exalted Word and adorned it with the ornament of knowledge and understanding. His is all praise and glory, His is all might and majesty. His power was not weakened by the might of princes, nor was His Will impeded by the clamor of divines. From the earliest days, He arose before the faces of all humanity - the learned and the ignorant, the possessors of glory, wealth, power and grandeur - and summoned all with the most exalted call to the supreme horizon. Where were they in those days, these souls who now arise in opposition? By the life of the Desired One! They were secluded and concealed behind the veils of idle fancies and vain imaginings, behind multiple veils and barriers. Yet when the Sun of Proof shone forth from the Dayspring of the All-Merciful's Will, they emerged from behind their veils with the swords of hatred. No person of insight, reason and understanding can deny what has been mentioned, for the Cause of this Most Great Revelation was never hidden - the hand of the enemies was ever afflicted.

3 Glorified art Thou, O Lord of all possibilities, Who art established upon the throne of grandeur and proof! I beseech Thee by the warbling of the doves of Thy most exalted Paradise to aid me in making mention of Thy loved ones and in praising them. O Lord! Thou seest one who hath turned unto Thee, seeking the ocean of Thy knowledge and the sun of Thy utterance. I beseech Thee not to disappoint him in what he seeketh. Verily, Thou art the Almighty, the Most Exalted, the All-Bountiful.

4 To continue: be it submitted that the letter of His Holiness reached this servant in the Prison of 'Akka, and inasmuch as his words bore witness to his attraction, affection, and love, therefore was the gate of joy opened and the horizon of gladness made manifest. After its perusal and consideration, purpose was made unto the Most Sublime Station and the Loftiest Heights, and his supplication was presented on the night of the fourteenth day of the honored month of Shawwal before the Countenance of the Ancient King and the Desire of the world,

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدّس از ذکر و بیان بساط امنع اقدس حضرت مقصودی را سزااست که عالم را بکلمه علیا خلق نمود و بطراز بینش و دانش بیاراست له الحمد و البهاء وله العزة و الثناء قوتش را شوکت امرا ضعیف ننمود و اراده اش را ضوضاء علما منع نکرد از اوّل ایام امام وجوه انام از عالم و جاهل و صاحبان عزّت و ثروت و قدرت و عظمت قیام فرمود و بأعلى التّداء کل را بافق اعلی دعوت نمود کجا بودند آن ایام نفوسی که الیوم بمعارضه قیام نموده اند لعمر مقصودی خلف دنان ظنون و اوهام و سبحات و حجات منزوی و مستور و چون آفتاب برهان از مشرق اراده رحمن اشراق نمود با اسیاف بغضا از خلف حجاب بیرون آمدند هر صاحب بصر و عقل و شعور انکار آنچه ذکر شد ننماید چه که امر این ظهور اعظم هیچوقت مستور نبوده لازال دست اعدا مبتلا

3 سبجانک یا مالک الامکان و المستوی علی عرش العظمة و البرهان اسألك بتغردات حمامات فردوسک الأعلی بأن تؤیّدنی علی ذکر اولیائک و ثنائهم ای رب تری من اقبل الیک و اراد بحر علمک و شمس بیانک اسألك ان لا تخیبه عما اراد انک انت المقتدر علی الوهاب

4 و بعد عرض میشود نامه آن جناب در سخن عکا باین خادم رسید و چون کلماتش گواهی داد بر اقبال و مودّت و محبّت آن جناب لذا باب سرور مفتوح و افق بهجت مشهود بعد از قرائت و اطلاع قصد مقام اعلی و ذروه علیا نموده مناجات آن جناب را لیلۀ چهاردهم شهر شوّال المکرّم امام وجه مالک قدم و مقصود عالم بعد از اشراق نیر اذن عرض شد و بشرف قبول

after the dawning of the luminary of permission. And it was vouchsafed acceptance – this is the Great Announcement that was submitted at that time. These firm verses and resplendent words shone forth from the horizon of the Will of the Lord of Names and Attributes. He speaketh – exalted be His utterance and glorified be His proof:

فأزاینست بشاره کبری که عرض شد در آن
حین این آیات محکمات و کلمات مشرقیات از افق
اراده مالک اسماء و صفات اشراق نمود قوله
عزّ بیانه و جلّ برهانه

5 He is the Speaker from His Most Sublime Horizon!

5 هو الناطق من افقه الأعلى

6 O thou who gazest toward the Countenance! A servant was present at this moment before the Countenance and read that wherewith thou didst supplicate God, the Lord of all the worlds and Lord of the Mighty Throne. Verily, We heard thy call and answered thee with that which the words of the world cannot equal, nor what is with the nations. Give thanks unto thy Lord for that which hath been sent down unto thee in the Most Great Prison that which draweth thee nigh unto Him. He, verily, is the Bountiful, the Gracious. Nothing whatsoever is hidden from His knowledge, neither do the accidents of the world hinder Him, nor do the veils of the people of iniquity and abomination shut Him out. There hath shone forth from the horizon of power a clear light whereby hath appeared that which was concealed in knowledge and treasured in the treasures of the preservation of God, the Mighty, the Ancient.

6 یا ایها الناظر الی الوجه عبد حاضر در این حین
امام وجه حاضر و قرأ ما ناجیت به الله ربّ
العالمین و ربّ العرش العظیم انا سمعنا ندائک
اجبتک بما لا تعادله کلمات العالم و لا ما عند
الأمم اشکر ربّک بما انزل لک فی السّجن
الأعظم ما یقرّبک الیه الله هو الفضل الکرم
لا یعزّب عن علمه من شیء و لا تمنعه حوادث
الدنیا و لا تحجبه سیحات اهل البغی و الفحشاء
قد اشرق من افق الاقتدار بنور مبین به ظهر ما
کان مکنوناً فی العلم و مخزوناً فی خزائن عصمة
الله المقتدر القدیر

7 Verily, We found in thy letter the fragrance of My love and thy standing for My remembrance and praise amongst My servants, and I am the All-Knowing, the Wise. Blessed is the tongue that is adorned with mention of the Beloved, and the ear that hath heard that whereby the Call was raised betwixt earth and heaven, and the eye that hath been favored with beholding My signs, and the heart that hath turned toward My luminous Horizon. When the breezes of My utterance have wafted over thee and thou hast attained unto My verses, say:

7 انا وجدنا من کتابک عرف محبّتی و قیامک علی
ذکری و ثنائی بین عبادی و انا العلیم الحکیم طوبی
للسان تزین بذكر المقصود و لأذن سمع ما ارتفع
به النداء بین الأرض و السماء و لعین فازت
بمشاهدة آثاری و لقلب اقبل الی افقی المنیر اذا
اخذتک نفحات بیانی و فزت بآیاتی

8 O my God, my God! Praise be to Thee for having remembered me by Thy Most Exalted Pen in the prison of 'Akka, when I was in the hands of the enemies who turned away from Thee, disputed Thy signs, and denied what Thou didst reveal in Thy Book. I beseech Thee, O Lord of the worlds, by the lights of Thy dominion, the mysteries of Thy kingdom, the pearls within the shells of the ocean of Thy wisdom, and by the Manifestations of Thy Cause and the Dawning-Places of Thy Revelation, to make me in all conditions steadfast in Thy love and firm in Thy Cause, in such wise that neither the veils of glory nor the clash of swords of the people of error may keep me from Thee. O my Lord! Thou seest Thy servant turning unto Thee, detached from all else but Thee, and gazing toward the horizon of Thy grace. Send down upon him from the clouds of the heaven of Thy mercy that which will draw him nigh unto Thee

8 قل الهی الهی لک الحمد بما ذکرتنی من قلبک
الأعلى فی سجن عکاء اذ كنت بین یدی الأعداء
الذین اعرضوا عنک و جادلوا بآیاتک و انکروا
ما انزلته فی کتابک اسألك یا مولی العالم بأنوار
جبروتک و اسرار ملکوتک و بلائی اصداغ بحر
حکمتک و بمظاہر امرک و مشارق وحیک بأن
تجعلنی فی کلّ الأحوال ثابتاً علی حبک و راسخاً
فی امرک بحيث لا تمنعنی سجات الجلال و لا
صلیل سیوف اهل الضلال ای ربّ ترى عبدک
مقبلاً الیک و منقطعاً عن دونک و ناظراً الی افق
فضلیک فأنزل علیه من سحاب سماء رحمتک ما
یقرّبه الیک فی کلّ الأحوال انک انت الغنی
المتعال

in all conditions. Verily, Thou art the All-Possessing, the Most Exalted.

- 9 Hearken in the Persian tongue to the Divine Call. By the life of God! Whosoever hath attained unto hearing it, neither the might of tyrants nor the power of Pharaohs hath kept him from the Dayspring of the Light of Unity and the Dawning-Place of ancient verses. With complete certitude and manifest light hath he dispelled the darkness of vain imaginings. He is the horseman in the arena of utterance. The Pharaohs and tyrants mentioned in the Tablets, past and future, refer to the divines who have prevented the people from the Divine Law and the River of God's mercy.

9 بلسان پارسی ندای الهی را بشنو لعمر الله هر نفسی باصفا فائز شد سطوت جباریه و شوکت فراغنه او را از مشرق نور احدیه و مطلع آیات قدمیه محروم نساخت بیقین کامل و نور مبین ظلمت اوهام را محو نمود اوست فارس مضمار بیان فراغنه و جباریه که در الواح نازل شده و یا بشود مقصود ارباب عمائمندی یعنی علمائی که ناس را از شریعه الهی و فرات رحمت رحمانی منع نموده اند

- 10 Consider the Shi'ih divines throughout the ages - how they cursed one another from the pulpits while uttering "O Qa'im!" night and day. Yet when the world was illumined by the lights of the dawn of His Manifestation, they all arose with swords of hatred and rancor against the Purpose of the world and the Educator of nations. The fair-minded know what that people did and said. Even now in Iran they are occupied with cursing from all pulpits. Glory be to God! The deniers of the Bayan also cling to the same vain imaginings. It is incumbent and essential for the people of God to exercise the utmost effort in protecting souls, lest they be afflicted by the doubts of the barking ones and the allusions of the transgressors with the vain imaginings of the former party. These utterances have repeatedly shone forth from the Dayspring of Divine knowledge that perchance those who have turned to Him may attain the ornament of awareness and may find themselves, through the Name of God, exalted be His glory, free and detached from the world and all who dwell therein. We beseech God to assist thee and enable thee to do that which He loveth and which pleaseth Him, and that whereby His Cause may be exalted amongst His servants. Verily, He is the Protector of the sincere ones. There is no God but Him, the King, the Single, the One, the True, the Just, the Manifest.

10 در علمای شیعه تفکر نما در قرون و اعصار یکدیگر را بر منابر سب و لعن نمودند و در لیلی و ایام بکلمه مبارکه یا قائم ناطق و چون عالم بانوار فجر ظهور منور کل با اسیاف ضغینه و بغضا قصد مقصود عالم و مربی امم نمودند منصفین میدانند که آن قوم چه کردند و چه گفتند حال هم در ایران بر جمیع منابر سب و لعن مشغولند سبحان الله معرضین بیان هم بهمان اوهامات متمسک و متشبثند بر حزب الله واجب و لازم کمال جهد را در حفظ نفوس میذول دارند که مباد بشبهات ناعقین و اشارات معتدین باوهامات حزب قبل مبتلا گردند مکرر این بیانات از مشرق علم الهی ظاهر که شاید مقبلین بطراز آگاهی فائز شوند و باسم حق جل جلاله خود را از عالم و عالمیان فارغ و آزاد مشاهده کنند نسأل الله ان یؤیدک و یوفقک علی ما یحب و یرضی و علی ما یرتفع به امره بین عبادہ آنه هو ولی المخلصین لا اله الا هو الملک الفرد الواحد الحق العدل المبین انتہی الله الحمد

- 11 Praise be to God that that honored friend hath been illumined by the lights of the utterance of the Lord of eternity and adorned with the traces of His Most Exalted Pen. The tongues of the world cannot adequately render thanks for this supreme bounty, nor can the pen describe or the mind comprehend this mighty table. This servant beseecheth his Lord and your Lord and the Lord of the throne on high and of earth below to give you to drink of the wine of immortality. Verily, He is the Lord of all names and the Creator of the heavens.

11 آن دوست مکرم بانوار بیان مالک قدم منور و باثر قلم اعلایش مزین این نعمت کبری را السن عالم از عهده شکر بر نیاید و این مائده عظمی را قلم وصف نداند و ادراک احاطه نکند یسأل الخادم ربّه و ربکم و ربّ العرش و التّری ان یسقیکم ریحق البقاء آنه هو مولی الأسماء و فاطر السّماء

- 12 And regarding what was asked about the tradition which states: "Knowledge is twenty-seven letters. All that the

Messengers have brought is two letters, and until today people have not known more than these two letters. When our Qa'im arises, He will bring forth the remaining twenty-five letters" - after being presented before the Most Holy Court, these exalted words shone forth from the Dawning-Place of Divine Knowledge - exalted be His glory:

13 "The intended meaning of the remaining letters refers to the station of the Blessed All-Embracing Word. Whosoever attains unto that Word will find himself independent of all the words of the world, and whosoever drinks of the hidden Kawthar contained therein will never be seized by the thirst and yearning of self and desire. This is that Word wherein all sciences and arts are concealed. This is the key to the city of steadfastness and the path of the community. This is that which breaks the might of idols and vain imaginings. Whosoever attains unto it has attained unto all that is befitting this day.

14 "This exalted Word has manifested from the world of the Divine Will to the world of Divine Purpose, and from Purpose to the realm of Lahut, and from Lahut to Jabarut, and from Jabarut to Malakut, and its manifestation in the form of the All-Embracing Word was revealed in the Tablet to Haydar-'Ali and Husayn - upon them be My glory and loving-kindness. It speaks in the garment of 'I am manifest' and is hidden in 'I am the One witnessed.' This is that Word which split asunder the breasts of the wayward ones, and shook the foundation of the sciences and arts of the opposers and transgressors.

15 "The original tradition was from the Messenger of God - may the spirit of all else be sacrificed for Him - and was mentioned by one of the letters of the Qur'an. Whosoever truly attains unto this blessed Word will see himself as the most exalted of creation and will become firm and steadfast in this Most Great Cause. He will regard the doubts of the divines and the allusions of the sources of vain imaginings as absolute nothingness and utter non-existence. Blessed are they that attain, and blessed are they that understand.

16 "And in one sense, what was intended by it were the sciences and arts. In these days, this Wronged One is not inclined to interpret the words of the past. It was mentioned, due to the loving-kindness shown to that soul, that which diffuses the fragrance of divine utterance. Should anyone reflect upon it and become steadfast, he will be recorded among the companions of the Crimson Ark. The Glory be upon thee and upon those

12 و اینکه سؤال از روایت قبل نمودند که میفرماید العلم سبعة و عشرون حرفاً فجميع ما جاءت به الرسل حرفان و لم يعرف الناس حتى اليوم غير الحرفين فاذا قام قائمنا اخرج الخمسة و العشرين حرفاً بعد از عرض در ساحت امنع اقدس این کلمات عالیات از مشرق علم الهی اشراق نمود قوله تبارک و تعالی

13 مقصود از باقی حروف ذکر مقام کلمه مبارکه جامعه بوده هر نفسی آن کلمه را یافت از کلمات عالم خود را بینای مشاهده نماید و هر نفسی از کوثر مکنون در آن آشامید عطشی و ظمناً نفس و هوی او را اخذ ننماید اوست آن کلمه‌ای که جمیع علوم و فنون در او مستور اوست مفتاح مدینه استقامت و صراط امت اوست قاصم شوکت اصنام و اوهم هر نفسی باو فائز شد او فائز است بآنچه که الیوم سزاوار است

14 و آن کلمه علیا از عالم مشیت بعالم اراده تجلی فرمود و از اراده بعالم لاهوت و از لاهوت بجبروت و از جبروت بملکوت و تجلی آن بصورت کلمه جامعه در لوح جناب حیدر قبل علی و حسین علیهما بهائی و عنایتی نازل و ظاهر هو در قیص انا ظاهر و مکنون یا نا المشهود ناطق اینست آن کلمه‌ای که صدر مغلین از آن شکافت و بنیان علوم و فنون معرضین و معتدین متزعزع گشت

15 اصل حدیث مذکور از رسول الله روح ما سواه فداه بوده یکی از حروفات فرقان ذکر کرده هر نفسی فی الحقیقه باین کلمه مبارکه فائز گردد خود را اعلی الخلق مشاهده نماید و در این امر اعظم ثابت و راسخ شود شبهات علما و اشارات مطالع اوهم را معدوم صرف و مفقود بحت شمرد طوبی للفائزین و طوبی للعارفين

16 و در یک مقام مقصود از آن علوم و فنون بوده این مظلوم در این ایام بتفسیر کلمات قبل مایل نه نظر بعنایتی که در باره آن جناب بوده ذکر نمودیم آنچه که عرف بیان الهی از آن متضوع و اگر نفسی در آن تفکر نماید و مستقیم شود از اصحاب سفینه حمرا مذکور و مسطور البهاء

who have remained faithful to God's Covenant, the Lord of the worlds.

- 17 "The bounty of God is manifest and evident from the effulgences of the lights of His words. His grace has encompassed all, His mercy has preceded, and His loving-kindness has surrounded all. Can anyone truly thank Him as He deserves to be thanked, or praise Him as He deserves to be praised? The very act of thanksgiving requires thanksgiving, for the enabling grace of gratitude is from Him, and likewise praise. The seeing soul is truly bewildered by the wonders of the grace of the All-Bountiful and the favors of the Self-Sufficient, the Exalted.

- 18 "I send greetings and peace to the loved ones of that land, and give them the glad-tidings of God's grace, mercy and kindness, exalted be His glory. I beseech confirmation for each one. To-day the people of Baha are mentioned and recorded as the Party of God in the Psalms, Scriptures, Books and Tablets. It is hoped that through His infinite grace they will arise as befits His days and His Cause, so that through their love the world may be illumined with the light of love, and through their burning passion it may be set ablaze. Verily our Lord is the Powerful, the Mighty, the Helper, the All-Knowing. Glory, remembrance and praise be upon you and upon those who have testified to that which God has testified: that there is none other God but Him, the Single, the One, the All-Knowing, the All-Informed."

- 19 At this moment, there came to mind of this evanescent servant the honored and esteemed Aqa 'Ali-Haydar, upon him be the Glory of God. It was as if his presence appeared before the face of this servant. We beseech God, exalted be He, to assist him and grant him success in that which He loveth and is pleased with - though verily this prayer hath already been answered before its utterance. In any case, I convey greetings and glorification to him and to the honored Bik, upon him be the Glory of God, and to the honored 'A.B., upon him be the Glory of God, and to 'A.T., upon him be the Glory of God, and to those souls mentioned in their letter. I beseech for each one that which hath no peer or likeness. Verily our Lord, the All-Merciful, is the Powerful, the Forgiving, the Generous. The beloved of the heart, Jinab-i-Amin, upon him be the Most Glorious Glory of God, in every letter maketh mention of them and the friends in that land. He hath said that Amin is a clear book in mentioning the friends of God, the Lord of the worlds. I convey greetings and glorification to all the friends in that land, especially to those gentlemen who have been adorned,

علیک و علی الدّین وفوا بعهد الله ربّ العالمین
انتهی

- 17 عنایت حقّ از اشراقات انوار کلمات ظاهر و
هویدا فضلش اخذ نموده رحمتش سبقت گرفته
و عنایتش احاطه فرموده هل یقدر احد ان یشکره
حقّ الشکر او یحمده حقّ الحمد نفس شکر شکر لازم
دارد چه که تأیید شکر از اوست و همچنین حمد
انسان بصیر فی الحقیقه متحیر است در بدایع فضل
فضّال و عنایات غنیّ متعال

- 18 اولیای آن ارض را تکبیر و سلام میفرستم و
بفضل و رحمت و شفقت حقّ جلّ جلاله بشارت
میدهم و از برای هریک تأیید میطلبم امروز اهل
بهاء بحزب الله در زیر و صحف و کتب و الواح
مذکور و مسطور امید هست از فضل یتیمهایش به
ما ینبغی لایامه و لأمره قیام نمایند تا از محبتشان
عالم بنور محبت منور گردد و از اشتعالشان مشتعل
آن ربّنا هو المقتدر القدیر و المؤید العلیم البهاء و
الدّکر و الثّناء علیکم و علی الدّین شهدوا بما شهد الله
انه لا اله الا هو الفرد الواحد العلیم الخبیر

- 19 در این حین در نظر این خادم فانی جناب مخدوم
مکرم آقا علی حیدر علیه بهاء الله آمد کآن جنابه
حاضر امام وجه الخادم نسأل الله تعالی ان یؤیده
و یوفقه علی ما یحبّ و یرضی ولكن این دعا قبل
از ذکر بشرف اجابت فائز شده باری خدمت
ایشان و جناب بیک علیه بهاء الله و جناب ع ب
علیه بهاء الله و ع ط علیه ۹۶ [بهاء الله] و
نفوس مذکوره در نامه ایشان سلام و تکبیر
میرسانم و میطلبم از برای هریک آنچه را که شبه
و مثل نداشته آن ربّنا الرحمن هو المقتدر الغفور
الکریم حضرت محبوب فؤاد جناب امین علیه
بهاء الله الابهی در هر نامه ذکر ایشان و اولیای آن
ارض را مینمایند فرمودند امین نگایست مبین در
ذکر اولیاء الله ربّ العالمین خدمت جمیع اولیای
آن ارض سلام و تکبیر عرض مینمایم مخصوص

honored and distinguished with the ornament of special favor from God. Glory be upon them and upon those who love them.

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آقایانی که بطراز تخصیص من عند الله مزین و مشرف و مفتخرند البهاء علیهم و علی من یحبهم

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BH00433

Lawh-i-Abdu'l-Vahhab

To: Mulla Abdul-Vahhab Quchani

Date: 1304-10-14 [1887-Jul-6]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Praise, sanctified beyond the comprehension of minds and intellects, beseemeth the holy court of that Self-Subsisting Lord Who, unaided and alone, arose before the faces of the heedless and summoned all upon earth - be they princes, divines or jurisprudents - to the Most Exalted Horizon. The might of the world restrained Him not, nor did the opposition of nations deter Him from His remembrance and utterance. The more affliction intensified, the more powerful became His utterance, until He addressed all the monarchs of the earth without veil or covering. His verses encompassed the world, and His evidences illumined receptive hearts and souls like unto the sun. Exalted be His grandeur, elevated be His dominion, triumphant be His might and power!
- 3 Glorified art Thou, O God of all beings and Educator of all created things! Thou seest Thy loved ones in the hands of Thine enemies, and Thy Self imprisoned in 'Akka in the hands of the heedless among Thy creatures. I beseech Thee, O Thou Desire of the world, by Thy Command through which the rain of Thy knowledge was showered upon the hearts of those near unto Thee among Thy creation and those who have turned towards Thee among Thy servants, and by the penetrating influence of Thy Word and the power of Thy Will, to assist Thy loved ones and chosen ones in spreading Thy signs, Thy remembrance and Thy praise amongst Thy servants. O my Lord! Ordain for them through the Pen of Destiny that which will draw them nigh unto Thee in all conditions. Verily, Thou art the Self-Sufficient, the Most Exalted.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدس از ادراک و عقول بساط قدس حضرت قیومی را لایق و سزااست که بنفس خود من غیر معین امام وجوه غافلین قیام فرمود و من علی الأرض را از امرا و علما و فقها بافق اعلی دعوت نمود سطوت عالم اراده اش را منع ننمود و اعراض امم از ذکر و بیان باز نداشت هر هنگام ضرر بیشتر بیان محکمتر تا آنکه جمیع ملوک ارض را من غیر ستر و حجاب تبلیغ فرمود آیات عالم را احاطه نمود و بینات بمثابة آفتاب افتده و قلوب مستعدّه را روشنی بخشید جلّت عظمت و علت سلطنته و غلبت شوکت و اقتداره

3 سبحانک یا اله الکائنات و مربّی الممکات تری اولیائک بین ابدی اعدائک و نفسک فی سجن عکاء بین ایادی العاقلین من برّیک اسألك یا مقصود العالم بأمرک الذی به نزلت امطار عرفانک علی افئدة المقرّبین من خلقک و المقبلین من عبادک و بنفوذ کلمتک و اقتدار ارادتک بأن تؤیّد اولیائک و اصفیائک علی انتشار آثارک و ذکرک و ثنائک بین عبادک ای ربّ قدر لهم من قلم التقدير ما یقرّبهم الیک فی کلّ الأحوال انک انت الغنی المتعال

- 4 And thereafter it is submitted that the honored friend, His Holiness Aqa Muhammad-Kazim – upon him be the glory of God – dispatched a letter to the Beloved of hearts, Hadrat-i-Isma-i-Jud – upon him be the Most Great Glory of God. In that epistle mention was made of that Beloved of hearts and His Holiness Aqa Mirza Muhammad-Husayn – upon both of them be the glory of God – as well as the petition which that personage had forwarded to the Most Holy Threshold. After perusal, examination, and reading thereof, he proceeded to the Most Exalted Station, and in the presence of the Countenance, that which was recorded in the petition was submitted and attained the honor of a hearing. This is what the Tongue of Grandeur hath spoken in reply. His utterance – exalted be His exposition and glorified be His proof:
- و بعد عرض میشود نامه‌ی دوست مکرم جناب آقا محمد کاظم علیه بهاء الله محبوب فؤاد حضرت اسم جود علیه بهاء الله الابهی ارسال نمودند و در آن نامه ذکر آن محبوب فؤاد و جناب آقا میرزا محمد حسین علیهما بهاء الله بوده و همچنین عریضه‌ی آن جناب که بساحت اقدس ارسال داشته بعد از ملاحظه و مشاهده و قرائت قصد مقام اعلی نموده تلقاء وجه آنچه در عریضه مسطور عرض شد و بشرف اصغا فائز گشت هذا ما نطق به لسان العظمة فی الجواب قوله عزّ بیانه و جلّ برهانه
- 5 Verily He is the All-Seeing One from the horizon of glory
- هو الناظر من افقه الأعلی
- 6 O 'Abdu'l-Wahhab! Upon thee be the glory of God, the Mighty, the Bestower! Harken unto the call of the Wronged One, Who maketh mention of thee in the prison of 'Akka, inasmuch as He was an ocean of mercy unto all creation and a breeze of the All-Merciful unto the followers of all religions. Blessed is he who hath inhaled the fragrances of Revelation and taken fast hold of the Book with strength from God, the Lord of all the worlds.
- یا عبدالوهاب علیک بهاء الله العزیز الوهاب اسمع نداء المظلوم انه یدکرک فی سجن عکاء بما کان بحر الرحمة للامکان و نفعه الرحمن لأهل الأديان طوبی لمن وجد نفعات الوحی و اخذ الکتاب بقوة من لدی الله رب العالمین
- 7 We have heard thy call from thy book and have made mention of thee with that which draweth thee nigh unto the horizon of manifestation in the Days of God, the Mighty, the Praised. We have unlocked the door of divine knowledge with the key of utterance, yet the people remain in manifest error. They have cast the Book of God behind their backs, clinging fast to that which they possess of the whisperings of the deluded.
- انا سمعنا ندائک من کتابک ذکرناک بما یقرّبک الی افق الظهور فی ایام الله العزیز الحمید انا فتحنا باب العرفان بمفتاح البیان ولكن القوم فی ضلال مبین نبذوا کتاب الله ورائهم متمسکین بما عندهم من همزات المتوهمین
- 8 Say: O people! Fear ye God! The Day hath come, and the Self-Subsisting crieth out with the most mighty call: "Arise from the slumber of passion, hastening unto God, the All-Knowing, the All-Wise!" The carpet of idle fancies hath been rolled up, and the All-Merciful hath come with a mighty decree. Verily, He is the Great Announcement whose mention the All-Merciful hath sent down in the Criterion. Blessed is he who hath perceived the fragrance of divine utterance and hath been made to triumph in this wondrous Day.
- قل یا قوم خافوا الله قد اتی الیوم و القیوم ینادی بأعلی النداء قوموا عن رقد الهوی مسرعین الی الله العلیم الحکیم قد طوی بساط الأوهام و اتی الرحمن بأمر عظیم انه هو النبأ العظیم الذی انزل ذکره الرحمن فی الفرقان طوبی لمن وجد عرف البیان و فاز بهذا الیوم البدیع
- 9 Say: O people! Deprive not yourselves of the Most Great Ocean, neither follow ye every ignorant one who is far astray. Give glad tidings unto them that have believed. Say: Blessed are ye for having hearkened unto the Call from the Most Exalted Horizon and turned your faces toward Him. Soon shall ye behold the fruits of your deeds from God, the Powerful, the
- قل یا قوم لا تمنعوا انفسکم عن البحر الأعظم و لا تتبعوا کل جاهل بعید بشر الذین آمنوا هناك قل طوبی لکم بما سمعتم النداء من الأفق الأعلی و اقبلتم الیه سوف ترون ثمرات اعمالکم من لدی

Almighty. O Wahhab! If My most sweet call and the rustle of My Most Exalted Pen have attracted thee, say:

- 10 My God, my God! Praise be unto Thee for having opened before the faces of Thy loved ones the gates of wisdom and understanding, for having guided them to Thy path, illumined their hearts with the light of Thy knowledge, and taught them that which draweth them nigh unto the sanctuary of Thy holiness. I beseech Thee, O Lord, by them who hastened to the place of sacrifice in their longing to meet Thee, whom neither the might of princes deterred from turning unto Thee nor from acknowledging that which Thou didst reveal in Thy Book. I moreover beseech Thee by them who, by Thy leave, turned toward Thy horizon, who stood before the gate of Thy grandeur, who heard Thy call, who witnessed the horizon of Thy Revelation, and who circled round Thy will, to ordain for Thy loved ones that which shall aid them in making mention of Thee and offering praise unto Thee, and in promoting Thy Cause. Verily, Thou art the One Who hath power over whatsoever He willeth. There is none other God but Thee, the All-Forgiving, the All-Merciful.

- 11 O My Most Exalted Pen! Transform the most eloquent tongue into the language of light. Say: Praise be to God! Today the horizon of the heaven of understanding is illumined and radiant with the Sun of Truth. He Who conversed on Sinai is seated upon the throne of Revelation. From the rustling of the Divine Lote-Tree is heard the blessed word "He Who was promised hath come." That soul should illumine and set ablaze hearts and minds with the light of utterance and the fire of the Divine Lote-Tree, that all may attain unto that for which they were created. This Wronged One hath, from the first day until now, without veil or concealment, summoned all unto that which God hath willed. Blessed are they who have responded and who have uttered the word "Yea." Glory be to God! It is not known to what the deniers cling. The verses have encompassed the world and the evidences are more manifest than the sun, yet the heedless servants remain veiled save whom God willeth. Nevertheless, the power of Truth hath prevailed and the might of the Word hath encompassed all, such that despite the opposition of kings and subjects and the worshippers of idle fancies, and despite all hindrances and prohibitions, the light of the Cause is seen dawning in every land. Soon shall appear that which We have sent down in the Holy Books and Tablets, even as appeared that which We had formerly announced unto the people. Verily, He is the Mighty, the All-Knowing.

- 12 Praise be to God! That soul hath attained unto the verses of the Most Exalted Pen and is adorned with the mention of God,

الله المقتدر القدير يا وهّاب اذا اجتذبتك ندائى
الأعلى و صرير قلمي الأعلى

10 قل الهى الهى لك الحمد بما فتحت على وجوه
اوليائك ابواب الحكمة و العرفان و هديتهم
الى صراطك و نور قلوبهم بنور معرفتك
و عرفتهم ما يقربهم الى ساحة قدسك اى
رب اسألك بالذين سرعوا الى مقرّ الفداء
شوقاً للقائك و ما منعهم سطوة الأمراء عن
التوجه اليك و الاعتراف بما انزلته فى كتابك ثم
اسألك بالذين اقبلوا الى افقك باذنك و قاموا
لدى باب عظمتك و سمعوا ندائك و شاهدوا
افق ظهورك و طافوا حول ارادتك بأن تقدر
لأوليائك ما يؤيدهم على ذكرك و ثنائك و
تبليغ امرك انك انت المقتدر على ما تشاء لا
اله الا انت الغفور الرحيم

11 يا قلمي الأعلى بدل اللغة الفصحى باللغة النوراء بگو
لله الحمد امروز افق سماء عرفان بافتاب حقيقت
روشن و منور مكلّم طور بر عرش ظهور مستوى
از حفيف سدره منتهى كلمه مباركه قد اتى
الموعود اصغاً ميشود بايد آن چنان بنور بيان و
نار سدره قلوب و افتده را منور و مشتعل نمايند
تا كل فائز شوند بآنچه كه از براى آن موجود
شده اند اين مظلوم از اول يوم الى حين من غير
ستر و حجاب كل را به ما اراده الله دعوت نمود
طوى از براى نفوسى كه بجواب فائز گشتند و
بكله بلى ناطق شدند سبحان الله معلوم نيست
معرضين بچه تمسك نموده اند آيات عالم را احاطه
نموده و بينات اظهار من الشمس مع ذلك عباد
غافل و محجوب الا من شاء الله ولكن قدرت
حق سبقت گرفته و اقتدار كله احاطه كرده
بشأنى كه مع اعراض ملوك و مملوك و عبده
اوهام و مع استعداد و منع كل نور امر در هر
ارضى مشرق مشاهده ميگردد سوف يظهر ما
انزلناه فى الزبر و الألواح كما ظهر ما اخبرنا القوم
به من قبل انه هو العزيز العلام

12 انتهى لله الحمد آن جناب باثار قلم اعلى فائز گشتند
و بذكر حق جلّ جلاله مزين اگرچه امروز ثمرات

glorified be His majesty. Though today the fruits of matters be hidden from all eyes, yet ere long shall appear that which hath proceeded from the tongue of grandeur, and those who have turned unto Him shall behold the fruits of their deeds. Verily, He doth not suffer to be lost the reward of the doers of good.

امور از عیون مستور ولكن عنقرب ظاهر شود آنچه كه از لسان عظمت جارى شده و مقبلين ثمرات اعمال خود را مشاهده نمايند آنه لا يضيع اجر المحسنين

- 13 As to what was asked whether the soul endureth after the body's death or not, and if it endureth, what its condition will be - after this matter was submitted before the Most Holy, Most Exalted Presence, these sublime words were revealed, blessed and exalted be His utterance:

13 و اينكه سؤال شده بود نفس بعد از فناى بدن باقىست يا نه و بر فرض بقاء چه حالت خواهد داشت بعد از عرض اين فقره در ساحت امنع اقدس اعلى اين كلمات عاليات نازل قوله تبارك و تعالى

- 14 Concerning thy question about the spirit and its survival after its ascension, know thou that it will ascend at the time of its departure until it attaineth the presence of God in a form that neither the revolution of ages and centuries, nor the changes and chances of the world can alter. It will endure as long as the Kingdom of God, His sovereignty, His dominion and power will endure. It manifests the signs of God and His attributes, and reveals His loving kindness and bounty. The pen cannot depict this station nor can any description adequately express its nature, for it is exalted above any description or praise. The Hand of Divine Bounty will cause it to enter a station that no word can appropriately describe, nor can any trace of it be found in the visible world.

14 و اما ما سألت عن الروح و بقاءه بعد صعوده اعلم انه يصعد حين ارتقائه الى ان يحضر بين يدي الله فى هيكلا لا تغيره القرون و الأعصار و لا حوادث العالم و ما يظهر فيه و يكون باقياً بدوام ملكوت الله و سلطانه و جبروته و اقتداره و منه تظهر آثار الله و صفاته و عناية الله و الطافه ان القلم لا يقدر ان يتحرك على ذكر هذا المقام و علوه و سموه على ما هو عليه و تدخله يد الفضل الى مقام لا يعرف بالبيان و لا يذكر بما فى الامكان

- 15 Blessed is the spirit that hath emerged from the body purified from the doubts and superstitions of the nations. Such a spirit moveth in the atmosphere of God's good-pleasure and entereth the Supreme Paradise. The Maids of Heaven, dwellers of the loftiest mansions, shall circle around it, and the Prophets of God and His chosen ones will seek its companionship. With them that soul shall freely converse, and shall recount unto them that which it hath endured in the path of God, the Lord of all worlds. Should anyone be made aware of what is pre-ordained for him in the worlds of God, the Lord of the throne on high and of earth below, he would immediately yearn with a great longing for that most exalted, most sanctified and most resplendent station.

15 طوبى لروح خرج من البدن مقدساً عن شبهات الأمم انه يتحرك فى هواء ارادة ربه و يدخل فى الجنة العليا و تطوفه طلعات الفردوس الأعلى و يعاشر مع انبياء الله و اوليائه و يتكلم معهم و يقص لهم ما ورد عليه فى سبيل الله رب العالمين لو يطلع احد على ما قدر له فى عوالم الله رب العرش و الثرى ليستعمل فى الحين شوقاً لذاك المقام الامنع الأرفع الأقدس الأبهى

- 16 In the Persian tongue, hear thou, O 'Abdu'l-Vahhab, upon thee be my glory! Concerning thy question about the immortality of the spirit, this Wronged One beareth witness to its immortality. And as to thy question about its nature, verily it cannot be described and ought not to be mentioned save to a limited degree. The Prophets and Messengers came to guide mankind to the straight path of Truth, and their purpose was that the servants might be so trained that at the time of their ascension

16 بلسان پارسی بشنویا عبدالوهاب علیک بهائی اینكه سؤال از بقای روح نمودی این مظلوم شهادت میدهد بر یقای آن و اینكه سؤال از کیفیت آن نمودی آنه لا یوصف و لا ینبغی ان یذكر الا على قدر معلوم انبیا و مرسلین محض هدایت خلق بصراط مستقیم حق آمده اند و مقصود آنكه عباد تربیت شوند تا در حین صعود با کمال تقدیس و تنزیه و انقطاع قصد رفیق اعلى

they would, with utmost sanctity, detachment and dedication, set their faces toward the Supreme Companion. By the life of God! The effulgences of these spirits are the cause of the world's progress and the advancement of its peoples. They are the essence of existence and the supreme cause of all the world's appearances and crafts. Through them the clouds pour down rain and the earth bringeth forth its fruits. Nothing among all things existeth without a cause, reason and origin, and the greatest cause hath been and shall ever be these sanctified spirits. The difference between this world and that world is like unto the difference between the embryonic world and this earthly life. After ascension the soul appeareth before God in a form that is worthy of immortality and suited to that world. This immortality is temporal, not essential, for it hath a cause, while essential immortality is uncaused and belongeth exclusively to God, exalted be His glory. Well is it with them that understand!

- 17 If thou wouldst reflect upon the deeds of the Prophets, thou wouldst bear witness with absolute certitude that there are worlds besides this world. The philosophers of the earth, as revealed in the Tablet of Wisdom by the Supreme Pen, have mostly acknowledged and accepted what was revealed in the divine Books. However, the materialists who believe in nature have written concerning the Prophets that they were wise men who, for the education of the people, made mention of heaven and hell, reward and punishment. Now consider: all people in every age have regarded the Prophets as superior to all others. Some have called these pure Essences wise men, while others have recognized them as being from God. Now if such souls had considered divine worlds to be limited to this earthly life, they would never have surrendered themselves to their enemies nor endured unprecedented trials and tribulations. Should anyone with a pure heart and penetrating vision meditate upon that which hath shone forth from the Supreme Pen, he would exclaim with his innate tongue: "Now hath the truth become manifest!"

- 18 As to thy question about resurrection, that which hath been revealed in the Book of Certitude is sufficient. Well is it with them that understand!

- 19 Convey my greetings to him who is named M., upon him be the Glory of God. Today the friends must occupy themselves with service to the Cause, and that service is teaching, which must be carried out with wisdom and utterance. All must hold fast unto this. We beseech God to assist you and aid you in that which beseemeth His Day.

نمایند لعمر الله اشراقات آن ارواح سبب ترقیات عالم و مقامات امم است ایشانند مایه وجود و علت عظمی از برای ظهورات و صنایع عالم بهم تمطر السحاب و تنبت الأرض هیچ شیء از اشیاء بی سبب و علت و مبدء موجود نه و سبب اعظم ارواح مجرد بوده و خواهد بود و فرق این عالم با آن عالم مثل فرق عالم جنین و این عالم است باری بعد از صعود بین یدی الله حاضر میشود بهیچکی که لایق بقا و قابل آن عالم است این بقا بقاء زمانیتست نه بقاء ذاتی چه که مسبوقست بعلت و بقاء ذاتی غیر مسبوق و آن مخصوص است بحق جل جلاله طوبی للعارفین

17 اگر در اعمال انبیا تفکر نمائی یقین مبین شهادت میدهی که غیر این عالم عالمهاست حکمای ارض چنانچه در لوح حکمت از قلم اعلی نازل اکثری بآنچه در کتب الهی نازل قائل و معترفند و لکن طبعین که بطبیعت قائلند در باره انبیا نوشته اند که ایشان حکیم بوده اند و نظر بریت عباد ذکر مراتب جنت و نار و ثواب و عذاب نموده اند حال ملاحظه نمائید جمیع در هر عالمی که بوده و هستند انبیا را مقدم بر کل میدانند بعضی آن جواهر مجرد را حکیم میگویند و برخی من قبل الله میدانند حال امثال این نفوس اگر عوالم الهی را منحصر باین عالم میدانستند هرگز خود را بدست اعدا نمیدادند و عذاب و مشقاتی که شبه و مثل نداشته تجمل نمیفرمودند اگر نفسی بقلب صافی و بصر حدید در آنچه از قلم اعلی اشراق نموده تفکر نماید بلسان فطرت به الآن قد حصحص الحق ناطق گردد

18 و اینکه از بعثت سؤال نمودید در کتاب ایقان نازل شده آنچه که کافیت طوبی للعارفین

19 جناب من علیه بهاء الله را تکبیر میروسانیم امروز باید اولیا بخدمت امر مشغول باشند و خدمت تبلیغ است آنها بخدمت و بیان باید کل بآن متمسک باشند از حق میطلبیم شما را تأیید فرماید و مدد نماید بر آنچه سزاوار یوم اوست

- 20 We make mention in this place of him who is named 'Abdu'l-Husayn, and We remember him with Our verses and give him the glad-tidings of Our loving-kindness. We ask God to assist him in that which will draw him near unto Him in all conditions.
- 20 و نذکر فی هذا المقام من سئی بعدالحسین و نذکره بآیاتی و نبشره بعنایتی نسأل الله ان یوفقہ علی ما یقربه الیه فی کل الأحوال انتهى
- 21 This evanescent servant makes mention of the friends of God and implores success for each one, that they may exert their utmost endeavor so that perchance the horizons may be illumined with the light of unity. In any case, the Cause of God has been and ever will be all-compelling. We must all beseech Him to confirm souls for the specific purpose of teaching the Cause - but souls who are adorned with the conditions set forth by the Most Exalted Pen. In one of the Tablets these sublime words were revealed from the heaven of the Will of the Lord of all beings. His blessed and exalted Word declares: "Blessed is the soul whose head is adorned with the crown of detachment and whose temple is beautified with the ornament of resignation and contentment." The teachers must summon the servants to the most exalted horizon with perfect sanctity and detachment. They must speak for God and act for the sake of God alone.
- 21 این خادم فانی اولیای الهی را ذکر مینماید و از برای هریک توفیق میطلبد تا جهد کامل مبذول دارند که شاید آفاق بنور اتفاق منور گردد در هر حال امر الله مهیمن بوده و هست باید جمیع استدعا ثنائیم نفوسی را مؤید فرماید مخصوص تبلیغ امر ولكن نفوسی که بشراط منزله از قلم اعلی مزین باشند در یکی از الوح این کلمات عالیات از سماء مشیت مالک الرقاب نازل قوله تبارک و تعالی طوبی از برای نفسی که رأسش با کلیل انقطاع و هیکلش بطراز تسلیم و رضا مزین باشد مبلغین باید بکمال تقدیس و تنزیه عباد را بافق اعلی دعوت نمایند لله بگویند و لوجه الله عمل کنند انتهى
- 22 These and similar utterances have repeatedly been revealed in the Book of God and the divine Scriptures and Tablets. Some, praise be to God, are illumined with the light of certitude and act according to the commandments and ordinances, but others, despite their recognition and acknowledgment of what has been revealed, hesitate in their actions. In this connection, one verse is mentioned. His blessed and exalted Word declares: "My affliction is not My imprisonment and what I have suffered from My enemies, but rather the deeds of My loved ones who claim attachment to Me yet commit that which causes My heart and My pen to lament..." Such verses have repeatedly descended from the heaven of Will. Blessed is he who holds fast unto them and acts according to what hath been ordained in the Book of God, the Lord of all worlds.
- 22 امثال این بیانات در کتاب الهی و صحف و الواح ربانی مکرر نازل بعضی لله الحمد بنور ایقان منورند و باوامر و احکام عامل ولكن بعضی مع اقرار و اعتراف بر آنچه ظاهر شده در اعمال متوقف در این مقامات یک آیه ذکر میشود قوله تبارک و تعالی لیس بلیتی یجنی و ما ورد علی من اعدائی بل عمل احبائى الذين ینسبون انفسهم الی نفسی و یرتکبون ما ینوح به قلبی و قلبی الی آخر الآیه امثال این آیات مکرر از سماء مشیت نازل طوبی لمن تمسک بها و عمل بما امر به فی کتاب الله رب العالمین
- 23 Glory and praise and honor be upon you and upon those who are with you in this Most Great Cause and Momentous Announcement. Praise be to God, the All-Knowing, the All-Wise.
- 23 البهآء و الذکر و الثناء علیکم و علی من معکم فی هذا الأمر الأعظم و النبی العظیم الحمد لله العظیم الحکیم

BSW#01.16x, BSW#04.35x, GWB#081x, LOG#0686x, SW_v06#19 p.165x, SW_v09#06 p.080x, SW_v14#02 p.038-039x, BSC.226 #446-452x, HURQ.BH71

UMich962.156x, MKI4523.212, BN_suppl.1753.059-063, BRL_DA#702, GWBP#081 p.105x, AVK1.120.02x, AVK3.303.13x, AVK3.463.01x, AVK4.284.11x, ISH.212, MJMM.160, RRT.143x, ASAT2.027x, ADH1.009x, OOL.B020

BH03010*To: Siyyid Hashim**Date: 1304-10-14 [1887-Jul-6]*

- 1 In the Name of Him Who is supreme over all names! 1
 بِسْمِ الْمَهِيْمِنِ عَلَى الْأَسْمَاءِ
- 2 This is a Book sent down by the Creator of the heavens unto those on earth that the Call may draw them nigh unto the Most Exalted Horizon. Verily He is the Almighty, the All-Powerful. There is no God but Him, the Single, the One, the All-Knowing, the All-Wise. 2
 كِتَابٌ أَنْزَلَهُ فَاطِرُ السَّمَاءِ لِمَنْ عَلَى الْأَرْضِ لِيقْرَبَهُمُ
 النَّدَاءُ إِلَى الْأَفْقِ الْأَعْلَى أَنَّهُ هُوَ الْمُقْتَدِرُ عَلَى مَا يَشَاءُ
 لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ الْوَاحِدُ الْعَلِيمُ الْحَكِيمُ
- 3 Thy letter hath come before the Wronged One, and the servant in attendance before His Face hath read it. We have revealed for thee that which shineth forth from the horizon of the heaven of utterance, and serveth as a proof unto the followers of all religions, and as a lamp in this darkness that hath encompassed all created things, and as a guide unto My straight path. 3
 قَدْ حَضَرَ كِتَابُكَ لَدَى الْمَظْلُومِ وَقَرَّاهُ الْعَبْدُ الْحَاضِرُ
 لَدَى الْوَجْهِ وَانْزَلْنَا لَكَ مَا كَانَ نَبْرًا لِأَفْقِ سَمَاءِ
 الْبَيَانِ وَحُجَّةً لِأَهْلِ الْأَدْيَانِ وَسَرَاجًا فِي هَذِهِ
 الظُّلُمَةِ الَّتِي أَحَاطَتْ بِالْمَكَانِ وَهَادِيًا إِلَى صِرَاطِي
 الْمُسْتَقِيمِ
- 4 Beware lest anything prevent thee from the Lord of all beings. Cast aside what the people possess, holding fast unto that which hath been sent down from the heaven of the will of thy Lord, the All-Knowing, the All-Informed. It behooveth no one to put the Wronged One to the test, nor is this the Day of questioning. It behooveth every soul, when hearing the Call from the Most Exalted Horizon, to arise and say: "Here am I, here am I, O Thou Goal of the world! Here am I, here am I, O Thou Who hast accepted tribulations for the salvation of the peoples!" 4
 أَيَاكَ أَنْ يَمْنَعَكَ شَيْءٌ مِنَ الْأَشْيَاءِ عَنْ مَوْلَى
 الْوَرَى ضَعِ مَا عِنْدَ الْقَوْمِ مَتَمَسِّكًا بِمَا نَزَلَ مِنْ سَمَاءِ
 مَشِيَّةِ رَبِّكَ الْعَلِيمِ الْخَبِيرِ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَجْرِبَ
 الْمَظْلُومَ وَلَيْسَ الْيَوْمُ يَوْمُ السُّؤَالِ يَنْبَغِي لِكُلِّ نَفْسٍ
 إِذَا سَمِعَ النَّدَاءَ مِنَ الْأَفْقِ الْأَعْلَى يَقُومَ وَيَقُولُ
 لَبَّيْكَ لَبَّيْكَ يَا مَقْصُودَ الْعَالَمِ وَلَبَّيْكَ لَبَّيْكَ يَا
 مَنْ قَبْلَتِ الْبَلَايَا لِنَجَاتِ الْأُمَمِ
- 5 "I testify that Thou hast appeared and hast manifested that which was hidden from every discerning and perceiving one." Look, then remember when Muhammad, the Apostle of God, came, He was denied by the divines of idols and of the Torah and the Gospel. Among them was he who desired a house of gold, and among them was he who asked for a spring to gush forth, and among them was he who wished a book to descend from heaven, and among them was he who said before His face: "If this be the truth, then cause stones to rain down upon us from heaven." Thus was it decreed aforetime. Ponder that thou mayest find thyself possessed of clear certitude. 5
 أَشْهَدُ أَنَّكَ ظَهَرْتَ وَاطْهَرْتَ مَا كَانَ مُسْتَوْرًا عَنْ
 كُلِّ عَارِفٍ بِصِيرٍ أَنْظَرْتُمْ أَذْكَرَ إِذَا اتَى مُحَمَّدٌ رَسُولُ
 اللَّهِ أَنْكَرَهُ عُلَمَاءُ الْأَصْنَامِ وَالتَّوْرَةِ وَالْإِنْجِيلِ مِنْهُمْ
 مَنْ ارْتَدَّ يَتَنَبَّأُ مِنَ الذَّهَبِ وَمِنْهُمْ مَنْ سَأَلَ أَنْ يَجْرِيَ
 لَهُ عَيْنًا وَمِنْهُمْ مَنْ ارْتَدَّ أَنْ يَنْزَلَ مِنَ السَّمَاءِ كِتَابًا
 وَمِنْهُمْ مَنْ قَالَ إِمَامٌ وَجْهَهُ أَنْ كَانَ هَذَا حَقٌّ
 فَأَنْزَلَ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ كَذَلِكَ قَضَى مِنْ
 قَبْلِ تَفَكُّرٍ لَتَجِدَ نَفْسَكَ عَلَى يَقِينٍ مُبِينٍ
- 6 We have not entered schools. We have come from the dawning-place of utterance with a Cause before which the hosts of the heavens and earth cannot stand. Thus hath the Dove of Utterance warbled upon the highest branch of all existence. When thou hast heard and recognized this, say: 6
 أَنَا مَا دَخَلْنَا الْمَدَارِسَ قَدْ جِئْنَا مِنْ مَشْرِقِ الْبَيَانِ
 بِأَمْرِ لَا يَقُومُ مَعَهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِينَ
 كَذَلِكَ غَرَّدَتْ حَمَامَةُ الْبَيَانِ عَلَى أَعْلَى غَصْنِ
 الْإِمْكَانِ أَنَّكَ إِذَا سَمِعْتَ وَعَرَفْتَ قُلْ

7 “My God, my God! Praise be to Thee for having guided me unto Thy path and made known to me Thy way. I beseech Thee by the lights of Thy Kingdom and the mysteries of Thy Dominion, and by the hearts that have soared in the atmosphere of Thy love, and by the faces that have turned unto the lights of Thy countenance, to aid me in Thy remembrance and praise and in serving Thy Cause. Then ordain for me through Thy Most Exalted Pen the good of this world and the world to come. Verily Thou art powerful over all things. There is no God but Thee, the Almighty, the All-Powerful.”

7 الهى الهى لك الحمد بما هديتني الى صراطك
و عرّفتني سبيلك اسئلك بأنوار ملكوتك و
اسرار جبروتك و بالأفئدة التي طارت في هواء
حبك و بالوجوه التي توجهت الى انوار وجهك
بأن تؤيدني على ذكرك و ثنائك و خدمة امرك
ثم قدر لي من قلبك الأعلى خير الآخرة و الأولى
أنت انت المقتدر على ما تشاء لا اله الا انت
المقتدر القدير

BLIB_Or15713.117

BH03583

To: *Muhammad Vali*

Date: 1304-10-14 [1887-Jul-6]

- 1 O Muhammad-Vali! Harken unto the call from the direction of 'Akka. He mentions thee with a mention before which all mentions bow down, and turns to thee from His Most Great Prison as a bounty from Him, that thou mayest thank thy Lord, the possessor of all men.
- 2 When the Promise came and the Promised One appeared, each party clung to what it possessed of idle fancies and vain imaginings. They cast the command of God behind their backs, hastening to the dawning-places of conjecture. They are indeed among the wayward in the Book of God, the Self-Sufficient, the Most Exalted.
- 3 Say: O people! Fear God and follow not those who have turned away from the Countenance, who followed every heedless doubter. Cast aside what ye possess. By God! The horizon of Revelation hath been illumined, the Desired One hath come, and that which was hidden from time immemorial hath been manifested. Fear God and refute not the truth by what ye possess. Answer Him Who hath stood before all faces and called all to the horizon of proof.
- 4 Say: By the life of God! The proof hath been perfected, the bounty completed, and the heavenly table sent down. Draw nigh, O people, with humility and contrition. Let not the riches of the world and the might of nations prevent you. Turn with radiant faces to the Most Exalted Horizon. This is what

1 يا محمد ولى اسمع النداء من شطر عكاء أنه ذكرك
بذكر خضعت له الأذكار و اقبل اليك من شطر
بجته الأعظم فضلاً من عنده لتشكر ربك مالك
الرقاب

2 اذا جاء الوعد و اتى الموعود تمسك كل حزب
بما عنده من الظنون و الأوهام نبدوا الله و رأيتهم
سرعين الى مطالع الظنون الا أنهم من اهل
الضلال في كتاب الله الغنى المتعال

3 قل يا قوم اتقوا الله و لا تتبعوا الذين اعرضوا
عن الوجه بما اتبعوا كل غافل مرتاب ضعوا ما
عندكم تالله قد انار افق الظهور و اتى المقصود و
ظهر ما كان مكنوناً في ازل الأزال خافوا الله و
لا تدحضوا الحق بما عندكم اجيبوا من قام امام
الوجه و دعا الكل الى افق البرهان

4 قل لعمر الله تمت الحجة و اكملت النعمة و نزلت
المائدة اقبلوا يا قوم بخضوع و اناب اياكم ان تمنعكم
ثروة العالم و سطوة الأمم اقبلوا بوجوه نوراء الى

ye have been commanded by Him with Whom is the Mother Book.

- 5 This is a Day wherein all things proclaim: The Kingdom is God's, the Almighty, the All-Compelling, the Most Glorious, the All-Forgiving. This is a Day whereof God gave glad-tidings to His servants aforetime through the tongue of the Messengers, and revealed its mention in the Books, Psalms and Tablets.
- 6 Blessed art thou for having attained unto the trace of the Most Exalted Pen and been mentioned by the Lord of all being while He was in the hands of those who denied God's favor after its revelation and rejected Him Who came from the horizon of proof with verses that equal not what the princes possess. He Who speaketh in every condition beareth witness to this, that there is none other God but Me, the Mighty, the All-Knowing.
- 7 Thus hath the Treasury of Knowledge revealed the pearls of utterance and the Sun of Proof its effulgence and lights. Blessed art thou and blessed is he who hath found the fragrance of the Robe in the evening and at dawn.

الأفق الأعلى هذا ما امرتم به من لدن من عنده
أم الكتاب

5 هذا يوم فيه تنادى الأشياء الملك لله المقتدر
المهيمن العزيز الغفار هذا يوم بشر الله به عباده
من قبل بلسان المرسلين و انزل ذكره في الكتب
والزبر والألواح

6 طوبى لك بما فزت بأثر قلم الأعلى و ذكرك مولى
الورى اذ كان بين ايدي الذين كفروا بنعمة الله
بعد انزالها وانكروا من اتي من افق البرهان بآيات
لا يعادلها ما عند الأمراء يشهد بذلك من ينطق
في كل شأن انه لا اله الا انا العزيز العلام

7 كذلك اظهر كنز العرفان لآلء البيان و شمس
البرهان اشراقها و انوارها طوبى لك و لمن وجد
عرف القميص في العشي و الاشرار

BLIB_Or15713.039.15

BH03759

To: Qasim

Date: 1304-10-14 [1887-Jul-6]

- 1 O Qasim! The Truth speaketh in the tongue of every people, that all may comprehend that for which they were created. The Most Exalted Pen at times admonisheth, at times counseleth, and remembereth the events of the past, that all may become aware and not be afflicted anew with the vain imaginings of old.
- 2 Reflect upon the Shi'ih sect and the pride and arrogance of those people. They regarded as unclean the Jews and Christians, and likewise the idol-worshippers and fire-worshippers. The People of the Sunna they deemed lower, more rejected and more abominable than all other sects. Yet on the Promised Day, with but a slight test, they were found to be the most lost of all upon the earth. They perpetrated that which no sect in all ages and centuries had ever committed. They cried "O Qa'im!" and then martyred Him, and now in all the pulpits
- 1 يا قاسم حق بلسان قوم نطق ميفرمايد تا كل
ادراك ثمايد آنچه را از برای آن موجود شده اند
قلم اعلى در ليالى و ايام كاهنى موعظه ميفرمايد
و هنگامى نصيحت مينمايد و امورات حادثه قبل
را ذكر ميكند تا كل اكاه شوند و مجدد باوهامات
قبل مبتلا نكردند
- 2 در حزب شيعه و غرور و تكبر آنقوم تفكر نما يهود
و نصارى را نجس ميدانستند و همچنين عبده
اصنام و عبده نار را اهل سنه را ز جميع احزاب
پستتر و مردودتر و خبيث تر ميشمردند و لكن
در يوم موعود بانك امتحانى اخسر من على
الارض مشاهده كشتند ارتكاب نمودند آنچه را
هيچ حزبي ننوده در قرون و اعصار يا قائم گفتند
و بعد شهادت كردند و حال بر جميع منابر و

and cities of Iran the ignorant divines and base theologians revile the Truth and His followers. All must ponder upon that which hath been mentioned, that perchance they may not be afflicted in the future with that which afflicted the former people.

- 3 Praise be to the Aim of all the world Who hath remembered thee and caused thee to attain unto the evidences of the Most Exalted Pen. We make mention of thy brother, thy son-in-law and thy son with such remembrance as to attract the hearts and souls. We have remembered each one of them and We beseech God to grant them the grace to achieve the most great steadfastness and to remain unaffected by the cawing of the crows who speak the words of old and cling to the vain imaginings of the Shi'ih sect. God protect Us and you from the evil of such people.
- 4 This is a Day wherein none is mentioned save Him. Blessed is he who hath recognized, and woe unto the heedless. Glory be upon the people of Baha who have attained and hearkened unto My call and have said: "Here am I! Here am I! O Beloved of the hearts of the longing ones and Aim of them that have recognized Thee!"

مدائن ایران علمای جاهل و فقهای ارازل حق و تابعین او را سب مینمایند در آنچه ذکر میشود باید جمیع تفکر نمایند شاید از بعد مبتلا بانچه که حزب قبل مبتلا شدند

3 حمد کن مقصود علما که ترا ذکر نمود و بآثار قلم اعلیٰ فائز فرمود و نذر اخاک و صهرک و ابنک بذکر تجذب به الافئدة و القلوب هریک را ذکر نمودیم و از حق میطلبیم توفیق عطا فرماید تا باستقامت کبری فائز شوند و از نفاق ناعتین بکلمات قبل متکلم و باوهامات حزب شیعه متمسک اعاذنا الله و ایاکم من شر هؤلاء

4 هذا يوم يذكر فيه الا هو طوبى لمن عرف و ويل للغافلین البهاء على اهل البهاء الذين فازوا و سمعوا ندائی و قالو لبيك لبيك يا محبوب افئدة المشتاقين و مقصود العارفين

AHB_134BE #03-04 p.041

BH04435

To: *Ustad Hasan Najar, in Kha*

Date: 1304-10-14 [1887-Jul-6]

- 1 In the Name of the Ever-Speaking One! بنام گوینده پاینده
- 2 New words have appeared and old sayings have emerged from the sacks of heedlessness. They say the Bayan has been corrupted, just as the previous party said and were cast into hell. Say: By God's life, ye have fabricated against Him Who created you and sustained you, and ye are accounted this day among the wrongdoers in God's Book, the Lord of all worlds. حرفهای تازه بمیان آمده گفته‌های گفته از جواهرهای غفلت بیرون آمده میگویند بیان تحریف شده همان قسمها که حزب قبل گفتند و بسقر رفتند بگو لعمر الله قد افتریت علی الذی خلقکم و رزقکم و انتم الیوم من الظالمین فی کتاب الله رب العالمین
- 3 Say: O heedless ones! By what proof and evidence did ye acknowledge the Bayan? Depart not from justice and equity. Do ye wish to be like the people of the Furqan (Muslims), speaking falsehood from pulpits and denouncing one another بگو ایغافلان بچه حجت و برهان به بیان اقرار نمودید از عدل و انصاف خارج مشوید آیا دوست دارید بمثابه حزب فرقان بر منبرها کذب بگوئید

as infidels, until in the end the fruit of your deeds becomes like unto those heedless souls?

- 4 Leave aside these calumnies. By God's life, the Bayan lamenteth for what ye have perpetrated. Though divine counsel leaveth no impression and heavenly admonition beareth no fruit, for God's wrath hath seized them and the recompense of their deeds hath deprived them.
- 5 Beseech ye God to protect you from such heedless souls. By God's life, their mention is a deadly poison and their utterance a consuming fire. They seek to prove the authority of a drop while turning away from the Most Great Ocean. Such is the condition of those heedless and veiled souls.
- 6 Yet be patient and calm in all conditions, for verily He loveth the patient and the calm ones. Praise be to God that thou hast attained to His remembrance, glorified be His majesty, and been illumined by His Word. Preserve this and be among the thankful ones.
- 7 Say: Praise be unto Thee, O God of the worlds and Goal of them that know Thee!

و یکدیگر را تکفیر نمائید و بالأخره حاصل عمل شما مانند حاصل آن نفوس غافله مشاهده شود

4 بگذارید این مفتریات را لعمر الله بیان نوحه مینماید از آنچه ارتکاب نموده‌اید اگرچه پند الهی اثر ننماید و نصیح ربّانی ثمر نیارد چه که قهر الله اخذشان نموده و جزای عمل محرومشان کرده

5 از حقّ بطلبید شما را از آن انفس غافله حفظ فرماید لعمر الله ذکرشان سمی است قاتل و قولشان ناری است مهلك از برای قطره اثبات حقیّت مینمایند و از بحر اعظم اعراض نموده‌اند اینست شأن آن نفوس غافلهء محجوبه

6 ولكن در جميع احوال صابر باشید و ساکن آنه یحبّ الصّابرين و السّاکنین لله الحمد بذکر حقّ جلّ جلاله فائز شدی و بکله‌اش منور احفظ و کن من الشّاكرين

7 قل لك الحمد يا اله العالمين و مقصود العارفين

BLIB_Or15712.348

BH04436

To: Abu'l-Qasim Saatsaz Shirazi

Date: 1304-10-14 [1887-Jul-6]

- 1 In His Name, the Protector over all names!
- 2 The Seal of the Prophets, may the spirit of all else be sacrificed for Him, appeared from the Dayspring of God's Command and, with supreme grace and infinite bounty, summoned the people to the blessed Word of Unity. His purpose was to awaken heedless souls and deliver them from the darkness of misbelief. Yet the people arose in rejection and protest, perpetrating that which caused the company of the Prophets in the Most Exalted Paradise to lament.
- 3 Reflect upon the Prophets of the past: each was afflicted by the rejection of the people. Some were accused of madness, others were called sorcerers, and yet others were denounced as liars. Like the divines of Iran who for years beseeched God, exalted

1 بسمه المهيمن على الأسماء

2 حضرت خاتم انبيا روح ما سواه فداه از مشرق امر الهی ظاهر و با عنایت کبری و فضل بیمنتی ناس را بکلهء مبارکهء توحید دعوت نمودند و مقصود آنکه نفوس غافله را آگاه فرمایند و از ظلمات شرک نجات بخشند و لکن قوم بر اعراض و اعتراض قیام کردند وارد آوردند آنچه را که معشر انبیا در جنت علیا نوحه نمودند

3 در انبیای قبل تفکر نما هر یک باعراض قوم مبتلا گشتند بعضی را بجنون نسبت دادند و برخی را سحّار گفتند و حزبی را کذاب بمثابهء علمای ایران سالها از حقّ جلّ جلاله ظهور این ایام را

be His glory, for the appearance of these days, yet when the horizon of the world became illumined and bright, all turned away and issued the decree for the shedding of His most pure blood.

- 4 When thou hearest the cooing of the Dove of My utterance upon the branches of the Tree of My knowledge, say: "My God, my God! I testify to Thy oneness and Thy singleness, and that Thou hast no partner in Thy dominion nor any equal in Thy kingdom. I beseech Thee by the waves of the ocean of Thy power and the effulgences of the lights of the Sun of Thy oneness to protect me from the evil of Thine enemies and to draw me nigh unto Thee. O my Lord! Thou seest me turning toward Thy horizon, turning away from all else beside Thee. I beseech Thee by the fire of Thy Sacred Tree and the light of Thy Cause to ordain for me what Thou hast ordained for Thy chosen ones. Verily Thou art the Almighty, the Forgiving, the Generous. There is no God but Thee, the All-Knowing, the All-Wise."

JHT_S#088x

میطلبیدند و چون افق عالم منیر و روشن گشت
کل اعراض نمودند و بر سفک دم اطهرش
فتوی دادند

4 آنک اذا سمعت تغرّدات حمامة یانی علی اغصان
دوحة عرفانی قل الی الی اشهد بوحدايتک و
فردايتک و بأن لیس لک شریک فی ملکک و
لا شبیه فی ملکک استلک بأمواج بحر قدرتک
و اشراقات انوار شمس احدیتک بأن تحفظنی
من شر اعدائک و تقریبی الیک ای رب ترانی
مقبلاً الی افقک معرضاً عن دونک استلک بنار
سدرتک و نور امرک ان تکتب لی ما کتبه
لأصفيائک آنک انت المقتدر الغفور الکریم لا
اله الا انت العليم الحکیم

INBA51:280, KB_620:273-274, BRL_DA#170,
ADM2#009 p.023x, LHKM3.292,
MJMM.270, HDQI.001, DRD.186,
ANDA#01 p.000a

BH04815

To: Aqa Zaynul-Abidin, in Darakhsh
Date: 1304-10-14 [1887-Jul-6]

- 1 He is the One Who gazeth from His most glorious horizon.
- 2 This is a Book from God, the Protector, the Self-Subsisting, unto him who hath turned unto God when the horizon of Revelation was illumined by Him Who conversed upon Sinai. They who have turned unto Him are of the party of God, inscribed in His preserved Tablet. Thy name was mentioned in the presence of the Wronged One, and He hath remembered thee in such wise as cannot be equaled by treasures and riches. Harken unto the Call from the supreme horizon: Verily, there is none other God but Me, the Truth, the Knower of the unseen. We have made manifest that which was hidden in knowledge and concealed from the eyes of those who denied the right of God and His Cause, and who violated His Covenant and disputed His verses when they were sent down in truth. The Tongue of Grandeur beareth witness to this in its praiseworthy station.

1 هو الناظر من افقه الأبهی

2 کتاب معلوم من الله المهيمن القيوم الى الذي اقبل
الى الله اذ انار افق الظهور بمكلم الطور ان الذين
اقبلوا اولئك من حزب الله في لوحه المسطور قد
حضر اسمك لدى المظلوم و ذكرک بما لا تعادله
الخزائن و الكنوز اسمع النداء من الأفق الأعلى
انه لا اله الا انا الحق علام الغيوب قد اظهرنا ما
كان مكنوناً في العلم و مستوراً عن ابصار الذين
انكروا حق الله و امره و نقضوا ميثاقه و جادلوا
بآياته اذ نزلت بالحق يشهد بذلك لسان العظمة
في مقامه المحمود

- 3 O thou who gazest upon the Countenance! When the verses were sent down and the evidences appeared, the divines of Persia and those who followed them turned away and spoke that which the ancients never spoke. They cast the Book of God behind their backs, clinging to their own idle fancies and vain imaginings. Blessed art thou for having turned unto the Countenance when every rejected learned one turned away from it. We counsel thee and Our loved ones to observe justice and fairness, trustworthiness and righteousness, and kindliness. Take hold of thy Lord's command, then remind the people of His verses and give them the glad tidings of His mercy which hath preceded existence both seen and unseen. The glory shining forth from the horizon of the heaven of My grace be upon thee and upon those with thee and upon all who remain steadfast, holding fast to My extended cord.

3 يَا أَيُّهَا النَّاطِرُ إِلَى الْوَجْهِ لَمَّا نَزَلَتِ الْآيَاتُ وَظَهَرَتِ
الْبَيِّنَاتُ أَعْرَضَ عِلْمَاءُ الْعِجْمِ ثُمَّ الَّذِينَ فِي ظِلِّهِمْ
وَقَالُوا مَا لَا قَالَهُ الْأَوَّلُونَ نَبَذُوا كِتَابَ اللَّهِ وَرَأْيَهُمْ
مَتَمَسِّكِينَ بِمَا عِنْدَهُمْ مِنَ الْأَوْهَامِ وَالظُّنُونِ طَوْبِي
لَكَ بِمَا أَقْبَلْتَ إِلَى الْوَجْهِ إِذَا أَعْرَضَ عَنْهُ كُلُّ عَالَمٍ
مَرْدُودٍ أَنَا نُوَصِّيكُ وَأَوَّلِيَّائِي بِالْعَدْلِ وَالْإِنْصَافِ
وَبِالْأَمَانَةِ وَالذِّيَابَةِ وَالْأَلْطَافِ خُذْ أَمْرَ رَبِّكَ
ثُمَّ ذَكِّرْ النَّاسَ بِآيَاتِهِ وَبِشَرِّهِمْ بِرَحْمَتِهِ الَّتِي سَبَقَتْ
الْوُجُودَ مِنَ الْغَيْبِ وَالشُّهُودَ الْبَهَاءِ الْمَشْرِقِ مِنْ أَفْقِ
سَمَاءٍ فَضَّلِي عَلَيْكَ وَعَلَى مَنْ مَعَكَ وَعَلَى كُلِّ
ثَابِتٍ تَمَسَّكَ بِحَبْلِ الْمَمْدُودِ

INBA44:003, BLIB_Or15713.196a

BH04922

To: *Muhammad-Ali*

Date: 1304-10-14 [1887-Jul-6]

- 1 O Muhammad-'Ali! Verily the heaven hath turned unto thee and the sun hath spoken in thy remembrance from a station adorned with the lights of the Countenance, and the Tongue of Grandeur hath spoken: The Kingdom is God's, the One, the Powerful, the Mighty, the Bestower.
- 2 Blessed is he who hath held fast to the cord of God and clung to the hem of His bounty and drunk the Kawthar of immortality from the hand of His grace and attained unto His mention in His days and turned toward His horizon when the servants of the earth turned away from Him, save whom God, the Lord of lords, did will.
- 3 Hearken unto the call from the Supreme Pen: verily He remembereth thee and those who have believed when God came with the standards of the verses.
- 4 When thou hearest the shrill voice of My Pen and the rustling of the Sadratu'l-Bayan, say: My God, my God! Praise be unto Thee for having remembered me when I was between the hands of those who violated Thy Covenant and Testament. I beseech Thee by the lands wherein the fragrances of Thy

1 يَا مُحَمَّدُ قَبْلَ عَلَى أَنَّ السَّمَاءَ أَقْبَلَتْ إِلَيْكَ وَ
الشَّمْسُ نَطَقَتْ بِذِكْرِكَ فِي مَقَامٍ تَزِينُ بِأَنْوَارِ
الْوَجْهِ وَنَطَقَ لِسَانُ الْعِظَمَةِ الْمَلِكِ لِلَّهِ الْوَاحِدِ
الْمُقْتَدِرِ الْعَزِيزِ الْوَهَّابِ

2 طَوْبِي لِمَنْ تَمَسَّكَ بِحَبْلِ اللَّهِ وَتَشَبَّثَ بِذِيْلِ عِطَائِهِ
وَشَرِبَ كَوْثَرَ الْبَقَاءِ مِنْ يَدِ فَضْلِهِ وَفَازَ بِذِكْرِهِ
فِي أَيَّامِهِ وَأَقْبَلَ إِلَى أَفْقِهِ إِذَا أَعْرَضَ عَنْهُ عِبَادُ
الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ رَبُّ الْأَرْبَابِ

3 اسْمِعِ الدَّاءَ مِنَ الْقَلَمِ الْأَعْلَى أَنَّهُ ذَكَرَكَ وَالَّذِينَ
آمَنُوا إِذَا أَتَى اللَّهُ بِرَايَاتِ الْآيَاتِ

4 أَنْكَ إِذَا سَمِعْتَ صَرِيرَ قَلْبِي وَحَفِيفَ سَدْرَةِ
بَيَانِي قُلْ الْهِيَ الْهِيَ لَكَ الْحَمْدُ بِمَا ذَكَرْتَنِي إِذَا
كُنْتُ بَيْنَ أَيَادِي الَّذِينَ نَقَضُوا عَهْدَكَ وَمِيثَاقَكَ
اسْتَلَكُوا بِالْذِّيَارِ الَّتِي فِيهَا تَضَوَّعَتْ نَفَحَاتُ
ظُهُورِكَ وَسَرَتْ نَسِمَاتُ عَنَائِكَ وَبِالْأَرْضِ

Manifestation were diffused and the breezes of Thy grace did waft, and by the regions which gloried over the heaven in that they were honored by Thy footsteps and adorned with Thy traces - O my Lord! Thou seest the hands of hope upraised toward the heaven of Thy bounty. I beseech Thee by the pearls of the ocean of Thy generosity and the splendors of the lights of the sun of Thy grace, that Thou aid me to perform that whereby my remembrance may endure in Thy Book. Then make me, O my God, of those who have attained unto the Kawthar of steadfastness, whereby nothing among all things prevented them from turning unto Thee, O Lord of Names and Creator of heaven! Verily Thou art powerful over what Thou wilt.

الَّتِي افْتَخَرْتَ عَلَى السَّمَاءِ بِمَا تَشْرَفُ بِقُدُومِكَ
و تَزِينُ بِأَفْئِدَتِكَ أَيْ رَبِّ تَرَى أَيْدِي الرِّجَاءِ
مَرْتَفَعَةً إِلَى سَمَاءِ جُودِكَ اسْئَلُكَ بِأَلْوَانِ عَمَّانِ
جُودِكَ وَ اشْرَاقَاتِ أَنْوَارِ شَمْسِ فَضْلِكَ بِأَنْ
تُوَيِّدَنِي عَلَى عَمَلٍ يَبْقَى بِهِ ذِكْرِي فِي كِتَابِكَ ثُمَّ
اجْعَلْنِي يَا هَلِي مِنَ الَّذِينَ فَازُوا بِكُوثَرِ الْإِسْتِقَامَةِ
بِحَيْثُ مَا مَنَعَهُمْ شَيْءٌ مِنَ الْأَشْيَاءِ عَنِ التَّوَجُّهِ
إِلَيْكَ يَا مَوْلَى الْأَسْمَاءِ وَ فَاطِرَ السَّمَاءِ أَنْتَ أَنْتَ
الْمُقْتَدِرُ عَلَى مَا تَشَاءُ

- 5 The beings have testified to Thy greatness and all created things to Thy power. There is none other God but Thee, the Single, the One, the Mighty, the All-Knowing.

5 قَدْ شَهِدَتْ بِعَظَمَتِكَ الْكَائِنَاتُ وَ بِقُدْرَتِكَ
الْمُمَكِّنَاتُ لَا إِلَهَ إِلَّا أَنْتَ الْفَرْدُ الْوَاحِدُ الْعَزِيزُ
الْعَلَامُ

BLIB_Or15713.039.02

BH04988

To: *Jinab-i-Sadr, in Darakhsh*

Date: 1304-10-14 [1887-Jul-6]

- 1 In the name of the All-Loving, the Generous
- 2 We have mentioned thee before and gave thee glad tidings of God's loving-kindness, the Lord of all worlds. Harken unto the call from the direction of Akka - verily there is no God but Him, the Single, the All-Informed. He hath appeared and manifested what He desired as a bounty from His presence, and He is the All-Bountiful, the Generous. When thou findest the fragrances of revelation and drinkest the choice wine of grace, say:
- 3 My God, my God! Praise be to Thee for having unveiled to me and guided me to Thy path and made me know Thy Most Great Cause and Thy Mighty Announcement and given me to drink, from the cup of bounty, the Kawthar of immortality. Thou seest me, O my God, turning toward Thy most exalted horizon and turning away from those who have turned away from Thee, O Lord of all beings and Lord of the throne on high and of the dust. I testify to Thy oneness and singleness and to Thy power and might and sovereignty. I beseech Thee by the

1 بِسْمِهِ الْمَشْفُوقِ الْكَرِيمِ

2 أَنَا ذَكَرْنَاكَ مِنْ قَبْلِ وَ بَشَّرْنَاكَ بِعُنَايَةِ اللَّهِ رَبِّ
الْعَالَمِينَ اسْمِعِ الدَّاءَ مِنْ شَطْرِ عَكَاءٍ أَنَّهُ لَا إِلَهَ إِلَّا
هُوَ الْفَرْدُ الْخَبِيرُ قَدْ ظَهَرَ وَ أَظْهَرَ مَا أَرَادَ فَضْلًا
مِنْ عِنْدِهِ وَ هُوَ الْفَضْلُ الْكَرِيمُ أَنْتَ إِذَا وَجَدْتَ
نَفَحَاتِ الْوَحْيِ وَ شَرِبْتَ رَحِيقَ الْفَضْلِ

3 قُلْ هَلِي هَلِي لَكَ الْحَمْدُ بِمَا كَشَفْتَ لِي وَ هَدَيْتَنِي
إِلَى صِرَاطِكَ وَ عَرَّفْتَنِي أَمْرَكَ الْأَعْظَمَ وَ نَبَأَكَ
الْعَظِيمَ وَ سَقَيْتَنِي مِنْ كَأْسِ الْعَطَاءِ كُوثَرِ الْبَقَاءِ
تَرَانِي يَا هَلِي مُقْبَلًا إِلَى افْتِكَ الْأَعْلَى وَ مُعْرَضًا
عَنِ الَّذِينَ أَعْرَضُوا عَنْكَ يَا مَوْلَى الْوَرَى وَ رَبِّ
الْعَرْشِ وَ الثَّرَى وَ أَشْهَدُ بِوَحْدَانِيَّتِكَ وَ فَرْدَانِيَّتِكَ
وَ بَقَوِيَّتِكَ وَ قُدْرَتِكَ وَ سُلْطَانِكَ اسْئَلُكَ بِالْأَفْقِ
الَّذِي تَوَّجَّ بِأَنْوَارِ وَجْهِكَ وَ الْمَقَامِ الَّذِي تَشْرَفُ

horizon which was illumined by the lights of Thy countenance, and the station which was honored by attaining Thy presence, and by the shrill voice of Thy Pen and the signs of Thy greatness, to ordain for me that which will draw me nigh unto Thee and benefit me in all Thy worlds.

- 4 I know not what lieth hidden in Thy knowledge, and Thou art more knowing of me than I am myself. I beseech Thee by Thy Name through which Thou didst guide the peoples to Thy Most Great Path, that Thou disappoint me not of what Thou hast ordained for Thy chosen ones. Verily Thou art powerful over what Thou wilt and in Thy grasp are the reins of all things. There is no God but Thee, the All-Knowing, the All-Wise.

بلقائک و بصیر قلبک و بآیات عظمتک بأن
تقدّر لی ما یقرّبی الیک و ینفعنی فی کلّ عالم
من عوالمک

4 اَنّی لا اعلم ما کان مکنوناً فی علمک و انت اعلم
بی منّی استلک باسمک الذی به هدیت الأمم
الی صراطک الأعظم بأن لا تخیننی عمّا قدرته
لأصفيائک انک انت المقتدر علی ما تشاء و فی
قبضتک زمام الأشياء لا اله الا انت العليم الحکيم

INBA44:093b, BLIB_Or15713.242b

BH04957

To: Abbas Mirza

Date: 1304-10-14 [1887-Jul-6]

- 1 He is the One Who gazeth from the Most Glorious Horizon
- 2 Today the Blessed Tree of Baha, which hath been planted by the hand of the Lord of Names in the Most Exalted Paradise, uttereth this most sublime Word: "O peoples of the earth! The Lord of Heaven hath come with manifest sovereignty." This Blessed Tree appeareth at every moment with fruits and with resplendent leaves, and uttereth a word. I swear by the Sun of utterance which hath shone forth from the horizon of the mouth of the Will of the All-Merciful that the ears of the world and the eyes of the nations were brought from nothingness into being for the purpose of hearing its call. Glory be to God! The veils and clouds of the world have prevented creation from beholding the Most Exalted Horizon in such wise that pen and tongue are powerless to describe it.
- 3 Say: O people of the world! Deprive not yourselves of the lights of the Day of Manifestation. Strive that perchance ye may partake of the fruits of the Tree and attain unto the outpourings of the All-Bountiful One. Say: Throughout His entire life this Wronged One hath been in the hands of His enemies, and hath had and hath no purpose except the reformation of the world and the edification of its peoples. He Who speaketh is sufficient as a witness unto this. Ye and the loved ones of

1 هو الناظر من الأفق الأبهی

2 امروز سدره مبارکه بها که در فردوس اعلی پید
مالک اسماء غرس شده باینکه علیا ناطق یا ملاً
الأرض قد اتی مالک السماء بسلطان مبين این
سدره مبارکه در هر حین باثماری ظاهر و باوراقی
باهر و بکلهئی ناطق قسم بافتاب بیان که از افق
فم اراده رحمن اشراق نمود آذان عالم و ابصار
امم از برای شنیدن ندایش از عدم بوجود آمده
سبحان الله عالم را بشأنی حجاب و سبحات دنیا
از مشاهده افق اعلی منع نموده که قلم و لسان از
ذکرش عاجز و قاصر است

3 بگوای اهل عالم خود را از انوار یوم ظهور محروم
نمائید جهد کنید شاید از اثمار سدره قسمت برید
و بفیوضات فیاض فائز گردید بگو اینظلم در
تمام عمر در دست اعدا مبتلا و مقصودی جز
اصلاح عالم و تهذیب امم نداشته و ندارد و کفی
بمن نطق شهیدا باید آنجناب و اولیای حق لوجه
الله بنصرت امر قیام نمایند و باخلاق و اعمال

God must arise to assist the Cause for the sake of God, and must conquer the cities of men's hearts through virtuous deeds and actions. This is the irrevocable command which hath been sent down from the heaven of the commandments of the Lord of eternity. Blessed are they that hear! Blessed are they that act!

مداین قلوب عباد را تصرف کنند اینست امر
مبرم که از سماء اوامر مالک قدم نازل شده
طوبی للسامعین طوبی للعاملین

BLIB_Or15724.205b

BH05630

To: Aqa Mihdi, in Khadra'

Date: 1304-10-14 [1887-Jul-6]

1 In the name of the Peerless Friend!

1 بنام دوست یگا

2 A single effulgence from the Day Star of knowledge hath shone forth from the horizon of the heaven of inner meanings. Countless books have appeared, and none but God can reckon their number. One ray from the lights of the Day Star of His grace hath appeared in the form of the sun, becoming the educator and protector of the world, illumining it with its light. Were We to interpret but one letter of the Book, it would lead to an entire world and the interpretation of that letter would have no end. O people of God! This Day is your Day, for ye have heard and recognized and turned towards Him. Ye have drunk from the ocean of divine knowledge, and have attained unto the hearing of His Word, and are illumined by the light of His grace. Preserve this station through His Name. Say:

2 یک تجلی از تجلیات نیر علم از افق سماء معانی
اشراق نمود کتب لاتحصی ظاهر و غیر الله از
احصای آن عاجز یک اشراق از انوار نیر فضلش
بهیئت شمس ظاهر و عالم را مربی و حافظ شد و
بنورش روشن نمود اگر یک حرف از کتاب را
تفسیر نمائیم عالمی منتهی شود و تفسیر آن حرف
باتها نرسد یا حزب الله یوم یوم شناسست چه که
شنیدید و شناختید و اقبال نمودید از بحر عرفان
الهی نوشیدید و باصغاء کلمه اش فائزید و بنور
فضلش منور ایتقام را باشمش حفظ نمائید

3 O my God, my Adored One! From Thee have I come, and unto Thee have I returned. Illumine my heart with the light of Thy knowledge. Thou art He Whose power the might of the world and of nations hath failed to withhold. From a single effulgence of the Day Star of Thy generosity, oceans of bounty have appeared, and from one manifestation of the Day Star of Thy munificence, the world of existence came into being. O my Lord! Remove from me whatsoever is unworthy of Thy days, and grant me that which is meet. Thou art the Bestower Whose bounty knoweth no bounds. We are Thy servants, seeking Thee and supplicating Thee. Thou art the All-Bountiful, Thou art the Munificent.

3 بگو الها معبودا از توام و بتو آمدم قلم را بنور
معرفت منیر فرما توئی مقتدریکه قدرت عالم و
امم از اقتدارت باز نداشت از یک اشراق از
نیر کرم دریاهاى کرم ظاهر و از یک تجلی
از نیر جودت عالم وجود موجود ای پروردگار
آنچه لایق آیات نیست اخذ نما و آنچه قابلست
عطا فرما توئی آن بخشنده ئی که بخشش محدود
بحدود نه عباد توئیم تو را میجوئیم و از تو میطلبیم
توئی فضال و توئی بخشنده

ADMS#053

INBA65:025x, INBA30:082ax, INBA81:013a,
NLAI_BH_AB.017b, AHM.330,
AQMJ1.149x, AKHA_136BE #07
p.110

BH05489*To: Aqa Hasan**Date: 1304-10-14 [1887-Jul-6]*

- 1 He is the One Who stands supreme over all things through His Name, the Self-Subsisting
- 2 This is a Book which the All-Merciful hath sent down from the Kingdom of Utterance, confirming the Torah and the Gospel and the Qur'an. This is the Day wherein the Mother Book hath appeared and speaketh: "There is no God but Him, the Mighty, the Bestower." It calleth all to the supreme horizon. Blessed is the ear that hath attained, and woe unto every heedless doubter. We have remembered those who have believed in God with a remembrance which God, the Lord of all remembrance, hath made. Every matter and every tidings that lay hidden in God's knowledge, the Lord of lords, hath been made manifest.
- 3 Say: O people of the Bayan! Follow not your idle fancies, but follow Him Who hath come with truth and clear proof. Behold ye and call to mind what the divines of Persia wrought when the Lord of Eternity came with power and sovereignty. They denied God's proof and evidence, and committed that which hath made the Pens unable to recount. They worship vain imaginings - they are indeed among the lost in God's Book, the Self-Sufficient, the Most High. Blessed art thou for having found the fragrance of revelation and turned to a station round which lights circle. Blessed is thy father - he was remembered before the Wronged One, as attested by Him Who possesseth the Mother Book. The glory rest upon him and upon thee and upon those with you, and upon those who have shown forth supreme steadfastness in this Cause whereby feet have slipped save for those whom God, the Lord of mankind, hath willed.

1 هو القائم على الأمر باسمه القيوم

2 كُتِبَ أَنْزَلَ الرَّحْمَنُ مِنْ مَلَكُوتِ الْبَيَانِ مُصَدِّقاً لِلتَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ هَذَا يَوْمٌ فِيهِ ظَهَرَ أَمُّ الْكُتُبِ وَيَنْطَلِقُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْوَهَّابُ وَيَدْعُ الْكُلَّ إِلَى الْأَفْقِ الْأَعْلَى طُوبَى لِمَنْ سَمِعَ فَازَ وَوَيْلَ لِكُلِّ غَافِلٍ مَرَّتَابَ أَنَا ذَكَرْنَا الَّذِينَ آمَنُوا بِاللَّهِ بِذِكْرِ جَعَلَهُ اللَّهُ مَالِكِ الْأَذْكَارِ قَدْ ظَهَرَ كُلُّ أَمْرٍ وَكُلُّ نَبَأٍ وَمَا كَانَ مَكْنُوناً فِي عِلْمِ اللَّهِ رَبِّ الْأَرْبَابِ

3 قُلْ يَا مَلَأَ الْبَيَانَ لَا تَتَّبِعُوا أَهْوَاءَكُمْ اتَّبِعُوا مِنِّي بِالْحَقِّ بِحُجَّةٍ وَبِرَهَانٍ انظُرُوا ثُمَّ اذْكُرُوا مَا ارْتَكَبْتُمْ عَلَاءَ الْعِجَمِ إِذْ أَتَى مَالِكُ الْقَدَمِ بِقُدْرَةٍ وَسُلْطَانٍ انْكُرُوا حُجَّةَ اللَّهِ وَبِرَهَانَهُ وَارْتَكَبُوا مَا عَجَزَتْ عَنْ ذِكْرِهِ الْأَقْلَامُ يَعْبُدُونَ الْأَوْهَامَ إِلَّا أَنَّهُمْ مِنْ أَهْلِ الضَّلَالِ فِي كِتَابِ اللَّهِ الْغَنَى الْمُتَعَالِ طُوبَى لَكَ بِمَا وَجَدْتَ نَفَحَاتِ الْوَحْيِ وَاقْبَلْتَ إِلَى مَقَامِ تَطَوُّفِهِ الْأَنْوَارِ طُوبَى لِأَيُّكَ أَنَّهُ كَانَ مَذْكُوراً لَدَى الْمَظْلُومِ يُشْهَدُ بِذَلِكَ مِنْ عِنْدِهِ أَمُّ الْبَيَانِ الْبَهَاءُ عَلَيْهِ وَعَلَيْكَ وَعَلَى مَنْ مَعَكُمْ وَعَلَى الَّذِينَ فَازُوا بِالْإِسْتِقَامَةِ الْكُبْرَى فِي هَذَا الْأَمْرِ الَّذِي بِهِ زَلَّتِ الْأَقْدَامُ إِلَّا مِنْ شَاءَ اللَّهِ مَالِكِ الْأَنْامِ

BLIB_Or15713.242a

BH06376*To: Muhtasham**Date: 1304-10-14 [1887-Jul-6]*

- 1 O Muhtasham! The Lord of the world remembers thee from the direction of His Most Great Prison with that which will assist thee in what will cause thy mention to endure throughout the kingdom of thy Lord, the Possessor of Creation. The fragrances of revelation have been diffused throughout the world, but the nations have turned away from them, having followed the dawning-places of vain imaginings. When thou hast taken the choice wine of utterance from the Merciful One, say:
- يا محتشم يذكرک مولی العالم من شطر سجنه الأعظم
بما يؤیدک علی ما یبقی به ذکرک بدوام ملکوت
ربک مالک الایجاد قد تضحّو نفحات الوحی فی
العالم ولكن الأمم اعرضوا عنها بما تتبعوا مطالع
الأوهام انک اذ اخذک رحیق البیان من لدی
الرحمن
- 2 My God, my God! Praise be to Thee for having made me to know the Dawning-Place of Thy verses and the Dayspring of Thy proof, and for having taught me that which drew me nigh unto Thee and guided me to Thy straight path. I beseech Thee by the pearls of the ocean of Thy knowledge and the lights of the suns of the heaven of Thy wisdom, and by the hands of Thy power and the manifestations of Thy sovereignty, to make me in all conditions a servant of Thy Cause, one who speaks of Thy remembrance and praise, and who stands firm in Thy path - the path which when it appeared caused the ways of the world to change and the limbs of the nations to tremble, except those whom the hands of Thy favor delivered.
- قل الهی الهی لک الحمد بما عرّفتنی مطلع آیاتک
و مشرق برهانک و علّمتنی ما قربنی الیک و
هدانی الی صراطک المستقیم اسئلک بلآئى بحر
علمک و انوار شمس سماء حکمتک و بأیادی
قدرتک و ظهورات سلطنتک بأن تجعلی فی کل
الأحوال خادماً لأمرک و ناطقاً بذكرک و ثنائک
و مستقیماً علی صراطک الذی اذ ظهر تغیرت
سبل العالم و ارتعدت فرائص الأمم الا الذین
انقذتهم إیادی فضلک
- 3 O my Lord! I am Thy servant and the son of Thy servant, and I have aimed for the ultimate goal and the highest summit. I beseech Thee by the power of Thy Will and the penetration of Thy Purpose not to withhold from me that which Thou hast ordained for those of Thy servants who are nigh unto Thee and those of Thy loved ones who are sincere. Verily Thou art powerful over what Thou willest. There is no God but Thee, the Mighty, the All-Knowing.
- ای ربّ انا عبدک و ابن عبدک و قصدت
المقصد الأقصى و الذروة العلیا اسئلک باقتدار
مشیتک و نفوذ ارادتک بأن لا تمنعنی عما قدرته
للمقربین من عبادک و المخلصین من اولیائک
انک انت المقتدر علی ما تشاء لا اله الا انت
العزیز العلام

BLIB_Or15713.037.15

BH06730*To: Aqa Ali, in Khadra'**Date: 1304-10-14 [1887-Jul-6]*

- 1 He is the One Who gazeth from His most exalted horizon. 1 هو الناظر من افقه الأعلى
- 2 This is a Book sent down in truth from God, the Protector, the Self-Subsisting. It summoneth all to that which draweth them nigh unto Him. He, verily, is the Truth, the Knower of things unseen. He hath taught mankind the way of prosperity and made known unto them that which profiteth them, and guided them to His extended path. Blessed is the servant whom doubts have not kept back from the Lord of existence, whom the world hath not deluded, and who hath held fast unto the cord of submissiveness. 2 کتاب نزل بالحق من لدى الله المهيمن القيوم و يدع الكل الى ما يقربهم اليه انه هو الحق علام الغيوب قد علم الناس سبيل الفلاح و عرفهم ما ينفعهم و هداهم الى صراطه الممدود طوبى لعبد ما منعه الشبهات عن مالک الوجود و ما غرته الدنيا و تمسک بجبل الخضوع
- 3 O people of Baha! Be as dawning-places of the lights of utterance unto the people of possibility, and as a heaven of bounty unto the peoples of the world. Thus have We counseled you before, and at this time, did ye but know it. Beware lest ye object to those who have not entered beneath your shadow. Set forth what ye possess. Fear God and follow not vain imaginings and idle fancies. We love to behold you as horizons of light unto the inhabitants of all lands and as daysprings of mercy unto all created things. Put aside what the people possess, holding fast unto that which ye have been given from God, the Mighty, the All-Loving. Blessed is he who hath attained unto God's obeyed Word and unto the traces of His Most Exalted Pen. He is truly among those drawn nigh in a preserved Tablet. 3 يا اهل البهآ كونوا مطالع انوار البيان لأهل الامكان و سمآ الكرم لأهل العالم كذلك وصيناكم من قبل و في هذا الحين ان اتم تعرفون اياكم ان تعترضوا على الذين ما دخلوا في ظلکم اعرضوا ما عندكم اتقوا الله و لا تتبعوا الأوهام و الظنون انا نحب ان نراكم آفاق الأنوار لأهل الديار و مطالع الرحمة للبرية ضعوا ما عند القوم متمسكين بما اوتيتم من لدى الله العزيز الودود طوبى لمن فاز بكلمة الله المطاعة و بآثار قلبه الأعلى انه من المقربين في لوح محفوظ

BLIB_Or15734.1.061b

BH07562*To: Hasan-Ali, in Khadra'**Date: 1304-10-14 [1887-Jul-6]*

- 1 In the Name of the All-Powerful Bestower! 1 بنام بخشندهء توانا
- 2 The Hands of the Cause of God have been and are the educators of the servants. The Supreme Pen counseled all regarding the education of children and youth. Observe the trees: before grafting, their fruit is not worthy of mention, but afterwards 2 ایادی امر الهی مربی عباد بوده و هستند قلم اعلی کل را وصیت فرمود بتربیت اولاد و اطفال در اشجار ملاحظه نمائید قبل از پیوند ثمرش قابل ذکر نه و بعد از آن ظاهر میشود آنچه که شایستهء

that which is worthy of praise appears. A tree, which is counted among plants, through a small measure of cultivation attains to this station. Now reflect upon the trees of existence: if they receive the education of the true Educator, they will turn to the reformation of the world.

- 3 O Hasan-i-Qabli-'Ali! Thou wert mentioned in the presence of the Wronged One and art favored with this most mighty, most holy Tablet. Praise the Lord of the world Who assisted thee and made thee aware of the effulgences of the lights of the Orb of Manifestation. Say: Praise be unto Thee, O my God, for having guided me and made me know Thee. Thou art He Whom nothing whatsoever can frustrate and no matter can prevent. Within Thy grasp are the reins of all affairs. Thou givest and withholdest. Verily Thou art the All-Powerful, the Almighty.

ADMS#139x

تعریفست شجر که از نبات محسوبست بتربیت
جزئی باین مقام فائز حال در اشجار وجود تفکر نمائید
اگر بتربیت مربی حقیقی فائز شوند باصلاح عالم
توجه نمایند

3 یا حسن قبل علی ذکرست لدی المظلوم مذکور و
باین لوح امنع اقدس فائز گشتی حمد کن مقصود
عالم را که تأیید فرمود و ترا باشرافات انوار نیر
ظهور آگاه نمود قل لک الحمد یا الهی بما هدیتنی
و عرّفنی انک انت الذی لا یعجزک شیء و
لا یمنعک امر فی قبضتک زمام الأمور تعطی و
تمنع انک انت المقتدر القدیر

AQA7#367 p.057a

BH07934

To: *Ha' va Sin qabl 'Ayn*

Date: 1304-10-14 [1887-Jul-6]

- 1 O Letter Ha and Letter Sin before Letter 'Ayn! The Most Exalted Pen hath begun to move in remembrance of those loved ones who were neither veiled by the world's clouds of glory nor frightened by the might of nations. They have taken the sealed wine from the hands of the bounty of My Name, the Self-Subsisting, and have drunk thereof at times in My Name and at other times through My love, whereby hearts were set ablaze and the horizons illumined.
- 2 We counsel thee to manifest the greater steadfastness in this Cause whereby feet have slipped.
- 3 Say: My God, my God! Praise be to Thee for having guided me unto Thy path, given me to drink of the Kawthar of Thy utterance, and mentioned me in Thy most exalted station which Thou hast named with Thy most beauteous names. I beseech Thee, O Lord of all beings, by the lights of the dawn of Thy Revelation, and by the Tree that hath spoken through Thy command, and by the ocean of Thy bounty which surgeth through Thy will, to make me steadfast in Thy Faith and firm in Thy Cause. Verily Thou art powerful over whatsoever Thou

1 یا حآء و السّین قبل العین قد اصبح القلم الأعلى
متحرکاً علی ذکر الأولیاء الذّین ما حجبهم سبحات
العالم و ما خوفهم سطوة الأمم قد اخذوا الرّحیق
المختوم من ایدای عطاء اسمی القیوم و شربوا منه
تارة باسمی و اخرى بحبی الذّی به اشتعلت القلوب
و انارت الآفاق

2 انا نوصیک بالاستقامة الکبری فی هذا الأمر
الذّی به زلت الأقدام

3 قل الهی الهی لک الحمد بما هدیتنی الی صراطک
و سقیتنی کوثر بیانک و ذکرتنی فی مقامک
الأعلى الذّی سمّيته بأسمائک الحسنی استلک
یا مولی الوری بأنوار فجر ظهورک و بالسّدره
الّتی نطقت بأمرک و ببحر عطائک الذّی ماج
بارادتک بأن تجعلی ثابتاً علی دینک و راسخاً

willest and within Thy grasp are the reins of all who are in earth and heaven.

على امرک انک انت المقتدر على ما تشاء و في قبضتک زمام من في الأرضين والسموات

BLIB_Or15713.038.09

BH09721

To: *Jinab-i-Yavar*

Date: 1304-10-14 [1887-Jul-6]

¹ O Yavar! Thy mention hath flowed from the Most Exalted Pen and the Tongue of Grandeur hath spoken thy name. Be thankful and say: Praise be unto Thee, O Dawning-Place of bounty, and glorified art Thou, O Lord of the servants! I testify to Thy oneness and singleness, and to Thy greatness and power, and I beseech Thee by the lights of the Luminary of Thy Cause and the waves of the ocean of Thy utterance to aid me in that which Thou hast revealed in Thy Book.

¹ يا ياور قد جرى ذکوک من القلم الأعلى و نطق لسان العظمة باسمک اشکر و قل لک الحمد يا مشرق الفضل و لک الثناء يا مولی العباد اشهد بوحدايتک و فردايتک و بعظمتک و اقتدارک و اسئلك بأنوار نیر امرک و امواج بحر بيانک بأن تؤيدنی على ما انزلته في کتابک

² O Lord! Thou seest me clinging to that which hath appeared from Thy most exalted horizon and holding fast to the hem of Thy mercy, O Lord of all beings. Ordain for me that which will draw me nigh unto Thee and preserve me from those who have denied Thy proof, violated Thy Covenant, rejected Thy signs and disputed Thy testimony. Verily Thou art the Almighty, the All-Compelling, the Forgiving, the Bountiful.

² ای ربّ ترانی متمسکاً بما ظهر من افقک الأعلى و متشبثاً بذیل رحمتک يا مولی الوری قدّر لی ما یقرّبی الیک و یحفظنی من الذین انکروا حجّتک و نقضوا میثاقک و جاحدوا آیاتک و جادلوا ببرهانک انک انت المقتدر المهيمن الغفور الکریم

BLIB_Or15713.037.09

BH09348

Date: 1304-10-14 [1887-Jul-6]

He is God, exalted be His glory! The All-Wise, the All-Informed

A mention from Our presence unto all who dwell on earth, that the Call may draw them to the Most Exalted Horizon and bring them nigh unto God, the Almighty, the Self-Subsisting. Husayn hath appeared before Our presence and circumambulated the House, attaining unto that which was inscribed in the

هو الله تعالى شأنه الحکمة و البیان ذکر من لدنا لمن على الأرض لیجذبهم النداء الى الأفق الأعلى و یقرّبهم الى الله المهيمن القيوم قد حضر الحسين امام الوجه و طاف البيت و فاز بما كان مسطوراً في كتب الله مالک الغیب و الشهود قد حضر و سمع ما سمعه المقربون

Books of God, the Lord of the seen and the unseen. He hath appeared and heard what the near ones heard on the Mount of Knowledge - the Call of God, the Lord of all being. We bear witness that he hath turned towards Us and traversed land and sea until he reached the Most Great Prison, the Spot wherein the Wronged One was established upon the throne of utterance with manifest sovereignty. We make mention of thee and desire to make mention of those who have believed in God, the Mighty, the All-Loving.

في طور العرفان ندآء الله مالک الوجود نشهد
انه اقبل و قطع البر و البحر الى ان ورد في
السجن الأعظم المقام الذى فيه استوى المظلوم
على عرش البيان بسلطان مشهود انا ذكرناك و
اردنا ان نذكر الذين آمنوا بالله العزيز الودود

BLIB_Or15713.036

BH10098

To: *Ghulam Husayn*

Date: 1304-10-14 [1887-Jul-6]

O Ghulam-Qabil-Husayn! Give thanks unto God for having turned unto thee the countenance of the Wronged One and for having mentioned thee in verses which God hath made the dawning-places of light. He remembereth him who remembereth Him, and desireth for him who hath desired Him bounty and bestowal, grace and glory. He remembereth whom He willeth as a token of grace from His presence, and He is the Mighty, the All-Bountiful. Whoso hath attained this Day unto My remembrance hath attained unto all good, as doth testify the Mother Book which is with Him. Say: O people! By God, the All-Bestowing One hath come at the setting-place, and He is the Hidden Book and the Treasured Mystery. He hath appeared and revealed whatsoever He desired, and He is the Almighty, the Unconstrained.

يا غلام قبل حسين اشكر الله بما توجه اليك وجه
المظلوم وذكرك بآيات جعلها الله مشارق الأنوار
انه يذكر من ذكره ويريد من اراد له الفضل و
العطاء والعناية والبهاء يذكر من يشاء فضلاً من
عنده و هو العزيز الفضال
من فاز اليوم بذكرى انه فاز بكل الخير يشهد
بذلك من عنده ام الكتاب قل يا قوم تالله قد
اتى الوهاب فى المآب و هو الكتاب المكنون و
الغيب المخزون ظهر و اظهر ما اراد و هو المقتدر
المختار

BLIB_Or15713.037.04

BH10916*To: Baqir**Date: 1304-10-14 [1887-Jul-6]*

O Baqir! We have heard thy call and witnessed thy turning unto Us. We make mention of thee with that which shall endure throughout the dominion of the earthly realm and the Kingdom. We made mention of thee before, and at this time, that thou mayest render thanks unto thy Lord, the Possessor of existence. We have sent down for whosoever hath desired the Face that which shall give him the glad-tidings of the loving-kindness of his Lord, Who hath come from the horizon of might with a Cause before which nothing can stand. To this beareth witness He Who hath circled round the Throne in this praise-worthy station.

يا باقر سمعنا ندائك و رأينا اقبالك ذكرناك بما
يبقى بدوام الملك والملكوت ذكرناك من قبل
وفي هذا الحين لتشكر ربك مالک الوجود انا
انزلنا لمن اراد الوجه ما يبشره بعناية ربه الذي
اتى من افق الاقتدار بأمر لا يقوم معه شيء من
الأشياء يشهد بذلك من طاف العرش في هذا
المقام المحمود

INBA44:102a, BLIB_Or15713.037.01

BH00070*To: Abu'l-Hasan-i-Ardikani (Haji Amin)**Date: 1304-10-16 [1887-Jul-8]*

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 Praise be to God, thanksgiving to His loved ones, and glorification to His chosen ones who have not changed His bounty, who have arisen to serve Him, who have spent what they possessed in His path, who have hastened to that which they were commanded in His Book, and who have sought from the ocean of His generosity and the heaven of His bestowal the word of His good-pleasure. These are they whom nothing whatsoever hath deterred from God, the Creator of heaven. They speak not until He hath spoken, and act only by His leave, and acknowledge naught save that which hath been sent down from the heaven of His Will.
- 3 Glorified art Thou, O Lord of the Day of Judgment and Educator of the worlds! Thou seest Thy trusted servant clinging to the cord of Thy good-pleasure, observing the stations of Thy loved ones, and mentioning them in his correspondence that the Servant might remember them in the Most Exalted Station

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 الْحَمْدُ لِلَّهِ الشَّكْرُ لِأَوْلِيائِهِ وَالنَّثَاءُ لِأَصْفِيَائِهِ الَّذِينَ مَا
بَدَّلُوا نِعْمَتَهُ وَقَامُوا عَلَى خِدْمَتِهِ وَانْفَقُوا مَا عِنْدَهُمْ
فِي سَبِيلِهِ وَسَرَعُوا إِلَى مَا أَمَرُوا بِهِ فِي كِتَابِهِ وَ
سَأَلُوا مِنْ بَحْرِ جُودِهِ وَسَمَاءِ عَطَائِهِ كَلِمَةَ رِضَائِهِ
أَوَّلَئِكَ مَا مَنَعَهُمْ شَيْءٌ مِنَ الْأَشْيَاءِ عَنْ اللَّهِ فَاطَرِ
السَّمَاءِ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَلَا يَعْمَلُونَ إِلَّا بِإِذْنِهِ وَ
لَا يَعْتَرِفُونَ إِلَّا مَا نَزَلَ مِنْ سَمَاءِ مَشِيتِهِ

3 سُبْحَانَكَ يَا مَالِكِ يَوْمِ الدِّينِ وَمَرْبِّ الْعَالَمِينَ تَرَى
عَبْدَكَ الْأَمِينَ مَتَمَسِّكاً بِحَبْلِ رِضَائِكَ وَيَرَاعِي
مَقَامَاتِ أَوْلِيَائِكَ وَيَذْكُرُهُمْ فِي مَراسِلَاتِهِ لِيَذْكُرَهُمْ
الْخَادِمُ فِي الْمَقَامِ الْأَعْلَى وَالذَّرْوَةِ الْعُلْيَا أَيْ رَبِّ

and the Supreme Summit. O my Lord! Assist him and those who are united with him, then aid them and reinforce them with the hosts of the seen and the unseen, and with the standards of Thy grandeur and the evidences of Thy Revelation. Verily, Thou art our God, our Goal, our Object of worship, and the Fulfiller of our needs and the needs of Thy servants and creation. Thou art He Who, O my God, hath established through proof the unity of Thy Being and the uniqueness of Thy attributes. There is no God but Thee, the Mighty, the Powerful, and Thou art worthy to answer.

- 4 The letters of that beloved one arrived continuously until two weeks ago. Their arrival was like the breezes of spring, and responses were written like rain. Despite the multitude of occupations and extensive correspondence which they have witnessed, there was no delay whatsoever in responding to the letters of that beloved one. We beseech God to assist that beloved one in that which will cause the spread of God's signs and the sanctification and glorification of His Cause. Each time a letter was presented in the Most Holy and Most Exalted Court, the Tongue of Grandeur spoke words imbued with special favors and perfumed with the fragrances of the mercy of God, exalted be His glory. And on this blessed night, which is the sixteenth of the honored month of Shawwal, that beloved one's letter which had arrived several weeks ago was once again presented in the Most Holy, Most Exalted Court and achieved the honor of being heard. His blessed and exalted Word:

- 5 O Amin, upon thee be the Glory of God, the True King, the Manifest Justice! Thy letters which thou didst send to the servant in attendance were presented in the Most Holy Court. That which thou didst write mentioning the loved ones of that land was all heard. Praise be to God, they have been assisted in that for which they were brought from nothingness into being. All the peoples of the world, from kings to subjects, from learned to jurisprudents and others, have been and are seekers of truth. Yet when the Sun of Truth shone forth from the heaven of will, all were prevented and veiled. Glory be to God! Despite their seeking they are deprived, and despite their longing they are barred. The people of Europe turn to churches, the Jews to temples, the Muslims to mosques, and likewise other religions to monasteries and the like - all seek the truth, yet Truth itself beareth witness to the heedlessness and remoteness of these souls. The hopes of limited days and their vanities have occupied them all and deprived them of everlasting bounties and eternal favors. To this the Tongue of Grandeur beareth witness in its praiseworthy station.

آید و من اتحد معه ثم انصرهما و امددهما بجنود الغيب و الشهادة و برايات عظمتك و بينات ظهورك انتك انت الهنا و مقصودنا و معبودنا و قاضى حوائجنا و حوائج عبادك و خلقك انت الذى يا الهى ثبت بالبرهان توحيد ذاتك و تفريد صفاتك لا اله الا انت القوى القدير و بالاجابة جدير

4 نامه‌های آن محبوب الى دو هفته قبل متواتر رسيد رسيدن نسایم ربیع و جواب نوشته شد بمثابه امطار مع كثرت اشغال و كثرت تحریر که مشاهده کرده‌اند در جواب نامه‌های آن محبوب هیچوجه تأخیر زفت از حق میطلبیم آن محبوب را مؤید فرماید بر آنچه سبب انتشار آثار الله و تقدیس و تنزیه امر اوست و در هر گره نامه در ساحت اقدس عرض شد و لسان عظمت بکلماتی که مزوج بنیایات مخصوصه و معطر بنفحات رحمت حق جلّ جلاله بود نطق فرمود و در این ليله مبارکه که شانزدهم شهر شوال المکرم است نامه آن محبوب که چند هفته قبل رسیده بود مرّة اخرى در ساحت اقدس اعلى بشرف اصفا فائز

5 قوله تبارک و تعالی یا امین علیک بهاء الله الملک الحق العدل المبین نامه‌های شما که بعد حاضر ارسال نمودی در ساحت اقدس عرض شد اینکه در ذکر اولیای آن ارض نوشتی کل اصفا گشت لله الحمد مؤید شدند بر آنچه که از برای آن از عدم بوجود آمده‌اند جمیع اهل عالم طالب حق بوده و هستند از ملوک و مملوک و علما و فقها و سایرین و چون آفتاب حقیقت از افق سماء مشیت اشراق نمود کل ممنوع و محجوب سبحان الله مع طلب محرومند و مع اشتیاق ممنوع اهل اروپ بکائس و یهود بهیاکل و اسلام بمساجد و همچنین ملل اخرى بصوامع و امثال آن متوجه کل حق را میطلبند و لکن حق شهادت میدهد بر غفلت و بعد آن نفوس آمال ایام محدوده و الوان آن کل را مشغول نموده و از آلاء باقیه و عنایات سرمدیه محروم داشته یشهد بذلک لسان العظمة فی مقامه المحمود

- 6 O Amin! Exert thyself to the utmost to promote unity among the loved ones of God. Gird up the loins of endeavour for the manifestation of unity among the people of love, particularly those souls who are adorned with the ornament of distinction. Say: O friends! When any soul, for the sake of God, showeth humility and submissiveness towards any one of the loved ones to exalt the word of unity, that humility and submissiveness becometh a means of elevation and ascension. To this beareth witness the Mother Book in the Kingdom of knowledge and utterance.
- 6 یا امین در اتحاد اولیا سعی بلیغ مبذول دار شمر
عن ساعد الجهد لظهور الاتحاد بین اهل الوداد
مخصوص نفوسی که بطراز تخصیص مزینند بگو
یا اولیا هر نفسی لوجه الله خاضع و خاشع شود
از برای یکی از احباً لأجل ارتفاع کلمه اتحاد
آن خضوع و خشوع مرقاتیست از برای علو و
سمو یشهد بذلك ام الکتاب فی ملکوت العلم و
البیان
- 7 That which thou didst write concerning Ali Haydar, upon him be the Glory of God, hath been noted. Praise be to God, he hath been and still is successful in rendering service before the Presence. Give him the glad-tidings of My special favours. Convey to all the friends the greetings of the Wronged One. Thou didst make mention of those who are firm in their faith and who have turned towards God, who are adorned with the ornament of certitude and who are gazing towards the Most Exalted Horizon. This Wronged One hath likewise made mention of each one. God willing, may they attain unto that which will conduce to the reformation of the world and the guidance of all peoples. The glory from Us be upon thee and upon those who have attained unto this mighty Cause.
- 7 آنچه در باره جناب علی حیدر علیه بهاء الله
نوشتی ملاحظه شد لله الحمد موقتند بر خدمت
لدى الوجه مذکور بوده و هستند بشره بعنایتی
اولیا طراً را از قبل مظلوم تکبیر برسان از قبل
ذکر موقنین و مقبلین را که بطراز ایقان مزینند
و بافی اعلی ناظر نمودی این مظلوم هم هر یک
را از قبل ذکر نموده انشاء الله فائز شوند بآنچه که
سبب اصلاح عالم و هدایت امم است البهاء من
لدنا علیک و علی من فاز بهذا الأمر العظیم
- 8 Praise and thanksgiving be unto God, for He hath ever remembered and continueth to remember His loved ones. By the effulgent lights of the countenance of our Desired One and our Beloved, were the fruits of God's remembrance - exalted be His glory - to be revealed even to the extent of a needle's eye, all would become detached from the world and all that is therein, yearning for but one word to be revealed from the Supreme Pen. At present most matters are hidden, but ere long that shall be manifested of which most people are now heedless.
- 8 انتهی لله الحمد و الشکر چه که اولیاء خود را
لازال ذکر نموده و مینماید قسم بانوار وجه
مقصودنا و محبوبنا اگر ثمرات ذکر حق جلّ
جلاله بقدر سم ابره تجلی فرماید کل از عالم و
عالمیان منقطع شوند رجای یک کلمه که از قلم
اعلی جاری گردد حال اکثر امور مستور ولکن
عنقریب ظاهر شود آنچه که الیوم اکثری از او
غافلند
- 9 Mention hath been made of the spiritual friend Ali Haydar and likewise the honoured master Naib, upon them both be the Glory of God and His favours. In truth, they are firm in the Cause and steadfast in service. This evanescent servant hath borne and continueth to bear this testimony before the Divine Throne.
- 9 ذکر حبیب روحانی جناب آقا علی حیدر و
همچنین مخدوم مکرم جناب نایب علیهما بهاء
الله و عنایتیه را نمودند فی الحقیقه ایشان بحق
متمسکند و بر خدمت قائم این خادم فانی این
شهادت را تلقاء عرش داده و میدهد
- 10 Concerning the two supporters, two benefactors, two servants and two beloved ones - namely the honored brothers Naddaf, upon them be the glory of the All-Merciful - after presenting your letter in the Most Holy, Most Exalted Presence, these luminous words were revealed, blessed and exalted be His utterance: "O Amin, upon thee be My glory! Reflect upon God's confirmations and assistance. Whoso is for God, God is for him.
- 10 و اینکه در باره دو مؤید و دو منفق و دو خادم
و دو حبیب یعنی جنابان اخوان ندافان علیهما
بهاء الرحمن مرقوم داشتید بعد از عرض در
ساحت امنع اقدس اعلی نیر این کلمات اشراق
نمود قوله تبارک و تعالی یا امین علیک بهائی در
توفیق و تأیید حق جل جلاله تفکر نما من کان

I swear by the Sun of Truth that they are more renowned and well-known among the Concourse on High and the dwellers of the heavens than among the people of earth. Divine blessing has been and continues to be with them. Consider the early days of the Most Great Prison - blessings, bounties and heavenly sustenance descended like rain, but when treachery appeared, it was cut off, such that commerce was suspended and most were scattered. The Hand of Divine Power exalted the Prison to such a degree that it rivaled the highest Paradise and the supreme Heaven, yet the treachery of the treacherous ones closed the gates of goodly gifts.

- 11 O Amin, convey to these two souls the greetings and salutations of the Wronged One. Their mention is immortalized in the Books and Scriptures of God. What thou hast written concerning their mention, their enthusiasm and their detachment is the truth in which there is no doubt. We beseech God to preserve them and make them among those who have taken their station near the mercy of their Lord in all His worlds. Verily thy Lord is the Compassionate, the Generous. Their reward is with God. The Most Exalted Pen hath testified to their acceptance, their love, their steadfastness and their service. This is a testimony that neither the riches of the world nor the treasures of nations can equal. Verily thy Lord is the All-Knowing, the All-Informed."

- 12 The lamp of utterance is illumined with the oil of wisdom and bestoweth light and radiance upon all the cities of justice and fairness. This lamp shall never be extinguished, nor shall contrary winds prevent its light. The Command is in His grasp, He doeth what He willeth. There is no God but Him, the Mighty, the Powerful.

- 13 As for the mention made of the friends in Gokchay and Chakan, a Most Holy Tablet hath been revealed for them from the heaven of divine Will, and mention of that beloved one hath also been revealed therein. I beseech God to assist them to read and understand its meanings. Likewise, a letter was sent specifically for Isma'il Bey, upon him be the glory of God.

- 14 The Beloved One mentioned in one of His letters the meeting with the spiritual friend, Aqa 'Ali-Haydar, and Sayyah Effendi, noting that he desired to meet with both them and the Beloved One. He had also written inquiring what should be done in these matters and had sought guidance. After these passages were presented at the supreme horizon and the loftiest heights, the tongue of grandeur spoke these blessed words - His glory be exalted and His bounties be universal:

لله كان الله له قسم بأفتاب حقیقت که نزد ملا اعلی و سگان سموات مشهورتر و معروف ترند از نزد اهل ارض برکت من عند الله بوده و هست در اول ایام سجن اعظم تفکر نما برکت و نعمت و مائده بمثابه امطار نازل و هاطل ولكن چون خیانت بمیان آمد قطع شد چنانچه تجارت معطل ماند و اکثری پریشان شدند بد قدرت الهی سجن را بلند نمود بمقامی که با فردوس اعلی و جنت علیا برابری مینمود ولكن خیانت خائنین ابواب خیرات را مسدود نمود

11 یا امین نفسین را از قبل مظلوم تکبیر و سلام یرسان ذکرشان در کتب و صحف الهی مخلد است آنچه در ذکر ایشان و اشتعال و انقطاعشان نوشتی حق لا ریب فیه نسأل الله ان یحفظهما و یجعلهما من الذین اتخذوا فی جوار رحمة ربهم مقاماً فی کل عالم من عوالمه ان ربک هو المشفق الکریم اجرهما علی الله قد شهد القلم الأعلی باقبالهما و حبهما و استقامتهما و خدمتهما هذه شهادة لا تعادلها ثروة العالم ولا خزائن الأمم ان ربک هو العليم الخبير انتهى

12 لله الحمد سراج بیان بدهن حکمت منور و جمیع مدائن عدل و انصاف را نور عطا مینماید و روشنی مپیخشد این مصباح خاموشی نپذیرد اریاح مختلفه او را از نور باز ندارد الأمر بیده یفعل کیف یشاء لا اله الا هو المقتدر القدیر

13 و اینکه ذکر احبای گوکچای و چکن را نمودند یک لوح امنع اقدس از سماء مشیت ربانی مخصوص ایشان نازل و ذکر آن محبوب هم در آن نازل شده از حق میطلبم ایشان را مؤید فرماید بر قرائت و ادراک معانی آن و همچنین ورقهائی مخصوص جناب اسمعیل بیک علیه بهاء الله ارسال شد

14 در یکی از دستخطها آن محبوب ذکر ملاقات حبیب روحانی جناب آقا علی حیدر و جناب سیاح افندی را فرموده بودند و ذکر نموده بودند او طالب ملاقات شده هم با ایشان و هم با آن محبوب و همچنین مرقوم داشتند در این امور چه باید کرد و دستورالعمل خواسته بودند بعد از عرض این فقرات در افق اعلی و ذروه علیا

لسان عظمت باین کلمه مبارکه ناطق قوله جلّ
جلاله و عم نواله

- 15 O Amin! Repeatedly hast thou seen the Wronged One, and in each instance when thou didst arrive in the prison-land, thou didst circle round for successive months and didst dwell beneath the canopies of grandeur. Face to face thou didst hear that which conduceth to the building of the world, the reformation of nations, the elevation of souls and the purification of hearts. The Supreme Pen, without veil or concealment, declareth: O My loved ones! O party of God! Know with clear certitude that this Most Great Revelation hath come to extinguish the fire of hatred and animosity that lieth hidden in hearts and minds. The company of loved ones in all regions must strive that perchance through the waters of counsel and the rivers of exhortation they may purify the world, so that the kindled fire may be quenched and the horizons may be illumined with the light of unity. From any matter wherein can be detected even an atom's weight of mischief, conflict, contention, or the grief of any soul, the people of God must withdraw as they would from a deadly serpent.

15 یا امین تو مکرر مظلوم را دیده‌ئی و در هر کوه که بارض سجن وارد شدی اشهر متوالیات طائف بوده و در ظل قباب عظمت ساکن بالمواجهه شنیدی آنچه که سبب عمار عالم و اصلاح امم و ارتقاء نفوس و تطهیر قلوب بوده قلم اعلی من غیر ستر و حجاب میفرماید یا اولیائی یا حزب الله یقین مبین بدانید این ظهور اعظم از برای اتحاد نار ضغینه و بغضا که در افتده و قلوب مکنونست آمده معشر اولیا در اطراف باید جهد نمایند شاید بکوش نصیحت و فرات موعظه عالم را مطهر سازند تا نار مشتعله خاموشی پذیرد و آفاق بنور اتفاق منور گردد هر امری که بقدر رأس شعری رایجه فساد و نزاع و جدال و یا حزن نفسی از او ادراک شود حزب الله باید از او احتراز نمایند بمثابه احتراز از رقشا

- 16 This exalted Word proclaimeth in the scriptures, books and tablets with the most loud call, declaring in the most clear language: O peoples of the earth! The Glad-Tidings of God have come! This is the time of joy, happiness and delight, for strife, dispute and conflict have been forbidden in the divine tablets. This is the Day of reformation, not of corruption. The people of Baha, who have drunk of the choice-sealed wine in the name of the Self-Subsisting, must aid the Cause through goodly admonition, pure deeds and praiseworthy character. Say: This is the host of God, did ye but know, and this is the command of God, did ye but understand. Say: Verily the commander of My armies is the fear of God, did ye but perceive. Victory and triumph in this Most Great Revelation have been ordained to these mentioned hosts. Blessed are they that act and blessed are they that attain.

16 این کلمه علیا در صحف و کتب و الواح باعلی النداء ندا مینماید و باصرح بیان میگوید یا ملأ الأرض بشاره الله آمد وقت فرح و سرور و ابتهاج است چه که محاربه و مجادله و منازعه در الواح الهی منع شده یوم یوم اصلاح است نه فساد باید اهل بها که باسم قیوم از ریح مختوم آشامیده اند بموعظه حسنه و اعمال طیبه و اخلاق مرضیه حق را نصرت نمایند قل هذا جند الله لو انتم تعلمون و هذا امر الله لو انتم تفقهون قل ان قائد عساکری تقوی الله لو انتم تشعرون نصرت و ظفر در این ظهور اعظم بجنود مذکوره مقدر گشته طوبی للعاملین و طوبی للفائزین

- 17 This matter hath been revealed from the Supreme Pen in the tablets to such an extent that one would be hard-pressed to enumerate them. This is the truth, and after truth there is naught but error. However, in certain instances where the outright denial of a matter would openly cause the fire of hatred to blaze forth, one must resort to wisdom. In any case, this Most Great Revelation hath never been, nor ever shall be, party to corruption. To this do bear witness My tongue, My heart, My pen, My scriptures, My books and My tablets.

17 بشأنی این فقره در الواح از قلم اعلی نازل شده که انسان از احصای آن بزحمت میافتد هذا هو الحق و ما بعده الا الضلال ولكن در بعضی از مواضع که نفی مطلب جهره سبب اشتعال نار بغضا شود باید بحکمت تشبث نمود باری در هیچ امری از امور این ظهور اعظم شریک فساد نبوده و نیست یشهد بذلک لسانی و قلبی و وزیری و صحفی و کتبی و الواح

- 18 O Amin! Convey My greetings to 'Ali-Haydar, upon him be My glory. Say: Praise be to God, thou art mentioned in the presence of the Wronged One and hast attained the bounties of the Dawning-Place of divine mercy. We make mention of all the loved ones in that land and bid them to unity and harmony. And I am, verily, the Commander, the Ruler, the Ancient of Days.
- 18 یا امین علی حیدر علیه بهائی را از قبل مظلوم تکبیر برسان بگو الحمد لله لدی المظلوم مذکوری و بعنایات مشرق رحمت الهی فائز اولیای آن ارض طراً را ذکر مینمائیم و باتحاد و اتفاق امر میکنیم و انا الامر الحاکم القدیم انتی
- 19 In the early years, certain followers of the Bayan engaged in acts at the beginning of the Cause which modesty prevents pen and tongue from mentioning. They appropriated people's property without permission and engaged in forbidden deeds. After Our and your Beloved turned towards Iraq, He would counsel and advise them night and day, both by pen and tongue, until some attained to what God desired. Now, looking back to those days, some still seek through former delusions that which has been and remains rejected by God. In these situations one must resort to wisdom, for if accepted it would be contrary to truth since corruption has been strictly forbidden in the Book, and if denied it would cause sedition. In truth one is perplexed. In any case, this evanescent servant beseeches God to adorn souls with justice and fairness, that love of fleeting days may not prevent them from eternal, endless bounties. Verily our Lord and your Lord and the Lord of earth and heaven has power over all things.
- 19 در سنین اولیه بعضی از اهل بیان در اول امر باعملی ظاهر که قلم و لسان حیا مینماید از ذکر آن در مال مردم تصرف مینمودند من غیر اذن صاحبش و باعمال مردوده منبیه مشغول بعد از توجه مقصودنا و مقصودکم الی العراق در لیالی و ایام نصیحت میفرمودند و موعظه مینمودند چه بقلم و چه بلسان تا آنکه فی الجمله بعضی به ما اراده الله فائز گشتند نظر بآن ایام حال بعضی باوهامات قبل طلب مینماید آنچه را که نزد حق مردود بوده و هست در این مقامات باید بحکمت تثبث نمود چه اگر قبول شود مخالف است چه که فساد نهی شده نهیاً عظیماً فی الکتاب و اگر مأیوس کند فتنه احداث نماید فی الحقیقه انسان متحیر است باری این خادم فانی از حق مسئلت مینماید نفوس را بطراز عدل و انصاف مزین فرماید تا محبت ایام فانیه از عنایات باقیه دائمه منع نکند آن ربنا وربکم و رب الارض و السماء قد کان علی کل شیء قدیرا
- 20 As for the eloquent and exalted praise given of the divine loved ones in the land of Ta, after this matter was presented before the Most Holy, Most Exalted Presence, these supreme words were revealed from the Mother Book - blessed and exalted be His words: "O Amin! Blessed art thou for having mentioned My loved ones in Ta. Convey My glory unto them, remind them of My remembrances, and give them the glad tidings of My favors. Those souls who have turned from that land towards the Most Holy Court are at this moment mentioned in the presence. We have preferred some over others and ordained for them abundant good in the Book." End quote. This evanescent one also extends greetings, praise and glory to all, and begs God, exalted be His glory, for assistance and confirmation for all. It is hoped they will be enkindled with the fire of love and will guide the people of the contingent world to the horizon of the All-Merciful through wisdom and utterance.
- 20 اینکه تعریف و توصیف بلیغ منبع از احبای الهی در ارض طاء نمودند این فقره بعد از عرض در ساحت امنع اقدس اعلی این کلمه علیا از ام الکتاب ظاهر و نازل قوله تبارک و تعالی یا امین طوبی لک بما ذکرمت اولیائی فی الطاء کبر علیهم من قبلی و ذکرهم بأذکاری و بشرهم بعنایتی نفوسی که از آن ارض بساحت اقدس توجه نموده اند در این حین لدی الوجه مذکورند قد فضلنا بعضهم علی بعض و قدرنا لهم خیراً کثیراً فی الکتاب انتی این فانی هم خدمت کل سلام و ثنا و تکبیر میگویم و میفرستم و از حق جل جلاله از برای کل مدد میطلبم و توفیق میخواهم امید هست بنار محبت مشتعل شوند و بحکمت و بیان اهل امکان را بافق رحمن هدایت نمایند
- 21 Regarding your written request to sometimes attain the presence of that Beloved One, this supplication was accepted.
- 21 و اینکه مرقوم داشتند گاهی از قبل آن محبوب زیارت فائز شوم این استدعا باجابت مقرون الله

Praise be to God, this servant was successful and his deed was adorned with the ornament of acceptance.

- 22 As for your mention of the honored master, Aqa Mirza 'Abdu'llah, upon him be the Glory of God and His favors, after it was presented He smiled and said: "Excellent is what Amin has done in mentioning him. We have mentioned him before and sent him a Tablet testifying to My grace towards him and My favors unto him. Give him the glad tidings We have given thee. Say: Grieve not, for the fragrance of My favor has not ceased, nor has My pen's movement in thy mention. Verily thy Lord is with thee in all conditions." End quote. Indeed they have attained to that which has no equal. Happy is he and blessed is he.

- 23 And mention was made of Aqa Mirza Habibu'llah and Aqa Mirza Muhammad-Taqi, upon them be the Glory of God, and likewise their being enkindled with divine love. Today, which is the 16th of the aforementioned month, this servant has specifically written a letter to Aqa Mirza Muhammad-Taqi, upon him be the Glory of God, in response to his letter, and mention is made therein of the spiritual friend Aqa Mirza Habibu'llah, upon him be the Glory of God. That letter contains the verses of God and mentions the forgiveness of certain souls by God, exalted be His glory.

- 24 They have made mention of the spiritual friend, Haji Mirza Husayn, upon him be the Glory of God, who has requested to be remembered in the Most Holy Court. Praise be to God, he has attained to divine mention and heavenly grace. Blessed be he!

- 25 Another letter from that honored one, dated the ninth and last day of Sha'ban, arrived like a sealed vessel. When we broke its seal, musk most fragrant diffused, for it was adorned with mention of the Beloved of all worlds. After its reading and review, one night it was presented at the Most Exalted Horizon. Thus speaks the Lord, exalted and sanctified be He: "O servant present before God! Praise be to God, the Trustee has succeeded in serving the Cause. We beseech God to assist him in uniting hearts and bringing souls into harmony. O Trustee! Regarding what you wrote about unity with Ali Haydar, We have written replies both before and after. God has ever loved unity and harmony. And concerning J and A and A and other friends of that land, as well as mention of their enthusiasm, humility, submissiveness, and arising to serve the Cause of God, exalted be His glory - all attained the honor of being heard, and each received their portion and complete share from the

الحمد این عبد موفق شد بعمل و عمل مزین گشت بطراز قبول

- 22 و اینکه ذکر مخدوم مکرم جناب آقا میرزا عبدالله علیه بهاء الله و عنایتی را نمودند بعد از عرض تبسم فرمودند و فرمودند نعم ما عمل امین فی ذکره انا ذکرناه من قبل و ارسلنا الیه لوحاً شهد بفضلی له و عنایتی آیه بشره بما بشرناک به قل لا تحزن ما توقفت عرف عنایتی و لا حرکتی قلبی فی ذکرک ان ربک معک فی کلّ الأحوال انتی فی الحقیقه فائزید بآنچه که شبه نداشته و ندارد هنیئاً له و مرثیاً له

- 23 و ذکر جناب آقا میرزا حبیب الله و جناب آقا میرزا محمد تقی علیهما بهاء الله و همچنین ذکر اشتعالشان را بنابر محبت الهی نمودند امروز که ۱۶ شهر مذکور است مخصوص این عبد خدمت جناب آقا میرزا محمد تقی علیه ۶۶ ۹ [بهاء الله] مکتوبی نوشته در جواب دستخط ایشان و ذکر حبیب روحانی جناب آقا میرزا حبیب الله علیه ۶۶ ۹ [بهاء الله] در آن شده و آن مکتوب حاوی آیات الله است و ذکر مغفرت بعضی از نفوس از قبل حق جلّ جلاله در آن مذکور

- 24 و اینکه ذکر حبیب معنوی جناب حاجی میرزا حسین علیه بهاء الله را نمودند که از آن محبوب خواهش نموده اند که در ساحت اقدس مذکور آیند الحمد لله بذكر الهی و عنایت ربانی فائز گشتند هنیئاً له

- 25 نامه دیگر آن حضرت که رقم نهم ۹ و سلخ شعبان تاریخ آن بود بمثابه اناء محتوم وارد چون ختم برداشتیم مسک اذفر متضوع چه که مزین بود بذکر محبوب عالمیان بعد از قرائت و اطلاع در شی از شبها در افق اعلی عرض شد قول الربّ تعالی و تقدس یا عبد حاضر الله الحمد جناب امین موفق شدند بر خدمت امر از حق میطلبیم او را تأیید فرماید بر اتحاد قلوب و اتفاق نفوس یا امین آنچه در باره اتحاد با جناب علی حیدر نوشتی از قبل و بعد جواب مرقوم داشتیم لازال حق اتحاد و اتفاق را دوست داشته و آنچه در باره ج و ع و ع و سیر اولیای آن ارض و همچنین ذکر اشتعال و خضوع و خشوع و قیام بر خدمت امر الله جلّ جلاله نمودی بشرف اصغا فائز و هریک

ocean of the All-Merciful's utterance. Give glad tidings to all. We beseech God to ordain for them the good of every world among His worlds. Verily, He is the All-Bountiful, the Most Generous."

- 26 Regarding what you wrote about the friends of that land and the prisoners in various countries - those souls who, in the path of God, drank from the cup of tribulations and were afflicted with hardship and adversity, and who due to the oppression of the oppressors, namely the ignorant divines, left their homeland and arrived in the Land of Ta, which had been the dawning-place of the manifestation of the Lord of Names and Attributes - all these matters and the names of those who emigrated in the path of God were presented before the throne of the World's Intended One. After hearing them, the ocean of the All-Merciful's utterance surged in such wise that all the pens of the world are incapable of describing it. His mighty and glorious Words declare:

- 27 "O Trustee! Upon thee be My Glory! Blessed art thou for having mentioned My loved ones who emigrated from their homeland due to what the hands of the oppressors wrought - those who changed God's blessing into ingratitude, broke His Covenant, disputed His verses, and arose to extinguish His light. Say: Die in your wrath! Soon shall ye find yourselves in grievous torment while My loved ones dwell in the highest Paradise, and ye shall find no way unto God. Thus has the Tongue of Grandeur spoken in this impregnable fortress. We desired to mention each one of them as a token of Our grace, for We are the Expositor, the All-Knowing, and We are the Compassionate, the Generous.

- 28 "O My Pen! Make mention of him who was named Ismail. Say: Blessed art thou for having turned to God, the Protector, the Self-Subsisting, and for having attained to His verses and the fragrances of His days, and for having endured what befell thee at the hands of those who violated the Covenant and the pledges. Hear My call and rejoice in My remembrance. By God's life! The mention of all the world cannot equal it. Blessed are the people who understand. Sorrows have seized thee in My path; let joy and gladness seize thee through My remembrance. Verily thy Lord is the Single, the One, the Powerful, the Mighty, the Loving."

- 29 O Mahmud! Upon thee be My glory! We bear witness that thou hast heard from Mine enemies that which thou wouldst not wish to hear. Harken at this moment unto that which God hath created all creation to hear. Say: Praise be to Thee, O Thou the Goal of the world! I testify that Thy remembrance is the cause of the joy of the world, whereunto honored servants

از بحر بیان رحمن نصیب برداشت و قسمت کلی
برد کل را بشارت ده نسأل الله ان یقدر لهم خیر
کل عالم من عوالمه انه هو الفضال الکریم انتهی

26 اینکه در باره اولیای آن ارض و اسرای بلاد
مرقوم داشتید یعنی نفوسی که فی سبیل الله از
کأس بلایا نوشیدند و بیأساء و ضراء مبتلا شدند
و از ظلم ظالمین یعنی علمای جهلا از وطن خارج
و بارض طاء که مطلع ظهور مالک اسماء و
صفات بوده وارد تمام این فقرات و اسامی نفوس
مهاجرین فی سبیل الله امام کرسی مقصود عالم
عرض شد و بعد از اصغا بحر بیان رحمن بشأنی
مواج که اقلام عالم از ذکرش و وصفش قاصر
قوله عزّ بیانه و جلّ برهانه

27 یا امین علیک بهائی طوبی لک بما ذکرت
احبائی الذین هاجروا من وطنهم بما اکتسبت
ایدی الظالمین الذین بدلوا نعمة الله کفراً و نقضوا
میثاقه و جادلوا بآياته و قاموا علی اطفاء نوره قل
موتوا بغیظکم سوف ترون انفسکم فی عذاب الیم و
اولیائی فی الفردوس الاعلی و لن تجدوا لأنفسکم
الی الله سبیلاً کذلک نطق لسان العظمة فی هذا
الحصن المتین انا اردنا ان نذکر کل واحد منهم
فضلاً من عندنا و انا المبین العلیم و انا المشفق
الکریم

28 یا قلمی اذکر من سَمّی باسمعِلِ قل طوبی لک
بما اقبلت الی الله المهیمن القیوم و فزت بآياته
و نجات آیامه و ورد علیک ما ورد علیه بما
اکتسبت ایدی الذین نقضوا المیثاق و العهد اسمع
ندائی ثم افرح بذکری لعمر الله لا یعادلہ ذکر العالم
طوبی لقوم یعرفون قد اخذتک الازحان فی سبیلی
یاخذک السرور و الابتهاج بذکری ان ربک هو
الفرد الواحد المقتدر العزیز الودود

29 یا (سید) محمود علیک بهائی نشهد انک سمعت
من اعدائی ما لا احببت ان تسمع اسمع فی هذا
الحین ما خلق الله الخلق لاصغائه قل لک الحمد
یا مقصود العالم اشهد ان ذکرک سبب لفرح العالم
یشهد بذلک عباد مکرمون آیاک ان تحزنک

bear witness. Let not the happenings of the world sadden thee. Cast aside what the people possess, holding fast to My Name, the Mighty, the Beloved. That which delighteth the eyes hath been revealed for thee and for My loved ones.

حوادث الدنيا ضع ما عند القوم متمسكاً باسمي
العزیز المحبوب قد نزل لك ولأوليائي ما قوت
به العيون

- 30 O Siyyid Muhammad! When thou hast drunk the choice wine of revelation from the cup of Mine utterance, say: My God, my God! Praise be to Thee for having caused me to hear Thy most sweet call and the shrill voice of Thy Most Exalted Pen. I beseech Thee by Thy Name, the Self-Subsisting, through which he who announced to the servants Thy Manifestation and what would appear from Thy presence arose, to make me turn toward Thee in all conditions. Verily, Thou art the Self-Sufficient, the Most High.

يا سيّد محمد اذا شربت رحيق الوحي من كأس
بياني قل الهى الهى لك الحمد بما اسمعتني ندائك
الأحلى و صرير قلبك الأعلى أسألك باسمك
القيوم الذى به قام من بشر العباد بظهورك و
ما يظهر من عندك بأن تجعلني متوجّهاً اليك في
كل الأحوال أنك انت الغنى المتعال

- 31 O Muhammad-Rida! When thou art illumined by the lights of thy Lord, the Most Merciful's utterance, and hearest the call of the Wronged One, say: My God, my God! Praise be to Thee for having made me to know Thee, taught me, and guided me. I beseech Thee to make me steadfast in Thy love and to drink the choice wine of knowledge from the hand of Thy bounty. Verily, Thou art the Forgiving, the Merciful.

يا (سيد) محمد رضا اذا تنوّرت بأنوار بيان ربك
الرحمن و سمعت نداء المظلوم قل الهى الهى لك
الحمد بما عرّفني و علّمني و هديتني أسألك بأن
تجعلني مستقيماً على حبك و شارباً رحيق العرفان
من يد عطائك أنك انت الغفور الرحيم

- 32 O Muhammad-'Ali! O sight! The Lord of Destiny remembereth thee from the direction of His Most Great Scene, remindeth thee of His verses, and giveth thee glad tidings of His grace. Say: Praise be to Thee, O Lord of the world, and thanksgiving be unto Thee, O Creator of the heavens, for having given me to drink the cup of Thy love and enabled me to acknowledge what Thou hast revealed in Thy Book. O my Lord! Thou seest me turning toward Thee and holding fast to the cord of Thy generosity. I beseech Thee, O Lord of existence, to ordain for me that which will preserve me from the arrows of the croakers' allusions and the swords of the doubts of the infidels. Verily, Thou art powerful over what Thou wilt. There is none other God but Thee, the Mighty, the Bountiful.

يا (ميرزا) محمد على يا منظر يذكرك مالك القدر
من شطر منظره الأكبر و يذكرك بآياته و يشترك
بفضله قل لك الحمد يا مولى العالم و لك الثناء
يا فاطر السماء بما سقيتني كأس حبك و أيدتني
على الاقرار بما انزلته في كتابك اى رب تراني
مقبلاً اليك و متمسكاً بحبل جودك أسألك
يا مالك الوجود بأن تكتب لى ما يحفظني عن
سهام اشارات التآعيق و اسياف شبهات الملحدن
أنك انت المقتدر على ما تشاء لا اله الا انت
العزیز الفضل

- 33 O Muhammad (Na'im)! When My utterance's choice wine taketh thee and thou findest the fragrant breezes of My revelation, say: My God, my God! Praise be to Thee for having remembered me in Thy prison while Thou wert in the hands of Thine enemies. I beseech Thee by the letters of Thy all-embracing Word, by Thy revealed verses, by the movement of Thy Most Exalted Pen, and by the manifestations of Thy power in the kingdom of creation, to make me firm in Thy love and steadfast in Thy Cause. Thou art He Whom the hosts of the world have not frightened and the power of nations hath not weakened. Thou takest and givest. Verily, Thou art the Powerful, the Mighty.

يا محمد (نعيم) اذا اخذك رحيق بياني و وجدت
نفحات وحي قل الهى الهى لك الحمد بما ذكرتني
في سجنك اذ كنت بين ايدى اعدائك أسألك
بحروفات كلمتك الجامعة و بآياتك المنزلة و
بحركة قلبك الأعلى و ظهورات قدرتك في
ناسوت الانشاء بأن تجعلني ثابتاً على حبك و
راستخاً على امرك أنك انت الذى ما خوفتك
جنود العالم و ما اضعفتك قوة الأمم تأخذ و
تعطى أنك انت القوى القدير

- 34 O Qanbar-'Ali! Blessed is the servant who hath borne hardships in My love and heard the derision of enemies in My path. He is among the most excellent of servants before his Lord, the Chosen One, and among the most exalted of creation before the Truth. To this beareth witness the Mother Book in its lofty station.
- 34 یا قنبر علی طوبی لعبد حمل الشدائد فی حی و سمع شماتة الأعداء فی سبیل الله من اخیر العباد عند ربّه المختار و من اعلی الخلق عند الحق یشهد بذلك امّ الکتاب فی مقامه الرفیع
- 35 O Muhammad-'Ali! Blessed is the servant who hath journeyed in My path, chosen exile for My Name, and accepted tribulations for My love. He is of the people of My paradise. Upon him be My glory, My loving-kindness, My grace, and My mercy, which have preceded all who are in the heavens and the earth.
- 35 یا محمد علی طوبی لعبد سافر فی سبیل و اختار الغربة لاسمى و قبل البلاء لحی الله من اهل فردوسی علیه بهائی و عنایتی و فضلی و رحمتی الّتی سبقت من فی السموات و الارضین
- 36 O Muhammad-Qabli-Taqi! There hath come upon thee what hath come upon Us. By My life! Poison in My path is honey, and fire is light, and tribulation is mercy, and adversity is bounty, and hardship is a feast. Thus hath My Most Exalted Pen spoken unto thee in the prison of 'Akka, that thou mayest hear and be of those who render thanks.
- 36 یا محمد قبل تقی قد ورد علیک ما ورد علینا لعمری انّ السمّ فی سبیل شهد و النار نور و البلاء رحمة و البأساء نعمة و الضراء مائدة كذلك نطق لک قلبی الّاعلی فی سجن عکاء لتسمع و تكون من الشاکرین
- 37 O My Most Exalted Pen! Make mention of him who hath been named Hajji Siyyid Mirza. Say: Blessed art thou for having turned unto My horizon and hearkened unto My call. Well is it with thee for having honored the dwelling-place of those who were forced to abandon their homes through the actions of the oppressors. Blessed art thou and blessed is he who hath sheltered them, honored them, fed them and shown them kindness. Verily, We are with them, hearing and seeing. Thy Lord, in truth, is the All-Hearing, the All-Seeing. We beseech God to assist thee, to strengthen thee, and to ordain for thee that which shall profit thee. He, verily, is the Ordainer, the All-Wise.
- 37 یا قلبی الّاعلی اذکر من سنی (حاجی) بسید میرزا قل طوبی لک بما اقبلت الی افقی و سمعت ندائی نعیماً لک بما اکرمتم مثنوی الذین هاجروا من مقامهم بما اکتسبت ایدی الظالمین طوبی لک و لمن راعهم و اکرمهم و اطعمهم و انعمهم انا معهم نسّم و نری ان ربک هو السميع البصیر نسأل الله ان یؤیدک و یمدک و یقدر لک ما ینفعک الله هو المقدر الحکیم انتهى
- 38 All praise be to God, all have been immersed in the waves of the ocean of the All-Merciful's utterance. After the names were presented, the Tongue of Grandeur spoke in such wise that every hearer was astounded and every speaker was rendered speechless. For each of the mentioned souls, a river flowed and mercy was bestowed. Likewise, regarding those souls who showed love and affection to the emigrants, that which hath been sent down from the heaven of divine will for each one beareth witness to the ocean of the All-Merciful's mercy. In truth, holy souls in their stations have hoped and yearned for this station. The command is in His grasp; He assisteth whom He willeth through His mercy, and He is the Forgiving, the Merciful. This lowly one also conveyeth greetings and praise to each one, and beseecheth assistance from God, exalted be His glory.
- 38 لله الحمد کل بامواج بحر بیان رحمن فائز شدند بعد از عرض اسماء لسان عظمت بشأنی ناطق که هر سامعی متحیر و هر ناطقی مبهوت نسبت بهریک از نفوس مذکوره فراقی جاری و رحمتی ساری و همچنین در باره نفوسی که بمهاجرین اظهار محبت و مودت نموده اند آنچه از سماء مشیت مخصوص هر یک نازل گواهی میدهد بر عثمان رحمت رحمن فی الحقیقه نفوس مقدسه در مقامات خود این مقام را آمل و راجی بوده و هستند الامر بیده یؤید من یشاء رحمة من لدنه و هو الغفور الرحیم این فانی هم خدمت هر یک سلام و تکبیر میرسانم و از حق تعالی شأنه مدد میطلبم

- 39 The petition of Aqa Mirza Abu'l-Hasan ('A.T.), upon him be the Glory of God, was received and was presented in the Most Holy and Exalted Presence on Tuesday night, the nineteenth of the honored month of Shawwal, two hours after nightfall, and was graced with the lights of acceptance. Blessed is he and well is it with him. A sublime, most exalted, most glorious, most wondrous Tablet was revealed from the heaven of the will of the Lord of all beings specifically for him and was sent. I beseech God, exalted be His glory, to assist him to receive the blessed Tablet through His strength and His power, that he may drink from the cups of his Lord's utterance, the Kawthar of His knowledge. Verily, our Lord and your Lord is the Compassionate, the Generous.
- 39 عریضه جناب آقا میرزا ابوالحسن (ع ط) علیه بهاء الله رسید و در شب سه شنبه (۳) نوزدهم شهر شوال المکرم دو ساعت از شب گذشته در ساحت امنع اقدس عرض شد و بانوار نیر قبول فائز گشت طوبی له و نعیماً له و یک لوح ابداع امنع ارفع ابهی از سماء مشیت مولی الوری مخصوص ایشان نازل و ارسال شد از حق جل جلاله میطلب ایشان را تأیید فرماید بر اخذ لوح مبارک بقوه من عنده و قدرة من لدنه لیشرّب من کؤوس بیان ربّه کوثر عرفانه ان ربنا وربکم هو المشفق الکریم
- 40 Concerning what was submitted about the ascension of the departed wife, upon her be the Glory of God and His mercy, and her will, He said: "Her sins are forgiven." As mention was made of her in the Most Holy Presence, the blessed word of pardon was revealed concerning her. Regarding her will, what was done in consideration of wisdom was adorned with the honor of acceptance, and the remainder should be given to the Trustee, who should give it to certain specified persons.
- 40 و اینکه در باره صعود مرحومه ضلع علیها بهاء الله و رحمته و وصیت او معروض داشته اند فرمودند مغفوره خطایاها چون ذکرش در ساحت اقدس مذکور کلمه مبارکه عفو در باره اش نازل و در باره وصیت او آنچه ناظرأ الى الحکمة عمل نمودند بشرف قبول مزین و مایقی باید به امین برسد و او ببعضی از نفوس معینه برساند انتهی
- 41 Concerning what was requested about the other wife, upon her be the Glory of God, after it was presented before Him, a most mighty and exalted Tablet was revealed specifically for her and was sent. His bounty hath encompassed, His mercy hath preceded, and His favor hath been complete, yet the people are in evident opposition. Soon shall the veils be rent asunder and the servants shall discover that of which they are heedless today, and shall turn unto that from which they now turn away. Verily, our Lord and your Lord is the One Who hath power over whatsoever He willeth through His word "Be," and it is.
- 41 و اینکه در باره ضلع اخری علیها بهاء الله مسئلت عنایت نموده اند بعد از عرض امام وجه یک لوح اعز اعلی مخصوص او نازل و ارسال شد فضله احاط و رحمته سبقت و نعمته سبقت ولكن القوم فی اعراض مبین زود است حجابات خرق شود و عباد بیابند آنچه را که الیوم از او غافلند و اقبال نمایند بآنچه که الیوم از او معرضند ان ربنا وربکم هو المقتدر علی ما یشاء بقوله کن فیکون
- 42 And concerning what they wrote about the parents, after it was presented in the presence of Him in Whose grasp is the Kingdom of all things, these exalted words were revealed from the heaven of will. He saith, blessed and exalted be He:
- 42 و اینکه در باره والدین نوشته اند بعد از عرض در ساحت فی قبضته ملکوت کل شیء این کلمات عالیات از سماء اراده نازل قوله تبارک و تعالی
- 43 My God, my God! Thou seest me attracted by Thy verses, clinging to the cord of Thy bounty, enkindled with the fire of Thy love, and soaring in the atmosphere of Thy nearness. I beseech Thee by the Hands of Thy Cause, the Daysprings of Thy power, and the Dawning-places of Thy grandeur and might, to ordain for me and for those related to me that which will draw us nigh unto Thee and guide us to Thy straight path and Thy mighty Cause. O my Lord! I am Thy servant and the son of Thy servant. I know not what harmeth or profiteth me.
- 43 قل الهی الهی ترانی منجذباً بآیاتک و متمسکاً بحبل عطائک و مشتعلأ بنار حبک و طائرأ فی هواء قربک اسألك بأیادی امرک و مطالع قدیرتک و مشارق عظمتک و اقتدارک بأن تقدّر لی و لمن نسبتہ الی نفسی ما یقرینا الیک و یدینا الی صراطک المستقیم و امرک العظیم ای رب انا عبدک و ابن عبدک لا اعلم ما یضرّنی و ینفعنی انک انت العلیم الخبیر قدّر لی یا الهی ما

Verily, Thou art the All-Knowing, the All-Informed. Ordain for me, O my God, that which will enable me to serve Thy Cause and through which Thy Most Exalted Word may be upraised among all people. Verily, Thou art powerful over what Thou willest. There is no God but Thee, the Sovereign, the Self-Subsisting.

يقومنى على خدمة امرک و ما ترتفع به کلماتک
العليا بين الورى انک انت المقتدر على ما تشاء
لا اله الا انت المهيمن القيوم انتهى

- 44 The favor of God, glorified be His majesty, hath seized them, and that which hath been revealed shall neither change nor alter. Verily the grace is in His hands; He bestoweth it upon whomsoever He willeth, and He is the Mighty, the Chosen One.

44 عنایت حقّ جلّ جلاله ایشان را اخذ نموده و
نازل شده آنچه که تغییر نیابد و تبدیل نشود آن
الفضل بیده یقدر لمن يشاء و هو المقتدر المختار

- 45 As to their question concerning the departure of the spirit and its state in the other worlds, after being submitted to the Most Holy and Exalted Presence, the Tongue of Grandeur spoke these sublime words, blessed and exalted be His utterance: "O thou who drinkest the wine of My love and soarest on the wings of certitude in the atmosphere of My nearness! Various statements have repeatedly been revealed from the tongue of the Lord of all beings in the Tablets. The Prophets and Messengers have veiled the understanding of this station for the preservation of the world. In truth, were a soul to reflect upon that which hath streamed forth from the Most Exalted Pen regarding these stations, he would know with absolute certitude that no faculty hath been created in this world capable of comprehending and knowing its reality. However, this much may be mentioned: By the life of God! The lights and effulgences of those pure spirits who ascend detached from the world and purified from the doubts of the nations, are the cause and source of the manifestation of knowledge, wisdom, crafts, and the preservation of creation. Death shall not overtake them, and their consciousness, understanding, power and strength are beyond the reckoning of minds and comprehension. The lights of these spirits are the educators of the world and its peoples. Were this station to be fully unveiled, all souls would seek to ascend and the world would be thrown into a tumult."

45 و اینکه در باره خروج روح و کیفیت آن در
عالم اخری سؤال نموده اند بعد از عرض در
ساحت امنع اقدس لسان عظمت باین کلمات
عالیات ناطق قوله تبارک و تعالی یا ایها الشارب
رحیق حی و الطائر بأجنحة الايقان فی هوا
قربى در این مقام بیانات شتی مکرر از لسان مولی
الورى در الواح نازل انبیا و مرسلین عرفان این
مقام را ستر نموده اند لأجل حفظ عالم فی الحقیقه
اگر نفسی در آنچه از قلم اعلی در این مقامات
جاری شده تفکر نماید یقین مبین میداند که مشعر
ادراک آن عالم در این عالم گذارده نشده تا
ادراک نماید و بر حقیقت عارف شود ولکن
اینقدر ذکر میشود که ارواح مجرّده که حین
ارتقا منقطعاً عن العالم و مطهراً عن شبهات الأمم
عروج نمایند لعمر الله انوار و تجلیات آن ارواح
سبب و علت ظهورات علوم و حکم و صنایع
و بقای آفرینش است فنا آن را اخذ نماید و
شعور و ادراک و قدرت و قوت او خارج از
احصای عقول و ادراک است انوار آن ارواح
مرتب عالم و امم است اگر این مقام بأسره کشف
شود جمیع ارواح قصد صعود نمایند و عالم منقلب
مشاهده گردد انتهى

- 46 In these days, one of the friends from the land of Qaf and Vav asked about this matter, and an answer was revealed from the Kingdom of utterance of our Lord, the All-Merciful. It is mentioned here exactly as it was revealed, that the loved ones may drink from the wine of divine utterance and attain unto the station of supreme steadfastness.

46 در این ایام یکی از احباب ارض قاف و واو این
فقره را سؤال نمود و جوابی از ملکوت بیان ربنا
الرحمن نازل بعینه در این مقام ذکر میشود تا اولیا
از رحیق بیان الهی بیاشامند و بمقام استقامت
کبری فائز شوند

- 47 Regarding what was asked about whether the soul endures after the body's extinction and, if it endures, what state it will have, He, blessed and exalted be He, says: As to what you asked about the spirit and its survival after its ascension,

47 و اینکه سؤال شده بود نفس بعد از فنای بدن
باقیست یا نه و بر فرض بقا چه حالت خواهد
داشت قوله تبارک و تعالی و اما ما سألت عن

know that it will ascend at the time of its passing until it attains the presence of God in a form which neither the succession of centuries and ages, nor the changes and chances of the world can alter. It will endure as long as the Kingdom of God, His sovereignty, His dominion and power will endure. From it will be made manifest the signs of God and His attributes, and the loving-kindness of God and His bounties. The pen is unable to move in mentioning this station and its loftiness and sublimity as it truly is. The hand of divine grace will lead it to a station that no expression can befittingly describe, nor any other earthly thing can indicate. Blessed is the spirit that hath emerged from the body purified from the doubts and superstitions of the nations. That spirit moveth in the atmosphere of God's pleasure and entereth the Supreme Paradise. The denizens of the retreats of the Exalted Paradise circle around it, and it consorteth with the Prophets of God and His chosen ones, conversing with them of what it hath endured in the path of God, the Lord of all worlds. If anyone were to be made aware of what hath been ordained for it in the worlds of God, the Lord of the throne on high and of earth below, he would immediately yearn with a great longing for that most exalted, most sanctified and most resplendent station.

- 48 Hear in the Persian tongue, O 'Abdu'l-Vahhab, upon thee be My glory! As to thy question about the survival of the spirit, this Wronged One beareth witness to its immortality. And as to thy question about its nature, verily it cannot be described, nor is it meet to mention it except to a predetermined degree. The Prophets and Messengers have come to guide creation to the straight path of Truth, and their purpose hath been the education of souls so that at the time of ascension they may, with utmost sanctity, detachment and severance, set out for the Most Exalted Companion. By the life of God! The effulgences of these spirits are the cause of the development of the world and the stations of nations. They are the essence of existence and the ultimate cause for the appearances and crafts of the world. Through them the clouds pour down rain and the earth bringeth forth. Nothing among all things existeth without cause, reason and origin, and the greatest cause hath been and shall ever be these sanctified spirits. The difference between this world and that world is like the difference between the embryonic world and this world. In brief, after ascension it attaineth the presence of God in a form worthy of immortality and suited to that world. This immortality is temporal immortality, not essential immortality, for it hath a cause, while essential immortality is without cause and belongeth exclusively to God, exalted be His glory. Well is it with them that comprehend!

الروح و بقاءه بعد صعوده اعلم انه يصعد حين ارتقائه الى ان يحضر بين يدي الله في هيكل لا تغيره القرون و الأعصار و لا حوادث العالم و ما يظهر فيه و يكون باقياً بدوام ملكوت الله و سلطانه و جبروته و اقتداره و منه تظهر آثار الله و صفاته و عناية الله و الطافه ان القلم لا يقدر ان يتحرك على ذكر هذا المقام و علوه و سموه على ما هو عليه و تدخله يد الفضل الى مقام لا يعرف بالبيان و لا يذكر بما في الامكان طوبى لروح خرج من البدن مقدساً عن شبهات الأمم انه يتحرك في هواء ارادة ربه و يدخل في الجنة العليا و تطوفه طلعات الفردوس الأعلى و يعاشر مع انبياء الله و اوليائه و يتكلم معهم و يقص لهم ما ورد عليه في سبيل الله رب العالمين لو يطالع احد على ما قدر له في عوالم الله رب العرش و الثرى ليشعل في الحين شوقاً لذلك المقام الأرفع الأقدس الأبهى

48 بلسان پارسی بشنویا عبدالوهاب علیک بهائی اینکه سؤال از بقای روح نمودی این مظلوم شهادت میدهد بر بقای آن و اینکه سؤال از کیفیت آن نمودی انه لا یوصف و لا ینبغی ان یدکر الا علی قدر معلوم انبیا و مرسلین محض هدایت خلق بصراط مستقیم حق آمده اند و مقصود آنکه عباد تربیت شوند تا در حین صعود با کمال تقدیس و تنزیه و انقطاع قصد رفیق اعلی نمایند لعمر الله اشراقات آن ارواح سبب ترقیات عالم و مقامات امم است ایشانند مایه وجود و علت عظمی از برای ظهورات و صنایع عالم بهم تمطر السحاب و تنبت الأرض هیچ شیء از اشیاء بی سبب و علت و مبدء موجود نه و سبب اعظم ارواح مجرد بوده و خواهد بود و فرق این عالم با آن عالم مثل فرق عالم جنین و این عالم است باری بعد از صعود بین یدی الله حاضر میشود بهیچکی که لایق بقا و قابل آن عالم است این بقا بقاء زمانست نه بقاء ذاتی چه که مسبوقست بعلت و بقاء ذاتی غیر مسبوق و آن مخصوص است بحق جل جلاله طوبی للعارفين

- 49 If thou wouldst reflect upon the deeds of the Prophets, thou wouldst bear witness with absolute certitude that there are worlds besides this world. The philosophers of the earth, as revealed by the Most Exalted Pen in the Tablet of Wisdom, have mostly acknowledged what hath been revealed in the divine Books. However, the materialists who believe in nature have written concerning the Prophets that they were philosophers who, for the education of the people, made mention of Paradise, hell, reward and punishment. Now consider how all people, in whatever world they dwell, have regarded the Prophets as taking precedence over all others. Some consider these ethereal beings as wise philosophers while others regard them as being from God. Now if such souls had considered the divine worlds to be limited to this world, they would never have given themselves into the hands of enemies and endured sufferings and hardships that have no parallel. If a person contemplates with a pure heart and penetrating vision that which has shone forth from the Most Exalted Pen, they will speak with the tongue of their true nature saying "Now hath the truth become manifest."
- 49 اگر در اعمال انبیا تفکر نمائی یقین مبین شهادت میدهی که غیر این عالم عالمهاست حکمای ارض چنانچه در لوح حکمت از قلم اعلی نازل اکثری بآنچه در کتب الهی نازل قائل و معترفند و لکن طبیعین که بطبیعت قائلند در باره انبیا نوشته اند که ایشان حکیم بوده اند و نظر بر تریب عباد ذکر مراتب جنت و نار و ثواب و عذاب نموده اند حال ملاحظه نمائید جمیع در هر عالمی که بوده و هستند انبیا را مقدم بر کل میدانند بعضی آن جواهر مجرّده را حکیم میگویند و برخی من قبل الله میدانند حال امثال این نفوس اگر عوالم الهی را منحصر باین عالم میدانستند هرگز خود را بدست اعدا نمیدادند و عذاب و مشقّاتی که شبه و مثل نداشته تجلّ نمیفرمودند اگر نفسی بقلب صافی و بصر حدید در آنچه از قلم اعلی اشراق نموده تفکر نماید بلسان فطرت به الآن قد حصّص الحق ناطق گردد انتهی
- 50 As for your letter numbered 10 dated the twenty-eighth of Ramadan, it opened a new door and brought fresh tidings, including news of your health and well-being and your arising to serve the Divine Cause, as well as word of the well-being of those friends and loved ones who are adorned with the ornament of distinction. Glory be to God! This tongueless messenger has conveyed so many words. God willing, may it ever be in motion. Patience is beloved in every station except in this one, for a messenger coming from the loved ones of Truth must move with utmost haste and arrive in quick succession.
- 50 و اما دستخط آن حضرت رقم ۱۰ که بیست و هشتم رمضان تاریخ آن بود باب جدید گشود و خبرهای جدید آورده از جمله خبر صحت و سلامتی و قیام آن محبوب بر خدمت امر الهی و همچنین ذکر سلامتی دوستان و اولیائی که بطراز تخصیص مزینند سبحان الله این قاصد بی لسان اینهمه حرفها گفته انشاء الله لازال متحرک باشد تا آنی در هر مقام محبوبست مگر در این مقام چه که قاصدی که از جانب اولیای حق است باید بکمال تعجیل حرکت نماید و پی در پی برسد
- 51 Concerning what you wrote about the Leaf, the handmaiden of God, upon her be the Glory of God, after it was presented at the Most Holy Court, this supreme Word shone forth from the horizon of divine utterance - exalted be His blessed and transcendent Word: "O Amin, upon thee be My glory. You and your kinfolk have been and are of the Truth. Convey greetings to each one on behalf of the Truth and give them the glad-tidings of His grace, mercy and bounty. And concerning the Leaf, what you mentioned has been adorned with the ornament of acceptance. We beseech God to aid them both in that which He loves and is pleased with. Verily He is the Lord of the Throne and Earth, and the Lord of the Last and the First."
- 51 اینکه در باره ورقه کنیز الهی علیها بهاء الله مرقوم داشتید بعد از عرض در ساحت اقدس این کلمه علیا از افق بیان حق اشراق نمود قوله تبارک و تعالی یا امین علیک بهائی تو و منسوبانت از حق بوده و هستید هریک را از قبل حق تکبیر برسان و بعنایت و رحمت و فضلش بشارت ده و اما در باره ورقه آنچه ذکر نمودی بطراز قبول مزین نسأل الله ان یوفقهما علی ما یحب و یرضی انه هو مالک العرش و الثری و رب الآخرة و الأولى انتهی
- 52 And likewise your other letter numbered 1 and dated the 6th of Shawwal was a book in praise and glorification of the Goal of all the worlds and His loved ones and chosen ones. A hundred
- 52 و همچنین دستخط آخر آن محبوب رقم ۱ و ۶ شهر شوال تکمائی بود در ذکر و ثنای مقصود

thousand thanks to the Intended Lord that He granted you the grace of mention and this servant the grace of hearing. The Command is in His hand and He is the All-Commanding, the All-Wise.

- 53 Regarding what you wrote about sending the prayer of Hadrat-i-Ism-i-Jud, upon him be the Most Glorious Glory of God, so that it might be presented in His presence - at this moment this evanescent servant was present in the Most Holy and Most Exalted Court and, after permission was granted, presented it. When it was concluded, the gate of this utterance was opened with the key of grace - blessed and exalted be His Word: "Verily We have heard your call and have answered you time and again. Praise be to God, in every letter your mention has been made. The Sun of Grace has ever been shining and manifest from the horizon of the heaven of divine mercy. You have attained to that which the world has been awaiting. Grace is in His hand and bounty is in the grasp of His power. Verily He is the All-Bountiful, the Almighty, the All-Forgiving, the All-Merciful."

- 54 Praise be to God! The Sun of Divine Bounty has encompassed the world of being and His favors are like torrential rain descending at every moment upon His loved ones. Who is capable of rendering thanks unless His aid takes hold and His bounty accepts what has appeared? He is the All-Generous and He is the All-Powerful.

- 55 The petition of Aqa Mulla Muhammad ('A.T.), upon him be the Glory of God, after being submitted to the Most Holy and Exalted Presence, a special Sacred Tablet was revealed and sent to him. May he, God willing, drink from the Kawthar of utterance and be illumined by the lights of the Sun of inner meanings. Furthermore, the Tongue of Utterance spoke these exalted words concerning him - blessed and exalted be His Word:

- 56 "Praise be to God that he has attained to recognition and acceptance. We beseech God to grant him steadfastness, for the liars of old have emerged from behind the veil and are diligently striving to organize a party like the party of before. O Trustee, beseech God not to deprive His servants of the luminary of justice and fairness. Verily, He is powerful over all things."

- 57 This servant also conveys greetings to him and beseeches God, exalted be His Glory, for that which causes steadfastness and arising to serve the Cause. Praise be to God that through divine grace, mercy and forgiveness he has attained and is mentioned by the Supreme Pen. Blessed be he.

عالمیان و اولیا و اصفیائش صد هزار شکر حضرت مقصود را که شما را توفیق ذکر عطا فرمود و این عبد را توفیق استماع الامر بیده و هو الامر الحکیم

- 53 اینکه مرقوم داشتید مناجات حضرت اسم جود علیه بهاء الله الابهی را ارسال داشتیم تا در حضور عرض شود در این حین این عبد فانی در ساحت امنع اقدس حاضر و بعد از اذن عرض نمود و چون منتی شد باب این بیان بمفتاح فضل مفتوح قوله تبارک و تعالی انا سمعنا ندائک اجبناک مرّة بعد مرّة لله الحمد در هر کجایی ذکر ت بوده لازال نیر فضل از افق سماء رحمت الهی مشرق و لائغ فائز شدی بآنچه که عالم منتظرش بوده الفضل بیده و الجود فی قبضة قدرته انه هو الفضل المقتدر الغفور الرحیم انتی

- 54 الحمد لله آفتاب جود الهی عالم وجود را فرا گرفته و عنایاتش بمثابه غیث هاطل در هر حین بر اولیائش نازل که قادر بر آنکه از عهده شکرش برآید مگر اعانتش دست گیرد و عطایش آنچه ظاهر شده قبول فرماید اوست کریم و اوست توانا

- 55 عریضه جناب آقا ملا محمد (ع ط) علیه بهاء الله بعد از عرض در ساحت امنع اقدس یک لوح مقدس مخصوص ایشان نازل و ارسال شد انشاء الله از کوثر بیان پیاشامند و از انوار آفتاب معانی منور گردند و همچنین لسان بیان باین کلمات عالیات در باره ایشان ناطق قوله تبارک و تعالی

- 56 الحمد لله باقبال و عرفان فائز شدند از حق میطلبیم او را باستقامت فائز فرماید چه که کذابهایی قبل از خلف حجاب بیرون آمده اند و در ترتیب حزبی مثل حزب قبل سعی بلیغ نموده و مینمایند یا امین از حق بطلب عباد را از نیر عدل و انصاف محروم نفرماید انه علی کل شیء قدیر انتی

- 57 این عبد هم خدمت ایشان تکبیر میرساند و از حق جلّ جلاله میطلبد آنچه را که سبب و علت استقامت و قیام بر خدمت امر است الحمد لله بعنایت حق و مرحمت و مغفرت فائز گشتند و از قلم اعلی مذکورند هنیئاً له

- 58 Regarding the mention of Mulla Ghulam-Riday-i-Jasbi, upon him be God's eternal Glory, and the mention of his being set ablaze with the fire of divine love, after being submitted before the Divine Presence, these exalted words were revealed from the Supreme Pen concerning him - blessed and exalted be His Word:
- 58 اینکه ذکر جناب ملاً غلامرضای جاسبی علیه بهاء الله الأبدی را نمودند و همچنین ذکر اشتعال ایشان را بنار محبت الهی فرمودند بعد از عرض امام وجه این کلمه علیاً از قلم اعلی در ذکر ایشان جاری و نازل قوله تبارک و تعالی
- 59 "O Ghulam-Rida! Upon thee be My Glory! Thou hast ever been and art still remembered. We beseech God to assist thee in that which causes the exaltation of His Word and the steadfastness of His servants. Beseech God to protect His servants lest they become afflicted with the darkness of idle fancies and vain imaginings like the former party, and remain deprived of the lights of true unity. The people of the Bayan have newly intended to organize a Shi'ih party. May God protect Us and you from the evil of these people. Verily, He is the Powerful, the Mighty."
- 59 یا غلام قبل رضا علیک بهائی لازال مذکور بوده و هستی از حق میطلبیم ترا مؤید فرماید بر آنچه که سبب اعلاء کلمه و استقامت عباد است از حق بطلب عباد خود را حفظ فرماید که شاید بمثل حزب قبل بظلمت اوهام و ظنون مبتلا نشوند و از انوار توحید حقیقی محروم نمانند اهل بیان تازه اراده نموده اند حزب شیعه ترتیب دهند اعاذنا الله و ایاکم من شر هؤلاء انه هو المقتدر القدیر انتهى
- 60 This servant is astonished at how quickly they became veiled and heedless of what they have seen and continue to see. What profit did the former party gain, and what service did they render unto God on the Day of Reckoning, except to occupy themselves with cursing from pulpits and issuing verdicts for bloodshed? Now consider the lack of vision among the people. By the Sun of Truth, they are deprived of hearing, sight, and understanding. May God grant vision and bestow fairness.
- 60 این عبد متحیر که باین زودی چگونه محتجب گشتند و از آنچه دیده و میبینند غافلند آیا حزب قبل چه صرفه بردند و چه خدمتی در یوم جزا بحق نمودند جز آنکه بر منابر بلعن مشغول و بر سفک دمش فتوی دادند حال در بی بصری عباد تفکر فرمائید قسم بافتاب حقیقت که از سمع و بصر و فؤاد محرومند خدا بصر بخشد و انصاف عطا فرماید
- 61 And likewise regarding the mention of Mashhadi Nasru'llah, Mashhadi Husayn, Aqa Muhammad-Sadiq and his brother, upon them be the Glory of God, after this matter was submitted before the Divine Throne, these verses shone forth from the Dayspring of clear signs - blessed and exalted be His Word:
- 61 و همچنین ذکر جناب مشهدی نصرالله و جناب مشهدی حسین و جناب آقا محمد صادق و اخوی ایشان علیهم بهاء الله را نمودند بعد از عرض این فقره امام عرش این آیات از مشرق ینات اشراق نمود قوله تبارک و تعالی
- 62 "O Nasru'llah! Upon thee be the Glory of God! For God's sake I speak, and for His Face I declare: The luminary of fairness is veiled and the light of justice is not visible. Steadfastness is like the phoenix - mentioned but non-existent. Beseech God to make thee and His loved ones firm and steadfast in His Cause. He is the Powerful, the Mighty.
- 62 یا نصرالله علیک بهاء الله الله میگویم و لوجه الله اظهار میدارم نیر انصاف مستور و نور عدل غیر مشهود استقامت بمنابۀ عنقا مشاهده میشود یعنی مذکور و غیر موجود از حق بطلب ترا و اولیای خود را بر امرش راسخ و ثابت فرماید اوست قادر و توانا
- 63 O Mashhadi Husayn! Upon thee be My Glory! This Wronged One remembers thee in prison, that perchance through the breaths of remembrance thou mayest hold fast unto the cord of the One remembered - a hold which the entire world would be powerless to sever. This is the station of man. Blessed is he who holdeth fast unto the cord of God's grace, the Lord of all worlds."
- 63 یا مشهدی حسین علیک بهائی این مظلوم ترا در سجن ذکر مینماید که شاید از نفحات ذکر بحبل مذکور تمسک نمائی تمسکی که جمیع عالم قادر بر فصل نباشد اینست مقام انسان طوبی لمن تمسک بعروة غایة الله رب العالمین

64 O Muhammad-Sadiq! The Most Exalted Pen makes mention of thee at a time when it is imprisoned and wronged before the heedless ones. It counsels thee to steadfastness in His Cause. Whosoever hath drunk from the waters of steadfastness is numbered by the Most Exalted Pen among the dwellers of the Crimson Ark. Blessed art thou and blessed are they that are with thee and have believed in God, the Lord of all worlds. Today steadfastness is accounted as the most great of all deeds in the sight of the Self-Sufficient, the Most High. Blessed is he that hath attained, and woe unto the heedless ones. Jinab-i-Amin hath made mention of each one; therefore all have been blessed through the influence of the Most Exalted Pen. We have made mention of those whose names thou didst recount before the Wronged One, and We have sent down for them that which will draw them nigh unto God, the Lord of the Day of Judgment. Blessed is he that hath turned towards Him, and woe unto them that have turned away.

65 This servant conveys greetings and glorification to each one, and gives them the glad-tidings of God's favors. This is the day of turning towards God, of attention and steadfastness. Blessed are those souls whom the whisperings of Satan have not prevented from the Most Exalted Horizon nor deprived thereof. Glory and praise and honor be upon you and upon those who are with you and love you for the sake of God, the Lord of the worlds.

66 The servant 19th of the honored month of Shawwal 1304

64 یا محمد صادق قلم اعلیٰ ترا ذکر مینماید در حالتی که بین یدی غافلین مسجون و مظلومست و ترا وصیت میفرماید باستقامت بر امرش هر نفسی از کوثر استقامت آشامید او از اهل سفینهء حمرا از قلم اعلیٰ مذکور و مسطور طوبی لک و لمن معک و آمن بالله رب العالمین امروز استقامت از اعظم اعمال نزد غنی متعال مذکور طوبی لمن فاز و ویل للغافلین جناب امین ذکر هر یک را نموده لذا کل باثر قلم اعلیٰ فائز گشتند انا ذکرنا الدّین ذکرت اسمائهم لدی المظلوم و انزلنا لهم ما یقرّبهم الی الله مالک یوم الدّین طوبی لمن اقبل و ویل للمعرضین انتهى

65 این عبد هم خدمت هر یک سلام و تکبیر میرساند و بعنایت حقّ بشارت میدهد امروز روز اقبال و توجه و استقامتست طوبی از برای نفوسی که همزات شیاطین ایشان را از افق اعلیٰ منع ننمود و محروم نساخت البهاء و الذّکر و الثّناء علی حضرتکم و علی من معکم و یحبّکم لوجه الله رب العالمین

66 خادم فی ۱۹ شهر شوال المکرّم سنة ۱۳۰۴

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BH00594

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

Date: 1304-10-27 [1887-Jul-19]

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

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَمْرِيِّ

- 2 He Who is our Purpose, our Beloved, and our Object of Worship beareth witness that there is none other God but Him, and that He Who hath appeared is His Manifestation, His Self, His Visible Form, His Sovereignty, His Cause, and His Power. He is the Hidden Mystery and the Treasured Secret. Through Him the letter Kaf was joined to its pillar, the letter Nun. The splendor shining from the horizon of the heaven of His utterance be upon His loved ones and companions who have not broken His covenant and testament, who were not hindered by the doubts of the skeptics nor the gestures of the heedless, and who were not frightened by the hosts of princes nor the clamor of those in the realm of creation. They turned with illumined hearts and radiant faces on a Day when all but those whom God, our Lord and the Lord of earth and heaven, wished, turned away.
- 2 شهد مقصودنا و محبوبنا و معبودنا انه لا اله الا هو و الذى ظهر انه هو ظهوره و نفسه و ظاهره و سلطانه و امره و اقتداره و هو السر المكنون و الغيب الخزون به اقترن الكاف بركنه النون البهاء المشرق من افق سماء بيانه على اوليائه و اصحابه الذين ما نقضوا عهده و ميثاقه و ما منعهم شبهات المريين و لا اشارات الغافلين و ما خوفتهم جنود الأمراء و وضوءاً من في ناسوت الانشاء اقبلوا بقلوب نورا و وجهه بضاء في يوم فيه اعرض عنه العباد الا من شاء الله ربنا و رب الأرض و السماء
- 3 And further: O beloved of my heart, thy letters and writings have descended like copious rain. Praise be to God, thou art remembering with thy tongue, hearing with thine ear, witnessing with thine eye, turning with thy face, accepting with thy heart, taking with thy hand, and writing with thy pen. Glory be to Him Who hath strengthened you, guided you, caused you to know, established you, and granted you a great kingdom in His remembrance and the service of His Cause. Though outwardly there hath been separation due to God's consummate wisdom, the writing of letters hath joined that which no separation can part nor any change or transformation affect. Exalted be His glory, universal His bounty, great His grace, and mighty His bestowal! The replies to thy beloved letters were written in detail, but their dispatch was delayed this time, and this brief note is hastily submitted. For it is crystal clear that no glad tidings and no joy or delight can be greater than a message from the Most Holy Court. Its tidings revive the soul and its effect bestoweth life upon decayed bones. How then could there be delay, given your burning desire and this evanescent servant's sincerity?
- 3 و بعد يا محبوب فؤادى نامهها و دستخطها بمثابه امطار هائل لله الحمد بلسان ذاكريد و بگوش سامع و بچشم شاهد و بوجه متوجه و بقلب مقبل و بيد اخذ و بقلم محرر سبحان الذى ايدكم و وقكم و عزكم و اقامكم و اعطاكم ملكاً كبيراً في ذكره و خدمة امره اگر بعد ظاهر نظر بحکمتهاى بالغه الهى فصل نموده و لكن تحرير نامهها وصل کرده و صلى که فصل آرا اخذ ننمايد و تغيير و تبديل راه نيابد جل جلاله و عم نواله و عظم فضله و کبر عطائه جواب دستخطهاى آن محبوب بتفصيل نوشته شد و لكن در ارسال آن اين کره تأخير رفت و اين مختصر على العجله عرض شد چه که بسى واضح و معلومست که هيچ بشارت و هيچ فرح و سرورى اعظم از مرسله از ساحة اقدس نوده و نيست خبرش جان را تازه مينمايد و اثرش عظم رميم را حيات ميبخشد لذا چگونه ميشود تعطيل رود مع اشتعال طلب شما و خلوص خادم فاني
- 4 The letter from the honored friend Abbas (upon him be the Glory of God), which the spiritual friend Ali Haydar (upon him be God's glory and favor) forwarded, was presented at the Most Holy Court. The answer to his question was revealed from the heaven of divine will, and as commanded, this servant wrote and sent it to Ali Haydar for delivery. This was truly a great bounty bestowed upon him, for questions had previously been forbidden, as revealed in response to a petition from one of the divines. His blessed and exalted Word states: "This is not the day for questions. It behooveth every soul, when hearing the call from the Supreme Horizon, to arise and say: 'Here am I,
- 4 نامه حبيب مكرم جناب عباس قل خا عليه بهاء الله که حبيب روحانى جناب آقا على حيدر عليه بهاء الله و عنايته ارسال داشتند بعد از عرض در ساحت اقدس جواب سؤال ایشان از سماء مشيت نازل حسب الامر اين عبد نوشته نزد جناب آقا على حيدر ارسال شد که برسانند في الحقيقه اين فضل عظيمى بود در باره ایشان چه که از قبل سؤال نهى شده در جواب عريضه يکى از ملأ روح نازل قوله تبارک و تعالى ليس اليوم يوم السؤال ينبغى

O Lord of Names and Creator of Heaven!" Nevertheless, the answer to his question was graciously given and dispatched. Happy is he! We beseech God to assist him in that which befiteth His Cause and His days.

لکل نفس اذا سمع النداء من الأفق الأعلى يقوم
ويقول ليبيك يا مالكي الأسماء و فاطر السماء
الى آخر قوله عز وجل مع ذلك جواب سؤال
ایشان عنایت شد و ارسال گشت هنیئاً له از
حق میطلبیم ایشان را تأیید فرماید بر آنچه سزاوار
امر الله و ایام اوست

- 5 O beloved of my heart! According to the command, when you give an amount to any person, let them not think it is continuous, for if they understand this it will cause you difficulty. Often there is nothing available, as most times in this land expenses are met by borrowing from others. However, the teachers must receive sufficient means that they need not be dependent and accept nothing from others except for the love of God, love of His Cause, and the exaltation of His Word. If such souls are found, the Cause will move faster than lightning and encompass all lands.

5 يا محبوب فؤادی حسب الأمر آنکه بهر نفسی
وجهی میدهد همه چه نداند مستمر است اگر
بنفهمد سبب زحمت شما میشود بسا وقتی است
که چیزی موجود نیست چنانچه اکثر اوقات
در این ارض بجهت مصروف از غیر گرفته
میشود ولكن باید بمبلغین برسد وجهی که محتاج
نباشند و از غیر حبّ الله و حبّ امره و علاء
کلمته چیزی اخذ نکنند اگر چنین نفوس یافت
شوند امر اسرع از برق حرکت نماید و دیار را
احاطه کند

- 6 Regarding the specified amount, according to instructions it was bestowed upon some, including Mishkin-Qalam who, with his family, left Cyprus several months ago and came to the Most Holy Court, thus losing their government pension. Many travelers have also come this year. Five people, one of whom is Mulla Muhammad-'Ali-i-Yazdi, upon him be Baha'u'llah's glory, were given fifty tumans. As no cash was available, according to instructions Aqa Mirza Muhammad, upon him be Baha'u'llah's glory, obtained it from some sources to be repaid later.

6 و امام وجه معلوم حسب الأمر ببعضی عنایت
شد از جمله جناب مشکین قلم که چند شهر است
از قبرض او و عیالش قطع علاقه نموده بساحت
اقدس آمده اند و شهریه ئی که در دیوان داشتند
باین سبب قطع شد و مسافرن هم این سنه بسیار
شده اند پنج نفر که یکی از ایشان جناب ملا محمد
علی یزدی علیه بهاء الله است پنجاه تومان داده
شد نقدی موجود نبود حسب الأمر جناب آقا
میرزا محمد علیه بهاء الله از بعضی تحصیل کرده
و داده که از بعد ادا شود

- 7 Since your departure nearly a year ago, very little has been received. Though the Cause rests with God, exalted be His glory, this is meant to inform you. Regarding what you wrote about borrowing if necessary from his honor Afnan or Haji Shaykh Muhammad-'Ali, upon them both be the Most Glorious Glory of God, nothing has been borrowed yet. Whatever was needed was obtained from outside sources and spent here and for the community, as you are aware.

7 از هنگامی که آن محبوب رفته اند تا حال که
قریب یک سنه میشود بسیار جزئی رسیده اگرچه
امر با حق جلّ جلاله است مقصود اطلاع آن
محبوب است و اینکه مرقوم داشته اند اگر لازم
شود از حضرت افنان و یا جناب حاجی شیخ
محمد علی علیهما بهاء الله ابهی اخذ شود تا حال
اخذ نشد هر قدر لازم شد از خارج گرفته شد و
مصروف اینجا و جمعیت آن در نظر آن محبوبست

- 8 When your latest letter arrived, permission was granted to receive that amount, perhaps to pay scattered debts. A small amount for the House has not yet been received but was deposited with his honor Afnan. These days there is intention to discuss the matter of the House. The pool is still not finished - had you been here, it would have been completed quickly.

8 این مکتوب آخری شما که رسید اذن عنایت شد
بر اخذ آن شاید دیون متفرقه داده شود جزئی
وجه بیت تا حال اخذ نشد نزد حضرت افنان
بامانت گذاشته شد این ایام در باب امر بیت
اراده هست گفتگو شود برکه هم هنوز تمام نشده

This servant, considering the blessed word revealed in the Book from the heaven of the Will of the Lord of Names which states "Enlarge thy skirts, O Jerusalem," has begun this work.

اگر شما تشریف میداشتید زود تمام شده بود این عبد نظر بکلمه مبارکه که در کتاب از سماء مشیت مالک اسماء نازل که میفرماید اوسعی ذیلک یا اورشلیم باین کار شروع نموده ام

- 9 Another matter: ten tumans were previously given to the honored Hajiyyih, upon her be the glory of God, from the people of Kaf. The intention was not to receive it back, but the honored lady mentioned during her departure and return about returning this amount there. It became known they had borrowed this amount as a debt and intended to repay it. Thus it was arranged to be given there to the honored beloved Ibn-i-Abhar, upon them both be the glory of God and His favors. Later it was decreed that it should not be accepted. The honored Amin should, on behalf of the Truth, relinquish it to her and convey greetings and expressions of favor on behalf of the Wronged One. This has not been forgotten and remains mentioned. End.

9 عرض دیگر مبلغ ده تومان از قبل بخدیره حاجیه علیها بهاء الله من اهل کاف داده شد مقصود اخذ آن نبود ولكن مخدیره حين حرکت و رجوع مذکور نمود این وجه را در آنجا بکه رد نمایم معلوم شد نزد خود وجه را بدین گرفته اند و اراده ای ادای آنرا دارند لذا قرار شد در آنجا بحیوب مکرم جناب ابن ابهر علیهما بهاء الله و عنایاته بدهند بعد حکم صادر که قابل اخذ نیست جناب امین از قبل حق باو واگذار و از قبل مظلوم تکبیر و سلام برساند و اظهار عنایت بنماید فراموش نشده مذکور بوده و هست انتهی

- 10 And likewise they said to tell him that Mulla Ahmad and Khan did not come to the Most Holy Court, although you mentioned they had said "We will go there too." In any case, let it be known that truthfulness, justice and fairness are rare to find in the world, and if found are as scarce as the philosopher's stone. Mulla Ahmad's purpose is clear, but poor Khan is unaware and knows not the cause and reason thereof. May that leaf, upon her be Baha's blessings, beseech God's grace that He may rend asunder the veils of tyranny and oppression, and deprive not His servants of the effulgent rays of the Orb of justice and fairness. He is the Potent, the Powerful.

10 و همچنین فرمودند باو بگو ملا احمد و خان بساحت اقدس نیامدند مع آنکه شما ذکر نمودید گفته اند آنجا هم میرویم باری دانسته باشند که صدق و عدل و انصاف در عالم نایابست و اگر هم باشد بمثابه اکسیر احمر کیاب ملا احمد مقصودش معلوم اما خان بیچاره خبر ندارد و از سبب و علت آن آگاه نه آن ورقه علیها بهائی و عنایتی از حق مسئلت نماید تا حجاب ظلم و اعتساف را خرق فرماید و عباد خود را از اشراقات انوار نیر عدل و انصاف محروم نسازد اوست قادر و توانا انتهی

- 11 Regarding his honor the Bey, upon him be the glory of God and His favors, praise be to God, after his petition and that of the beloved one, it was once again crowned with acceptance, and a separate leaf concerning this matter is enclosed which will come to view. And that they wrote they are proceeding to Hamadan is very good, for one of the companions in that land committed a deed that caused the tears of the sincere to flow and the sighs of those near to ascend. Therefore some hearts were saddened. O Amin! Such souls have ever been the cause of the Faith's abasement among the people. Beseech God to grant the doer the grace to return, that he may repent like unto Nasuh and take refuge with the Truth, exalted be His glory, from sins and transgressions.

11 در باره جناب بیک علیها بهاء الله و الطافه الله الحمد بعد از مسئلت ایشان و آن محبوب در کوه آخری بشرف اجابت مقرون و ورقی علیحده در این فقره نوشته در جوفست بنظر میرسد و اینکه مرقوم داشتند به همدان تشریف میبرند بسیار خوشت چه که یک نفر از اصحاب در آن ارض امری را مرتکب شده که عبرات مخلصین جاری و زفرات مقررین متساعد لذا قلوب بعضی مکدر فرمودند یا امین لازال امثال این نفوس سبب ذلت امر مابین عبادند از حق بطلب عامل را توفیق رجوع عطا فرماید تا بمثابه نصوح توبه نماید و از خطیئات و جریرات بحق جل جلاله پناه برد انتهی

12 و همچنین این کلمه علیا از لسان عظمت جاری یا امین علیک بهائی اگر اهل فرقان بشریعت

12 And likewise this exalted word was uttered from the Tongue of Grandeur: O Amin, upon thee be My glory! If the people of the Furqan (Qur'an) had acted according to the Law of the Apostle of God, the lands of Islam, which they imagine to be the people of unity, would not have been encompassed by the people of misbelief. Each day they seize and take away a member and a portion thereof, and until now they have not understood what is the cause and reason. O Amin! Nevertheless We have concealed, for the Truth, exalted be His glory, is the Concealer and the All-Patient. All are commanded to gracious concealment and beautiful patience. Blessed are they that attain! The friends of that land too, if they conceal, will be accounted among those who conceal in the sight of God.

13 Similarly, in Kurdistan, according to what had been written, a person there committed such deeds as the Pen is ashamed to mention, but knowledge thereof rests with our Lord. If you were to journey there and convey greetings and salutations to the friends on behalf of the Truth, and show kindness and favor, it would be acceptable in the sight of God. Some barking dogs who consider the Truth heedless and themselves learned have passed through those regions and are striving to lead people astray. In any case, that beloved one, and every fair-minded person, and beyond them the Truth, exalted be His glory, bear witness that these barking ones neither were nor are aware of the foundation of the Cause. Whatever they say, they have heard from the liars of the world - like the Shi'ih sect who heard certain fabrications from some ignorant ones, which caused them to inflict upon the souls of Truth, on the Day of Manifestation, that which made the Pen weep and the Tablet lament. It is hoped that hearts and minds will be refreshed by the sweet fragrances of that beloved one's utterance. In any case, let the friends of Ha and Mim, as well as Kurdistan, exert mighty efforts in this matter and give glad tidings to all, that they might attain, through the breathings of revelation, to that which shall never change. Certain matters occurred in that land which this servant heard from the Tongue of Grandeur. May the Truth, exalted be His glory, grant fairness to the barking ones and sustain His loved ones with the Kawthar of supreme steadfastness. He is the Powerful, the Mighty.

14 Another matter concerns an engraver who spent some time in Hadba (Mosul), outwardly in agreement but inwardly a hypocrite. Glory be to God! Until now they have not realized what Day this is and what Manifestation! They drink from the spring of vain imaginings yet count themselves among the people of certitude. They walk in the wilderness of idle fancies yet

رسول الله عامل میشدند بلاد اسلام را که بگان خود اهل توحیدند اهل شرک احاطه نمینمود هر یوم عضوی از آن و جزوی از آنرا میربایند و میرند و تا حین ادراک نموده اند که سبب چیست و علت چه یا امین مع ذلک ما ستر نمودیم چه که حق جل جلاله ستار است و هم صبار امر الکّل بالستر الجلیل والصبر الجمیل طوبی للفائزین اولیای آن ارض هم اگر ستر نمایند از سائرین لدی الله مذکور میشوند انتهی

13 و همچنین در کردستان هم از قراری که نوشته بودند شخصی در آنجا عمل نموده آنچه را که قلم از ذکرش حیا مینماید و لکن العلم عند ربنا اگر در آنجا هم تشریف میردید و دوستان را از قبل حق تکبیر و سلام میرساندید و اظهار عنایت و الطاف مینمودید لدی الله مقبول بعضی از ناعقین که حق را غافل و خود را عالم دانسته اند بآن اطراف عبور نموده اند و در اضلال خلق ساعی و جاهدند باری آن محبوب و هر منصفی و از ورای آن حق جل جلاله شاهد و گواه که ناعقین از اصل امر آگاه نبوده و نیستند آنچه میگویند از کذابهای عالم شنیده اند بمثابه حزب شیعه که مفتریاتی چند از بعضی از جهلا شنیدند و آن سبب شد که در یوم ظهور از آن نفوس بر حق وارد شد آنچه که قلم گریست و لوح نوحه نمود امید هست که قلوب و افئده بنفحات بیان آن محبوب تازه شود باری در این فقره جهد بلیغ میدول دارند اولیای هاء و میم و همچنین کردستان جمیع را بشارت دهند شاید از نفحات وحی فائز شوند بآنچه که تغییر نپذیرد بعضی از امور در آن ارض واقع شده که از لسان عظمت این عبد استماع نمود باری حق جل جلاله ناعقین را انصاف عطا کند و اولیای خود را از کوثر استقامت کبری مرزوق دارد اوست مقتدر و توانا

14 فقره دیگر شخص حکاکای مدتی در حدباء بوده در ظاهر موافق و در باطن منافق سبحان الله تا حین آگاه نشده اند یوم چه یوم است و ظهور چه از چشمه اوهام مینوشند و خود را اهل یقین میشمرند در بادیه های ظنون سالکند و خود را اصحاب ایقان و اطمینان میدانند خدا نکند

consider themselves companions of assurance and tranquility. God forbid that anything like the former community, namely the Shi'is, should appear in the world. Reflect upon the deeds of those oppressive souls - what they claimed and what they did, how their words and deeds differed. At this moment I was summoned to the most exalted horizon, and after attending, the Tongue of Grandeur spoke these words, exalted be His utterance:

- 15 O servant in attendance! Write to his honor the physician, upon him be My greetings. For a long time the Supreme Pen has been speaking about the deeds of the former community. The wisdom in this is that later souls might become aware and informed, that perchance they might not be afflicted with former vain imaginings. The deniers of the Bayan are occupied with those same idle fancies. By God's life! Until they cross the gulf of vain imaginings, they will not enter the ocean of certitude, and until they pass beyond the path of names, they will not attain to the lights of the Sun of inner meanings. This is the truth about which there is no doubt.

- 16 We beseech God to grant vision, for by the Finger of Power the veils have been rent asunder. We hope that the people of the Crimson Ark will not be afflicted with the suspicions and vain imaginings of the past, nor will they sully their hearts and minds with the foolish utterances of this one and that. The copy of the letter written to Husayn, known as Sukhte, was sent. Glory be to God, how he has progressed! He has become a wanderer and has learned from the white bankers. What that beloved one has seen is but a drop from his ocean of nonsense. It would be very good if he were to send such writings to all regions. Ask God to bestow a subtle light upon the vision of the people of the world. In any case, this servant has seen many things and has much in his possession, but I pray and seek assistance from all the friends that He may guide those veiled souls and remove from the world the foul odor of ignorance, unawareness, rancor and hatred. He is the Powerful, the Mighty.

- 17 If you inquire about the news of this land, praise be to God, all are well. For some time, the two luminaries of the heaven of grace, namely His Honour Aqa Mirza Diya'u'llah and His Honour Aqa Mirza Badi'u'llah - may my spirit be a sacrifice for their coming - and the people of the pavilion of purity have gone to Beirut and will return in a few days. The pilgrims to the House of God this year have been many, praise be to God, and have attained their goal. I beseech the True One not to deprive anyone and to confirm and assist all in that which

مثل حزب قبل یعنی شیعه در عالم احداث شود در اعمال آن نفوس ظالمه تفکر فرمائید چه را مدعی بودند و چه کردند قول چه و عمل چه در این حین بذروه علیا احضارم فرمودند و بعد از حضور لسان قدم باین کلمه ناطق قوله جلّ جلاله

- 15 یا عبد حاضر بنویس بجناب طبیب علیه سلامی مذهب است قلم اعلی باعمال حزب قبل ناطق حکمت آن اینکه نفوس بعد آگاه شوند و اطلاع یابند که شاید باوهمات قبل مبتلا نشوند و معرضین بیان بهمان اوهمات مشغولند لعمر الله تا از خلیج اوهام نگذرند بحر یقین وارد نشوند و تا از صراط اسماء نگذرند بانوار شمس معانی فائز نگردند هذا حق لا ریب فیه انتهى

- 16 از خدا میطلبم بصر عطا فرماید باصبع اقتدار حجاب خرق شده و امید هست اهل سفینه حرا به ظنون و اوهمات قبل مبتلا نشوند قلوب و افتاده را باقوال سخیفه این وان نیالایند صورت مکتوبی که به حسین معروف به سوخته نوشته ارسال فرموده بودند سبحان الله چه ترقی کرده مهاجر شده بانک بازان سفید آموختند آنچه بنظر آن محبوب رسید قطره ایست از دریای مهمل او بسیار خوبست از این نوشتجات باطراف بفرستد از خدا بخواهید یک نور لطیفی بابصار اهل عالم عطا فرماید باری این عبد چیزها دیده و چیزها نزدش موجود ولکن دعا میکنم و از جمیع اولیا مدد میطلبم که آن نفوس محتجبه را هم هدایت فرماید و رایحه منته جهل نادانی و ضغینه و بغضا را از عالم بردارد اوست مقتدر و توانا

- 17 اگر از اخبارات این ارض جويا باشند الحمد لله جمیع سالم چندیست نیرین سماء فضل یعنی حضرت آقا میرزا ضیاء الله و حضرت آقا میرزا بدیع الله روحی لقدومهما الفداء و اهل سرادق عصمت به بیروت تشریف برده اند و چند یوم بعد تشریف میاورند زوار بیت الله این سنه الحمد لله بسیار بوده اند و فائز شده اند از حق میطلبم نفسی را محروم نفرماید و جمیع را بما یحبه و یرضاه مؤید و موفق نماید انه هو السميع المجیب

He loves and is pleased with. Verily, He is the Hearing, the Responding One.

- 18 Mention was made of the friends of that land. After this matter was presented before the Lord, He said: Convey greetings to all from the Wronged One. We remember them as We have remembered them before, and We beseech God to protect them from the evil of every oppressor, to guard them with the hosts of the seen and unseen, to assist them to act according to what is in His Book, and to draw them near to Him in all conditions. Goodly deeds and praiseworthy character are God's ladder among His creation; through these every soul ascends to the ultimate goal and the highest summit. Blessed is he who attains unto them, and woe unto him who neglects them. They must associate with all people with the spirit of fellowship and with love and affection. Love is God's light among His creation; through it every light appears and the world is illumined by it. It is the cause of creation and its manifestation, as expressed in His exalted Word: "I was a hidden treasure and loved to be known, therefore I created creation that I might be known." Hold fast, O friends of God, to love and fellowship, kindness and unity. Your station is above all stations and your conditions above all conditions, for you are the people of unity and the companions of detachment.
- 19 Ask God, your Lord and the Lord of all who are in the heavens and the earth, to protect you from the arms of the ungodly and the swords of the atheists, and to assist you against His enemies through His bounty and generosity. Verily, He is the most powerful of the powerful and the most generous of the generous. Praise be to God, for He is the goal of the mystics and the Almighty over all who are in the heavens and earth.
- 20 This ephemeral one beseeches the True One, exalted be His glory, to assist His friends in preserving the pearls of His love and in that which will quiet the fire of hatred in the world of creation.
- 21 As for the matter of the House, some time ago His Honour Alif and Ha, upon him be the Most Glorious Beauty of God, wrote to this servant that the honored physician, upon him be God's peace and favor, has requested a power of attorney. This servant presented this before His presence and He said:
- 22 Half of the funds remain outstanding; therefore, We did not wish to issue a decree in this regard. Half of the funds have reached them; We await the remainder, after which whatever is commanded will be most acceptable. God is witness and testimony that We desire no harm to befall anyone, hence the matter remains postponed. We know not what the honored
- 18 ذکر احبابی آن ارض را فرموده بودند بعد از عرض این فقره لدی المولی فرمودند کل را از قبل مظلوم سلام برسان انا نذکرهم کما ذکرناهم و نسأل الله بأن یحفظهم من شرّ کلّ ظالم و یحرسمهم یجنود الغیب و الشّهادة و یؤیدهم علی العمل بما فی کتابه و یقرّبهم الیه فی کلّ الأحوال الأعمال الطّیّبه و الأخلاق المرضیّه مرعاة الله بین خلقه بها یرتقی کلّ نفس الی الغایة القصوی و الذّروة العلیا طوبی لمن فاز بها و ویل لمن غفل عنها لهم ان یعاشروا مع العباد بالروح و الریحان و بالحبّة و الوداد انّ الحبّة نور الله بین خلقه بها یتّضح کل نور و یتستضی منه العالم و انّها علّة الخلق و ظهوره بقوله تعالی کنت کزراً مخفیاً فاحببت ان اعرف خلقت الخلق لکی اعرف تمسکوا یا اولیاء الله بالحبّة و الوداد و الشّفقة و الاتحاد مقامکم فوق المقامات و شؤونکم فوق الشؤون لأنکم اهل التّوحید و اصحاب التّجريد
- 19 فاسألوا الله ربکم و ربّ من فی السّماوات و الأرض ان یحفظکم من مدافع المشرکین و سیوف الملحدین و ینصرکم علی اعدائه بجوده و کرمه انه هو اقدر الاقدّرن و اکرم الاکرمین الحمد لله اذ هو مقصود العارفین و المقتدر علی من فی السّماوات و الأرضین انتهى
- 20 از حقّ جلّ جلاله این فانی سائل و آمل دوستان خود را مؤید فرماید بر حفظ لآلی محبت خود و به ما یسکن به نار البغضاء فی ناسوت الانشاء
- 21 و اما در باره بیت چندی قبل حضرت الف و حا علیه بهاء الله الابهی باین عبد مرقوم داشتند که جناب طیب علیه سلام الله و عنایت و کالت نامه خواسته اند این عبد تلقاء وجه معروض داشت فرمودند
- 22 نصف وجه باقی است لذا دوست نداشتم حکمی در این باره جاری نمائیم نصف وجه بایشان رسیده منتظریم باقی هم برسد بعد آنچه امر شود محبوبست حقّ شاهد و گواهست که نمیخواهیم ضرری بر احدی وارد آید لذا امر معوق مانده

physician, upon him be peace, has done. In any case, We beseech God to soon arrange the means for these funds to be given.

- 23 In all conditions, this evanescent servant beseeches and hopes for the loftiness, exaltation, glory and elevation of that beloved one. Were it not for the unwise actions of the friends, I would have caused much trouble. Praise be to God, that beloved one is mentioned in most times. All the friends and pilgrims send their greetings and praise, and this servant conveys greetings and praise to each of the friends in that land. That land and those regions have ever been and remain in view. For each one I seek divine confirmation that they may be assisted in that which causes the elevation of the Cause and be strengthened in steadfastness, which is the mightiest foundation. Verily, He will aid them through His grace, and He is the Mighty, the Powerful.

- 24 At this moment, having intended to approach the Holy Shrine, He appeared before the Presence and the Lord spoke thus: "We send greetings from this Station to the physician, upon him be My glory, and to the leaf who is with him, and to his son who was mentioned before and after in the presence of the Wronged One, and to the unified ones and the sincere ones. Praise be to God, the Lord of the worlds."

- 25 This servant also conveys greetings to the honored leaf and to the son, upon them both be the glory of God, and beseeches God to ordain for them the good of this world and the next. Peace, praise, remembrance and glory be upon your honor and upon those who have acknowledged and recognized the word that there is no God but He, the All-Knowing, the All-Wise.

نمیدانیم جناب طبیب علیه سلامی چه کرده‌اند
در هر حال از حقّ میطلبیم بزودی اسبابی فراهم
آورد که این وجه داده شود انتهى

23 در جمیع احوال این عبد فانی علوّ و سموّ و عزّت
و رفعت آن محبوب را سائل و آمل است و اگر
بیکمتهای دوستان نبود بسیار زحمت میدادم لله
الحمد در اکثر احیان آن محبوب مذکورند جمیع
دوستان و طائفین سلام میرسانند و ثنا میگویند
و این عبد خدمت هر یک از دوستان آن ارض
سلام و ثنا میرساند آن ارض و آن جهات لازال
در نظر بوده و هست از برای هر یک تأیید میطلبم
که موفق شوند بر آنچه سبب ارتفاع امر است و
مؤید گردند بر استقامتی که اس اعظم است آنه
یؤیدهم فضلاً من عنده و هو القویّ القدير

24 در این حین قصد مقام نموده تلقاء وجه حاضر
قال المولى انا نسلم من هذا المقام على الطّبيب عليه
بهائى و على الورقة التى معه و على ابنه الذى كان
مذكوراً لدى المظلوم من قبل و من بعد و على
الموحّدين و المخلصين الحمد لله ربّ العالمين انتهى

25 این عبد هم خدمت مخدّره ورقه و جناب ابن
علیهما بهاء الله سلام عرض مینماید و از حقّ
میطلبد مقدّر فرماید از برای ایشان خیر دنیا و
آخرت را السلام و الثناء و الذکر و البهاء على
حضرته و على الذين اقرّوا و اعترفوا بكلمة الله لا
اله الا هو العليم الحكيم

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BH00535

To: *Haji Muhammad Ismayn Yazdi, in Alexandria*

Date: 1304-11 [1887-Jul]

- 1 He is God - exalted be His glory, the Greatness and the Power
- 2 Praise, sanctified above mention and utterance, befitte Him Who is the Desire of all worlds, Who with a single call summoned the denizens of earth to the most exalted horizon. Through that call the ocean spoke forth "Here am I, here am I," and the land proclaimed the blessed word "At Thy service." Every created thing is engaged in His remembrance and stands ready in service. Blessed is the ear that hath been honored to hear the call of all things, and the eye that hath been adorned by beholding His lights, and blessed is he who, being informed, was not deprived or held back by the world's rejection and denial, but rather turned toward Him in detachment from all else and attained unto the supreme honor, which is the recognition of God, exalted be His glory. Prayers and peace be upon the Lord of the world and the Desire of the nations, through Whom appeared the decree of return and the Book spoke forth "The Kingdom belongeth to God, the One, the Single, the Mighty, the All-Bestowing," and upon His family and companions, through whom were opened the gates of grace unto all creation and through whom was manifested God's binding Word - perpetual and eternal peace.
- 3 Glory be to Thee, O Illuminator of the horizons, by Thy Name that shineth from the heaven of Thy grace, and by the Fire kindled in the Tree of Thy Cause, and by the lights of Thy throne and the manifestations of Thy power and majesty, to ordain for Thy loved ones that which beseemeth Thy generosity and bounty and is worthy of the heaven of Thy grace and bestowal. O Lord! Thou seest them clinging to Thy cord and turning to the lights of Thy countenance. I beseech Thee by the Most Great Word and by the manifestations of Thy grandeur in the realm of creation to protect them from the evil of Thine enemies who have broken Thy covenant and Thy testament and who have encompassed Thy lands and Thy domains without any proof from Thee or any clear evidence from Thy presence. O Lord! Assist Thy loved ones in that whereby Thy Cause may be exalted amongst Thy creation. Then enable them to remain steadfast in Thy remembrance and praise. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the Great.
- 1 هو الله تعالى شأنه العظمة والاقترار
- 2 حمد مقدس از ذکر و بیان مقصود عالمیازا لایق و سزااست که بیک ندا اهل ناسوت انشاء را بافق اعلی دعوت فرمود بحر از آن ندا به لبیک لبیک ناطق و بر بکلمه مبارکه سعدیک متکلم هر شیء از اشیاء بذکری مشغول و بخدمتی قائم طوبی از برای سمعیکه باصغاء نداء اشیاء فائز گشت و از برای بصریکه بمشاهده انوار مزین شد و طوبی از برای خبریکه اعراض و انکار عالم او را محروم نساخت و منع نکرد منقطعاً عن العالم اقبال نمود و بشرافت کبری که عرفان حق جلّ جلاله است فائز گشت الصلوة والسلام علی سید العالم و مقصود الأمم الّذی به ظهر حکم المآب و نطق الکتاب الملک لله الفرد الواحد العزیز الوهاب و علی آله و اصحابه الّذین بهم فتحت ابواب النعمة علی وجوه البریة و ظهرت کلمة الله المطاعه سلاماً دائماً ابداً
- 3 سیحانک یا منور الآفاق باسمک المشرق من افق سماء فضلك و بالنار المشتعلة فی سدره امرک و بانوار عرشک و ظهورات قدرتک و عظمتک بان تقدر لأولیائک ما ینبغی لجودک و کرمک و یلیق لسماء فضلك و عطائک ای ربّ ترهم متمسکین بجلک و متوجهین بأنوار وجهک استلک بالکلمة العلیا و بظهورات عظمتک فی ناسوت الانشاء بان تحفظهم من شرّ اعدائک الّذین نقضوا عهدک و میثاقک و احاطوا بلادک و دیارک من دون ینة من عندک و لا برهان من لدنک ای ربّ اید اولیائک علی ما یرتفع به امرک بین خلقک ثمّ وقتهم علی الاستقامة علی ذکرک و ثنائک انک انت المقتدر علی ما تشاء لا اله الا انت العزیز العظیم

- 4 O beloved of my heart! All the exalted missives, whether addressed to the friends or to this evanescent one, all had their source and culmination in the Most Exalted Horizon, emerging from that Beloved One and reaching their intended destination. This is a testimony which every person of insight, experience, and sound knowledge would confirm. Mention of you and praise of you, since all was for the sake of God, returns to God and is accepted by Him. Every mention thereof attained to that which was intended and desired. Praise and thanksgiving be to God that these remembrances reached their station and the response emerged from the seat of grace and favors. Each one was favored in response with that which had and has no likeness or equal. They are forever mentioned by the tongue and specially favored with grace - praise be to His in all conditions.
- 5 From the opening of each letter, the musk of utterance was diffused and the fragrance of knowledge was spread abroad. After inhaling, reading, turning to, and becoming acquainted with them, they were brought to that station where they attained the honor of being heard in His presence, and then from the Dayspring of Knowledge appeared such utterances as testified of themselves to your ranks of sincerity, detachment, adherence and devotion, and likewise contained mention and praise of all the friends in that land. Each one was mentioned individually with such praise whose fragrance shall never end and shall not be erased from the Book, and whose light shall never set nor decline from the Most Exalted Horizon, now and forever. At the time of the manifestation of grace and bounty, such joy and delight seized this servant that I am powerless and unable to describe it. God, exalted be His glory, is witness and testifier to what has been submitted. Verily our Lord, the All-Merciful, is the Commander, the Powerful, the Mighty, the All-Informed.
- 6 O beloved of my heart! The fire of love has a wondrous burning that is not quenched by the water of mention and utterance. The more it is mentioned, the more the essence of being demands. In truth, this is the station of "Is there more?" At this time when the pen is moving and the face is turned and the heart is receptive, the presence of the beloved spirit of His Honor Aqa Mirza 'Abdu'l-Husayn, upon him be the Most Glorious Beauty of God, came to mind. His mention gives strength to the spirit and his praise nourishes the soul, for it is a fragrance from the true rose garden and a flower from the spiritual paradise. I beseech God, exalted be His glory, at all times for his exaltation, ascendancy, glory and elevation. Praise be to God that they have attained to that which is acceptable and mentioned. Further, I submit expressions of devotion to
- یا محبوب فوادی جمیع دستخطهای عالی چه باسم اولیا و چه باسم اینفانی کل مرجع و محتشم افق اعلی بوده از آنجوب ظاهر و بمقصود واصل هذه شهادة یصدقها کل ذی درایة و ذی خبرة و ذی علم رشید ذکر از شما و ثنا از شما چون کل لوجه الله بوده الی الله راجع و عندالله مقبول هر ذکرى از آن فائز شد بآنچه که مقصود و مطلوب بوده لله الحمد و له الشکر که اذکار بمقام خود رسید و جواب هم از مقرّ عنایت و الطاف ظاهر هر یک را در جواب عنایت شد آنچه که شبه و مثل نداشته و ندارد لازال بلسان مذکورند و بعنایت مخصوص له الحمد فیکل الأحوال
- از فتح هر نامه مسک بیان متضوّع و عرف عرفان منتشر بعد از استشمام و قرائت و توجه و اطلاع قصد مقام نموده لدی الوجه بشرف اصغافائز و بعد از مشرق عرفان بیانی ظاهر که بنفسه گواهی میداد بر مراتب خلوص و انقطاع و تمسک و تشبث آنحضرت و همچنین حاوی ذکر و ثنای اولیای آن ارض طراً بوده هریک را فرداً فرداً ذکر فرمودند بذکریکه عرفش انتها نپذیرد و از کتاب محو نشود و لم یزل و لایزال نیرش از افق اعلی غروب نکند و افول نبیند در حین ظهور عنایت و فضل فرح و سرور اینعبد را اخذ نمود بشأنیکه از ذکرش عاجز و قاصر حق جلّ جلاله شاهد و گواهست بر آنچه عرض شد ان ربنا الرحمن هو الامر المقتدر العزیز الخبیر
- یا محبوب فوادی نار محبت عجب اشتعالی دارد بآب ذکر و بیان ساکن نشود هرچه ذکر شود جوهر وجود زیاده میطلبد فی الحقیقه مقام هل من مزید اینجاست در ایننگام که قلم متحرک و وجه متوجّه و قلب مقبل حضور محبوب روح حضرت آقا میرزا عبدالحسین علیه بهاء الله الأبهی بنظر آمد ذکرش روح را قوت دهد و ثنایش جان پرورد چه که عرفی است از گلزار حقیقی و وردیست از رضوان معنوی از حق جلّ جلاله در جمیع احیان علو و سمو و عزّت و رفعت ایشانرا سائل و آملم لله الحمد فائزند بآنچه که مقبول و مذکور است دیگر عرض خلوص

the service of the beloved of the heart, His Honor Aqa Siyyid Yahya, upon him be the Most Glorious Beauty of God. God is witness and testifier that night and day they have been and are mentioned in heart and tongue. Their mention is a wondrous bounty and a spiritual feast. The servant beseeches his Lord to strengthen him, make him successful, and honor him in all conditions. Verily He is the Self-Sufficient, the Most Exalted.

خدمت حضرت محبوب فؤاد جناب آقا سیّد یحیی علیه بهاء الله الأبهی معروض میدارم حق شاهد و گواهست که در لیلی و ایام در قلب و لسان مذکور بوده و هستند ذکرشان نعمتی است بدیع و مانده ایست معنوی یسئل الخادم ربّه بان یؤیّده و یوقّفه و یعزّیه فیکل الأحوال أنّه هو الغنی المتعال

- 7 At this time when the loved ones of God, each one prominent and renowned, have turned their complete attention to that spiritual beloved, his honor Ahmad, upon him be the glory of God and His mercy, their letters each bore mention adorned with the ornament of humility, submissiveness and sincerity, with each word opening a door of joy. The servant begs for him confirmation and success, and that which will preserve his remembrance throughout the duration of the earthly and heavenly kingdoms. The Pen loves to mention the Pillars 'Ayn 'Ayn 'Ayn 'Ghayn in this station and beseeches God for their glory, advancement and elevation. In truth, the fragrance of unity was diffused in one station, as the Pillars were adorned and distinguished with three Ayns. If all the pens of interpretation were to engage day and night in explaining this letter, they would surely fall short, for He says "The believer cannot be described." Likewise His Holiness the letter Ghayn, upon him be the glory of God and His care, which has been and is comprehensive of perfect and complete numbers. Glory be to God! The grace of God, exalted be His majesty, has encompassed His loved ones and friends in all things. I beseech Him, exalted be His station, for their protection, loftiness and ascendancy. Verily He is the All-Bountiful, the Generous, the Forgiving, the Merciful. There is no God but Him, the Powerful, the Exalted, the Mighty, the Wise.

7 در این حین که اولیای حقّ هر یک امام وجه مشهود و مذکور تمام توجّه بحبيب روحانی جناب آقا احمد علیه بهاء الله و رحمته متوجّه نامه های ایشان هر یک ذکری بود مزین بطراز خضوع و خشوع و خلوص از هر کلمه اش بآبی از فرح مفتوح انّ الخادم یسئل له التّأیید و التّوفیق و ما یبقی به ذکره بدوام الملک و الملکوت انّ القلم یحبّ ان یدکر الأركان ع ع ع غ فی هذا المقام ویسئل الله لهم العزّة والارتقاء والارتفاع فی الحقیقه عرف توحید در یک مقام متضوّع گشت چه که ارکان بسه عین فائز و مزین اگر اقلام تفسیریّه در لیلی و ایام مشغول بتفسیر انحراف شود البتّه از عهده برنیايد چه که میفرماید المؤمن لا یوصف و همچنین حضرت حرف غ علیه بهاء الله و عنایتی که حاوی اعداد کاملهء تامّه بوده و هست سبحان الله عنایت حقّ جلّ جلاله در جمیع شئون شامل اولیا و احبّای خود بوده و از او تعالی شأنه میطلبم حفظشان و علوّ و سموّشان را أنّه هو الفضل الکرم وهو الغفور الرحیم لا اله الا هو المقتدر المتعالی العزیز الحکیم

- 8 The offerings of that beloved one, which in truth were each like a cutting sword for the day of mourning, like a rain-bearing cloud for the day of thirst, and like a brilliant light for the day of eclipse and night of darkness, arrived and at that very moment were graced with the gaze, and this is a true testimony to the sincerity, sanctity and purity of that beloved's deeds. God suffices as witness. Glory be to God, its radiance almost veiled the light of the sun despite its brilliance and splendor. Since the manifestations of these matters and the appearance of these causes are in truth from the effulgences of the Luminary of the love of God, therefore whatever is mentioned or flows from the tongue has been and is befitting. The Water of Life flows from the spring of love and the comfort of the world exists through its comfort. Blessed is the soul that has attained

8 حنفیه های آنحبيب که فی الحقیقه هر یک از برای یوم عزا سیفی بود قاطع و از برای یوم ظماء سمائی بود ممطر و از برای یوم کسوف و لیل خسوف نوری بود باهر رسید و همانحین بر سبیل اتّفاق بلحاظ فائز گشت و این فقره گواهیست صادق بر خلوص و تقدیس و تنزیه اعمال آنحبيب و کفی بالله شهیدا سبحان الله که تلاءؤاش کاد ان یستر نور الشمس مع اشراقها و ضیاءها چون ظهورات این امورات و بروزات این اسباب فی الحقیقه از اشراقات نیر محبّه الله است لذا آنچه ذکر شود و یا از لسان جاری گردد سزاوار بوده و هست کوثر حیوان از عین محبت جاری و آسایش جهان از آسایش

unto it and understood its mysteries. Verily they are among the successful ones in God's Book, the Lord of the worlds. In truth, the pen and tongue of this servant have not and will not be able to adequately praise and extol that which has appeared from that beloved one. However, I beseech God, exalted be His majesty, for confirmation and seek success, that He may reveal that which cannot be concealed and which no veil can obscure. Verily He has power over all things and is worthy to answer.

آن موجود طوبی از برای نفسیکه بآن فائز شد و باسراش پی برد آنه من الفائزین فی کتاب الله رب العالمین فی الحقیقه قلم و لسان اینعبد از عهده ذکر و ثنای آنچه از آنحیوب ظاهر شده برنیامده و نخواهد آمد ولکن از حق جل جلاله تأیید میطلبم و توفیق میخواهم شاید ظاهر فرماید آنچه را که ستر قبول نکند و حجاب مانع نشود آنه علی کلشیء قدیر و بالاجابة جدیر

- 9 At this time mention was made of the sugar that was sent, although it has not yet arrived. Nevertheless, God is witness and testimony that the palate of the soul has been sweetened by it. All these are manifestations of love which appear and are revealed in the world of being. That very mention which flowed from the tongue of that Beloved concerning its dispatch cannot be equaled by anything hidden and treasured in the earth in the estimation of the friends and chosen ones. In truth, love is a sovereign that is mighty and a ruler that prevails. The world of motion and stillness is within the grasp of its power. Although love is the dawning-place of joy and delight, there are times when it becomes the manifestation of endless grief and sorrow, and such a time is these days, for one of the Most Exalted Names, the Beloved of the heart, 'A.L. - upon him be the glory of God, the King, the Mighty, the All-Knowing - according to the command intends to proceed in that direction, and from this separation the very essence of being is consumed. How well did the one speak who said:

9 در اینوقت ذکر شکر مرسله بمیان آمد مع آنکه تا حین نرسیده ولکن حق شاهد و گواه که کام جان از آن شیرین گشته اینها همه ظهورات محبت است که در عالم کون تجلی مینماید و اظهار میدارد همان ذریکه از لسان آنحیوب در ارسال آن جاری شد نزد دوستان و اولیا باو معادله نمینماید آنچه در ارض مکنون و مخزونست فی الحقیقه محبت سلطانیست مقتدر و آمریست عالم حرکت و سکون عالم در قبضه اقتدار اوست هرچند محبت مطلع فرح و سرور است ولکن هنگامیهم میشود که مظهر هم و غم و احزان لایتنهای میگردد و آنهنگام این آیامست چه که احد اسمین اعلیین حضرت محبوب فؤاد ع ل علیه بهاء الله الملک العزیز العلام حسب الامر اراده توجّه بآنشطر دارند و از این فصل و فراق جوهر وجود در احتراق

- 10 "Love has departed from this city toward another city,

10 چه خوش گفته هر که گفته مهر برون شد از این شهر و سوی شهر دگر شد

- 11 From whose rising and setting two cities were turned upside down"

11 که از طلوع و غروبش دو شهر زیر و زبر شد

- 12 In any case, I have been and am beseeching from the Self-Sufficient Lord reunion, meeting, nearness and gathering. With the generous ones no affair is difficult. We beseech Him, exalted be He, to gather us beneath the shade of the Tree of His providence and the pavilions of His grandeur, and to ordain for us that which profits us in every world of His worlds, and to open before our faces the gates of His mercy, and to send down upon us from the heaven of His bestowal a blessing from His presence. Verily He is the Mighty, the Compassionate, the Forgiving, the Generous. Peace and praise and remembrance and glory be upon you and upon those who are with you and who love you for the sake of God, the Lord of the worlds.

12 در هر حال از غنی متعال وصل و لقا و قرب و اجتماع را سائل بوده و هستم با کریمان کارها دشوار نیست نسله تعالی ان یجمعنا فی ظل سدره عنایت و قباب عظمت و یقدر لنا ما ینفعنا فی کل عالم من عوالمه و یفتح علی وجوهنا ابواب رحمته و ینزل علینا من سماء عطائه برکه من عنده آنه هو المقدر المشفق الغفور الکریم السلام و الثناء و الذکر و البهاء علی حضرتکم و علی من معکم و یحبکم لوجه الله رب العالمین

- 13 Glory be to God! Before its arrival it possessed all those perfect mentions and was considered a wondrous and exalted blessing. Now that it has itself arrived and made the world a sugar-garden, I know not what mention to make or what to say. In any case, its sweetness surpasses all the sweetnesses of the world and its delicacy excels all the delicacies of the nations. Praise be to God! Its absence was the cause of its presence, and now its presence is the cause of eternal mention. I beseech and entreat God, exalted be His glory, to adorn this existence with such an ornament that no likeness or similitude may be seen for it. He is the Powerful, the Mighty. There is no God but He, the Single, the One, the Omnipotent over whatsoever He willeth.
- 13 سبحان الله نرسیده آن آنهمه اذکار کامله را دارا شد و از نعمت بدیعہ منیعہ محسوب گشت حال که خودش رسیده و عالم را شکرستان نموده نمیدانم چه ذکر نمایم و چه عرض کنم باری حلاوتش از جمیع حلاوتهای عالم مقدم و لطافتش پیشرو جمیع لطافتهای امم الحمد لله فقدانش سبب وجودش بود و حال وجودش سبب ذکر ابدی از حق جل جلاله سائل و آمل که این وجود را بطرازی مزین فرماید که شبه و مثل از برای آن دیده نشود اوست قادر و توانا لا اله الا هو الفرد الواحد المقتدر علی ما یشاء
- 14 Praised be God! Praised be God! God's will prevails, His purpose penetrates. We are all as nothing; all that exists is Him. The reins of awareness are in His hand, and the cord of knowledge is in the grasp of His power. What are we? Who are we? We are but manifestations of ignorance and embodiments of forgetfulness. For when the beloved of my soul, his honor the one named M.H., upon him be God's peace and favor, was hidden from this servant's sight at the time of writing, after reflection and investigation into its cause and reason, I pondered what could be the cause and reason. Suddenly it became apparent that it was intended that a separate, special mention should again be made of him, and that he should repeatedly be brought before my presence.
- 14 سبحان الله سبحان الله ارادة الله غالب مشیتش نافذ ما همه هیچم هرچه هست اوست زمام آگاهی در دست او و جبل دانائی در قبضه قدرت او چیسیم کیستیم مطلع نادانی و مظهر فراموشی چه که حبیب جان جناب اسم میم و ها علیه سلام الله و عنایت در حین تحریر از نظر اینعبد مستور بعد از تفکر و آگاهی در سبب و علت آن بفکر رفت که آیا سبب چیست و علت چه بغتة بنظر آمد که اراده بر آن رفته بود که مجدّد مخصوص ایشان ذکر علیحدہ بمیان آید و تلقاء وجه مکرر مذکور آیند
- 15 In any case, after alertness and remembrance, he appeared before me and revealed that which all the treasures and riches of the world could not equal even one letter thereof. Blessed is he and joy be unto him! In truth, he was and is worthy of special favor, and this servant, with the tongue of the inner secret and the secret of secrets, and the manifest and the most manifest, conveys greetings and praise to him, and I beseech God, exalted be His glory, for His ancient and renewed grace. Verily, He has power over all things. The light of the new lamp has shown forth with new oil at this moment. Although mention of it existed in the world of remembrance, at this time its mention arose from the thoughts like a banner - "Here am I! Where is my portion? What is my share?" After all, my messenger and presenter and lighter is kindled with the fire of the love of the All-Merciful. Indeed, right is with him, therefore I beseech and hope from God, exalted be His glory, that his mention and his light may ever remain luminous through the oil of wisdom and the utterance of God - exalted be His station - and continue to shine and gleam in the niche of the world with
- 15 باری بعد از تنبه و تذکر امام وجه حاضر فرمودند آنچه را که خزائن و دفتان عالم بحرفی از آن معادله نمینماید طوبی له و نعیم له فی الحقیقه سزاوار عنایت بوده و هستند و اینعبد بلسان سر و سر سر و ظاهر و ظاهر ظاهر خدمت ایشان سلام و ثنا میرسانم و از حق جل جلاله فضل قدیم و جدیدش را میطلبم انه علی کثیء قدیر روشنائی سراج جدید بدهن جدید در این حین تجلّ نمود اگرچه ذکرش در عالم اذکار بوده در این حین ذکرش از خواطر سر برآورد چون علم کاینک منم قسمت من کو نصیب من چه آخر مرسل و محضر و موقد من بنار محبت رحمن مشعل فی الحقیقه حق با اوست لذا از حق جل جلاله سائل و آمل که ذکرش و نورش بدهن حکمت و بیان حق تعالی شأنه لازال منیر و در مشکوة

a manifest light. Verily our Lord is the One who has power over whatsoever He willeth through His word "Be" and it is.

عالم بنور مبین ظاهر و باهر بماند آن ربّنا هو المقتدر
علی ما یشاء بقوله کن فیکون

BLIB_Or15731.279, MSHR2.202x

BH01688

To: Haji Ali Yazdi, in Nablus

Date: 1304-11 [1887-Jul]

- 1 He is God, exalted be His glory, the Greatness and Power
هو الله تعالى شأنه العظمة والاقطار
- 2 Praise befits the One sought by all, Who has ordained the good news of the health of friends to be among the finest blessings of the world, and Who has renewed and continues to renew the world through pure and goodly tidings that are the cause of joy and delight. Praise be unto Him, again praise be unto Him. And blessings and peace be upon His Prophets and chosen ones, and upon Him with whom prophethood began and ended, and upon His family and companions, an everlasting peace forever.
حمد مقصودی را لایق و سزاست که مرده
صحت دوستانرا از بهترین نعمتهای عالم مقرر داشته
و عالم را باخبارهای طیبیه طاهره که سبب و
علت فرح و سرور است تجدید فرموده و میفرماید
حمداً له ثم حمداً له والصلوة والسلام علی انبیائه
واصفیائه و علی الذی بدئت به النبوة و ختمت
به و علی آله و اصحابه سلاماً دائماً ابداً
- 3 And now, the letter of that spiritual friend has made old things new and withered things fresh. It was like an agile sweeper, for it swept away the straw and stubble of care and grief and spread the carpets of joy and delight. In truth it was not a sweeper but a spiritual messenger, for the fragrance of love was inhaled from it. I beseech God, exalted be His glory, to aid that honored friend and make him the recipient of special favors, together with health and wellbeing and blessing and wealth and ability. After reading and becoming informed of its contents, I turned in supplication and presented it before His presence. He said: "O Ali, upon thee be My peace and My glory. Thy letter arrived and the servant in attendance mentioned what thou didst mention. It was right and correct. I beseech God, exalted be His glory, to aid thee and to set right all thine affairs. Be thou not sorrowful in any way. Verily He is the One Who sets right the affairs of His servants. Verily He hath power over all things."
و بعد دستخط آنحبيب روحانی کهنه‌ها را نو
نمود و پژمرده‌ها را تازه فراشی بود چابک چه
که خاشاکهای هم و غم را جاروب نمود و
بساطهای فرح و سرور گسترد فی الحقیقه فراش
نبود پیک معنوی بود چه که بوی محبت از او
استنشاق شد از حق جل جلاله میطلبم آنحبيب
مکرم را تأیید فرماید و بعنایات مخصوصه فائز نماید
مع صحت و سلامتی و برکت و ثروت و توانائی
بعد از قرائت و اطلاع بمقام توجه نموده امام
وجه عرض شد فرمودند یا علی علیک سلامی و
بهائی نامه شما رسید عبد حاضر ذکر نمود آنچه ذکر
نمودید صحیح و درست از حق جل جلاله میطلبم
تأیید فرماید و جمیع امورات آنجناب را اصلاح
نماید بهیچوجه محزون مباش آنه هو مصلح امور
عباده آنه علی کلشیء قدیر انتهی
- 4 As to what thou didst write regarding the property at the door of the house which is with the peasants, that whatever they have should be taken, whether livestock or other things that may exist - after this matter was presented He said: "O Ali, fix thy gaze upon the horizon of justice and fairness. Action
اینکه مال درب خانه را که نزد رعایاست نوشتید
که آنچه دارند اخذ نمایند از مواشی و غیره هرچه
موجود باشد بعد از عرض اینفقره فرمودند یا
علی نظر بافق عدل و انصاف متوجه عمل باید از

must not depart from mercy and loving-kindness. Therefore if means exist there is no objection to taking payment, but in their absence thou must be patient. In all cases consideration for the poor is necessary before the Wronged One. Take what they are able to give and obtain promissory notes for the remainder. O Ali, mercy hath preceded and the form of compassion standeth present before His face. God is witness that were it not for this gathering, We would not take a penny. Take what is reasonable in this Cause of Mine. This is what We have counseled Our loved ones and friends before and after. Verily He is the Protector of the doers of good."

5 "As to thine own debts, act as thou wishest, for thou art in debt and no blame resteth upon thee. Grieve not over this debt. For years this Wronged One was in debt and no one knew of it. Days and nights passed in prison with no sustenance at hand. Through patience and forbearance and resignation and trust the days came to an end. According to the servant present, the essence of food attributed to God was present, for in the noble tradition it is said: 'Hunger is God's food, by which He giveth life to the bodies of the truthful.'"

6 "As to what was written about barley, it is not necessary since good barley can be obtained here. But as for wheat, it would be good if whatever amount possible could be obtained from there or elsewhere and sent. This too only if possible, otherwise no."

7 O my God, my Lord and my Master! I beseech Thee by the Mother Book and by the Preserved Tablet and by the hearts of Thy Prophets which Thou hast made repositories of Thy utterance and treasuries of Thy remembrance, to aid him who hath turned to Thee and dwelt in Thy vicinity for successive years. O Lord! Take his hand with the hand of Thy loving-kindness, then send down upon him from the heaven of Thy bounty a blessing from Thy presence. Verily Thou art the Forgiving, the Generous. There is no God but Thee, the All-Knowing, the All-Wise.

8 The servant 6 Dhi'l-Qa'dih 1304

رحمت و عنایت خارج نشود لذا اگر استطاعت موجود لا بأس فی الأخذ و عند فقدان علیک بالصبر در هر حال رعایت فقرا نزد مظلوم لازم بقدریکه میتواند بدهند اخذ نمائید و مابقی را سند اخذ کنید یا علی رحمت سبقت گرفته و هیکل رحم امام وجه قائم و حاضر حق گواه که اگر این اجتماع نمیشد فلسی اخذ نمینمودیم خذ المعروف فی امری هذا ما وصینا به اولیائی و احبائی من قبل و من بعد انه هو ولی المحسنین

5 و اما مطالبات خود را هر قسم بخواهید عمل نمائید چه که مدیونید بر شما باسی نیست و از این دین غصه مخور سالها اینمظلوم مدیون بود و احدی مطلع نه شبها و روزها در حبس گذشت قوت حاضر نبود بصبر و اصطبار و تفویض و توکل ایام منتهی شد بقول عبد حاضر جوهر طعام که بحق منسوبست حاضر چه که در حدیث شریف میفرماید الجوع طعام الله تجی به ابدان الصّديقین انتهى

6 و اما در باره جو که مرقوم داشتند لازم نیست چه که در اینجا میتوان جو خوب تحصیل نمود و اما گندم هر قدر ممکن بشود از آنجا یا از جاهای دیگر اخذ شود خوبست ارسال دارند اینهم در صورت امکان و الا فلا

7 یا الهی و سیدی و مولای استلک بأمّ الکتاب و باللوح المحفوظ و بقلوب انبیائک الّتی جعلتها مخازن بیانک و مکامن ذکرک بأن تؤیّد من اقبل الیک و کان فی جوارک فی سنین متوالیات ای رب خذ یده بید عنایتک ثم انزل علیه من سماء فضلك برکة من عندک انک انت الغفور الکریم لا اله الا انت العليم الحکیم

8 خادم ۶ شهر ذی القعدة سنه ۱۳۰۴

BLIB_Or15731.273

BH03592

To: Aqa Abbas-Quli

Date: 1304-11 [1887-Jul]

- 1 He is God, exalted be His glory! Grace and favors. 1 هو الله تعالى شأنه العناية والألطاف
- 2 I testify, O my God, my Lord and my Support, to the sanctification of Thy Being from all likeness and the exaltation of Thy Essence above all comparison, and that Thou art God, there is no God but Thee. Thou hast ever been sanctified beyond the comprehension of Thy servants and exalted above their descriptions and remembrances. Thou shalt ever be as Thou hast been from time immemorial. There is no God but Thee, the Single, the One, the Self-Subsisting, the All-Knowing, the All-Wise. 2 اشهد يا الهى و سيدى و سدى بتقديس ذاتك عن الأمثال و تنزيه كينونتك عن الأشباه و بأنك انت الله لا اله الا انت لم تزل كنت مقدساً عن ادراك عبادك و متعالياً عن اوصافهم و اذكارهم و لا تزال تكون بمثل ما قد كنت فى ازل الأزال لا اله الا انت الفرد الواحد الصمد العليم الحكيم
- 3 I beseech Thee, O God of all beings and Lord of all contingent things, by the treasures of Thy knowledge, the dawning-places of Thy inspiration, the repositories of Thy revelation and the manifestations of Thy signs, to ordain for Thy servants that which shall profit them in every world of Thy worlds. Then enable them to do what Thou lovest and approvest. Verily Thou art He through Whose loving-kindness all existence hath testified, and to Whose grace all in the seen and unseen realms have confessed. I beseech Thee not to disappoint us of that which Thou hast ordained for Thy chosen ones and trusted ones, nor to withhold us from the ocean of Thy bounty. Verily Thou art the Almighty over what Thou willest and in Thy grasp are the reins of all things. There is no God but Thee, the All-Forgiving, the All-Bountiful. 3 اسئلك يا اله الموجودات و مالک الممکات بخازن علومک و مطالع الهامک و مکامن وحیک و مظاهر آیاتک بأن تقدر لعیادک ما ینفعهم فى کل عالم من عوالمک ثم وفقهم على ما تحب و ترضى انک انت الذى شهد بعنايتک الوجود و اعترف بفضلیک من فى الغیب و الشهود اسئلك ان لا تخیننا عما قدرته لأصفیائک و امنائک و لا تمنعنا عن بحر عطائک انک انت المقتدر على ما تشاء و فى قبضتک زمام الأشياء لا اله الا انت الغفور الکریم
- 4 Thou seest and knowest, O my God, him who hath turned to Thee and held fast to the cord of Thy bounty and clung to the hem of Thy generosity. I beseech Thee by the lights of Thy countenance and the pearls of the ocean of Thy wisdom to assist him in all conditions to remember Thee, praise Thee and serve Thy Cause. Verily Thou art the Almighty, the Powerful, and worthy to answer prayers. There is no God but Thee, the All-Knowing, the All-Wise. 4 ترى و تعلم يا الهى من اقبل اليک و تمسک بحبل عطائک و تشبث بذیل کریمک اسئلك بأنوار وجهک و لآلى بحر حکمتک بأن تؤيده فى کل الأحوال على ذکرک و ثنائک و خدمة امرک انک انت المقتدر القدير و بالاجابة جدیر لا اله الا انت العليم الحكيم
- 5 He is the Supporter. 5 هو المؤید
- 6 The letter of Jinab-i-Aqa Abbas-Quli, upon him be 966 [Baha'u'llah], containing nineteen French liras by draft of the beloved of hearts Jinab-i-Aqa Muhammad Mustafa, upon him be 966 [Baha'u'llah] and His grace, and through the honored Mr. AF 'L, upon him be 966 [Baha'u'llah] the Most Glorious, 6 مرسله جناب آقا عباسقلى عليه ٩ ٦٦ [بهاء الله] مبلغ نوزده ليره ف بحواله محبوب فؤاد جناب آقا محمد مصطفى عليه ٩ ٦٦ [بهاء الله] و عنايته و توسط آقاى مکرم حضرت اف ع ل عليه

reached the servant in the month of Dhi'l-Qa'dih al-Haram in the year 1304.

٩٦ [بهاء الله] الأبهى به خادم رسيد في شهر
ذى القعدة الحرام سنة ١٣٠٤

LHKM2.320

BH01045

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

Date: 1304-11-02 [1887-Jul-23]

- 1 He is God, exalted be His glory, His greatness and His power! ١ هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be sanctified above tablet and ink unto the Educator of countless worlds, Who is worthy and deserving, Who created creation and manifested all necessary means through His mighty strength and perfect power. He bestowed sight that His signs might be beheld, hearing that His utterance might be heard, tongue that it might move in His praise, heart that it might be illumined with the lights of His knowledge, hands that they might grasp His Book, and feet that they might stand firm in His Cause. His is the grace and the bestowal, His the greatness and the praise, His the favor and the glory. ٢ حمد مقدس از لوح و مداد مربی عوالم [لاتحصی]
را لایق و سزا که خلق را خلق فرمود و جمیع
اسباب لازمہ را بقوۃ عظیمہ و قدرت کاملہ
ظاهر نمود بصر داد تا آثارش را ببیند سمع داد
گفتارش را بشنود لسان داد بثنائش متحرک
شود قلب داد بانوار معرفتش منور گردد دست
داد کتابش را اخذ نماید رجل داد بر امرش
مستقیم ماند له الفضل و العطاء و له العظمة و
الثناء و له العناية و البهاء
- 3 Glorified art Thou, O my Creator and Illuminator of my heart and Strengtheners of my limbs! I beseech Thee by the ocean of Thy bounty and the pearls concealed therein, and by the splendors of the Sun of Thy grace and whatsoever wisdom Thou hast ordained therein, to assist Thy loved ones to remember Thee and praise Thee and to act according to what Thou hast revealed in Thy Book. O Lord! Thou seest Nabil-i-Nabil clinging to Thy cord and holding fast to Thy robe and standing in service to Thy servants. I beseech Thee by Muhammad, Thy Beloved and Thy Chosen One, and by the ocean of His knowledge and the light of His countenance and the heaven of His wisdom and the sun of His grace, to make him assisted in that which will draw him near unto Thee. O Lord! Thou seest him speaking Thy praise; enable him to achieve that which will elevate the station of man in the contingent world. O Lord! Thou seest him in all conditions mindful of Thy verses, gladdened by Thy favors, and steadfast in Thy love amongst Thy servants. Strengthen him through Thy sovereignty, then ordain for him what befitte Thy bounty and Thy bestowal. Verily, Thou art the Mighty, the All-Bountiful. ٣ سبحانک یا موجدی و منور قلبی و مؤید جوارحی
اسئلک ببحر جودک و الآلی المستورة فيه و
باشراقات انوار شمس فضلک و ما قدرته فيها
حکمة من عندک بأن تؤید اولیائک علی ذکرک و
ثنائک و العمل بما انزلته فی کتابک ای رب تری
نبیل النبیل متمسکاً بحبلک و متشبثاً بذیلک و
قائماً علی خدمة عبادک اسئلک بمحمد [ص]
حبیبک و صفیّک و بحر علمه و نور وجهه و سماء
حکمتہ و شمس فضلہ بأن تجعله مؤیداً علی ما یقرّبه
الیک ای رب تراه ناطقاً بذکرک و فقه علی ما
یرتفع به مقام الانسان فی الامکان ای رب تراه فی
کلّ الأحوال متذکراً بآیاتک و مستبشراً بعناياتک
و مستقیماً علی حبک بین عبادک ایده سلطانک
ثم اکتب له ما ینبغی لجودک و عطائک انک
انت العزیز الوهاب

- 4 And now, O beloved of my heart! Praise be to God, thou art ever remembered. From God—exalted be His glory—I have sought, and do ever seek, for that well-beloved one, honour and exaltation, loftiness and sublimity. Continually do the breaths of utterance of the beloved of hearts, His Holiness S-M—upon him be the glory of God, the Lord of all creation—reach us. In truth, with consummate mercy and compassion doth he deal with the servants of God, of whatsoever kind. This servant beseecheth his Lord to confirm his presence, to strengthen him through His bounty and generosity, and to grant him success by His loving-kindness. Verily He hath power over all things.
- 5 The friends—namely, the delight of the eyes, Jinab-i-Ibn and Ibn-Akh—upon them be the peace of God and His loving-kindness—I convey unto them greeting; and likewise, should another friend be found, I remember him also, and implore, on his behalf, aid from God—exalted be His glory.
- 6 To the honoured friend, Jinab-i-Aqa Muhammad-'Ali (S)—upon him be the peace of God and His mercy—I offer greeting. This servant entreateth the Lord of the seen and the unseen to confirm him in that which shall render him honoured among His servants, noble amidst His creatures, and remembered by the tongue of His creation. He, verily, is powerful to do whatsoever He willeth; by His word “Be,” and it is.
- 7 Jinab-i-Aqa 'Abdu'l-Husayn and Aqa Ahmad—upon them be the peace of God—have been, and are, remembered. The days of their sojourn and their presence, and, in very truth, their humility, have not passed from sight, nor shall they ever pass.
- 8 Furthermore: the limpid verses of that spiritual friend, Jinab-i-Aqa Mirza Mihdi—upon him be the glory of God—were received, and were read, at a time when the Beloved stood before the countenance of the Desire of the worlds, even while those within the pavilion of loftiness were present. Happy is he—blessed is he—for the warbling of the dove of his remembrance upon the bough of the Lote-Tree of his recognition. We beseech God to confirm him in that which He loveth and approveth. Verily He is potent to do whatsoever He willeth. We have remembered him aforetime, and We remember him now, that he may rejoice and be of the thankful. End.
- 9 Thy own verses likewise were read repeatedly. In truth, the leaf was adorned with remembrance, praise, supplication, and steadfast adherence unto God—exalted be His glory. He said: Blessed be his tongue, for that which hath flowed from it hath borne witness unto that which behoveth; and blessed be his heart, for that it hath turned; and blessed be his ear, for that it hath heard. We beseech God to sustain him, confirm him,
- و بعد یا محبوب فؤادی الحمد لله لازال مذکورید
از حق جلّ جلاله عزّت و رفعت و علوّ و سموّ
آنحبيب را راجی بوده و هستم لازال نفحات بیان
محبوب فؤاد حضرت س م علیه ۹۶۶ [بهاء الله]
مالک الایجاد میرسد فی الحقیقه بکمال مرحمت و
شفقت با عباد از هر قبیل رفتار مینماید یسئل
الخدام ربّه ان یؤید حضرته یمده بفضلّه و جوده
و یوفقه بعنایتّه انه علی کلّشیء قدیر
- 5 اولیا یعنی قرر عیون جناب ابن و ابن اخ علیهما
سلام الله و عنایتّه را سلام میرسانم و همچنین
اگر دوست دیگری یافت شود او را هم ذاکرم
و از حق جلّ جلاله در باره او مدد میطلبم
- 6 خدمت دوست مکرم جناب آقا محمد علی (ص)
علیه سلام الله و رحمته سلام میرسانم یسئل
الخدام ربّ الغیب و الشّهود بأن یؤیده علی ما
یجعله عزیزاً بین عبادّه و شریفاً بین خلقه و
مذکوراً بلسان بریتّه انه هو المقتدر علی ما یشاء
بقوله کن فیکون
- 7 جناب آقا عبدالحسین و آقا احمد علیهما سلام الله
مذکور بوده و هستند آیام توقّفشان و حضورشان
و فی الحقیقه خضوعشان از نظر نرفته و نمیرود
- 8 عرض دیگر اشعار آبدار حبیب روحانی جناب
آقا میرزا مهدی علیه بهاء الله رسید و در وقتی
محبوب امام وجه مقصود قرائت شد در حینیکه
اهل سرادق رفعت هم حاضر بودند نعیمّاً له
طوبی له بما غرّدت حمامة ذکره علی غصن سدره
عرفانه نسئل الله ان یؤیده علی ما یحبّ و یرضی
انه هو المقتدر علی ما یشاء انا ذکرناه من قبل و
نذکره فی هذا الحین لیفرح و یكون من الشاکرین
انتهی
- 9 اشعار آنحبيب هم مکرّر قرائت شد فی الحقیقه
ورقه مزین بود بذکر و ثنا و توسّل و تمسک بحقّ
جلّ جلاله فرمودند طوبی للسانه بما جرى منه ما
شهد بما ینبغی و لقلبه بما اقبل و لسمعه بما سمع
نسئل الله ان یمده و یؤیده و یوفقه فضلاً من عنده
و کرمّاً من لدنه انه هو الفضال الکریم انتهی

and grant him success, as a bounty from His presence and a grace from His threshold. Verily He is the Most Bountiful, the All-Generous. End.

- 10 If you write anything to the spiritual beloved, His Honour Aqa Mirza Mihdi, upon him be God's peace, convey on behalf of this servant greetings, praise, remembrance and glory. Praise be to God, they are blessed with the heavenly feast and eternal bounty which is the recognition of the Truth, exalted be His glory. May it be pleasing and wholesome unto him.
- 11 Another matter concerns the return of the beloved of the heart, His Honour Amin, upon him be God's peace and favors. Until now, which is nearly a year, nothing substantial has arrived. That beloved one is aware that in these days they wrote to this servant that if you wish to receive two hundred Ottoman liras from the beloved His Honour Shaykh, upon him be Baha'u'llah's glory, the funds are available here. They wished to send it to His Honour, the beloved of the heart, upon him be the Most Glorious Beauty of Baha'u'llah, and they also sent some to purchase and send silk from Rasht. Then they suspended it, writing that they feared it might result in loss like the shawl of the previous year. In any case, if possible, they should send it. That beloved one is aware of the affairs here and the expenses of this land.
- 12 Likewise, thirty Ottoman liras have been sent as a personal trust by His Honour Afnan, Jinab-i-Alif va Ha, upon him be the Most Glorious Beauty of Baha'u'llah. They have written for that beloved one to send this as well. Surely that beloved one will act as befitting, but must act according to what is possible. This matter was mentioned as it was necessary, otherwise it was not and is not worthy of mention. Peace, praise, remembrance and glory be upon you and upon those with you and upon those who act according to what they are commanded in the Book of God, the Lord of the worlds.
- 13 The servant 2nd of Dhi'l-Qa'dih al-Haram 1304

اگر بحیب روحانی جناب آقا میرزا مهدی علیه
سلام الله چیزی مرقوم میدارید از جانب اینعبد
هم سلام و ثنا و ذکر و بها برسانید لله الحمد بمائده
سمائی و نعمت ابدیه که عرفان حق جلّ جلاله
است فائزند هنیئاً له و مرثیاً له

11 فقره دیگر از مراجعت محبوب فؤاد جناب امین
علیه سلام الله و عنایاته تا حین که قریب یکسنة
است چیز قابلی نرسیده خود آنحبيب مطلعند تا
در این ایام باینعبد نوشته اند اگر بخواهید مبلغ
دویست لیره عث از محبوبی جناب شیخ علیه
۹۶ [بهاء الله] اخذ نمائید وجه اینجا موجود
است خواستند خدمت حضرت محبوب فؤاد
سم علیه ۹۶ [بهاء الله] [الابهی ارسال نمایند
و قدری هم ارسال نمودند که از رش ابریشم
گرفته ارسال علیه نمایند بعد موقوف نموده اند
نوشته اند که ترسیدم مبادا ضرر نماید مثل شال
سنه قبل باری در هر حال اگر ممکن شود
ارسال نمایند آنحبيب از امور اینجا و مصارف
این ارض آگاهند

12 و همچنین مبلغ سی لیره عثمانی هم حضرت
افنان جناب الف و حا علیه ۹۶ [بهاء الله]
الابهی امانت شخصی است ارسال نموده اند آنرا
هم نوشته اند که آنحبيب ارسال نمایند البته
آنحبيب بما ینبغی عمل مینمایند ولیکن باید بر
حسب امکان عمل نمایند اینفقره چون لازم شد
اظهار رفت والا ذکرش هم قابل نبوده و نیست
السلام و الثناء و الذکر و البهاء علیکم و علی من
معکم و علی الذین عملوا بما امروا به فی کتاب الله
رب العالمین

13 خادم فی ۲ شهر ذی القعدة الحرام سنة ۱۳۰۴

BLIB_Or15717.245,

MJAN.268,

AYBY.309b

BH03485

To: Ilyahu Azadih

Date: 1304-11-02 [1887-Jul-23]

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

2 Your letter was received and read. Praise be to God, it indicated your well-being and good health. Praise be to the Goal of the worlds, Whose mercy and bounty have preceded and made these servants hopeful. Both the disobedient and obedient partake at His table of generosity. His ocean of grace has no shore and His sun of bounty knows no bounds - it shines upon both garden and wasteland. What tongue is capable of giving thanks for these bounties and what heart is worthy to comprehend these stations? From Him do we seek assistance and from Him do we beseech help. In truth, if His grace were to pause, we would all perish. In all conditions, I beseech and hope from God, exalted be His glory, that He may assist you to remember and praise Him and to act in accordance with that which leads to eternal salvation.

3 Praise be to God that we met and renewed our bond of friendship. God willing, may you be enabled to do that which befits servitude before God, the True One. However, this servant did not think that you would remain in Beirut until now, since according to instructions you should proceed to Iraq via Aleppo and from Iraq to Iran. I beseech God to assist you to act according to what has been ordained.

4 God willing, with the utmost joy and fragrance proceed from Iraq toward Iran. As was told to you, we shall write your recommendation to Iran. Be assured. The grace of God, exalted be His glory, has encompassed and continues to encompass all. We beseech Him, exalted be He, to assist and enable you to do what is right. Verily He is the Most Wise of judges and the Most Merciful of the merciful. There is no God but He, the King, the True One, the Manifest Justice. Peace be upon you and upon God's sincere servants.

1 هو الله تعالى شأنه العظمة والاقترار

2 دوست مکرم نامه شما رسید قرائت شد لله الحمد
مشعر بر سلامتی و صحت مزاج شما بود حمد
مقصود عالمیان را که سبقت رحمت و عنایتش
این بندگان را امیدوار نموده هم عاصی بر خوان
کرمش و هم مطیع بحر فضلش را کرائی نه و
شمس جودش محدود نه بر گلشن و گلخن میتابد
کدام زبان قابل شکر این عنایاتست و کدام قلب
لایق ادراک این مراتب از او مدد میطلبیم و از
او اعانت میجوئیم فی الحقیقه اگر عنایتش توقف
نماید همه هالکیم در هر حال از حق جلّ جلاله
سائل و آملم که آن جناب را مؤید فرماید بر ذکر
و ثنا و عمل به آنچه سبب نجات ابدیست

3 الحمد لله ملاقات شد و عهد دوستی تازه گشت
انشاء الله موفق شوید بر آنچه که سزاوار عبودیت
است الله الحق اما این عبد گمان نمینمود که آن
جناب تا حین در بیروت توقف نموده اند چه که
حسب الامر باید از سبیل حلب به عراق و از
عراق به ایران بروند از حق میطلبم آن جناب را
تأیید فرماید بر عمل به آنچه امر شده

4 انشاء الله به کمال روح و ریحان از سمت عراق
توجه به ایران نمائید سفارش شما را چنانچه به
شما گفته شد به ایران مینویسیم شما مطمئن باشید
فضل حق جلّ جلاله شامل حال بوده و هست
نسأله تعالى ان یؤیدک و یوفقک علی المعروف
انه هو احکم الحاکمین و ارحم الراحمین لا اله الا
هو الملک الحق العدل المبین السلام علیک و علی
عباد الله المخلصین

BLIB_Or15717.246a

BH00444

To: Baha'is of Khalajabad et al., in Iran

Date: 1304-11-12 [1887-Aug-2]

- 1 This is the Tablet of God, the All-Protecting, the Self-Subsisting, to the loved ones of God in Khalajabad. 1 هذه صحيفة الله المهيمن القيوم لأحباء الله في خلیج آباد
- 2 He is the One Who speaks in the Kingdom of Utterance. 2 هو الناطق في ملكوت البيان
- 3 We have desired to make mention of My friends out of My grace, for verily I am the Ancient Bestower, that the call may attract them to the Supreme Horizon and draw them nigh unto a station wherein naught is seen save God and His signs. Thus hath the Pen spoken while the Lord of Eternity was in His Most Great Prison. 3 أنا اردنا ان نذكر اوليائي فضلاً من عندي وانا الفضل القديم ليجذبهم النداء الى الأفق الأعلى ويقربهم الى مقام لا يرى فيه آلا الله و آثاره كذلك نطق القلم اذ كان مالک القدم في سجنه العظيم
- 4 O Baqir! We have sent down verses unto thee and revealed that which testifieth to My loving-kindness, My grace, My bounty, My generosity and My mercy, which have encompassed all who are in the heavens and on earth. Give thou the glad-tidings of My remembrance unto My servants and of that which hath been sent down from the heaven of My Will, that they may give thanks unto their Lord, the All-Bountiful, the Ever-Forgiving, the Merciful. We have made mention of them before and adorned them with the tokens of My Most Exalted Pen, for I am the Compassionate, the Mighty, the Praiseworthy. 4 يا باقر قد انزلنا عليك الآيات و اظهرنا لك ما شهد بعنايتي و فضلي و جودي و كرمي و رحمتي التي سبقت من في السموات و الأرضين بشر عبادي بذكرى و ما نزل لهم من سماء مشيتي ليشكروا ربهم الفياض الغفور الرحيم أنا ذكرناهم من قبل و زيناهم بآثار قلبي الأعلى و انا المشفق العزيز الحميد
- 5 O 'Ali-Akbar! We have seen thy remembrance and have remembered thee, and We have heard thy call and have answered thee through this Clear Book, every letter of which beareth witness to the unity of God and His singleness, and to that which hath been sent down in His precious and wondrous Tablet. Give thanks unto God for this most great favor and say: Praise be unto Thee, O Lord of the worlds, for having guided me unto Thy straight path and caused me to turn toward Thy horizon while the people were in manifest denial. Beware lest the doubts of those who have denied the Day of Judgment keep thee back. Arise to serve the Cause and remind the people of the verses of God, the Almighty, the Powerful. Thus have the waves of the ocean of utterance surged and the fragrances of the All-Merciful been wafted. Blessed is he who hath found and turned towards Him, and woe unto every heedless and remote one. 5 يا علي قبل اكبر رأينا ذكرک ذکرناک و سمعنا ندائك اجبتناک بهذا الکتاب المبين الذي يشهد کل حرف من حروفاته بوحدانية الله و فردانيته و بما نزل في لوحه العزيز البديع اشکر الله بهذا الفضل الأعظم و قل لک الحمد يا مولی العالم بما هديتني الى صراطک المستقيم و جعلتني مقبلاً الى افقک اذ کان القوم في اعراض مبين اياک ان تمنعک شبهات الذين کفروا بيوم الدين قم على الأمر و ذکر الناس بآيات الله المقتدر القدير كذلك ماج بحر البيان و هاج عرف الرحمن طوبى لمن وجد و اقبل و ويل لكل غافل بعيد
- 6 O 'Ali-Asghar! When thou art illumined by the lights of the Day-Star of utterance and hast quaffed the choice wine of life from the Book of thy Lord, the All-Merciful, say: My God, my 6 يا علي اصغر اذا تتورت بأنوار نیر البيان و شربت رحيق الحيوان من کتاب ربک الرحمن قل الهی الهی قریبک رجائی و ظلک مقصدی و جوارک

God! Nearness to Thee is my hope, beneath Thy shadow is my purpose, in Thy presence is my aim, before Thee is my desire, meeting Thee is the utmost object of my hope, and attaining Thy presence is my wish. I beseech Thee not to disappoint me through Thy grace and mercy, O Thou Most Merciful of the merciful!

مطلبي و حضورك املی و لقاءك منتهى منيتي و
وصالك بغيتي اسئلك ان لا تخيبنى بفضلك و
رحمتك يا ارحم الراحمين

- 7 O namesake of the Desired One! When the fire of the Divine Lote-Tree hath enkindled thee on the Mount of Utterance and the attraction of thy Lord's call hath seized thee, say: My God, my God! Thy call hath attracted me, and the fire of Thy love hath enkindled me, and Thy separation hath taken patience from my grasp. Have mercy upon me, O my Creator and my Desired One! Ordain for me to attain unto Thy presence and to stand before the door of Thy grandeur, or decree for me the reward of meeting Thee. Verily Thou art the Almighty, the Powerful.

7 يا سميّ المقصود اذا اشعلتك نار السدرة في طور
البيان و اخذك جذب نداء ربك الرحمن قل
الهي الهى ندائك اجتذبنى و نار حبك اشعلتنى
و هجرك اخذ الاضطبار عن كفى ارحمنى يا
موجدى و مقصودى قدر لى الحضور امام
وجهك و القيام لى باب عظمتك او قدر لى
اجر لقاءك انك انت المقتدر القدير

- 8 O 'Ali-Akbar! When thou hast attained unto the Kawthar of immortality which hath flowed from My Most Exalted Pen, say: My God, my God! Praise be unto Thee for having given me to drink of the Kawthar of Thy utterance and guided me unto Thy path and sent down unto me Thy verses. I beseech Thee by the lights of the morn of Thy Manifestation and the signs of Thy unity and the banners of Thy power to ordain for me that which will draw me nigh unto Thee. Verily Thou art the Almighty, the All-Protecting, the Self-Subsisting.

8 يا على قبل اكبر اذا فزت بكوثر البقاء الذى جرى
من قلبى الاعلى قل الهى الهى لك الحمد بما سقيتنى
كوثر بيانك و هديتنى الى صراطك و انزلت
لى آياتك اسئلك بأنوار صبح ظهورك و آيات
توحيدك و رايات قدرتك بأن تقدر لى ما يقربنى
اليك انك انت المقتدر المهيمن القيوم

- 9 O My Pen! Make mention of him who hath been named Lutf-'Ali and give him the glad-tidings of My loving-kindness and inform him of that which hath appeared and shone forth in the days of God, the Lord of the worlds. Verily thy mention is a lamp of prosperity for the people of the world and a sign of eternity amidst the nations. Blessed is he who hath attained, and woe unto the heedless ones.

9 يا قلبى اذكر من سميّ بلطفعلی و بشره بعائتي و
نبأه بما ظهر و لاح فى أيام الله رب العالمين ان
ذكرك مصباح الفلاح لأهل العالم و آية القدم
بين الأمم طوبى لمن فاز ويل للعافلين

- 10 O Siyyid Muhammad! When thou beholdest the waves of the ocean of My utterance and art seized by the fragrances of My verses, say:

10 يا سيد محمد اذا رأيت امواج بحر بيانى و اخذتك
نفحات آياتى قل

- 11 My God, my God! Blessed is the pathway that leadeth unto Thee and the evidence sent down from the heaven of Thy loving-kindness. Blessed is the earth honored by Thy footsteps, the place that hath been granted Thy presence, and the servant who hath heard Thy call and turned with his heart toward Thy most exalted horizon. O Lord! I beseech Thee by Thy Cause through which the treasures of knowledge and arts were revealed and the river of utterance flowed throughout creation, to ordain for me that which shall make me content with Thy good-pleasure and acknowledging of what hath proceeded

11 الهى الهى طوبى لسبيل نسب اليك و لدليل
نزل من سماء عنايتك و طوبى لأرض تشرفت
بقدمك و لمقام فاز بلقائك و لعبد سمع ندائك
و اقبل بقلبه الى افقك الاعلى اى رب اسئلك
بأمرك الذى به ظهرت كنائز العلوم و الفنون
و جرى فرات البيان فى الامكان بأن تقدر لى
ما يجعلنى راضياً برضايتك و معترفاً بما جرى من
قلبك الاعلى و لا اقول فى امر من اوامرك لم
و بم اى رب احب ان اكون خاضعاً خاشعاً

from Thy Most Exalted Pen. May I never say concerning any of Thy commandments, "why" or "wherefore." O Lord! I wish to be submissive, humble and content before the manifestations of Thy power and decree. Thou art the Mighty, the Bountiful.

راضياً لدى ظهورات قدرک و قضائک انک
انت العزيز الکريم

- 12 O Siyyid 'Ali! Thy name hath been honored by the glance of thy Lord's loving-kindness, and He hath revealed for thee that which fire cannot consume, nor dust devour, nor air alter, nor the passage of ages and centuries change. It shall endure as long as My kingdom and My remembrance among My servants endure. Preserve this station through My Name. Verily thy Lord is the All-Knowing, the All-Wise.

12 يا سيد على قد فاز اسمک بلحاظ عناية مولیک و
انزل لک ما لا تحرقه النار ولا يأکله التراب ولا
يغيره الهواء ولا تبدله القرون و الأعصار يكون
لک باقياً بدوام ملکوتی و ذکرى بين عبادى
احفظ هذا المقام باسمى ان ربک هو المبين العليم
الحکيم

- 13 O Ahmad! When thou hearest the nightingales of My utterance singing upon the highest branches and the dove of My knowledge cooing from the most exalted station, say: My God, my God! Praise be unto Thee, O Lord of Names and King of the Kingdom of eternity! Glory be unto Thee, O Thou in Whose grasp are the reins of all things! I beseech Thee by the light of Thy Cause, the rustling of the Tree of Thy Manifestation, the flowing of the Kawthar of Thy utterance, and the rushing of the winds in the garden of Thy bounty, to ordain for me what Thou hast ordained for Thy chosen ones who have offered up their breasts in Thy path, their eyes for Thy love, their spirits for the exaltation of Thy Most Exalted Word, and their bodies for the manifestation of Thy Cause, O Lord of all beings and Master of the throne above and the earth below! Thou art the Omnipotent through Thy will and the All-Compelling through Thy sovereignty. There is none other God but Thee, the Ordainer, the Ancient of Days.

13 يا احمد اذا سمعت تغنيات عنادل يبانى على اعلى
الأغصان و تغردات حمامة عرفانى من اعلى
المقام قل الهى الهى لک الثناء يا مولى الأسماء
و مالک ملکوت البقاء و لک البهاء يا من فى
قبضتک زمام الأشياء استلک بنور امرک و
حفيف سدره ظهورک و خیر کوثر بيانک و
هزیز الأرياح فى حديقة فضلک بأن تقدر لى
ما قدرته لأصفيائک الذين انفقوا صدورهم فى
سبيلک و عيونهم لحیک و ارواحهم لارتفاع
کلمتک العليا و اجسادهم لاطهار امرک يا
مولى الورى و ربّ العرش و الثرى انک انت
المقتدر بارادتک و المهيمن بسلطانک لا اله الا
انت الأمر القديم

- 14 O Pen! Make mention of Hasan who hath heard and turned, and desired to drink the Kawthar of utterance from the hand of the bounty of his Lord, the All-Merciful, and to arise to serve His Cause and His loved ones through whom the signs of God, the Supreme, the Self-Subsisting, have been spread abroad.

14 يا قلم اذكر الحسن الذى سمع و اقبل و اراد ان
يشرب کوثر البيان من يد عطاء ربه الرحمن و
يقوم على خدمة امره و خدمة اوليائه الذين بهم
انتشرت آيات الله المهيمن القيوم

- 15 O Husayn! The Ancient Beauty turneth unto thee from the Most Great Prison and counseleth thee and His loved ones to justice and fairness, and to trustworthiness whereby the light of glory and detachment hath shone forth throughout creation. Give thanks unto God, thy Lord. He hath assisted thee and honored thee with the traces of His Most Exalted Pen. He is, verily, the Almighty in both the beginning and the return.

15 يا حسين توجه اليک وجه القدم من السجن
الأعظم و يوصيک و اوليائه بالعدل و الانصاف
و بالأمانة التى بها سطع نور العزة و الانقطاع فى
الابداع اشکر الله ربک انه أيدک و شرفک بأثار
قلبه الأعلى انه هو المقتدر فى المبدء و المآب

- 16 O Habibu'llah! The Beloved hath come, yet the servants turned away and the people of the lands opposed Him. The matter grew so severe that the verse of emigration was sent down from the heaven of divine Will. When He departed, the House wept at His separation while the smile of Yathrib

16 يا حبيب الله قد اتى الحبيب اعرض عنه العباد و
اعترض عليه من فى البلاد و اشتد الأمر الى ان
نزلت آية الهجرة من سماء المشية فلما خرج ناح
البيت لفراقه و ابتسم ثغريثرب للقائه يا حزب الله

appeared at His meeting. O people of God! Behold then remember what befell God's Messengers and His chosen ones, and what was said concerning Him Who sent them, and what was visited upon Him by a wicked and most lost people.

انظروا ثم اذكروا ما ورد على سفراء الله واصفيائه
وما قالوا في حق من ارسلهم وما ورد عليه من
قوم سوء اخسرین

- 17 O Muhammad Ja'far! The Wronged One mentioneth thee for the sake of God that thou mayest find the fragrance of utterance and remain steadfast in a Cause at which every deceiver hath lamented, every heedless one hath been disturbed, the foot of every ignorant one hath slipped, and the fire of hatred hath been kindled in the heart of every remote scholar and every stubborn oppressor. We beseech God to assist thee and My loved ones to remain steadfast in this mighty Cause.

17 يا محمد جعفر يذكرک المظلوم لوجه الله لعل تجد
عرف البيان وتكون مستقيماً على امر ناه به كل
مغل واضطرب كل غافل وزل قدم كل جاهل
واشتعلت نار الضغينة في قلب كل عالم بعيد و
كل ظالم عنيد نسل الله ان يؤيدک واوليائى على
الاستقامة على هذا الامر العظيم

- 18 O Muhammad-Kazim! Is He Who is remembered in prison or under the will of every oppressor who turned away and denied? Is the Beloved among His loved ones or between the fangs of wolves? The embodiment of tyranny has mounted the throne of oppression and has committed that which caused the countenances of the Most Exalted Paradise to strike their faces in grief. Thus has the matter been decreed in this manifest Prison. Yet his oppression hath not prevented Us from manifesting justice, nor his denial from exalting the Word, nor his misbelief from proclaiming the unity of God, the Single, the One, the All-Knowing, the All-Informed. Neither his might nor his power have deterred Us, nor have his hosts frightened Us. To this beareth witness whosoever hath attained Our presence and every truthful and trustworthy one.

18 يا محمد كاظم هل المذكور في القصر او تحت
ارادة كل ظالم اعرض و كفر و هل المحبوب
بين الاحباب ام بين انياب الذباب قد استوى
هیکل الظلم على سریر الاعتساف و ارتكب ما
لطمن به على وجوههم طلعات الفردوس الاعلى
كذلك قضى الامر في هذا السجن المبين و ما
منعنا ظلمه عن اظهار العدل و كفره عن اعلاء
الكلمة و لا شرکه عن توحيد الله الفرد الواحد
العليم الخبير و ما منعنا سطوته و لا شوكته و ما
خوفتنا جنوده يشهد بذلك من حضر لدى الوجه
و كل صادق امين

- 19 O Ali-Murad! The Beloved of the world lamenteth for Himself and saith: The peoples enter temples, churches, mosques and cloisters in My name, yet they are heedless of My Self, turn away from My presence, and do that which causeth My breast to be straitened and My heart, My Pen, the dwellers of the pavilion of My glory and the tabernacle of My grandeur to lament. Thus hath heedlessness encompassed them from all sides. We beseech God to unveil for them a token of His grace and guide them to the straight path.

19 يا على مراد مراد العالم ينوح على نفسه ويقول انّ
الأحزاب يدخلون الهياكل و الكائس و المساجد
و الصوامع لاسمى و هم غافلون عن نفسى و
معروضون عن لقائى و عاملون ما ضاق به صدرى
و ناه به قلبى و قلبى و اهل خباء مجدى و سرادق
عظمتى كذلك اخذتهم الغفلة من كل الجهات
نسئل الله ان يكشف لهم فضلاً من عنده و يهديهم
الى سواء الصراط

- 20 O Muhammad-Hashim! The call is most loud, yet the channels of hearing are in manifest constraint. Beseech ye God not to deprive His servants. Praise be to God, souls who have accepted the Faith have each been blessed with the lights of the Luminary of utterance and have drunk from the hand of bounty the water of everlasting life. O people of God! Ye are the fruits of the Tree of Knowledge. Let not this exalted station slip from your grasp. Hold fast unto that which is befitting and worthy.

20 يا محمد هاشم ندا بسيار بلند است ولكن منافذ
آذان فى ضيق مبين از حق بطليد عباد خود
را محروم نفرمايد الله الحمد نفوس مقبله هر يك
بأنوار نير بيان فائز گشتند و از يد عطا كوثر بقا
آشاميدند يا حزب الله شما از اثمار سدره دانشيد
این مقام بلند را از دست مدهيد بآنچه لایق و
سزاوار است تمسک نمائيد

- 21 O Muhammad-Husayn! Hearken unto the call of the Wronged One. He counseleth all to that which is the cause and source of God's good-pleasure, exalted be His glory. Great is the Cause. The people of God must at all times fix their gaze upon the horizon of the All-Merciful and beseech Him to protect them from the doubts of the barking ones and the insinuations of the transgressors. We beseech God to protect thee and His loved ones from the evil of those who have broken God's Covenant and His Testament, who have disputed His verses and denied His proof and His evidence. Verily, He is the Almighty over whatsoever He willeth, and He is the Single, the One, the Protector, the All-Knowing, the All-Wise.
- 21 یا محمد حسین بشنو ندای مظلوم را کلّ را وصیت مینماید بآنچه سبب و علت رضای حقّ جلّ جلاله است امر عظیم است باید حزب الله در جمیع احیان بافق رحمن ناظر باشند و از او طلب نمایند حفظ خود را از شبهات ناعقین و اشارات معتدین نسل الله ان یحفظک و اولیائه من شرّ الدّین نقضوا عهد الله و میثاقه و جادلوا بآیاته و انکروا حجتّه و برهانه آنه هو المقتدر علی ما یشاء و هو الفرد الواحد الحافظ العلیم الحکیم
- 22 O Muhammad-'Ali! When thou hearest the call of God, the Lord of Lords, and drinkest the choice wine of utterance at journey's end, turn thy face toward God, the Self-Subsisting, the All-Compelling, and say:
- 22 یا محمد علی اذا سمعت نداء الله ربّ الأرباب و شربت ریحق الیوان فی المآب ولّ وجهک شطر الله المهیمن القیوم و قل
- 23 My God, my God! I have cast away all else but Thee, holding fast the cord of Thy grace. I beseech Thee by the fragrances of Thy verses, the rustling of the Lote-Tree beyond which there is no passing, the shrill voice of Thy Most Exalted Pen, and by the Word whereby they who have professed Thy unity have soared to the atmosphere of Thy nearness and good-pleasure, and the sincere ones to the precincts of Thy might and grandeur, to ordain for me that which Thou hast ordained for such of Thy servants as are drawn to Thee, who have been so inebriated by the wine of Thy sweet utterance that they have forgotten all else but Thee, turning their faces to the light of Thy countenance. O Lord! Thou seest me gazing toward the horizon of Thy Cause, awaiting the wonders of Thy grace. Send down upon me a mercy from Thy presence. Verily, Thou art He through Whose Name the ocean of generosity hath surged in the world. There is none other God but Thee, the Ever-Forgiving, the Most Generous.
- 23 الهی الهی قد نبذت دونک آخذاً حبلاً عنایتک استلک بنفحات آیاتک و حقیف سدره المنتهی و صریر قلبک الأعلى و بالکلمة الّتی بها طار الموحّدون الی هواء قربک و رضائک و المخلصون الی ساحة عزّک و عظمتک بأن تقدّر لی ما قدرته للمنجذین من عبادک الدّین اخذهم سکر بیانک الأحلی بحیث غفلوا عن دونک متوجهین الی انوار وجهک ای ربّ ترانی ناظراً الی افق امرک و منتظراً بدایع فضلک فانزل علیّ رحمة من عندک انّک انت الذّی باسمک ماج بحر الکرم فی العالم لا اله الا انت الغفور الکریم
- 24 O Ghulam-Husayn! The Wronged One calleth aloud from the horizon of the prison, guiding all mankind. Glory be to God! The lights of His Revelation have encompassed the world, and the Cause of God hath appeared manifest as the sun. Yet the peoples of the world remain occupied with their own concerns, deprived and forbidden from the rain of divine mercy and the spring showers of heavenly grace. The conjectures of His servants have prevented them from that which is hidden, and their vain imaginings have debarred them from the Self-Subsisting Lord. Blessed is he whom the people's turning away hath not hindered, and mighty is he whom the oppression of the servants hath not weakened. If anyone today should deny this
- 24 یا غلامحسین مظلوم از افق سجن ندا میفرماید و کلّ را راه مینماید سبحان الله انوار ظهور عالم را احاطه نموده و امر الله بمثابه آفتاب ظاهر و هویدا مع ذلک اهل عالم بما عندهم مشغول و از امطار رحمت رحمانی و نیسان مکرمت یزدانی محروم و ممنوع ظنون عباد را از مکنون منع نموده و اوهام از حضرت قیوم محروم ساخته طوی لمقبل ما منعه اعراض القوم و لقوی ما اضعفه ظلم العباد اگر نفسی الیوم این امر اعظم را انکار نماید بر اثبات چه امری موفّق خواهد شد لا والله معرض از این امر ظاهر هویدا لازال از

Most Great Cause, what other cause could he succeed in proving? Nay, by God! He who turneth away from this manifest and evident Cause hath ever been turned away from the Truth. To this beareth witness My Pen, through whose scratching all things were attracted and moved to utterance: The Promise hath come, and the Promised One hath appeared with manifest sovereignty.

- 25 O Ahmad! The One True God hath come with the standards of His verses and appeared with the banners of His clear signs. Yet the various peoples remain deprived and forbidden from Him. Each faction holdeth fast to a cord and cleaveth to a vain imagination. The colors of the world and the ornaments of the peoples are a barrier that interveneth. Blessed is the one possessed of power who, with the arm of certitude, hath rent asunder the veils and removed the barrier. Throughout the nights and days, the Tongue of Grandeur hath mentioned and continueth to mention the peoples with loving counsels and goodly exhortations, reminding them thereof. We beseech God to aid all and guide them to the Dayspring of lights. He is the Powerful, the Mighty.

- 26 O Most Exalted Pen! Make mention of My handmaidens who have heard the call and turned to the Most Exalted Horizon, and who have believed in Him Who hath come from the horizon of might with the standards of verses. We beseech God to aid them, make them successful, and ordain for them that which will draw them nigh unto God, the Lord of Lords. O My handmaidens and My leaves! Give praise to the Goal of the world in that ye have, in the Most Great Prison, attained unto the word "O My handmaiden!" The ears of God's loved ones have ever awaited this blessed word, and most have lamented in their longing to hear the word "O My servant!" The reins of grace have ever been and still are in the mighty grasp of God. He doeth what He willeth and is not asked of what He doeth. He is indeed the All-Powerful, the Unconstrained. Blessed are ye, for ye have recognized the days of God's Manifestation and attained unto the knowledge of the True Goal. Well is it with you and joy be unto you. Beseech ye God that He suffer not His handmaidens to be afflicted with vain imaginings as were the handmaidens of the Shi'ih sect. Verily, He is the All-Hearing, the All-Seeing, and worthy to answer prayer.

حقّ معرض بوده بشهد بذكر قلبی الذي بصريه
انجذبت الأشياء ونظقت قد اتى الوعد والموعود
ظهر بسلطان مبين

25 يا احمد حضرت فرد احد براي آيات آمد و با
اعلام بينات ظاهر شد مع ذلك احزاب امم از
او محروم و ممنوع هر حزبی بحلی متمسک و بوهمی
متشبث الوان عالم و زخارف امم سدست حائل
طوبی از برای مقتدریکه بعضد یقین سبجات را
خرق نمود و سد را از میان برداشت در لیالی و
ایام لسان قدم امم را بنصائح مشفقانه و مواعظ
حسنه ذکر نموده و مینماید و متذکر میفرماید از
حقّ میطلبیم کلّ را تأیید فرماید و بمطلع انوار راه
نماید اوست قادر و توانا

26 يا ايها القلم الاعلى اذكر امائي اللّائي سمعن النداء
واقبلن الى الأفق الأعلى وآمن بالذی اتی من
افق الاقتدار برایات الآيات نسئل الله ان يؤيدھن
و یوفقھن و یقدر لھن ما یقرھن الى الله رب
الأرباب يا امائي واوراقی حمد کنید مقصود عالم
را کہ شما در سجن اعظم بکلمه يا امتی فائز
گشتید آذان اولیای الهی لازال منتظر این کلمه
مبارکہ بوده و اکثری در حسرت اصغاء کلمه يا
عبدی نالھا نموده اند زمام فضل در ید اقتدار حق
بوده و هست یفعل ما یشاء و لا یسئل عما یفعل
آنه هو المقتدر المختار طوبی از برای شما ایام ظهور
را ادراک نمودید و بعرفان مقصود حقیقی فائز
گشتید هنیئاً لکن و مرثیاً لکن و از حقّ بطلبید
اماء خود را بمثل اماء حزب شیعه باوھام مبتلا
نفرماید آنه هو السميع البصير و بالاجابة جدیر

BLIB_Or15695.155,

BRL_DA#009,

SFI16.015

BH01261

To: *Sad Haji Muhammad Rida (Ilyiyih), in Istanbul*

Date: 1304-11-12 [1887-Aug-2]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to that Desired One Who is worthy and befitting of all praise, Whose love is the cause of unity among all the peoples of the world, and servitude unto Whom is the cause of salvation. Glory be unto Him! Glory be unto Him! Verily praise cannot reach the court of His might, and mention cannot attain the threshold of His sanctity. Whatever is composed of letters and expressed in words is created - how can it be worthy of the most holy and exalted Court of the Desired One, Who hath created the world with a single word? In any case, since He hath commanded us to praise Him, we praise Him, and since He hath enjoined love, we attribute ourselves to Him in all conditions and seek from the ocean of His grace that which pleaseth Him. 2 حمد مقصودی را لایق و سزااست که محبتش سبب اتفاق اهل آفاق است و عبودیتش علت نجات سبحانه سبحانه ان الثناء لا یصل الی ساحة عزه والذکر لا یبلغ بساط قدسه آنچه از حروف ترتیب شود و از لفظ درآید مخلوق است کجا لایق ساحت اقدس حضرت مقصودیست که عالم را به یک کلمه خلق فرموده باری چون امر به ذکر نموده دگرش مینمائم و چون امر به محبت فرموده در هر حال خود را به او نسبت میدهم و از دریای فضلش میطلبم آنچه را که سبب خوشنودی اوست
- 3 Glory be unto Thee, O our God! Aid us to remember Thee and praise Thee, and to accomplish that which will improve the affairs of Thy servants. Verily Thou art the Almighty, the Powerful, and worthy to answer prayer. 3 سبحانک یا الهنا ایدنا علی ذکرک و ثنائک و علی ما یصلح به امور عبادک انک انت المقتدر القدیر و بالاجابة جدیر
- 4 Thereafter, thy letter arrived and was received. After it was read and understood, it was presented at the Holy Threshold, and He said: 4 و بعد نامه رسید خبر رسید بعد از اطلاع و آگاهی قصد مقام نموده عرض شد فرمودند
- 5 O thou who gazest toward the Most Sublime Horizon! This Wronged One hath, from the earliest days until now, accepted countless afflictions for the unity of God's servants. How many nights in the prison of Tihiran did He endure the cruelty of enemies. If ye were to count the tribulations of the Wronged One, ye could not reckon them. Repeatedly were We imprisoned and banished, and from land to land were We carried, until finally the prison of 'Akka was designated as Our abode. These fleeting days of the world have never been, nor are they now, worthy of any attention. Man must strive to prepare for God's infinite worlds and arise with complete determination to accomplish that which is pleasing to the Friend. We beseech God, blessed and exalted be He, to assist His loved ones in that which He loveth and is pleased with. 5 یا ایها الناظر الی الأفق الأعلى این مظلوم از اوّل آیام تا حین بلایای لاتحصی را قبول نموده لأجل اتحاد عباد چه مقدار از شها که در سجن ارض طا پید اعدا مبتلا بوده ان تعدوا بلایای المظلوم لا یحصوها مکرر سجن رفتیم و نفی شدیم و از دیار به دیار ما را بردند تا بالآخره در سجن عکا مقرّ معین شد این دو یوم دنیا قابل هیچ نقلی نبوده و نیست باید انسان در تدارک عوالم لا یتناهی الهی جهد نماید و به همت تمام بر آنچه رضای دوست در اوست قیام کند نسأل الله تبارک و تعالی ان یؤید اولیائّه علی ما یحبّ و یرضی انتهى
- 6 Praise be to God! His honour hath been confirmed, and what he wrote is true and hath been graciously accepted. As to Jinab-i-Aqa Muhammad-Rahim—upon him be the glory of 6 الحمد لله آن جناب مؤید شدند و آنچه مرقوم داشتند صحیح است و مقبول واقع اما در باره

God—leave of favour was accorded; yet his coming dependeth upon his own inclination. And as to the sojourn of thyself in that land, permission, as an act of grace, hath been granted for a time; nevertheless thou must keep thine eye fixed upon wisdom. Jinab-i-Aqa Muhammad-‘Ali—upon him be the glory of God—likewise hath leave to set out, that is, to turn his face thither. In sum: whatsoever thou didst write, after being laid before the Presence, hath received leave of favour—concerning thy remaining, and the turning of Jinab-i-Aqa Muhammad-‘Ali, and likewise the coming of Jinab-i-Aqa Muhammad-Rahim—upon them both be the peace of God.

جناب آقا محمد رحیم علیه ۹۶ [بهاء الله]
اذن عنایت شد ولیکن توجّه بسته به میل خود
ایشانست و اما توقف آن جناب هم در آن
ارض موقتاً اذن عنایت شد ولیکن باید به
حکمت ناظر باشند جناب آقا محمد علی علیه ۹
۶۶ [بهاء الله] هم اذن دارند عازم شوند یعنی
توجّه نمایند باری آنچه مرقوم داشتند بعد از
عرض اذن عنایت شده از توقف شما و توجّه
جناب آقا محمد علی و همچنین آمدن جناب آقا
محمد رحیم علیهما سلام الله

- 7 This servant seeketh from God that He may assist His loved ones in that which will cause the reformation of the world and the education of its peoples. I convey greetings, praise, love and affection to Aqa Muhammad-‘Ali, upon him be the Glory of God, and I say that deeds performed for God’s sake will not remain nor ever shall remain concealed. A pure deed is like the spring rain - its effects are manifest and evident. I beseech God to assist him in that which will transform the sorrows of that land into joy and delight, that the seeds of love, affection, unity and concord may sprout forth.

7 خادم از حقّ میطلبد اولیا خود را تأیید فرماید
بر آنچه سبب اصلاح عالم و تهذیب امم است
خدمت جناب آقا محمد علی علیه بهاء الله عرض
سلام و ثنا و محبت و مودت میرسانم و عرض
میکنم عملی که الله واقع شود مستور نمانده و
نخواهد ماند عمل پاک پمّیابه ابر بهارست آثارش
ظاهر و هویداست از حقّ میطلبم ایشان را مؤید
فرماید بر آنچه که کدورات آن ارض را به فرح
و سرور تبدیل نماید تا سنبالات محبت و مودت
و اتحاد و اتفاق بروید

- 8 Praise be to God, he hath intended to make the journey, and this intention hath been accepted. After it was presented before Him, He said: “God willing, may he be assisted in that which is the cause and means of eternal salvation. Praise be to God, he hath attained unto that which most people are observed to be deprived of. Now he must strive, perchance he may become the cause of awakening those who sleep and the salvation of the heedless.” We beseech God to assist him to turn toward the Wronged One, that he may hear and see. Verily He is the Lord of all creation. There is none other God but Him, the All-Knowing, the All-Wise.

8 لله الحمد اراده توجّه نموده اند و این اراده به قبول
فائز بعد از عرض در حضور فرمودند انشاء الله
مؤید شوند بر آنچه که سبب و علت رستگاری
ابدیست لله الحمد فائزند به آنچه که اکثری از
آن محروم مشاهده میشوند حال باید جهد نمایند
شاید سبب بیداری ناغمین و نجات غافلین شوند و
از حقّ میطلبیم او را مدد فرماید بر توجّه بشطر
مظلوم لیسمع ویری انه هو مولی الوری لا اله الا
هو العلیم الحکیم

- 9 This Wronged One hath ever desired the good of God’s servants and commanded love, affection, kindness, unity and concord, and such deeds and character as would cause the manifestation of human perfections. God sufficeth as a witness.

9 لازال این مظلوم خیر عباد الله را خواسته و امر
فرموده به محبت و مودت و شفقت و اتحاد و
اتفاق و اعمال و اخلاقی که سبب ظهور و بروز
مقامات انسانست کفی بالله شهیدا انتهی

- 10 God willing, may all be assisted and enabled to act according to that which hath been mentioned. This servant mentioneth in His presence that which would cause the light of unity to be acquired. Indeed, it hath been long since we have seen him. It would be most excellent if he would come, both to be freed

10 انشاء الله کل مؤید شوند و موفق گردند بر عمل
به آنچه ذکر شد این عبد در حضور ذکر مینماید
آنچه که سبب اتخاذ نور اتحاد است فی الحقیقه
مدتهاست ایشان را ندیده ایم بسیار خوبست
تشریف بیاورند هم چندی از کدورات فارغ

from sorrows for a while and to attain the most great bounty. We beseech God, exalted be He, to assist us in that which He loveth and is pleased with.

میشوند و هم به فیض اعظم فائز نسأل الله تعالى
ان يؤيدنا على ما يحب ويرضى

- 11 You wrote nothing about your spiritual friend, that spiritual youth, upon him be the Glory of God and His favors. Wherever he may be, God's favor hath been and is with him. Glory, remembrance and praise be upon you and upon him and upon every steadfast, firm and upright one, and praise be to God, the Lord of the worlds.

11 از حبیب معانی جناب جوان روحانی علیه بهاء
الله و عنایتیه چیزی ننوشتید در هر جا هستند
عنایت حق با ایشان بوده و هست البهاء و الذکر
و الثناء علی جنابکم و علیه و علی کل ثابت راسخ
مستقیم و الحمد لله رب العالمین

BLIB_Or15717.246b

BH01385

To: *Shaykh Muhammad Ali (Nabil son of Nabil) et al.*

Date: 1304-11-12 [1887-Aug-2]

- 1 He is God, exalted be His station, the Glory and the Power!
- 2 Praise be unto Him Who is the Purpose of the world, Who befits all glory, Who created the world through love, ignited it with love, guided it with love, and caused it to attain its goal. Exalted be His favors and magnificent be His grace!
- 3 To continue: The letter from that light of mine eyes arrived. Praise be to God, the news of health and well-being and the arrival of each was the source of joy and delight. Likewise, after your petition was presented before Him, He spoke thus: "Verily, the Wronged One implores God, the Lord of the Throne and earth, the Master of the hereafter and this world, to assist you with the hosts of wisdom and utterance, to confirm you in that which will exalt the station of man, and to aid you in achieving that which He loves and is pleased with." Perchance the friends of God may become the cause of humanity's salvation and the means of extinguishing the fire of hatred that has ever been and continues to be ablaze in the hearts of the world's peoples.
- 4 We beseech God to confirm you. We make mention of Nabil-ibn-Nabil, upon whom rest God's peace and grace. God is aware and bears witness that this Wronged One has ever desired for him that which has no equal, and none of what was said concerning him was confirmed. We mentioned to 'Abdu'l-Husayn, upon whom be peace: let them not be saddened, for none of what people have said has been accepted. From the

1 هو الله تعالى شأنه العظمة والاقترار

2 حمد مقصود عالم را لایق و سزااست که بحجت
عالم را خلق نمود و بحجت مشتعل نمود و بحجت
راه نمود و واصل فرمود جلت عنایاته و عظمت
الطافه

3 و بعد نامه آن قره عین رسید لله الحمد خبر صحت
و سلامتی و ورود هر یک مبدء فرح و ابتهاج
بود و همچنین عریضه آنجناب بعد از عرض در
مقام فرمودند ان المظلوم يدع الله رب العرش
و الثرى و مالک الآخرة و الأولى ان یمدکم
بجنود الحکمة و البیان و يؤیدکم علی ما یرتفع به
مقام الانسان و یوفقکم علی ما یحب و یرضى شاید
اولیای حق سبب رستگاری خلق شوند و علة
اطفاء نار بغضا که در قلوب احزاب عالم مشتعل
لازال مذکور بوده و هستی

4 و از حق از برای شما تأیید میطلبیم جناب نبیل
بن نبیل علیه سلام الله و عنایتیه را ذکر مینمائیم
حق آگاه و عالم شاهد که اینمظلوم لازال از برای
ایشان خواسته آنچه را که شبه از برای آن نبوده و
نیست و آنچه در باره ایشان گفته شد هیچیک
تصدیق نشد به عبدالحسین علیه سلامی ذکر نمودیم

earliest days until now, both S.M. and Nabil-ibn-Nabil have arisen to serve, having surpassed their peers and companions. They have ever been and continue to be confirmed. What We desired was that all tongues should speak in praise and glorification of their trustworthiness and piety. This is a great bounty and a mighty favor.

- 5 If one or two souls should speak ill out of personal motives, it is unworthy of mention. Truth has been and will be distinguished from falsehood. Say: God, then leave them to their vain imaginings. We beseech God to grant such confirmation that its effects shall become manifest throughout all regions. No slanderer's word is acceptable, and no mischief-maker's mention is worthy of attention. If certain matters appear dubious to some, they are clear and evident before God. They must arise to serve humanity with perfect wisdom and engage in their work with the utmost joy and fragrance, in such wise that they neither become distressed by the vexing words of the world's heedless ones nor be hindered from their own affairs. They have taken hold of the Cause and are occupied with it. Deeds must be for God's sake. Not an atom's weight of good works has been or will ever be left unrewarded.

- 6 O Nabil-i-'Ali! Be assured of thy Lord's grace, seek His mercy, call upon Him for help, rely upon His favors, hold fast to His cord, and cling to His robe. Can that which is done for God's sake remain concealed or be altered? Nay, by His very Self! He verily witnesses and sees, and He is the All-Hearing, the All-Seeing. In all conditions, we seek His aid and assistance. This Wronged One has ever been among the fangs of wolves, yet the tongue remains eloquent and the Pen in motion. The knowledge thereof is with God, the Lord of all worlds.

- 7 The Glory be upon thee, O Nabil-ibn-Nabil, and upon thy son, and upon whosoever unites with thee in God's Cause, assists thee, and stands with thee in all conditions. Can one imagine a greater favor than this? Nay, by His very Self! The mention testifies, the utterance bears witness, and the Word identifies, speaks, and proclaims. Every possessor of hearing and sight beholds the light of favor dawning from the horizon of these words. Blessed are they that behold! Blessed are they that hear!

- 8 This evanescent servant beseeches God to confirm that beloved one in such wise that none shall have cause for words. Assuredly this prayer has been and will be answered. Verily, He does not suffer to be lost the reward of the doers of good, the

محزون نباشند آنچه عباد گفته‌اند هیچیک بقبول فائز نه جناب س م و نبیل بن نبیل از اول ایام الی حین بر خدمت قیام نموده‌اند سبقت گرفته‌اند بر امثال و اقران لازال مؤید بوده و هستند آنچه ما خواستیم آنکه لسان کل بمدح و ثناء و امانت و دیانت ایشان ناطق باشد و این فضلی است بزرگ و عنایتی است کبیر

- 5 و اگر یک نفس یا دو نفس محض غرض نفسانی حرفی بگویند لایق ذکر نه و حتی از باطل مبرهن و هویدا شده و میشود قل الله ثم درهم فی خوضهم یلعون از حق میطلبیم تأیید فرماید تأییدیکه آثارش در آفاق ظاهر شود هیچ تمامی قولش مقبول نه و هیچ مفسدی ذکرش لایق اصغانه اگر بر بعضی بعض امور مشتبّه شود عندالله مشهود و واضحست باید بکمال حکمت بر خدمت عباد قائم باشند و بکمال روح و ریحان مشغول بشأنیکه از اقوال کدره اهل عالم نرنجند و از امور خود بازمانند بامر اخذ نموده‌اند و بامر مشغولند عمل باید لله باشد ذره‌ای از اعمال بی جزا و اجر نبوده و نخواهد بود

- 6 یا نبیل قبل علی کن مطمئناً بفضل مولیک و مسترحماً به و مستغثاً به و متوسلاً بالطفه و متمسکاً بجاله و متشبّثاً بأذیاله آیا میشود آنچه الله واقع شود مستور ماند و یا تبدیل شود لا ونفسه الحق انه یشهد ویری و هو السميع البصیر در هر حال از او اعانت میطلبیم و مدد میخواهیم اینظلم لازال بین انیاب ذیاب بوده مع ذلک لسان ناطق و قلم متحرک العلم عند الله رب العالمین

- 7 البهاء [البهاء] علیک یا نبیل بن نبیل و علی ابنک و علی من یتحد معک فی امر الله و یعینک و یکون معک فیکل الأحوال انتهى آیا تصور عنایت فوق این شده و یا میشود لا ونفسه الحق ذکر شاهد بیان گواه کلمه معرف و ذاکر و ناطق هر صاحب سمع و بصری از افق کلمات نور عنایت را مشرق مشاهده مینماید طوبی للنّاظرین طوبی للسامعین

- 8 این خادم فانی از حق سائل و آمل آنحیوب را مؤید فرماید بر آنچه که از برای احدی مجال گفتگو نماند البته این دعا مستجاب شده و میشود انه لا یضیع اجر المحسنین اجر العالمین اجر من

reward of those who act, the reward of those who turned to Him in the early days when most of the servants in all lands turned away. Verily our Lord, the All-Merciful, is the Witness, the Beholder, the All-Knowing, the All-Informed.

اقبل اليه في أول الأيام اذ عرض عنه أكثر العباد في البلاد أن ربنا الرحمن هو الشاهد الناظر العليم الخبير

- 9 I remember that light of mine eyes, Aqa Shaykh Ahmad, upon whom be God's peace, and I beseech God for his health, well-being, elevation, and exaltation. Peace, praise, remembrance, and glory be upon you and upon God's friends and loved ones.

9 قرهء عين جناب آقا شيخ احمد عليه سلام الله را ذاکرم و از خدا صحت و سلامتی و علو و سمو ایشانرا سائل و آمل السلام و الثناء و الذکر و البهاء علیکم و علی اولیاء الله و احبائه

- 10 The servant 12th of Dhi'l-Qa'dih 1304

10 خادم فی ۱۲ شهر ذی القعدة الحرام سنة ۱۳۰۴

BLIB_Or15717.248,

MJAN.271,

AYBY.311

BH02681

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

Date: 1304-11-12 [1887-Aug-2]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 After praise to the Pure Knower and Raiser of the celestial spheres and Revealer of the station of dust, it is submitted that once again the detailed letter that was promised was not sent, as various necessary writings intervened. This much is submitted that, praise be to God, the prison land is now calmer compared to before. Some of the friends of God arrive and others depart - each day He is in a new condition and His Cause in a new state. I beseech God, exalted be His glory, to assist that honored one in that which will remain forever mentioned and enduring. To the friends in every land and place where they may be, I convey greetings, glorification and praise. God willing, may they drink from the Kawthar of steadfastness in such wise that the books of the world will not prevent them from the Most Great Book, and likewise that words will not hold them back from the ocean of meaning. This is not difficult for God our Lord.
- 3 Regarding what you wrote about obtaining four hundred from two sources - nothing can be obtained from the two mentioned sources. According to what was stated, they have no cash on hand. And likewise you said that the honored Amin, upon him

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 پس از حمد دانای پاک و رافع افلاک و ظاهرکننده مقام خاک عرض میشود که این کره هم مکتوب مفصل که وعده داده شده بود ارسال نشد چه که تحریرات متفرقه لازمه مانع آمد اینقدر عرض میشود که لله الحمد ارض بجن حال نسبت بقبل ساکن دوستان الهی بعضی وارد و برخی خارج کل یوم هو فی شأن و امره فی شأن از حق جلّ جلاله میطلبم آنحضرت را مؤید فرماید بر آنچه ذکرش باقی و دائمست خدمت اولیا در هر ارض و هر مکان که هستند سلام و تکبیر و ثنا میرسانم انشاءالله از کوثر استقامت بیاشامند بشأنیکه کتب عالم ایشانرا از گلاب اعظم منع ننماید و همچنین الفاظ از بحر معنی لیس هذا علی الله ربنا بعزیز

3 اینکه مرقوم داشتید مبلغ چهار صد از دو محل اخذ شود از دو محل مذکور هیچ یافت نمیشود از قرار مذکور نزدشان نقدی موجود نه و همچنین

be the glory of God, has written nothing. In any case, it would be difficult for them to fulfill payment of this sum. These two matters were written so that that beloved of the heart may be informed.

گفته‌اید جناب امین علیه بهاء الله چیزی نوشته باری ایشان از عهدهء ادای این وجه مشکل برآیند این دو کلمه نوشته شد که آنخوب فؤاد مطلع باشند

- 4 And regarding what you wrote about proceeding to the land of H and M - this is very good, and likewise to Kurdistan, for two souls in those regions have spoken that which caused divine displeasure and have done that which made justice itself weep. However, we have concealed their names - you too should conceal them. Verily your Lord is the Concealer. This matter is necessary, namely attention to those two places. And now those two individuals have departed. Some of the imaginary hosts have also passed through those regions. Glory be to God! Most of the servants are occupied with previous vain imaginings and have not realized that those vain imaginings of the previous party produced no fruit, such that now they should again remain deprived of the Lord of Names through vain imaginings. The Command is in His grasp - He does and decrees as He wishes, and He is the Powerful, the Mighty. Glory and remembrance and praise be upon you and upon those with you.

4 و اینکه نوشته‌اید بارض ها و میم تشریف میرید بسیار خوبست و همچنین به کردستان چه که دو نفس در آن اراضی گفته‌اند آنچه را که سبب سخط الهی بود و عمل کرده‌اند آنچه را که عین عدل گریست و لکن اسامی را ستر نمودیم تو هم ستر کن آن ربک هو السّتر اینفقره لازمست یعنی توجه بآن دو محل و حال آن دو نفس خارج شده‌اند از جنود موهومه هم بعضی در آن اراضی مرور کرده‌اند سبحان الله اکثری از عباد باوهامات قبل مشغول و ادراک ننموده‌اند که آن اوهام حزب قبل چه ثمری از آن حاصل که حال مجدد باوهام اسماء از مالک آن محروم مانند الأمر بیده یفعل و یحکم و هو المقتدر القدیر البهاء و الذکر و الثناء علیکم و علی من معکم

BLIB_Or15731.276

BH05750

To: Karim

Date: 1304-11-12 [1887-Aug-2]

- 1 He is God, exalted be His glory, the Most Great, the Most Powerful
- 2 This is a remembrance from the Wronged One to the chosen ones of God and His friends who have believed in Him and His perspicuous Book, that the remembrance may draw them to the Most Exalted Horizon and bring them near unto God, the One, the All-Knowing. Hearken unto the call of the Wronged One - verily He will aid thee to manifest supreme steadfastness in this Cause whereby the feet of the deluded ones have slipped. Verily He maketh mention of thee, that when thou attainest unto My remembrance and hearest My call, thou shalt remember God, thy Lord, the Lord of the mighty Throne. We beseech Him, exalted be He, to aid thee and assist thee and ordain for thee that which He hath ordained for His near servants. Say:

1 هو الله تعالى شأنه العظمة والاقدار

2 ذکر من لدی المظلوم اصفیاء الله و اولیائه الذین آمنوا به و بکتابه المبین لیجذبهم الذکر الی الأفق الأعلى و یقرّبهم الی الله الفرد الخبیر اسمع نداء المظلوم انه یؤیدک علی الاستقامه الکبری فی هذا الأمر الذی به زلت اقدام المتوهمین انک یذکرک بما اذا فزت بذکرى و سمعت ندائی اذکر الله ربک رب العرش العظيم انا نسئله تعالى ان یؤیدک و یوفّقک و یقدّر لک ما قدره لعباده المقربین

3 My God, my God! Praise be to Thee for having made clear unto me Thy path, and revealed unto me Thy proof, and guided me unto Thy testimony, and given me to drink from the cup of Thy utterance. I beseech Thee, O God of Names and Creator of heaven, to make me of those whom the world hath not kept back from turning toward Thy most exalted horizon, and whom the ornaments of earth have not prevented from drawing nigh unto Thee, O Lord of all beings and Ruler of the throne above and the dust beneath. I beseech Thee by the wonders of Thy bounty to ordain for me the good of the world to come and of this present one. Verily Thou art God, there is none other God but Thee, the Almighty, the All-Knowing, the All-Wise. The glory shining forth from the horizon of God's loving-kindness rest upon you and upon all who are steadfast and firm.

3 قل الهى الهى لك الحمد بما اوضحت لى سبيلك
و انزلت لى دليلك و هديتني الى برهانك و
سقيتني كأس بيانك اسئلك يا اله الأسماء و
فاطر السماء بأن تجعلني من الذين ما شغلهم الدنيا
عن التوجه الى افقك الأعلى و ما غرتهم زخارف
الأرض عن التقرب اليك يا مولى الورى و رب
العرش و الثرى اسئلك ببدايع فضلك خير
الآخرة و الأولى انك انت الله لا اله الا انت
المقتدر العليم الحكيم البهاء المشرق من افق
عناية الله عليكم و على كل ثابت مستقيم

BLIB_Or15713.243a

BH06263

To: Aqa Siyyid Ali, in Tihran

Date: 1304-11-12 [1887-Aug-2]

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

2 This is a Book which the All-Merciful hath sent down unto him who hath turned towards the Supreme Horizon and heard what the Tongue of Grandeur hath spoken: "Verily, there is none other God but Me, the Mighty, the Bestower!"

3 Thy letter hath come before the Wronged One. We have remembered thee in a Tablet from whose horizon hath shone the Sun of thy Lord's loving-kindness, the Mighty, the Self-Subsisting. We have heard thy call and witnessed thy turning unto Us. We have remembered thee with that which the treasures of the world cannot equal, as He with Whom is the Mother Book doth testify.

4 Say: O people of the earth! By God, the Lord of Religions hath come! The Kingdom is God's, the Lord of Lords. Fear ye God, and follow not your desires. This is what ye were commanded in the Scriptures and Tablets.

5 When the breezes of revelation waft over thee, say: "My God, my God! Praise be unto Thee for having made known unto me and taught me that from which the people of Thy realm have turned away - they who violated Thy Covenant and Testament.

1 هو الله تعالى شأنه الحكمة و البيان

2 كتاب انزله الرحمن لمن اقبل الى الأفق الأعلى و
سمع ما نطق به لسان العظمة انه لا اله الا انا العزيز
الوهاب

3 قد حضر كتابك لدى المظلوم ذكرناك بلوح لاح
من افقه شمس عناية ربك العزيز المختار انا سمعنا
ندائك و رأينا اقبالك ذكرناك بما لا تعادله
كنوز العالم يشهد بذلك من عنده ام الكتاب

4 قل يا ملاء الأرض تالله قد اتى مالک الأديان
الملك لله رب الأرباب اتقوا الله و لا تتبعوا
اهوائكم هذا ما امرتم به فى الزبر و الألواح

5 اذا اخذتك نفحات الوحى قل الهى الهى لك
الحمد بما عرّفتني و علّمتني ما اعرض عنه اهل
ملككتك الذين نقضوا ميثاقك و عهدك
اسئلك بجوار رحمتك و سماء فضلك و انمار

I beseech Thee by the oceans of Thy mercy and the heaven of Thy bounty and the fruits of the Tree beyond which there is no passing and the traces of Thy Most Exalted Pen, to make me steadfast in Thy love, speaking forth Thy Name and turning unto Thy Face. Thou art, verily, the Powerful over whatsoever Thou willest. There is none other God but Thee, the All-Knowing, the All-Informed.”

سدرة المنتهى و آثار قلبك الأعلى بأن تجعلني
مستقيماً على حبك و ناطقاً باسمك و متوجّهاً
الى وجهك انك انت المقتدر على ما تشاء لا
اله الا انت العليم الخبير

INBA23:122, INBA23:259a, BLIB_Or15713.241

BH06142

To: Abbas Kha A

Date: 1304-11-12 [1887-Aug-2]

1 He is the Hearing, the Answering One!

1 هو السامع المجيب

2 This is a mention from the Wronged One to him who hath attained unto the Choice Wine when the Self-Subsisting appeared with manifest sovereignty. This is a Book which calleth aloud between earth and heaven and summoneth all unto the All-Knowing, the One. O people of the earth! Harken unto the Call, and be not of the heedless ones. Raise up your heads from the couch of heedlessness and desire. By God! The Cry hath been raised, the mountains have passed away, the Balance hath been set up, the Trumpet hath been blown, and all who are in earth and heaven have swooned away, save whom God, the Almighty, the All-Powerful, hath willed. Beware lest ye deprive yourselves of that which hath appeared with truth. Cast away vain imaginings and their sources, and idle fancies and their dawning-places, turning unto the lights of certitude. This is the Day whereof ye were promised in the Books of God, the Lord of the worlds. Thus hath the Tongue spoken, as the Wronged One was seated upon His mighty throne. When thou findest the fragrance of My utterance and hearest My Call [and attainest unto My Tablet], say: My God, my God! Praise be to Thee for having remembered me when I was among the heedless ones. I beseech Thee to make me steadfast in Thy Cause, firm in Thy love, and holding fast to Thy mighty cord. There is none other God but Thee, the Forgiving, the Merciful.

2 ذكر المظلوم لمن فاز بالرحيق المختوم اذ اتى القيوم
بسلطان مبين هذا كتاب ينادى بأعلى النداء بين
الأرض والسماء ويدع الكل الى الفرد الخبير يا
اهل الأرض اسمعوا النداء ولا تكونوا من الغافلين
ارفعوا رؤوسكم عن فراش الغفلة والهوى تالله قد
ارتفعت الصيحة ومرت الجبال ووضع الميزان و
نفخ في الصور وانصق من في الأرض والسماء
الا من شاء الله المقتدر القدير اياكم ان تمنعوا
انفسكم عما ظهر بالحق ضعوا الأوهام و مطالعها و
الظنون و مشارقها مقبلين الى انوار اليقين هذا يوم
وعدتكم في كتب الله رب العالمين كذلك نطق
اللسان اذ كان المظلوم مستوياً على عرشه العظيم
انك اذا وجدت عرف بياني و سمعت ندائي [و
فزت بلوحي] قل الهى الهى لك الحمد بما ذكرتني
اذ كنت بين ايدى الغافلين اسئلك بأن تجعلني
مستقيماً على امرك و راسخاً في حبك و متمسكاً
بجبلك المتين لا اله الا انت الغفور الرحيم

INBA51:571, BLIB_Or15713.240b,
LHKM3.187

BH06358*To: Mirza Aqa**Date: 1304-11-12 [1887-Aug-2]*

O people of God! Inquire ye of the people of the Qur'an: 'Where is Jabulqa, and what of Jabulsa? What hath become of those illusory cities?' They have condemned as a liar that hapless Ja far, who did not speak falsely. For uttering a single truthful remark, he hath been branded a liar from the early days of Islam to the present time. 'God's malison on the head of the people of tyranny!

ياحزب الله از اهل فرقان سؤال نمائيد جابلقا كو
جابلسا كجا رفت آن مدن و ديار موهومه چه شد
صادق را كذاب گفته يعنى جعفر پيچاره را يك
كلمه بصدق تكلم نمود از صدر اسلام تا حين
كذابش گفتند الا لعنة الله على القوم الظالمين

BLIB_Or15699.075b, MAS4.091ax

ADMS#018x

BH07946*To: Hakim Rahim**Date: 1304-11-12 [1887-Aug-2]*

He is the Hearer, the Answerer

O Rahim! His Holiness Moses appeared with mighty signs, yet they did not accept Him. Each day He manifested with a proof, a clear evidence, and verses revealed, yet still the opposers and deniers acted without justice or fairness, until the cry "the hosts of God, they shall be victorious!" was raised from the horizon of divine triumph and the banners of victory were planted upon the loftiest stations. Thus were Pharaoh and his hosts drowned as recompense for their deeds. Verily God seized him for his sin and delivered Moses and his companions. He is the Mighty, the Powerful.

Praise be to the Goal of the world that He guided thee and directed thee to the straight path. Thou hast heard what Moses heard upon the Mount. Give thanks unto thy Lord for this supreme bounty. Say: Praise be to Thee for having unveiled for me and rent asunder my veils and strengthened me to acknowledge Thy unity and taught me Thy Cause and guided me to Thy straight path. Praise be to Thee, O Goal of the mystics!

هو السامع المجيب

يا رحيم حضرت كلیم بآیات کبری ظاهر
قبولش نمودند هر یوم بحجتی ظاهر و برهانی
ساطع و آیاتی نازل معذلک معرضین و منکرین
بغیر عدل و انصاف عمل نمودند تا آنکه نداء جند
الله هم الغالبون از افق سماء نصرت الهی مرتفع
و رایات نصر بر مقامات عالیہ منصوب بذلک
غرق فرعون و ملأه جزاء اعمالهم ان الله اخذه
بذنبه و نجي الکلیم و اصحابه انه هو المقتدر القدير

حمد کن مقصود عالما ترا هدایت فرمود و براه
راست دلالت نمود قد سمعت ما سمعه الکلیم فی
الطور اشکر ربک بهذا الفضل العظیم قل لک
الحمد بما کشفتم لی و خرقت حجابی و ایدتني على
الافرار بتوحیدک و علمتني امرک و هديتني الى
صراطک المستقیم

الحمد لک یا مقصود العارفين

INBA19:461a

BH07878*To: Mirza Hasan**Date: 1304-11-12 [1887-Aug-2]*

He is the Hearing, the Answering One

This is the Day whereon He Who conversed with God hath been established upon the throne of utterance and calleth all who are in the realm of creation unto God, the Lord of Lords. O concourse of men! By God, the Most Sublime Vision hath appeared and the Tongue of Grandeur hath spoken from the most exalted horizon: "Verily there is none other God but Me, the Mighty, the Bestower." Cast away what ye possess and what the divines and theologians possess, and take hold of that which hath been revealed from My Most Exalted Pen. Verily He is with you in every world of the worlds of your Lord. Beware lest fancies and vain imaginings withhold you from the horizon of certitude. Thus doth My Most Exalted Pen counsel you. Make haste and be not of them who saw and denied the bounty of God, the Lord of the Day of Return. The glory shining forth from the horizon of the heaven of My loving-kindness be upon them who have held fast unto My cord and soared in Mine atmosphere and have not violated My Covenant and My Testament. These are the people of Baha, to which testifieth the Mother Book that is with Him.

هو السامع المجيب

هذا يوم فيه استوى مكلّم الطّور على عرش البيان
و يدعو من في الامكان الى الله ربّ الأرباب
يا معشر البشر تالله قد ظهر المنظر الأكبر و نطق
لسان العظمة في الأفق الأعلى انه لا اله الا انا
العزیز الوهاب

ضعوا ما عندكم و ما عند العلماء و الفقهاء و خذوا
ما ظهر من قلبی الأعلى انه معكم في كلّ عالم من
عوالم ربکم اياکم ان تمنعکم الظنون و الأوهام عن
افق الايقان كذلك نصيح قلبی الأعلى اسرعوا و
لا تكونوا من الذين رأوا و انكروا نعمة الله مالک
يوم المآب البهاء المشرق من افق سماء عنايتی على
الذين تمسکوا بجبلی و طاروا في هوائی و ما نقضوا
عهدي و میثاقی اولئک اهل البهاء يشهد بذلك
من عنده أم الكتاب

BLIB_Or15713.308b

BH08550*To: Hakim Rahim, in Hamadan**Date: 1304-11-12 [1887-Aug-2]*

- 1 In My Name, the All-Subduing above all names!
- 2 O Rahim! Thy mention hath been made in the presence of the Wronged One, therefore have We made mention of thee. Strive thou that perchance thine eyes may be enabled to perceive that for which they were created, and likewise thine ears to hearken unto the Call that is raised.
- 3 The whole world maketh mention of the Truth, each according to their own measure offering praise, yet when the time of His

1 بسمی المهيمن على الأسماء

2 يا رحيم ذكرت لدى المظلوم مذکور لذا ذكرت
نموديم جهد نما شايد بصرت فائز شود بآنچه که
از برای او خلق شده و هم چنین آذانت باصغاء
ندائیکه مرتفعست

3 جميع عالم حقّ را ذکر مينمايد بقدر مقدار خود
وصف می کنند ولكن حين ظهور کلّ معرض

manifestation came, all were found to be heedless and turned away. We beseech God that He may aid thee to make mention and to offer praise, and to remain steadfast.

- 4 The clamourers and the hypocrites are occupied with leading the servants astray, and likewise the divines and the doctors of law. Say: My God, my God! Protect Thy servants from the evil of the barking ones and the hypocrites who have taken for themselves lords besides Thee. Then I beseech Thee to make me steadfast in Thy love and firm in Thy Cause. Verily Thou art the Mighty, the Powerful.

و غافل مشاهده گشتند از حقّ میطلبیم ترا تأیید
فرماید بر ذکر و ثنا واستقامت

4 ناعقین و منافقین باضلال عباد مشغولند و همچنین
علما و فقها قل الهی الهی احفظ عبادک من
شرّ النّاعقین و المنافقین الذّین اتّخذوا لأنفسهم من
دونک ارباباً ثمّ اسئلك بأنّ تجعلنی مستقیماً علی
حبّک و ثابتاً علی امرک انک انت المقتدر القدیر

INBA19:461b

BH02430

To: Muhammad Mustafa Baghdadi, in Beirut

Date: 1304-11-20 [1887-Aug-10]

- 1 He is God, exalted be His station, the Grandeur and Power
- 2 Praise be to God Who hath sent down from the heaven of bounty the table of utterance, and through it hath adorned the world and quickened the nations. And blessing and peace be upon the Most Mighty Pillar and the Most Hidden Mystery, Who was concealed in knowledge and treasured in hearts, through Whose movement the celestial spheres were set in motion and the mysteries of eternity were revealed and the nightingale of proof sang upon the highest branch in the world that there is none other God but Him. And upon His family and companions through whom the breeze of the All-Merciful wafted throughout creation and the Word encompassed all religions. There is none other God but Him, the Almighty, the Help in Peril.
- 3 And furthermore, may my spirit be a sacrifice for your love. The servant hath attained to that which was the dawning-place of joy and gladness and the treasury of remembrance and praise. When he drank from his words the wine of mystical knowledge, he approached the Most Exalted Station and presented it before His presence. The Lord, may our spirits be a sacrifice for Him, said:
- 4 "O thou who soarest in the atmosphere of nearness and reunion! Thy letter hath repeatedly come before the Wronged One. We have read it and made mention of thee with a mention

1 هو الله تعالى شأنه العظمة والاقتدار

2 الحمد لله الذی انزل من سماء العطاء مائدة البیان
و بها زین العالم و احی الأمم و الصلوة و السلام
علی الرکن الأقوم و السرّ المستسرّ الأکتم الذی
کان مکنوناً فی العلم و مخزوناً فی القلوب الذی
بحرکته تحرّکت الأفلاک و ظهرت اسرار القدم
و نطق عندلیب البرهان علی اعلى غصن العالم انه
لا اله الا هو و علی آله و اصحابه الذین بهم سرت
نسمة الرّحمن فی الامکان و احاطت الكلمة کلّ
الأديان لا اله الا هو المقتدر المستعان

3 و بعد روحی لجبکم الفداء قد فاز الخادم بما کان
مطلع الفرح و الابتهاج و مخزن الذکر و الثناء فلها
شرب من کوثر کلماته رحيق العرفان قصد المقام
الأعلى و عرضه امام الوجه قال المولى ارواحنا
فداه

4 يا ايّها الطّائر في هواء القرب و الوصال قد
حضر لدى المظلوم كتابك مرّة بعد مرّة قرأناه

that illumineth the eyes. We beseech God to assist thee and aid thee with the hosts of wisdom and utterance, and to send down upon thee a blessing from His presence, from the heaven of His bounty. This is what the Wronged One desired for thee in the beginning of days. Verily He heareth and seeth, and He is the Hearing, the Answering. Peace and glory be upon thee and upon those with thee and upon all who are steadfast and firm." End.

5 Unto God be glory and praise, and unto Him be power and grace and bounty. He doeth what He willeth and ordaineth what He pleaseth. He is the Almighty, the Exalted, the All-Bountiful.

6 As for what thou didst mention regarding Abbas-Quli, upon him be 966 [Baha'u'llah], and what he desired regarding the decree of the Book, after it was presented before His presence, this is what was revealed in reply:

7 "O Muhammad-Mustafa! We have heard what thou didst write regarding Abbas-Quli and what he desired in the path of God, the Lord of the worlds. We beseech God to assist him and make him successful in all conditions. Verily He is the Almighty, the Powerful. Make mention of him on My behalf and remind him of what hath flowed from My Pen, and give him the glad-tidings of the acceptance of what he sent, that he may rejoice and be of the thankful ones. Praise be to God, the Lord of the worlds." Thus it ended.

8 The servant remembereth him and beseecheth God his Lord to ordain for him the good of the hereafter and of this world. Verily He is the Lord of all beings and He is the Mighty, the All-Bounteous. Peace and remembrance and praise be upon your honor and upon those with you and upon those who love you for the sake of God, the Lord of the Promised Day.

9 The servant, on the 20th of Dhu'l-Qa'dah al-Haram, 1304

وذكرناك بذكر قرت به الأبصار نسئل الله ان يؤيدك ويمدك بمجنود الحكمة والبيان وينزل عليك بركة من عنده من سماء عطاءه هذا ما اراده المظلوم لك في أول الأيام انه يسمع ويرى وهو السامع المحجب السلام والبهاء عليك وعلى من معك وعلى كل ثابت مستقيم انتهى

5 لله العظمة والثناء وله القدرة والفضل والعطاء يفعل ما يشاء ويحكم ما يريد وهو المقتدر العزيز الوهاب

6 واما ما ذكرتم في جناب عباسقلى عليه ٩٦٦ [بهاء الله] وما اراده في حكم الكتاب بعد العرض امام الوجه هذا ما صدر في الجواب

7 يا محمد مصطفى انا سمعنا ما كتبته في ذكر عباسقلى وما اراده في سبيل الله رب العالمين نسئل الله ان يؤيده ويوفقه في كل الأحوال انه هو المقتدر القدير انك اذكره من قبل و ذكره بما جرى من قلبي وبشره بقبول ما ارسله ليفرح ويكون من الشاكرين الحمد لله رب العالمين انتهى

8 ان الخادم يذكره ويسئل الله ربه ان يكتب له خير الآخرة والأولى انه هو مولى الورى وهو العزيز الفضل السلام والذكر والثناء على حضرتكم وعلى من معكم وعلى من يحبكم لوجه الله مالک اليوم الميعاد

9 خادام في ٢٠ شهر ذى القعدة الحرام سنة ١٣٠٤

BLIB_Or15731.277

BH02424

To: *Mirza Abu'l-Hasan, in Tihiran*

Date: 1304-11-26 [1887-Aug-16]

- 1 In the Name of Him through Whom the fragrance of My loving-kindness hath been wafted among My servants! 1 بِسْمِ الَّذِي بِهِ هَاجَ عَرَفَ عَنَابِي بَيْنَ عِبَادِي
- 2 O thou who gazeth upon Mine horizon and drinketh the wine of Mine utterance from the hand of My bounty! Harken unto My call from the precincts of My prison. Verily it draweth thee to the horizon of the heaven of My Revelation and bringeth thee nigh unto the court of My holiness and giveth thee to drink once again, from the hands of My favor, the choice wine of Mine utterance. 2 يَا أَيُّهَا النَّاطِرُ إِلَى افْتِي وَ الشَّارِبُ كَأْسِ بَيَانِي مِنْ يَدِ عَطَائِي اسْمِعْ نِدَائِي مِنْ شَطْرِ سِجْنِي أَنَّهُ يَجْذِبُكَ إِلَى افْتِ سَمَاءِ ظُهُورِي وَيَقْرِبُكَ إِلَى بَسَاطِ قُدْسِي وَيَسْقِيكَ مَرَّةً أُخْرَى مِنْ أَيْدِي الطَّافِي رَحِيقِ بَيَانِي الْبَدِيعِ
- 3 I bear witness that thou hast taken the chalice of utterance in the name of thy Lord, the All-Merciful, and drunk therefrom despite those who turned away from the Most Exalted Horizon and exchanged the grace of God for disbelief and hypocrisy. Thus did their souls entice them, and they are recorded among the most lost in the Book of God, the Lord of all worlds. 3 أَشْهَدُ أَنَّكَ اخَذْتَ قَدَحَ الْبَيَانِ بِاسْمِ رَبِّكَ الرَّحْمَنِ وَ شَرَبْتَ مِنْهُ رَغْمًا لِلَّذِينَ أَعْرَضُوا عَنِ الْإِفْتِي الْأَعْلَى وَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا وَ نِفَاقًا كَذَلِكَ سَوَّلَتْ لَهُمْ أَنْفُسُهُمْ أَنَّهُمْ مِنَ الْآخُسَرِينَ فِي كِتَابِ اللَّهِ رَبِّ الْعَالَمِينَ
- 4 As We sat upon the throne, the servant in attendance entered with thy letter and read it before the face of the Wronged One. We found it purified from the allusions of the world and the doubts of the nations. Blessed be thy pen, thy tongue and thy heart. Give thanks unto God for this most great favor. He hath testified for thee with that whose fragrance shall never cease throughout the duration of His mighty and glorious Kingdom. 4 كُنَّا سَاكِنًا عَلَى السَّرِيرِ دَخَلَ الْعَبْدُ الْحَاضِرُ بِكِتَابِكَ وَ قَرَأَهُ أَمَامَ وَجْهِ الْمَظْلُومِ وَ جَدْنَاهُ مَطْهَرًا عَنْ أَشَارَاتِ الْعَالَمِ وَ شَبَهَاتِ الْأُمَمِ طُوبَى لِقَلْبِكَ وَ لِّلْسَانِكَ وَ لِقَلْبِكَ اشْكُرْ اللَّهُ بِهَذَا الْفَضْلِ الْأَعْظَمِ أَنَّهُ شَهِدَ لَكَ بِمَا لَا يَنْقُطِعُ عَرْفُهُ بِدَوَامِ مُلْكُوتهِ الْعَزِيزِ الْعَظِيمِ
- 5 We have heard thy call and answered thee, and have seen thy turning and turned unto thee with the ocean of utterance. Verily thy Lord is the Almighty, the All-Powerful. Thus hath the ocean of knowledge revealed the pearls of wisdom and understanding from the shell of proof. Blessed is he who hath witnessed and attained. Woe unto the heedless! 5 أَنَا سَمِعْنَا نِدَائَكَ أَجْنَبَاكَ وَ رَأَيْنَا أَقْبَالَكَ أَقْبَلْنَا إِلَيْكَ بِحَرِّ الْبَيَانِ أَنَّ رَبَّكَ هُوَ الْمُقْتَدِرُ الْقَدِيرُ كَذَلِكَ أَظْهَرَ بَحْرُ الْعِلْمِ لَأَلَى الْحِكْمَةِ وَ الْعِرْفَانِ مِنْ صَدَفِ الْبَرْهَانِ طُوبَى لِمَنْ شَهِدَ وَ فَازَ وَ بَلَ لِلْغَافِلِينَ
- 6 When thou art illumined by the lights of Mine utterance and findest the fragrance of the Robe from My words and verses, say: My God, my God! Praise be to Thee for having mentioned me in the Most Great Prison, enabled me by Thy power and might to shatter the idols, illumined mine eyes to behold Thy signs, purified mine ears from the words of the world that I might harken unto Thy call, loosened my tongue to make mention of Thee and praise Thee, and adorned my heart with the ornament of Thy love and the light of Thy knowledge. 6 أَنَّكَ إِذَا فَرَزْتَ بِأَنْوَارِ بَيَانِي وَ وَجَدْتَ عَرَفَ الْقَمِيصِ مِنْ كَلِمَاتِي وَ آيَاتِي قُلْ الْهِيَ الْهِيَ لَكَ الْحَمْدُ بِمَا ذَكَرْتَنِي فِي السِّجْنِ الْأَعْظَمِ وَ أَيْدَتَنِي عَلَى كَسْرِ الْأَصْنَامِ بِقُدْرَتِكَ وَ قُوَّتِكَ وَ نَوَّرْتَ بَصْرِي بِمُشَاهَدَةِ آثَارِكَ وَ طَهَّرْتَ أذْنِي عَنْ كَلِمَاتِ الْعَالَمِ لِاصْغَاءِ نِدَائِكَ وَ انْطَقْتَ لِسَانِي بِذِكْرِكَ وَ ثَنَّاكَ وَ زَيْنْتَ قَلْبِي بِطَرَاظِ حَبِّكَ وَ نَوَّرْتَ مَعْرِفَتَكَ

- 7 I beseech Thee by Thy Manifestation before which the necks of the Pharaohs bowed down and the limbs of tyrants trembled, to make me in all conditions steadfast in Thy service, speaking Thy praise and holding fast to what Thou hast revealed in Thy Book. O Lord! Assist me through Thy grace and bounty to open the doors of hearts through Thy name and remembrance, to remind them of Thy signs and give them glad tidings of Thy generosity which hath encompassed existence and Thy grace which hath preceded the seen and the unseen.
- 8 O Lord! Thou beholdest me attracted by Thy verses and soaring in the atmosphere of Thy love. I beseech Thee by the mysteries of Thy knowledge which none hath known save Thyself, to preserve me and Thy servants from the doubts of the baying ones, the allusions of the heedless and the clamor of the deniers. Verily Thou art powerful over what Thou wilt and in Thy grasp are the reins of all things.
- 9 Every tongue testifieth to Thy power, every eye to Thy might, and every heart to Thy greatness and choice. Thou art He by Whose command the standard of the Most Great Name was raised before the nations and the banner of utterance was hoisted on the most exalted station. The power of the world and the might of the nations cannot frustrate Thee. Thou doest what Thou wilt and ordainest what Thou pleasest. Verily Thou art the Strong, the Dominant, the Almighty.
- 7 اسئلك بظهورك الذي خضعت له اعناق
الفراعنة وارتعدت به فرائص الجبابرة بأن تجعلني
في كل الأحوال قائماً على خدمتك و ناطقاً
بثنائك و متمسكاً بما انزلته في كتابك اي رب
ايدني بعنايتك و فضلك لأفتح ابواب القلوب
باسمك و ذكرك و اذكّرهم بآياتك و ابشّرهم
بجودك الذي احاط الوجود و بفضلك الذي
سبق الغيب و الشهود
- 8 اي رب تراني منجذباً بآياتك و طائراً في هوا
حبك اسئلك بأسرار علمك التي ما اطلع بها
الآنفسك بأن تحفظني و عبادك من شبهات
النّاعقين و اشارات الغافلين و وضوء المعرضين
انك انت المقتدر على ما تشاء و في قبضتك زمام
الأشياء
- 9 يشهد كل ذي لسان بقدرتك و كل ذي بصر
باقتدارك و كل ذي قلب بعظمتك و اختيارك
انت الذي بأمرك نصبت راية الاسم الأعظم
امام الأمم و ارتفع علم البيان على اعلى المقام لا
تعجزك اقتدار العالم و لا سطوة الأمم تفعل ما
تشاء و تحكم ما تريد انك انت القوى الغالب
القدير

BLIB_Or15713.104

BH03845

Date: 1304-11-26 [1887-Aug-16]

- 1 He is the One manifest through proof, holding in His right hand the evidence and explanation
- 2 Glorified be He Who testified to His own Self by His own Self before the creation of earth and heaven. There is none other God but Him. He doeth whatsoever He willeth and within His grasp lies the kingdom of creation. He giveth life and causeth death, He taketh and He giveth, and He is the Almighty, the Exalted, the Unconstrained. This is a letter from the Wronged One on the Day of God, Lord of mankind, to him whose name was brought before Him in the Most Great Prison, that the
- 1 هو الظاهر بالبرهان و في يمينه الحجّة و البيان
- 2 سبحانه الذي شهد لذاته بذاته قبل خلق الأرض و
السماء انه لا اله الا هو يفعل ما يشاء و في قبضته
ملكوت الانشاء يحيي ويميت يأخذ و يعطي و هو
المقتدر العزيز المختار هذا كتاب من لدى المظلوم
في يوم الله مالك الرقاب الى من حضر اسمه
في السجن الأعظم امام الوجه ليقربه البيان الى
ربه الرحمن و يؤيده على كسر الأصنام من لدى

explanation might draw him nigh unto his Lord, the Most Merciful, and strengthen him to shatter the idols through God, the Mighty, the All-Knowing. We have stood before all faces on a Day wherein the hearts of the learned were sorely troubled and the limbs of all names did tremble, and We have manifested the Cause without veil or concealment. Among the people were those who turned toward the horizon of Revelation, and among them were those who turned away, and among them were those who took hold of the Book with such might as could not be weakened by the hosts and armies of the world. Thus hath the Supreme Pen spoken when the Wronged One was in the hands of the wicked. When thou hast drunk from the ocean of My utterance and beheld the lights of the Sun of My Revelation, say:

- 3 My God, my God! My hope is in Thy nearness and my desire is Thy good-pleasure. I beseech Thee by the movement of Thy Most Exalted Pen and the Finger of Thy Will, O Lord of all beings and Lord of the Throne on high and of the dust below, to make me steadfast in Thy Cause and firm in Thy love and detached from all else but Thee and speaking in Thy praise. O Lord! Thou seest me clinging to Thee and drawn by Thy signs, and I desire naught but to stand before Thy face and attain Thy presence. I beseech Thee, O Lord of existence and King over the seen and unseen, to withhold not from me what I seek from the wonders of Thy grace. Ordain for me the reward of meeting Thee and standing before Thy gate. Verily Thou art the Almighty, the All-Compelling, the Self-Sufficient, the Most Exalted.

الله العزيز العلام انا قنا امام الوجوه في يوم فيه اضطربت افئدة العلماء وارتعدت فرائص الاسماء و اظهرنا الامر من غير ستر و حجاب من الناس من اقبل الى افق الظهور و منهم من اعرض و منهم من اخذ الكتاب بقوة ما منعها صفوف العالم و لا جنوده كذلك نطق القلم الأعلى اذ كان المظلوم بين ايدي الاشرار انك اذا شربت من بحر بياني و رأيت انوار شمس ظهوري قل

3 الهى الهى رجائى قربك و املى رضائك اسئلك بحركة قلبك الأعلى و اصبع ارادتك يا مولى الورى و ربّ العرش و الثرى بأن تجعلنى ثابتاً على امرى و راسخاً فى حبك و منقطعاً عن دونك و ناطقاً بثنائك اى ربّ ترانى متمسكاً بك و منجذباً بآياتك و ما اردت ألا القيام امام وجهك و الحضور بين يديك اسئلك يا مالک الوجود و المهيمن على الغيب و الشهود ان لا تمنعنى عما اردت من بدائع فضلك قدر لى اجر لقائك و القيام لى بابك انك انت المقتدر المهيمن الغنى المتعال

BLIB_Or15713.156, Berlin1237#15

BH03979

Date: 1304-11-26 [1887-Aug-16]

- 1 He is the Dawning Place from the Horizon of Utterance
- 2 Verily the Letters call out from the Divine Lote Tree that there is none other God but Him, the Mighty, the All-Knowing. The world hath been set ablaze by the fire of the love of the All-Merciful, yet the people are in doubt and behind a veil. We have sent down the verses and made manifest the clear proofs, yet the people are in strange delusion. This is the Day wherein the Tongue of Grandeur calleth out with the most exalted call,

1 هو المشرق من افق البيان

2 انّ الحروف تنادى فى سدره الكلام انه لا اله الا هو العزيز العلام قد اشتعل العالم من نار محبة الرحمن ولكنّ القوم فى مرية و حجاب قد انزلنا الآيات و اظهرنا البينات و الناس فى وهم عجاب هذا يوم فيه ينادى لسان العظمة بأعلى النداء و

summoning all unto God, the Lord of Lords. Verily the Book speaketh through this Most Great Name, whereby the hearts of the world were shaken, save those who heard the Call and said: "Here am I, O Lord of the verses! We heard Thy call, we called out to Thee from the shore of the Most Great Sea, and we saw Thy remembrance and remembered Thee with that which its fragrance shall never be cut off. Verily thy Lord is the Mighty, the All-Bountiful." When thou hast taken the choice-sealed wine from the hand of My bounty and drunk thereof in My Name, say:

- 3 "My God, my God! I testify that Thou hast created me to know Thee and to hearken unto Thy call and to stand before Thy throne. I beseech Thee, O Lord of the worlds and King of eternity, to confirm me in that for which Thou didst create me. I testify that Thou hast appeared and made manifest Thy straight path and Thy mighty announcement. I beseech Thee, O Sovereign of existence and Lord of the seen and unseen, by the Word whereby Thou didst illumine the world and guide the peoples, and by the Lote Tree which appeared on the Mount of Knowledge unto the son of Imran, to make me in all conditions attracted to Thy verses, enkindled with the fire of Thy love, and steadfast in Thy remembrance and praise among Thy servants with the wisdom which Thou hast commanded all to observe in Thy scriptures and Tablets. O Lord! Thou seest me turning unto Thee and holding fast unto Thee. I beseech Thee not to disappoint me of that which Thou hast ordained for them that are nigh unto Thee among Thy servants and the sincere ones among Thy creatures. Verily Thou art the Most High, the Most Great."

يدع الكل الى الله ربّ الأرباب انّ الكتاب ينطق بهذا الاسم الأعظم الذي به اضطربت افئدة العالم الا الذين سمعوا النداء وقالوا لبيك يا مالك الآيات انا سمعنا ندائك ناديناك من شاطئ البحر الأعظم ورأينا ذكرك ذكرناك بما لا ينقطع عرفه انّ ربك هو العزيز الفضال اذا اخذت الرحيق المختوم من يد عطائي وشربت منه باسمي

3 قل الهى الهى اشهد انك خلقتنى لعرفان نفسك واصغاء ندائك والحضور امام عرشك اسئلك يا مولى العالم و مالك القدم بأن تؤيّدنى على ما خلقتنى له اشهد انك ظهرت و اظهرت صراطك المستقيم و نبأك العظيم اسئلك يا مالك الوجود والمهيمن على الغيب والشهود بالكلمة التى بها نورّت العالم و هديت الأمم و بالسّدرّة التى تجلّت فى طور العرفان على ابن عمران بأن تجعلنى فى كلّ الأحوال منجذباً بآياتك و مشتعلاً بنار حبك و قائماً على ذكرك و ثنائك بين عبادك بالحكمة التى امرت الكلّ بها فى زبرك و الواحدك اى ربّ ترانى مقبلاً اليك و متمسكاً بك اسئلك ان لا تخيبنى عمّا قدرته للمقرّبين من عبادك و المخلصين من بريتك انك انت العلى العظيم

BLIB_Or15713.139

BH04349

To: Haji Mirza Muhammad Attar father of Karim Attar, in Tihiran

Date: 1304-11-26 [1887-Aug-16]

- 1 In My Name, the All-Encompassing over all names!
2 O Muhammad, hearken unto the call of the Wronged One. He maketh mention of thee and remindeth thee of the verses of God, the All-Encompassing, the Self-Subsisting.

1 بسمى المهيمن على الأسماء
2 يا محمد اسمع نداء المظلوم انه يذكرک و يذكرک بآيات الله المهيمن القيوم

- 3 O Perfumer, He Who hath been chosen from among the hands of the wicked calleth thee from this Most Great Prison wherein the Herald proclaimeth: The Kingdom belongeth unto God, the Lord of all kings. Thy letter which the Trusted One sent hath arrived and been read by the servant who was present. We have answered thee with that which will draw thee nigh unto God, the Lord of what was and what shall be. Let nothing among all things nor worldly events cause thee grief. Set aside what the people possess, taking what thou hast been given from God, the Lord of existence.
- 4 We have heard the call of thy wife. We beseech God to aid her in that which He loveth and is pleased with. Verily He is the Truth, the Knower of things unseen. She may say: "My God, my God! I have turned to Thee and have placed my trust in Thee. I beseech Thee by Thy Prophets and Thy chosen ones who soared in the atmosphere of Thy nearness and gave up their spirits in Thy path, to ordain for this Thy maidservant that which shall profit her in all the worlds of Thy worlds. Thou knowest what is in her heart and what profiteth her and what she possesseth. She knoweth not what is with Thee and what profiteth her. Thou art the All-Forgiving, the All-Merciful. O my Lord! Aid her and ordain for her the good of the hereafter and of this world. Thou art the All-Knowing, the All-Wise."
- 5 And We make mention of thy other wife. We beseech God to draw her nigh and aid her to be steadfast in this Cause which God hath sent down in the books of old as a token of His grace. He is the Single One, the One, the Mighty, the All-Loving.
- 6 The glory be upon thee and upon them both from God, the Lord of the seen and the unseen.
- 3 يا عطار يدعوك المختار من بين ايادي الأشرار في هذا السجن الأعظم الذي فيه ينادى المناد الملك لله مالک الملوک قد حضر کتابک الذي أرسله الأمين و قرئه العبد الحاضر اجبتناک بما یقربک الى الله رب ما کان و ما یكون ایاک ان یحزنک شیء من الأشياء او حوادث الدنيا ضع ما عند القوم آخذاً ما اوتیت من لدى الله مالک الوجود
- 4 قد سمعنا نداء ضلعک نسل الله ان يؤیدها علی ما یحب و یرضی انه هو الحق علام الغیوب لها ان تقول الهی الهی اقبلت الیک و توکلت علیک اسئلك بأنبیائک و اصفیائک الذین طاروا فی هواء قربک و انفقوا ارواحهم فی سبیلک بأن تقدر لأمتک هذه ما ینفعها فی کل عالم من عوالمک انک تعلم ما فی قلبها و ما ینفعها و ما عندها انها لا تعلم ما عندک و ما ینفعها انک انت الغفور الرحیم ای رب ایدها و قدر لها خیر الآخرة و الأولى انک انت العليم الحکیم
- 5 و نذكر ضلعک الأخری نسل الله ان یقرّبها و يؤیدها علی الاستقامة علی هذا النبأ المسطور الذی انزله الله فی کتب القبل فضلاً من عنده و هو الفرد الواحد العزیز الودود
- 6 البهاء علیک و علیهما من لدى الله مالک الغیب و الشهود

BLIB_Or15713.191

BH05033

To: *Mashhadi Yusuf Bayk*

Date: 1304-11-26 [1887-Aug-16]

- 1 He is seated upon the throne of utterance.
- 2 The Wronged One maketh mention of him from God, the Protector, the Self-Subsisting - mention of one who hearkened to
- 1 هو المستوی علی عرش البیان
- 2 ذکر ذکره المظلوم من لدى الله المهیمن القیوم لمن سمع النداء و اقبل اذ کان الناس فی اعراض

the Call and turned towards it when the people were in manifest opposition. Blessed is the heart that turned towards God in His days, and woe unto every doubting learned one.

- 3 Say: O people, cast aside what ye possess. By God, that which the pens are powerless to recount hath come to pass. Come ye, come ye, that I may show you God's most exalted horizon and cause you to hear His sweetest call. Beware lest the paths of the world hold you back from His straight path. How many a servant lamented in separation, yet when the Sun of Manifestation dawned, denied God, the Lord of the seen and unseen.

- 4 When thou hast drunk the choice wine of My utterance and heard My call from the words of My Book, say: My God, my God! I have forsaken the world out of love for meeting with Thee and for what lieth with Thee, and have cast aside what the peoples possess in hope of Thy grace, O Thou Who art the Lord of eternity and Who hast appeared through the Most Great Name. I beseech Thee by the lights of Thy countenance to assist me in serving Thy Cause in such wise that the doubts of Thine enemies and the signs of the tyrants among Thy creatures shall not hold me back. O Lord! Take the hand of this poor one with the hand of Thy bounty, then deliver him from the darkness of idle fancies through Thy power and might. Write down for him that which will draw him nigh unto Thee in every world of Thy worlds. Thou art, verily, the Almighty, the All-Powerful. There is none other God but Thee, the Mighty, the All-Bestowing.

مبين طوبى لقلب اقبل في أيام الله وويل لكل
عالم مرتاب

3 قل يا قوم ضعوا ما عندكم تالله قد اتى ما عجزت عن
ذكره الأقلام تعالوا تعالوا لأريكم افق الله الأعلى
واسمعكم ندائه الأجل أياكم ان تمنعكم سبل العالم
عن سبيله المستقيم كم من عبد ناح في الفراق و
اذ اشرق نير الظهور كفر بالله مالک الغيب و
الشهود

4 أنك اذا شربت رحيق بياني و سمعت ندائي
من كلمات كتابي قل الهى الهى تركت العالم
شوقاً للقائك و ما عندك و نبذت ما عند
الأمم رجاء فضلك يا مالک القدم و الظاهر
بالاسم الأعظم استلک بأنوار وجهک بأن
تؤيدنى على خدمة امرک بحيث لا تمنعنى شبهات
اعدائك و لا اشارات طغاة خلقک اى رب
خذ يد المسكين بيد جودک ثم انقذه من ظلمات
الأوهام بقدرتک و قوتک ثم اكتب له ما يقربه
اليک فى کلّ عالم من عوالمک انک انت
المقتدر على ما تشاء لا اله الا انت العزيز الوهاب

BLIB_Or15713.179b

BH05867

Date: 1304-11-26 [1887-Aug-16]

- 1 He is God, exalted is He in wisdom and utterance
- 2 A Book sent down by the Wronged One for him who hath chosen for himself a path unto God, that he may render thanks unto God at morn and eventide. We have heard thy call and have addressed thee from the precincts of the Prison, and having beheld thy name We have remembered thee in a Tablet which God hath made a guide unto His servants. Verily He is, over all things, powerful. That which He desired hath appeared

1 هو الله تعالى شأنه الحكمة والبيان

2 كتاب انزله المظلوم لمن اتخذ لنفسه الى الله سبيلاً
ليشكر الله فى كل بكور واصيل انا سمعنا ندائك
ناديناك من شطر السجن و رأينا اسمك ذكرناك
بلوح جعله الله دليلاً لعباده انه كان على كل
شئ قديراً قد ظهر و اظهر ما اراد فضلاً من
عنده كذلك نزل من قلم كان بأمر الله مأموراً

and been made manifest, as a token of His grace. Thus hath it been sent down from the Pen which was, by God's command, set in motion. Let not the might of the people weaken thee, nor the tyranny of any oppressor who standeth remote from the truth cause thee to fear. Take hold of the Tablet of God with the power that proceedeth from Him, and follow not any overbearing doubter in this Cause. Take the chalice of Mine utterance in My Name, then drink thereof through My remembrance which hath caused the limbs of every oppressor who was deprived of the breezes of revelation to tremble. When thou hast inhaled the fragrance of My verses and attained unto My Book, say:

- 3 My God, my God! I beseech Thee by the Fire through which Thou didst manifest Thyself on the Mount of Knowledge unto the son of Imran, and by Thy Command whereby Thou didst subdue both men and lands, to aid me to remember Thee and serve Thy Cause in such wise that the clamor of the people of Thy kingdom and the opposition of Thy creation shall not hinder me. Verily Thou art the Powerful, the Strong, the All-Conquering, the Almighty.

يَا كَ ان تَضَعُ قُوَّةَ الْقَوْمِ اَوْ تَخَوِّفُكَ سَطْوَةَ
كُلِّ ظَالِمٍ كَانَ عَنِ الْحَقِّ بَعِيدًا خُذْ لَوْحَ اللَّهِ بِقُوَّةٍ
مِنْ عِنْدِهِ وَلَا تَتَّبِعْ كُلَّ جَبَّارٍ كَانَ فِي الْأَمْرِ مَرِييَا
خُذْ كَأْسَ بَيَانِي بِاسْمِي ثُمَّ اشْرَبْ مِنْهَا بِذِكْرِي الَّذِي
ارْتَدَّتْ مِنْهُ فَرَائِصُ كُلِّ ظَالِمٍ كَانَ عَنْ نَفْحَاتِ
الْوَحْيِ مُحْرَمًا إِذَا وَجَدْتَ عَرَفَ آيَاتِي وَفَزْتَ
بِكَلَامِي

3 قُلْ اَلْهُي اَلْهُي اسْئَلْكَ بِالنَّارِ الَّتِي تَجَلَّيْتَ بِهَا فِي طُورِ
الْعُرْفَانَ عَلَى ابْنِ عِمْرَانَ وَبِأَمْرِكَ الَّذِي بِهِ سَفَرَتْ
الْعِبَادُ وَالْبِلَادُ اِنْ تُؤَيِّدُنِي عَلَيَّ ذَكَرَكَ وَخِدْمَةَ
أَمْرِكَ بِحَيْثُ لَا تَمْنَعُنِي ضَوْضَاءَ أَهْلِ مَمْلَكَتِكَ وَ
أَعْرَاضَ خَلْقِكَ إِنَّكَ أَنْتَ الْمُقْتَدِرُ الْقَوِيُّ الْغَالِبُ
الْقَدِيرُ

BLIB_Or15713.243b

BH06938

Date: 1304-11-26 [1887-Aug-16]

He is the Hearing, the Responding One!

Verily the Tablet appears at times in human form, calling all to the Mighty, the Bestower. At other times it appears in the form of a Book, proclaiming: "The Promised One has come with a Cause before which all parties are powerless." And yet again you behold it elevated like the heaven, with suns and moons dawning from the horizons of its utterance - which none has comprehended save the Mighty, the All-Knowing. In all conditions it gives glad tidings to the servants and reminds them of the signs of God, the Lord of all religions. Blessed is the one whose strength the power of the world could not weaken, and blessed is the one whose steadfastness the might of the wicked could not subdue. Give thanks to God for the Wronged One's remembrance of you in prison and His revelation to you of that which draws you near to the Mighty, the Chosen One. We beseech God to make you enkindled with the fire of His love and

هُوَ السَّامِعُ الْمَجِيبُ

أَنَّ اللَّوْحَ يَظْهَرُ مَرَّةً عَلَى هَيْكَلِ الْإِنْسَانِ وَ يَدْعُ
الْكُلَّ إِلَى الْعَزِيزِ الْوَهَّابِ وَ أُخْرَى عَلَى هَيْئَةِ
الْكِتَابِ وَ يَنَادِي قَدْ أَتَى الْمَوْعُودُ بِأَمْرٍ لَا يَقُومُ
مَعَهُ الْأَحْزَابُ وَ تَارَةً تَرِيهِ مَرْتَفَعًا كَالسَّمَاءِ وَ
مُشْرِقَةً مِنْ آفَاقٍ بَيَانَهُ شَمْسُ وَأَقَارِمَا أَطْلَعَ بِهَا
أَلَا الْعَزِيزُ الْعَلَامُ

أَنَّهُ فِي كُلِّ الْأَحْوَالِ يَبَشِّرُ الْعِبَادَ وَ يَذْكُرُهُمْ بِآيَاتِ
اللَّهِ مَوْلَى الْأَدْيَانِ طُوبَى لِقَوِي مَا مَنَعَتْهُ قُدْرَةُ الْعَالَمِ
وَلِقَانُ مَا أَقْعَدَتْهُ سَطْوَةُ الْفَجَّارِ اشْكُرْ اللَّهَ بِمَا ذَكَرَكَ
الْمَظْلُومُ فِي السَّجْنِ وَ أَنْزَلَ لَكَ مَا يَقْرَبُكَ إِلَى
الْعَزِيزِ الْمُخْتَارِ نَسْأَلُ اللَّهَ أَنْ يَجْعَلَكَ مُشْتَعَلًا بِنَارِ

speaking His praise among His servants, such that through your call the call of the world will be raised up. Verily your Lord is the Powerful, the Mighty, the Forgiving. The glory be upon you and upon those who have not changed God's bounty, who have accepted and taken hold and have said: "Praise be to Thee, O Master of all necks and Subjugator of the winds!"

حبه و ناطقاً بثنائه بين عباده بحيث يرتفع بندائك
نداء العالم ان ربك هو المقتدر العزيز الغفار البهاء
عليك و على الذين ما بدّلوا نعمة الله اقبلوا و
اخذوا وقالوا لك الحمد يا مالک الرقاب و مستخر
الأرياح

BLIB_Or15713.275b, BLIB_Or15724.183

BH07309

Date: 1304-11-26 [1887-Aug-16]

In the Name of the one true God!

All the world hath ever loved and still loveth the Truth. All turn unto Him and consider themselves to be of Him. The transgressor is confident in His grace and bounty, and the obedient one is enkindled and gladdened by His love and favor. All seek Him, yet remain heedless of Him, for the paths have become diverse, but His path is manifest and clear to them that possess insight. Say: O my God, my Worshipped One! I make mention of Thee, and hold fast to the cord of Thy bounty, and cling to the hem of Thy mercy. I seek from Thee Thine ancient forgiveness and search after Thy boundless grace.

I beseech Thee by the lights of Thy Prophets and Messengers that Thou aid me to remember Thee and praise Thee and to act according to that which Thou hast commanded me in Thy Book. Thou art, verily, the One with power over whatsoever Thou willest. There is none other God but Thee, the All-Forgiving, the All-Bountiful. Remember the handmaiden of God on behalf of the Wronged One. We beseech God that He may aid her to remember Him and praise Him and to observe that which hath been revealed in His perspicuous Book.

بنام خداوند یگا

همهء عالم حقّ را دوست داشته و دارند کلّ باو
مقبلند و خود را از او میدانند عاصی نظر بفضل
و بخشش او مطمئن و مطیع بحبّت و عنایتش
مشغول و مسرور همه او را میطلبند و از او غافلند
چه که سبیل مختلف شده ولكن سبیل او نزد
اهل بصر واضح و آشکار قل الهام معبودا ترا ذکر
مینمایم و بحبل عنایت متمسک و بذیل رحمت
متشبّثم از تو آمرزش قدیمت را میطلبم و فضل
عمیمت را میجویم

اسئلك بأنوار انبيائك و رسلک بأن تؤیّدنی علی
ذکرک و ثنائک و العمل بما امرتني به فی کتابک
انک انت المقتدر علی ما تشاء لا اله الا انت
الغفور الکریم امه الله را از قبل مظلوم ذکر نما

از حقّ میطلبم او را مؤیّد فرماید بر ذکر و ثنا و
ما نزل فی کتابه المبین

INBA65:036x, INBA51:081b, INBA30:093x,

INBA81:002, KB_620:074-075, AHM.333x,

AQMJ1.151x

BH07994*To: Muhammad 'Ali Khan**Date: 1304-11-26 [1887-Aug-16]*

He is the Hearer, the Answerer

The Wronged One begs His Lord to assist His loved ones to remember Him, praise Him, and serve His Cause, the firm, the mighty, the impregnable. We have heard thy mention and have remembered thee, that thou mayest thank thy Lord, the All-Powerful, the All-Knowing, the All-Wise. When thou hearest the call from the Most Exalted Horizon, say:

My God, my God! Praise be to Thee for having awakened me through the breathings of Thy Revelation, made known to me Thy ancient bounty, and shown me Thy wondrous generosity. I beseech Thee by the waves of the ocean of Thy knowledge and the signs of Thy grandeur, and by Thy Prophets and Messengers whom neither the might of the oppressors deterred from drawing nigh unto Thee, nor the tyranny of the Pharaohs from turning toward the light of Thy countenance, to make me steadfast in Thy Cause and firm in Thy love. O Lord! Illumine my heart with the light of Thy knowledge, adorn my temple with the ornament of piety, and my head with the crown of virtuous deeds. Thou art the Judge on the Day of the Covenant and the Illuminator of the horizons. Then ordain for me the good of this world and the next. There is no God but Thee, the Omnipotent over whatsoever Thou wilt through Thy word "Be" and it is.

هو السامع المجيب

يسئل المظلوم ربه بأن يؤيد أوليائه على ذكره و
ثناؤه وخدمة امره المبرم العزيز المنيع سمعنا ذكرك
ذكرناك لتشكر ربك المقتدر العليم الحكيم أنك
إذا سمعت النداء من الأفق الأعلى قل

الهي الهى لك الحمد بما ايقظتنى نفحات وحيك
وعزفتى فضلك القديم واشهدنى جودك البديع
اسئلك بأمواف بحر عرفانك وآيات عظمتك و
بأنبيائك ورسلك الذين ما منعهم سطوة الجبارة
عن التقرب اليك ولا ظلم الفراعنة عن التوجه
الى انوار وجهك

بأن تجعلنى ثابتاً على امرى ومستقيماً على حبك
اى رب نور قلبى بنور معرفتك وزين هيكلى
بطراز التقوى ورأسى باكليل الأخلاق أنك انت
الحاكم فى يوم الميثاق ومنور الآفاق ثم قدر لى
خير الآخرة والأولى لا اله الا انت المقتدر على
ما تشاء بقولك كن فيكون

INBA41:441, BLIB_Or15713.316a

BH08313*Date: 1304-11-26 [1887-Aug-16]*

He is the One Who speaketh in the Kingdom of Utterance

The True One hath come, yet the people remain behind a manifest veil. The Promise hath appeared, yet mankind abideth in strange delusion. The horizon of divine knowledge hath dawned with the Day-Star of certitude, yet most men remain

هو الناطق فى ملكوت البيان

قد اتى الحق والقوم فى حجاب مبين قد ظهر الوعد
والتاس فى وهم عجيب قد لاح افق العرفان بنير
الايقان والتاس اكثرهم من الغافلين نبذوا ما عند

heedless. They have cast aside that which is with God, clinging to that which they possess, and verily they are accounted among the most lost in the Book of God, the Lord of all worlds. We counsel thee and those who have believed to that whereby the Cause of God, the Mighty, the All-Praised, may be exalted. This is a Day in which the sweet savors of past ages have been wafted abroad. Blessed is he who hath turned towards it and discovered it; woe unto every heedless doubter. We beseech God to assist thee and reinforce thee with the hosts of the seen and the unseen, to draw thee nigh unto Him, and to aid thee to serve His binding, mighty and wondrous Cause. The glory from Us be upon the people of Baha who have not broken God's covenant and His testament, who have turned with radiant faces toward the horizon of their Lord's mercy, the All-Forgiving, the Most Merciful.

الله متمسكين بما عندهم الا انهم من الاخسرین
فی کتاب الله رب العالمین
انا نوصیک والذین آمنوا بما یرتفع به امر الله العزیز
الحمید هذا یوم تصوّت فیہ نفحات الاّیام طوبی
لمن اقبل و وجد ویل لكل غافل مریب نسل
الله ان یؤدک و یمدک یجنود الغیب و الشّهادة
و یقرّبک الیه و یوفّقک علی خدمة امره المبرم
العزیز البدیع البهاء من لدنا علی اهل البهاء الذّین
ما نقضوا عہد الله و میثاقه اقبلوا بوجوه نوراء الی
افق رحمة ربهم الغفور الرحیم

BLIB_Or15713.312a

BH11691

To: Ustad Ali Akbar Banna Yazdi, in Russia

Date: 1304-12 [1887-Aug]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 Praise and glory befit His chosen ones, who have ever been and shall forever remain the manifestations of the Divine Will and the embodiments of His All-Merciful Purpose. These are they who have drunk from the chalice of steadfastness and have partaken of the choice wine of God's love. By the Sun of Truth I swear, with every drop they drink thereof, the denizens of the highest Paradise exclaim "How pleasant!" and the inhabitants of the loftiest Heaven cry out "How delightful!" These are they who are the dawning-places of the effulgent light of God's Name, the All-Powerful, and the manifestations of His victorious Name, the All-Subduing. Before their might, all worldly power is accounted as the weakest of things, and in the face of their steadfastness, the armies of nations are reckoned among the most abject of servants. They have drunk from the cup of immortality and have detached themselves from all else but God. The colors of the world deceive them not, and its ornaments engage them not. Through their endeavors is raised the tabernacle of glory, and by their service are hoisted the banners

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد و ثنا سزاوار اولیاء بوده و هست که
ظهورات اراده الهی و مشیت رحمانی از ایشان
ظاهر و هویدا ایشانند نفوسیکه از کوثر استقامت
آشامیده‌اند و از رحیق محبت الهی نوشیده‌اند
قسم بافتاب حقیقت که هر جرعه آنرا که
میآشامند اهل فردوس اعلیٰ هنیئاً میگویند و
اهل جنت علیا مرئیان ایشانند محل تجلیات نیر
اسم قدیر الهی و مظاهر اسم غالب ربّانی قوّه
عالم نزد ظهور قوتشان از اضعف اشیاء مذکور
و جنود امم نزد استقامتشان از احقر عباد
محسوب از کأس بقا آشامیده‌اند و از ما سوی
الله گذشته‌اند الوان عالم ایشانرا فریب ندهد
و زخارفش ایشانرا مشغول نکند خباء مجد
بهیمت ایشان مرتفع و اعلام نصر بخدمت ایشان
منصوب تعالی خالقهم و رازقهم و معینهم و
مدّهم و معرفّهم و مشوقّهم

of triumph. Glorified be their Creator, their Sustainer, their Helper, their Strengtheners, their Guide, and their Inspirer!

- 3 Glorified art Thou, O Thou through Whose command was revealed that which lay hidden in the treasuries of Thy knowledge and concealed within the repositories of Thy power, and through the breezes of Whose Revelation the dwellers of the graves arose in Thy days. I beseech Thee by the suns of the heavens of Thy bounty and the mysteries enshrined within Thy Book, to aid Thy servants in that which will establish the sanctity of Thy Being and the transcendence of Thine Essence. My God, my God! This servant beareth witness to Thy unity and Thy oneness, and acknowledgeth that which Thou hast revealed in Thy Book. I beseech Thee, O Lord of the worlds, by the Most Great Name, to forgive Thy servants through Thy grace and bounty, and to assist them with the hosts of Thine invisible realm. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the All-Knowing, the All-Wise. O my Lord! Thou beholdest him who hath been named 'Ali-Akbar, who hath arisen to serve Thy Cause, who hath spoken Thy praise, and who hath desired to spread Thy verses and to exalt Thy Word. I beseech Thee to strengthen him through Thy grace and favors, and to ordain for him the good of this world and of the world to come. Verily, Thou art the Lord of all beings and the Lord of the throne on high and of the dust below.

3 سبحانک یا من بأمرک ظهر ما کان مکنوناً
فی کائناتک و مخزوناً فی خزائن قدرتک و
بنفحات وحیک قام اهل القبور فی ایامک
اسئلک بشمس سماء عطاک و الأسرار
المستورة فی کتابک بأن تؤید عبادک علی ما
یثبت به تقدیس ذاتک و تنزیه کینوتک الھی
الهی یشهد الخدام بوحدانیتک و فردانیتک و
یعترف بما انزلته فی کتابک اسئلک یا مولی
العالم بالاسم الأعظم بأن تغفر عبادک بحدودک
و کرمک ثم انصرهم بجنود غیبک انک انت
المقتدر علی ما تشاء لا اله الا انت العلیم الحکیم
ای ربّ ترى من سمی بعلى قبل اکبر قام علی
خدمة امرک و نطق بثنائک و اراد انتشار
آیاتک و اعلاء کلماتک اسئلک بأن تؤیده
بنفصلک و الطافک ثم اکتب له خیر الآخرة و
الأولی انک انت مولی الوری و ربّ العرش و
الثری

- 4 And furthermore, the letters which that spiritual beloved sent in the name of the beloved of the heart, Hadrat-i-Isma'il-i-Jud, upon Him be the Most Glorious Beauty of God, and likewise to the spiritual beloved, his honor Aqa Mirza Muhammad, upon him be the Glory of God, attained the Most Holy Court and were presented before the Countenance of the Object of the world's desire and were honored to be heard. His blessed and exalted Word:

4 و بعد نامه های آنحبيب روحانی که باسم محبوب
فؤاد حضرت اسم جود علیه بهاء الله الأبهی و
همچنین بحبيب روحانی جناب آقا میرزا محمد علیه
بهاء الله ارسال داشتید بساحت اقدس فائز و
امام وجه مقصود عالمیان عرض شد و بشرف
اصغا مزین گشت قوله تبارک و تعالی

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

5 بسمی المظلوم الغریب

- 6 Verily, We were speaking in remembrance and praise of God, pacing in My chambers and pondering upon the Most Great Announcement and what was visited upon it by His enemies who violated His Covenant and Testament, who denied His signs and disputed His proof. Then the servant who was present came with thy letter and presented it before Our face. We hearkened unto it and revealed from the Kingdom of Utterance that which guideth the servants unto God, the Lord of the worlds.

6 انا کما ناطقاً بذكر الله و ثنائه و ماشياً فی بیتی و
متفکراً فی النبأ الأعظم و ما ورد علیه من اعدائه
الذین نقضوا عهده و میثاقه و کفروا بآیاته و
جادلوا ببرهانه اذاً اتی العبد الحاضر بکتابک و
عرضه امام الوجه سمعناه و انزلنا من ملکوت
البیان ما یهدی العباد الی الله ربّ العالمین

- 7 O 'Ali-Akbar! The Wronged One hath appeared and made manifest the Cause of God, the Mighty, the Praiseworthy. He

7 یا علی قبل اکبر انّ المظلوم ظهر و اظهر امر الله
العزیز الحمید و هدی العباد الی مطلع آیاته و عرفهم

hath guided the servants unto the Dayspring of His signs, made known unto them His path, caused them to hear His call, and revealed for them that which draweth them nigh unto His horizon. Among them are those who denied, those who turned away, those who pronounced judgment against Him, and those who cast aside the world in their longing to attain His presence and their ardent love for His verses. Thus hath the Most Exalted Pen spoken from the Most Glorious Horizon. Blessed is he who hath heard and attained, and woe unto the heedless. Blessed art thou for having hearkened unto the Call and departed from thy home, seeking the Ultimate Goal and the Most Exalted Summit, until thou didst attain His presence, hear and witness. Verily thy Lord loveth His loved ones, maketh mention of them in His Book, and giveth them the glad-tidings of His mercy which hath preceded all who are in the heavens and on earth.

- 8 Convey My greetings unto My loved ones who have cast aside all else save Me and have taken what hath been sent down from My presence. These are among the Concourse on High in the Book of God, the Goal of them that know. Say to the Daysprings of idle fancies: Cast aside this day what the people possess, for the Self-Subsisting hath come with manifest sovereignty. Beware lest vain imaginings prevent you from the dawning-places of the Sun of Certitude. Cast aside conjectures and take hold of that which ye have been bidden by God, the All-Knowing, the All-Wise. Say: He doeth what He willeth and ordaineth what He pleaseth. This is a word - whoso holdeth fast unto it, neither the doubts of the world nor the intimations of the suspicious shall cause him to slip. Blessed is the servant who hath held fast unto it; he is reckoned among the people of certitude in the Book of God, the Lord of the Day of Judgment.

- 9 When thou hast drunk from the chalice of My utterance and been seized with the wine of the Kawthar of My knowledge, say: My God, my God! Praise be unto Thee for having enabled me to turn unto Thee and to proclaim that which Thou didst command me. I was heedless, but the fragrances of Thy verses and the breezes of the dawn of Thy Manifestation awakened me. I was asleep, but the hands of Thy bounty aroused me. I was ignorant, but Thy gift made me to know. I was seated, but Thy firm Command caused me to arise. O Lord of Eternity! I beseech Thee by the lights of Thy mighty Throne and by what was hidden in Thy knowledge, O Goal of them that know, to aid me in that which Thou lovest and art pleased with. O Lord! Illumine the hearts of Thy servants with the lights of Thy utterance and adorn their temples with the ornament of resignation and contentment in the kingdom of creation. Verily Thou art powerful over whatsoever Thou willest. There is none

سبيله و اسمعهم ندائه و انزل لهم ما يقربهم الى افقه منهم من انكر ومنهم من اعرض ومنهم من افق عليه ومنهم من نبذ العالم شوقاً للقاءه وشغفاً لآياته كذلك نطق القلم الأعلى في الأفق الأبعد طوبى لمن سمع وفاز وويل للغافلين طوبى لك بما سمعت النداء و خرجت من البيت قاصداً المقصد الأقصى والذروة العليا الى ان حضرت و سمعت ورأيت ان ربك يحب اوليائه ويذكرهم في كتابه ويشرهم برحمته التي سبقت من في السموات والأرضين

8 كبر من قبلي على اوليائي الذين نبذوا سواي و اخذوا ما نزل من عندي اولئك من الملائكة الأعلى في كتاب الله مقصود العارفين قل لمطالع الأوهام ضعوا اليوم ما عند القوم قد اتى القيوم بسلطان مبين ايّاكم ان تمنعكم الأوهام عن تجليات نير الايقان ضعوا الظنون وخذوا ما امرتم به من لدى الله العليم الحكيم قل انه يفعل ما يشاء و يحكم ما يريد هذه كلمة من تمسك بها لا يزل شهباء العالم ولا اشارات المربين طوبى لعبد تمسك بها انه من اصحاب اليقين في كتاب الله مالك يوم الدين

9 انك اذا شربت من كأس بياني واخذك سكر كوثر عرفاني قل الهى الهى لك الحمد بما ايدتني على الاقبال اليك و اظهار ما امرتني به قد كنت غافلاً انتهيت نفحات آياتك ونسمات فجر ظهورك و كنت نائماً ايقظتني ايدى عنايتك و جاهلاً عرّفتني عطائك و قاعداً اقامني امرك المبرم يا مالك القدم اسئلك بأنوار عرشك العظيم و ما كان مكنوناً في عليك يا مقصود العارفين بأن تؤيدني على ما تحب و ترضى اي رب نور قلوب عبادك بأنوار بيانك و زين هياكلهم بطراز التسليم و الرضاء في ناسوت الانشاء انك انت المقتدر على ما تشاء لا اله الا انت الفرد الواحد المقتدر القدير

other God but Thee, the Single, the One, the Powerful, the Almighty.

- 10 Praise be to God! The effulgences of the rays of the Most Great Luminary have encompassed the world. That which hath been revealed - its fragrances shall never fade nor perish, and its mention shall endure in the Book of God as long as the kingdom of earth and heaven shall last. Praise be to God! They have drunk that which most of the peoples of the world are deprived of, and have heard that which ears were forbidden to hear, save those whom God hath willed - our Lord and your Lord, our Goal and your Goal, and the Goal of them that are nigh unto Him. Today the Truth seeketh a helper who would sacrifice himself for the sake of God - that is, who would occupy himself day and night with teaching and with whatsoever may promote the Cause of God, inasmuch as the cawers in every land and region either arrive or emerge therefrom. This is among the tidings that flowed from the Most Exalted Pen during the days when the Most Great Luminary was shining from the horizon of Zawra. At one time the Tongue of Grandeur uttered this most exalted Word - His blessed and exalted Word:
- 11 "O servant in attendance! Often it happens that in this land too a cawer is found. Certain souls have loved and do love discord, lying in wait until they find a calf to raise the standard of dissension. The friends of God must be vigilant and remain so steadfast that none shall find occasion for such mentions that cause corruption and are the source of discord." Thus it ended.
- 12 This evanescent servant beseecheth God - exalted be His glory - and imploreth Him to assist His servants and grant them fairness, that all may, with utmost steadfastness and detachment from the world and all that is therein, hold fast unto that which guideth mankind. Assuredly that spiritual friend exerteth mighty efforts in refining souls, purifying hearts, and establishing the steadfastness of the servants. At one time this blessed word was uttered by the Tongue of Grandeur - exalted be His utterance:
- 13 "O servant in attendance! This land, in its inmost mystery, is not free from corruption." Thus it ended.
- 14 Thus did He Who possesseth the knowledge of all things inform us aforetime and afterward in a perspicuous tablet. This servant conveyeth greetings to all the friends in that land and beseecheth God to assist each one to achieve that which is enduring and everlasting. The world and all that is therein shall perish, save the Divine Word. Blessed is the soul that hath
- انتهی الله الحمد تجلیات انوار نیر اعظم عالم را احاطه نمود نازل شد آنچه که نفحاتش زایل نشده و نخواهد شد ذکرش در کتاب الهی بدوام ملک و ملکوت باقی بوده و خواهد بود الحمد لله نوشیدند آنچه را که اکثر اهل عالم از آن محرومند و شنیدند آنچه را که آذان از اصغاش ممنوع الا من شاء الله ربنا و ربکم و مقصودنا و مقصودکم و مقصود المقربین امروز حق ناصر میطلبد که خود را لوجه الله انفاق نماید یعنی لیلی و ایام به تبلیغ و اسباییکه سبب ارتفاع امر الله است مشغول شود چه که ناعقین در هر بلد و دیاری یا وارد و یا متکون میشوند و این از خبرهایست که در ایام اشراق نیر اعظم از افق زوراء از قلم اعلی جاری و نازل وقتی از اوقات لسان عظمت باینکلهء علیا ناطق قوله تبارک و تعالی
- یا عبد حاضر بسا میشود در این ارض هم ناعق یافت شود بعضی از نفوس اختلاف را دوست داشته و دارند مترصدند عجل یافت شود و علم اختلاف مرتفع نمایند اولیای حق باید آگاه باشند و بشائی مستقیم که از برای احدی مجال این اذکار که سبب فساد و علت اختلافست نماند انتهی
- این خادم فانی از حق جلّ جلاله سائل و آمل که عباد خود را تأیید فرماید و انصاف عطا نماید تا کل بکمال استقامت منقطعاً عن الدنیا و ما فیها بآنچه سبب هدایت خلق است تمسک نمایند البته آنجیب روحانی در تهذیب نفوس و تطهیر قلوب در استقامت عباد جهد بلیغ مبذول میدارند
- وقتی از اوقات اینکلهء مبارکه از لسان عظمت جاری قوله تعالی یا عبد حاضر این ارض هم در سرّ سرّ خالی از فساد نیست انتهی
- کذلک اخبرنا من قبل و من بعد من عنده علم کثیء فی لوح مبین اینبعد خدمت اولیای آن ارض طرّاً تکبیر میرساند و از حق میطلبد هر یک را مؤید فرماید بر آنچه که عرفش باقی و دائمست عالم و آنچه در اوست بفنا راجع مگر

attained thereunto, and likewise the deed that hath appeared for the sake of God. Verily our Lord, the All-Merciful, heareth and seeth, and He is the All-Knowing Witness.

- 15 The sublime, blessed, and holy Tablets which were requested in the letter of his honor Ism-i-Jud and Aqa Mirza Muhammad - upon them be 9 66 [Baha'u'llah] - for certain friends, have all, in accordance with that spiritual friend's request, been revealed from the heaven of divine favor and have been given that they may be dispatched. Among the coincidental events is that some time ago this evanescent servant sent especially for that spiritual friend a letter containing the words of God. After some time it became known that its dispatch was delayed and it was returned again to this ephemeral one. The purpose is that ye have ever been and continue to be remembered.

- 16 As to what you have written regarding my brother, that he has not given any funds for his Huquq and that from here a receipt was sent, and this matter has become a cause of hesitation or doubt or, God forbid, a cause of turning away - Glory be to God! These matters pertain to this servant. For whatever names you send, this servant sends receipts. What relation do these matters have to the Most Holy and Most Exalted Sanctuary? Moreover, what has been understood from the words "He doeth what He willeth"? Whatever appears from the True One, glorified be His majesty, is truth in which there is no doubt, as the Primal Point, may the spirit of all else be sacrificed for His sake, has said: "Should He pronounce the earth to be heaven, or heaven to be earth, He speaketh the truth; and should anyone say 'Why?' or 'Wherefore?' such a one hath disbelieved in God." In any case, such matters pertain to this servant, and this servant sends the receipt.

- 17 As to what Jinab-i-Amin, upon him be the Glory of God, the Most Glorious, has written regarding this matter - that his honor Ustad, upon him be the Glory of God, the Most Glorious, has sent two payments and this servant has requested and sent receipts. However, regarding Ustad Kazim, my brother, his honor Ustad has never sent any receipt in his name. Yes, his honor Ustad Kazim Haddad Ardikani, upon him be the Glory of God, had given several payments for which I requested receipts. Two or three receipts arrived and I sent them to the honored Afnan, his honor A. H., upon him be the Glory of God, the Most Glorious, to deliver. Since the note did not mention Ustad Kazim Ardikani, his honor the esteemed one thought it was for this Ustad Kazim. As he would profess belief before me and his honor Afnan, while at times associating with the

کلمه الهی طوبی از برای نفسیکه بآن فائز شد و همچنین علیکه لوجه الله ظاهر شده آن ربنا الرحمن یسمع ویری و هو الشاهد العلیم

- 15 الواح منیعہ مبارکہ مقدسہ کہ در نامہ حضرت اسم جود و جناب آقا میرزا محمد علیہما ۹۶ [بہاء اللہ] از برای بعضی از اولیا طلب نمودند جمیع حسب المسئلت آنجیب روحانی از سماء عنایت ربانی نازل و داده شد کہ ارسال دارند از قضایای اتفاقیہ آنکہ چندی قبل این خادم فانی مخصوص آن حبیب روحانی نامہائی کہ حاوی کلمات اللہ بود ارسال نمود بعد از مدتی معلوم شد کہ ارسالش در عہدہ تعویق ماند و مجدد باینفانی راجع گشت مقصود آنکہ لایزال مذکور بودہ و ہستید

- 16 و اما اینکه در بارہ اخوی مرقوم داشتہاید کہ وجہی از بابت حقوق ایشان ندادہ و از اینجا ورقہ وصول ارسال شد و اینقرہ سبب توقف و یا ریب و یا نعوذ باللہ سبب اعراض گشت سبحان اللہ این امور راجع باینعبد است اسامی آنچه میفرستید اینعبد ورقہ وصول میفرستد این امور بجا و ساحت امع اقدس بجا از این گذشتہ از کلمہ یفعل ما یشاء چہ فہمیدہ آنچه از حق جل جلالہ ظاہر میشود حق لا ریب فیہ چنانچہ نقطہ اولی روح ما سواہ فداہ میفرماید لویحکم علی السماء حکم الأرض و علی الأرض حکم السماء و من یقول لم او بم فقد کفر باللہ باری امثال این امور باینعبد راجع و ورقہ وصول ہم اینعبد ارسال میدارد

- 17 و اما آنچه حضرت امین علیہ بہاء اللہ الابی در اینقرہ نوشتہ آنکہ جناب استاد علیہ بہاء اللہ الابی دو فقرہ وجہ ارسال نمودہاند و اینعبد ہم ورقہ وصول طلب نمودہ و ارسال داشتہ و اما در فقرہ استاد کاظم اخوی جناب استاد علیہ ۹۶ [بہاء اللہ] ابد فانی باسم ایشان قبض ارسال نداشتہام بلی جناب استاد کاظم حداد اردکانی علیہ بہاء اللہ چند فقرہ وجہ دادہ بودند فانی قبض خواستم دو سہ فقرہ رسید و فرستادم نزد آقای مکرم حضرت افنان جناب الف و حا علیہ بہاء اللہ الابی کہ برسانند چون در ورقہ ذکر استاد کاظم اردکانی نبودہ حضرت آقای مکرم

manifestations of Satan, divine tests overtook him in this way. I beseech the Exalted True One not to test this servant, for no soul can emerge from tests except through God's grace taking his hand.

گمان فرموده‌اند مال این استاد کاظم است چون
در نزد فانی و حضرت آقائی افغان اظهار ایمان
میکرد و گاهی هم با مظاهر ابلیس معاشر میشد
امتحان الهی باینصورت اخذش نمود از حقّ منیع
مسئلت مینمایم که فانی را امتحان نکند چه که
نفسی از امتحان بیرون نمیتواند رفت الا فضل
حقّ دستش بگیرد

- 18 These matters have been written by Jinab-i-Amin. Today relationship is cut off, for the relationship with God has come between. Now that spiritual beloved is related to the Truth and to those near and sincere. Beyond the stages of acceptance, devotion and faith, they have been engaged in service for years and have held fast to teaching God's Cause. Whatever is hidden is manifest before God. Not an atom of deeds has been or will be without reward. I beseech God to confirm that honored one in all conditions, just as He has confirmed him before. He is the Powerful, the Mighty. Glory and praise and laudation be upon you and upon God's loved ones there who have drunk the wine of steadfastness from the cup of the bounty of our Lord, the Powerful, the Mighty.

18 اینفقرات را جناب امین نوشته امروز نسبت
مقطوع چه که نسبة الله بمیان آمده حال آنحبيب
روحانی به حقّ و مقربین و مخلصین منسوبند
از مراتب اقبال و توجه و ایمان گذشته سالها
بخدمت مشغول بوده‌اند و بتبلیغ امر الهی
متمسک آنچه مستور است لدی الحقّ مکشوف
ذره از اعمال بی اجر نبوده و نخواهد بود از حقّ
میطلبم در جمیع احوال آنجناب را مؤید فرماید
چنانچه از قبل مؤید فرموده اوست قادر و توانا
البهاء و الذکر و الثناء علیکم و علی اولیاء الله
هناک اللّٰهین شربوا رحيق الاستقامة من كأس
عطاء ربنا المقتدر القدير

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Study guide to this volume

The second volume of 1304 A.H. (1886–87) is marked less by proclamatory rhetoric than by the patient, demanding work of community formation in a time of intense pressure. The centerpiece, BH00433 (*Lawh-i-‘Abdu’l-Vahhab*), ranges from the practical tensions of a persecuted community — factionalism, false report, the spiritually vulnerable confused by hypocritical elements — to one of the most luminous treatments of the soul’s afterlife in Baha’u’llah’s late writings, and concludes with a sentence He declares has been revealed in many tablets: that His true affliction is not imprisonment by enemies but the deeds of loved ones who claim attachment while committing what makes His heart and Pen lament. BH00962 engages the theological question of how the Manifestations can have diverse stations while remaining universally aware, and offers the startling paradox of the Tree of Negation and the Tree of Affirmation: formal membership in the community does not guarantee genuine faith, while sincere acceptance from outside its forms can constitute real recognition. Together with BH01577’s declaration that goodly character is the key that unlocks the doors of hearts, and BH00070’s insistence on humility before fellow believers as a path of spiritual ascent, these tablets show Baha’u’llah fashioning a community ethic adequate to the demands of a universal revelation expressed through the fallible medium of human community.

Stations of the Manifestations and the Signs in All Things

Key Passages

He it is by Whom the Trump was blown, whereupon all in the heavens and earth were struck down, save whom thy Lord, the All-Knowing, the All-Wise, willed otherwise. Say: Cast behind you your vain imaginings. By God! The horizon of proof hath been illumined with the light of certitude. Take ye the Book of God with the strength that proceedeth from Him, then act according to what hath been revealed therein and be not of the heedless. — BH00962

The stations of the Manifestations of Revelation and Dawning-places of inspiration are diverse, yet the universal Manifestations have been and are aware of all matters. Past and future exist not in that realm. In all things is the sign of God manifest and evident. Were eyes not veiled by the veils of conjecture and fancy, they would attain to that which beseemeth this divine Day. Through the sanctification of these souls is manifested the sanctification of God, glorified be His majesty, and through the unity of these souls is made evident the unity of God. — BH00962

This ocean hath other waves, and this heaven other stars and suns. Who is able to hear? Until now the Supreme Pen hath not spoken as befitteth. I beseech Thee, O Lord, that Thou write down for me that which shall preserve me from the intimations of any except Thee and the idle fancies of Thy servants. Then make me steadfast in Thy Cause, firm in Thy love, and upright on Thy Most Great Path. — BH00962

Context for Study

BH00962's statement that "the universal Manifestations have been and are aware of all matters" and that "past and future exist not in that realm" is a philosophically dense claim about the cognitive mode of the Prophets. It implies a form of consciousness that transcends the temporal sequence within which ordinary human knowing operates: the Manifestation does not acquire knowledge sequentially but possesses it in a mode for which human temporal categories are inadequate. This connects with classical theological discussions about divine foreknowledge in Christian scholasticism (Aquinas's *scientia* of the eternal present, Boethius's account of eternity as the simultaneous possession of all time), with the Sufi concept of the *insan al-kamil* (the perfect human being) in whom divine consciousness is fully mirrored, and with Vedantic accounts of the *avatara* as a descent of divine awareness into temporal form. The declaration that "in all things is the sign of God manifest" — blocked only by the veils of conjecture and fancy — extends this metaphysical claim into a pedagogical one: the world is not opaque to the divine presence but is saturated with it; the failure of recognition is not the absence of evidence but the presence of veils. The further statement that "through the unity of these souls is made evident the unity of God" proposes that the community of believers, in its interior life of mutual recognition and love, becomes itself a manifestation of divine unity — a theologically demanding claim about the social body as a theological category.

Questions for Reflection

1. What does it mean to say that "past and future exist not" in the realm of the universal Manifestations? How does this compare with Boethius's account of divine eternity as *nunc stans* (the standing now), with Aquinas's *scientia* of the eternal present, and with Ibn 'Arabi's concept of the *insan al-kamil*'s comprehensive divine knowledge?
2. "In all things is the sign of God manifest and evident." Compare this with the Islamic doctrine of *āyāt* (signs), the Pauline claim that "what may be known about God is plain in creation" (Romans 1:20), and the Zen Buddhist perception of Buddha-nature in all phenomena. What does it mean for recognition to be universally available and yet so rarely achieved?
3. How does the statement that "through the unity of these souls is made evident the unity of God" transform the community of believers from a human social organization into a theological category? What demands does this place on the community's interior life?
4. "This ocean hath other waves, and this heaven other stars and suns. Who is able to hear?" What is the function of this declaration of inexpressible excess? Compare with the apophatic tradition's insistence that God always exceeds what has been said, and with Wittgenstein's "whereof one cannot speak, thereof one must be silent."
5. The tablet warns against the Bayan community forming "a sect" like the people of the Furqan before them. What structural features of institutionalized religious life generate the tendency toward sectarian closure, and what remedies does BH00962 suggest?

The Soul's Immortality and the Concealed World

Key Passages

Concerning thy question about the spirit and its survival after its ascension, know thou that it will ascend at the time of its departure until it attaineth the presence of God in a form that neither the revolution of ages and centuries, nor the changes and chances of the world can alter. It will endure as long as the Kingdom of God, His sovereignty, His dominion and power will endure. It manifests the signs of God and His attributes, and reveals His loving kindness and bounty. The pen cannot depict this station nor can any description adequately express its nature, for it is exalted above any description or praise. — BH00433

Blessed is the spirit that hath emerged from the body purified from the doubts and superstitions of the nations. Such a spirit moveth in the atmosphere of God's good-pleasure and entereth the Supreme Paradise. The Maids of Heaven, dwellers of the loftiest mansions, shall circle around it, and the Prophets of God and His chosen ones will seek its companionship. With them that soul shall freely converse, and shall recount unto them that which it hath endured in the path of God, the Lord of all worlds. Should anyone be made aware of what is pre-ordained for him in the worlds of God, he would immediately yearn with a great longing for that most exalted, most sanctified and most resplendent station. — BH00433

The effulgences of these spirits are the cause of the world's progress and the advancement of its peoples. They are the essence of existence and the supreme cause of all the world's appearances and crafts. Through them the clouds pour down rain and the earth bringeth forth its fruits. If thou wouldst reflect upon the deeds of the Prophets, thou wouldst bear witness with absolute certitude that there are worlds besides this world. — BH00433

Context for Study

The response to the question about the soul's survival in BH00433 is one of the most extended and luminous treatments of the afterlife in Baha'u'llah's late writings. Several features deserve careful attention. The soul's post-mortem state is described as "a form that neither the revolution of ages and centuries can alter" — an assurance of stability and permanence against the most vertiginous of anxieties, the fear that what one has become through suffering and devotion might be dissolved by death. The soul continues to manifest divine signs and attributes, suggesting that the moral and spiritual development achieved in this life is not erased but amplified and liberated in the next. The description of purified souls conversing with the Prophets and recounting their earthly endurance is particularly striking: it frames the testimony of suffering as the content of an eternal conversation, suggesting that what one has endured for God's sake becomes a permanent contribution to the divine record. The refusal to offer a complete description — "the Pen cannot depict this station" — is itself a theological act: it protects the transcendence of the next world from being diminished by the categories of this one. The materialist position that the Prophets invented heaven and hell as pedagogical tools is explicitly rejected: the Prophets would not have accepted martyrdom for a

fiction. This argument from prophetic conduct echoes Pascal's wager and the apologetic tradition's appeal to the testimony of the martyrs.

Questions for Reflection

1. Baha'u'llah declares that the soul after death "manifests the signs of God and His attributes." How does this vision of post-mortem spiritual activity compare with the Islamic doctrine of *barzakh* (the intermediary realm), with the Christian belief in the beatific vision, and with Buddhist accounts of consciousness in the *bardo* between death and rebirth?
2. Why does Baha'u'llah refuse to give a complete description of the soul's state, saying the pen cannot depict it? What is the theological function of this deliberate reticence? Compare with Paul's account of what he "heard in the third heaven" — things "not lawful to utter" (2 Corinthians 12:3–4) — and with the Sufi doctrine of the inexpressible station.
3. "Blessed is the spirit that hath emerged purified from the doubts and superstitions of the nations." What is the relationship between intellectual clarity in this life and the quality of the soul's experience in the next? Does this privilege the learned over the simple?
4. The passage argues against the materialist claim that the Prophets invented afterlife doctrines for social control, on the grounds that they would not have accepted martyrdom for a fiction. Evaluate this argument. Compare with similar arguments from Blaise Pascal, William James, and the early Christian apologists.
5. "The effulgences of these spirits are the cause of the world's progress and the advancement of its peoples." What conception of the relationship between the departed and the living does this claim establish? Compare with Jewish traditions of the merit of the ancestors (*zekhut avot*), with the Catholic doctrine of the communion of saints, and with Confucian ancestor veneration.

The Tree of Negation and Affirmation: The Paradox of Formal Membership

Key Passages

The Tree of Negation through its acceptance becometh accounted as from the Tree of Affirmation, and the Tree of Affirmation through its rejection of the Truth is recorded as from the Tree of Negation in the Book. — BH00962

Those souls who in their lifetime, like Shaykh Muhammad-Hasan-i-Najafi and his like, held in their grasp the reins of the faith of the people of Iran, and who in their own estimation were occupied night and day in writing the Book of God and in rejecting and condemning all the peoples of the world — when the Morn of Hope dawned and the blessed Tree of Divine Unity sprouted forth, they assailed it with swords and finally wrought that which caused the Lote-Tree of the Uttermost Boundary to weep and the Most Exalted Pen to lament. — BH00962

The people of the Bayan have, like the people of old, formed a sect. God protect us and you from the evil of these souls who, being ignorant of the root of the Cause, have laid claim to knowledge and have girded up their loins to lead the people astray. —
BH00962

Context for Study

The formulation of the Trees of Negation and Affirmation is among the most theologically radical statements in this volume. In Babi terminology, the Tree of Affirmation denoted those who affirmed the Bab's mission; the Tree of Negation those who rejected it. Baha'u'llah's ruling inverts the expected logic: formal belonging to the affirming community does not guarantee that one is truly of its spirit, while a soul outside the community who genuinely accepts the Truth is genuinely counted among its number. The criterion is not institutional membership but interior acceptance — a principle that connects with Jesus's saying that not everyone who says "Lord, Lord" will enter the kingdom (Matthew 7:21), with the Islamic tradition's insistence on *niyya* (intention) as the core of religious action, and with the Baha'i principle that the independent investigation of truth is each soul's personal responsibility. The historical example of Shaykh Muhammad-Hasan-i-Najafi — a towering figure in Usuli Shi'i jurisprudence who issued a *fatwa* against the Bab — illustrates the specific form this paradox takes in religious history: the most learned, the most devotional, the most institutionally authoritative representatives of a tradition can be precisely those whose position within that tradition prevents genuine recognition. The warning that the Bayani community is replicating this pattern — now forming another "sect" — is a direct application of the same logic to Baha'u'llah's own constituency.

Questions for Reflection

1. "The Tree of Negation through its acceptance becometh accounted as from the Tree of Affirmation." What does this formulation imply about the relationship between formal religious categories and actual spiritual standing? How does it compare with Jesus's teaching that "not everyone who says 'Lord, Lord' shall enter the kingdom" (Matthew 7:21) and with Islamic insistence on *niyya* (sincere intention) as the heart of religious action?
2. The most eminent Shi'i jurist of his age issued a fatwa condemning the Bab. What does this historical case illustrate about the relationship between religious authority, institutional position, and spiritual discernment? How does Baha'u'llah explain it?
3. The Bayani community is warned that it is "like the people of old" forming a sect. If a community's founders received and accepted a genuine revelation, what causes their heirs to replicate the sectarian dynamics of the communities the founders' revelation was meant to surpass?
4. How should a community of faith guard against the specific pattern described here — formal membership serving as a substitute for, rather than an expression of, genuine recognition? What practices or institutions might help?
5. Compare the Tree of Negation/Affirmation distinction with Paul's distinction in Romans 9 between the "children of the flesh" and the "children of the promise" as a way of rethinking what constitutes membership in the covenant community.

“My Affliction Is the Deeds of My Loved Ones”: The Interior Lament

Key Passages

Blessed is the soul whose head is adorned with the crown of detachment and whose temple is beautified with the ornament of resignation and contentment. The teachers must summon the servants to the most exalted horizon with perfect sanctity and detachment. They must speak for God and act for the sake of God alone. — BH00433

My affliction is not My imprisonment and what I have suffered from My enemies, but rather the deeds of My loved ones who claim attachment to Me yet commit that which causes My heart and My pen to lament. Such verses have repeatedly descended from the heaven of Will. Blessed is he who holds fast unto them and acts according to what hath been ordained in the Book of God, the Lord of all worlds. — BH00433

Praise be to God that thou art illumined by the lights of the Sun of Proof which hath shone forth from the horizon of the heaven of knowledge. From the Hand of Bounty thou hast drunk the cup of immortality and received thy portion of the sealed wine through the Name of the Self-Subsisting. Blessed is he who hath taken the cup of love, detached from all else, and hath drunk therefrom. — BH01577

Context for Study

The sentence Baha'u'llah reports having revealed repeatedly — “My affliction is not My imprisonment and what I have suffered from My enemies, but rather the deeds of My loved ones” — is among the most intimate and demanding statements in the entire late-period corpus. It inverts the ordinary moral calculus of persecution: the external enemy is not the deepest wound; the internal wound is the conduct of those who profess love yet act in ways incompatible with it. This is a structure found in the Hebrew prophetic tradition — Hosea’s grief over Israel’s infidelity, Jeremiah’s lament over the people he loves — and in Jesus’s cry over Jerusalem: “How often would I have gathered your children together as a hen gathers her brood, but you were not willing” (Matthew 23:37). What gives this statement its specific weight in the late-*Akká* context is the precision of its diagnosis: the conduct in question is not outright apostasy but a gap between profession and practice, between claiming attachment and embodying it. This is a more subtle and therefore more pervasive form of spiritual failure than overt rejection, and it explains why BH00433 devotes so much attention to the practical mechanics of community life — the need for detachment in teaching, the danger of associating with hypocritical elements, the imperative of wisdom over enthusiasm. The antidote is encapsulated in the image of the teacher whose head is crowned with detachment and whose service is offered purely for God: not a teacher who performs belief but one who has been genuinely transformed by it.

Questions for Reflection

1. “My affliction is not My imprisonment and what I have suffered from My enemies, but rather the deeds of My loved ones.” What does this disclosure reveal about what Baha'u'llah regards

as the deepest form of suffering? Compare with Hosea's grief over Israel (Hosea 11), Jeremiah's confessions (Jeremiah 15:10–18), and Jesus's lament over Jerusalem (Matthew 23:37–39).

2. The gap between profession of love and actual conduct is presented as more grievous than overt opposition. How does this compare with Paul's sharp distinction between those who "have a form of godliness but deny its power" (2 Timothy 3:5) and those who genuinely embody the Gospel?
3. BH00433 insists that teachers must speak "for God and act for God alone" — not out of enthusiasm, personal interest, or social pressure. What is the difference between genuine God-motivated teaching and these alternatives, and how would one distinguish them in practice?
4. The tablet warns against gathering in certain conditions and urges moving "with perfect wisdom." How does this specific practical counsel relate to the larger principle of the gap between profession and practice? Is restraint here a form of integrity or a form of timidity?
5. What would it look like for a contemporary religious community to take seriously the claim that its internal conduct is the primary source of its founder's joy or affliction, rather than the opposition of external adversaries?

The Keys of Character: Unity, Humility, and the Formation of Community

Key Passages

O Amin! Exert thyself to the utmost to promote unity among the loved ones of God. Gird up the loins of endeavour for the manifestation of unity among the people of love, particularly those souls who are adorned with the ornament of distinction. Say: O friends! When any soul, for the sake of God, showeth humility and submissiveness towards any one of the loved ones to exalt the word of unity, that humility and submissiveness cometh a means of elevation and ascension. —
BH00070

Goodly character is accounted as the mightiest of hosts in the world. We beseech God to assist His loved ones that they may unlock the doors of hearts with the keys of character and illumine the horizons with the light of unity. We ask God to assist them, grant them success, draw them near unto Him in all conditions, and send down upon them from the heaven of bounty His mercy and blessing. — BH01577

We counsel each one to that which is the cause of the manifestation of love and the reformation of the world. The station of man is wisdom, nobility, kindness, trustworthiness and religiosity. Through the sanctification of these souls is manifested the sanctification of God, glorified be His majesty, and through the unity of these souls is made evident the unity of God. — BH01577

Context for Study

BH00070 and BH01577 complete this volume's arc from doctrinal precision to practical community formation with a specific and demanding teaching: unity among believers is to be achieved not through organizational uniformity but through the interior discipline of humility and goodly character. The image of humility as a "means of elevation and ascension" is deliberately paradoxical — a social descent that produces a spiritual ascent, a laying aside of distinction that elevates the word of unity above every individual station. This is structurally identical to the kenotic logic in Paul ("let each of you look not only to his own interests, but also to the interests of others," Philippians 2:4) and in the washing of feet in John 13: the one who holds the highest station performs the most humble act in order to model the discipline of mutual deference. The Confucian virtue of *ren* (humaneness or benevolence toward others) and the Buddhist ideal of the bodhisattva who subordinates personal liberation to the liberation of all beings belong to the same family. What is theologically distinctive in Baha'u'llah's formulation is the explicit cosmological grounding: the unity of human souls makes evident the unity of God. The community's interior life is not merely a social good; it is a form of divine self-disclosure. This means that factionalism, pride, and the failure of mutual deference are not merely communal problems; they are failures of theological witness.

Questions for Reflection

1. "When any soul showeth humility and submissiveness towards any one of the loved ones to exalt the word of unity, that humility becometh a means of elevation and ascension." What is the precise mechanism of this transformation? Compare with Paul's kenotic ethics in Philippians 2:3–11 and with Jesus's washing of the disciples' feet in John 13.
2. Character is described as "the mightiest of hosts" and as the key that "unlocks the doors of hearts." What makes character more effective than argument, proclamation, or organizational structure as a means of religious influence?
3. If "through the unity of these souls is made evident the unity of God," then divisiveness among believers constitutes a theological failure, not merely a social one. What does this imply about the obligations of communal life in a community that claims to embody a divine revelation?
4. The five virtues enumerated — wisdom, nobility, kindliness, trustworthiness, and religiosity — constitute an implicit account of human excellence. Compare this with Aristotle's account of the virtues in the *Nicomachean Ethics*, with the Islamic tradition's four *khuluq* (good character), and with the Confucian five constants (*wu chang*).
5. How can a community committed to unity simultaneously maintain the kind of honest accountability that BH00433 requires — acknowledging that some members' conduct causes the founder's heart to lament — without descending into the factionalism and false report that the same tablet diagnoses as the community's main disease?

A Guiding Question for the Whole Volume

Volume 81 refuses any separation between the high theology of the Manifestations' cosmic awareness and the mundane work of holding a community together through its internal tensions. The soul's immortality, the paradox of the Trees of Negation and Affirmation, the intimate lament that the community's conduct is the deepest wound, and the teaching that character is the key to hearts all converge on the same point: the community is both the medium through which the revelation reaches humanity and the most demanding test of whether that revelation has genuinely transformed those who profess it. The Covenant — the divine arrangement ensuring continuity of guidance across the threshold of Baha'u'llah's passing — is the institutional form of the same conviction: that what was received must be protected and passed on not merely through text but through the quality of those who carry it.

A guiding question for the whole volume might therefore be: **What does it mean for a community to embody a revelation rather than merely profess it — and what disciplines of humility, character, honest accountability, and communal unity are required before “the unity of these souls” can genuinely make evident “the unity of God”?**