



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 82:

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



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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
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- 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
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- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
- 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
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- 172–175. Letters and utterances in the year 1919 I–IV
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Introduction to volume 82

This third volume of the 1886–1887 series is dominated by a rhetoric of consolidation: again and again the believers are summoned to steadfastness, warned against “vain imaginings,” and reminded that the greatest danger now comes not from ignorance alone but from renewed opposition, especially from the people of the Bayan and from those who reproduce older Shi’i patterns of rejection. The volume is therefore less notable for legislative or doctrinal novelty than for the way it records the social and devotional life of the late Acre community: letters of encouragement to named believers, families, women, local groups, and travelers are turned into instruments for binding scattered recipients more tightly to the Person of Baha’u’llah, the “Most Great Prison,” and the emerging covenantal identity of the “people of Baha.” Particularly prominent is the insistence that the friends must remain immune to the “croaking” of opponents and continue in service, remembrance, and mutual encouragement, themes sounded already in BH01011 and reiterated in many later pieces across the volume.

Several tablets stand out for more distinctive material. BH01060 is one of the more substantial pieces in the volume: while framed as a reply to Muhammad, it broadens into a forceful address to the “people of the Furqan,” an appeal to read their own scriptures aright, a commemoration of the faithful dead, and a retrospective defense of Baha’u’llah’s own ministry under persecution; it closes with an explicit warning against the “new delusions” of the Bayani deniers. BH01830 develops this same polemical line even more sharply, placing on the lips of the Point of the Bayan a rebuke to those followers who failed to recognize “the Countenance” when He appeared; in the context of the late 1880s, such passages are especially valuable for understanding how Baha’u’llah interpreted the post-Babi schisms and the moral failure of rival claimants. BH05432, though brief, is similarly revealing for its compressed diagnosis that the Bayani deniers had merely renewed the old “vain imaginings” of the Shi’i divines, showing how late-Acre discourse increasingly cast Bayani opposition as the repetition of an archetypal religious error.

Other tablets are noteworthy for the windows they open onto the internal texture of the community. BH01295 is intimate and literary: beginning from the single letter mim of Mahbub, it unfolds into a meditation on brevity pregnant with inexhaustible meanings, and even reflects on something as materially humble as envelopes carrying Tablets, which are elevated into vessels of grace and repositories of wisdom. BH01589 is among the most elevated in tone, with striking visionary imagery—the Faithful Spirit, the Primal Point, the Maids of Paradise—and an address to Zaynu’l-‘Abidin that combines exalted cosmological language with practical remembrance of family members and individual believers. BH02067 is especially useful for historians of devotion and gender, since it preserves praise not only for male correspondents but also for named handmaidens and female relatives, presenting women as fully included within the circle of remembrance and commendation. To these may be added BH05632 and BH08444, both modest in scale yet important for the way they honor women’s service explicitly, and BH00790, a consolatory tablet centered on the transience

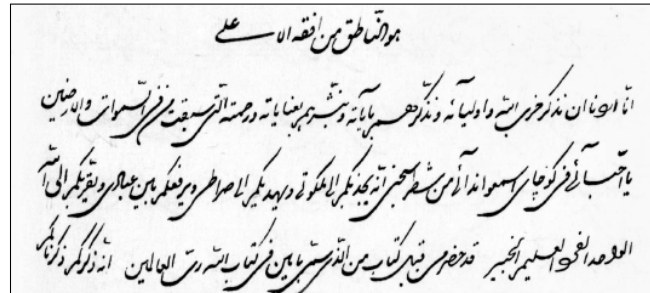
of the world, tribulation as the appointed lot of God's friends, and the distinctive station of an Afnan—motifs that resonate with the volume's broader pastoral tenor. Taken together, these texts show a community under pressure yet increasingly self-conscious, held together by remembrance, family networks, pilgrimage, and above all the repeated imperative of steadfastness.

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BH01011*To: Baha'is of Ghukchai**Date: 1304-12-11 [1887-Aug-31]*

- 1 He is the One who speaks from His most exalted horizon! هو الناطق من افقه الأعلى
- 2 We have desired to make mention of the party of God and His loved ones, to remind them of His verses and to give them the glad tidings of His favors and His mercy which has preceded all who are in the heavens and the earth. O My loved ones in Gukchay! Hear My call from the direction of My prison. Verily it draws you to My Kingdom, guides you to My path, exalts you among My servants, and brings you near unto God, the One, the Single, the All-Knowing, the All-Informed.
 2 أنا اردنا ان نذكر حزب الله و اوليائه و نذكرهم بآياته و نبشّره بعبائاته و رحمته التي سبقت من في السموات و الأرضين يا احبائي في گوکچای اسمعوا ندائي من شطر سجنی انه يجذبكم الى ملكوتي و يهديكم الى صراطي و يرفعكم بين عبادي و يقربكم الى الله الواحد الفرد العليم الخبير
- 3 Previously there came a letter from him who was named Amin in the Book of God, the Lord of the worlds. He mentioned you and We have mentioned you in truth and have revealed for each one of you that which testifies to God's favor and bounty. Give thanks to your Lord, the Most Merciful. Verily He has turned toward you and revealed for you that which shall never be exhausted throughout the endurance of His most beautiful names and His most exalted attributes. To this testifies He with whom is the knowledge of all things in a clear Book. Thus has the horizon of utterance been illumined with the light of proof. Blessed is he who has witnessed and seen and said: "Praise be unto Thee, O Thou the Goal of the mystics, and thanksgiving be unto Thee, O Thou Who art remembered in the hearts of the Messengers!"
 3 قد حضر من قبل كتاب من الذي سمي بأمين في كتاب الله رب العالمين انه ذكرناكم بالحق و انزلنا لكل واحد منكم ما شهد بعباية الله و فضله اشكروا ربكم الرحمن انه توجه اليكم و انزل لكم ما لا ينفد بدوام اسمائه الحسنی و صفاته العليا يشهد بذلك من عنده علم كل شيء في كتاب مبين كذلك انار افق البيان بنور البرهان طوبى لمن شهد و رأي و قال لك الحمد يا مقصود العارفين و لك الشكر يا ايها المذكور في افئدة المرسلين
- 4 O My loved ones in Chakan! Hear My call from the direction of My prison. Verily there is no God but He, the Single, the One, the Mighty, the Bestower. We have heard your call and witnessed your turning. We have turned toward you and revealed for you that which all the remembrances of the world cannot equal. Give thanks to your Lord, the Mighty, the All-Bountiful. Your letter came before the Wronged One and the servant in attendance before His face read it. We have answered you with a Tablet from whose horizon shines the light of your Lord's favor, the Lord of creation. Glorify the name of your Lord and remember Him at eventide and at dawn. Blessed are you for
 4 يا اوليائي في چکن اسمعوا ندائي من شطر سجنی انه لا اله الا هو الفرد الواحد العزيز الوهاب أنا سمعنا ندائكم و رأينا اقبالكم اقبلنا اليكم و انزلنا لكم ما لا تعادله اذكار العالم اشكروا ربكم العزيز الفضال قد حضر كتابكم لدى المظلوم و قرأه العبد الحاضر لدى الوجه اجنباكم بلوح لاح من افقه نير عناية ربكم مالک الایجاد سبّحوا باسم ربكم ثم اذكروه في العشي و الاشرق طوبى لكم بما فرتم باثار قلبي الأعلى تالله ان اثر قلبي خير لكم عما خلق في

having attained unto the traces of My Most Exalted Pen. By God! The trace of My Pen is better for you than whatsoever has been created on earth. Give thanks to your Lord for having made you know Him, taught you, and guided you to the straight path. Beware lest the happenings of the world sadden you or the doubts of the nations prevent you from this Cause whereby feet have slipped save those whom God has protected through His grace and delivered through His loving-kindness. Verily He is the Mighty, the Chosen One.

- 5 In the Persian tongue do We speak that all may drink from the Kawthar of the utterance of the All-Merciful and may arise to that which beseemeth His days. O friends! Praise ye the Beloved of the world Who mentioned you in the Most Great Prison, showed you the way, and granted you the grace to attain that which most of the peoples of the world are deprived of and forbidden from. Reflect upon the former party, that is, the party of the Shi'ih. Throughout centuries and ages they spoke in the name of Truth and uttered His praise from pulpits, beseeching from God, glorified be His majesty, in the evening and at dawn, at night and in the morning, to attain His presence and His days. Yet when the appointed time came and the Dawning-Place of verses appeared from the horizon of God's will, glorified be His majesty, the divines of Persia, one and all, occupied themselves with cursing and reviling. In their wickedness they reached such a point that they pronounced their verdict against the Essence of Being and the Intended Lord and shed His blood. Now the barking ones desire to adorn a party like unto that party and to afflict the people with the vain imaginings of the past. Open your eyes and reflect upon the deeds of the former party. Until now they say from the pulpits that which causeth the holy ones of the most exalted Paradise to weep and lament. Fie upon them and perdition unto them!

- 6 O party of God! If ye truly ponder on matters pertaining to that party, ye shall find yourselves established upon the throne of steadfastness and the seat of certitude, freed and delivered from intimations, doubts, suspicions and idle fancies.

- 7 O friends! Today is the day of service, the day of remembrance and praise. We have aforetime informed all concerning the cawing of the ravens and the clamor of the froward ones. That which hath flowed and continueth to flow from the Pen, all the world is powerless to alter. It behooveth each one among you, when he hath quaffed the wine of knowledge from the cup of My bounty and been illumined by the lights of My utterance, to say:

الأرض اشكروا ربكم أنه عزّكم وعلّمكم وهدّكم
إلى سواء الصراط أيّاكم ان تحزنكم حوادث العالم
او تمنعكم شبهات الأمم عن هذا الأمر الذي به
زلّت الأقدام ألا الذين حفظهم الله فضلاً من
عنده وانقذهم عناية من لدنه أنه هو المقتدر المختار

5 بلسان پارسی ذکر میشود تا کلّ از کوثر بیان
رحمن بیاشامند و به ما ینبغی لایّامه قیام کنند
ای دوستان حمد کنید محبوب عالم را که شما را
در سجن اعظم ذکر نمود راه نمود و توفیق عطا
فرمود تا فائز شدید بآنچه که اکثر اهل عالم از
آن محروم و ممنوعند در حزب قبل تفکر نمائید
یعنی حزب شیعه در قرون و اعصار باسم حقّ
ناطق و بر منابر بنشایش متکلم و از حقّ جلّ
جلاله در عشق و اشراق و بکور و آصال لقایش
را میطلبیدند و ایّامش را مستثّت مینمودند و
چون میقات رسید و مشرق آیات از افق اراده
حقّ جلّ جلاله ظاهر علمای ایران طراً بسبّ
و لعن مشغول در شقاوت بمقامی رسیدند که
فتوی بر جوهر وجود و حضرت مقصود دادند
و خویش ریختند حال ناعقین اراده نموده اند بمثابه
آنحزب حزبی بیاریند و ناس را باوهامات قبل
مبتلی کنند چشم بگشائید و در اعمال حزب قبل
تفکر نمائید الی حین بر منابر میگویند آنچه را که
طلعات فردوس اعلی بنوحه و ندبه مشغولند افّ
لهم و بحقّ لهم

6 یا حزب الله اگر فی الحقیقه در امور آنحزب تفکر
نمائید خود را بر سریر استقامت و کرمی اطمینان
مستوی مشاهده کنید و از اشارات و شبهات و
ظنون و اوهام فارغ و آزاد شوید

7 ای دوستان امروز روز خدمتست و روز ذکر و
ثناست از قبل کلّ را اخبار نمودیم بنعاق ناعقین
و وضوء معرضین آنچه از قلم جاری واقع شده
و میشود جمیع عالم قادر بر تغییر نموده و نیستند
ینبغی لکلّ واحد منکم اذا فاز بأنوار بیانی و شرب
رحیق العرفان من کأس عطائی يقول

8 My God, my God! I testify to Thy oneness and Thy unity, and that this Day is Thy Day, and this Cause is Thy Cause. Thou hast manifested and made clear Thy path, and sent down from the heaven of utterance Thy proof. I testify that no cause can withstand Thy Cause, and no power can rival Thy power. I beseech Thee by the Dayspring of Thy signs and the Dawning-Place of Thy clear tokens and the mines of Thy wisdom and the repositories of Thy knowledge, and by the Light wherewith Thou hast illumined the world, and by Thy Name through which Thou hast subdued the nations, to make me steadfast in Thy love, detached from all else but Thee, attracted by Thy verses, and enkindled with the fire of Thy sacred Tree. O Lord! Thou seest me turning toward Thy most exalted horizon, awaiting the wonders of Thy grace, O Lord of all being and Sovereign of the throne above and earth below. I beseech Thee not to deny me the wonders of Thy grace. Then ordain for me, O Possessor of existence and King of the seen and unseen, that which will draw me nigh unto Thee and aid me in serving Thy Cause. Verily, Thou art the Powerful over whatsoever Thou wilt. There is none other God but Thee, the All-Compelling, the Self-Subsisting.

9 My God, my God, my Goal, my Beloved, the Ultimate Object of my desire and hope! I beseech Thee by Thy bounty wherewith Thou hast adorned existence, to illumine my face with the light of Thy knowledge, mine eyes with the vision of the horizon of Thy revelation, my heart with attraction to the source of Thy wisdom and knowledge, and mine ears with hearkening to Thy most sweet call and the sound of Thy Most Exalted Pen. O Lord! Leave me not to myself. Take my hand with the hand of Thy loving-kindness, then deliver me from the pit of doubts and idle fancies. Verily Thou art the Powerful, the Mighty, the All-Knowing.

10 O Lord! Thou seest me clinging to the cord of Thy bounty and holding fast to the hem of the robe of Thy generosity and favor. I beseech Thee by Thy Most Great Signs and the manifestations of Thy grandeur in the kingdom of creation to aid me and Thy loved ones to act in accordance with what Thou hast revealed in Thy Book. Then illumine us with the lights of Thy good-pleasure in such wise that we move not except by Thy command and permission, and desire naught save what Thou hast desired for us through Thy bounty and loving-kindness. Verily Thou art the All-Compelling over those who are in earth and heaven, and the Powerful over whatsoever Thou wilt. There is none other God but Thee, the Strong, the Mighty, the Glorious, the Bountiful.

8 الهی الهی اشهد بفردانیتک و وحدانیتک و بأنّ
الیوم یومک و الأمر امرک ظهرت و اظهرت
سبیلک و نزلت من سماء البیان دلیلک و اشهد
ان لا یقوم مع امرک امر و لا مع قدرتک
قدرة استلک بمشرق الآیات و مطلع الیّنات
و معادن حکمتک و مهابط علیک و بالنور الذی
نورت العالم و باسمک الذی سخرت الأمم بأنّ
تجعلنی مستقیماً علی حبک و منقطعاً عن دونک
و منجذباً بآیاتک و مشتعلاً بنار سدرتک ای ربّ
ترانی مقبلاً الی افقک الأعلى و منتظراً بدائع
فضلک یا مولی الوری و ربّ العرش و الثری
استلک ان لا تخیبنی عن بدائع فضلک ثم قدر
لی یا مالک الوجود و سلطان الغیب و الشهود ما
یقربنی الیک و یؤیدنی علی خدمة امرک انک
انت المقتدر علی ما تشاء لا اله الا انت المهیمن
القیوم

9 الهی الهی و مقصودی و محبوبی و منتهی بغیتی و
رجائی استلک بجودک الذی طرّزت به الوجود
بأن تنور وجهی بنور معرفتک و عینی بمشاهدة
افق ظهورک و قلبی بالاقبال الی معدن علیک و
حکمتک و اذنی باصغاء ندائک الأعلی و صریر
قلبک الأعلى ای ربّ لا تدعنی بنفسی خذ یدی
بید عنایتک ثم انقذنی من بئر الظنون و الأوهام
انک انت المقتدر العزیز العلام

10 ای ربّ ترانی متمسکاً بحبل فضلک و متشبّهاً
بأذیال رداء جودک و کرمک استلک بآیاتک
الکبری و ظهورات عظمتک فی ناسوت الانشاء
بأن تؤیدنی و احبائک علی العمل بما انزلته فی
کتابک ثم نورنا بأنوار رضائک بحیث لا تتحرک
الا بأمرک و اذنک و لا نرید الا ما اردته لنا
بجودک و عنایتک انک انت المهیمن علی من
فی الأرض و السماء و المقتدر علی ما تشاء لا اله
الا انت القوی القادر العزیز المنان

BLIB_Or15690.070, BLIB_Or15715.204,
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BH01060

To: *Mir Muhammad Bayk Farani et al., in Khurasan*

Date: 1304-12-11 [1887-Aug-31]

- 1 In His name that dawneth from the exalted horizon
- 2 A Book revealed by this Wronged One for him who hath caught the fragrance of the utterance, at the hour when the All-Merciful ascended His mighty Throne, that the Remembrance might draw him unto the Most Great Sea, whose billows surge before the faces of all mankind; and from its waves is heard: By God! the gate of heaven hath been flung open, and the Fashioner of the heaven hath come with manifest sovereignty.
- 3 Blessed art thou, O Muḩammad, in that the attraction of My call hath seized thee, hath made thee to know My path, hath taught thee My Cause, and guided thee unto My most great Announcement. Thy letter reached Us in the Most Great Prison; We heard thy remembrance and thy praise, and We answered thee with a Book whereunto the books of the world can never be likened, and have remembered thee with a remembrance whose light, shining from the horizon of the divine Tablet, hath caused all other remembrances to bow down before it. Of this beareth witness He with Whom is a manifest Book. Thou art he who hath held fast to the cord of thy Lord's bounty, clung to the hem of His mercy, and turned towards His horizon when the people were in grievous error.
- 4 Say: O people of the Furqan! Harken unto the call of your Lord, the All-Merciful. Verily it hath been raised in the prison before the faces of all religions. Follow not your selfish desires, but follow Him Who calleth you unto God, the One, the All-Informed. Say: Beware lest the manifestations of this world and its ornaments prevent you from Him by Whom the Dove of Glory warbled in the All-Highest Paradise, and the Maiden of inner meaning sang in the Most Exalted Heaven, crying out and saying: The Day is come, and the people are in wondrous doubt. Say: O people of Faran! Read ye what is with you and what hath been sent down from the heaven of the Will of your Lord, the Almighty, the All-Powerful. Fear God, cast aside idle fancies and vain imaginings. The Self-Subsisting hath come with a Cause before which all who are in the heavens and on earth cannot stand. When thou hast drunk the choice wine of revelation from the cup of Mine utterance, and been attracted
- 1 بسمه المشرق من افقه الأعلى
- 2 كتاب انزله المظلوم لمن وجد عرف البيان اذ استوى الرحمن على عرشه العظيم ليجذبه الذكر الى البحر الأعظم الذى ماج امام وجوه العالم ويسمع من امواجه تالله فتح باب السماء واتى فاطر السماء بسلطان مبين
- 3 طوبى لك يا محمد بما اخذك جذب ندائى و عرفك صراطى و علمك امرى و هداك الى نبأى العظيم قد حضر كتابك فى السجن الأعظم سمعنا ذكرك و ثنائك اجبتناك بكتاب لا تعادله كتب العالم و ذكرناك بذكر اذ اشرق نيره من افق اللوح خضعت له الأذكار يشهد بذلك من عنده كتاب مبين انت الذى تمسكت بعروة عناية ربك و تشبثت بذيل رحمته و اقبلت الى افقه اذ كان الناس فى اعراض عظيم
- 4 قل يا ملأ الفرقان اسمعوا نداء ربكم الرحمن انه ارتفع فى السجن امام وجوه الأديان و لا تتبعوا اهوائكم اتبعوا من يدعوكم الى الله الفرد الخبير قل اياكم ان تمنعكم ظهورات الدنيا و زخرفها عن الذى به غردت حمامة النباء فى الفردوس الأعلى و غنت حورية المعانى فى الجنة العليا و نادت و قالت قد اتى اليوم و القوم فى وهم عجيب قل يا اهل فاران اقرؤوا ما عندكم و ما نزل من سماء مشية ربكم المقتدر القدير اتقوا الله ضعوا الأوهام و الظنون قد اتى القيوم بأمر لا يقوم معه من فى السموات و الأرضين انك اذا شربت رحيق الوحى من كأس بيانى و اجتذبتك ذكرى و ندائى

- 5 My God, my God! Thou seest this servant turning toward Thy horizon, directing his face to the lights of Thy countenance, soaring in the atmosphere of Thy nearness, firm in Thy oneness and singleness, and holding fast to what Thou hast revealed in Thy Book. O Lord! Thou seest the tears of mine eyes in my separation from Thee, and my sighs in my remoteness from Thy presence. I know not, O my Aim and my Beloved, what Thou hast ordained for me from Thy Most Exalted Pen, by Whose movement Thou hast subdued the earth and heaven. Hast Thou ordained for me to attain Thy presence and to stand before the gate of Thy grandeur, or hath Thy binding command and Thy firm decree prevented me therefrom? I beseech Thee, O Lord of all being and Educator of the seen and unseen, by Thy command whereby the rivers flowed, the trees bore fruit, and the seas surged, to make me in all conditions speak Thy praise and stand firm in Thy Cause, in such wise that the limbs of Thine enemies may quake and the hearts of those who have denied Thee and Thy signs may be perturbed.
- 6 O Lord! Thou seest me turning to Thee in all conditions and holding fast to the cord of Thy bounty. I beseech Thee by the sweet savors of Thy revelation to aid Thy servants to acknowledge what Thou hast sent down from the heaven of Thy generosity and what hath flowed from the Pen of Thy grace. Thou art He Whose power all created things have testified to, and Whose sovereignty all things possible have witnessed. There is none other God but Thee, the Almighty, the All-Knowing, the All-Wise.
- 7 And We make mention of the Friend, upon him be My glory, and We remind him of the verses of God, the Mighty, the Praiseworthy, and We give him glad tidings of His mercy which hath preceded all created things and of His bounty which hath encompassed existence itself, both small and great. O Friend! Harken unto the call of Him Who hath been wronged. Verily, He hath accepted all manner of tribulation for the exaltation of the Word of God, yet the people are in manifest denial. We stood before all faces and summoned them to the most exalted Summit and taught them that which would draw them nigh unto God, the Peerless, the All-Informed. Among the people are those who have been attracted by the sweetness of My call, and We have sent down for them that which was a fountain of life for all who dwell within the realm of possibility. And among them are those who turned away from the Face, following every doubting learned one. And among them are those who arose in opposition, and those who pronounced sentence of death against Me. Thus was the matter decreed, yet most of the people remain heedless.
- 5 قل الهى الهى ترى عبدك هذا مقبلاً الى افئك و متوجهاً الى انوار وجهك و طائراً فى هواً قريب و موقفاً بوحدايتك و فردائيتك و متمسكاً بما انزلته فى كتابك اى رب ترى عبرات عينى فى فراقك و زفرائى فى بعدى عن جوارك لم ادر يا مقصودى و محبوبى ما قدرت لى من قلبك الاعلى الذى بحركته سخرت الارض و السماء هل قدرت لى الحضور امام وجهك و القيام لدى باب عظمتك و هل منعنى عن ذلك امرك المبرم و قضائك المحكم استلک يا مالک الوجود و مربى الغيب و الشهود بأمرک الذى به جرت الأنهار و اثمرت الأشجار و ماجت البحار بأن تجعلنى فى كل الأحوال ناطقاً بذكرک و ثابتاً على امرک على شأن ترتد به فرائض اعدائك و تضطرب افئدة الذين كفروا بك و بآياتك
- 6 اى رب ترانى مقبلاً اليک فى كل الأحوال و متمسكاً بحبل عطائك استلک بنفحات وحيک بأن تؤيد عبادک على الاعتراف بما انزلته من سماء جودک و جرى من قلم فضلک انک انت المقدر الذى شهدت بقدرتک الکائنات و بسلطانک الممکات لا اله الا انت القوى العليم الحكيم
- 7 و نذكر الخليل عليه بهائى و نذكره بآيات الله العزيز الحميد و نبشره برحمته التى سبقت العالم و بوجوده الذى احاط الوجود من الصغیر و الكبير يا خليل اسمع نداء المظلوم انه قبل البلايا كلها لاعلاء كلمة الله ولكن القوم فى اعراض مبين قننا امام الوجوه و دعوناهم الى الذروة العليا و عرفناهم ما يقربهم الى الله الفرد الخبير من الناس من اخذه جذب ندائى و انزلنا له ما كان کوثر الحيوان لأهل الامکان و منهم من اعرض عن الوجه بما اتبع كل عالم مريب و منهم من قام على الاعراض و منهم من افق على سفک دمی کذلك قضى الأمر و القوم اکثرهم من الغافلين

- 8 Blessed art thou for having turned towards Me and borne witness to that whereunto God did testify before the creation of the heavens and the earth. Say: Praise be unto Thee, O my God, my Lord, and my Support, for having remembered me whilst I was in the midst of them that turned aside. I beseech Thee to assist me in Thy remembrance and Thy praise and in the service of Thy Cause. Thou art, verily, the Omnipotent, the All-Powerful.
- 9 O Muhammad! Upon thee be the glory of God, the One, the Single. We make mention of those who turned towards God when the horizon of Revelation was illumined with the light of God's loving providence, the Mighty, the Great. And We desire to make mention of the friends of God and His loved ones, both male and female, who have ascended unto the Most Exalted Companion. Thy Lord is, verily, the All-Bountiful, the All-Forgiving, the All-Merciful. The glory which hath dawned from the heaven of bounty be upon you, O people of Baha. Ye are they who have not violated the Covenant of God and His Testament. Ye have turned unto Him and have recognized His Manifestation, His grandeur, His sovereignty, His might, His power and His dominion.
- 10 Blessed are ye, and joy be unto you, for ye have attained unto the traces of the Most Exalted Pen before your ascension and after your ascension to the Most Glorious Horizon. We beseech God to forgive you and to remit your sins, to rain down upon you from the clouds of His heaven of generosity the showers of His mercy, and to ordain for you that which shall adorn you with the ornament of joy and ecstasy. He, verily, is the Omnipotent over all things. There is none other God but Him, the Mighty, the All-Forgiving. Thus hath the Sun of utterance shone forth from the horizon of proof. Blessed is he who hath witnessed and seen. Woe unto every sinful denier.
- 11 O Muhammad! Harken in the Persian tongue. In the days when all were scattered by the onslaught of tyranny and concealed behind veils, this Wronged One arose to promote the Cause in such wise that the oppression of the world could not prevent Him from uttering the Word. God is Our witness and Our testament. No fair-minded person can deny this fact. And when the world was illumined by the light of the Cause, all rushed forth from behind their veils with drawn swords - that is, the deniers of the Bayan. In any case, beseech God to protect the servants from the new delusions of the deniers. He is the Omnipotent, the All-Powerful.

طوبى لك بما اقبلت و شهدت بما شهد الله قبل خلق السموات و الارضين قل لك الحمد يا الهى و سيدى و سدى بما ذكرتنى اذ كنت بين ايدى المعرضين استلک بأن تؤيدنى على ذکرک و ثنائک و خدمة امرک انک انت المقتدر القدير

9 ان يا محمد عليك بهاء الله الفرد الأحد انا ذكرنا الذين اقبلوا اذ انار افق الظهور بنير عناية الله العزيز العظيم و اردنا ان نذكر اولياء الله و احبائه الذين صعدوا الى الرفيق الأعلى من الذكور و الاناث ان ربك هو الفضال الغفور الرحيم البهاء الذى اشرق من افق سماء العطاء عليكم يا اهل البهاء انتم الذين ما نقضتم ميثاق الله و عهده اقبلتم و اعترفتم بظهوره و عظمته و سلطانه و قوته و قدرته و اقتداره

10 طوبى لكم و نعيماً لكم بما فزتم بآثار القلم الأعلى قبل صعودكم و بعد صعودكم الى الأفق الأسمى نسل الله ان يغفر لكم و يكفر عنكم سيئاتكم و ينزل عليكم من سحب سماء كرمه امطار رحمته و يقدر لكم ما يزيّنكم بطراز الفرح و الابتهاج انه هو المقتدر على ما يشاء لا اله الا هو العزيز الغفار كذلك اشرق نير البيان من افق البرهان طوبى لمن شهد و رأى ويل لكل منكر اثم

11 يا محمد بلسان پارسی بشنو در ایامیکه از سطوت ظلم کل متفرق و خلف حجابات مستور این مظلوم بر امر قیام نمود بشأنیکه ظلم اهل عالم او را از اظهار کلمه منع نمود حق شاهد و عالم گواه هیچ منصفی این فقره را انکار ننخاید و چون عالم از نور امر روشن و منیر مشاهده شد کل از خلف حجاب با اسیاف بیرون دویدند یعنی معرضین بیان باری از حق بطلب عباد را از اوهام جدیدة معرضین حفظ فرماید اوست مقتدر و توانا

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BRL_DA#506, ISH.254, BSHN.011x,

BH01295*To: Haji Muhammad Ismayn Yazdi, in Alexandria**Date: 1304-12-11 [1887-Aug-31]*

- 1 In the name of God, exalted be His glory, His is the majesty and power! 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 O beloved of my heart! Your mention, which was described in brief, was received, bringing the fragrance of love and bestowing a fresh gift. Now, in response to your brief letter, I must present a brevity that contains length, and that is the letter Mim which appears at the beginning of the name 'Mahbub' (Beloved). In one station its numerical value is forty, which some have described as the perfect number, and this number was associated with the time of the Seal of the Prophets, may my spirit be sacrificed for His sake. God is witness and testifier that from the name 'Mahbub' new breezes of love and knowledge are manifest and evident. Whosoever attains unto this has attained unto all good. The Command is in God's hands, the Desired One of the mystics and the Beloved of those who are near. 2 یا محبوب فؤادی ذکر آنحضرت که بمختصر موصوف شده بود رسید عرف محبت آورد ارمان تازه بخشید حال باید در جواب مختصر آنحضرت مختصری که دارای مطول باشد عرض کنم و آن حرف میم است که در اول اسم محبوب ظاهر در یکمقام عددش چهار مدل بر ارکان اربعه و در مقامی اربعین که بعضی آنرا عدد کامل ذکر کرده اند و این عدد در زمان حضرت خاتم روح ما سواه فداه باو منسوب حق شاهد و گواه از اسم محبوب بادهای جدید محبت و معرفت ظاهر و هویدا هر نفسی بآن فائز شود او فائز است بکل خیر الأمر بید الله مقصود العارفين و محبوب المقرين
- 3 Now from your brief letter, indeed from the first letter of the name alone, countless books of love, fellowship, affection, and unity can be derived. When your handwriting arrived and its contents were perceived, it gave new power to the taste. In truth, a sweet intoxication from this wine occurred. At once, approaching the Presence, it was presented, and He said: 3 حال از مختصر نامه آنحضرت بلکه از حرف اول اسم گلهای محبت و وداد و الفت و اتحاد لاتخصی استخراج میشود چون دستخط رسید آنچه در او موجود ذائقه را قدرت تازه بخشید فی الحقیقه مستی خوشی از این باده روی داد فی الحین قصد مقام نموده عرض شد فرمودند
- 4 They have partaken of their share from the Kawthar of divine love at every moment and received their portion. We beseech God to grant him at all times that which will draw him near and through which his clear Cause will be exalted. 4 از کوثر محبت الهی در هر حین قسمت برده اند و نصیب برداشته اند نسل الله ان یرزقه فی کل حین ما یقرّبه و ما یرتفع به امره المبين انتهى
- 5 This pearl of brief utterance which hath appeared from the ocean is a brevity wherein infinite worlds lie concealed, and likewise the realms of meaning and utterance. Praise be to God that those beloved ones have been and continue to be successful in all conditions, and whatsoever they sent was truly for the sake of God and complete endeavor was expended therein 5 لؤلؤ این بیان مختصر که از بحر ظاهر شده مختصریست که عوالم لایتناهی در او مستور و همچنین ممالک معانی و بیان لله الحمد آنحبيب در جمیع احوال فائز بوده و هستند و آنچه ارسال نمودند فی الحقیقه چون لوجه الله بوده و همت

- it was and shall ever be worthy of mention. Its effects have preceded and its fruits shall follow. The fruits of divine favor from it are manifest, brilliant and evident, for it became present, watchful and aware of mention and praise. From that direction, that beloved one and that one who turned to God - the true Haji who was present and attained - were partners and helpers in that service, and from this direction were all-encompassing favors and countless bestowals. Now observe how something that was not worthy of any mention became the cause of all these favors appearing. His is the praise for His bounties, His is the praise for His utterances, His is the praise for His favors, His is the praise for His benevolence, and His is the praise for His mercy that hath encompassed us. It is most clear and evident that these favors had no connection to him, yet God made him the cause for their appearance.

کامل در او صرف شده سزاوار ذکر بوده و خواهد بود اثرها از پیش بخشیده و ثمرها از عقب خواهد آورد بنقد ثمر عنایت از او ظاهر و باهر و مشهود چه که حاضر و ناظر و مطلع ذکر و ثنا گشت از آنست آنجیب و حضرت مقبل الی الله حاجی حقیقی الذی حضر و فاز شریک آنخدمت و معین بوده اند و از اینست الطاف محیطه و عنایات لاتحصیه حال ملاحظه فرمائید شیئی که هیچ قابل ذکر نبوده اینهمه عنایات بسبب او ظاهر له الحمد علی نعمائه و له الحمد علی بیاناته و له الحمد علی الطافه و له الحمد علی احسانه و له الحمد علی رحمته الّتی احاطتنا این بسی واضح و مشهود است که این الطاف دخی باو نداشته و لکن حقّ او را سبب کرده از برای ظهور

6 That spiritual beloved, His Holiness Ali, upon him be the glory of God, the One, arrived and delivered the spiritual repasts and the fountains of the All-Merciful. God is witness that this servant hath ever desired to make mention of you. All aspects of the heart have been seized by the rays of mention and praise shining from that direction. I beseech God, exalted be His glory, that this supreme bounty may endure and that its manifestations may ever remain constant and its fragrance diffused. In brief, the surging waves of separation are not yet stilled - at every moment they appear with new force and in different form. The separation from Ali hath wrought and continueth to work such effects. God willing, its consolation shall come through another meeting, and the command is God's, the Possessor of Destiny.

6 آن محبوب معنوی حضرت علی علیه بهاء الله الأحدى الحمد لله رسیدند و مائدهای معنوی و کوثرهای رحمانی را رساندند حقّ شاهد که این خادم لازال اراده داشته شما را ذکر نماید جمیع جهات قلب را اشعه ذکر و ثنا که از آنجهت اشراق نموده اخذ کرده از حقّ تعالی شأنه سائل و آمل که این نعمت عظمی باقی بماند و لازال ظهوراتش ثابت و عرفش متضوع باشد باری طوفان موج فراق هنوز ساکن نه در هر حین باوجی ظاهر و بهیئی باهر فراق علی از این کارها کرده و میکند انشاء الله تسلی آن بقلای آخر و الأمر لله مالک القدر

7 The envelopes which were destined from the beginningless realm to become the bearers of Tablets and the extenders of spirits have in these days arrived through the endeavor of that beloved one and shall attain infinite outpourings. In truth, these envelopes were and are the beloved envelopes of the world and are accounted as one of the divine treasures, for within them are stored and concealed the pearls of wisdom and utterance and the gems of knowledge and certitude. How can the pen describe or the heart enumerate? We beseech Him, exalted be He, to unite us with you and bestow upon us that which hath no likeness or peer. Verily He hath power over all things.

7 پاکتیکه از عالم لا اول له مقدر شده بود که حامل الواح و ممد ارواح گردد این ایام از همت آنجیب رسید و بفیوضات لایتناهی فائز خواهد شد فی الحقیقه این پاکات محبوب پاکات عالم بوده و هست و در یکمقام از خزائن الهی محسوب میشود چه که لالی حکمت و بیان و جواهر عرفان و ایقان در او مخزون و مستور میگردد کجا قلم تواند ذکر نماید و یا فؤاد احصا کند نسله تعالی ان یجمعنا و ایّاکم و یرزقنا ما لا شبه له و لا نظیر له انه علی کلّشیء قدير

8 I convey humility, submissiveness, mention and praise to each of the loved ones in that land, and I seek for each that which shall cause the world's advancement and the progress of nations. Verily our Lord, the All-Merciful, is the One with power

8 خدمت هر یک از اولیای آن ارض خضوع و خشوع و ذکر و ثنا معروض میدارم و از برای هر یک میطلبم آنچه را که سبب استعداد عالم و ترقی امم باشد ان ربنا الرحمن هو المقتدر علی ما

over whatsoever He willeth through His word “Be” and it is. Prayer and peace and mention and glory be upon your honor and upon those who are with you and who love you for the sake of God, the Guardian, the Self-Subsisting. And praise be to God, the Lord of what was and what shall be.

يشاء بقوله كن فيكون الصلوة والسلام والذكر و
البهاء على حضرتكم وعلى من معكم ويحبكم لوجه
الله المهيمن القيوم والحمد لله رب ما كان وما
يكون

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BH01589

To: *Siyyid Zaynul-Abidin et al., in Isfahan*

Date: 1304-12-11 [1887-Aug-31]

- 1 In My Name, the One dawning from the horizon of the Kingdom of Utterance! 1 بسمي المشرق من افق ملكوت البيان
- 2 The breezes of utterance have wafted, the fragrance of divine knowledge has been diffused, the sun of unity has shone forth, the moon of oneness has appeared, the rustling of the Divine Lote Tree has been raised, and the shrill voice of My Most Exalted Pen has been heard. Then We saw the conditions of the earth transformed and altered. When We turned Our gaze, We beheld the Faithful Spirit come to hearken unto My call, and the Spirit stood before My face, and the Primal Point circled round Me. Thereupon the tongue of My grandeur spoke that which I am unable to recount to you. Blessed are they who were present, who heard, who attained, and who returned to their stations by My command, and I am the Ordainer, the Ancient of Days. 2 قد سرت نسمات البيان وتضوّع عرف العرفان و
اشرقت شمس التوحيد ولاح قمر التفريد وارتفع
حفيف سدره المنتهى وصرير قلبى الأعلى اذاً
رأينا انقلبنا احوال الأرض وتغيّرت فلها توجّهنا
رأينا الروح الأمين جاء لاصغاء ندائى والروح
قام امام وجهى والنقطة الأولى يطوف حولى
اذاً نطق لسان عظمتى بما لا اقدر ان اذكر لكم
طوبى للذين حضروا وسمعوا وفاضوا ورجعوا الى
مقاماتهم امراً من عندى وانا الامر القديم
- 3 When that carpet was rolled up, We spread another carpet. We concealed the mysteries and revealed what was befitting for the people of the land, and I am the Mighty, the Unconstrained. O My Most Exalted Pen! Make mention of him who has turned to the Countenance, whose letter appeared before the Throne, sent by one who was speaking My praise, who stood firm in service to My Cause, who turned to My horizon, and who would transcribe My verses at all times. Verily, he was named Zaynu'l-Muqarrabin in the Mother Book. 3 فلها طوى ذاك البساط بسطنا بساطاً آخر سترنا
الأسرار واطهرنا ما ينبغى لأهل البلاد وانا العزيز
المختار يا قلبى الأعلى اذكر من اقبل الى الوجه و
حضر كتابه لدى العرش وارسله من كان ناطقاً
بذكرى وقائماً على خدمة امرى ومقبلاً الى افقي
وكان ان يحرق فى اللبالي والأيام آياتى انه سمي
بزين المقربين فى ام الكتاب
- 4 O Zaynu'l-'Abidin! The Wronged One makes mention of thee with a mention whereat the world was stirred with longing for the meeting with the Ancient King, and the Maids of Paradise came forth from their chambers to hearken unto the call of their Lord, the Possessor of the Day of Return. Thy letter was 4 يا زين العابدين يذكرك المظلوم بذكر اذ ظهر اهتزّ
العالم شوقاً للقاء مالك القدم وخرجن طلعات
الفردوس الأعلى من غرفاتهم لاصغاء نداء ربهنّ
مالك يوم المآب قد حضر كتابك وقرأه الغصن

presented and the Most Great Branch, who was present before the Throne, read it. We have answered thee with verses which God hath made as an ocean of light for His loved ones, as a globe of fire for His enemies, as the All-Highest Paradise for His chosen ones, and as the exalted Paradise for those who circle round the Throne. Thus have We sent down verses for thee and expounded them by Our command, that thou mayest give thanks to thy Lord, the Mighty, the All-Bestowing.

- 5 Take thou the chalice of My utterance in My Name, then drink from it with My remembrance and say: "My God, my God! Praise be to Thee for having remembered me while in the grasp of enemies, and thanks be to Thee for having turned towards me when I was in a fortress built of polished stone. By Thy might, O my Desired One, my Beloved, the Ultimate End of my hope and my expectation! The thirst of my heart is not quenched save by the Kawthar of Thy utterance, nor the agitation of my heart save by the rain of Thy mercy, nor is my inner being gladdened save by the manifestations of Thy grace. I beseech Thee by the waves of the ocean of Thy mercy and the effulgences of the lights of the sun of Thy bounty to ordain for me from Thy grace that which will draw me nigh unto Thee and be a lamp whereby I may walk in Thy worlds and be illumined amongst Thy servants. Then ordain for me that whereby my soul may find tranquility. Verily, I know not what profits me. Thou art the All-Knowing, the All-Informed."

- 6 We make mention in this station of thy mother, whom thou didst mention in thy letter. We beseech God to assist her, to strengthen her, and to grant her that which will solace her eyes and gladden her heart. Verily, He is powerful over all things. Verily, he who hath attained unto My mention and the traces of My Pen is of the people of Baha in the sight of God, the Lord of all men. Blessed is the maidservant who hath attained, and the servant who hath attained, and woe unto every heedless doubter.

- 7 We have sent down for him who was named Muhammad that whereby the fragrance of the loving-kindness of the All-Merciful hath been diffused throughout all possibility. Blessed is he who hath taken it with power from Us and found from it the fragrance of the mercy of his Lord, the Mighty, the All-Bountiful.

- 8 O Hashim! We have heard thy mention and have mentioned thee from the Pen, which, when it moved upon the Tablet, all created things were stirred with longing to hearken to the call of thy Lord, the Mighty, the Gracious. We have mentioned thee before and at this time. Rejoice and say: "Praise be to Thee, O Lord of all beings, for having mentioned me and

الأكبر الذي كان حاضراً لدى العرش اجبتناك بآيات جعلها الله بحر النور لأوليائه و كية النار لأعدائه والفردوس الأعلى لأصفياه والجنة العليا لمن طاف العرش كذلك انزلنا لك الآيات و صرّفناها امرأ من عندنا لتشكر ربك العزيز الوهاب

5 خذ قدح بياني باسمي ثم اشرب منه بذكرى و قل
الهي الهي لك الحمد بما ذكرتني بين ايادي الأعداء
و لك الثناء بما اقبلت الي اذ كنت في حصن
بني من الحجارة المساء وعزيتك يا مقصودي و
محبوبي و غاية املي و رجائي لا يسكن عطش
فؤادي الا بكوثر بيانك و لا اضطراب قلبي الا
بأمطار رحمتك و لا يفرح سرّي الا بظهورات
عنايتك اسئلك بأموج بحر رحمتك و اشراقات
انوار شمس عطائك بأن تقدّر لي من فضلك ما
يقربني اليك و يكون سراجاً لي لأمشي به في
عوالمك و استضيء به بين عبادك ثم قدر لي ما
تطمئن به نفسي اني لا اعلم ما ينفعني انك انت
العليم الخبير

6 و نذكر في هذا المقام امك التي ذكرتها في كتابك
نسئل الله ان يوفقها و يؤيدها و يرزقها ما تقرّ به
عينها و يفرح به فؤادها انه على كلشي قدير ان
الذي فاز بذكرى و آثار قلبي انه من اهل البهاء
عند الله مالكي الرقاب نعيماً لأمة فازت و لعبد
فاز و ويل لكل غافل مرتاب

7 قد انزلنا لمن سمي بمحمد ما تضوّع به عرف عناية
الرحمن في الامكان طوبى لمن اخذه بقوة من عندنا
و وجد منه عرف رحمة ربه العزيز الفضال

8 يا هاشم سمعنا ذكرك ذكرناك من قلم اذ تحرك
على اللوح تحركت الكائنات شوقاً لاصغاء نداء
ربك العزيز المتان قد ذكرناك من قبل و في
هذا الحين افرح و قل لك الحمد يا مولى الأنام
بما ذكرتني و انزلت لي ما لا ينقطع عرفه اشهد

sent down for me that whose fragrance shall never be cut off. I testify that Thou art the One with power over whatsoever Thou wilt. There is none other God but Thee, the Protector of what is and what has been."

- 9 At the end of the Tablet We make mention of My loved ones who have soared in My atmosphere and taken My Book, whom neither the doubts of the transgressors nor the signs of the deniers prevented. They drank the choice wine of revelation from the chalice of My bounty. They arose and proclaimed: "O peoples of the earth! Set aside what ye possess. By God! The Lord of Heaven hath come with sovereignty that neither the hosts of rulers can withstand, nor the clamor of divines can prevent, nor can the might of those who denied what was sent down from God, the Powerful, the Manifest, the All-Knowing, cause Him to fear."

أنت المقتدر على ما تشاء لا اله الا انت
المهيمن على ما يكون وما قد كان

9 في آخر اللوح نذكر اوليائي الذين طاروا في هوائ
واخذوا كتابي و ما منعهم شبهات المعتدين و
اشارات المعرضين شربوا رحيق الوحي من كأس
عطائي قاموا وقالوا يا ملاء الأرض ضعوا ما عندكم
تالله قد اتى مالک السماء بسلطان لا يقوم معه
جنود الأمراء و لا تمنعه ضوضاء العلماء و لا
تخوفه سطوة الذين انكروا ما نزل من لدى الله
المقتدر المبين العليم

BLIB_Or15713.045, BLIB_Or15718.117

BH01830

To: *Siyid Muhammad ibn Haji Siyyid 'Ali*

Date: 1304-12-11 [1887-Aug-31]

- 1 He is the All-Knowing Speaker.
- 2 Praise be to God Who hath manifested His Cause, sent down His verses and commanded all to act with rectitude. He, verily, is the All-Knowing, All-Wise Commander. O Muhammad! Harken unto the call from this far-distant Shore. There is none other God but He, the Mighty, the All-Watching. He witnesseth and seeth, and nothing whatsoever escapeth His knowledge. He, verily, is the Omnipotent, the Almighty. Give thanks unto God, thy Lord, for having aided thee to attain recognition and given thee to drink of the choice wine of utterance from the hands of His bounty. He, verily, is the Compassionate, the Generous.
- 3 That which thou didst address to God, the Lord of the worlds, hath come before the Wronged One, and the servant in attendance before the Wronged One hath read it. We have sent down for thee that which was a pearl in the shell of utterance and a light at the horizon of possibility. Thy Lord is, verily, the All-Bountiful, the Ancient of Days. Blessed is the tongue that hath been occupied with My remembrance, and the house

1 هو الناطق العليم

2 الحمد لله الذي اظهر امره و انزل آياته و امر الكل
بالمعروف انه هو الامر العليم الحكيم يا محمد اسمع
النداء من هذا الشطر البعيد انه لا اله الا هو العزيز
الرقيب يشهد ويرى و لا يعزب عن علمه من شيء
انه هو المقتدر القدير اشكر الله ربك انه ايدك
على العرفان و سقاك رحيق البيان من ايدى
عطائه انه هو المشفق الكريم

3 قد حضر لدى المظلوم ما ناديت به الله رب
العالمين و قرأه العبد الحاضر لدى المظلوم و انزلنا
لك ما كان لؤلؤاً لصدف البيان و نوراً لأفق
الامكان ان ربك هو الفضال القديم طوبى للسان
اشتغل بذكرى و لبیت تشرف بثنائى و لهواء فاز
ببياني البديع

that hath been honored by My praise, and the air that hath been perfumed by My wondrous utterance.

- 4 O Muhammad! The ocean of utterance hath surged in the realm of possibility, and that which was hidden in knowledge and inscribed by the Pen of God, the Mighty, the Praised, hath been made manifest. Say: O heedless ones! Raise your heads and behold that which hath shone forth and gleamed from the horizon of the tender mercy of your Lord, the Forgiving, the Merciful. Beware lest the veils of the world withhold you, or the might of any remote oppressor frighten you. By God! The ocean of verses hath surged when the Manifestation of clear proofs came, yet the people are in evident error. Desire hath kept them back from the Lord of all beings. Thus have their souls prompted them. They are indeed among the idolaters. Say: O people! Fear God and believe in Him Who hath come to you with a mighty sovereignty, on His right hand the hosts of revelation and inspiration, and on His left the angels and the Spirit, if ye be of them that know. And before Him walketh the Point of the Bayan, saying: "O my people! Your sayings and deeds have put me to shame, after We counseled you night and day. Fear the All-Merciful and be not of them that turn aside. In every leaf We commanded you to present yourselves before the Countenance, yet when He appeared ye turned away and denied, and committed that which caused My heart and My Pen and the Supreme Concourse and the most exalted Paradise to lament. Every discerning soul beareth witness to this."

- 5 O people of the Bayan! We have sent down for you the verses and manifested the clear proofs, and ye were commanded to that which would draw you nigh unto the supreme horizon. Ye cast behind you that which ye were commanded and took up that which caused the Faithful Spirit to lament. Say: O sources of knowledge and manifestations of arts! Harken unto the call of God, the Self-Subsisting, the All-Compelling. He hath come from the horizon of power with a manifest sovereignty.

- 6 Blessed art thou, O Muhammad, for having attained unto the traces of My Pen while the Wronged One was in this mighty prison. We beseech God to assist thee with the hosts of wisdom and utterance for the promotion of His mighty and wise Cause. Know thou that should anyone bring thee all the books of the world, leave them behind thee. Thus doth the All-Knowing command thee from the presence of the Mighty, the All-Informed. We have found those who turned aside among the people of the Bayan to be more lost than the people of the Furqan. Thus hath the matter been decreed, and We are among the witnesses. God hath forgiven those two whom thou

4 يا محمد قد ماج بحر البيان في الامكان و ظهر من كان مكنوناً في العلم و مسطوراً من قلم الله العزيز الحميد قل يا ملأ الغافلين ارفعوا رؤوسكم ثم انظروا ما اشرق و الاح من افق عناية ربكم الغفور الرحيم اياكم ان تمنعكم حجاب العالم او تخوفكم سطوة كل ظالم بعيد تالله قد ماج بحر الآيات اذ اتى مظهر البينات ولكن القوم في ضلال مبين منعهم الهوى عن مولى الورى كذلك سولت لهم انفسهم الا انهم من المشركين قل يا قوم اتقوا الله آمنوا بالذى اتاكم بسلطان عظيم و عن يمينه جنود الوحى و الالهام و عن يساره الملائكة و الروح ان انتم من العارفين و يمضى امامه نقطة البيان و يقول يا ملأى قد انجلتني اقوالكم و اعمالكم بعدما وصيناكم في اللالى و الايام اتقوا الرحمن و لا تكونوا من المعرضين انا امرناكم في كل ورقة بالحضور امام الوجه فلما ظهر اعرضتم و انكرتم و ارتكبتم ما ناح به قلبى و قلبى و الملأ الأعلى و الجنة العليا يشهد بذلك كل عالم بصير

5 يا ملأ البيان قد ازلنا لكم الآيات و اظهرنا البينات و امرتم بما يقربكم الى الأفق الأعلى انتم نبذتم ما امرتم به و اخذتم ما ناح به الروح الأمين قل يا مطالع العلوم و مظاهر الفنون اسمعوا نداء الله المهيمن القيوم انه اتى من افق الاقتدار بسلطان مبين

6 طوبى لك يا محمد بما فزت بآثار قلبى اذ كان المظلوم في هذا السجن المتين نسال الله ان يمدك بجنود الحكمة و البيان لتبليغ امره المبرم الحكيم ثم اعلم لو يأتىك احد بكتب العالم دعها [عن] ورائك كذلك يأمرك العليم من لدن عزيز خبير انا وجدنا المعرضين من اهل البيان اخسر من اهل الفرقان كذلك قضى الأمر و انا من الشاهدين قد غفر الله الذين ذكرتهما في كتابك فضلاً من عنده و هو العزيز الجليل

didst mention in thy letter, as a grace from His presence. He is the Mighty, the Beautiful.

- 7 When thou hast taken the cup of My utterance and drunk therefrom in remembrance of My Name, say: "My God, my God! Thou seest me turning toward Thee, assured by the rain-showers of the heaven of Thy grace, and anticipating the wonders of Thy bounty. I beseech Thee by the lights of Thy throne and by Thy mysteries which none save Thyself hath known, to make me in all conditions steadfast in Thy love and firm in Thy Cause, such that neither the doubts of the doubters nor the signs of them that turn aside may keep me back from Thee. Thou art, verily, the Mighty, the Powerful, the Triumphant, the Omnipotent."

7 آنک اذ اخذت كأس بياني و شربت منها بذكرى
واسمى قل الهى الهى ترانى مقبلاً اليك و مطمئناً
بأمطار سماء فضلك و منتظراً بدائع جودك
اسألك بأنوار عرشك و بأسرارك التى ما أطلع
بها احد الا نفسك بأن تجعلنى فى كل الأحوال
مستقيماً على حبك و راسخاً على ودك بحيث
لا تمنعنى شبهات المريين ولا اشارات المعرضين
آنك انت العزيز القوى الغالب القدير

BLIB_Or15713.065, BLIB_Or15718.115

BH02067

To: Bibi Rawhani et al., in Bushruiyih

Date: 1304-12-11 [1887-Aug-31]

- 1 He is God, exalted is He in wisdom and utterance
- 2 O Ruhani! Your letter was received and attained the honor of being heard in the Most Holy and Exalted Presence. The fragrance of the love of the All-Merciful wafted from its words. Your prose bore true witness to your steadfastness, acceptance, and devotion, and your poetry proclaimed with the most exalted call the degrees of steadfastness, detachment, adherence and supplication. We heard and saw that thou hast been and art successful in all conditions. That which was mentioned by Aqa Muhammad-Rida attained the honor of His presence. We heard his call and this most exalted utterance was revealed from the Kingdom of the All-Merciful's expression in response:
- 3 O Muhammad-Rida! We have heard thy call and answered thee, and We took a cup in thy name and drank therefrom the choice sealed wine. Give thanks unto thy Lord for this great bounty. O Muhammad-Hasan! The fragrance of sincerity was diffused from thy mention. We took a handful from the Most Great Sea and drank it when thy mention was flowing from My Most Exalted Pen. Say: Praise be unto Thee, O Lord of all beings! Thou hast mentioned Me in such wise as hath enrap-tured the hearts of them that have turned and drawn nigh. O

1 هو الله تعالى شأنه الحكمة والبيان

2 يا روحانى نامهات رسيد و در ساحت امنع
اقدس بشرف اصفا فائز گشت نفحه محبت
رحمن از كهاتش متضوع نثرت گواهى بود
صادق بر استقامت و اقبال و توجه و نظمت
بأعلى النداء مراتب استقامت و انقطاع و تمسك
و توسل را ذكر نمود شنيديم و ديديم لله الحمد در
جميع احوال فائز بوده و هستى آنچه از لسان آقا
محمد رضا ذكر شد بشرف حضور فائز ندايش را
شنيديم و باين كهات عليا جواب از ملكوت
بيان رحمن نازل

3 يا محمد قبل رضا سمعنا نداءك اجنباك و اخذنا
كأساً باسمك و شربنا منها رحيق الختم اشكر
ربك بهذا الفضل العظيم يا محمد قبل حسن
نفحه خلوص از ذكرت منتشر قد اخذنا غرفة
من البحر الأعظم و شربناه فى حين كان ذكرك
جارياً من قلبى الأعلى قل لك الحمد يا مولى
الورى قد ذكرتنى بما انجذبت به افئدة المقبلين و

My handmaiden, O My leaf! Blessed is the handmaiden who hath attained unto a name uttered by the Tongue of Grandeur in His exalted and glorious station. The glory from Us be upon thee and upon those handmaidens whose names were presented before the Wronged One in this mighty stronghold.

- 4 And We make mention of Muhammad-Husayn who hath in this hour attained unto the breezes of revelation and been encompassed by the mercy of his Lord. God hath forgiven him as a bounty from His presence, for He is the All-Bountiful, the Compassionate, the Generous. And We make mention of his wife as a mercy and favor from Us. We beseech God to ordain for her that which will draw her nigh unto Him in all His worlds. And We make mention of the mother of Dhabih and bear witness to her devotion and acceptance on a day whereon the men of earth and their mighty ones and their learned ones turned away, save whom God, her Creator and Fashioner and Rememberer, willed. Blessed is she and joy be unto her.

- 5 O Muhammad-Husayn! We have adorned thy head with the crown of My love and thy temple with the ornament of My remembrance in this station which hath been illumined by the lights of the countenance of thy Lord, the Compassionate, the Forgiving, the Merciful. We counsel thee to be steadfast in this Great Announcement. The glory be upon thee and upon those with thee from God, the Lord of the worlds.

- 6 O Spiritual One! We have made mention of thee and thy kinsmen. Give them glad tidings from Me and remind them of My verses and illumine them with the lights of what hath been sent down from My Most Exalted Pen. Verily thy Lord is the Mighty, the All-Bountiful. And We counsel them regarding deeds and character that the fragrance of My mercy and providence and bounty which hath encompassed the horizons may be diffused from them. We beseech God to ordain for them what He hath ordained for His loved ones. Verily He is the Hearer, the Answerer.

- 7 Convey My greetings to the handmaidens in that land and illumine them with the lights of the Orb of the providence of God, exalted be His glory. O Spiritual One! Thou didst attain in the earliest days when the people were in manifest doubt and strange delusion. Thou didst turn to the horizon when the people were in great [opposition]. That which flowed from the tongue of thy heart in praise of the Goal of the worlds, We have sent to the pavilion of glory. Verily He is the Single, the One, the Compassionate, the Mighty, the Praiseworthy.

المقربين يا امتي يا ورقتي طوبى لأمة فازت باسم
نطق به لسان العظمة في مقامه العزيز الرفيع البهاء
من لدنا عليك وعلى الاماء اللاتي حضرت
اسمائهن لدى المظلوم في هذا الحصن المتين

4 ونذكر محمد قبل حسين قد فاز في هذا الحين بنفحات
الوحي واحاطته رحمة ربه قد غفره الله فضلاً من
عنده وهو الفضل المشفق الكريم ونذكر ضلعه
رحمة من لدنا فضلاً من عندنا نسئل الله ان
يكتب لها ما يقربها اليه في كل عالم من عوالمه و
نذكر ام ذبيح ونشهد بتوجهها وقبالها في يوم فيه
اعرض عنه رجال الأرض وابطالها وعلماؤها الا
من شاء الله موجدتها وخالقها وذاكرها طوبى
لها ونعيمها لها

5 يا محمد قبل حسين انا زيننا رأسك باكليل حي و
هيكلك بطراز ذكرى في هذا المقام الذي تشرف
بأنوار وجه ربك المشفق الغفور الرحيم نوصيك
بالاستقامة في هذا النبأ العظيم البهاء عليك وعلى
من معك من لدى الله رب العالمين

6 يا روحاني انا ذكرناك وذو قرباتك بشريهم من
قبلي وذكريهم بآياتي ونوريهم بأنوار ما نزل من
قلبي الأعلى ان ربك هو العزيز الفضل ونوصيهم
بالأعمال والأخلاق ليتضوع منهم عرف رحمتي
وعنايتي وفضلي الذي احاط الآفاق نسئل الله
ان يقدّر لهم ما قدّر لأوليائه انه هو السامع المجيب

7 اماء ان ارض را از قبل مظلوم تكبير برسان
و بانوار نير عنايت حق جلّ جلاله منور نما يا
روحاني قد فزت في اول الايام اذ كان القوم
في ريب مبين وهم عجيب قد اقبلت الى الأفق
اذ كان القوم في [اغراض] كبير آنچه در ثنای
مقصود عالمیان از لسان فؤادت جاری بخباء مجد
فرستادیم انه هو الفرد الواحد المشفق العزيز الحميد

BH04116

To: *Ali son of Pir-i-Ruhani*

Date: 1304-12-11 [1887-Aug-31]

1 He is the One speaking from the Supreme Horizon

2 O 'Ali, upon thee be My glory! Praise be to God, thou hast attained unto that whereof the world remaineth heedless and veiled, save whom God willeth. The Light is radiant, the Cause is resplendent, the Sun of Truth hath risen, the heaven of grandeur is upraised, the ocean of knowledge is surging, and the river of mercy is flowing. Blessed is he who, in this wondrous and blessed Day, hath not been deprived but hath attained unto that for which he was created. Praise be to God, the Spiritual Elder, upon him be My glory and loving-kindness, hath drunk from the ocean of recognition and tasted of the Kawthar of steadfastness. Despite the tribulations that descended and the hardships that befell him, he remained firm on God's path and held fast to His cord. The world and its vicissitudes, the nations and their might, withheld him not. His mention hath flowed from the Most Exalted Pen in the Crimson Book. Blessed is he who hath recognized him and who hath visited him.

3 The spiritual youth was also present before Us and attained unto all that was revealed in God's Book, both past and future. Happy art thou and he. Ye have ever been and continue to be remembered by Us. I counsel you to wisdom and utterance. Convey My greetings to the loved ones of that land. We beseech God to aid all to promote His Cause and to act according to what hath been revealed in the Book. Verily He is the All-Bountiful, the Generous. The glory proceeding from Us be upon thee and upon those who have not broken God's Covenant, the Lord of all worlds. Convey greetings from the Wronged One to all the kindred and give them the glad-tidings of God's favor. Verily He is the Forgiving, the Merciful, and He is the Compassionate, the Generous.

1 هو التّاطق من الأفق الأعلى

2 یا علی علیک بهائی لله الحمد فائز شدی بآنچه که عالم از او غافل و محجوب مشاهده میشود الا من شاء الله نور ساطع امر لامع آفتاب حقیقت مشرق سماء عظمت مرتفع بحر علم موج فرات رحمت جاری طوبی از برای نفسیکه در این یوم بدیع مبارک محروم نشد و فائز شد بآنچه که از برای او از عدم بوجود آمد لله الحمد پیر روحانی علیه بهائی و عنایتی از بحر عرفان آشامید و از کوثر استقامت چشید مع بلایای وارده و رزایای نازله بر صراط الهی مستقیم بود و بجلش متمسک عالم و حوادث آن و امم و سطوتش او را منع ننمود ذکرش در صحیفهء حمرا از قلم اعلی جاری طوبی لمن عرفه و لمن زاره

3 جوان روحانیم امام وجه حاضر و بآنچه در کتاب الهی از قبل و بعد نازل فائز هئیناً له و لک لازال شما مذکور بوده و هستید وصیت مینمایم شما را بحکمت و بیان اولیای آن ارض را تکبیر برسانید از حق میطلبیم کل را تأیید فرماید بر تبلیغ امر و عمل بآنچه در کتاب نازل شده آنه هو الفضال الکریم البهاء من لدنا علیک و علی الدّین ما نقضوا عهد الله ربّ العالمین منتسبین طراً را از قبل مظلوم تکبیر برسان و عنایت حق بشارت ده آنه هو الغفور الرّحیم و هو المشفق الکریم

INBA44:017

BH04040

To: Azim et al.

Date: 1304-12-11 [1887-Aug-31]

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

2 My tongue and My pen bear witness that thou hast turned to the Wronged One, clinging to His Name, the Self-Subsisting, and hast traversed land and sea until thou didst reach the shore of the Most Great Ocean and didst behold the waves of His utterance and the pearls of His knowledge, and didst drink the choice wine of revelation from the cup of thy Lord's bountiful favor. God beareth witness that there is none other God but Him, and He Who hath come with the truth is the Hidden Mystery and the Treasured Secret, and by Him was the trumpet blast sounded, and all who are in the heavens and earth were struck down, save those whom God rescued by the hand of power. He, verily, is the Almighty, the All-Powerful.

3 Blessed art thou, O 'Azim, for having arrived and heard the call of God, the All-Knowing, the All-Wise, and for having attained unto that which was inscribed in God's Scrolls and Books and treasured within the hearts of His Messengers. We beseech God to aid thee and assist thee in serving Him, in remembering Him and praising Him, and to reinforce thee with the hosts of wisdom and utterance. Nothing can withhold Him, nor can anything elude His knowledge. He is the Single One, the One, the Mighty, the All-Praised. When thou beholdest the radiance of Baha in his countenance, convey My greetings unto him and remind him of My verses and give him the glad-tidings of My loving-kindness which hath preceded all who are in the heavens and earth. Blessed is 'Ali-Akbar! We bear witness that he turned to God, the Lord of all men, in the earliest days, and rent asunder the veils of glory with the finger of certitude, and shattered the idols of vain imaginings by the command of God, the Lord of all worlds. We, verily, aided him and drew him nigh and taught him and made him know, and showed him My straight path and the Great Announcement. Splendor be upon you and upon those who have attained unto this mighty, this unshakeable Cause.

1 هو الله تعالى شأنه الحكمة والبيان

2 شهد لساني و قلبي بأنك اقبلت الى المظلوم متمسكاً باسمه القيوم وقطعت البر والبحر الى ان وردت شاطئ البحر الأعظم ورأيت امواج بيانه و لآئي علمه و شربت رحيق الوحي من كأس عطاء ربك الكريم شهد الله أنه لا اله الا هو و الذي اتى بالحق أنه هو الغيب المكنون و الكنز المخزون و به نفخ في الصور و انصعق من في السموات و الأرض الا من انقذه الله بيد الاقتدار و أنه هو المقتدر القدير

3 طوبى لك يا عظيم بما وردت و سمعت نداء الله العليم الحكيم و فزت بما كان مسطوراً في صحف الله و كتبه و مخزوناً في افئدة المرسلين نسل الله ان يؤيدك و يوفقك على خدمته و ذكره و ثنائه و يمدك بجنود الحكمة و البيان أنه لا يمنعه شيء و لا يعزب عن علمه من شيء و هو الفرد الواحد العزيز الحميد اذا رأيت نضرة البهاء في وجه كبر عليه من قبلي و ذكره بآياتي و بشره بعنايتي التي سبقت من في السموات و الأرضين طوبى لعل قبل اكبر نشهد أنه اقبل في أول الأيام الى الله مولى الأنام و خرق سبحات الجلال باصبع اليقين و كسر اصنام الأوهام امراً من لدى الله رب العالمين انا ايدها و قربناه و علمناه و عزفناه و اريناه صراطى المستقيم و النبأ العظيم البهاء عليكم و على الذين فازوا بهذا الأمر المحكم المتين

BLIB_Or15713.174a

BH04505

To: Ghulam Husayn, in Bushruiyih

Date: 1304-12-11 [1887-Aug-31]

1 In the Name of the Beloved of the World!

1 بنام محبوب عالم

2 The Book of God hath been sent down from the heaven of divine loving-kindness, and the horizon of the world is illumined with the splendors of the Most Great Luminary. All hidden mysteries and treasured signs have become manifest and visible. Blessed is the soul whom the veils of learning have not debarred from the Dayspring of divine Revelation, and whom the obscuring doubts of the people have not withheld from the Most Great Ocean. This is His Day, and this is His Revelation. Know ye its worth and seek steadfastness with utmost humility and supplication. This is the Supreme Gift and the Most Great Holy Table. Strive that ye may attain that which hath no like nor equal. He is the All-Bountiful, He is the Bestower, He is the Most Generous. There is no God but He, the Single, the One, the Powerful, the Most Exalted.

2 کتاب الهی از سماء عنایت رحمانی نازل و افق عالم بانوار نیر اعظم مشرق اسرار مکنونه و آثار مخزونه کل ظاهر و مشهود طوبی از برای نفسی که حجابات علم او را از مشرق وحی الهی محروم نمود و سبحات قوم از بحر اعظم ممنوع نساخت یوم یوم اوست و ظهور ظهور او قدرش را بدانید و بکمال عجز و ابتال استقامت طلب نمائید اوست عطیة کبری و مائده مبارکه عظمی جهد کنید شاید فائز شوید آنچه لا مثل و لا عدل بوده اوست کریم و اوست معطی و اوست باذل لا اله الا هو الفرد الواحد المقتدر العلی الاعلی

3 Praise be to the Lord of the Day of Judgment, Who hath aided thee to make mention and glorify Him, and guided thee. Say: O my God, my Adored One, my Object of Worship! Thy servant beareth witness to Thy unity and oneness, and beseecheth from the wonders of Thy bounty that which becometh Thy generosity, and whose manifestation and appearance shall never be erased from the book of the world, which no cloud of vain imaginings shall conceal, and which no mists of idle fancies shall prevent from shining forth. O Generous One! Every possessor of insight and hearing hath testified to Thy generosity and borne witness to the precedence of Thy mercy. Deprive not Thy servants from the ocean of recognition, and withhold them not from the lights of the countenance of Thy Revelation. Thou art the Bestower, the Compassionate. There is no God but Thee, the Mighty, the All-Bountiful.

3 حمد کن مالک یوم معاد را که ترا تأیید فرمود بر ذکر و ثنا و راه نمود و هدایت فرمود بگو الهام معبودا مسجودا شهادت میدهد عبد تو بوحدانیت تو و فردانیت تو و از بدایع فضلت مسئلت مینماید آنچه را که سزاوار بخشش توست و ظهور و بروزش از دفتر عالم محو نشود سبحاب او هام او را ستر نماید و غمام ظنون او را از اشراق باز ندارد ای کریم هر صاحب بصر و سمعی بر کرمات شهادت داده و بر سبقت رحمت گواه عبادت را از دریای شناسائی محروم نمما و از انوار وجه ظهور منع مفرما توئی بخشنده و مهربان لا اله الا انت العزيز المنان

INBA65:035x, INBA30:087x, INBA81:001b,
BLIB_Or15718.016, MKI4523.291,
BRL_DA#501, ISH.291, AHM.331,
AQMJ1.150x, AKHA_121BE #09 p.a,
AKHA_124BE #14 p.a

BH04473

To: Mulla Muhammad Kushk Baghi

Date: 1304-12-11 [1887-Aug-31]

- 1 He is God, exalted be His station in wisdom and utterance! 1 هو الله تعالى شأنه الحكمة و البيان
- 2 The servant was present with your letter and presented it before the Countenance. Praise be to God, the fragrance of steadfastness was wafting from it. Ask of God to make this fragrance lasting and enduring, for the treacherous lie in ambush and thieves wait at the watchtowers. 2 عبد حاضر با نامهات حاضر و تلقاء وجه عرض نمود لله الحمد نفحه استقامت از آن متضوع از حق بطلب این نفحه را باقی و پاینده دارد چه که خائنین در کمین و سارقین بر مراصد منتظر
- 3 Make the friends of God aware that they may attain to such a station that the prevention of preventers, the croaking of croakers, and the doubts of doubters may not deprive or forbid them from the Lord of the Day of Judgment. 3 اولیای الهی را آگاه نما که شاید بمقامی فائز شوند که منع مانعین و نفاق ناعقین و شبهات مریبین ایشانرا از مالک یوم الدین محروم ننماید و منع نکند
- 4 Each of the friends mentioned in the letter attained the remembrance of the Wronged One. Night and day the tongue speaks and the Pen moves - whoever turned, was adorned with the embellishment of the Supreme Pen, some outwardly and some inwardly. Convey to each one greetings from the Wronged One. 4 اولیای مذکوره در نامه هریک بذکر مظلوم فائز گشتند در لیلی و ایام لسان ناطق و قلم متحرک هر نفسی اقبال نمود بطراز قلم اعلی فائز گشت بعضی در ظاهر و بعضی در باطن هریک را از قبل مظلوم تکبیر برسان
- 5 Recite unto them the verses of thy Lord that their hearts may rejoice thereby and the verses may attract them to a station wherein they see naught in existence save God, the Lord of the seen and unseen. We beseech Him, exalted be He, to aid them, assist them and protect them with the hosts of the seen and unseen. Verily He is the Powerful, the Mighty. 5 اقرء لهم آیات ربك لتفرح به قلوبهم و تجذبهم الآيات الى مقام لا يرون في الوجود الا الله مالک الغیب و الشهود نسله تعالى ان يؤيدهم و يمددهم و يحفظهم بجند الغیب و الشهادة انه هو المقتدر القدير
- 6 When thou hast hearkened to My utterance, say: "My God, my God! Thou seest me turning toward Thee. I beseech Thee to ordain for me that which will draw me nigh unto Thee. And I beseech Thee, O God of Names and Creator of heaven, to assist me in Thy remembrance and praise and in steadfastness in Thy Most Great Cause and Thy Mighty News." And remember what one of Thy chosen ones said: "O Lord! Leave me not alone, and Thou art the Best of inheritors." 6 اذا فزت باصغاء بياني قل الهی الهی ترانی مقبلاً اليک استلک بأن تقدر لی ما یقریبی اليک و استلک یا اله الأسماء و فاطر السماء بأن تؤیدنی علی ذکرک و ثنائک و الاستقامة علی امرک الأعظم و نبأک العظیم و اذكر ما ذکره احد اصفیائک ای رب لا تذرني فرداً و انت خير الوارثین

INBA23:157,

BLIB_Or15712.013,

AQA7#514 p.358

BH04466

To: Namesake of Baha'u'llah

Date: 1304-12-11 [1887-Aug-31]

- 1 He is God, exalted be His station, the All-Wise, the All-Eloquent. 1 هو الله تعالى شأنه الحكمة والبيان
- 2 God testifieth that there is none other God besides Him. His is the creation and the command. He exalteth whomsoever He willeth through His sovereignty and abaseth whatsoever He desireth through His decree. Verily He is the One Whom the might of the powerful cannot weaken, nor can the ascendancy of the learned prevent Him. He doeth what He pleaseth and ordaineth what He willeth. He is the Mighty, the Beautiful. 2 شهد الله أنه لا اله الا هو له الخلق والأمر يرفع من يشاء بسلطانه ويضع ما يريد بأمره أنه هو الذي لا تضعفه قوة الأقوياء ولا تمنعه سطوة العلماء يفعل ما يشاء ويحكم ما يريد وهو العزيز الجميل
- 3 O namesake of the Desired One! Harken unto My call from the precincts of My prison. Verily there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise. My Most Exalted Pen hath testified to thy turning and thy devotion to God, the Lord of all beings, until thou didst appear and hear the call of the Wronged One, and didst attain unto that which lay hidden in the hearts of the chosen ones and was recorded in the Books of God, the Lord of the worlds. Give thanks unto God for this most great favor. He hath forgiven thee and made mention of thee in such wise that its fragrance shall endure throughout the eternity of His Most Beautiful Names and His Most Exalted Attributes. Verily thy Lord is the All-Bountiful, the Ancient of Days. 3 يا سمي المقصود اسمع ندائي من شطر سجنى أنه لا اله الا هو الفرد الواحد العليم الحكيم قد شهد قلبى الأعلى باقبالك وتوجهك الى الله مولى الورى الى ان حضرت وسمعت نداء المظلوم و فزت بما كان مكنوناً فى افئدة الأولياء ومسطوراً فى كتب الله رب العالمين اشكر الله بهذا الفضل الأعظم أنه غفرك وذكرك بما لا ينقطع عرفه بدوام اسمائه الحسنى وصفاته العليا ان ربك هو الفضال القديم
- 4 Convey My greetings unto the faces of My loved ones in My lands - those who have turned towards My horizon and have acknowledged that which the Tongue of Grandeur hath uttered when the Beauty of the Pre-existent One was established upon the throne of His Most Great Name. We beseech God to aid thee to serve His Cause, to reinforce thee with the hosts of the seen and the unseen, and to ordain for thee in every world of His worlds that which shall be as a lamp before thy face. Verily He is the Hearer, the Answerer. 4 كبر من قبلى على وجوه اوليائى فى بلادى الذين اقبلوا الى افقى واعترفوا بما نطق به لسان العظمة اذ استوى جمال القدم على عرش اسمه العظيم نسئل الله ان يؤيدك على خدمة امره ويمدك بجنود الغيب والشهادة ويقدر لك فى كل عالم من عوالمه ما يكون سراجاً امام وجهك أنه هو السامع المجيب
- 5 The glory that proceedeth from Us rest upon thee and upon those who have heard the call and have said: "Here am I, O Lord of Names!" and "Here am I, O Desired One of them that have recognized Thee!" 5 البهاء من لدنا عليك وعلى الذين سمعوا النداء و قالوا لبيك يا مولى الأسماء و لبيك يا مقصود العارفين

BLIB_Or15712.001, BLIB_Or15713.203b

BH04909

To: Mulla Ali Akbar brother of Ahmad, in Sarchah

Date: 1304-12-11 [1887-Aug-31]

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

1 هو الله تعالى شأنه الحكمة والبيان

2 O 'Ali-Akbar! The Wronged One makes mention of thee from the direction of His Most Great Prison, and bids thee to beautiful patience. Verily thy Lord is the All-Patient, the All-Powerful, the Mighty, the All-Wise. Grieve not over the incidents of this world. That which no eye of creation hath seen hath been ordained for him who hath turned towards God. Verily thy Lord is the All-Forgiving, the All-Merciful. That which cannot be equaled by all the treasures of earth hath been ordained in the Most Exalted Paradise for My loved ones. He Who possesseth the Manifest Book beareth witness to this. Sorrows have encompassed Me from all directions through that which the hands of the oppressors have wrought - they who have cast the Book behind their backs, clinging to idle fancies and vain imaginings. When thou hearest the call of the Wronged One and drinkest the Choice Wine sealed with the Name of God, the Help in Peril, the Self-Subsisting, say:

2 يا علي قبل اكبر انّ المظلوم يذكرك من شطر منظره الأكبر ويأمرك بالصبر الجميل انّ ربك هو الصّبار المقتدر العزيز الحكيم لا تحزن من حوادث الدنيا قد قدر لمن اقبل ما لا رأت عين الابداع انّ ربك هو الغفور الرحيم قد قدر لأوليائي في الفردوس الأعلى ما لا تعادله خزائن الأرض كلّها يشهد بذلك من عنده كتاب مبين قد احاطتني الأحران من كلّ الجهات بما اكتسبت ايدي الظالمين الذين نبذوا الكتاب وراءهم متمسكين بالأوهام والتماثيل انك اذا سمعت نداء المظلوم وشربت الرحيق المختوم باسم الله المهيمن القيوم قل

3 "My God, my God! Praise be to Thee for having enabled me to attain unto the traces of Thy Most Exalted Pen and for having made mention of me through the tongue of the Dayspring of Thy signs and the Manifestation of Thy Self while He was in the hands of His enemies. I beseech Thee, O Lord of eternity and Educator of the nations, by Thy Most Great Name, to make me steadfast in Thy Cause and firm in Thy religion, such that neither the clamor of the ignorant nor the might of those who have denied Thy proof and Thy testimony and have violated Thy Covenant and Thy Testament shall prevent me. Then ordain for me, O Lord of existence, that which Thou hast ordained for them that are nigh unto Thee among Thy servants and the sincere ones among Thy bondsmen. Thou art, verily, the Almighty over what Thou wilt. There is none other God but Thee, the Mighty, the Great."

3 الهى الهى لك الحمد بما جعلتنى فائزاً بآثار قلبك الأعلى و ذكرتني بلسان مشرق آياتك و مظهر نفسك اذ كان بين يادى الأعداء استلكت يا مالک القدم و مربى الأمم بالاسم الأعظم بأن تجعلني ثابتاً على امرى و راسخاً فى دينى بحيث لا يمنعنى ضوضاء الجهلاء ولا سطوة الذين انكروا حجتى و برهانى و نقضوا عهدي و ميثاقى ثم قدر لى يا مالک الوجود ما قدرته للمقرين من عبادك و المخلصين من ارقائك انك انت المقتدر على ما تشاء لا اله الا انت العزيز العظيم

INBA44:137a,

BLIB_Or15712.009b,

BLIB_Or15713.204

BH05100*To: Unknown, in Zirak**Date: 1304-12-11 [1887-Aug-31]*

1 He is the One Who has dominion over earth and heaven!

2 We have manifested the Cause, sent down the Book, made clear the Path, and brought forth the Proof - yet most of the people remain behind an evident veil, their vain imaginings having prevented them from the days of God, the One, the Single, the All-Knowing, the All-Wise. Your letter came before the Wronged One, and he who was present before His face read it. We answer you with this wondrous Tablet. We have remembered those who have turned to the Supreme Horizon and responded when the Call was raised between earth and heaven. Thy Lord is verily the True Witness. Every soul who has turned to My verses has attained - to this testifies the Book of God, the Speaking, the Present, the All-Knowing, the All-Wise.

3 Give thanks to God that He has aided thee to recognize the Dawning-Place of His verses and the Source of His laws, and has forgiven thy mother who ascended by His command - He is the Forgiving, the Merciful. Upon her be glory, and We have sent down mercy from Our presence - verily thy Lord is the Compassionate, the Generous. We make mention of thy sister and thy family from this Most Great Prison and from this Spot wherein the atoms cry out: "The Kingdom belongeth to God, the Lord of the worlds!" Every servant hath attained to My mention and My favor, and every handmaiden to My mercy which hath preceded all who are in the heavens and the earth. Thus hath spoken the tongue of the All-Merciful in the kingdom of utterance, and He is the Commander, the Ancient of Days. Glory be upon thee and upon My servants and handmaidens who have drunk the wine of steadfastness from the hands of the bounty of their Lord, the Mighty, the Praiseworthy.

1 هو المهيمن على الأرض والسماء

2 قد اظهرنا الأمر و انزلنا الكتاب و اوضحنا السبيل و ابرزنا الدليل و الناس اكثرهم في حجاب مبين منعتهم الأوهام عن أيام الله الفرد الواحد العليم الحكيم حضر كتابك لدى المظلوم و قرأه من كان حاضراً امام الوجه اجناك بهذا اللوح البديع انا ذكرنا الذين اقبلوا الى الأفق الأعلى و اجابوا اذ ارتفع النداء بين الأرض والسماء ان ربك هو الشاهد الأمين قد فاز كل مقبل بآثارى يشهد بذلك كتاب الله الناطق الحاضر العليم الحكيم

3 اشكر الله انه ايدك على عرفان مشرق آياته و مطلع احكامه و غفر امك التي صعدت امراً من عنده و هو الغفور الرحيم البهاء عليها و انزلنا لها رحمة من عندنا ان ربك هو المشفق الكريم انا نذكر اختك و اهلك في السجن الأعظم و المقام الذي تنادي فيه الذرات الملك لله رب العالمين قد فاز كل عبد بذكرى و عنايتى و كل امة برحمتى التي سبقت من في السموات و الأرضين كذلك نطق لسان الرحمن في ملكوت البيان و هو الأمر القديم البهاء عليك و على عبادى و امائى الذين شربوا رحيق الاستقامة من ايدى عطاء ربهم العزيز الحميد

BLIB_Or15712.020, BLIB_Or15713.226

BH05432

To: *Abdur-Razzaq Afnan son of Khalil, et al.*

Date: 1304-12-11 [1887-Aug-31]

1 In the name of the one true God

1 بنام خداوند یگنا

2 Vain imaginings have deprived the world of the lights of the Luminary of certitude. The vain imaginings of the Shi'ih sect have been renewed, for the deniers of the Bayan cling to the conjectures of that sect. Glory be to God! What strange intoxication has seized the people of the Bayan! They have witnessed and heard the verses of God at all times, yet remain heedless and turn away. The people of God must, at all times, beseech the True One, exalted be His glory, to protect the loved ones of this Most Great Revelation from the vain imaginings of the past and future. Verily, He is powerful over all things.

2 عالمرا اوهام از انوار نیریقین محروم نموده اوهامات حزب شیعه تجدید شده چه که معرضین بیان بظنون آنحزب متمسکند سبحان الله عجب سکری اهل بیانرا اخذ نموده آیات الله را در جمیع احیان دیده و شنیده اند مع ذلک غافل و معرضند حزب الله باید در لیلی و ایام از حق جلّ جلاله مسئلت نمایند تا اولیای این ظهور اعظم را از اوهامات قبل و بعد حفظ فرماید انه علی کلّ شیء قدیر

3 Blessed art thou and blessed is the promoter of My Cause, whom We named Khalil in the Crimson Book by My Most Exalted Pen, and Afnan, as a token of grace from Us, and I am the Mighty, the All-Bountiful. We beseech God to strengthen him and assist him to champion His Cause through the hosts of the seen and the unseen. He is verily the Powerful, the Unconstrained.

3 طوبی لک و مبلّغ امری الذی سَمّیناه بالخلیل فی الصّحیفه الحمرآء من قلبی الأعلی و بالأفنان فضلاً من لدنا و انا العزیز الفضال نسئل الله ان یؤیّده و یمده لنصره امره بجنود الغیب و الشّهادة انه هو المقتدر المختار

4 Convey My greetings to the loved ones of that land on behalf of the Wronged One. We beseech God to confirm them all in the Most Great Steadfastness and enable them to achieve that which will exalt the Word of God. The glory from Us be upon thee and upon them and upon those who have testified to that which God hath testified: that there is no God but He, the Single, the One, the All-Knowing, the All-Wise.

4 اولیای آن ارض را از قبل مظلوم تکبیر برسان از حقّ میطلبیم کلّ را مؤیّد فرماید بر استقامت کبری و موفق نماید بر آنچه سبب اعلاء کلمه الله است البهاء من لدنا علیک و علیهم و علی الدّین شهدوا بما شهد الله انه لا اله الا انا الفرد الواحد العلیم الحکیم

BLIB_Or15712.003b

BH05753*To: Ghulam-Ali Samandari, in Gilan**Date: 1304-12-11 [1887-Aug-31]*

¹ He is the Herald between earth and heaven

¹ هو المنادى بين الأرض والسّماء

² My remembrance is unto him who hath remembered Me, and My favor unto him who hath turned toward My horizon, that thou mayest rejoice and be of them that are thankful. Hear thou the Call from the Divine Lote-Tree beyond the ocean of grandeur: "Verily there is none other God but Me, the Single, the One, the All-Knowing, the All-Wise." I created creation for My knowledge and taught them My straight and manifest path. Among them are those who denied My proof, those who disbelieved in My signs, those who turned away from My remembrance, those who pronounced sentence for the shedding of My blood, and those who cast away the world, turning unto My Most Great Name, saying: "Thine be the praise, O Lord of the worlds, and Thine be the glory, O Thou Goal of them that know!" Give thanks unto God, thy Lord, for having aided thee and preferred thee above most of the people whom thou seest in manifest doubt.

² ذكرى من ذكرنى و اقبالى الى من اقبل الى افقى لتفرح و تكون من الشّاكرين اسمع النداء من سدرة المنتهى خلف قلزم الكبرياء انه لا اله الا انا الفرد الواحد العليم الحكيم قد خلقت الخلق لعرفانى و علمتهم سبيلى الواضح المستقيم منهم من انكر حجتي و منهم من كفر بآياتى و منهم من اعرض عن ذكرى و منهم من افقى على سفك دمي و منهم من نبذ العالم مقبلاً الى اسمى الأعظم و قال لك الحمد يا مولى العالم و لك الثناء يا مقصود العارفين اشكر الله ربك بما ايدك و فضلك على اكثر الخلق الذين تريمهم فى ريب مبین

³ We make mention of him who was named 'Abdu'llah as a bounty from Us, and I am verily the All-Bountiful, the Most Generous. We heard his call and answered him that the rapture of the Call might seize him and draw him with his heart near unto My luminous horizon. The glory be upon thee and upon him and upon him who was named Baqir who conveyed unto thee My firm command and gave thee to drink of the Kawthar of utterance from the hand of the bounty of thy Lord, the Merciful. Thus hath the Most Exalted Pen spoken while in its mighty prison.

³ و نذكر من سمى بعبدالله فضلاً من عندى و انا الفضال الكريم سمعنا ندائه اجبناه لياخذه جذب النداء و يقربه بقلبه الى افقى المنير البهاء عليك و عليه و على الذى سمى بباقر الذى بلغك امرى المحكم المتين و سقاك كوثر البيان من يد عطاء ربك الرحيم كذلك نطق القلم الأعلى اذ كان فى سجنه العظيم

BLIB_Or15713.235

BH05632

To: Mardiyiyih wife of Mir Muhammad Bayk, in Khurasan
Date: 1304-12-11 [1887-Aug-31]

He is the One Who speaks in the Kingdom of Utterance

The son of the spiritual elder, upon both of whom be my glory, has, with the permission of the Lord of humanity, set out for the Most Great Goal. He endured the hardships of paths by land and sea to attain the presence before the Face of the Wronged One. Praise be to God, he arrived and was blessed with meeting and hearing. He forwarded that leaf's letter to the Most Holy Court. After it was seen, this Most Mighty, Most Holy Tablet was sent down from the heaven of loving-kindness. Thou hast ever been and art remembered. Convey on behalf of the Wronged One greetings to the handmaidens of that land. Say: O my handmaidens! Today is the day of service and assistance. Aid the Truth through mention and praise. His loving-kindness seized you, His grace encompassed you, He confirmed you and granted success, such that you have outstripped most men among the divines and the learned ones. Blessed are ye and joy be unto you! Gather together with wisdom and remember the Beloved of the worlds through utterance, despite those who followed their desires, turning away from the One, the Single, the All-Knowing, the All-Wise. The Glory be upon thee and upon those women who heard the Call and believed in God, the Lord of the Mighty Throne. Praise be to God, the King, the Truth, the Manifest One.

هو الناطق في ملكوت البيان

ابن پیر روحانی علیهما بهائی باذن مولی الوری قصد مقصد اقصی نمود مشقت سبل را از بر و بحر لأجل حضور امام وجه مظلوم حمل نمود لله الحمد وارد شد و بمشاهده و اصغاء فائز گشت نامه انورقه را بساحت اقدس ارسال داشت

بعد از مشاهده این لوح امنع اقدس از سماء عنایت نازل لازال مذکور بوده و هستی اماء آن ارض را از قبل مظلوم تکبیر برسان بگو یا امائی امروز روز خدمت و نصرتست حق را بذکر و ثنا نصرت نمائید عنایتش شما را اخذ نمود و فضلش احاطه فرمود و تأیید فرمود و توفیق بخشید بشأنیکه از اکثر رجال از علما و فقها سبقت گرفتید طوبی لکن و نعیماً لکن بحکمت جمع شوید و ببیان محبوب عالمیازا یاد نمائید رغماً للذین اتبعوا احوالهم معرضین عن الفرد الواحد العليم الحکیم البهاء علیک و علی الالائی سمنع النداء و آمن بالله رب العرش العظيم الحمد لله الملك الحق المبین

BLIB_Or15712.019, FRH.164

BH05649

To: Muhammad Baqir Ahmaduf (son of Haji Ahmad Milani)
Date: 1304-12-11 [1887-Aug-31]

1 In the Name of the One God

1 بنام خداوند یگنا

2 Praise be to God that thou hast attained unto that for whose knowledge all the worlds have been brought from nothingness into being. From the Hand of the Favor of the Lord of Names thou hast drunk the Kawthar of immortality, which is the

2 الحمد لله فائز شدی بامریکه جمیع عالم از برای عرفان آن از عدم بوجود آمده‌اند از ید عنایت مالک اسمی کوثر بقا که معرفت ذات قدم و مالک امم است آشامیدی ولكن قلم اعلی شما را

recognition of the Ancient Being and the Lord of all nations. However, the Most Exalted Pen counseleth you to preserve that which He hath bestowed, for the opposers have ever lain in wait for those who have turned towards Him. Say: My God, my God! Praise be to Thee for having guided me to Thy most exalted horizon and for having caused me to recognize the Dawning-Place of Thy mighty signs. I beseech Thee by the Manifestations of Thy Revelation and the Daysprings of Thy inspiration to protect me from the evil of Thine enemies who have disbelieved in Thee and in Thy signs and have denied that which hath appeared from Thy presence.

- 3 O my Lord! Thou seest me turning toward Thee and directing my face to the lights of Thy countenance. I beseech Thee by Thy Most Exalted Pen to ordain for me the good of this world and of the world to come. Verily Thou art the Lord of the Most Great Throne and of the Exalted Seat. Praise be unto Thee, O Manifest Light and Lord of the heavens and earth. The Glory of God be upon thee and upon them that have believed in God, the Lord of the worlds. Specific to that region, in accordance with the request of the Trustee, a Tablet and receipt of arrival were sent. Deliver them.

وصیت میفرماید بحفظ آنچه عنایت فرموده چه که معرضین در کمن مقبلین بوده و هستند قل الهی الهی لک الحمد بما هدیتنی الی افقک الأعلى وعزفتنی مشرق آیاتک الکبری استلک بمظاهر وحیک و مشارق الهامک بأن تحفظنی من شر اعدائک الذین کفروا بک و آیاتک و انکروا ما ظهر من عندک

3 ای رب ترانی مقبلاً الیک و متوجّهاً الی انوار وجهک استلک بأن تکتب لی من قلبک الأعلى خیر الآخرة و الأولی انک انت ربّ العرش الأعظم و الكرسي الرفیع الحمد لک یا نور المبین و ربّ السموات و الأرضین البهاء علیک و علی الذین آمنوا بالله ربّ العالمین مخصوص آن اطراف نظر بخواش جناب امین لوح و قبض وصول ارسال شد برسانید

BLIB_Or15712.008a, BLIB_Or15724.185b

BH05782

To: *Ghulam-Rida who attained*

Date: 1304-12-11 [1887-Aug-31]

He is the All-Seeing, the All-Informed

God beareth witness that there is none other God but Him, and He Who hath come with the truth is verily the Hidden Treasure and the Concealed Mystery, and through Him the trumpet hath been blown, the path established, and the balance set up, and through Him hath appeared that which was in knowledge. Whoso believeth in Him hath believed in God, and whoso turneth away is accounted among the most lost in the perspicuous Book. The Most Exalted Pen beareth witness to thy acceptance and thy turning towards Him and thy arrival and thy standing before the gate that was opened unto all who are in the heavens and on earth. Thou didst arise, turning toward God, and didst traverse land and sea until thou didst attain His presence and didst hear the call of the Wronged One

هو الشّاهد الخبير

شهد الله انه لا اله الا هو والذى اتى بالحق انه هو الكنز الخزون والسر المكنون وبه نفخ في الصور ونصب الصراط ووضع الميزان وبه ظهر ما كان في العلم من آمن به آمن بالله والذى اعرض الله من الأخسرین في کتاب مبین

شهد القلم الأعلى باقبالک وتوجّهک و ورودک و قیامک لدى باب فتح علی من فی السموات والأرضین خرجت مقبلاً الی الله و قطعت البرّ والبحر الی ان حضرت و سمعت نداء المظلوم فی السجن الأعظم و رأیت ما کان مستوراً عن

in the Most Great Prison, and didst witness that which had been hidden from all eyes throughout ages and centuries. Give thanks unto thy Lord for this most great favor and say: Praise be unto Thee, O Lord of all beings and God of the throne on high and of earth below, for having enabled me to draw near unto the court of Thy glory and to arrive at the ocean of Thy oneness and to stand before Thy countenance and to be present at the revelation of Thy verses. I beseech Thee to ordain for me in all Thy worlds that which beseemeth Thy bounty and grace. Verily Thou art the Almighty, the All-Bountiful, the Most Generous.

الأبصار في القرون والأعصار اشكر ربك بهذا
الفضل الأعظم و قل لك الحمد يا مولى الورى
و رب العرش و الثرى بما أيدتنى على التقرب الى
ساحة عزك و الورود فى لجة بحر احديتك و
القيام امام وجهك و الحضور عند نزول آياتك
استلک بأن تقدر لى الحضور فى كل عالم من
عوالمک و ما ينبغى لجودک و فضلک انک
انت المقتدر على ما تشاء و انک انت الفضل
الکریم

BLIB_Or15713.249b

BH06168

To: Haji Ali Akbar Ahmaduf (son of Haji Ahmad Milani)

Date: 1304-12-11 [1887-Aug-31]

He is the All-Hearing, the All-Seeing!

Your mention was made before the Wronged One, and this Most Holy, Most Exalted Tablet hath been revealed in reply, that through the grace of God, exalted be His glory, thou mayest attain unto supreme steadfastness, in such wise that the calumnies of the calumniators and the falsehoods of the antagonists may not withhold thee from the divine path nor keep thee back from the waters of heavenly knowledge. The enemies of the Faith have been and still remain in ambush, and like unto the Shi'ih divines have arisen to lead the people astray. They have appeared with such guile and craftiness as hath never before been seen or heard. In these days some of the falsifiers have turned towards those regions and continue to do so. Beseech thou God to protect and assist you to that which beseemeth His Day. The Glory be upon thee from Us and upon those who have believed in God, the Single, the All-Informed. Convey My greetings to the loved ones in that land and make mention of them from the Wronged One, that they may perchance attain unto new life through the waters of the All-Merciful's utterance and remain steadfast in the Cause of God.

اوست شنوا و بينا

ذکرت نزد مظلوم مذکور و این لوح اقدس
در جواب نازل تا بعنايت حق جل جلاله
باستقامت کبرى فائز شوى بشأنیکه مفتریات
مفترين و کذب معاندين شما را از سبيل الهی
منع نمايد و از کوثر عرفان باز ندارد

دشمنان دين در کمين بوده و هستند و بمثابه
علمای شيعه در اضلال خلق قيام نموده اند بحيله
و مکري ظاهر شده اند که از قبل و بعد شبه آن
ديده نشده و اصغا نگشته در این ایام بعضی از
کاذبين بآن اطراف توجه نموده و مينمايند از حق
بطلب شما را حفظ نمايد و مؤيد فرمايد بر آنچه
که سزاوار يوم اوست البهاء من لدنا عليك و
على الذين آمنوا بالله الفرد الخبير اولیای آن ارض
را تکبير یرسان و از قبل مظلوم ذکر نما شاید از
کوثر بيان رحمن بحیات جديد فائز شوند و بر امر
الهی مستقيم مانند

BLIB_Or15712.009a, BLIB_Or15724.185a

BH06329*To: Ibrahim**Date: 1304-12-11 [1887-Aug-31]*

He is the All-Remembering, the All-Knowing

O Ibrahim, beloved of the All-Merciful! By the will of God, exalted be His glory, the Sun of Manifestation dawned from the horizon, yet the heedless ones denied Him and accepted not His proof. Later, the Seal of the Prophets, may the spirit of all else be sacrificed for His sake, arose from the horizon of God's Will and summoned the people to the straight path of God. However, the divines and rulers denied Him and rose up against Him, inflicting upon Him that which caused the very atoms of creation to lament and weep at His oppression. The heedless and ignorant ones have ever clung to their vain imaginings and turned away from the Dawning-Place of divine revelation and the Source of inspiration, as is witnessed today by every person of insight and testified to by every person of understanding - the appearance of the Truth with clear proof and evidence, and yet the turning away of all created things. Blessed is he whom the tales of the world have not deprived of the Most Great Word, and whom the veils of the peoples have not held back from the Truth. Such a one is numbered among the companions of the Crimson Ark, as attested by the Lord of Names and Creator of the heavens in this blessed, mighty and wondrous Tablet.

هو الذّاكر العليم

يا ابراهيم خليل الرحمن باراده حقّ جلّ جلاله از افق ظهور اشراق نمود عباد غافل انکار نمودند و حجتش را نپذیرفتند و بعد خاتم انبیا روح ما سواه فداه از افق مشیت مشرق و ناس را بصراط مستقیم الهی دعوت فرمود

ولکن علما و امرا انکارش نمودند و بر ضرش قیام کردند وارد آوردند آنچه را که ذرات کائنات نوحه نمود و بر مظلومیت آنحضرت گریست لازال عباد غافل جاهل باوهم خود متمسک و از مشرق وحی و مطلع الهام معرض بوده و هستند چنانچه الیوم هر صاحب بصری شهادت داده و هر صاحب ادراکی گواهی میدهد بر ظهور حق و حجت و برهان و اعراض من فی الامکان طوبی از برای کسیکه قصص عالم او را از کلمه علیا محروم نساخت و حجاب امم او را از حق بازداشت اوست از اهل سفینه حمراء یشهد بذلک مالک الاسماء و فاطر السماء فی هذا اللوح المبارک العزیز البدیع

BLIB_Or15712.005b

BH06727*To: Aqa Muhammad Rida Nahhas, in Nazareth**Date: 1304-12-11 [1887-Aug-31]*

1 In the name of the Goal of the world

1 بنام مقصود عالمیان

2 The Book hath been revealed, the evidences are manifest, and the Luminary of the Cause hath dawned from the horizon of the heaven of revelation. Yet the heedless servants have turned away, denying the Proof of God and rejecting His Divine Testament, perpetrating that which no oppressor of old hath ever

2 کتاب نازل و بینات ظاهر و نیر امر از افق سماء ظهور طالع و لکن عباد غافل و معرض حجة الله را انکار نمودند برهان الهی را رد کردند ارتکاب نمودند آنچه را که هیچ ظالمی از قبل ارتکاب ننمود

perpetrated. The Supreme Pen calleth out at all times, summoning all to the most exalted horizon. Blessed is the soul that hath heard the call and turned toward the Most Glorious Horizon.

- 3 O friends! This Day is the Day of God - know ye its value. The barking ones and the treacherous lie in wait, striving zealously to lead the servants astray. We beseech God to protect His loved ones and grant them a portion of the sealed wine. He is the Powerful, the Mighty, the All-Seeing, the All-Knowing. We convey Our greetings to the loved ones in that land and We beseech for each one that which hath no likeness or equal. Verily, He is powerful over all things.

قلم اعلی در جمیع احیان ندا میفرماید و کلّ را بافق اعلی دعوت مینماید طوبی از برای نفسیکه ندا را شنید و بافق اهی توجّه نمود

3 ای دوستان یوم یوم الله است قدرش را بدانید ناعتین و خائنین بر مرصّد قائمند و در اضلال عباد ساعی و جاهد از حقّ میطلبیم اولیای خود را حفظ فرماید و از ریحی مختوم نصیب و قسمت عطا نماید اوست قادر و توانا و بینا و دانا اولیای آن ارض را تکبیر می‌رسانیم و از برای هر یک میطلبیم آنچه را که شبه و مثل نداشته آنّه علی کلّ شیء قدیر

BLIB_Or15712.004

BH06871

To: Mulla Mahmud, in Sarchah

Date: 1304-12-11 [1887-Aug-31]

- 1 In My name, the Wronged One, the Stranger
- 2 O Mahmud! The Wronged One makes mention of thee through His grace and remindeth thee of the signs of God, the Lord of all worlds, and giveth thee glad tidings of that which hath been ordained for thee from God, the Almighty, the All-Bountiful, the All-Generous. We have heard thy call, made mention of thee, and by reason of thy turning unto Us have turned unto thee from this far-distant Scene, and We counsel thee to manifest the Greater Steadfastness in this Cause whereby the limbs of names have quaked, and I am verily the All-Knowing Counsellor.
- 3 The people of the Bayan have turned away from Him Who revealed it and their Sovereign, and have disbelieved in God, the Mighty, the All-Praised, save those who heard the Call from the Supreme Horizon and said: "Praise be unto Thee, O Lord of all beings and King of the throne on high and of earth below, for having enabled us to turn toward Thee when most of Thy creatures turned away from Thee."
- 4 O my Lord! Thou seest me turning toward Thee and clinging to the cord of Thy bounties. I beseech Thee by the pearls of the ocean of Thy utterance and by the lights of the Orb

1 بسمی المظلوم الغریب

2 یا محمود انّ المظلوم یذکرک بفضلّه و یذکرک بآیات الله ربّ العالمین و یشّرك بما قدّر لک من لدی الله المقتدر الفضّال الکریم سمعنا ندائک ذکرناک و اقبالک اقبلنا الیک من هذا الشّطر البعید و نوصیک بالاستقامه الکبری فی هذا الأمر الّذی به ارتعدت فرائض الاسماء و انا النّاصح العلیم

3 قد اعرض ملأ البیان عن منزله و سلطانه و کفروا بالله العزیز الحمید الاّ الذّین سمعوا النداء من الأفق الأعلى و قالوا لک الحمد یا مولی الوری و ربّ العرش و الثّری بما ایدتنا علی الاقبال اذ اعرض عنک اکثر خلقک

4 ای ربّ ترا می‌بینم مقبلاً الیک و متمسکاً بحبل الطافک اسئلك بلألئ بحر بیانک و بأنوار نیر

of Thy proof to make me detached from all else save Thee and speaking in Thy praise and glorification in such wise that nothing whatsoever shall prevent me from turning to the lights of Thy countenance, O Lord of all being! There is none other God but Thee, the Almighty, the All-Knowing, the All-Wise.

برهانك بأن تجعلني منقطعاً عن دونك وناطقاً
بذكرك وثنائك بحيث لا يمنعني شيء من
الأشياء عن التوجه إلى أنوار وجهك يا مولی
الوری لا اله الا انت المقتدر العليم الحكيم

INBA44:168, BLIB_Or15712.011,
BLIB_Or15713.307b, AQA6#274 p.268

BH07062

To: Abdur-Rasul, in Khadra'

Date: 1304-12-11 [1887-Aug-31]

He is the One manifest from His most exalted horizon

This is a mention from Us to him who has turned to God, the Protector, the Self-Subsisting, on a day wherein most of the servants who broke God's covenant and His testament turned away from Him and said that which the ancients never said. Blessed is the face that hath turned unto the lights of the Countenance, and the heart that hath turned to God, the Mighty, the Loving. We have heard thy call and have called out to thee from the direction of the Prison, and We have seen thy turning to Us and have turned to thee from this exalted station. We beseech God to assist thee and My loved ones to serve His Cause, and to ordain for you the good of the hereafter and of this world. Verily He is the Single, the One, the Unique, the Self-Sufficient Who hath taken no partner in His dominion. He is the Truth, the Knower of the unseen. When thou attainest unto the verses of the Most Exalted Pen, say: "Praise be unto Thee, O Lord of Names, for having made known to me Thy path. I beseech Thee by Thy chosen ones and Thy trusted ones to ordain for me what Thou hast ordained for them. Verily Thou art the Powerful over what Thou wilt through Thy word 'Be' and it is."

هو الظاهر من افقه الأعلى

ذكر من لدنا لمن اقبل الى الله المهيمن القيوم في
يوم فيه اعرض عنه اكثر العباد الذين نقضوا عهد
الله وميثاقه وقالوا ما لا قاله الاولون طوبى لوجه
توجه الى انوار الوجه ولقلب اقبل الى الله العزيز
الودود

انا سمعنا ندائك ناديناك من شطر السجن و
رأينا اقبالك اقبلنا اليك من هذا المقام المرفوع
نسئل الله ان يؤيدك واوليائي على خدمة امره
ويقدر لكم خير الآخرة و الأولى انه هو الفرد
الواحد الأحد الصمد الذي ما اتخذ لنفسه شريكاً
في الملك انه هو الحق علام الغيوب انك اذا
فزت بآثار القلم الأعلى قل لك الحمد يا مولی
الأسماء بما عرفتني سبيلك اسئلك بأن تقدر لي
ما قدرته لأصفيائك وامنائك انك انت المقتدر
على ما تشاء بقولك كن فيكون

BLIB_Or15712.002, BLIB_Or15713.316b

BH07240*To: Mirza Muhammad H M, in Rasht**Date: 1304-12-11 [1887-Aug-31]*

He is the All-Hearing, the All-Seeing

A Book sent down by the All-Chosen One to him who has turned to Him on a Day when every faithless deceiver turned away. He heard the Call and turned to the Most Exalted Horizon and believed in God, the Lord of Lords. They have lost, they who denied God's proof and His signs, and he has gained who heard and responded. We counsel thee and those who have believed in that which the All-Bestowing One hath revealed in the Book. We beseech God to make thee steadfast in His Cause and aid thee to serve His Cause with humility and dedication. Thank God for this most great bounty, that He hath mentioned thee in such wise as shall draw thee nigh unto a station wherein thou shalt behold naught save the effulgences of the light of thy Lord's manifestation, the Lord of all men. The glory be upon thee and upon My loved ones from God, the Self-Sufficient, the Most Exalted. And We make mention of Muhammad before Husayn and remind him of My verses and give him the glad-tidings of My mercy which hath encompassed the horizons. We beseech God to assist him in that which beseemeth His days. He is, verily, the Mighty, the All-Bountiful.

هو السامع البصّار

كُتِبَ انزله المختار لمن اقبل اليه في يوم اعرض عنه كل فاجر مكّار سمع النداء و اقبل الى الأفق الأعلى و آمن بالله ربّ الأرباب قد خسر الذين انكروا حجة الله وآياته و ربح من سمع و اجاب انا نوصيك و الذين آمنوا بما انزله الوهاب في الكتاب نسل الله ان يجعلك مستقيماً على امره و يؤيدك على خدمة امره بخضوع و اناب احمد الله بهذا الفضل الأعظم انه ذكرك بما يقربك الى مقام لا ترى فيه الا تجليات انوار ظهور ربك مالك الرقاب البهاء عليك و على اوليائى من لدى الله الغنى المتعال و نذكر محمداً قبل حسين و نذكره بآياتى و نبشّره برحمتى التى سبقت الآفاق نسل الله ان يوفقه على ما ينبغى لأيامه انه هو العزيز الفضال

BLIB_Or15715.206d, BLIB_Or15734.1.085a

BH07077*To: Mirza Ahmad, in Yazd**Date: 1304-12-11 [1887-Aug-31]*

In My Name, the One Who rules over all names!

A mention from the One Who makes mention of him who hath believed in God, the Powerful, the Mighty, the Unconstrained, that the remembrance and utterance may attract him to the Kingdom of knowledge - the station wherein the Summoner proclaimeth: "The Kingdom belongeth unto God, the Powerful, the Mighty, the Bestower!" Thy name was presented in the Most Great Prison. We make mention of thee with that

بسمى المهيمن على الأسماء

ذكر من لدى المذكور من آمن بالله المقتدر العزيز المختار ليحذبه الذكر و البيان الى ملكوت العرفان المقام الذى فيه ينادى المناد الملك لله المقتدر العزيز الوهاب قد حضر اسمك فى السجن الأعظم ذكرناك بما لا تعادله الأذكار كن قائماً على خدمة امرى و ناطقاً بشائى و متمسكاً بحبل

which no mention can equal. Be thou steadfast in the service of My Cause, speaking My praise, holding fast unto My cord, and clinging to the hem of the robe of thy Lord's mercy, the Lord of all men. Beware lest anything among all things prevent thee from the Lord of Names, or the oppression of those who have denied the Beginning and the Return cause thee to fear. When thou dost inhale the fragrance of My utterance, say:

My God, my God! Praise be unto Thee for having guided me unto Thy path and caused me to hear Thy call. I beseech Thee by the pearls of the ocean of Thy utterance and by the splendors of the lights of the Day-Star of Thy grace, to make me steadfast in Thy Cause and firm in Thy love. Verily Thou art the Powerful One Whom neither the hosts of the world nor the armies of the nations can frustrate. Thou givest and withholdest. Verily Thou art the Powerful, the Mighty, the Forgiving!

و متشبثاً بأذيال رداء رحمة ربك مالك الرقاب
إياك ان يمنعك شيء من الأشياء عن مالك
الأسماء او يخوفك ظلم الذين كفروا بالمبدء و
المعاد أنك اذا وجدت عرف بياني

قل الهى الهى لك الحمد بما هديتني الى صراطك
و اسمعتني ندائك اسئلك بآلاء بحر بيانك و
باشراقات انوار نير فضلك بأن تجعلني مستقيماً
على امرك و ثابتاً على حبك أنك انت المقتدر
الذى لا تمنعك جنود العالم و لا صفوف الأمم
تعطى و تمنع أنك انت المقتدر العزيز الغفار

BLIB_Or15712.003a, BLIB_Or15713.280a

BH07490

To: *Mirza Sadiq Khan Lahiji, in Lahijan*
Date: 1304-12-11 [1887-Aug-31]

He is the True, the Trusted One

Verily the Book speaketh and counseleth all to that which hath been sent down therein from the heaven of Will and inscribed therein by the Pen of God, the Help in Peril, the Self-Subsisting. O Sadiq! This is the Day of witnessing and utterance, the Day wherein God hath established Himself upon the Most Great Throne and proclaimeth: "There is none other God but Me, the Truth, the Knower of things unseen." Grieve thou not over anything. This is the Day of joy and gladness, inasmuch as the All-Merciful hath come from the heaven of proof with an irrevocable decree. Say: O peoples of the earth! Fear ye God and follow not the dawning-places of idle fancies and vain imaginings. Take ye hold of the Tablet of God with the power that proceedeth from Him. Verily it will draw you nigh unto the supreme horizon and guide you to the extended path of God. Thus have We sent unto thee the breezes of utterance from the heaven of the Will of thy Lord, the All-Merciful, that thou mayest rejoice and be of them that fear not, neither are

هو الصادق الأمين

انّ الكتاب ينطق و يوصي الكلّ بما نزل فيه من
سماء المشية و رقم فيه من قلم الله المهيمن القيوم
يا صادق هذا يوم المشاهدة و البيان و يوم فيه
استوى الله على العرش الأعظم و ينطق انه لا اله
الا انا الحق علام الغيوب

لا تحزن من شيء هذا يوم الفرح و الابتهاج بما
اتى الرحمن من سماء البرهان بأمر محتوم قل يا
ملا الأرض اتقوا و لا تتبعوا مشارق الأهوام و
الظنون خذوا لوح الله بقوة من عنده انه يقربكم
الى الأفق الأعلى و يهديكم الى صراط الله الممدود
كذلك ارسلنا اليك نفحات البيان من سماء
مشية ربك الرحمن لتفرح و تكون من الذين لا

they grieved. The Glory be upon thee and upon every patient and grateful one.

خوف عليهم ولا هم يحزنون البهاء عليك و على
كل صبار شكور

BLIB_Or15715.206a, BLIB_Or15734.1.067b

BH07915

Date: 1304-12-11 [1887-Aug-31]

In the name of the All-Merciful, the Most Compassionate

بنام بخشنده مهربان

O handmaid of God, praise the Goal of all worlds Who enabled you to attain unto a son who turned to the most exalted horizon and attained that which was recorded and inscribed by the Supreme Pen in the divine Books. Praise be to God, he drank from the sealed wine - this is that wine which the chosen ones and pure ones of God in centuries and ages past would beseech from God, exalted be His glory. Say:

يا امة الله حمد كن مقصود عالمنا ترا فائز فرمود
باينيكه بافق اعلى توجه نمود و فائز شد بآنچه كه
در كتب الهى از قلم اعلى مذکور و مسطور لله
الحمد از رحيق مختوم آشاميد اين آن رحيق است
كه اوليا و اصفياى الهى در قرون و اعصار از
حق جل جلاله طلب مينمودند

Praise be to Thee, O my God, for having enabled Thy handmaiden to turn to Thee and place her trust in Thee. I beseech Thee by the ocean of Thy bounty and the heaven of Thy generosity to ordain for me and my daughter the good of this world and the next. O my Lord! Thou seest Thy handmaiden turning to Thee and holding fast to the cord of Thy grace. I beseech Thee not to disappoint her from the ocean of Thy generosity and the luminary of Thy favor. Verily Thou art powerful over what Thou willest. There is no God but Thee, the Protector, the Self-Subsisting.

قولى لك الحمد يا الهى بما ايدت امتك على
الاقبال اليك و التوكل عليك اسئلك ببحر
جودك و سماء عطائك بأن تقدر لى و لبنتى
خير الآخرة و الأولى اى رب ترى امتك مقبلة
اليك و متمسكة بجبل فضلك اسئلك ان لا
تخيبها عن بحر كرمك
و نير عنايتك انك انت المقتدر على ما تشاء لا
اله الا انت المهيمن القيوم

BLIB_Or15712.007

BH07811

To: Mashhadi Yusif

Date: 1304-12-11 [1887-Aug-31]

¹ He it is that gazeth from His most exalted horizon

¹ هو الناظر من افقه الأعلى

² كتاب انزله المظلوم لمن اقبل الى الله الفرد الواحد
المهيمن القيوم ليجذبه النداء الى الأفق الأعلى و

2 This is a Book which the Wronged One hath sent down unto him who hath turned unto God, the Single, the One, the All-Compelling, the Self-Subsisting, that the Call may draw him to the most exalted horizon and bring him nigh unto His praise-worthy station. This is a Day wherein the breezes of God have wafted and the fragrances of Revelation have been diffused. Blessed are the people who recognize.

3 When thou hearest My call and perceivest the fragrance of My utterance, say: My God, my God! Praise be to Thee for having guided me unto Thy path and made me recognize Thy Proof. I beseech Thee by the mysteries of Thy Book and the lights of Thy countenance to aid me to stand firm in Thy love and to hold fast unto the cord of Thy bounty. Thou hast ever been, O my God, in the heights of might and power and majesty, and in the summit of glory and greatness and grandeur. Neither do the clamors of the world hinder Thee, nor the veils of the nations. Thou doest what Thou willest and ordainest what Thou pleasest. There is no God but Thee, the Mighty, the All-Praised.

يقرّبه الى مقامه المحمود هذا يوم فيه سرت نسمة الله وتضوّعت نفحات الوحي طوبى لقوم يعرفون

3 أنك اذا سمعت ندائى و وجدت عرف يبانى قل الهى الهى لك الحمد بما هديتنى الى صراطك و عرّفتنى دليلك اسئلك بأسرار كتابك و انوار وجهك بأن تؤيّدنى على الاستقامة على حبك و التمسك بحبل فضلك لم تزل كنت يا الهى فى علو القوة و القدرة و الجلال و سمو العزة و العظمة و الاجلال لا تتمتع بوضاء العالم ولا حجاب الأمم تفعل ما تشاء و تحكم ما تريد لا اله الا انت العزيز الحميد

BLIB_Or15712.005a, BLIB_Or15713.317a

BH08599

To: *Mirza Muhammad Ali, in Rasht*

Date: 1304-12-11 [1887-Aug-31]

In My Name, Who warbles upon the branches

O peoples of the earth! The gate of divine knowledge has been opened and the All-Merciful has come with the kingdom of utterance, yet the people remain heedless and astray. Your letter has arrived and from it We perceived the fragrance of your love for God, the Mighty, the Glorious, the Bestower. We have heard your call and have answered you with a Tablet that no other tablets can equal. Read what has been sent down to you from the heaven of bounty - it will draw you nigh to the most exalted station. You behold the Wronged One in the midst of enemies, yet He summons all to God, the Subduer of verses. Neither the mention of the divines, nor the word of the jurisprudents, nor their clamor has deterred Him. I have manifested My Cause before the faces of My creation with a power that has shaken the pillars. Give thanks to your Lord, for He has remembered you with that whose fragrance shall

بسمى المغرّد على الأغصان

يا ملاء الأرض قد فتح باب العرفان واتى الرحمن بملكوت البيان ولكن القوم فى غفلة و ضلال قد حضر كتابك وجدنا منه عرف حبك لله المقتدر العزيز المنان سمعنا ندائك اجبتناك بلوح لا تعادله الألواح

اقرأ ما نزل لك من سماء العطاء انه يقربك الى اعلى المقام ترى المظلوم بين ايدى الأعداء ويدع الكل الى الله مستخر الآيات ما منعه ذكر العلماء و لا كلمة الفقهاء و لا وضوئهم قد اظهرت امرى امام وجوه خلقى بقدرة منها تزعزعت الأركان اشكر ربك انه ذكرك بما لا ينقطع عرفه فى

not cease throughout centuries and ages. The glory be upon you from Us and upon those whom the oppression of them that denied the Beginning and the Return has not hindered.

القرون و الأعصار البهآء من لدنآ عليك و على
الدين ما منعهم ظلم الدين كفروا بالمبدء و المآب

INBA23:264,

BLIB_Or15713.317b,

BLIB_Or15715.206b

BH08454

To: Ustad Ali Salmani, in Sarchah

Date: 1304-12-11 [1887-Aug-31]

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

¹ هو المشرق من افقه الأعلى

² The Call has been raised, the Mother Book revealed, the Path made manifest, yet the people are witnessed to be in evident error. Blessed art thou for having turned and believed in God, the Single, the All-Informed. Guard this station through the Name of the Lord of Names, for the cawing ones have been and are lying in ambush. Say:

² ندا مرتفع امّ الكتاب نازل صراط مشهود ولكن
قوم در ضلال مبين مشاهده مى شوند طوبى لك
بما اقبلت و آمنت بالله الفرد الخبير الختام را باسم
مالك اسماء حفظ نما چه كه ناعقين در كمين
بوده و هستند قل

³ My God, my God! Protect this Thy servant from the doubts of the cawers and the intimations of the infidels. I am the one who, O my God, have clung to the service of Thy loved ones out of my longing for Thy good-pleasure. I beseech Thee by Thy Cause that hath encompassed the world and by Thy sovereignty that hath subdued the nations, to make me in all conditions firm and steadfast in Thy Most Great Cause, whereby the hearts of the world were shaken except for those whom Thou didst preserve through Thy ancient grace and Thy mercy that hath preceded all who are in the heavens and the earth.

³ الهى الهى احفظ عبدك هذا من شبهات النّاعقين
و اشارات الملحدین انا الذى يا الهى تمسكت
بخدمه اوليائك شوقاً لرضائك استلک بأمرک
الذى احاط العالم و بسلطانک الذى تنخر الأمم
بأن تجعلنى فى کلّ الأحوال ثابتاً راسخاً على امرک
الأعظم الذى به اضطربت افئدة العالم الا من
حفظته بفضلک القديم و رحمتک التى سبقت
من فى السموات و الأرضين

BLIB_Or15712.010

BH08444*To: Amatullah Khanum**Date: 1304-12-11 [1887-Aug-31]*

In the name of the one true God!

The Wronged One at this moment makes mention of one of the handmaidens of God and gives her the glad-tidings of God's grace. Today the ocean of divine mercy is surging and the Luminary of bounty is shining from the horizon of the world. Blessed are those servants and handmaidens whom the colors of the world and the doubts of the nations have not prevented or deprived from the lights of the Most Great Luminary.

Praise be to the Goal of all worlds Who confirmed thee and granted thee success in turning toward Him. Thou didst set thy face toward the Most Exalted Horizon and didst attain unto the verses and words of God, exalted be His glory. Know thou the station of this bounty. Most of the people of the earth today are heedless and veiled, while thou, through God's grace, art assured and turning toward Him. Guard this station as the pupil of thine eye. There is no God but Him, the Most High, the Most Exalted.

بنام خداوند یگنا

مظلوم در این حین یکی از اماء الله را ذکر میفرماید و بفضل حق بشارت میدهد امروز دریای رحمت الهی موج و نیر فضل از افق عالم مشرق طوبی از برای عباد و امائیکه الوان عالم و شبهات امم ایشانرا از انوار نیر اعظم منع ننمود و محروم نساخت

حمد کن مقصود عالمیانرا که ترا تأیید فرمود و بر اقبال توفیق بخشید قصد افق اعلی نمودی و بآثار و کلمات حق جلّ جلاله فائز گشتی مقام این فضل را بدان اکثر اهل ارض امروز غافل و محجوبند و تواز فضل الهی موقن و متوجه این مقام را چون بصر حفظ نما لا اله الا هو العلیّ الاعلیّ

INBA44:047a, BLIB_Or15712.012b

BH08084*To: Baha'u'ddin**Date: 1304-12-11 [1887-Aug-31]*

He is the Hearer, the Answerer

We make mention of Baha'u'd-Din at this time and give him glad tidings of that which hath been sent down for him from the heaven of the will of his Lord, the Compassionate, the Generous. Harken unto the call from the direction of sorrow from this Wronged One, Who hath borne tribulations in the path of God, the Lord of all worlds. We love to behold those who have turned towards the Countenance, but the idolaters have intervened between Us and them. To this doth testify the Book of God, the Mighty, the Praiseworthy. Render thanks unto God for having mentioned thee and caused thee to know

هو السامع المجیب

اَنَا نَذَرُ بِهَاءِ الدِّينِ فِي هَذَا الْحِينِ وَنَبَشِّرُهُ بِمَا نَزَلَ لَهُ مِنْ سَمَاءٍ مَشِيَّةٍ رَبِّهِ الْمَشْفُوقِ الْكَرِيمِ اسْمِعِ النَّدَاءَ مِنْ شَطْرِ الْحَزَنِ مِنْ هَذَا الْمَظْلُومِ الَّذِي حَمَلَ الْبَلَايَا فِي سَبِيلِ اللَّهِ رَبِّ الْعَالَمِينَ اَنَا نَحْبُ اَنْ نَرَى الَّذِيْنَ اَقْبَلُوا اِلَى الْوَجْهِ

ولكنّ المشركين حالوا بيننا وبينهم يشهد بذلك كتاب الله العزيز الحميد احمد الله بما ذكرک و عرفک و اسمعک و جعلک من العارفين قل

and hear, and made thee among those endowed with knowledge. Say: My God, my God! Praise be unto Thee for having guided me and taught me and made me to know. I beseech Thee by Thy generosity which hath encompassed the world to ordain for me the reward of those who have circled round Thee and stood before Thy gate and heard Thy call and beheld Thy horizon. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Almighty, the All-Knowing, the All-Informed.

الهي الهى لك الحمد بما هديتني و علمتني وعرفتني
اسألك بكرمك الذي احاط العالم بأن تكتب لي
اجر من طاف حولك وقام لدى بابك و سمع
ندائك و رأى افقك انك انت المقتدر على ما
تشاء لا اله الا انت المقتدر العليم الخبير

BLIB_Or15734.1.095b

BH09714

To: *Mashhadi Hashim*

Date: 1304-12-11 [1887-Aug-31]

1 He is the All-Remembering, the All-Knowing

1 هو الذّاكر العليم

2 O Hashim! The Promise hath come to pass, to this the Promised One Himself doth testify. The Hidden One hath been made manifest, and God, the Self-Subsisting, the All-Compelling, hath borne witness unto this. The All-Merciful hath come with clear proof, yet the people perceive it not. Thy letter hath arrived and was presented by the servant who standeth before the Wronged One. We make mention of thee in this Sealed Tablet. We beseech God to aid thee to be steadfast in His Cause, whereby the limbs of every ignorant outcast have quaked with fear, and to assist thee in that which will exalt His Cause. Verily, He is the One Who hath dominion over what was and what shall be. The glory from Us be upon thee and upon those whom vain imaginings have not kept back from God, the Lord of the seen and the unseen.

2 يا هاشم قد جاء الوعد يشهد بذلك الموعد
قد ظهر المكنون و شهد به الله المهيمن القيوم
قد اتى الرحمن بالبرهان و القوم لا يشعرون قد
حضر كتابك و عرضته العبد الحاضر لدى
المظلوم ذكرناك بهذا اللوح المختوم نسئل الله
ان يوفقك على الاستقامة على امره الذي به
ارتعدت فرائص كل جاهل مردود و يؤيدك
على ما يرتفع به امره انه هو المهيمن على ما كان
و ما يكون البهاء من لدنا عليك و على الذين ما
منعتهم الأوهام عن الله مالک الغيب و الشهود

BLIB_Or15734.1.092c

BH00790

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Ha
Date: 1304-12-26 [1887-Sep-15]

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

2 Praise, sanctified above the understanding of all created things, befiteth the One desired by all the worlds, Who hath ordained tribulation exclusively for His loved ones. Blessed are they who are nigh unto God - those souls who have ascended by the ladder of tribulation unto the most exalted heights. These are the loved ones of God, glorified be His majesty. They have ever fixed their gaze upon the most sublime horizon. Hardships did not prevent them from turning toward Him, nor did adversities hold them back from drawing nigh unto Him. Rather, the trials of the world and its afflictions served to feed the fire of love and increase its flame. Verily, whosoever becometh aware of the changeability, transformation and evanescence of the world, no earthly thing can wither his spirit or deprive him of joy and delight. His gladness is in God, and his pleasure is for God's sake. His intimate companion is "We are God's" and his close associate is "and to Him shall we return." When the heart is illumined with the lights of divine knowledge and is filled with the remembrance, praise, love and affection of God, glorified be His majesty, no space remaineth therein for the sorrows of the world and the tribulations that descend upon it to enter or penetrate.

3 Glory be unto Thee, O Light of the world, Illuminator of the world, Subduer of the world, and Dispeller of the sorrows of the nations! I beseech Thee by Thy Most Great Name, through which the breezes of the dawn of Thy grace have wafted over Thy servants, to assist Thy Afnan to attain unto Thy presence and to hold fast unto that which hath been ordained for them through Thy bounty and favors. Then protect them from the evil of Thine enemies and from the malice of those who have denied Thee and Thy signs. I beseech Thee, O Lord of existence and Sovereign of the seen and unseen, to open before their faces the doors of Thy grace, that the fragrances of Thy utterance may attract them to a station wherein the conditions of the world and its tribulations will not sadden them, nor will the deeds of those who have turned away from Thy most exalted horizon extinguish their ardor. Then enable them, O my God, in all circumstances, to draw nigh unto Thee. Verily, Thou art the Self-Sufficient, the Most Exalted.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدّس از عرفان اهل امکان مقصود عالمیان را لایق و سزااست که بلا را مخصوص اولیا قرار فرمود طوبی از برای مقربین یعنی نفوسیکه بسلامت بلا پذیرد و علیا ارتقا جسته اند ایشانند اولیای حق جل جلاله لازال یافق اعلی ناظر بوده و هستند بأساء ایشانرا از توجه منع نمود و ضراء از اقبال باز نداشت بلکه حوادث عالم و مصیبات آن نار محبت را مدد نمود و بر شعله افزود هر نفسی فی الحقیقه بر تغییر و تبدیل و فناء عالم آگاه شود او را هیچ شیئی از اشیاء پرمهره ننماید و از روح و ریحان باز ندارد فرحش بالله است و عیشش لله همدمش انا لله و مصاحبش انا الیه راجعون بعد از آنکه قلب بانوار معرفت منور شد و از ذکر و ثنا و محبت و مودت حق جل جلاله پرگشت دیگر محل باقی نه تا احزان عالم و کدورات نازله در آن وارد شود و یا داخل گردد

3 سبحانک یا نور العالم و منور العالم و مستخر العالم و مذهب احزان الأمم استلک بالاسم الأعظم الذی به سرت نسعات فجر عنایتک علی عبادک بأن تؤیّد افنانک علی الحضور امام وجهک و التمسک بما قدّر لهم بجدوک و الطافک ثمّ احفظهم من شرّ اعدائک و شماتة الذین کفروا بک و بآیاتک استلک یا مالک الوجود و سلطان الغیب و الشهود بأن تفتح علی وجوهم ابواب عنایتک لتجذبهم نفحات بیانک الی مقام لا تحزنهم شئون الدنیا و کدوراتها و لا تخدعهم اعمال الذین اعرضوا عن افقک الاعلی ثمّ وفقهم یا الهی علی ما یقرّبهم الیک فیکلّ الأحوال انک انت الغنی المتعال

- 4 My spirit is a sacrifice unto your remembrance and service! Two epistles from your honor arrived, one before and one after - each was a key to the cities of love, affection and attention. After reading and becoming apprised of their contents, I approached the Most Exalted Station and presented them before His face. His blessed and exalted Word states:
- روحي لذكرکم الفداء وخدمتکم الفداء دو دستخط حضرت عالی از قبل و بعد رسید هر یک مفتاحی بود از برای مداین محبت و مودت و توجه و بعد از قرائت و اطلاع قصد مقام اعلی نموده تلقاء وجه عرض شد قوله تبارک و تعالی
- 5 “O My Afnan! Upon thee be My glory and loving-kindness. Reflect upon the tribulations that have befallen the Self of God, and likewise what came to pass upon the Prophets. The divine love so overtook them that the afflictions and adversities of the world were regarded by them as a feast of delight and joy. The opposition of the world and the denial of the nations did not prevent them from turning toward God, nor did it deprive them of the greatest joy. Through the sweetness of the All-Merciful's utterance and what was ordained for them, they regarded the world as non-existent and null. At every moment, on wings of joy they would ascend to the heights which is the station of nearness and meeting. And if the worlds and their conditions were confined to this world, they would never have delivered themselves into the hands of their enemies. I swear by the Sun of Truth which shineth from the horizon of the heaven of this Prison - those Essences of being ever stood firm in the station of submission and contentment, to such degree that the tyranny and oppression of the people of the world did not deter them from steadfastness in the Cause. When the heart is connected to the Most Great Ocean, it beholdeth the world and all that the people possess as a shadow that will soon perish and pass away. Perchance what hath befallen you may become the cause for the manifestation of God's hidden and divine favors. You are related to Him, and what hath come upon you occurred after certitude and acceptance. May there appear through this that which will bring solace to the eyes and joy to the hearts. None is aware of the mysteries of consummate wisdom. This Wronged One beareth witness to this in this remote Prison.”
- یا افنانی علیک بهائی و عنایتی در بلایای وارده بر نفس حق و همچنین آنچه بر انبیا وارد شد تفکر نما جذب محبت الهی چنان اخذشان نمود که بلایا و رزایای عالم نزدشان مائده فرح و سرور محسوب اعراض عالم و انکار امم ایشانرا از اقبال منع ننمود و از فرح اکبر بازنداشت از حلاوت بیان رحمن و ما قدر لهم عالم را معدوم و مفقود مشاهده مینمودند در هر حین باجنحه ابتهاج قصد معراج که مقام قرب و لقاست میفرمودند و اگر عوالم و شئونانش منحصر باینعالم بود هرگز خود را بین ایادی اعدا تسلیم نمینمودند قسم بافتاب حقیقت که از افق سماء سخن مشرق و لائحست لازال آن جواهر وجود در مقام تسلیم و رضا واقف و قائم بودند بشأنیکه ظلم و تعدی اهل عالم ایشانرا از استقامت بر امر بازنداشت چون قلب بحر اعظم متصل شد عالم و ما عند الناس را بمثابه ظل مشاهده نماید که عنقریب فانی شود و زوال پذیرد شاید آنچه وارد شده بر شما سبب و علت ظهورات عنایات غیبیه الهیه شود
- 6 Say: “My God, my God! Thou seest me turning toward Thee and clinging to Thee. Thou seest the weakness of Thy loved ones and the strength of Thine enemies and their tyranny in Thy lands. I beseech Thee by the movement of Thy Most Exalted Pen whereby Thou hast subdued all things, and by the influence of Thy greatest signs, to assist me in that which will draw me nigh unto Thee. O Lord! Thou seest me in the midst of sorrows. I beseech Thee to send down from the heaven of Thy bounty that which will cause me to soar in Thy atmosphere, to be attracted by Thy verses, and to take refuge in Thy presence. O Lord! Ordain for me through Thy Most Exalted Pen that which will benefit me in every world of Thy
- شما باو منسوبید آنچه بر شما وارد شده بعد از ایقان و اقبال بوده لعل یحدث بذلک ما تقر به العیون و تفرح به القلوب بر اسرار حکمت بالغه احدی مطلع نه یشهد بذلک هذا المظلوم فی هذا السجن البعید قل الهی الهی ترانی مقبلاً الیک و متمسکاً بک و ترى ضعف اولیائک و قوة اعدائک و ظلمهم فی بلادک اسئلك بحركة قلبک الاعلی الذی یتحرر الاشیاء و بنفوذ آیاتک الکبری بأن تؤیدنی علی ما یقریننی الیک ای رب ترانی فی بحبوحه الأحزان اسئلك بأن تنزل لی من سماء

worlds. I am the one, O my God, who hath acknowledged Thy unity and Thy oneness. Thy all-encompassing knowledge hath preceded me, and Thou knowest that which will exalt me and enable me to achieve what Thou lovest and art pleased with. Verily Thou art the Possessor of the throne on high and of the earth below. There is none other God but Thee, the Almighty, the All-Knowing, the All-Wise."

عطائک ما یجعلنی طائرًا فی هوائک و منجذبًا
بآیاتک و لائذًا بحضرتک ای ربّ قدر لی من
قلبک الأعلى ما ینفعنی فیکلّ عالم من عوالمک
انا الذی یا الهی اعترفت بوحدانیتک و فردانیتک
سبقنی علیک المحیط و تعلم ما یرفعنی و یوقفی
علی ما تحبّ و ترضی انک انت مالک العرش
و الثری لا اله الا انت المقتدر العلیم الحکیم انتهی

- 7 In truth, the consequences of affairs are veiled from perception and vision. None but God, exalted be His glory, has been or is aware of them. Often it happens that from these sorrows, the gates of joy, delight, gladness and exultation are opened. Today there exists no station, no bounty, and no honor greater than what has been bestowed upon the Afnan. At one time this exalted word was heard from the tongue of the Lord of creation in this connection, blessed and exalted be His utterance: "O servant present! Often does God, exalted be His glory, make that which is distant the cause of nearness, and many a sorrow He transforms into supreme joy, and how many a constriction He changes into expansion. The bounty is in His hand and within His mighty grasp. He doeth what He willeth and ordaineth what He pleaseth. He is the All-Knowing, the All-Wise." This evanescent servant beseeches God, exalted be His glory, night and day for that which will gladden and refresh the soul. Verily our Lord, the All-Merciful, is the Compassionate, the Bountiful.

7 فی الحقیقه عواقب اموار از ادراک و ابصار مستور
غیر حقّ جلّ جلاله آگاه نبوده و نیست بسا
میشود از این احزان ابوابهای فرح و سرور و
بهجت و ابتهاج مفتوح گردد البوم هیچ مقامی
و هیچ فضلی و هیچ شأنی اعظم از آنچه بافنان
عطا شده نبوده و نیست وقتی از اوقات اینکلهه
علیا از لسان مولی الوری در این مقام استماع شد
قوله تبارک و تعالی یا عبد حاضر بسا بعد که
حقّ جلّ جلاله آنرا علة قرب قرار فرمود و بسا
حزن را که سبب فرح اعظم نمود و چه مقدار
بساط هم که بانبساط تبدیل شد الفضل بیده و
فی قبضة قدرته یفعل ما یشاء و یحکم ما یرید و هو
العلیم الحکیم انتهی این خادم فانی در لیالی و ایام
از حقّ جلّ جلاله مسئلت مینماید آنچه را که
جان از او مسرور و تازه گردد انّ ربنا الرحمن
هو المشفق الکریم

- 8 Regarding the countenance of the Most Exalted Leaf, upon her be the Most Glorious of all Glory, the Greater Afnan, upon him be the Most Glorious of all Glory, was commanded to write that it should be given to the Greater Holy Mother, her mother, whether it be in that land or with whomsoever it may be. This matter was conveyed some time ago. I beseech God that He may aid souls to act in accordance with what hath been sent down from the heaven of His command.

8 در فقره وجه حضرت ورقه العلیا علیها منکّل
بهآء ابهاه بحضرت افنان کبیر علیه منکّل بهآء
ابهاه امر شد که بنویسند به ارض یا نزد هر
نفسی باشد بخدره کبری والده آنحضرت داده
شود چندی قبل اینفقره القا شد از حقّ میطلبم
نفوس را مؤید فرماید بر عمل بآنچه از سماء امر
نازل

- 9 The letter of Mulla Shafi', upon him be the Glory of God, which you forwarded, was presented at the Most Holy and Most Exalted Court, and an answer hath been revealed which will be sent subsequently. Likewise, one blessed Tablet was specifically revealed and sent for the Greater Holy Mother, upon her be the Most Glorious Glory of God. Praise be to God, they have been and are remembered at all times. Some time ago, harm was inflicted by an oppressive government, and each day some new tribulation and affliction became manifest and evident. God will change it through a command from His presence. Verily,

9 نامه جناب ملا شفیع علیه بهآء الله که ارسال
فرمودند در ساحت امنع اقدس عرض شد
و جواب نازل در کوه بعد ارسال میشود و
همچنین یک لوح مبارک مخصوص مخدره
کبری علیها بهآء الله الاهی نازل و ارسال
شد الحمد لله در هر حال مذکور بوده و هستند
چندی قبل از حکومت ظالمی ضرر وارد و در
هر یوم احداثی و بلائی ظاهر و مشهود بدله الله
امراً من عنده انه علی کلشی قدیر مقصود آنکه

He hath power over all things. The purpose is that his honor hath also shared in the sorrows with the Divine Lote-Tree.

- 10 To the honored Afnans of that land I convey greetings, praise and glory, and likewise to the friends of that land. I beseech God that He may illumine those regions with the light of the Afnan and manifest a new world. He is the Powerful, the Mighty. There is no God but Him, the Lord of the Throne and earth. Glory, remembrance and praise be upon you and upon those who are with you, who love you and who hearken to your words concerning the Cause of God, the Lord of the Exalted Throne.

- 11 The servant 26th of Dhi'l-Hijj 1304

ADMS#014b

آنحضرت هم در احزان با سدره شریک بوده اند

10 خدمت حضرات آقایان افنان آن ارض تکبیر و ثنا و بها عرض مینمایم و همچنین خدمت اولیای آن ارض از حق میطلبم آن اطراف را از نور افنان منور فرماید و عالم جدید ظاهر نماید اوست مقتدر و توانا لا اله الا هو مالک العرش و الثرى البهاء والذكر و الثناء على حضرتكم و على من معكم و يحبكم و يسمع قولكم فى امر الله رب الكرسى الرقیع

- 11 خادم فى ٢٦ شهر ذى الحجة الحرام فى سنة ١٣٠٤

INBA31:121, BRL_DA#423, AQA6#244
p.194, AYT1.274x

BH02344

To: *Haji Mirza Muhammad Ali Afnan, in China*

Date: 1304-12-26 [1887-Sep-15]

- 1 He is God, exalted be His station, the All-Wise, the All-Eloquent
- 2 This is a Book which the Wronged One hath sent down from the precincts of His Most Great Prison, that it may draw mankind nearer unto God, the Lord of all worlds. He hath desired to make mention of one of His Afnan who was attracted by His verses, soared in His atmosphere, spoke forth His praise, held fast unto the cord of His grace, and took hold of the Book of God with such strength that neither the pharaohs of the earth nor the tyrants of the land could deter him, and who arose to serve the Cause with such steadfastness that neither the might of those who disbelieved in God and His signs, nor those who turned away from His straight path and His mighty announcement, could cause him to stumble. Thou hast been mentioned before the Face and shalt continue to be as thou wert. Verily thy Lord is with thee under all conditions. He is, in truth, the All-Powerful, the All-Knowing, the All-Informed.

- 1 هو الله تعالى شأنه الحكمة والبيان

2 کتاب انزله المظلوم من شطر سجنه الأعظم ليقرب الناس الى الله رب العالمين و اراد ان يذكر احد افنائه الذى انجذب بآياته و طار فى هوائه و نطق بثنائه و تمسك بجبل فضله و اخذ كتاب الله بقوة ما منعه فراعنة الأرض و لا جبابرة البلاد و قام على خدمة الأمر باستقامة ما زلته سطوة الدين كفروا بالله و آياته و اعرضوا عن صراطه المستقيم و نياه العظيم قد كنت مذكوراً لدى الوجه و تكون كما كنت ان ربك معك فى كل الأحوال انه هو المقتدر العليم الخبير

- 3 يا افنانى عليك بهائى و عنايتى قد حضر اسم الجود الذى طاف البيت فى الليالى و الايام و اراد

3 O My Afnan! Upon thee be My glory and My loving-kindness. Ism-i-Jud, who circled round the House by night and day, desired thy mention. We have therefore mentioned thee in this mighty Tablet. The Wronged One beareth witness to thy devotion, thy humility, thy submissiveness, thy steadfastness, and thy service to the Cause of God, the sovereign Truth, the manifest Justice. Thou hast performed for God's sake that which shall not perish through the duration of His kingdom and His dominion. Thus have We sent down the verses and dispatched them unto thee, that thy breast may be dilated thereby and thy heart rejoiced. Even so have the glances of the Wronged One been directed towards thee from this far-distant spot. Convey My greetings to the faces of My Afnan, remind them of My verses, and give them the glad-tidings of that which hath been sent down for them in the Crimson Book from My Most Exalted Pen. Verily thy Lord is the All-Merciful, the Bountiful. We beseech God to protect them from the croaking of every croaker and from those whose hearts and tongues are not in accord. This is what We informed you of before, and at this moment nothing whatsoever escapeth His knowledge. He is the Concealer, the All-Forbearing, the Mighty, the Great. The glory shining forth from the horizon of the heaven of My mercy be upon thee and upon those who are with thee, who love thee and hearken unto thy word concerning the Cause of God, the Lord of the Day of Judgment.

4 One day Ism-i-Jud - upon him be My glory - attained the presence of the Countenance and expressed boundless love and embarrassment regarding the Afnan - upon him be My glory and loving-kindness. He mentioned that he had been the cause of his trouble. In showing kindness and love there was no hesitation. He asked from God - exalted be His glory - for that which endureth and remaineth. We said: O Ism-i-Jud! The Afnan have come into being from nothingness for the service of God - exalted be His glory. He and all that is with him shall return unto God. This word hath been inscribed by the divine Pen at the very heart of God's Book. Well is it with him and pleasant it is unto him. Convey the greetings of the Wronged One to the loved ones of that land. We beseech God to unite the hearts and tongues of His servants, that the evident bounties and revealed verses may not be deprived of their influence and fruit. Thus hath the Pen of the Wronged One spoken at this moment. The kingdom belongeth unto God, the Lord of all worlds.

ذکرک ذکرناک بهذا اللوح العظيم يشهد المظلوم
بإقبالك وخضوعك وخشوعك واستقامتك
وخدمتك في أمر الله الملك الحق العدل المبين
قد عملت في الله ما لا ينفد بدوام ملكوته و
جبروته كذلك انزلنا الآيات وارسلناها اليك
لينشرح بها صدرك ويفرح قلبك وكذلك
توجهت اليك لحظات المظلوم من هذا الشطر
البعيد كبر من قبلي على وجوه افناني و ذكرهم
بآياتي وبشرهم بما نزل لهم في الصحيفة الحمراء من
قلبي الأعلى ان ربك هو المشفق الكريم نسأل الله
ان يحفظهم من نفاق كل ناعق ومن الذين ما
اتحدت قلوبهم والسنهم هذا ما اخبرناكم به من
قبل وفي هذا الحين لا يعزب عن علمه من شيء
وهو الستار الصبار العزيز العظيم البهاء المشرق من
افق سماء رحمتي عليك وعلى من معك ويحبك
ويسمع قولك في أمر الله مالك يوم الدين

4 یومی از ایام اسم جود علیه بهائی تلقاء وجه حاضر
و اظهار محبت و نجات لانهایه نسبت به افنان علیه
بهائی و عنایتی نمود مذکور داشت سبب رحمت
ایشان شده ام در اظهار عنایت و محبت توقف
نمودند از حق جلّ جلاله طلب نموده آنچه را
باقی و دائم است گفتیم یا اسم جود افنان لأجل
خدمت حق جلّ جلاله از عدم بوجود آمده اند
ایشان و ما عنده بحق راجع و این کلمه در قطب
کتاب الهی از قلم ربّانی ثبت شده هنیئاً له و مرثیاً
له اولیای آن ارض را از قبل مظلوم تکبیر برسان
از حق میطلبیم قلب و لسان عباد خود را متحد
فرماید تا عنایات ظاهره و آیات نازله از اثر و ثمر
منع نشود کذلک نطق قلم المظلوم فی هذا الحین
الملك لله رب العالمین

INBA51:439, INBA51:492, BLIB_Or15712.080b,

MKI4523.281, BRL_DA#503, ISH.281

BH02487

To: Ali Khan

Date: 1304-12-26 [1887-Sep-15]

1 He is the Hearer, the Answerer

1 هو السامع المجيب

2 This is a Book from the Wronged One to him who has turned to the Most Exalted Horizon and believed in God, the Lord of the Final Return, that the utterance may draw him to the Kingdom of knowledge and bring him near to God, the Lord of Lords.

2 هذا كتاب من لدى المظلوم الى الذي اقبل الى الأفق الأعلى وآمن بالله مالك يوم المآب ليجذبه البيان الى ملكوت العرفان ويقرّبه الى الله ربّ الأرباب

3 Your letter has come before the Wronged One in the Most Great Prison and the servant in attendance before His face read it. We found from it the fragrances of your sincerity, your turning to God, and your love for God, the Lord of all beings. We have answered you with a Tablet from whose horizon shines the light of grace and favor, that you may rejoice and thank your Lord, the Mighty, the Bestower.

3 قد حضر كتابك لدى المظلوم في السجن الأعظم وقرأه العبد الحاضر لدى الوجه وجدنا منه نفحات خلوصك وقبالك وحبيك لله مالك الرقاب اجبتاك بلوح لاح من افقه نير العناية والألطف لتفرح وتشكر ربك العزيز الوهاب

4 Blessed are you for having believed in God and His signs when the divines and jurists of the earth denied Him - they who would mention God morning and evening, beseeching that He grant them the honor of meeting Him Who was promised in the Books, the Psalms and the Tablets. But when He came from the horizon of power, they pronounced against Him an injustice at which all things lamented, as testifies the Mother Book.

4 طوبى لك بما آمنت بالله وآياته اذ كفر به علماء الأرض وفقهائها الذين كانوا ان يذكروا الله في العشي والاشراق بأن يشرفهم بلقاء من كان موعوداً في الكتب والزبر والألواح فلما اتى من افق الاقتدار افتوا عليه بظلم ناحته به الأشياء يشهد بذلك من عنده أم البيان

5 When you have taken the cup of knowledge in My Name and drunk thereof through My love, turn your face toward the Most Great House of God and say: "My God, my God! Praise be to Thee for having guided me when people were in manifest error. Glory be to Thee for having strengthened me when the people were behind a thick veil. Thanks be to Thee for having awakened me when the servants were in strange slumber. I beseech Thee, O Lord of the worlds and King of eternity, by the Most Great Name, to make me in all conditions hold fast to Thy cord and cling to the hem of the robe of Thy bounty and generosity, speaking Thy praise among Thy servants such that neither the might of the oppressors nor the power of the aggressive ones may weaken me.

5 أنك اذا اخذت كأس العرفان باسمي وشربت منها بحبي ول وجهك شطر بيت الله الأعظم وقل الهى الهى لك الحمد بما هديتني اذ كان الناس في ضلال مبين ولك الثناء بما ايدتني اذ كان القوم في حجاب غليظ ولك الشكر بما يقظتني اذ كان العباد في نوم عجيب اسئلك يا مولى العالم ومالك القدم بالاسم الأعظم بأن تجعلني في كل الأحوال متمسكاً بحبلك ومتشبثاً بأذيال رداء جودك وكرمك وناطقاً بثنائك بين عبادك بحيث لا تخوفني سطوة الظالمين ولا تضعفني قوة المعتدين

6 O Lord! Thou seest me gazing toward Thy horizon, awaiting the wonders of Thy grace. This is Thy servant and the son of Thy servant and the son of Thy handmaiden, who has cast aside all else but Thee, taking hold of Thy Book. I beseech Thee by the waves of the ocean of Thy utterance and the

6 اى ربّ تراني ناظراً الى افقك ومنتظراً بدائع فضلك هذا عبدك وابن عبدك وابن امتك قد نبذ ما دونك آخذاً كتابك اسئلك بأمواج بحر بيانك وتجليات نير برهانك بأن تحفظني من

dawning-places of the sun of Thy proof to preserve me from the evil of Thine enemies who have broken Thy covenant and Thy testament, who have denied Thy proof, who have disputed Thy signs, and who have turned away from Thy countenance. Ordain for me, O my God, my Master and my Hope, from Thy Most Exalted Pen that which will draw me near to Thy Most Glorious Horizon. Then write down for me the good of this world and the next. Verily Thou art the Protector of humanity, the Possessor of Names, and the Creator of heaven. O my God! Send Thy blessings upon Thy chosen ones and Thy loved ones who have drunk the wine of Thy revelation and the Kawthar of Thy inspiration, who have hastened to the place of sacrifice out of longing to meet Thee and yearning for Thy good-pleasure, and upon those who have remembered them and visited their resting-places and recited what Thou didst send down for them from the heaven of Thy Will and the kingdom of Thy Purpose. Verily Thou art powerful over what Thou wilt. There is no God but Thee, the Forgiving, the Generous.”

شَرِّ اعدائِكَ الَّذينَ نقضوا عَهْدَكَ و ميثاقَكَ و
انكروا حُجَّتَكَ و جادلوا بآياتِكَ و اعرضوا عن
وجهِكَ قَدَّرَ لِي يَا اَلهى و سَيِّدِى و رَجَائِى مِنْ
قَلْبِكَ اَلْأَعْلَى مَا يَقَرِّبُنِى اِلَى افقِكَ اَلْأَبْهى ثُمَّ
اَكْتُبْ لِي خَيْرَ الْآخِرَةِ و الْاَوَّلَى اِنَّكَ اَنْتَ مَوْلِى
الْوَرَى و مَالِكُ السَّمَاوَاتِ و فَاطِرُ السَّمَاءِ صَلِّ اَللّهُمَّ
يَا اَلهى عَلَى اَصْفِيائِكَ و اَوْلِيائِكَ الَّذينَ شَرَبُوا
رَحِيقَ وَحْيِكَ و كُوْثَرَ اَلْهَامَكَ و سَرَعُوا اِلَى
مَقَرِّ الْقَدَاءِ شَوْقًا لِقَائِكَ و شَغْفًا لِرِضَائِكَ و عَلَى
الَّذينَ ذَكَرُوْهُمْ و زَارُوا رَمْسَهُمْ و قَرَأُوا مَا اَنْزَلْتَهُ
لَهُمْ مِنْ سَمَاءٍ مُّشِيَّتِكَ و مَلَكُوتِ ارَادَتِكَ اِنَّكَ
اَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا اِلهَ اِلَّا اَنْتَ الْغَفُورُ
الْكَرِيمُ

BLIB_Or15713.082

BH04703

To: *Mirza Muhammad Rida*

Date: 1304-12-26 [1887-Sep-15]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
- 2 Praise be to Him Who is sanctified above all mention and utterance, the Goal of all worlds, Who illumined the universe with the lights of oneness and raised high above the loftiest horizon the Most Great Standard of “Verily there is none other God but Him.” The might of princes hindered Him not, nor held Him back from His purpose. He sent forth His Messengers and revealed His Books that all might attain unto the straight path and be made ready to recognize the momentous News on the Day of Resurrection. His is the praise and bounty, His the grace and bestowal. He created and showed the way that all might attain to that which was the purpose of creation. Exalted be His favor and exalted be His all-embracing mercy and His mighty generosity. Blessing and peace be upon the Lord of

1 هو الله تعالى شأنه العظمة والاقْتَدَار

2 حَمْدٌ مُّقَدَّسٌ اِزْ ذِكْرٍ و بَيَانٌ مُّقْصُودٌ عَالَمِيَانِ رَا لَاقِ
و سَزَاسَتْ كِهْ عَالَمِ رَا بَانَوَارِ تَوْحِيدِ مُنَوَّرِ فَرْمُودِ و
رَايَتْ عِظَمَائِى اَنَّهُ لَا اِلَهَ اِلَّا هُوَ رَا اَعْلَى مَقَامِ عَالَمِ
بِرَافِرَاشْتِ سَطُوْتِ اَمْرَا و رَا مَنَعَ نَفُوْدِ و اِزْ اَرَادَه
بَاِزْنَدَاشْتِ رَسْلِ فَرَسْتَادِ و كُتُبِ نَازِلِ فَرْمُودِ تَا
كُلِّ بَصْرَاطِ مُسْتَقِيمِ فَائِزِ شُوْنِدِ و اِزْ بَرَاىِ عِرْفَانِ
نَبَأِ عَظِيمِ دُرُيُومِ قِيَامِ مُسْتَعَدِّ لِهْ اَلْحَمْدِ و الْمُنَّةِ
و لِهْ الْفَضْلِ و الْعِظَاءِ خَلَقِ فَرْمُودِ و رَا هِ نَمُودِ تَا
كُلِّ فَائِزِ شُوْنِدِ بَاِئِجِهْ كِهْ مُقْصُودِ اِزْ خَلَقْتِ خَلْقِ
بُودِهْ تَعَالَى فَضْلَهْ و تَعَالَى كَرَمِهْ الْعَمِيمِ و جُودِهْ
الْعَظِيمِ الصَّلَوةِ و السَّلَامِ عَلَى سَيِّدِ الْعَالَمِ و مَرْبِّى

the world and Educator of the nations, through Whom messengership and prophethood were concluded, and upon His family and companions, forever and ever eternally.

- 3 Thereafter, Muhammad-Qabli-'Ali, upon him be the peace of God, arrived and made mention of you. Therefore this Wronged One hath once again turned toward that direction, that He might give thee to drink of the Salsabil of love from the cup of faithfulness. We beseech God, exalted be He, to aid thee and make thee successful in that which He loveth and is pleased with. Verily He is the Lord of the Day of Judgment and the Lord of the Mighty Throne. Should thou find a friend, convey greetings from the Wronged One, that the greeting might draw him nigh unto the Lord of all beings and confirm him in that which hath been revealed in the Book.

الأمم الذي به انتهت الرسالة والنبوة وعلى آله و
اصحابه دائماً ابداً سرمداً

3 و بعد جناب محمد قبل علی علیه سلام الله وارد
ذکر شما را نمود لذا این مظلوم مرّة اخرى بآن
شطر اقبال فرمود لیستیک سلسبیل المحبة من
کأس الوفاء نسأل الله تعالى ان يؤیّدک و یوفّقک
علی ما یحب و یرضی انه هو مالک يوم الدين و
ربّ العرش العظيم اگر دوستی یافت شود از قبل
مظلوم سلام برسان لیقرّبه السلام الی مولی الأنام
و یؤیّده علی ما انزله فی الکتاب

BLIB_Or15712.214, MKI4523.292,
BRL_DA#500, ISH.292

BH05362

To: *Haji Ali Ashgar*

Date: 1304-12-26 [1887-Sep-15]

He is God, exalted be His station!

Praise befiteth and is meet for the Purpose of the world and the Object of worship of all peoples, Who through His most exalted Word created earth and heaven and brought them forth from nothingness into being for the recognition of His sanctified Self. And this recognition is not attained except through the Dawning-Places of His Revelation, the Daysprings of His inspiration, the Sources of His Cause and the Recipients of His knowledge. Blessed is the soul that hath clung to the cord of His recognition and become detached from all else besides Him. He hath educated creation through the tongue of the Books and the Messengers, that they might attain to the station of "Blessed, therefore, be God, the most excellent of Makers."

We have mentioned thee repeatedly. Muhammad-Quli hath once again sought to express his love, and thus do We make mention of him. We counsel all the loved ones of God to observe the fear of God and that whereby hearts and minds are concealed. Say: My God, my God! I beseech Thee by Him through Whom the valley-bed flowed and through Whom the Light shone forth from the horizon of the Hijaz, to send down

هو الله تعالى شأنه

حمد مقصود عالم و معبود امم را لایق و سزااست
که بکلمه علیا ارض و سماء را خلق فرمود و از
عدم بوجود آورد لأجل عرفان ذات مقدسش
و این عرفان حاصل نشود الا بمشارق وحی و
مطالع الهام و مصادر امر و مهابط علمش طوبی
از برای نفسی که بجبل عرفانش تمسک نمود و
از ماسواش منقطع گشت خلق را بلسان کتب
و رسل تربیت فرمود تا بمقام فتبارک الله احسن
الخالقین فائز گشتند

مکرّر آن جناب را ذکر نمودیم جناب محمد قبل علی
کرّه اخرى طلب اظهار محبت نمود لذا آن جناب
را ذکر نمودیم اولیای حق طراً را وصیت مینمائیم
بتقوی الله و به ما تستر به الأفئدة و القلوب قل
الهی الھی اسألك بالذی به سالت البطحاء و به
اشرق النور من افق الحجاز ان تنزل لعبدک هذا
من سماء فضلك امطار عنايتک

upon this Thy servant from the heaven of Thy bounty the rains of Thy loving-kindness. O my Lord! Thou seest me turning toward Thee, detached from all else besides Thee. I beseech Thee to make me in all circumstances steadfast in Thy Cause and to hold fast unto that which Thou hast revealed in Thy Book. Then ordain for me the good of this world and the world to come. Verily Thou art the Lord of all mankind. There is none other God but Thee, the Lord of all names and Creator of the heavens.

ای ربّ ترانی مقبلاً الیک منقطعاً عن دونک
اسألك ان تجعلنی فی کلّ الأحوال مستقیماً علی
امرک و متمسکاً بما انزلته فی کتابک ثمّ قدّر لی
خیر الآخرة و الأولى انک انت مولی الوری لا
اله الا انت مولی الأسماء و فاطر السماء

BLIB_Or15712.215b, MKI4523.293,
BRL_DA#499, ISH.293, NSR_1993.012,
ADH1.061

BH06825

To: Muhammad Javad Attar, in Rasht

Date: 1304-12-26 [1887-Sep-15]

He is the One Who commands on the Day of Return.

O Javad! The Lord of creation hath come with a Cause that affairs could not prevent and with a sovereignty that was not veiled by the doubts of those who broke the Covenant of God, the Lord of Lords. They cast the Book behind their backs and took what they were commanded by the Dayspring of vain imaginings. Thy letter was received and the servant in attendance read it. We have answered thee with verses by which the hearts of the wise have been attracted. Grieve not for what hath befallen thee. That which hath befallen Us hath caused eyes to weep and hearts to melt. By the life of God! They are the ones who denied God's proof and His evidence, and committed that which caused sighs to ascend.

When thou attainest unto the verses of thy Lord and findest from them the fragrance of utterance, say: "Praise be unto Thee, O Lord of the world, for having aided me to turn towards Thee and for having sent down upon me, in Thy path, that which Thou didst send down upon Thy chosen ones whom the might of the wicked did not deter." I beseech Thee, O King of the kingdom of earth and heaven, by the mysteries of the realm of power, to make me steadfast in all conditions in Thy Cause. Verily Thou art the Almighty, the Mighty, the All-Bountiful.

هو الأمر فی المعاد

یا جواد قد اتی مالک الایجاد بأمر ما منعه
الأمر و بسلطان لم تحجبه سبحات الذین نقضوا
عهد الله ربّ الأرباب نبذوا کتاب و اخذوا ما
امروا به من لدن مطلع الأوهام قد حضر کتابک
و قرأه العبد الحاضر اجنابک بآیات انجذبت بها
افتدة اولی الألباب لا تحزن بما ورد علیک قد
ورد علینا ما ذرفت به العیون و ذابت الأکباد لعمر
الله هم الذین انکروا حجة الله و برهانه و ارتکبوا ما
صعدت به الزفرات

انک اذا فزت بآیات ربّک و وجدت منها
عرف البیان قل لک الحمد یا مولی العالم بما
ایّدتنی علی الاقبال و انزلت علی فی سبیلک
ما انزلته علی اصفیائک الذین ما منعتهم سطوة
الأشرار

اسئلك یا مالک الملک و الملکوت بأسرار
الجبروت بأن تجعلنی مستقیماً فی کلّ الأحوال
علی امرک انک انت المقتدر العزیز الوهاب

BLIB_Or15713.280b, BLIB_Or15715.206c,
BRL_DA#319, SF122.014b

BH06937*To: Ali Asghar, in Rasht**Date: 1304-12-26 [1887-Sep-15]*

He is the All-Witnessing, the All-Informed

Verily the Book speaketh, yet the people hear not; and the Pen warbleth, yet mankind knoweth not; and the Tablet lamenteth over what hath befallen the Cause of God, the Lord of all being, the Self-Subsisting. We have made mention of thy brother in verses that all the books of the people cannot equal, as the Tongue of Grandeur doth testify in His glorious station. Verily thy brother turned toward the Most Exalted Horizon by the command of his Lord, and traversed the pathway until he attained unto the Gate, and heard the Call, and beheld the Supreme Horizon. Blessed be he and thou, and whosoever acteth in accordance with what hath been commanded by God, the Mighty, the Loving. Say: My God, my God! I beseech Thee by the outpourings of Thy days, and the showers of Thy mercy, and the manifestations of Thy power, to ordain for me the good of this world and the next, and that which will draw me nigh unto Thee in all conditions. Verily Thou art the Self-Sufficient, the Most High. Then forgive me through Thy grace and bounty, and have mercy upon me through Thy tender care and favors. Verily Thou art the Powerful over whatsoever Thou willest, and in Thy grasp are the reins of all things.

هو الشاهد الخبير

أَنَّ الْكِتَابَ يَنْطِقُ وَالْقَوْمَ لَا يَسْمَعُونَ وَالْقَلَمَ يَغْرَدُ
وَالنَّاسَ لَا يَعْرِفُونَ وَاللَّوْحَ يَنْوَحُ بِمَا وَرَدَ عَلَى
أَمْرِ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ أَنَّا ذَكَرْنَا أَخَاكَ بِآيَاتِ لَا
تَعَادِلُهَا كُتُبُ الْقَوْمِ يَشْهَدُ بِذَلِكَ لِسَانُ الْعِظَمَةِ فِي
مَقَامِهِ الْمَحْمُودِ

أَنَّ أَخَاكَ أَقْبَلَ إِلَى الْأَفْقِ الْأَعْلَى أَمْرًا مِنْ عِنْدِ
رَبِّهِ وَقَطَعَ السَّبِيلَ إِلَى أَنْ حَضَرَ لَدَى الْبَابِ وَسَمِعَ
النَّدَاءَ وَرَأَى الْأَفْقَ الْأَعْلَى طَوْبَى لَهُ وَلَكَ وَلِمَنْ
عَمِلَ بِمَا أَمَرَ بِهِ مِنْ لَدَى اللَّهِ الْعَزِيزِ الْوَدُودِ قُلْ أَلْهِىَ
أَلْهِىَ اسْتَثْلِكْ بِفِيوضَاتِ أَيَّامِكَ وَأَمْطَارِ رَحْمَتِكَ
وَزَهْوَراتِ قُدْرَتِكَ بِأَنْ تَقْدِرَ لِي خَيْرَ الْآخِرَةِ وَ
الْأُولَى وَمَا يَقْرِبُنِي إِلَيْكَ فِي كُلِّ الْأَحْوَالِ أَنْكَ
أَنْتَ الْغَنَى الْمُتَعَالِ ثُمَّ اغْفِرْ لِي بِجُودِكَ وَكَرَمِكَ
وَارْحَمْنِي بِعَنَانِيَّتِكَ وَالطَّافِكِ أَنْكَ أَنْتَ الْمُقْتَدِرُ
عَلَى مَا تَشَاءُ وَفِي قَبْضَتِكَ زَمَامُ الْأُمُورِ

BLIB_Or15715.206e

BH07415*To: Muhammad Husayn S R, in Rasht**Date: 1304-12-26 [1887-Sep-15]*

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

O Muhammad-Husayn! You have always been remembered and still are. Be not grieved by what hath befallen thee, for thou art unaware of the ultimate outcome of things. "It may be that you hate a thing which is good for you." Reflect upon the tribulations of the Wronged One. That which hath come upon Him hath caused those who are nigh unto God to weep. All that thou hast done in the path of God hath been recorded in

هو الله تعالى شأنه الحكمة والبيان

يَا مُحَمَّدُ قَبْلَ حُسَيْنٍ لَا زَالَ مَذْكُورُ بُوْدِهِ وَهَسْتِي أَزِ
أَنْجِهٍ وَارَدَ شُدِّهِ مَحْزُونِ مَبَاشِ جِهَةٍ كِهَ بِرِ عَاقِبَتِ
أُمُورِ مَطْلَعِ نَيْسَتِي عَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ
لَكُمْ فِي بَلَايَايَ مَظْلُومِ تَفَكَّرْ ثَمَّ قَدْ وَرَدَ عَلَيْهِ مَا نَاحِ
بِهِ الْمُقْرَبُونَ أَنْجِهٍ فِي سَبِيلِ أَلْهِىَ عَمَلِ نُمُودِي كُلِّ
فِي كِتَابِ مِنْ قَلَمِ وَهَابِ مَذْكُورِ وَمُسْطُورِ

the Book by the Pen of the All-Bountiful. We have repeatedly made mention of thee this time. Verily, He loveth faithfulness and hath commanded His loved ones to hold fast unto it. Say: "My God, my God! Aid me to remember Thee and to praise Thee, and to serve Thy Cause. Thou art, verily, powerful over whatsoever Thou willest. Then ordain for me that which will exalt me through Thy greatness and sovereignty, and will assist me among Thy creatures. Verily, Thou art the Strong, the Triumphant, the Almighty." The splendor from Our presence be upon thee and upon God's loved ones in that land. We have remembered them with Our beauteous remembrance. Praise be to God, the Powerful, the Mighty, the Great.

این کَرّه مکرّر ذکرت نمودیم آنّه یحِبّ الوفاء و امر اولیائّه علی التمسک به قل الهی الهی ایدنی علی ذکرک و ثنائک و خدمه امرک انک انت المقتدر علی ما تشاء ثمّ قدّر لی ما یرفعنی بعظمتک و سلطانتک و ینصرنی بین خلقک انک انت القویّ الغالب القدير البهاء من لدناّ علیک و علی اولیاء الله هناك انا ذکرناهم بذکرنا الجمیل الحمد لله المقتدر العزیز العظیم

BLIB_Or15712.080a

BH07949

To: *Zaynu'l-Abidin Bunabi*

Date: 1304-12-26 [1887-Sep-15]

1 He is God! There is none other God but Him!

1 هو الله لا اله الا هو

2 O Zaynu'l-'Abidin! We mentioned thee before, and now again, since Muhammad-Qabli-'Ali hath appeared before the Wronged One seeking bounty, these few words flow from the Pen. We beseech God to ordain for thee that which will exalt thee and decree for thee that which will profit thee. Verily, He is powerful over all things.

2 یا زین العابدین از قبل ترا ذکر نمودیم حال مجدّد جناب محمد قبل علی نزد مظلوم حاضر طلب عنایت نمود لذا این چند کلمه از قلم جاری نسلّ الله ان ینفّعک لک ما یرفعک و یقدّر لک ما ینفّعک آنّه علی کلّ شیء قدير

3 Say: My God, my God! I beseech Thee by Thy Most Beautiful Names and Thy Most Exalted Attributes, and by Thy Cause through which Thou hast subdued the world and guided the peoples, and by Thy Messengers and Thy Books, and by Him through Whom Thou hast raised the banner of unity among Thy servants and the standard of detachment in Thy lands - I beseech Thee by Him and by His kindred and companions to assist me to act according to what Thou hast commanded me in Thy Book. Then protect me from the evil of the idolaters among Thy creatures. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

3 قل الهی الهی اسئلك بأسمائک الحسنی و صفاتک العلیا و بأمرک الذی به سخرت العالم و هدیت الأمم و برسلک و کتبتک و بالذی به ارتفعت رایة التوحید بین عبادک و علم التجرید فی بلادک اسئلك به و بآله و اصحابه بأن تؤیّدنی علی العمل بما امرتني به فی کتابک ثمّ احفظنی من شرّ المشرکین من خلقک انک انت المقتدر علی ما تشاء لا اله الا انت العلیم الحکیم

BLIB_Or15712.215a

BH08585*To: Aqa Lutfullah**Date: 1304-12-26 [1887-Sep-15]*

1 In the name of the one Friend

1 بنام دوست یگنا

2 O Lutfullah! God willing, may you be occupied with the remembrance of God, exalted be His glory, throughout the nights and days, in such wise that the affairs of the world shall not make you heedless of the Most Great Cause. You have been and continue to be remembered before the Wronged One. You are mentioned by the Most Exalted Pen as being among the people of the prison. Give thanks to your Lord for having enabled you to recognize the Manifestation of His Self at a time when every heedless and remote one turned away from Him. Say: My God! I beseech Thee by Thy signs and Thy clear tokens to make me in all conditions hold fast unto Thee and gaze toward Thy horizon. Then ordain for me what is best in this world and the next. Verily Thou art the Lord of the throne on high and of the earth below.

2 یا لطف الله انشاء الله در لیالی و ایام بذکر حق جلّ جلاله مشغول باشی بشأنی که امور عالم ترا از امر اعظم غافل ننماید ذکرت نزد مظلوم بوده و هست از اهل سخن از قلم اعلیٰ مذکوری اشکر ربّک بما آیدک علی عرفان مظهر نفسه اذ اعرض عنه کلّ غافل بعید قل الهی اسألك بآیاتک و بیناتک بأن تجعلی فی کلّ الأحوال متمسکاً بک و ناظراً الی افقک ثمّ قدّر لی خیر الآخرة و الأولى انک انت ربّ العرش و الثری

3 His likeness abides safe, tranquil and at rest beneath the shadow of loving-kindness. We send greetings to the loved ones of that land and give them the glad-tidings of divine favors. The Glory be upon thee.

3 نظیره در ظلّ عنایت سالم و ساکن و مستریح اولیای آن ارض را تکبیر میرسانیم و بعنایات الهی بشارت میدهم البهاء علیک

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BH00055*To: Haji Ali Akbar (son of Haji Ahmad Milani) et al. Ahmaduf**Date: 1304 ? [1886-1887]*

1 He is God, exalted be His station, the All-Wise, the All-Knowing

1 هو الله تعالى شأنه الحکمة و البیان

2 O spiritual youth! Upon thee be the eternal glory of God! Thy letter attained the honor of being heard in the Most Holy Presence of the Lord of all beings. Blessed art thou for having cast aside the world, turning toward the Most Great Prison, until thou didst attain the presence of the Ancient King and didst hear that for which all things were created to hear. Thou didst seek, thou didst enter, and thou didst witness that wherewith

2 یا جوان روحانی علیک بهاء الله الأبدی نامه شما در ساحت عزّ احدیه بشرف اصغاء مولی البریه فائز طوبیٰ لک بما نبذت العالم مقبلاً الی السّجن الأعظم الی ان حضرت امام وجه مالک القدم و سمعت ما خلقت الأشياء لأصغائه قصدت و دخلت و رأیت ما بشرت به کتب الله المهیمن

the Books of God, the Supreme, the Self-Subsisting, had given thee glad tidings. Grieve thou not over anything, but place thy trust in God, the Lord of what was and what shall be. Say:

- 3 Praise be unto Thee, O Lord of all names and Creator of the heavens, for having aided me to attain Thy presence and to stand before the door of Thy bounty. I beseech Thee by the signs of Thy greatness and the standards of Thy power in Thy lands, and by Thy mercy that hath preceded all creation and Thy might that hath encompassed all existence, to make me steadfast, firm and immovable in Thy Cause, speaking Thy praise and glorification, turning in all conditions to the lights of Thy countenance, and guiding Thy servants to Thy path. O my Lord! Thou art He Whose grace hath encompassed all and Who hath manifested what was hidden in Thy knowledge. I beseech Thee by Thy Most Great Name and Thy Mighty Announcement to assist me in that which Thou lovest and art pleased with, and to make me content and thankful. Verily, Thou art the Almighty over what Thou willest. There is none other God but Thee, the Mighty, the All-Loving.

- 4 O spiritual youth! From your letter was detected the fragrance of despair. Despair not of God's spirit, neither lose hope in thy Lord's mercy, nor grieve in His days. Verily We have summoned thee, given thee glad tidings, inspired thee, taught thee and caused thee to know, that thou mayest give glad tidings to the servants concerning the manifestation of Truth and His sovereignty, His grandeur and His power. Beware lest anything prevent thee from what thou hast been commanded in the Book of God, the Lord of all worlds. Hold fast to the Book and what hath been sent down therein from the heaven of thy Lord's will, the Almighty, the Powerful.

- 5 The world of the Bayan hath been transformed into the world of the Shi'ih, in its essence, its outward form, its names, its attributes, its delusions and its imaginings. Nay, its people are seen to be even more remote, more debased and more ignorant.

- 6 Wherever thou meetest the people of God in any city or region, convey to them the greetings from the Wronged One and give them the glad tidings of the lights of the Luminary of the heaven of the grace of the World's Desired One. Convey My glorification to the people of Darakhsh and say: O My loved ones there! Harken unto the call of God, the True King, the Manifest. Verily it hath been raised up in this Most Exalted Station, this Most High Summit and this Ultimate Goal. Blessed is he who hath heard and responded, and woe unto the heedless.

القيوم لا تحزن من شيء توكل على الله رب ما كان وما يكون

3 قل لك الحمد يا مولى الأسماء و فاطر السماء بما أيدتني على الحضور امام وجهك و القيام لدى باب فضلك اسئلك بآيات عظمتك و رايات اقتدارك في بلادك و برحمتك التي سبقت الوجود و قدرتك التي احاطت الموجود بأن تجعلني قائماً ثابتاً راسخاً على امرك و ناطقاً بذكرك و ثنائك و متوجهاً في كل الأحوال الى انوار وجهك و هادياً عبادك الى صراطك اى رب انت الذى احاط فضلك و اظهرت ما كان مكنوناً في علمك اسئلك باسمك الأعظم و نبشك العظيم بأن تؤيدني على ما تحب و ترضى ثم اجعلني راضياً شاكراً انك انت المقتدر على ما تشاء لا اله الا انت العزيز الودود

4 يا جوان روحاني از نامه شما عرف ياس استشمام شد لا تياس من روح الله و لا تقنط من رحمة ربك و لا تحزن في ايامه انا احضرناك و بشرناك و القيناك و علمناك و عرفناك لبشر العباد بظهور الحق و سلطانه و عظمته و اقتداره اياك ان يمنعك شيء عما امرت به في كتاب الله رب العالمين كن متمسكاً بالكتاب و ما نزل فيه من سماء مشية ربك المقتدر القدير

5 عالم بيان بعالم شيعه تبديل شد بعينه و بظايره و بأسمائه و بصفاته و بأوهامه و ظنونه بل اهلش ابعد و اخسر و اجهل مشاهده ميشوند

6 حزب الله را در هر مدينه و ديار ملاقات نمودى از قبل مظلوم سلام برسان و بانوار نير افق سماء عنايت مقصود عالم بشارت ده اهل درخش را از قبل مظلوم تكبير برسان بگويا اوليايى هناك اسمعوا نداء الله الملك الحق المبين انه ارتفع في هذا المقام الأعلى و الذروة العليا و الغاية القصوى طوبى لمن سمع و اجاب و ويل للغافلين

- 7 Ye have been beneath the glances of your Lord's mercy. Give thanks unto God for this mighty favor. Beware lest anything among all things occupy you away from the Creator of heaven, or wealth and hopes prevent you from the Final Goal in this Day wherein the Temple of the Manifestation is established upon the Throne of Utterance and speaketh that which draweth the servants nigh unto God, the Lord of all worlds. Ye are in your homeland while the Lord of the worlds was a captive in the hands of the heedless until they imprisoned Him in this place round which circle the Concourse on High and the dwellers of the Most Exalted Paradise. Blessed is he who hath heard the Call and hath turned with his heart to the Most Sublime Horizon—the Place wherein the Wronged One was imprisoned through that which the hands of the aggressors have wrought.
- 8 O people of God! Arise to assist the Cause through wisdom and utterance, through deeds and conduct. Verily He aideth whom He willeth as a bounty from His presence, and He is the Commander, the All-Knowing. By God! The ocean of knowledge hath surged in the contingent world. Take therefrom a cup in My Name, then drink thereof through My remembrance, the Mighty, the Wondrous. Beware lest the world prevent you from the Lord of all humanity, or colors prevent you from your Lord, the Most Merciful. Leave aside all else, turning unto Him, as bidden by His command, and He is the All-Knowing, the All-Wise. The Light hath shone forth from the horizon of Manifestation while the people are in evident delusion. The fragrance of the verses hath been diffused and the clear proofs have appeared. Blessed is he who hath advanced, found and attained, and woe unto the heedless.
- 9 O My Light! Hearken unto the Voice of the Wronged One. Arise to assist the Cause, and know ye that the true assistance hath ever been and shall ever be the teaching of God's Cause. Today the immortal Kawthar lieth concealed in the utterance of the people of Baha. They must, through God's grace and bounty, bestow it freely that the dwellers of the graves may be stirred by the breezes of the Revelation and arise. This is the Day that hath been mentioned in the divine Scriptures of old and of later times. The people of truth must strive to attain unto and be illumined by the light of true unity, and must likewise protect the servants of God for His sake, lest they become afflicted with vain imaginings like unto the Shi'ih sect and be deprived, on the Day of Resurrection, of the light of the utterance of the Lord of all beings. Throughout ages and centuries they took pride in what they possessed, yet on the Day of Judgment they appeared as Nimrod, nay worse and more evil. Today the trees cry out, and likewise the fruits
- قد كنتم تحت لحاظ رحمة ربكم اشكروا الله بهذا الفضل العظيم ايّاكم ان يشغلكم شيء من الأشياء عن فاطر السمّاء او يمنعهكم المال و الآمال عن المال في هذا اليوم الذي فيه استوى هيكل الظهور على عرش البيان و ينطق بما يقرب العباد الى الله رب العالمين انتم في الوطن و مولى العالم كان اسيراً بين ايدي الغافلين الى ان حبسوه في هذا المقام الذي يطوفه الملائ الأعلی و اهل الجنة العليا طوبى لمن سمع النداء و اقبل بقلبه الى الأفق الأعلی المقر الذي فيه سجن المظلوم بما اكتسبت ايدي المعتدين
- يا حزب الله قوموا على نصرة الأمر بالحكمة و البيان و بالأعمال و الأخلاق انه يؤيد من يشاء فضلاً من عنده و هو الأمر العليم تالله قد ماج بحر العرفان في الامكان خذوا منه كأساً باسمي ثم اشربوا منها بذكرى العزيز البديع ايّاكم ان تمنعكم الدنيا عن مولى الورى ام الألوان عن ربكم الرحمن دعوا ما سواه مقبلين اليه امراً من عنده و هو العليم الحكيم قد اشرق النور من افق الظهور و القوم في وهم مبين قد تضوّع عرف الآيات و ظهرت البينات طوبى لمقبل وجد و فاز و ويل للمعرضين
- بلغت نورا نداى مظلوم را بشنويد بر نصرت امر قيام نماييد و نصرت حقيقى تبليغ امر الهى بوده و هست امروز كوثر باقى در بيان اهل بها مستور بايد بعنايت حق و فضلش مبذول دارند تا اهل قبور از نفحات ظهور مهتر گردند و قيام كنند امروز روزى است كه ذكرش در زير و كتب الهى از قبل و بعد بوده بايد اهل حق جهد نمايند تا بنور توحيد حقيقى فائز شوند و منور گردند و همچنين لوجه الله عباد را حفظ نمايند كه مباد بمثابه حزب شيعه باوهم مبتلا شوند و در يوم قيام از انوار بيان مولى الأنام محروم مانند در قرون و اعصار بما عندهم افتخار مى نمودند و در يوم جزا بمثابه غمروند بل اشقى و اشتر مشاهده گشتند امروز اشجار ندا مى نمايد و همچنين اثمار و اوراق و حصاة و نوات و جميع اشياء ولكن آذان

and leaves, the stones and pits, and all things, yet there are no attentive ears. Trusting in God, occupy yourselves with quickening the dead, that perchance they may come to life and attain unto everlasting life, becoming sanctified from the doubts and idle fancies of the past and illumined with the light of the Day-Star of certitude.

- 10 O My loved ones in that land! Ye have ever been and continue to be remembered. Know ye the worth and station of the divine words. We beseech God to assist you in recovering what was lost and to ordain for you that which endureth and abideth. Soon shall all that is visible vanish away and extinction shall overtake all, but that which hath been revealed from the Supreme Pen hath been and shall forever remain. Blessed are they that attain thereunto. We love you and glorify you and give you glad tidings of My acceptance and favor and mercy which have preceded all who are in the heavens and on earth. Ye are of the people of light; therefore the radiance of the Day-Star of the horizons must needs be manifest and evident from you. Blessed are ye, and joy be unto you, from God, the Aim of the mystics and the Beloved of them that are nigh unto Him.

- 11 O My Most Exalted Pen! Make mention of the people of Birjand, that the sweet fragrances of their remembrance may guide them to the highest horizon. The loved ones of that land have ever been and are remembered in the presence of the Wronged One. All that hath befallen the friends of God hath been inscribed by the Most Exalted Pen upon the Crimson Tablet. Reflect upon the power and grandeur of creation. The earth, which outwardly appeareth to be the lowliest and meanest of all things, hath been made by Him the treasury of wealth, the source of bounty, the dawning-place of mercy, and the fountainhead of generosity and benevolence. Had the dwellers of the earth heeded that which hath been sent down from the Most Exalted Pen, all would have entered the kingdom of wealth and attained unto the supreme bounty. However, the denial of divine favors and heedlessness toward the horizon of mercy have come from the divines of the age. These are they of whom the Pen of the All-Merciful hath formerly revealed: "They have exchanged the favor of God for disbelief and led their people to the abode of perdition." Render thanks unto the Lord of all beings Who enabled you to turn towards Him, to know Him, and to manifest humility and submissiveness in days when the limbs of the world trembled from the fire of hatred and rancor, and the hearts of the people were agitated. That which hath befallen His loved ones is a treasure hidden with God and a preserved trust. Blessed are they who have borne tribulations in His path. Soon shall the station of

و اعیه موجود نه متوکلاً علی الله باحیای اموات مشغول گردید که شاید زنده شوند و بحیات باقیه فائز گردند و از ظنون و اوهام قبل مقدس شده بانوار نیر یقین منور شوند

- 10 یا اولیائی هناک لازال مذکور بوده و هستید قدر و مقام کلمات الهی را بدانید از حق میطلبیم شما را تأیید فرماید بر تدارک آنچه فوت شده و مقدر نماید آنچه را که باقی و دائم است عنقریب آنچه مشهود مفقود فنا کل را اخذ نماید و لکن آنچه از قلم اعلی جاری و نازل باقی بوده و هست طوبی للفائزین انا نجکم و نکبر علیکم و نبشکم باقبالی و عنایتی و رحمتی الی سبقت من فی السموات و الأرضین شما از اهل درخشید باید اشراقات انوار نیر آفاق از شما ظاهر و هویدا گردد طوبی لکم و نعیماً لکم من لدی الله مقصود العارفین و محبوب المقربین

- 11 یا قلبی الأعلی اهل بیرجند را ذکر نمائ تا نفعات ذکر ایشان را باقی اعلی هدایت نماید اولیای آن ارض لدی المظلوم مذکور بوده و هستند آنچه بر دوستان الهی وارد شده کل در صحیفهء حمرا از قلم اعلی مذکور و مسطور در قدرت و عظمت مخلوقات تفکر نمائید خاک که در ظاهر از جمیع اشیاء احقر و پستتر مشاهده میشود او را مخزن ثروت و مطلع نعمت و مشرق رحمت و مصدر جود و کرم فرموده اگر عباد ارض بآنچه از قلم اعلی نازل توجه می نمودند کل بملکوت غنا وارد و بنعمت کبری فائز میگشتند و لکن کفران نعمت و عدم توجه بافق رحمت از علمای عصر بوده ایشانند نفوسیکه از قبل در ذکر ایشان از قلم رحمن نازل بدلولوا نعمة الله کفراً و اهلوا قومهم دار البوار حمد کنید مقصود عالم را که شما را مؤید فرمود بر اقبال و عرفان و خضوع و خشوع در ایامیکه از نار ضغینه و بغضا فرائض عالم مرتعد بود و افتدهء قوم مضطرب آنچه بر اولیا وارد شده کنزی است مخزون عندالله و امانتی است محفوظ طوبی از برای نفوسیکه در سبیل الهی حمل شدائد نمودند زود است مقامات هر یک بمثابة آفتاب ظاهر و هویدا گردد ید عدل قوی بوده و هست

each one become manifest and evident as the sun. The hand of justice hath ever been and remaineth mighty.

- 12 O My loved ones! Hold fast unto goodly deeds and praiseworthy character. Forgive the negligent and pray for the sinners. Beseech God to awaken the heedless. Ye are the dawning-places of glory, kindness and mercy, for the signs and attributes of God, exalted be His glory, are made manifest through those possessed of certitude and souls that are tranquil and well-pleased. Blessed is the one who retireth to his bed with a heart purified from malice, hatred, doubts, allusions, and the troubles of the world. Beseech ye God to adorn His servants with the ornament of wisdom. This Wronged One, while in the land of Ta, maintained cordial relations with its ruling Amir. Supplicate God, exalted be His glory, to aid and confirm the Amir and grant him success in that which He loveth and is pleased with. Whatsoever hath flowed from the Pen of the Wronged One hath been for God's sake. We have accepted successive tribulations and continuous calamities for the exaltation of the Word, the reformation of the world, and the unity of nations. Every fair-minded one beareth witness and every informed one testifieth to this.

12 یا اولیائی باعمال و اخلاق طیبه تمسک نمائید مقصرین را عفو کنید و در حقّ مذنبین دعا نمائید از حقّ بطلیبید غافلین را آگاه فرماید شماست مطالع عزّت و شفقت و رحمت چه که آثار و صفات حقّ جلّ جلاله از موقنین و انفس مطمئنّه راضیه ظاهر میگردد طوبی از برای نفسیکه بر فراش وارد شود و قلبش مطهر باشد از ضغینه و بغضا و شبهات و اشارات و کدورات عالم از حقّ بطلیبید عباد خود را بطراز دانائی مزین فرماید این مظلوم در ارض طا با اخوی امیر آن بلاد محبت داشته از حقّ تعالی شأنه مسئلت نمائید سرکار امیر را تأیید فرماید و علی ما یحب و یرضی موفق دارد آنچه از قلم مظلوم جاری الله بوده و هست بلایای متوالیه و رزایای متواتره را لأجل اعلاء کلمه و اصلاح عالم و اتفاق امم قبول نمودیم هر منصفی شاهد و هر خبیری گواه

- 13 O My loved ones in that land! Praise ye the Lord of all beings Who hath enabled you in His days to attain unto the outpourings of His Pen, and hath caused to be sent down for you that which shall never set from the horizon of the heaven of grace, that which no veil can obscure and no cloud can prevent. By God's life! Were ye to become aware of the fruit of the utterances of the Pen, ye would all soar upon the wings of certitude and assurance, in a state of attraction and rapture, in the atmosphere of the love of the Beloved of the worlds. We beseech God not to withhold from His party His hidden and manifest bounties. He is the Powerful, the Mighty. There is none other God but Him, the Most Exalted, the Most High.

13 یا اولیائی هناک حمد کنید مقصود عالمیازا که در ایامش باآثار قلبش فائز گشتید و نازل شد از برای شما آنچه که از افق سماء فضل غروب ننماید و هیچ حجابی نور او را ستر نه کند و هیچ سخانی مانع نشود لعمر الله اگر بثمره آثار قلم آگاه گردید کلّ باجنحه ایقان و اطمینان مجذب و انجذاب در هوا محبت محبوب عالمیان طیران نمائید از حقّ میطیلم حزب خود را از عنایات مکنونه و مشهوده منع نفرماید اوست قادر و توانا لا اله الا هو العلیّ الاعلیّ

- 14 O Pen of Eternity and Herald of the world! Turn thy face toward thy loved ones in Sarchah, then make mention of them with such remembrance as will set aflame their hearts and cause their souls to soar. Verily remembrance is a light by which hearts are illumined, and a fire by which the hearts of the righteous are set ablaze. Blessed is he who is illumined by this light and enlightened by the rays of this effulgence, and who is set aflame by this fire in the days of his Lord, the Master of the beginning and the end. Blessed are ye and happy are ye! My Most Exalted Pen beareth witness to your turning and your devotion on a day wherein every idolatrous doubter turned away from the Countenance - they who followed their

14 یا قلم القدم و مبشّر العالم ولّ وجهک شطر احبائک فی سرچاه ثمّ اذکرهم بذکر تشتعل به القلوب و تطیر به الأرواح انّ الذکر هو نور تستضی به القلوب و نار تشتعل به افئدة الأبرار طوبی لمن تتور بهذا النور و استضاءه بأنوار هذا الاشراق و لمن اشتعل بهذه النار فی ایام ربّه مالک المبدء و المآب طوبی لکم و نعیماً لکم یشهد قلمی الاعلیّ بتوجّحکم و اقبالکم فی يوم فيه اعرض عن الوجه کلّ مشرک مرتاب الدّین اتبعوا اهوائهم و ارتکبوا ما ناح به سکان الفردوس و اصحاب هذا المقام

desires and committed that which caused the dwellers of Paradise and the companions of this station to lament.

- 15 O My friends! The gate of bounty hath been opened before the face of all the world. Beware lest the veils of the peoples prevent you from the Most Great Name. Cast aside what the people possess, turning with your hearts unto God, the Lord of Lords. When ye have attained unto the breezes of revelation and what hath been sent down from the Pen of the loving-kindness of your Lord, the All-Merciful, say: "Praise be unto Thee, O our God and our Desire, for having enabled us to turn unto Thy horizon, to hold fast unto Thy cord, and to cling to the hem of Thy garment. We beseech Thee by the heaven of Thy grace, and the sun of Thy loving-kindness, and the ocean of Thy bounty, to ordain for us that which will draw us nigh unto Thee at all times. Then write down for us the good of this world and of the world to come, and that which Thou hast ordained for such of Thy servants as are near unto Thee, who have taken the chalice of contentment from the hands of Thy bestowal and have drunk in Thy name, the All-Forgiving, the All-Merciful." Thus hath the Tongue of Grandeur spoken on the tenth night of the month of fasting, as a bounty unto all beings. Blessed is he who hath heard and hath said: "Praise be unto Thee, O Thou Who art wronged throughout all regions, and glory be unto Thee, O Thou Who art the Desire of them that know."

- 16 And We make mention in this station of him who turned unto My horizon and attained unto My days and soared in My atmosphere and spoke My praise and migrated, turning unto My face, until he stood before the gate of My grandeur and appeared before My throne and heard My sweetest call and beheld My most exalted horizon, which We have adorned, both its outer and inner aspects, with his body. We beseech God, exalted be He, to send down upon his grave the rain of His mercy and the outpourings of His grace. Verily, He is the One Who hath power over whatsoever He willeth, and He is the Hearer, the Answerer. Praise be unto God! In the first days he turned with sincerity; the tribulations that befell him did not prevent him from the direction of the Divine Unity. He arrived and dwelt for numbered years beneath the shade, circling round the Wronged One, and after the passing of time and the appearance of his appointed hour, he set out for the Most Exalted Horizon. The grace of God took hold of him. God hath forgiven him as a bounty from His presence and a mercy from His own Self. Verily, He is the All-Forgiving, the All-Bountiful.

15 يا اوليائي قد فتح باب الكرم على وجه العالم
اياكم ان تمنعكم حجاب الأمم عن الاسم الأعظم
ضعوا ما عند القوم مقبلين بالقلوب الى الله رب
الأرباب اذا فزتم بنفحات الوحي و ما نزل من
قلم عناية ربكم الرحمن قولوا لك الحمد يا الهنا
و مقصودنا بما ايدتنا على الاقبال الى افتك و
التسك بجلك و التثبت بذيلك نستلك
بسماء فضلك و شمس عنايتك و بحر جودك
بأن تقدر لنا ما يقربنا اليك في الليالي و الأيام
ثم اكتب لنا خير الآخرة و الأولى و ما قدرته
للمقربين من عبادك الذين اخذوا كأس الرضاء
من ايادي العطاء و شربوا باسمك الغفور الرحيم
كذلك نطق لسان العظمة في الليل العاشر من
شهر الصيام فضلاً على الأنام طوبى لمن سمع و
قال لك الحمد يا مظلوم الآفاق و لك الثناء يا
مقصود العارفين

16 و نذكر في هذا المقام من اقبل الى افق و فاز
بأيامي و طار في هوائى و نطق بثنائى و هاجر
مقبلاً الى وجهى الى ان قام لدى باب عظمتى
و حضر امام عرشى و سمع ندائى الأهل و شهد
افق الأعلی الذى زيننا الأرض بظاهره و باطنها
بجسده نسل الله تعالى ان ينزل على رمسه امطار
رحمته و ظهورات فضله انه هو المقتدر على ما
يشاء و هو السامع المجيب لله الحمد در اول ايام
بحق اقبال نمود بلاياى وارده او را از شطراحيه
منع نمود وارد شد و در سنين معدودات در ظل
ساكن و حول مظلوم طائف و بعد از انقضاء
مدت و ظهور اجل قصد افق اعلى نمود عنايت
حق اخذش كرد قد غفره الله فضلاً من عنده و
رحمة من لدنه انه هو الغفور الكريم

- 17 In this moment the gaze of the Wronged One hath turned with loving-kindness toward Jadhba. O people of Jadhba! Harken unto the call of the Wronged One and hold fast to that which beseemeth the days of God. The word that in this Most Great Revelation will save and assure mankind is this: Observe ye the heaven and its stars, and likewise the Tree and its fruits, and its appearance and manifestation and effects. This word is accounted before God as among the lord of words. Ponder ye upon this Most Great Revelation and its arising before the peoples, that perchance the light of the All-Merciful's utterance may illumine you and the fire of His love set you ablaze. Arise ye to aid the Cause of God. Kindle the dejected souls with the fire of the Tree, and quicken the dead through the cup of the All-Merciful's utterance. Count ye the days as precious and hold fast to that which beseemeth you.
- 17 در این حین لحاظ عنایت مظلوم به جذبا توجه نمود یا اهل جذبا ندای مظلوم را بشنوید و بما ینبغی لایّام الله تمسک نمائید کلمه‌ئی که در این ظهور اعظم انسان را نجات بخشد و مطمئن نماید اینست در سماء و انجمن ملاحظه نمائید و همچنین در سدره و اثمارش و ظهور و بروز و آثارش این کلمه از سید کلمات لدی الله مذکور و محسوب در امر این ظهور اعظم و قیامش امام امم تفکر نمائید شاید نور بیان رحمن شما را منور نماید و نار محبتش مشتعل گرداند بر نصرت امر الهی قیام نمائید نفوس افسرده را بنار سدره مشتعل کنید و مردگان را از کأس بیان رحمن زنده نمائید ایّام را غنیمت دانید و بما ینبغی لکم تمسک جوئید
- 18 This Wronged One hath, throughout the nights and days, made mention of the loved ones of God and summoned them unto that which draweth them nigh unto Him. The path is clear, the balance manifest, the verses revealed, the evidences resplendent, and He Who conversed upon Sinai speaketh before all faces. Yet they denied God's favors and remained occupied with their own idle fancies. Those who deemed themselves leaders and who, from pulpits, made mention of and spoke in the name of God, were all seen to turn aside and even become unbelievers at the slightest test. Would that they had been content with what hath been mentioned! The loved ones themselves are aware of the deeds of the Shi'ih divines and their followers. O My loved ones in that land! Harken unto the call of the Wronged One and turn from that which is with the people to that which is with God. Erelong shall the fire of rancor and hatred in the hearts of the ungodly be extinguished and pass into nothingness. Beseech ye God that He may aid you in that which shall endure throughout the kingdom of earth and heaven. We beseech God to manifest from you that which will draw all near unto God, your Lord, the All-Merciful.
- 18 این مظلوم در لیالی و ایّام اولیای حق را ذکر نموده و بما یقرّبهم الیه دعوت فرموده صراط واضح میزان ظاهر آیات نازل بینات باهر مکلم طور امام وجوه ناطق ولکن نعمتهای الهی را انکار نمودند و باوهم خود مشغول بوده و هستند نفسی که خود را رؤس میدانستند و بر منابر باسم حق ذاکر و ناطق باندک امتحانی کلّ معرض بل مشرک مشاهده گشتند و کاش بآنچه ذکر شد اکتفا میرفت اولیا خود آگاهند بر اعمال علمای شیعه و تابع ایشان یا اولیائی هناک ندای مظلوم را بشنوید و از ما عند القوم بما عند الله توجه کنید عنقریب نار ضغینه و بغضای قلوب مشرکین خاموش شود و بفنا راجع گردد از حق بطلید شما را تأیید فرماید بر آنچه که ذکرش بدوام ملک و ملکوت باقی و دائم است نسل الله ان یظهر منکم ما یقرّب الکلّ الی الله ربکم الرحمن
- 19 My God, my God! Adorn Thy servants with the ornament of recognition and ordain for them that which will draw them nigh unto Thy horizon. O my Lord! Thou seest them turning toward Thee and holding fast to the cord of Thy loving-kindness. I beseech Thee by the kingdom of Thy utterance, Thy sovereignty and Thy might, to ordain for Thy loved ones that which Thou hast ordained for them who soared in the atmosphere of Thy love and offered up their souls in Thy path. Verily Thou art the Almighty over whatsoever Thou willest. There is none other God but Thee, the Almighty, the Powerful, and worthy to answer prayer.
- 19 الهی الهی زین عبادک بطراز العرفان و قدر لهم ما یقرّبهم الی افقک ای ربّ تریم مقبلین الیک و متمسکین بحبل عنایتک استلک بملکوت بیانک و سلطنتک و اقتدارک ان تقدّر لأولیائک ما قدرته للذین طاروا فی هواء حبک و انفقوا ارواحهم فی سبیلک انک انت المقتدر علی ما تشاء لا اله الا انت القوىّ القدير وبالاجابة جدیر

- 20 Verily We desire to make mention of Faran and of those who have adorned their temples with the ornament of divine knowledge and have attained unto the sealed wine from the hand of the bounty of their Lord, the Self-Subsisting, that this remembrance may draw them nigh unto My glorious station. O people of Faran! Harken unto My most sweet call and the rustling of My Most Exalted Pen. Verily, there is none other God but Me, the Mighty, the Beloved. I have come for the salvation of the world and the refinement of all nations. Blessed is he who hath inhaled the fragrance of the Revelation and hath believed in God, the Single, the Mighty, the Loving. Beware lest the people of error prevent you from the All-Sufficient, the Most High. Cast away what they possess, turning unto God, the One, the Single, the Sovereign over what hath been and what shall be. This is a Day wherein whosoever hath turned unto the Most Sublime Horizon hath prospered and hath witnessed what God Himself hath witnessed - that there is none other God but Him, the Lord of the seen and the unseen.
- 21 O people of Faran! Take what hath been sent down unto you from the heaven of the Will of your Lord, the Sovereign of existence. We have made mention of you before and after. Blessed are they who understand. How many a strong one hath been kept back from the Water of Life, and how many a weak one hath drawn nigh and partaken thereof through My Name, the Mighty, the Beloved. The clamor hath been raised throughout all regions - this is what We foretold you aforetime, as attesteth he who possesseth a perspicuous Book.
- 22 Thus hath the countenance of divine knowledge been illumined and the luminary of proof hath shone forth from the horizon of the heaven of the Tablet of your Lord, the True One, the Knower of things unseen. Harken in the Persian tongue: There hath befallen you in the path of God that which none knoweth save the Truth. Preserve your stations and enter the impregnable fortress which hath been brought into being by the Will of God. Whosoever entereth therein shall be protected from the arrows of malice and iniquity. One pure deed in this Day excelleth the deeds of centuries and ages. Harken unto the divine counsel and hold fast unto that which is the cause of everlasting remembrance and eternal bounty. If ears be sanctified from the Kawthar of the All-Merciful's utterance, they shall hear from all things the blessed word "The Truth is come." Today the hidden is manifest and the treasured evident. The unseen and the seen are gathered in one temple. Blessed is he who hath not deprived himself, who hath taken from the Hand of Bounty the Kawthar of immortality and drunk thereof.
- 20 اَنَا نَحْبُ اِنْ نَذَرَ فَارَانَ وَ الَّذِينَ زَيَّنُوا هِيَ كُلَّهُمْ
بطراز العرفان و فازوا بالرحيق المختوم من يد
عطاء ربهم المهيمن القيوم ليقربهم الذكر الى
مقامي الحمود يا اهل فاران اسمعوا ندائي الأحملي
و صرير قلبي الأعلى انه لا اله الا انا العزيز
المحبوب قد جئت لنجاة العالم و تهذيب الأمم
طوبى لمن وجد عرف الظهور و آمن بالله الفرد
العزيز الودود آياكم ان يمنعكم اصحاب الضلال
عن الغنى المتعال ضعوا ما عندهم مقبلين الى الله
الفرد الواحد المهيمن على ما كان و ما يكون هذا
يوم فيه فاز كل مقبل اقبل الى الأفق الأعلى و
شهد بما شهد الله انه لا اله الا هو مالك الغيب
و الشهود
- 21 يا اهل فاران خذوا ما نزل لكم من سماء مشيئة
ربكم مالك الوجود انا ذكرناكم من قبل و من
بعد طوبى لقوم يعرفونكم من قوى منع عن بحر
الحياة و كم من ضعيف اقبل و شرب منه باسمي
العزيز المحبوب قد ارتفع النفاق في الآفاق هذا ما
اخبركم به من قبل يشهد بذلك من عنده كتاب
مسطور
- 22 كذلك انارت وجنة العرفان و اشرق نير البرهان
من افق سماء لوح ربكم الحق علام الغيوب بلسان
پارسی بشنود در سبیل الهی وارد شد بر شما آنچه
که جز حق آگاه نبوده و نیست مقامات خود
را حفظ نمائید در حصن متین که باراده حق
از عدم بوجود آمده وارد شوید هر نفسی وارد
شود از سهام بغی و فحشا محفوظ ماند یک عمل
خالص در این یوم افضل است از اعمال قرون و
اعصار بشنود نصیح الهی را تمسک بنمائید آنچه
که سبب ذکر ابدی و علت نعمت سرمدی است
اگر آذان از کوثر بیان رحمن مقدس گردد از
جمع اشیاء کلمه مبارکه اتی الحق استماع نماید
امروز مکنون ظاهر و مخزون باهر غیب و شود
در یک هیكل مجتمع طوبی از برای نفسی که خود
را محروم ننهد از ید عطا کوثر بقا اخذ نمود و
آشامید

23 By the Sun of utterance which shineth from the horizon of the heaven of the prison, should anyone attain unto but a drop thereof, he shall find himself exalted above all the peoples of the world. Harken with pure ears and behold with sanctified eyes. Night and day the Most Exalted Pen is occupied with the remembrance of the loved ones. No fair-minded soul can deny the evidences of this Most Great Revelation, but rather would testify that the Light is manifest, the Sun is shining, the Cause is clear, the proof perfect, the evidence brilliant, the signs all-encompassing, and the clear tokens visible. Beseech ye God to aid you in serving His Cause. The greatest service is the teaching of His Cause. The teachers must occupy themselves with wisdom and utterance in this momentous matter. The conditions for teachers are sanctity, detachment, as well as trust in God and severance. Blessed is he who is adorned with the ornament of detachment in teaching the Cause of God, the Lord of creation. Blessed are those servants who, purely for the sake of God, journey through the lands for the purpose of teaching His Cause and spreading His signs. By the life of God! The earth glorieth in the footsteps of such souls. Today the servant of God's Cause and the promoter of His verses is among the most exalted of creation in the Book. O people of God! Arise to assist the Cause of the All-Merciful with wisdom and utterance. This blessed word has been revealed in most tablets that perchance the [heedless] servants might hear and hold fast unto it. Verily He is the All-Knowing Expounder, there is no God but Him, the Kind, the Generous.

24 We make mention of Our loved ones in Furugh and give them glad tidings of Our verses and Our mercy which has encompassed the seen and the unseen. O My loved ones there! Harken unto the call of the Wronged One. He summons you to the praiseworthy station. O people of God! Blessed are ye and joy be unto you. Ye are they who have turned to the Most Sublime Horizon when every heedless and veiled one turned away. Ye have attained unto the traces of the Pen of the Lord of all beings and have heard the call of God, the Sovereign, the Protector, the Self-Subsisting. We have mentioned you before with verses whereby all things proclaimed: "Sovereignty belongeth unto God, the Mighty, the Loving." We counsel you to unity and to that which will draw you nigh unto God, the Lord of existence. Glorify the name of your Lord and remind the servants of His verses and give them glad tidings of His grace. Thus doth command you He with Whom is the Preserved Tablet.

25 We have revealed every year for those who have ascended unto God that whereby hearts are attracted. We testify that he attained unto My days, turned unto My path, acknowledged

23 قسم بافتاب بیان که از افق سماء بچین مشرق و لائحتست هر نفسی بیک قطره آن فائز شود خود را فوق احزاب عالم مشاهده نماید بسمع طاهر بشنود و ببصر مقدس ببیند در لیالی و ایام قلم اعلیٰ بذکر اولیا مشغول هیچ منصفی آثار این ظهور اعظم را انکار ننماید و گواهی دهد بر اینکه نور ظاهر آفتاب مشرق امر لائح جت کامل برهان ساطع آیات محیط بینات مشهود از حق بطلید شما را مؤید فرماید بر خدمت امرش و خدمت اعظم و اکبر تبلیغ امر اوست باید مبلغین بحکمت و بیان باین امر خطیر مشغول گردند و شرایط مبلغین تقدیس و تنزیه است و همچنین توکل و انقطاع طوبی لمن تزیّن بطراز الانقطاع فی تبلیغ امر الله مالک الابداع طوبی از برای عبادیکه خالصاً لوجه الله قصد بلاد نمایند لأجل تبلیغ امر و انتشار آثار لعمر الله ارض بقدم آن نفوس افتخار نماید امروز خادم امر الهی و مبلغ آیاتش از اعلیٰ الخلق در کتاب مذکور یا حزب الله بحکمت و بیان بر نصرت امر رحمن قیام نمائید این کلمه مبارکه در اکثری از الواح نازل که شاید عباد [غافل] بشنوند و باو تمسک نمایند آنه هو المبین العظیم لا اله الا هو المشفق الکریم

24 انا نذكر اولیائی فی فروغ و نبشّره بآیاتی و رحمتی التي احاطت الغیب و الشّهود یا اولیائی هناک اسمعوا نداء المظلوم انه یدعوکم الی المقام المحمود یا حزب الله طوبی لکم و نعیماً لکم انتم الذین اقبلتم الی الأفق الأعلى اذ اعرض عنه کل غافل محجوب قد فزتم بآثار قلم مولی الوری و سمعتم نداء الله الملك المهیمن القیوم انا ذکرناکم من قبل بآیات بها نطقت الأشياء الملك الله العزیز الودود انا نوصیکم بالاتحاد و بما یقرّبکم الی الله مالک الوجود سبحوا باسم ربکم و ذکرُوا العباد بآیاته و بشّروه بفضله کذلک یا مرمکم من عنده لوح محفوظ

25 انا انزلنا فی کلّ سنة لمن صعد الی الله ما انجذبت به القلوب نشهد انه فاز بآیامی و اقبل الی صراطی

what was revealed by My Pen and hesitated not in My firm and irrevocable Cause. He heard and responded and hastened with his heart unto God, the Lord of this blessed Day. We counsel you as We counseled Our loved ones before with deeds and goodly character. To this testifieth He with Whom is the inscribed Book.

26 When the sweetness of My utterance attracteth you and the choice wine of My knowledge seizeth you, it behooveth each one of you to arise and say, turning toward My direction and the Dawning-Place of My Revelation:

27 "My God, my God! Praise be to Thee for Thy supreme bounties and Thy gifts, O Lord of all beings! I testify to Thy unity and Thy oneness, and that Thou art God; there is none other God but Thee. Thou hast ever been supreme over all creation and powerful over all things. I beseech Thee by the establishment of Thy Temple upon the Most Great Throne and by the lights of Thy countenance, O Lord of the worlds, and by the pearls of the ocean of Thy knowledge and the mysteries of Thy Book, to send down upon me from the heaven of Thy mercy that which will draw me nigh unto Thee and make me content with what Thou hast ordained for me from Thy Most Exalted Pen. O Lord! Thou seest me hoping for Thy grace and looking toward the horizon of Thy bounty and gifts, that Thou mayest ordain for me the good of this world and the world to come, and the reward of those who have sought Thy most exalted station and the supreme summit until they attained unto Thy presence, circled round Thy throne, heard Thy call, beheld Thy signs, and drank the Kawthar of meeting Thee from the hands of Thy grace and the Salsabil of attaining unto Thee through Thy generosity and bounty. Verily Thou art the Omnipotent over what Thou wilt. There is none other God but Thee, the All-Knowing, the All-Wise."

28 And We make mention of My handmaidens there and give them glad tidings of My remembrance. Blessed are they who have turned to the Most Sublime Horizon when the great ones of the earth and its nobles turned away. To this beareth witness the Tablet of God, the Mighty, the Beloved.

29 O Exalted Pen! Turn thy face toward them that have turned unto God, the Almighty, the Self-Subsisting, and have taken the chalice of everlasting life from the hand of the bounty of their Lord, the Mighty, the Loving, and have drunk therefrom once in My Name and again in remembrance of Me, the Mighty, the Beloved. Say: O people of the village! The Dawning-Place of Revelation maketh mention of you in verses that cannot be equaled by all the treasures. O land of the village! Blessed art thou, inasmuch as the remembrance of God, the Lord of

و اعترف بما نزل من قلبي و ما توقفت في امرى المبرم المحتوم قد سمع و اجاب و سرع بقلبه الى الله مالک هذا اليوم المبروک انا نوصيکم کما وصینا اولیائی من قبل بالأعمال و الأخلاق يشهد بذلك من عنده کتاب مسطور

26 اذا اجتذبتکم حلاوة بیانی و اخذکم رحيق عرفانی ينبغي لكل واحد منکم ان يقوم و يقول مقبلاً الى شطری و مشرق ظهوری

27 الهی الهی لک الحمد بعناياتک الکبری و عطایاک یا مولی الوری اشهد بوحدايتک و فردايتک و بأنک انت الله لا اله الا انت لم تنزل کنت مهيمناً على الکائنات و مقتدرّاً على الممکنات استلک باستواء هیکلک على العرش الأعظم و بأنوار وجهک یا مولی العالم و بلایئ بحر علمک و اسرار کتابک بأن تنزل علی من سماء رحمتک ما یقرّبی الیک و یجعلنی راضياً بما قدرته لی من قلمک الأعلى ای رب ترانی راجياً فضلك و ناظراً الى افق عطائک و مواهبک بأن تکتب لی خیر الآخرة و الأولى و اجر من قصد مقامک الأعلى و الذروة العليا الى ان حضر امام وجهک و طاف عرشک و سمع ندائک و رأى آثارک و شرب کوثر اللقاء من ایدای فضلك و سلسبیل الوصال بجودک و کرمک انک انت المقتدر علی ما نشاء لا اله الا انت العلم الحکیم

28 و نذكر امائی هناك و نبشّرنّ بذکری طوبی لهنّ قد اقبلن الى الأفق الأعلى اذ اعرض عنه کبراء الأرض و اشرافها يشهد بذلك لوح الله العزيز المحبوب

29 یا قلم الأعلى ولّ وجهک شطر الدّین اقبلوا الى الله المهيمن القيوم و اخذوا كأس البقاء من يد عطاء ربهم العزيز الودود و شربوا منها مرّة باسمی و اخرى بذکری العزيز المحبوب قل یا اهل القرية یذکرکم مشرق الوحی بآیات لا تعادلها الكنوز یا ارض القرية طوبی لک بما ارتفع فيک ذکر الله ربّ ما کان و ما یكون و سکن فيک عباد

what was and what shall be, hath been raised within thee, and there dwell in thee honored servants who have turned unto the Supreme Horizon, whom God hath described in the Torah, the Gospel, the Psalms, and in the Furqan which the All-Merciful revealed unto Muhammad, the Apostle of God, in these words: "They speak not until He hath spoken, and they do according to His bidding."

مكرمون الذين اقبلوا الى الأفق الأعلى و وصفهم الله في التوراة والانجيل والزبور وفي الفرقان الذي انزله الرحمن على محمد رسول الله بقوله لا يسبقونه بالقول وهم بأمره يعملون

- 30 Harken unto the call of the Wronged One. He hath sent down for you aforetime that whereby the gates of grace and bounty were opened unto all them that dwell in the kingdom of creation, and the river of mercy flowed amidst all creatures. To this testifieth He Who is established upon the throne of utterance in His all-praised station. We make mention of Muhammad-Qabli-'Ali who hath ascended unto God, the Lord of the seen and the unseen. He is in the Supreme Companion, bearing witness and beholding. To this testifieth the Preserved Tablet through which the ocean of forgiveness surged and the fragrance of the loving-kindness of the All-Merciful was wafted - a bounty from His presence, for He is the All-Bountiful, the Compassionate, the Mighty, the Witnessed One. We have forgiven him after We purified him with the waters of mercy, for verily I am the One Who hath power over whatsoever He wil- leth through My word "Be," and it is.

30 اسمعوا نداء المظلوم انه انزل لكم من قبل ما فتحت به ابواب الفضل والعطاء على من في ناسوت الانشاء و جرى فرات الرحمة بين البرية يشهد بذلك من استوى على سرير البيان في مقامه المحمود انا نذكر محمداً قبل على الذي صعد الى الله رب الغيب والشهود انه في الرفيق الأعلى يشهد ويرى يشهد بذلك اللوح المحفوظ به ماج بحر الغفران و هاج عرف عناية الرحمن فضلاً من لدنه وهو الفضل المشفق العزيز المشهود انا غفرناه بعدما طهرناه من فرات الرحمة و انا المقتدر على ما اشاء بقولي كن فيكون

- 31 O party of God who are there! Harken unto the call of the Wronged One, then aid Him through wisdom and utterance. Thus have ye been commanded aforetime and in this inscribed Tablet. Blessed are ye, inasmuch as ye have inhaled the fragrance of My raiment and have turned with radiant faces toward My horizon and have answered when My call was raised, and have remembered Me at eventide and at dawn, and in the afternoon and at early morn.

31 يا حزب الله هناك اسمعوا نداء المظلوم ثم انصروه بالحكمة و البيان كذلك امرتم من قبل و في هذا اللوح المسطور طوبى لكم بما وجدتم عرف قميصي و اقبلتم بوجوه نوراء الى افقي و اجبتم اذ ارتفع ندائي و ذكرتموني في العشي و الاشرار و في الأصيل و البكور

- 32 O Leaf of Paradise! Verily, the Supreme Paradise hath turned toward thee and hath mentioned thee in such wise that its fragrance shall endure as long as the kingdom of earth and heaven endureth. We have sent down for thee, both before and after, that which hath enraptured the hearts and souls. Thus hath the ocean of knowledge revealed its waves, and the Countenance of the All-Merciful that which beseemeth this promised Day. O My handmaidens who are there! Harken unto My call. We have counseled you before and counsel you in this exalted station concerning that which beseemeth the days of God and this irrevocable Cause. Blessed are ye, inasmuch as ye have turned toward the Supreme Horizon when every ignorant and rejected one and every deluded learned one turned away from it. Thus hath moved the Most Exalted Pen when the Wronged One was walking in this spot wherein the Herald

32 يا ورقة الفردوس ان الفردوس الأعلى قد اقبل اليك و ذكرتك بما لا ينقطع عرفه بدوام الملك و الملكوت انا انزلنا لك من قبل و من بعد ما انجذبت به الأفئدة و القلوب كذلك اظهر بحر العرفان امواجه و طلعة الرحمن ما ينبغي لهذا اليوم الموعود يا امائي هناك اسمعن ندائي انا وصيناكن من قبل و نوصيكن في هذا المقام المرفوع بما ينبغي لأيام الله و هذا الأمر المحتوم طوبى لكن بما اقبلن الى الأفق الأعلى اذ اعرض عنه كل جاهل مردود و كل عالم مغرور كذلك تحرك القلم الأعلى اذ كان المظلوم يمشي في هذا المقام الذي فيه ينادى المناد الملك لله المهيمن القيوم و نذكر في هذا الحين احباء الله رب العالمين

proclaimeth: The Kingdom is God's, the Almighty, the Self-Subsisting. And We make mention at this time of the loved ones of God, the Lord of the worlds.

- 33 O party of God in Ba and Shin! Harken unto the call of God, the King, the Truth, the Manifest Justice. He calleth you from the Supreme Horizon and remembereth you with that which nothing in all creation can equal, remindeth you of His signs and gladdeneth you with tidings of His mercy that hath preceded all things great and small. Blessed are ye who have attained unto recognition in the earliest days when the All-Bountiful, the Most Exalted, was established upon His mighty throne. The affairs of the world hindered you not, nor did the doubts of the people of tyranny and wickedness deter you. Ye turned towards Him, hearkened, and said: "Here am I, O Lord of Names! Here am I, O Creator of Heaven! Here am I, O Thou in Whose grasp lieth the reins of all in the heavens and earth!" Ye are they who have attained unto the mention of My Most Exalted Pen and its bounty which hath encompassed you. Verily, He is the All-Bountiful, the Generous. Ye have rent asunder the veils through the name of your Lord, the Mighty, the Bestower, and advanced when every learned one turned away and every mystic was filled with doubt. Ye are the letters of God's Book, to this beareth witness He Who came from the heaven of proof with a clear exposition.

33 يا حزب الله في الباء و الشين اسمعوا نداء الله الملك الحق العدل المبين انه يناديكم من الأفق الأعلى و يذكركم بما لا يعادله شيء من الأشياء و يذكركم بآياته و يبشركم برحمته التي سبقت كل صغير و كبير طوبى لكم انتم الذين فزتم بالاقبال في اول الأيام اذ استوى الغنى المتعال على عرشه العظيم ما منعكم شئون الدنيا و لا شبهات اهل البغي و الفحشاء قد اقبلتم و سمعتم و قلتم لبيك يا مولى الأسماء و لبيك يا فاطر السماء و لبيك يا من في قبضتك زمام من في السموات و الأرضين انتم الذين فزتم بذكر قلبي الأعلى و فضله الذي احاطكم انه هو الفضل الكريم قد خرقت الأجناب باسم ربكم العزيز الوهاب و اقبلتم اذ اعرض كل عالم بعيد و كل عارف مريب انتم حروف كتاب الله يشهد بذلك من اتى من سماء البرهان ببيان مبين

- 34 We counsel you and those who have believed to show forth the Greater Steadfastness in this Mighty Announcement. The locusts have spread throughout the regions - this is what We forewarned you of aforetime when the Cause was exalted in Zawra and in the Land of Mystery and in this noble station - the station wherein the voice of the Wronged One was raised by reason of that which the hands of the oppressors had wrought. When the appointed time came, We seized the oppressors with might from Our presence, then those around them. Verily your Lord, the Chosen One, is the Almighty, the Powerful. No command can frustrate Him, nor can the hosts and ranks of kings and sovereigns frighten Him. He hath arisen with such authority that the limbs of the ungodly have quaked. Thus have We remembered you as a bounty from Our presence. Blessed is he who hath heard; woe unto the heedless. The Glory shining from the horizon of the heaven of My Kingdom be upon you, O people of God and His friends, and upon those whom the clamor hath not kept back from God, the Lord of the worlds.

34 انا نوصيكم و الذين آمنوا بالاستقامة الكبرى في هذا النبأ العظيم قد انتشر الجراد في الاقطار هذا ما اخبرناكم به من قبل اذ كان الامر مرتفعاً في الزوراء و في ارض السور و في هذا المقام الكريم المقام الذي ارتفع فيه نداء المظلوم بما اكتسبت ايدي الظالمين فلما اتى الميقات اخذنا الظالمين بقهر من عندنا ثم الذين حولهم ان ربكم المختار هو المقتدر القدير لا يمنعه امر و لا تخوفه الجنود و لا صفوف الملوك و السلاطين قد قام على الامر بقيام ارتعدت به فرائص المشركين كذلك ذكرناكم فضلاً من لدنا طوبى لمن سمع ويل للغافلين البهاء المشرق من افق سماء ملكوتي عليكم يا حزب الله و اوليائه و على الذين ما منعهم الضوضاء عن الله رب العالمين

- 35 We wish to make mention of My friends in Sarayan who believed in the All-Merciful when He came from the heaven of divine will with the banners of verses. Blessed are ye for having turned towards Him and heard the call of God, the Cleaver

35 انا نريد ان نذكر اوليائي في سرايان الذين آمنوا بالرّحمن اذ اتى من سماء المشية برايات الايات طوبى لكم بما اقبلتم و سمعتم نداء الله فالتق الاصباح

of Dawn, and for having attained unto that which was sent down in the books of old from God, the Lord of Religions. Ye heard the call and answered the Lord of Names and Creator of Heaven - thus testifieth He Who came with proof and evidence. Rejoice in that the Wronged One hath remembered you in the Most Great Prison while in the hands of the wicked ones who denied His proof that hath encompassed the horizons. They cast aside their God, clinging to their desires. Lo! They are among the misguided in God's Book, the Lord of lords.

وفزتم بما نزل في كتب القبل من لدى الله مالك الأديان سمعتم النداء واجبتم مولى الأسماء وفاطر السماء كذلك شهد من اتى بالحق والبرهان افرحوا بما ذكركم المظلوم في السجن الأعظم اذ كان بين ايدي الأشرار الذين انكروا حجته التي احاطت الآفاق نبذوا المههم متمسكين بأهوائهم الا أنهم من اهل الضلال في كتاب الله رب الأرباب

- 36 O Muhammad-Tahir! Thy name hath been mentioned before the Wronged One, and there hath been revealed for thee that which the treasuries of creation cannot equal. Thou hast attained unto the traces of thy Lord's Pen of loving-kindness and unto the lights of His utterance while He was in this Most Exalted Station. He is the Almighty, the Mighty, the Bestower. Make mention of My loved ones on My behalf who have drunk the choice wine of revelation from the hands of their Lord's bounty, the Lord of all men. Say: This is the Day of Exposition, this is the Day of Remembrance and Praise, and this is the Day whereof God's Books, the Lord of all mankind, gave glad tidings. Say: Beware lest the world's might keep you back from the Lord of Eternity, or the power of those who have denied God in the beginning and the end weaken you. When the wine of My utterance hath seized thee and My remembrance and loving-kindness have drawn thee near, say: "My God, my God! Praise be to Thee for having remembered me from Thy Most Exalted Horizon and for having turned toward me when I was in the hands of the enemies. I beseech Thee by the Lamp of Thy Cause, which Thou hast preserved from the tempests of oppression and tyranny, to strengthen me in all conditions and make me firmly attached, holding fast and turning toward the lights of Thy countenance, O Thou in Whose grasp are the reins of all who are in earth and heaven."

36 يا محمد طاهر قد حضر اسمك لدى المظلوم وانزل لك ما لا تعادله خزائن الامكان قد فزت بآثار قلم غناية ربك و بأنوار بيانه اذ كان في هذا المقام الأعلى انه هو المقتدر العزيز الوهاب اذكر احبائي من قبلي الذين شربوا رحيق الوحي من ايادي عطاء ربهم مالك الرقاب قل هذا يوم البيان و هذا يوم الذكر والثناء و هذا يوم بشرت به كتب الله مالک الأنام قل اياكم ان تمنعكم سطوة العالم عن مالک القدم او تضعفكم قوة الذين كفروا بالله في المبدء والمآب اذا اخذك سكر بياني وقربك ذكرى وعنايتي قل الهى الهى لك الحمد بما ذكرتني في افتك الأعلى واقبلت الى اذ كنت بين ايدي الأعداء اسلك بسراج امرك الذي حفظته من قاصفات الظلم والاعتساف بأن تؤيدني في كل الأحوال واجعلني متشبهاً متمسكاً متوجهاً الى انوار وجهك يا من في قبضتك زمام من في الأرضين والسموات

- 37 O Muhammad-'Ali! Knowest thou who maketh mention of thee? He Who remembereth thee is the Lord of the world in the Most Great Prison. Give thanks unto thy Lord and say: "Praise be unto Thee, O Lord of all names, for having turned toward Thy servant and remembered him in such wise that the fragrance thereof shall endure throughout all ages and centuries. I beseech Thee not to disappoint me of that which is with Thee, and to ordain for me that which will draw me nigh unto Thee, O my Lord, the Self-Sufficient, the Most Exalted!"

37 يا محمد على هل تعرف من يذكرك يذكرك مولى العالم في السجن الأعظم اشكر ربك و قل لك الثناء يا مولى الأسماء بما اقبلت الى عبدك و ذكرته بما لا ينقطع عرفه في القرون والأعصار اسلك ان لا تخيبي عماً عندك وقدر لي ما يقربني اليك يا ربى الغنى المتعال

- 38 O My Pen! Harken unto My call. We have desired to make mention of the friends of the All-Merciful and His loved ones in Kaf and Shin, that they may rejoice in the loving-kindness of

38 يا يراعتي اسمعي ندائي انا اردنا ان نذكر اولياء الرحمن واحبائه في الكاف والشين ليفرحوا بعناية ربهم في المآب انا ذكرناكم من قبل مرة بعد مرة

their Lord in their final abode. We have mentioned you before, time and again, and this is yet another time, as a token of grace from Me, and I am the Mighty, the All-Bountiful. Nothing whatsoever escapeth the knowledge of thy Lord, and He is the Mighty, the All-Knowing.

و هذه كرامة أخرى فضلاً من عندى و انا العزيز
الفضال لا يعزب عن علم ربك من شيء و هو
العزيز العلام

- 39 O Muhammad! Thy name hath been mentioned at this hour. We have revealed unto thee that which the pens are powerless to describe. Remember what We revealed unto thee before, then give thanks unto thy Lord, the Sender of the winds. Thus hath the Dove of the Cause warbled upon the highest branches. Convey My glorification unto My loved ones and remind them of that which hath been sent down unto them from the heaven of My will. Thus have We commanded thee before and at this hour when the Ancient Beauty speaketh before the faces of all people.

39 يا محمد قد ذكر اسمك في هذا الحين انزلنا لك
ما عجزت عن ذكره الأقلام اذكر ما انزلناه لك
من قبل ثم اشكر ربك مرسل الأرياح كذلك
نطق حمامة الأمر على اعالى الأغصان كبر من
قبلى على اوليائى و ذكرهم بما نزل لهم من سماء
مشيئى كذلك امرناك من قبل و في هذا الحين
الذى ينطق جمال القدم امام وجوه الأنام

- 40 We have desired to make mention at this hour of My friends and loved ones in Ba and Dal, and to remind them of that which was revealed before and after, and to give them the glad-tidings of the grace that hath encompassed all regions. Ye are they who have attained unto My call and have hearkened unto that which hath been sent down from the heaven of My will. To this beareth witness He with Whom is the Mother Book. We withheld the Pen for a time, as a wisdom from Us and a mercy from Our presence, and I am the Powerful, the Unconstrained. He doeth whatsoever He willeth and ordaineth whatsoever He desireth. None may object to Him. To this doth the Tongue of Grandeur bear witness from this most exalted station which God hath made the most sublime of stations.

40 انا اردنا ان نذكر في هذا الحين اوليائى و احبائى
فى الباء و الدال و نذكرهم بما نزل من قبل و من
بعد و نبشرهم بالعناية التى احاطت الأفطار انتم
الذين فزتم بندائى و سمعتم ما نزل من سماء مشيئى
يشهد بذلك من عنده ام البيان انا امسكنا القلم
فى برهة من الزمان حكمة من عندنا و رحمة من
لدا و انا المقتدر المختار انه يفعل ما يشاء و يحكم
ما يريد ليس لأحد ان يعترض عليه يشهد بذلك
لسان العظمة فى مقام جعله الله من اعالى المقام

- 41 Be not grieved at anything. Aid your Lord through wisdom and utterance, and through that which hath been revealed in the Books, Scriptures and Tablets. We have mentioned each one of you in the Crimson Book by My Most Exalted Pen. Rejoice in this bounty before which, when it appeared, the lights fell prostrate. We give you once again the glad-tidings of My loving-kindness and My mercy. Verily, your Lord is the Compassionate, the Mighty, the All-Forgiving.

41 لا تحزنوا من شيء انصروا ربكم بالحكمة و البيان
و ما نزل فى الكتب و الصحف و الألواح قد
ذكرنا كل واحد منكم فى الصحيفة الحمراء من قلبى
الأعلى افرحوا بهذا الفضل الذى اذ ظهر سجدت
له الأنوار انا نبشركم بعنايتى و رحمى مرة أخرى
ان ربكم هو المشفق العزيز الغفار

- 42 Blessed are ye for having believed on a Day whereon every ignorant doubter disbelieved. And when ye heard My call which was raised in My Tablet and attained unto the fragrances of My verses, turn your faces toward My horizon and say: "Thine is the glory, O Lord of all names, and Thine is the praise, O Creator of the heavens! We testify to Thy power and might, Thy majesty and sovereignty, to Thy oneness which is sanctified from any likeness, and to the manifestation of Thy Cause which is purified from all peers. We beseech Thee by the mysteries of

42 طوبى لكم بما آمنتم فى يوم فيه كفر كل جاهل
مرتاب و اذا سمعتم ندائى الذى ارتفع فى لوحى و
فزتم بنفحات آياتى ولوا وجوهكم الى افقى و قولوا
لكى البهاء يا مولى الأسماء و لكى الثناء يا فاطر
السماء تشهد بقوتك و اقتدارك و عظمتك
و اختيارك و بتوحيد ذاتك عن الأشباه و
تقديس ظهورك عن الأمثال استلک بأسرار
علمك و انوار وجهك و قدرتك المكنونة فى

Thy knowledge and the lights of Thy countenance and Thy hidden power treasured in the repositories of Thy protection, and by Thy Name through which Thou hast subdued Thy cities and Thy domains, to make us among those whom the might of every oppressive tyrant hath not frightened, whom the conditions of the ungodly have not weakened, nor the power of any idolatrous infidel. O Lord! Thou hast revealed that which shall profit us in all the worlds of Thy worlds and preserve us from the barking of every barker and the clamor of those who have denied Thy right and broken Thy covenant and disputed Thy signs when Thou didst come from the horizon of eternity with proof and evidence.” The glory from Us be upon you, O My friends, and upon My handmaidens who have believed in God, the Subduer of the winds.

كناز عصمتك واسمك الذي به تحزرت مدنك
و ديارك بأن تجعلنا من الذين ما خوفتهم سطوة
كل ظالم جبار وما اضعفتهم شئون الفجار و
قدرة كل مشرك كفار اى رب قد نزلنا ما
ينفعنا في كل عالم من عوالمك و يحفظنا من
نعاق كل ناعق و وضوء الذين انكروا حقك و
نقضوا ميثاقك و جادلوا بآياتك اذ جئت من
افق البقاء بالحجة و البرهان البهاء من لدنا عليكم
يا اوليائى و على امانى اللاتى آمن بالله مسخر
الارياح

- 43 O concourse of lovers in Ishqabad! The Luminary of the horizons speaks on this Day of the Covenant and reminds you of that which draws you near unto God, the One Who causes the rivers to flow. You have attained unto the days of God and the recognition of the Dawning-Place of His signs, the Dayspring of His Revelations, the Treasury of His knowledge and the Source of His commandments and laws. We beseech God to aid and assist you. Verily, He is the All-Powerful, the All-Compelling. Blessed is he who has drunk the wine of everlasting life from the hands of the bounty of his Lord, the Mighty, the All-Forgiving.

يا ملاء العشاق فى عشق آباد ينطق نير الآفاق فى
يوم الميثاق و يذكركم بما يقربكم الى الله مجرى الأنهار
قد فزتم بأيام الله و عرفان مشرق آياته و مطلع
ظهوراته و مخزن علمه و مصدر الأوامر و الأحكام
نسئل الله ان يؤيدكم و يوفقكم انه هو المقتدر الأمار
طوبى لمن شرب رحيق البقاء من ايدى عطاء
ربه العزيز الغفار

- 44 Take heed lest anything cause you to grieve. Place the world beneath your feet, turning unto God, the Illuminator of all regions. Thus has been raised the rustling of the Sadratu'l-Muntaha and the shrill voice of the Most Exalted Pen. Blessed is he who has heard, and woe unto every heedless imposter.

اياكم ان يحزنكم شىء من الأشياء ضعوا العالم
تحت القدم مقبلين الى الله منور الأقطار كذلك
ارتفع حفيف سدرة المنتهى و صرير القلم الأعلى
طوبى لمن سمع و ويل لكل غافل مكرار

- 45 O Verdant Land! Hearken unto the call of the Lord of Names. He makes mention of thee in such wise as nothing in all creation can equal. Give thanks unto thy Lord for this supreme bounty. O My loved ones in that land! Hearken unto the call of the Wronged One, Who accepted tribulation for the exaltation of God's Cause, the Lord of all worlds. He was imprisoned in Tihiran, and from thence was banished to Baghdad, and from there to the Great City, and from there to the Land of Mystery, and from there to 'Akka—the spot round which circle the Concourse on High and the dwellers of the most exalted Paradise, and then those whom the hosts of the world failed to deter from turning towards the straight Path of God. Verily, the Path speaks and calls all to the One, the All-Informed.

يا ارض الخضر اسمعى نداء مالك الأسماء انه
يذكركم بما لا يعادله شىء من الأشياء اشكرى
ربك بهذا الفضل العظيم يا اوليائى هناك اسمعوا
نداء المظلوم الذى قبل البلاء لارتفاع امر الله رب
العالمين قد حبس فى الطاء و نفى منها الى الزوراء
و منها الى المدينة الكبيرة و منها الى ارض السر
و منها الى عكا المقام الذى يطوفه الملاء الأعلى و
سكان الجنة العليا ثم الذين ما منعهم جنود العالم
عن التوجه الى صراط الله المستقيم ان الصراط
ينطق و يدع الكل الى الفرد الخبير

- 46 O My loved ones in that land! You have ever been beneath the glance of your Lord's tender mercy, the All-Bountiful. He sees you and hears what your tongues utter. Verily, He is the

يا اوليائى هناك قد كنتم تحت لحاظ عناية ربكم
المشفق الكريم انه يراكم و يسمع ما تنطق به السك
انه هو السميع البصير انا نوصيكم بالاتحاد ان به

All-Hearing, the All-Seeing. We counsel you to unity, through which the horizons are illumined. He is the Counselor, the All-Knowing, the All-Wise. Take hold of the Book of God with the strength that comes from Him, then act in accordance with that which you have been commanded by the Mighty, the Great One.

تستضيء الآفاق أنه هو الناصح العليم الحكيم خذوا
كتاب الله بقوة من عنده ثم اعملوا بما امرتم به من
لذن عزيز عظيم

- 47 O Kazim! We have made mention of thee in numerous Tablets and have sent down for thee that which summons the servants unto God, the Mighty, the Most Praised. Be thou vocal in My remembrance and steadfast in the service of My Cause. This is what behooveth thee in this glorious and wondrous Day. The irrevocable decree hath come from God, the Lord of eternity. He commands thee and those who have believed to unity and concord. He is the Commander, the All-Wise. Grieve not over anything. He is with thee and with those who have believed in this momentous News. Convey My glorification to the faces of My loved ones, then recite unto them what hath been sent down from My Kingdom, that the verses of thy Lord may attract them and draw them nigh unto a station wherein all things proclaim: "The Kingdom belongeth unto God, the Lord of the Day of Judgment."

47 يا كاظم انا ذكرناك في الواح شتى وانزلنا لك ما
يدع العباد الى الله العزيز الحميد كن ناطقاً بذكرى
وقائماً على خدمة امرى هذا ما ينبغي لك في
هذا اليوم العزيز البديع قد جاء الأمر المبرم من
لدى الله مالک القدم انه امرک و الذين آمنوا
بالاتحاد والاتفاق انه هو الأمر الحكيم لا تحزن
من شيء انه معك و الذين آمنوا بهذا النبأ العظيم
كبر من قبلى على وجوه اوليائى ثم اقرأ لهم ما
نزل من ملكوتى لتجذبهم آيات ربك وتقرهم
الى مقام تنطق فيه الأشياء الملك لله مالک يوم
الدين

- 48 O people of God! Rejoice in My call, My remembrance and My turning towards you from this remote spot. Read ye the verses of God with joy and fragrance, then help your Lord through deeds and goodly character. This is what ye have been commanded by the One Who is powerful and ancient. The glory shining from the horizon of the heaven of My loving-kindness be upon you and upon everyone who is steadfast and firm.

48 يا حزب الله افرحوا بنداى و ذكرى و توجهى
اليكم في هذا المقام البعيد اقرؤوا آيات الله بالروح
و الریحان ثم انصروا ربكم بالأعمال و الأخلاق
هذا ما امرتم به من لذن مقتدر قدير البهاء المشرق
من افق سماء عنايتى عليكم و على كل ثابت مستقيم

- 49 O My Supreme Pen! We have desired to conclude Our words with mention of the Mim and the Shin, and make mention of Our loved ones there who have turned with radiant faces and have quaffed the choice wine of certitude from the hands of bounty. They are assuredly among the triumphant. O people of God! Hear My call. He hath come with the truth for the salvation of mankind, yet the people remain behind an evident veil. They hear the buzzing but hear not the call of God, the True King, the Manifest Justice. They drink brackish water, turning away from the River of Mercy. Thus have their souls enticed them - they are indeed among the bewildered ones. They cling to vain imaginings, turning away from that which hath dawned and shone forth from the horizon of certitude.

49 يا قلمى الأعلى انا اردنا ان نختم القول بذكر الميم
و الشين و نذكر اوليائى هناك الذين اقبلوا بوجوه
نوراء و شربوا رحيق الايقان من ايدى العطاء
الا انهم من الفائزين يا حزب الله اسمعوا نداى
انه اتى بالحق لنجاة الخلق ولكن القوم في حجاب
مبين يسمعون الطنين و لا يسمعون نداء الله الملك
الحق العدل المبين يشربون الصديد معرضين عن
فراة الرحمة كذلك سولت لهم انفسهم الا انهم
من الهائمين تمسكوا بالأوهام معرضين عما اشرق
ولاح من افق اليقين

- 50 O My loved ones! We have mentioned you before, time and again, in such wise as testifieth to My grace, My care, and My mercy which hath preceded all who are in the heavens and on earth. Ye are they who have attained unto the traces of

50 يا اوليائى انا ذكرناكم من قبل مرة بعد مرة بما
يشهد بفضلى و عنايتى و رحمتى التى سبقت من
فى السموات و الأرضين انتم الذين فزتم بآثار قلمى

My Supreme Pen and hearkened unto My most sweet call. To this beareth witness He with Whom is the perspicuous Book. Remember your Lord with wisdom and utterance. Blessed is he who hath heard what he was bidden by God, the Ordainer, the Ancient of Days. We beseech God to aid you to champion His Cause through wisdom and utterance, and to ordain for you that which shall gladden the eyes of them that are nigh unto Him.

- 51 Thus hath the fragrance of utterance wafted throughout the realm of possibility, when the All-Merciful seated Himself upon His mighty throne. The remembrances have ended with your mention, and the pages with your praise. Give thanks unto your Lord, the All-Bountiful, the Forgiving, the Merciful. Thus hath the Dove of the Throne warbled by command of God, the Mighty, the Beauteous. The splendor shining from the horizon of My prison be upon you and upon those whom neither the remembrance of any remembrance nor any matter, nor the might of the people and their hosts, nor the swords of men and their doings have deterred. They arose and proclaimed: "He Who is the Manifestation of clear proofs hath come with the standards of signs. He, verily, is the One promised in the Books of God, the All-Knowing, the All-Informed."

- 52 O Supreme Pen! The utterance hath returned from the presence of the All-Merciful once again in remembrance of the people of Baha in the Ta and the Fa and other lands. He is the Mighty, the All-Bountiful. We make mention of the Alif and the Ha that he may rejoice and be among the thankful at eventide and at dawn. O Ahmad! We testify that thou hast attained unto My verses and heard My call and turned to My horizon while the people were in heedlessness and error. Blessed art thou and blessed is he who hath mentioned thee in what the All-Merciful hath sent down in the Tablets, and blessed is he who hath turned unto God and whom the might of the servants hath not deterred from God, the Lord of lords. We make mention of Muhammad-'Ali and give him the glad tidings of My loving-kindness and bounty which hath preceded all creation. Hear the call from the Supreme Pen - verily it mentioneth thee in such wise as doth gladden eyes. We have sent down for thee a tablet and dispatched it to thee aforetime that thou mightest rejoice and be in rapture and attraction.

- 53 And We make mention of him who was named Muhammad-Sadiq, who turned to the supreme horizon when the people were turning away from God, the Lord of lords. Give thanks unto God for that the Tongue of Grandeur hath mentioned thee while the Wronged One was in the hands of the wicked. Thou hast drunk the cup of bounty from the hand of thy Lord, the

الأعلى و اصغاء ندائى الأهلئ يشهد بذلك من عنده كتاب مبين اذكروا ربكم بالحكمة و البيان طوبى لمن سمع ما امر به من لدى الله الأمر القديم نسئل الله ان يؤيدكم على نصرة امره بالحكمة و البيان و يقدر لكم ما تقر به عيون المقرين

- 51 كذلك هاج عرف البيان فى الامكان اذ استوى الرحمن على عرشه العظيم قد انتهت الأذكار بذكركم و الأوراق بشنائكم اشكروا ربكم الفضل الغفور الرحيم كذلك غرّدت حمامة العرش امرأ من لدى الله العزيز الجليل البهاء المشرق من افق سجنى عليكم و على الذين ما منعهم ذكر من الأذكار و لا امر من الأمور و لا سطوة القوم و جنودهم و لا سيوف العباد و شئونهم قاموا و قالوا قد اتى مظهر البينات برايات الآيات انه هو الموعود فى كتب الله العلم الخبير

- 52 يا قلم الأعلى قد رجع البيان من لدى الرحمن مرة اخرى فى ذكر اهل البهاء فى التاء و الفاء و ديار اخرى و هو العزيز الفضل نذكر الألف و الحاء ليفرح و يكون من الشاكرين فى العشى و الاشراق يا احمد نشهد انك فزت بأياتى و سمعت ندائى و اقبلت الى افقى اذ كان القوم فى غفلة و ضلال طوبى لك و لمن ذكرك بما انزله الرحمن فى الألواح و طوبى لمقبل ما منعه سطوة العباد عن الله رب الأرباب و نذكر محمداً قبل على و نبشره بعنايتى و فضلى الذى سبق العباد اسمع النداء من القلم الأعلى انه ذكرك بما قررت به الأبصار انزلنا لك لوحاً و ارسلناه اليك من قبل لتفرح و تكون فى وله و انجذاب

- 53 و نذكر من سنى بمحمد قبل صادق الذى اقبل الى الأفق الأعلى اذ كان القوم معرضين عن الله رب الأرباب اشكر الله بما ذكرك لسان العظمة اذ كان المظلوم بين ايدى الأشرار قد شربت كأس العطاء من يد ربك مولى الورى و فزت بما كان

Lord of all beings, and attained unto that which was recorded in the Scriptures and Tablets. We beseech God to assist thee and strengthen thee in remembrance and praise. Verily, He is the Mighty, the All-Knowing.

- 54 O Pen! Make mention of him who was named Muhammad-i-Baqir, who attained the days of God, the Revealer of verses. He turned to God when the peoples of the earth turned away. He took hold of the Book when those who denied God's truth and His proof cast it behind them, and disbelieved, following every ignorant doubter. We made mention of thee before, and do so at this hour. Verily thy Lord is the Mighty, the Unconstrained. And We make mention of 'Ali-Akbar from My Most Luminous Horizon, that God's remembrance may bear witness unto him through the eternity of His names and attributes. He is the Mighty, the All-Forgiving. We counsel thee and those who have believed in what the All-Merciful hath revealed in the Book. O My loved ones in that land! Hold fast unto that which ye are commanded by the Lord of Religions. The Wronged One hath remembered His loved ones while in the Most Great Prison - to this the Mother Book with Him doth testify. Give thanks unto God for having aided you when the Light was shining from the Most Exalted Station.

- 55 O Pen of the Ancient King! He desireth to make mention of His loved ones in Shin and Ha, that this remembrance may draw them to the Most Exalted Station. God eraseth what He willeth and confirmeth what He pleaseth - a command from His presence. He is the Hearing, the All-Seeing. We made mention of you before with that which caused the breezes of grace and bounty to waft. Let not the turning away of those who have broken the Covenant grieve you. Blessed is he who hath heard My call, and the learned one who hath held fast to what was sent down from the heaven of My will, and the eye that hath beheld the lights. We informed you aforetime of what was hidden and made known to you the straight path. This is a day wherein clear proofs have appeared and the river of mercy hath flowed among the righteous. Joy unto him who hath drawn nigh and drunk, and woe unto every heedless imposter. The splendor shining from the horizon of the heaven of My loving-kindness be upon you, O My loved ones, and upon those whom the turning away of the people hath not kept back from God, the One, the Peerless, the Mighty, the Compelling.

- 56 O earth! Is there within thee one who loveth Me, and hast thou been honored by one who remembereth Me? Be truthful with Me and be not of those who remain silent. Harken unto My call from the precincts of My prison. Verily He remembereth thee and those who have believed in God, the One,

مسطوراً في الزبر والألواح نستل الله ان يمدك و
يؤيدك على الذكر والثناء انه هو العزيز العلام

54 يا قلم اذكر من سمي بمحمد قبل باقر الذي فاز بايام
الله منزل الآيات قد اقبل اذ اعرض عن الله من
في الأفطار قد اخذ الكتاب اذ نيدوا الذين انكروا
حق الله وبرهانه و كفروا بما اتبعوا كل جاهل
مرتاب انا ذكرناك من قبل وفي هذا الحين ان
ربك هو المقتدر المختار و نذكر عليك قبل اكبر في
منظري الأنور ليشهد له ذكر الله بدوام اسمائه و
صفاته انه هو العزيز الغفار انا نصيک و الذين
آمنوا بما انزله الرحمن في الكتاب يا اوليائي هناك
خذوا ما امرتم به من لدن مالک الأديان ان
المظلوم ذکر اوليائه اذ كان في السجن الأعظم
يشهد بذلك من عنده ام الكتاب اشكروا الله بما
ايدكم اذ كان النور مشرقاً من اعلى المقام

55 يا قلم مالک القدم اراد ان يذكر اوليائه في الشين
و الهاء ليجذبهم الذكر الى اعلى المقام يح الله ما
يشاء و يثبت و هو المقتدر علي ما يشاء امراً من
عنده و هو السميع البصير انا ذكرناكم من قبل
بما فاحت به نفحات الفضل و العطاء اياكم ان
تخزكم اعراض القوم الذين نقضوا الميثاق طوبى
لسامع سمع ندائي و لعالم تمسك بما نزل من سماء
مشيقي و لعين رأت الأنوار انا اخبرناكم من قبل
بما كان مستوراً و عرفناكم سواء الصراط هذا
يوم فيه ظهرت البينات و جرى فرات الرحمة بين
الأخيار نعيماً لمن تقرب و شرب و ويل لكل
غافل مكثار البهاء المشرق من افق سماء عنايتي
عليكم يا اوليائي و على الذين ما منعهم اعراض
القوم عن الله الواحد الفرد العزيز الجبار

56 يا تربت هل فيك من يحبني و هل تشرفت بمن
يذكرني فاصدقني و لا تكوني من الصامتات اسمعي
ندائي من شطر سجنى انه يذكرک و الذين آمنوا بالله
الفرد الخبير انا جعلنا التراب كائزى و خزائني و
اظهرنا منه نعمتي و مظاهر عنايتي و انا المقتدر

the All-Informed. We have made the earth Our treasury and storehouse, and have manifested from it Our favor and the tokens of Our bounty, and I am the Mighty, the Powerful. Blessed art thou in that God hath made thee the dayspring of His favors and the source of His bounties, and hath manifested through thee that which revealeth His power, His majesty, and His sovereignty. From thee come wealth and riches and that which profiteth mankind. Give thanks unto thy Lord for this magnificent favor.

- 57 We make mention at this hour of My loved ones and My friends, and give them the glad-tidings of My mercy which hath preceded all who are in the heavens and on earth. Thus doth the horizon of utterance reveal its light and the Tree of Knowledge its fruits. Blessed is he who hath witnessed and attained, and woe unto the heedless. O Land of Qaf and Vav! The Wronged One maketh mention of thee and of His loved ones within thee, that the eyes of the world and of those who have turned to this shining horizon may be solaced thereby. O My loved ones in that land! Harken unto My call. Verily, He calleth you from the prison unto God, the Lord of all worlds. Cast away what the people possess of idle fancies and vain imaginings, holding fast to the cord of God, the Mighty, the Praiseworthy. That which was hidden from eternity hath appeared, and He Who was promised in God's Books, the Lord of the Glorious Throne, hath come. Beware lest the veils of the world withhold you or the doubts of the nations grieve you. Turn with your hearts unto God, the Lord of the Mighty Throne. We counsel the friends and chosen ones of God to fear God and to observe that whereby Our Cause, firm and manifest, may be exalted. Blessed is the servant who hath adorned his head with the crown of righteousness and his temple with the ornament of virtuous deeds. He is indeed among those who are nigh unto God in the Book of God, the Lord of the Day of Judgment.

- 58 O My loved ones in Merv! Harken unto the call of Him Who summoneth you for the sake of God and desireth to draw you nigh unto Him. Blessed is he who heareth and respondeth, and woe unto every remote denier. Azizullah hath mentioned you time and again and hath sent your names unto the Wronged One, and each one of you hath been honored with tokens from My Most Exalted Pen. To this beareth witness He Who speaketh in every state that there is none other God but I, the All-Remembering, the All-Knowing. Take hold of the Book of God with the strength bestowed by Us and be not of the heedless. Beware lest the doubts of the nations and the happenings of the world prevent you, or your feet slip through the oppression of the wrongdoers. Thank God for His grace and bounty that He created you and caused you to appear in

القدير طوبى لك بما جعلك الله مطلع الآله و منبع نعمائه و اظهر منك ما يظهر به قدرته و عظمته و سلطانه و منك الثروة و الغناء و ما ينتفع به العباد اشكرى ربك بهذا الفضل العظيم

57 نذكر في هذا الحين احبائي و اوليائي و نبشّهم برحمتي التي سبقت من في السموات و الارضين كذلك اظهر افي البيان نوره و سدره العرفان اثمارها طوبى لمن شهد و فاز و ويل للغافلين يا ارض القاف و الواو ان المظلوم يذكر و يذكر اوليائه فيك لتقرّ به عيون العالم و الذين اقبلوا الى هذا الاقي المنير يا اوليائي هناك اسمعوا ندائي انه في السجن يدعوكم الى الله رب العالمين ضعوا ما عند القوم من الأوهام و الظنون متمسكين بحبل الله العزيز الخمد قد ظهر ما كان مكنوناً في ازل الازال و اتي من كان موعوداً في كتب الله رب الكرى الرقيق اياكم ان تمنعكم حجاب العالم او تحزنكم شبهات الأمم توجهوا بالقلوب الى الله رب العرش العظيم انا نوصي اولياء الله واصفيائه بتقوى الله و ما يرتفع به امرنا المحكم المبين طوبى لعبد زين رأسه باكليل التقوى و هيكله بطراز الأخلاق انه من المقربين في كتاب الله مالك يوم الدين

58 يا اوليائي في مرو اسمعوا نداء من يدعوكم لوجه الله و اراد ان يقربكم اليه طوبى لمن سمع و اجاب و ويل لكل معرض بعيد قد ذكرتم عزيز الله مرة بعد مرة و ارسل اسمائكم لدى المظلوم و فاز كل واحد منكم بآثار قلبي الأعلى يشهد بذلك من ينطق في كل شأن انه لا اله الا انا الذي اكره العليم خذوا كتاب الله بقوة من عندنا و لا تكونوا من الغافلين اياكم ان تمنعكم شبهات الأمم و حوادث العالم او تزل اقدامكم من سطوة الظالمين اشكروا الله بفضله و كرمه انه خلقكم و اظهركم في هذا اليوم الذي طافه الملاء الأعلى و اهل الفردوس في بكور و اصيل

this Day round which circle the Concourse on High and the denizens of Paradise at morn and eventide. The mention of Me is not equaled by the mention of the world, nor My manifestation by the manifestation of the ancients. Hear the call from the Most Exalted Horizon and say: "Here am I, O Lord of Names and Creator of Heaven! Praise be unto Thee for having made known unto us the Dawning-Place of Thy signs, the Source of Thy Command and the Manifestation of Thy laws. We beseech Thee by the Most Exalted Paradise and by the souls which have soared in the atmosphere of Thy nearness, O Lord of all beings, to aid us to be steadfast in Thy love and to arise to serve Thy Cause. Then ordain for us the good of this world and the world to come. There is none other God but Thee, the All-Knowing, the All-Wise."

لا يعادل بذكرى ذكر العالم ولا بظهورى ظهور
الأولين اسمعوا النداء من الأفق الأعلى و قولوا
ليبك يا مولى الأسماء و فاطر السماء لك الحمد
بما عرفتنا مشرق آياتك و مصدر امرك و مظهر
احكامك نستلك بالفردوس الأعلى و بالأرواح
التي طارت في هواء قربك يا مولى الورى بأن
تؤيدنا على الاستقامة على حبك و القيام على
خدمة امرك ثم قدر لنا خير الآخرة و الأولى
لا اله الا انت العليم الحكيم

- 59 All the people of Kha have been blessed with the mention of God, glorified be His majesty. We have mentioned them all and have beseeched from God for each that which is lasting and enduring. The loved ones must strive and protect the people from vain imaginings, lest they be afflicted as were the people of the past. Likewise, We counsel all to trustworthiness, religious devotion, goodly deeds and praiseworthy character, that the world may be adorned with the ornament of virtuous conduct, and that the fire of hatred burning in the breasts of diverse peoples may be quenched by the living waters of the love of God's loved ones, their kindly counsels and goodly exhortations, and that all on earth may be seen as one people. This is the essential purpose. Blessed are they who shall gird up the loins of endeavor for this mighty service. At all times seek this station from the Beloved of all creation, that He may aid His servants to achieve that which hath been mentioned. We have written repeatedly: One person was engaged in fishing when the Spirit (Jesus) made him the fisher of men. Verily He is the Powerful, the Mighty, and worthy to answer prayer.

59 اهل خا طراً بذكر حق جلّ جلاله فائز گشتند کلّ
را ذکر نمودیم و از حق از برای هر یک طلب
نمودیم آنچه را که باقی و دائم است اولیا باید جهد
نمایند و ناس را از اوهامات حفظ کنند شاید
بمثابه حزب قبل مبتلا نگردند و همچنین کلّ را
وصیت مینمائیم بامانت و دیانت و اعمال طیبه و
اخلاق مرضیه تا عالم بطراز اخلاق مزین شود و
نار بغضا که در صدور ملل مختلفه مشتعل است
بکوش محبت اولیا و نصایح مشفقه و مواظظ حسنه
اطفا پذیرد و من علی الأرض یکحزب مشاهده
شود اینست اصل مقصود طوبی از برای نفوسیکه
کمر همت را محکم نمایند از برای این خدمت اعظم
در جمیع احوال از محبوب امکان این مقام را
طلب نمایند که شاید عباد خود را مؤید فرماید
بر آنچه که ذکر شد مکرر نوشتیم یکنفر بصید ماهی
مشغول حضرت روح او را صیاد عالم نمود آنه
هو المقتدر القدیر و بالا جابه جدیر

- 60 The glory shining from the horizon of the heaven of My loving-kindness be upon you, O My loved ones, My friends and My beloved ones who have attained unto that which was recorded in the Books of God and treasured in the hearts of the Messengers. And praise be to God, the Lord of the worlds.

60 البهاء المشرق من افق سماء عنایتی علیکم یا اولیائی
و اودائی و احبائی انتم الذین فزتم بما کان مسطوراً
فی کتب الله و مخزوناً فی افئدة المرسلین و الحمد
لله رب العالمین

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- 1 This is the Tablet of God, the Help-in-Peril, the Self-Subsisting
هذه صحيفة الله المهيمن القيوم 1
- 2 In My Name, through which the ocean of divine knowledge
surged within all possibility
بسمي الذي به ماج بحر العرفان في الامكان 2
- 3 Exalted is the All-Merciful Who sent down the Torah, the
Gospel, and the Furqan, then the Bayan, and revealed the
Mother Book when the Hidden Secret was established upon
the throne of His Name, the Self-Subsisting, and proclaimed
in the most exalted call: "The Kingdom belongeth unto God,
the Lord of all return!" When the call was raised, hearts were
stirred with longing to hearken unto the verses of God, the
Lord of lords. We have sent down the verses and made mani-
fest the clear proofs, yet the people are in strange doubt.
تعالى الرحمن الذي انزل التوراة و الانجيل و
الفرقان ثم البيان و اظهر ام الكتاب اذ استوى
السر المكنون على عرش اسمه القيوم و نطق
بأعلى النداء الملك لله مالک المآب لما ارتفع
النداء اهتزت الأفئدة شوقاً لاصغاء آيات الله
رب الأرباب أنا انزلنا الآيات و اظهرنا البينات
ولكن القوم في ريب عجاب 3
- 4 O Haydar-'Ali! Hear the call from the direction of 'Akka. We
have made mention of thee, before and after, with that which
neither the treasures of earth nor its riches can equal. The
Book of God in its most exalted station beareth witness to this.
We have expounded the Point and interpreted the Books of
God. Blessed is he who hath recognized and attained, and woe
unto every idolatrous infidel. We heard thy call and addressed
thee from the side of the Mount, casting unto thee that whereby
the hearts of the servants were attracted. Thou art he who
hath drunk the choice sealed wine through My Name, the Self-
Subsisting, and hast guided the servants to the straight path.
يا حيدر قبل على اسمع النداء من شطر عكاء أنا
ذكرناك من قبل و من بعد بما لا تعادله آلاء
الأرض و لا كنوزها يشهد بذلك كتاب الله في
اعلى المقام قد فصلنا النقطة و فسرنا كتب الله
طوبى لمن عرف و فاز و ويل لكل مشرك كفار
أنا سمعنا ندائك ناديناك من جانب الطور و
القيناك ما انجذبت به افئدة العباد انت الذي
شربت رحيقي المختوم باسمي القيوم و هديت العباد
الى سواء الصراط 4
- 5 O Haydar! Roll up the sleeve of endeavor, then gird up thy
loins to make mention of this Most Great Announcement,
whereby the parties have fled when the Lord of all men
established Himself upon the throne of wisdom and utterance.
We have been with thee in all conditions and heard thy call
and the call of those who were present with thee, and We have
mentioned each one of them with that whereby the luminary
of My loving-kindness and mercy, which hath preceded all
created things, hath shone forth.
يا حيدر شم عن ساعد الجهد ثم اشدد ظهرك
لذكرك هذا النبأ الأعظم الذي به فرّت الأحزاب
اذ استوى مالک الرقاب على عرش الحكمة و
البيان أنا كما معك في كل الأحوال و سمعنا
ندائك و نداء الذين حضروا عندك و ذكرنا كل
واحد منهم بما لاح به نير عنايتي و رحمتي التي
سبقت الكائنات 5
- 6 And We make mention at this time once again of the party of
God whose names thou didst mention, as a grace from Us, and
I am the Mighty, the All-Bountiful.
و نذكر في هذا الحين مرة اخرى حزب الله الذين
ذكرت اسمائهم فضلاً من عندنا و انا العزيز الفضل 6
- 7 O My servant, O Thabit! There hath been sent down for thee
aforetime that from which lights have shone forth, and We
saw thy mention in the book of one who loved Me. We have
mentioned thee time and again that thou mayest thank thy
يا عبدى يا ثابت قد نزل لك من قبل ما اشرفت
منه الأنوار و رأينا ذكرك في كتاب من احبني
ذكرناك مرة بعد مرة لتشكر ربك مظهر البينات
سمعنا ندائك ناديناك من شطر القدم مقرر عرش 7

Lord, the Manifest of clear proofs. We heard thy call and addressed thee from the direction of the Ancient One, the seat of thy Lord's throne, the Lord of all peoples. Verily thy Lord doeth what He willeth, and He is the Mighty, the All-Bestowing. We desired to answer him whose letter was present before the Wronged One, that the verses might attract him to the Dayspring of divine knowledge.

رَبِّكَ مَالِكُ الْأُمَمِ إِنَّ رَبَّكَ يَفْعَلُ مَا يَشَاءُ وَهُوَ
الْعَزِيزُ الْوَهَّابُ أَنَا أَرَدْنَا أَنْ نَجِيبَ مَنْ حَضَرَ كِتَابَهُ
لَدَى الْمَظْلُومِ لَتَجْذِبَهُ الْآيَاتُ إِلَى مَشْرِقِ الْعُرْفَانِ

8 Jinab-i-Aqa Kuchik

8 جناب آقا کوچک

9 In My Name, the Guardian over all names

9 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

10 O Aqa Kuchik! As thou hast turned to the lights of the Sun of Truth, thou art great in the presence of the Wronged One. Whosoever today hath attained unto the supreme horizon and acknowledged the traces of the Most Exalted Pen, he is recorded and inscribed by the Most Exalted Pen as of the people of God in the Crimson Tablet. Blessed is the soul that hath not been prevented by the veils of glory from turning unto Him, nor held back by the doubts of the divines and the objections of the mystics from the ultimate goal and the supreme summit. Today the ocean of truth is surging and the sun of revelation is shining. Blessed is the eye that hath seen and the ear that hath heard. We beseech God to assist thee and grant thee success, that thou mayest remain steadfast in the Cause of God and drink from the ocean of utterance at all times. He is the Compassionate, and He is the All-Knowing, the All-Powerful.

10 يَا آقَا كُوحِكُ چُون بَانَوَارِ آفتابِ حَقِيقَتِ اِقْبَالِ
نُمُودِ نَزْدِ مَظْلُومِ بَزرگیِ هَرِ نَفْسِ الْیَوْمِ بَاقِ اَعْلٰی
فَازِ شُدِ وَ بَآثَارِ قَلَمِ اَعْلٰی اِعْتِرَافِ نُمُودِ اَوْ اَزِ حِزْبِ
اللّٰهِ دَرِ صَحِیفَةِ حَمْرَاءِ اَزِ قَلَمِ اَعْلٰی مَذْکُورِ وَ مَسْطُورِ
طُوبٰی اَزِ بَرایِ نَفْسِیِ کِه سُبْحَاتِ جَلالِ اَوْ رَا اَزِ
اِقْبَالِ مَنَعِ نَنُودِ وَ حِجَبَاتِ عِلْمَا وَ شَبَهَاتِ عِرْفَا اَوْ
رَا اَزِ غَايَتِ قَصُویِ وَ ذَرُوۀِ عَلِیَا بَازِ نَدَاشْتِ اَمْرُوزِ
بَحْرِ حَقِيقَتِ مَوَاجِ وَ آفتابِ ظُهورِ مَشْرِقِ طُوبٰی
اَزِ بَرایِ بَصْرِیْکِه فَازِ شُدِ وَ سَمْعِیْکِه شَنِیدِ اَزِ حَقِّ
مِیْطَلِیْمِ تَرَا تَأْیِیدِ فَرَمَایِدِ وَ تَوْفِیْقِ عَطَا کَنْدِ تَا بِرِ
اَمْرِ اَلْهِیِ مَسْتَقِیْمِ بَاشِیِ وَ دَرِ جَمِیعِ اَحْیَا اَزِ بَحْرِ
بِیَانِ پِیَاشَامِیِ اَوْسْتِ مَشْفُوقِ وَ اَوْسْتِ دَانَا وَ تَوَانَا

11 'Ali, servant of H

11 عَلٰی خَادِمِ ح

12 He is the Hearing, the Answering

12 هُوَ السَّامِعُ الْمَجِيبُ

13 O Ali! Your letter was received and attained unto the presence of the Desired One of all the worlds. Your service is accepted and mention of you hath been heard. Blessed is the soul whom the vicissitudes of days withheld not from the Lord of all names, nor deprived thereof, and blessed is the servant whom neither the doubts of the dubious nor the might of the aggressive prevented from turning unto the Truth. Praise be to God that thy call hath been heard and thy mention hath flowed from the Most Exalted Pen. Give thanks unto thy Lord for this great bounty. We beseech God to assist His party to remember and praise Him and to serve His Cause, and to draw them nigh unto Him in all conditions. Verily He is the Self-Sufficient, the Most Exalted.

13 يَا عَلٰی نَامَهَاتِ رَسِیدِ وَ بِلْحَظِ مَقْصُودِ عَالَمِیَانِ فَازِ
گُشتِ خَدَمَتِ مَقْبُولِ وَ ذَکَرَتِ بَاصْغَا فَازِ طُوبٰی
اَزِ بَرایِ نَفْسِیِ کِه حَوَادِثِ اَیَّامِ اَوْ رَا اَزِ مَالِکِ
اَنَامِ مَنَعِ نَنُودِ وَ مَحْرُومِ نَسَاحَتِ وَ نَعِیْمِ اَزِ بَرایِ
عَبْدِیْکِه شَبَهَاتِ مَرِیْبِیْنِ وَ سَطُوتِ مَعْتَدِیْنِ اَوْ رَا
اَزِ تَوَجُّهِ بِحَقِّ بَازِ نَدَاشْتِ اللّٰهِ اَلْحَمْدُ نَدَايَتِ بَشْرِفِ
اَصْغَا فَازِ وَ اَزِ قَلَمِ اَعْلٰی ذَکَرَتِ جَارِیِ وَ نَازِلِ
اَشْکَرِ رَبِّکِ بِهَذَا الْفَضْلِ الْعَظِیْمِ نَسْتُلِ اللّٰهَ اَنْ یُوْیِّدَ
حِزْبَهُ عَلٰی ذَکَرِهِ وَ ثَنَائِهِ وَ خَدْمَةِ اَمْرِهِ وَ یَقْرَبَهُمُ اِلَیْهِ
فِی کُلِّ الْاَحْوَالِ اِنَّهُ هُوَ الْغَنِیُّ الْمَتَعَالِ

14 Aqa Mirza Ali

14 آقا میرزا علی

15 O Haydar! We have desired to make mention of him who is named Ali, that he may rejoice and be of them that are

15 يَا حَیدَرَ اَرَدْنَا اَنْ نَذْکُرَ مِنْ سَمَیِّ بَعْلٰی لَیْفَرِحَ وَ یَکُونُ
مِنْ الشَّاکِرِیْنِ قَدْ جَرٰی مِنْ قَلْبِی الْاَعْلٰی فِرَاتِ

thankful. From My Most Exalted Pen hath flowed the river of wisdom and utterance. Blessed is he who hath drunk therefrom, and woe unto the heedless. By the life of God! In every letter of My Book are treasured sciences which none hath discovered save God, the Single, the All-Informed. O Ali! Thou hast heard My call and attained unto My days. Praise thy Lord and say: Praise be unto Thee, O Lord of all names and Creator of the heavens, for having remembered me while I was in the hands of the oppressors.

16 Mashhadi Hasan-Ali Khayyat

17 We make mention of him who is named Hasan-Ali and counsel him to observe justice and that whereby the Cause of God, the Lord of all worlds, may be exalted. We have mentioned him before and at this hour We beseech God to assist him in that which will draw him nigh unto Him. Verily He is the Helper, the All-Bountiful. O servants of God! Harken unto the call of the Wronged One and be not of the heedless. Take the chalice of recognition in the name of your Lord, the Merciful, and be not of the patient ones. He hath appeared and made manifest that which was hidden in knowledge. To this testifieth every fair-minded and informed one.

18 Haji Mirza Shukrullah

19 We desire to make mention of him who is named Shukrullah and remind him of My verses and give him the glad-tidings of My tender mercy, that he may arise to serve My mighty and glorious Cause. Thou didst attain aforesaid and We revealed for thee that which caused the hearts of the hearers to soar. When the wine of My utterance did intoxicate thee and the fragrances of My verses did attract thee, say: My God, my God! Thou art He through Whose Name the ocean of utterance surged before the eyes of all mankind and the fragrance of Thy mercy was wafted throughout all lands. I beseech Thee by the penetrating influence of Thy Will and the power of Thy Purpose and the movement and sound of Thy Most Exalted Pen and by Thy Most Glorious Horizon and its light, to make me in all conditions well-pleased with Thee and holding fast unto Thee, in such wise that the tempests of the intimations of them that croak, who have turned away from Thee and Thy verses and have taken for themselves a lord besides Thee from their own idle fancies, may not move me. O my Lord! Thou seest me turning unto Thee and holding fast unto Thee. I beseech Thee not to deprive me of the ocean of Thy utterance nor from the sun of Thy grace. Verily Thou art the All-Powerful, the Almighty, and worthy to grant this prayer.

الحكمة و البيان طوبى لمن شرب ويل للغافلين
لعمري الله في كل نقطة من كتابي كنز علوم ما
اطلع بها الا الله الفرد الخبير يا علي قد سمعت
ندائي وفزت بايامي احمد ربك و قل لك الحمد
يا مولى الاسماء و فاطر السماء و بما ذكرتنى اذ
كنت بين ايدي الظالمين

16 مشهدى حسنعلی خیاط

17 و نذكر من سمى بحسنى ونوصيه بالعدل و بما
يرتفع به امر الله رب العالمين انا ذكرناه من قبل و
في هذا الحين نسل الله ان يؤيده على ما يقربه اليه
انه هو المؤيد الكريم يا عباد الله اسمعوا نداء المظلوم
ولا تكونوا من الغافلين خذوا كأس العرفان باسم
ربكم الرحمن و لا تكونوا من الصابرين انه ظهر
واظهر ما كان مخزوناً في العلم يشهد بذلك كل
منصف خبير

18 حاجی میرزا شکرالله

19 انا نريد ان نذكر من سمى بشكرالله و نذكره بآياتي
و نبشره بعنايتي ليقوم على خدمة امرى العزيز
العظيم قد فزت من قبل و انزلنا لك ما طارت
به افئدة السامعين اذا اخذك سكر رحيق بياني
و اجتذبتك نفحات آياتي قل الهى الهى انت
الذى باسمك ماج بحر البيان امام عيون الأنام
و هاج عرف رحمتك في البلاد اسئلك بنفوذ
مشيتك و اقتدار ارادتك و حركة قلبك الأعلى
و صريه و افئك الأبهى و نوره ان تجعلنى في
كل الأحوال راضياً منك و متمسكاً بك بحيث
لا تحركنى قواصف اشارات الناعقين الذين
اعرضوا عنك و عن آياتك و اتخذوا لأنفسهم
من الأوهام رباً من دونك اى رب ترانى مقبلاً
اليك و متمسكاً بك اسئلك ان لا تحيبنى عن
بحر بيانك و لا عن شمس فضلك انك انت
المقتدر القدير و بالاجابة جدير

- 20 We make mention of your two sons and give them glad tidings of the favors of God, the Mighty, the Praiseworthy. We beseech Him to ordain for them that which shall profit them and draw them nearer unto Him. Verily, He is the Mighty, the Powerful, the Omnipotent.
- 20 ونذكر ابنك ونبشّرهما بعنايات الله العزيز الحميد
نسئله ان يقدر لهما ما ينفعهما ويقربهما اليه انه
هو العزيز المقتدر القدير
- 21 We make mention of My handmaiden and My leaf who hath heard, responded, and turned with her heart to the horizon of God, the Goal of them that have knowledge. O My handmaiden! Most of the servants' ears have not been honored with the words "O My servant," yet thou hast been honored with "O My handmaiden." Give thanks unto thy Lord for this manifest favor. We have heard thy call and that which proceeded from thy mouth in praise of God, the Lord of the worlds. We made mention of thee before in a Tablet which proclaimed that there is none other God but Him, the Single, the One, the All-Knowing. Give thanks unto thy Lord for this most great favor and say: "Thine be the praise, O Lord of the world, and Thine be the glory, O Thou the Goal of the hearts of the Messengers!"
- 21 ونذكر امتي وورقتي التي سمعت واجابت واقبلت
بقلبها الى افق الله مقصود العارفين يا امتي ما فازت
اذن اكثر العباد بكلمة يا عبدى وانت فزت بيا
امتي اشكرى ربك بهذا الفضل المبين انا سمعنا
ندائك و ما خرج من فمك في ذكر الله رب
العالمين و ذكرناك من قبل في لوح نطق انه لا
اله الا هو الفرد الواحد العليم اشكرى ربك بهذا
الفضل الأعظم وقولى لك الحمد يا مولى العالم و
لك الثناء يا مقصود افئدة المرسلين
- 22 Aqa Muhammad Hasan, the Cloth Merchant:
- 22 آقا محمد حسن بزاز
- 23 O Muhammad Hasan! We have desired to make mention of thee that My remembrance may draw thee to My Kingdom and strengthen thee to praise God, glorify Him, and serve His Cause, the Mighty, the Wondrous. The call hath been raised from the right hand of the Throne, yet most of the people are asleep. Heedlessness hath so seized them that they have turned away from Him Who hath come from the horizon of might with clear authority.
- 23 يا محمد حسن انا اردنا ان نذكرك ليجذبك ذكرى
الى ملكوتى ويؤيدك على ذكر الله و ثنائه و خدمة
امره العزيز البديع قد ارتفع النداء من يمين العرش
ولكن الناس اكثرهم من النائمين قد اخذتهم
الغفلة على شأن اعرضوا عن الذى اتى من افق
الاعتدار بسلطان مبين
- 24 Muhammad Hasan:
- 24 محمد حسن
- 25 We make mention of him who is named Muhammad Hasan that he may give thanks unto his Lord and be of them that are steadfast. Say: "Withhold not your ears from hearkening to the call of God, the Lord of the Day of Judgment." Blessed art thou for having attained unto My verses and for having been mentioned in My mighty prison.
- 25 ونذكر من سمي بمحمد حسن ليشكر ربه ويكون
من الراسخين قل لا تمنعوا آذانكم عن اصغاء نداء
الله مالک يوم الدين طوبى لك بما فزت بآثارى
و ذكرت فى سجنى العظيم
- 26 'Ali Aqa:
- 26 على آقا
- 27 We make mention of 'Ali before Aqa, and I am the best of them that make mention. My mention equals not the mentions of the world, nor My call the call of the nations. To this beareth witness the Most Great Name in this exalted station. Thus have We mentioned thee that thou mayest rejoice and arise to serve thy Lord Who hath come with a clear Book.
- 27 ونذكر علياً قبل آقا و انا خير الذاكرين لا تعادل
بذكرى اذكّار العالم و لا بندائى نداء الأمم يشهد
بذلك الاسم الأعظم فى هذا المقام الرفيع
كذلك ذكرناك لتفرح و تقوم على خدمة
مولئك الذى اتى بكتاب مبين
- 28 O Haydar before 'Ali! Thou art he who heard My call, turned to My direction, stood before the door of My grandeur, beheld
- 28 يا حيدر قبل على انت الذى سمعت ندائى واقبلت
الى شطرى وقت لى باب عظمتى ورأيت افقى

My horizon, attained unto My verses, and drank the choice wine of My favor and the Kawthar of My wondrous utterance. My Tablets have testified to My favor unto thee and My bounty upon thee. Art thou able to thank thy Lord, or dost thou find thyself among the impotent?

وفزت بآياتي وشربت رحيق عنايتي و كوثر بياني
البدیع قد شهدت الواحی بعنايتي لك و فضلي
عليك هل تقدر ان تشكر ربك أم تجد نفسك
من العاجزين

- 29 Thou hast made mention of My Afnan, upon them be My glory and My favor. We have mentioned them with that which no mention can equal and have raised them to a station whose description defieth every knowledgeable rememberer. We beseech God to aid them to preserve this mighty and sublime station. Remember them on My behalf, and greet their faces from My side, and give them glad tidings of My mercy, and illumine them with that which hath shone forth and appeared from the horizon of My Most Exalted Pen. Thus doth He command thee, with Whom is the knowledge of the heavens and earth. We have mentioned each one of them in various Tablets and adorned them with My kinship, and I am the All-Bountiful, the Forgiving, the Merciful.

29 قد ذكرت افناني عليهم بهائي و عنايتي انا ذكرناهم
بما لا يعادله ذكر و رفعناهم الى مقام عجز عن ذكره
كل ذاكر علم نسل الله ان يؤيدهم على حفظ
هذا المقام العزيز المنيع اذكرهم من قبلي و كبر على
وجوههم من جاني و بشرهم برحمتي و نورهم
بما اشرق و لاح من افق قلبي الأعلى كذلك
يامرك من عنده علم السموات و الأرضين انا
ذكرنا كل واحد منهم في الواح شتى و زياتهم
بنسبتى و انا الفضال الغفور الرحيم

30 Mirza Ja'far:

30 ميرزا جعفر

- 31 O Ja'far! The Hour hath come, yet most of the people are heedless. The Resurrection hath appeared, yet they remain far from understanding. Blessed is he who hath recognized and preserved the Faith; he is among those who are nigh unto God in His mighty and great Book.

31 يا جعفر ان الساعة قد اتت و الناس اكثرهم
من الغافلين و قامت القيامة و هم في معزل عن
العرفان طوبى لمن عرف و حفظ انه من المقربين
في كتاب الله العزيز العظيم

32 Aqa Abu'l-Qasim:

32 آقا ابوالقاسم

- 33 O Abu'l-Qasim! We have sent down from the fountain of My Most Exalted Pen the waters of utterance, that there might grow in the hearts of the servants the plants of wisdom and knowledge. Blessed is the soul that hath testified to that which God hath testified and hath attained unto that which hath been sent down from Him. Such a one is among the believers in the sight of God, the Mighty, the Wise.

33 يا ابوالقاسم انا انزلنا من معين قلبي الأعلى ماء
البيان لبنيت منه في قلوب العباد نبات الحكمة و
العرفان طوبى لنفس شهدت بما شهد الله و فازت
بما نزل من عنده انه من الموحدن عند الله العزيز
الحكيم

34 Aqa Muhammad Karim, the Hat-maker

34 آقا محمد كريم كلاه دوز

- 35 O Muhammad-Karim! Hast thou heard the Call and beheld My Most Exalted Horizon, and hast thou arisen in My days to serve My loved ones? Tell Me what We have asked of thee, for I am the All-Knowing Narrator. We have heard thy mention and have mentioned thee. Blessed is he who hath arisen to serve Me, he who was named Haydar-'Ali. He mentioned thee, and We mentioned thee, by a command from My presence, and I am the Ordainer, the Ancient of Days.

35 يا محمد كريم هل سمعت النداء و هل رأيت افقى
الأعلى و هل قمت في ايامى على خدمة الأولياء
حدث لى ما سئلناك منه و انا المحدث العليم
سمعنا ذكرك ذكرناك طوبى لمن قام على خدمتى
الذى سمى بحيدر قبل على انه ذكرك ذكرناك
امراً من عندى و انا الأمر القديم

36 Aqa Muhammad-Rida-i-Qullati

36 آقا محمد رضاى قلاتى

- 37 O Muhammad-Rida! We mentioned thee before and at this time, that the fragrances of utterance may seize thee and draw thee to a station wherein the Tongue of Grandeur proclaimeth: "There is none other God but Him, the Single, the One, the Powerful, the Mighty, the Bestower!"
- 38 Mirza Aqa-yi-Naqqash
- 39 O Painter! Upon thee be My Glory! Hath thy pen succeeded in portraying My loved ones, and hath it moved to draw those who were martyred in My path? Blessed is the face that hath turned toward the lights of the Countenance, and the heart that hath turned to the Most Exalted Station. We mentioned thee before with that which caused the breeze of utterance to waft over all possibility. Thank thy Lord and say: "Praise be unto Thee, O God of the world, and glorification be unto Thee, O Lord of lords!"
- 40 Haji Mulla Muhammad-i-Hakkak
- 41 O Muhammad! That which was hidden in knowledge and inscribed by the Most Exalted Pen in the Books and Tablets hath appeared. He Who was promised in the books of old hath come, and He with Whom God, the One, the Chosen, gave glad tidings in His Books, hath been made manifest. Yet when the verses were sent down and the clear proofs appeared, the people turned away and denied God, the Lord of all beings. Blessed art thou for having attained unto the trace of My Pen at this time which God, the Lord of all ages, hath ordained.
- 42 Mashhadi 'Ali-Akbar
- 43 O 'Ali-before-Akbar! The Remembered One hath remembered thee while He was in the hands of the wicked. He hath sent down that which the pens are powerless to reckon, and revealed that which those possessed of insight were prevented from understanding. Blessed art thou, for thy mention hath been sent down from My Most Exalted Pen, as a bounty from God, the Lord of all mankind.
- 44 'Ali Bey
- 45 O 'Ali! The Wronged One hath come with the truth and hath called all to God, the Lord of the Day of Mutual Calling, and hath given them glad tidings of that which God, the Cleaver of the Dawn, hath ordained for those near unto Him. Among the people are those who denied, those who turned toward Him, and those who pronounced sentence to shed My blood without any proof or book.
- 46 Mashhadi 'Abbas
- يا محمد رضا ذكرناك من قبل و في هذا الحين
لتأخذك نفحات البيان و تجذبك الى مقام
ينادى فيه لسان العظمة انه لا اله الا هو الفرد
الواحد المقتدر العزيز المتان
- ميرزا آقاي نقاش
- يا نقاش عليك بهائي هل فاز قلبك بتصوير
اوليائي و هل تحركت على رسم من استشهد في
سبيلي طوبى لوجه توجه الى انوار الوجه و لقلب
اقبل الى اعلى المقام اتنا ذكرناك من قبل بما
سرت به نسمة البيان على الامكان اشكر ربك و
قل لك الحمد يا اله العالم و لك الثناء يا رب
الأرباب
- حاجي ملا محمد حكاك
- يا محمد قد ظهر ما كان مكنوناً في العلم و مسطوراً
من القلم الأعلى في الزبر و الألواح قد اتى من كان
موعوداً في كتب القبل و ظهر من بشر به كتب
الله الواحد المختار فلما نزلت الآيات و ظهرت
البيّنات اعرض عنها القوم و كفروا بالله مالک
الرقاب طوبى لك بما فزت بأثر قلبى في هذا
الحين الذى جعله الله مالک الأحيان
- مشهدى على اكبر
- يا على قبل اكبر قد ذكرک المذكور اذ كان بين
ايدى الفجار قد انزل ما عجزت عن احصائه
الأقلام و اظهر ما منع عن عرفانه اولو الأبصار
طوبى لك بما نزل ذكرک من قلبى الأعلى فضلاً
من لدى الله مولى الأنام
- على بيك
- يا على انّ المظلوم اتى بالحقّ و دعا الكلّ الى الله
مالک يوم التناد و بشرهم بما قدر للمقربين من
لدى الله فالتق الأصباح من الناس من انكر و منهم
من اقبل و منهم من افق على سفك دمي من
دون بينة و لا كتاب
- مشهدى عباس

- 47 O 'Abbas! The Lord of mankind hath turned toward thee from the prison quarter and remembereth thee with that whose fragrance shall never cease. Preserve this Most Exalted Station in the name of thy Lord, the Subduer of the winds.
- 48 Muhibb-'Ali
- 49 O Muhibb-'Ali! Blessed is the ear that hath attained unto hearing My call, the eye that hath beheld My signs, the tongue that hath spoken My praise, the heart that hath turned to My horizon, and the foot that hath arisen to serve mankind. Glorify the name of thy Lord! He hath remembered thee with that which shall not change throughout ages and centuries, and hath built for thee, with the hand of power, a house from the verses of utterance, that thou mayest thank thy Lord, the Lord of all religions. We beseech God to assist thee to preserve this Most Exalted Station, which hath flowed from a Pen through whose movement all created things were set in motion. O Thou Who art wronged throughout the horizons! Remember him who hath held fast to the Covenant when the people of discord and hypocrisy turned away from God, the Illuminator of the horizons.
- 50 Aqa Buzurg
- 51 O Buzurg! The Wronged One makes mention of thee - He Whom the servants in all regions have denied, speaking that which caused the Maid of Paradise in the all-highest Heaven to strike her face in anguish. Thus was the matter decreed, yet the people are in strange delusion. When thou hast attained unto the traces of My Most Exalted Pen and drunk the choice wine of utterance from the cup of thy Lord's bounty, the Lord of all names, say: My God, my God! Praise be to Thee for having remembered me, and glory be to Thee for having turned toward me, and thanksgiving be to Thee for having guided me, and splendor be to Thee for having taught me that which the possessors of wisdom have failed to comprehend.
- 52 Mirza Kazim
- 53 O Kazim! Hear the call from the direction of eternity through the Most Exalted Pen. Verily He makes mention of thee in such wise as nothing in the world can equal, as attested by the Mother Book which is with Him. Thou hast attained unto the traces of My Pen and My loving-kindness which hath encompassed all regions.
- 54 Qasim 'Ali
- 55 We have desired to make mention of him who was named Qasem before Ali, and I am the Mighty, the All-Bountiful.
- يا عباس قد اقبل اليك ربّ الناس من شطر
السجن و يذكرک بما لا ينقطع عرفه احفظ هذا
المقام الأعلى باسم ربّک مسخر الأرياح
- محّب علی
- يا محّب علی طوبی لأذن فازت باصغاء ندائی و
لعین رأت آياتی و للسان نطق بثنائی و لقلب اقبل
الى افقّی و لرجل قامت على خدمة الأنام سبح
باسم ربّک انه ذکرک بما لا يتغير في القرون و
الأعصار و بنی لک بيد الاقتدار بيتاً من زير
البيان لتشکر ربّک مالک الأديان نسل الله ان
يوفقک علی حفظ هذا المقام الأعلى الذی جرى
من قلم تحرکت بحرکته الکائنات يا مظلوم الآفاق
اذکر من تمسک بالميثاق اذ اعرض اهل الشقاق
و النفاق عن الله منور الآفاق
- آقا بزرگ
- يا بزرگ ذکرک المظلوم الذی انکره العباد من
الأشطار و قالوا فی حقّه ما لطمت علی وجهها
حورية الفردوس الأعلى كذلك قضی الأمر و
لکنّ القوم فی وهم عجب انک اذا فزت بأثر
قلبی الأعلى و شربت رحيق البيان من كأس
عطاء ربّک مالک الأسماء قل الهی الهی لک
الحمد بما ذکرتنی و لک الثناء بما توجّهت الیّ و
لک الشکر بما هدیتنی و لک البهاء بما عرّفتنی ما
غفل عنه اولو الأبواب
- میرزا کاظم
- يا کاظم اسمع النداء من شطر البقاء من القلم
الأعلى انه ذکرک بما لا يعادله ما فی العالم يشهد
بذلك من عنده امّ الکتاب قد فزت بأثر قلبي و
بعنايتی التي احاطت بالأشطار
- قاسم علی

My mercy hath preceded and My grace hath encompassed all. Blessed is he who hath recognized, and woe unto every denying infidel.

56 Aqa 'Ali

57 O Ali! The Countenance of the Ancient of Days hath turned toward the city of My Herald. By the life of God! The sincere ones shall perceive from its dust the fragrance of God's loving-kindness, the Lord of lords. We have remembered Our loved ones there and given them glad tidings of that which hath been ordained for them by the Most Exalted Pen in the Scriptures and Tablets. The mention of him who turned toward Ta hath come before Us - We saw him and were with him until he departed therefrom, and I am the All-Hearing, the All-Seeing. Then he who turned toward Sad, then he who left his place, advancing toward the Most Sublime Horizon until he entered and was present and heard and saw what had been recorded by the Most Exalted Pen in the Books of God, the Lord of all men. O My loved ones there! We have remembered you with such remembrance that when it appeared, all remembrances cried out: By God! He Who is the Remembered One hath come with power and sovereignty. We have not mentioned the names of Our loved ones out of wisdom from Us, and I am the Mighty, the All-Bestowing.

58 Aqa Muhammad Kharrazi

59 O Muhammad! We beheld thy name and made mention of thee with verses which, when they were revealed, caused bodies to tremble with joy. Verily, We make mention of whosoever hath turned toward My horizon and heard My call, and I am the Almighty, the All-Forgiving. We make mention as We please and answer those who call upon Me at eventide and at dawn. There hath flowed from My Pen the ocean of utterance. Blessed is he who hath drunk therefrom, and woe unto the heedless one whom the idle fancies of mankind have prevented.

60 Mulla Ali-Akbar Qallati

61 O Ali-Akbar! Thy mention was made by Him Who loved Me - He Who was named Haydar. Verily, Ali made mention of thee with a mention which, when it was revealed in the City of Books, all things bowed down before it, and when its fragrance was wafted in the garden of meanings, every atom thereof gave voice in praise. The door of the unseen hath been opened and He Who was hidden in knowledge and treasured in the eternity of eternities hath come. Thus moved My Pen in making

55 أَنَا أَرَدْنَا أَنْ نَذْكُرَ مِنْ سَمِيِّ بِقَاسِمٍ قَبْلَ عَلِيٍّ وَأَنَا الْعَزِيزُ الْفَضَّالُ قَدْ سَبَقَتْ رَحْمَتِي وَاحْطَ فَضْلِي طُوبَى لِمَنْ عَرَفَ وَيْلَ لِكُلِّ مَنْكَرٍ كَفَّارٍ

56 آقا علی

57 يَا عَلِيُّ قَدْ تَوَجَّهَ وَجْهَ الْقَدَمِ إِلَى مَدِينَةِ مَبْشَرَى لِعَمْرِ اللَّهِ يَجِدُ الْمَخْلُصُونَ مِنْ تَرَابِهَا عَرَفَ عَنَايَةَ اللَّهِ رَبِّ الْأَرْبَابِ أَنَا ذَكَّرْنَا أَوْلِيَائِي هُنَاكَ وَبَشَّرْنَاهُمْ بِمَا قَدَّرَ لَهُمْ مِنَ الْقَلَمِ الْأَعْلَى فِي الزَّيْرِ وَالْأَلْوَابِ قَدْ حَضَرَ ذِكْرُ مَنْ أَقْبَلَ إِلَى الطَّاءِ رَأْيَانَهُ وَكُنَّا مَعَهُ إِلَى أَنْ خَرَجَ مِنْهَا وَأَنَا السَّمِيعُ الْبَصِيرُ ثُمَّ الَّذِي أَقْبَلَ إِلَى الصَّادِ ثُمَّ الَّذِي خَرَجَ مِنْ مَقَامِهِ مُقْبِلًا إِلَى الْأَفْقِ الْأَعْلَى إِلَى أَنْ دَخَلَ وَحَضَرَ وَسَمِعَ وَرَأَى مَا كَانَ مَذْكُورًا مِنَ الْقَلَمِ الْأَعْلَى فِي كُتُبِ اللَّهِ مَالِكِ الرَّقَابِ يَا أَوْلِيَائِي هُنَاكَ أَنَا ذَكَّرْنَاكُمْ بِذِكْرِكَ إِذْ ظَهَرَ نَادَتِ الْأَذْكَارُ تَالَهُ قَدْ أَتَى الْمَذْكُورَ بِقُدْرَةٍ وَسُلْطَانٍ أَنَا مَا ذَكَّرْنَا أَسْمَاءَ أَوْلِيَائِي حِكْمَةً مِنْ عِنْدِي وَأَنَا الْعَزِيزُ الْوَهَّابُ

58 آقا محمد خرازى

59 يَا مُحَمَّدَ رَأَيْنَا اسْمَكَ ذَكَّرْنَاكَ بِآيَاتٍ إِذْ نَزَلَتْ أَهْتَزَّتْ بِهَا الْأَجْسَادُ أَنَا ذَكَّرْنَا مَنْ أَقْبَلَ إِلَى أَفْقِي وَسَمِعَ نِدَائِي وَأَنَا الْمُقْتَدِرُ الْغَفَّارُ نَذَّرْتُ كَيْفَ نَشَاءُ وَنَجَّيْتُ الَّذِينَ يَدْعُونَنِي فِي الْعِشِيِّ وَالْأَشْرَاقِ قَدْ جَرَى مِنْ قَلْبِي بِحَرِّ الْبَيَانِ طُوبَى لِمَنْ شَرِبَ وَوَيْلَ لِمَنْ لَغَا فِي مَنَعَتِهِ شَبَهَاتِ الْأَنَامِ

60 ملّا علی اکبر قلاتی

61 يَا عَلِيَّ اكْبَرَ ذَكَرَكَ مِنْ أَحِبِّينِي الَّذِي سَمِّيَ بِحَيْدَرَ قَبْلَ عَلِيٍّ ذَكَّرْنَاكَ بِذِكْرِكَ إِذْ نَزَلَ فِي مَدِينَةِ الْكُتُبِ خَضَعَتْ لَهُ وَإِذَا تَضَوَّعَ عَرَفَهُ فِي حَقِيقَةِ الْمَعَانِي نَطَقَ كُلُّ ذَرَّةٍ مِنْ ذَرَاتِهَا قَدْ فَتَحَ بَابَ الْغَيْبِ وَأَتَى مَنْ كَانَ مَكْنُونًا فِي الْعِلْمِ وَمَحْزُونًا فِي أَزْلِ الْأَزَالِ كَذَلِكَ تَحَرَّكَ قَلْبِي عَلَى ذِكْرِكَ لَا تَعَادِلْهُ الْأَذْكَارُ

mention – a mention which no other mentions can equal. Verily, when thou hast attained, say: “Praise be unto Thee, O Desire of the world! And glory be unto Thee, O Source of commandments and ordinances!”

أَنْكَ إِذَا فَزْتَ قُلْ لَكَ الْحَمْدُ يَا مَقْصُودَ الْعَالَمِ وَ
لَكَ الْبَهَاءُ يَا مَصْدَرَ الْأَوَامِرِ وَالْأَحْكَامِ

62 Aqa Abdullah

آقا عبدالله 62

63 O Abdullah! The Trumpet hath been blown, yet the people remain in doubt and dissension. The Bridge hath been set up and the Balance established, yet mankind abideth in negligence and veiled from the truth. The Cry hath been raised and the divine favor hath descended. Blessed is the servant who hath turned toward God and attained, and woe unto every scheming idolater! Take thou My Book with My strength, then recite it with such melody that spirits may be attracted thereby. Thus hath the breeze of utterance wafted over hearts and bodies by command of God, the Lord of all religions.

63 يَا عَبْدَ اللَّهِ قَدْ نَفَخَ فِي الصُّورِ وَالْقَوْمِ فِي مَرِيَّةٍ وَ
شَقَاقٍ قَدْ نَصَبَ الصِّرَاطَ وَوَضَعَ الْمِيزَانَ وَالنَّاسَ
فِي غَفْلَةٍ وَحِجَابٍ قَدْ ارْتَفَعَتِ الصَّبِيحَةُ وَنَزَلَتْ
النِّعْمَةُ طُوبَى لِعَبْدٍ أَقْبَلَ وَفَازَ وَوَيْلٌ لِكُلِّ مُشْرِكٍ
مَكَّارٍ خَذَ كِتَابِي بِقُوَّتِي ثُمَّ أَقْرَأَهُ بِلَحْنٍ تَجْذِبُ بِهِ
الْأَرْوَاحَ كَذَلِكَ سَرَتْ نَسْمَةُ الْبَيَانِ عَلَى الْأَفْتَدَةِ
وَالْأَبْدَانِ أَمْرًا مِنْ لَدَى اللَّهِ مَالِكِ الْأَدْيَانِ

64 Haji Aqa

حاجي آقا 64

65 O Tongue of Grandeur! Make mention of him who is named Haji Agha with such remembrance that through it the thirsty shall find the waters of life, the lovers the choice wine of reunion, and the yearning ones the pure stream of attainment. Thus have the nightingales of proof warbled upon the highest branches. Blessed is the ear that hath heard and the eye that hath beheld the signs of God, the Almighty, the Glorious, the Bountiful.

65 يَا لِسَانَ الْعِظَمَةِ اذْكُرْ مِنْ سَمِّي بِحَاجِي آقَا بِذِكْرِ
يَجِدُ مِنْهُ الْعَطْشَانُ كَوْثَرَ الْحَيَوَانِ وَالْعِشَاقُ رَحِيقَ
الْوَصَالِ وَالْمُشْتَاقُ سُلْسَبِيلَ الْلِقَاءِ كَذَلِكَ
غَرَّدَتْ عُنَادِلُ الْبَرْهَانِ عَلَى أَعْلَى الْأَغْصَانِ طُوبَى
لِسَمْعٍ فَازَ وَلَبْصَرٍ رَأَى آيَاتِ اللَّهِ الْمُقْتَدِرِ الْعَزِيزِ
الْمَنَّانِ

66 Mirza Muhammad Bazzaz

ميرزا محمد بزاز 66

67 We make mention of those who heard the call and responded to their Lord, the All-Merciful, with spirit and fragrance. Among them is he who is named Muhammad. The Most Exalted Pen hath spoken in his remembrance that which hath caused the sweet savors of the All-Merciful to waft throughout all creation. Hear the call of the Wronged One, then thank Him for having sent down unto thee that whose fragrance shall never cease throughout the centuries and ages. Thus hath the Dove of the Throne warbled while the Wronged One was in the hands of the wicked ones.

67 أَنَا ذَكَّرْنَا الَّذِينَ سَمِعُوا النَّدَاءَ وَاجَابُوا رَبَّهُمُ الرَّحْمَنَ
بِالرَّوْحِ وَالرَّيْحَانِ مِنْهُمْ مَنْ سَمِيَ بِمُحَمَّدٍ قَدْ نَطَقَ فِي
ذِكْرِهِ الْقَلَمُ الْأَعْلَى مَا فَاحَتْ بِهِ نَفْعَةُ الرَّحْمَنِ فِي
الْإِمْكَانِ اسْمِعْ نَدَاءَ الْمَظْلُومِ ثُمَّ اشْكُرْهُ بِمَا نَزَلَ لَكَ
مَا لَا يَنْقُطُ عَرْفُهُ فِي الْقُرُونِ وَالْأَعْصَارِ كَذَلِكَ
غَرَّدَتْ حَمَامَةُ الْعَرْشِ إِذْ كَانَ الْمَظْلُومُ بَيْنَ أَيْدِي
الْأَشْرَارِ

68 Mashhadi Haydar Masjidi

مشهدی حیدر مسجدی 68

69 O Haydar! The Lord of Destiny hath made mention of thee from the Most Great Scene that thou mayest thank thy Lord, the Mighty, the Unconstrained. Verily He seeth His servants and heareth their remembrance, and He is the Mighty, the All-Knowing. Nothing whatsoever preventeth Him from anything, nor is anything hidden from His knowledge. To this beareth witness the Mother Book in His presence. When thou hast attained unto My verses and heard My call, say: All praise be

69 يَا حَيْدَرَ قَدْ ذَكَرَكَ مَالِكُ الْقَدْرِ فِي الْمَنْظَرِ الْأَكْبَرِ
لِتَشْكُرَ رَبَّكَ الْعَزِيزَ الْمُخْتَارَ أَنَّهُ يَرَى عِبَادَهُ وَيَسْمَعُ
أَذْكَارَهُمْ وَهُوَ الْعَزِيزُ الْعَلَامُ لَا يَمْنَعُهُ شَيْءٌ عَنْ
شَيْءٍ وَلَا يَعْزِيبُ عَنْ عِلْمِهِ مِنْ شَيْءٍ يُشْهَدُ بِذَلِكَ
مِنْ عِنْدِهِ أَمَّ الْأُلُوحِ أَنْكَ إِذَا فَزْتَ بِآيَاتِي وَ

unto Thee, O Lord of the worlds, and all thanksgiving be unto Thee, O Lord of all beings.

سمعت ندائى قل لك الحمد يا مولى العالم ولك
الشكر يا ربّ الأنام

70 Shaykh Muhammad Husayn

70 شيخ محمد حسين

71 O Muhammad Husayn! Hear the call from the Wronged One. He counseleth thee and those who have believed in that which shall exalt your station among the righteous. Hold fast unto justice and equity. This is what ye have been commanded in the Books of God, the Mighty, the Bestower. They who have turned away from that which they were commanded, they are assuredly among the people of the fire in the sight of God, the One, the Single, the Peerless, the Almighty, the Compelling. Take what hath been sent down unto thee as a command from Us, and I am the Mighty, the All-Compelling.

71 يا محمد حسين اسمع النداء من لدى المظلوم انه
يوصيك و الذين آمنوا بما يرتفع به مقامكم بين
الأخير خذوا العدل و الانصاف هذا ما امرتم
به فى كتب الله العزيز الوهاب ان الذين عرضوا
عما امروا به انهم من اهل النار لدى الله الواحد
الفرد الأحد المقتدر الجبار خذ ما نزل لك امراً
من عندنا و انا العزيز الأما

72 A clear Book sent down from the Trustworthy One unto him who hath believed in God, the Lord of the worlds. They who have attained unto My Most Exalted Word, they are the companions of Baha. Their names have been sent down from the heaven of the bounty of God, the Lord of the worlds.

72 كتاب مبين نزل من لدى الأمين لمن آمن بالله ربّ
العالمين ان الذين فازوا بكلمتى العليا انهم اصحاب
البهاء قد نزلت اسمائهم من سماء عناية الله ربّ
العالمين

73 Aqa 'Ali Muhammad

73 آقا على محمد

74 O 'Ali Muhammad! Behold then make mention when We sent the Primal Point with the hosts of revelation and inspiration. How the factions spoke concerning Him - among them were those who denied Him, those who turned away from Him, and those who pronounced sentence of death against Him. By this did the denizens of earth and heaven lament, as did My Most Exalted Pen in this spot which hath been named the Most Great Prison, and in the Land of Mystery, and in Zawra, and before that in Ta. To this doth the Tongue of Grandeur bear witness from His luminous horizon. Hear the lamentation of My Pen in the evening and at sunrise, at eventide and at dawn. By God's life! It weepeth even as weep the bereaved at what befell My Herald Who sacrificed His soul for My sake and gave the glad-tidings unto the servants of My advent and My mighty announcement. Say: O people of the Bayan! He hath come from the horizon of might concerning Whom the Primal Point declared "I, verily, am the first of them that worship Him." By God's life! His joy was naught but for My manifestation and His sorrow naught but for My tribulation. To this doth bear witness every fair-minded one possessed of knowledge who hath read the Bayan and hath been just in the Cause of God, the All-Knowing, the All-Wise.

74 يا على قبل محمد انظر ثم اذكر اذ ارسلنا النقطة
الأولى بجنود الوحي و الالهام ما نطق فى حقّه
الأحزاب منهم من انكره و منهم من اعرض عنه
و منهم من افق على قتله بذلك ناح اهل الملك
و الملكوت و قلبى الأعلى فى هذا المقام الذى سمي
بالسجن الأعظم و فى ارض السرّ و فى الزوراء و
من قبله فى الطاء يشهد بذلك لسان العظمة فى
افقه المنير اسمع حنين قلبى فى العشى و الاشرار
و فى الأصيل و الأسفار لعمر الله انه ينوح كنوح
الفاقدن بما ورد على مبشرى الذى انفق روحه
لنفسى و بشر العباد بظهورى و نبأى العظيم قل
يا ملأ البيان قد اتى من افق الاقتدار من قال فى
حقّه النقطة الأولى اتنى انا أول العابدين لعمر الله
ما كان فرحه الا لظهورى و ما حزنه الا لبلاى
يشهد بذلك كل منصف خبير الذى قرء البيان
و انصف فى امر الله العليم الحكيم

75 Aqa 'Ali Rida

75 آقا على رضا

76 O Ali-Rida! Harken unto the call of thy Lord, the Lord of all names. He, verily, draweth thee nigh unto Him and guideth thee unto a glorious station. O peoples of the earth! He Who was promised in the Books of God hath come, He Whose remembrance was treasured in the hearts of the Messengers. He hath come to reform the world and to refine the nations. Blessed is he who hath turned unto Him, and woe betide him whom the world hath deluded and kept back from this manifest grace. We beseech God to aid thee in that which He loveth and is pleased with, and to ordain for thee what He hath ordained for His sincere servants.

76 يا علي رضا اسمع نداء ربك مالك الأسماء أنه يقربك اليه ويهديك الى مقام منير يا معشر البشر قد اتى من كان موعوداً في كتب الله ومستوراً ذكره في افئدة المرسلين أنه اتى لاصلاح العالم و تهذيب الأمم طوبى لمن اقبل و ويل لمن غرته الدنيا ومنعته عن هذا الفضل المبين نسئل الله ان يؤيدك على ما يحب ويرضى ويكتب لك ما كتبه لعباده المخلصين

77 Aqa Ahmad

77 آقا احمد

78 O Ahmad! Harken unto the call of God, the One, the Single. Beware lest anything prevent thee from hearkening unto the Word of God, the One, the Powerful, the Self-Subsisting. This is the Day wherein necks have bowed before the Lord of Lords, and the Tongue of Revelation hath spoken forth and warbled. Take thou the Book of God by Our command, and follow not him who hath disbelieved and turned aside. I am, verily, the Kaaba of God amidst mankind. Turn ye unto Him with radiant faces. Beware lest ye deprive yourselves of that which hath been ordained for you and follow him who hath turned away from God. Leave the people to their vain imaginings, and hold ye fast unto the Cord of God, the One, the Powerful, the Trust-worthy. Thus hath the Tongue of Grandeur spoken, and borne witness that there is none other God but Him. Blessed is he who hath testified to that whereunto God hath testified, and hath striven in His Cause and made effort.

78 يا احمد اسمع نداء الله الفرد الأحد آياك ان يمنعك شيء عن اصغاء كلمة الله المقتدر الأحد الصمد هذا يوم فيه خضعت الأعناق للملك الرقاب و نطق لسان الوحي و غرّد خذ كتاب الله بأمر من عندنا و لا تتبع الذي كفر و الحمد اتى لكعبة الله بين الأنام اقبلوا اليه بوجوه نوراء آياكم ان تمنعوا انفسكم عما قدر لكم و ان تتبعوا من اعرض عن الله و بعد دعوا القوم بأهوائهم متمسكين بحبل الله الفرد المقتدر المعتمد كذلك نطق لسان العظمة و شهد أنه لا اله الا هو طوبى لمن شهد بما شهد الله و سعى في امره و جهد

79 Muhammad Rida Ibn Ukht

79 محمد رضا ابن اخت

80 O Muhammad-Rida, son of the sister! The Ancient Countenance hath turned towards thee and revealed for thee that which hath caused the Orb of Bounty to shine forth from the horizon of the world. When thou hearest the Call, arise and say: "Praise be unto Thee, O Lord of all beings, for having sent down unto me the verses from the heaven of Thy Most Great Name." Blessed is he who hath turned unto the Supreme Horizon, and heard My most sweet call, and won the fruits of the Pen. Thus hath the ocean of utterance surged, revealing its pearls in the days of its Lord, the Ancient of Days. O people of Baha! By God, this Day is your day. Leave ye the people and what they possess, turning unto the station wherein the Tongue of Grandeur hath proclaimed: "The Kingdom is God's, the Lord of all nations." This is the Day whereon that which was hidden from eternity of eternities hath been revealed, and the fragrance of glory and bounty hath wafted over the world.

80 يا محمد رضا اقبل اليك وجه القدم و انزل لك ما لاح به نير الكرم من افق العالم أنك اذا سمعت النداء قم و قل لك الحمد يا مولى الورى بما انزلت لى الآيات من سماء اسمك الأعظم طوبى لمن اقبل الى الأفق الأعلى و سمع ندائى الأحلى و فاز بآثار القلم كذلك ماج بحر البيان و اظهر لآليه فى أيام ربه مالك القدم يا اهل البهاء تالله ان اليوم يومكم دعوا القوم و ما عندهم مقبلين الى مقام نطق فيه لسان العظمة الملك لله مالك الأمم هذا يوم ظهر فيه ما كان مكنوناً فى ازل الآزال و هاج فى العالم عرف العز و الكرم

81 Mulla Muhammad Hasan

ملا محمد حسن 81

82 O Muhammad-Qabli-Hasan! He Who soareth in Mine atmosphere hath remembered thee. We make mention of thee with that which shall draw thee nigh unto Mine horizon, that thou mayest witness what My Pen hath testified: that there is none other God but Me, the One, the Single, the All-Knowing, the All-Wise. Thou hast attained unto My remembrance and unto that which My glorious and wondrous tongue hath uttered. Nothing in the world shall profit thee today save this Cause, before which, when it was made manifest, every discerning one bowed down. We have revealed the Cause and sent down the verses, yet the people are in evident doubt. They have denied the right of God and His signs, and have followed every froward sinner. Give thanks unto God for this supreme bounty and say: "Praise be unto Thee, O Thou the Goal of them that know."

82 يا محمد قبل حسن ذكرک من طار فی هوائی
ذکرناک بما یقرّبک الی افقی و تشهد بما شهد
قلبی أنّه لا اله الاّ انا الفرد الواحد العليم الحکیم
قد فزت بذکری و ما نطق به لسانی العزیز الیدیع
لا ینفک الیوم ما فی العالم الاّ بهذا الأمر الذی
لما ظهر خضع له کلّ عارف بصیر انا اظهرنا
الأمر و انزلنا الآیات ولكنّ القوم فی ربّ مبین
انکروا حقّ الله و آیاته و اتبعوا کلّ معرض اثم
اشکر الله بهذا الفضل الأعظم و قل لک الحمد یا
مقصود العارفين

83 Mulla Sayfu'llah

ملا سيف الله 83

84 O Sayfu'llah! The law of the sword hath been annulled, and the law of the Bayan hath been revealed. It is sharper than the sword, as the tongue of My grandeur doth testify in this exalted station. We have ordained victory and triumph through the fear of God, and through deeds and character, as witnesseth he who hath attained the presence of the Countenance and heard the call of God, the Lord of the worlds. Beware lest ye spread corruption in the earth after its reformation, and beware lest ye oppose those who have opposed you. Leave them to themselves, turning unto God, your Lord, the Commander, the All-Wise. We have enjoined upon you love and unity. Blessed is he who acteth in accordance with that which hath been commanded in the Book of God, the Mighty, the All-Knowing.

84 یا سيف الله قد منع حکم السیف و نزل حکم البیان
أنّه احدّ من السیف يشهد بذلك لسان عظمتی
فی هذا المقام المنیع قد قدرنا النصر و الظفر بتقوی
الله و بالأعمال و الأخلاق يشهد بذلك من حضر
امام الوجه و سمع نداء الله ربّ العالمين اياکم
ان تفسدوا فی الأرض بعد اصلاحها و اياکم ان
تعترضوا علی الذین اعترضوا علیکم دعوهم بأنفسهم
مقبلين الی الله ربکم الأمر الحکیم انا امرناکم
بالحبة و الاتحاد طوبی لمن عمل بما امر به فی
کتاب الله العزیز العليم

85 Aqa Buzurg

آقا بزرگ 85

86 O Most Exalted Pen! Make mention of him who hath been named Buzurg. Say: The Truth hath come, and on His right is the dominion of verses and on His left the kingdom of evidences, while before His face standeth the Manifestation of names and attributes, addressing the servants and pointing to His countenance: "This is what ye were promised in the Books of God aforetime, and in the Bayan, the Qur'an, the Torah and the Gospel." Beware, O people of the earth, lest ye deprive yourselves of the Revelation of God and His sovereignty, and beware lest ye deny God's favor after its descent. Draw nigh with illumined hearts and be not among the wrongdoers. The signs have appeared, the appointed time hath come, and the Hidden One hath been made manifest through a clear command. Beware lest ye reject the truth through your idle fancies. Cast away vain imaginings, holding fast to that which

86 یا قلم الأعلى اذکر من سمی بزرگ قل اتی
الحقّ و عن يمينه جبروت الآيات و عن يساره
ملکوت البينات و قام امام وجهه مظهر الأسماء
و الصفات و خاطب العباد مشيراً الی وجهه
هذا ما وعدتم به فی کتب الله من قبل و فی
البیان و الفرقان و التوراة و الانجیل اياکم یا
ملا الأرض ان تمنعوا انفسکم عن ظهور الله و
سلطانه و اياکم ان تکفروا بنعمة الله بعد انزالها
اقبلوا بقلوب نوراء و لا تكونوا من الظالمين قد
ظهرت العلامات و جاء الميقات و اتی المکنون
بأمر مبین اياکم ان تدحضوا الحقّ بأهوائکم ضعوا

hath dawned and shone forth from the horizon of your Lord's tender mercy, the All-Bountiful.

- 87 O Haydar-'Ali! We have sent down for thee in the prison that which hath brought delight to the eyes of the Concourse on high and the exalted Paradise. Give thanks unto thy Lord for this supreme favor. Once We revealed verses unto thee in a clear Arabic tongue, and another time We changed it to the luminous language, and We mentioned thee in a wondrous Persian tongue. Once We sent thee the Water of Life in remembrance of thy Lord, the Most Merciful, and another time the breezes of revelation whereby the realms of God, the Almighty, the Glorious, the All-Praised, were perfumed. Canst thou reckon up that which hath shone forth from the lights of My dominion and My kingdom, and that which hath appeared from the horizon of My wondrous utterance?

- 88 While We were contemplating Our Revelation, Our power and Our sovereignty, and the heaven of Our Will and the kingdom of Our Purpose, there came before the Greatest Vision the Greater Branch, who drew forth from his pocket a letter wherein mention was made of My loved ones who had turned toward My horizon, who had held fast to My cord, who had clung to the hem of My bounty, who had soared in My atmosphere, and who had spoken My praise. When We heard mention of them, We opened the gate of utterance with the key of Our grace and revealed for each one that which would attract the hearts of the sincere. We saw mention of him who was named Muhammad-Qabli-Hashim, whose letter had previously been presented before the Wronged One Who was imprisoned for having called all to God, the One, the All-Informed. We read his letter and revealed for him that which cannot be equaled by all that is witnessed and seen. To this beareth witness He Who at this moment speaketh: The Kingdom belongeth unto God, the Lord of the worlds. Make mention of him on My behalf, remind him of My verses, and give him the glad-tidings of My grace. We counsel him to manifest supreme steadfastness in this Cause whereby the hearts of all beings were troubled, the company of the divines lamented, and the feet of the mystics slipped.

- 89 Take My Book with a power from Me. Let not the swords of the world and the hosts of the nations frighten thee. By the life of the Most Merciful! There hath been ordained for thee that which minds cannot reckon and thoughts cannot encompass. Verily thy Lord is the True One, the Speaker, the Trustworthy. Preserve this most exalted station. Let nothing whatsoever hinder thee. Cast aside the world and all that is therein, turning with thy heart to My glorious horizon. Thus

الأوهام متمسكين بما لاح و اشرقت من افق
عناية ربكم المشفق الكريم

87 يا حيدر قبل على انزلنا لك في السجن ما قرت
به عيون الملاء الأعلى و الجنة العليا اشكر ربك
بهذا الفضل العظيم مرة انزلنا لك الآيات
بلسان عربي مبين و بدلناه اخرى باللغة النوراء و
ذكرناك بلسان عجمي بديع مرة ارسلنا اليك بحر
الحيوان في ذكر ربك الرحمن و اخرى نفحات
الوحى التي بها تعطرت عوالم الله المقتدر العزيز
الحميد هل تقدر ان تخصي ما اشرق و لاح من
انوار جبروتي و ملكوتي و ما ظهر من افق بياني
البديع

88 قد كنا متفكرًا في ظهوري و قدرتي و سلطاني و في
سماء مشييتي و ملكوتي ارادتي و ورد المنظر الأكبر
الغصن الأكبر و اخرج من جيبه كتاباً فيه ذكرت
اوليائي الذين اقبلوا الى افقي و تمسكوا بجبلي و
تشبثوا بذيل عطائي و طاروا في هوائي و نطقوا
بثنائي فلما سمعنا ذكرهم فتحنا باب البيان بمفتاح
عنايتي و انزلنا لكل واحد ما انجذب به افئدة
المخلصين و رأينا ذكر من سمي بمحمد قبل هاشم
خا الذي حضر كتابه من قبل في محضر المظلوم
الذي سجن بما دعا الكل الى الله الفرد الخبير انا
قرأنا كتابه و انزلنا له ما لا يعادله ما يشهد و يرى
يشهد بذلك من ينطق في هذا الحين الملك لله
رب العالمين انك اذكره من قبلي و ذكرناه بآياتي
و بشره بعنايتي انا نوصيه بالاستقامة الكبرى في
هذا الأمر الذي فيه اضطربت افئدة الوري و ناح
معشر العلماء و زلت اقدام العارفين

89 خذ كتابي بقوة من عندي اياك ان تخوفك
سيوف العالم و جنود الأمم لعمر الرحمن قد قدر
لك ما لا تحصىه العقول و لا تحويه الأفكار
ان ربك هو الصادق الناطق الأمين احفظ هذا
المقام الأعلى اياك ان يمنعك شيء من الأشياء
ضع العالم و ما فيه مقبلاً بقلبك الى افقي المنير

hath the Pen spoken while the Wronged One was seated upon His mighty throne. Give thanks unto God and say:

كذلك نطق القلم اذ كان المظلوم مستوياً على
عرشه العظيم اشكر الله وقل

- 90 My God, my God! My limbs tremble in my separation from Thee, my heart is troubled in my remoteness from Thee, and my soul laments in my distance from the court of Thy glory. I know not, O my Desire, my Adored One, my Hope and my Trust, whether Thou hast ordained for me to attain the presence of Thy countenance, to stand before the gate of Thy grandeur, to hearken to the shrill voice of Thy Pen, and to witness the lights of Thy Throne, or whether Thy irrevocable decree hath debarred me from this and from the wonders of Thy grace, O Thou Lord of all worlds. I beseech Thee by Thy perspicuous Book, by Thy mighty Prison, by the rustling of Thy Lote-Tree, and by the light of Thy Cause, to make me one of those whose feet have not slipped and whose hearts have not wavered, who have arisen and proclaimed: "O concourse of the world! The Most Great Name hath come with a sovereignty that neither the veils of the learned nor the clouds of the mystics could prevent. He calleth before all faces and summoneth all unto God, the Lord of this wondrous Day."

90 الهى الهى قد ارتعدت فرائصى فى فراقك و
اضطرب قلبى فى هجرى و ناح فؤادى فى بعدى
عن ساحة عزك لم ادرياً مقصودى و معبودى
و منائى و رجائى هل قدرت لى الحضور امام
وجهك و القيام لدى باب عظمتك و اصغاء
صرير قلبك و مشاهدة انوار عرشك او منعنى
عن ذلك و عن بدائع فضلك قضائك المبرم
يا مولى العالم اسئلك بكتابك المبين و بجنك
المتين و حفيف سدرتك و نور امرك بأن
تجعلنى من الذين ما زلت اقدمهم و ما اضطربت
افتدتهم قاموا و قالوا يا ملأ العالم قد اتى الاسم
الأعظم بسلطان لم تمنعه حجاب العلماء و لا
سبحات العرفاء ينادى امام الوجوه و يدع الكل
الى الله مالک هذا اليوم البديع

91 Haji Mulla Kazim Nasr

91 حاجى ملّا كاظم نصر

- 92 O Haydar-'Ali! Upon thee be My glory and My loving-kindness. We have seen in thy letter mention of him who was named Kazim in the Book of Names. We have remembered him in such wise as to cause the mountains, let alone the spirits, to soar. Verily, I am the All-Powerful, the Almighty. O Kazim! Hear the call of the Wronged One, then remember when the Promised One came with a manifest Book, how the people denied Him, turned away from Him, and disputed His verses, His proof, and His evidence, until they pronounced against Him a judgment at which the Supreme Pen was thunderstruck and the Lord of creation did lament. Thus was the matter decreed, and I am the All-Knowing Witness. O Kazim! Arise to serve My Cause with wisdom and utterance, and remind My servants of that which hath been sent down from the heaven of My utterance, and give them the glad-tidings of My loving-kindness and My mercy. Verily thy Lord is the All-Bountiful, the Most Generous.

92 يا حيدر قبل على عليك بهائى و عنايتى قد رأينا
فى كتابك ذكر من سمي بكاظم فى كتاب الأسماء
ذكرناه بما طارت به الجبال فضلاً عن الأرواح و
انا المقتدر القدير يا كاظم اسمع نداء المظلوم ثم اذكر
اذ اتى القائم بكتاب مبين انكره القوم و اعرضوا
عنه و جادلوا بآياته و حجته و برهانه الى ان افتوا
عليه بظلم انصق به القلم الأعلى و ناح به مالک
الورى كذلك قضى الأمر و انا الشاهد العليم يا
كاظم قم على خدمة امرى بالحكمة و البيان و
ذكر عبادى بما نزل من جبروت بيانى و بشرهم
بعنايتى و رحمى ان ربك هو الفضال الكريم

- 93 Say: Deprive not yourselves of the bounty of My days, nor your ears from hearkening to My verses, nor your hearts from My wondrous love. Say: This is the Day of proof, did ye but know it, and this is the Day whereon the Tongue of Grandeur speaketh, did ye but hear it. By God! The Treasure hath appeared and the Hidden One hath come with manifest sovereignty. Say: O people of the Bayan! Come ye, come ye!

93 قل لا تمنعوا انفسكم من فضل ايامى و لا آذانكم
عن اصغاء آياتى و لا قلوبكم عن حبي العزيز البديع
قل هذا يوم البرهان لو انتم تعلمون و هذا يوم
ينطق فيه لسان العظمة لو انتم تسمعون تالله قد
ظهر الكنز و اتى المكنون بسلطان مشهود قل يا

By what proof did ye believe in the Primal Point? Bring it forth, then read what hath been sent down from the presence of the Truth, the Knower of things unseen. If ye deny the Revelation of God, His Cause, and the effects and influence of the Supreme Pen, by what cause was that which ye possess established? Be fair, and be not of the wrongdoers. Thus have We revealed unto thee the ocean of utterance with its waves, and the sun of proof with its lights, that thou mayest be of the thankful ones. If thou hast drunk the choice wine of revelation from the cup of My bounty and hast attained unto the lights of My utterance, say:

- 94 My God, my God! From Thy most sweet call my heart hath taken flight, and from the scratching of Thy Most Exalted Pen my limbs have trembled, and from the lights of Thy Most Great Throne and Thy mighty News my senses have been transformed, and the eyes of my outer and inner being have shed tears. I beseech Thee by the blood of Thy lovers and the sighing of those who long for Thee, and by the cry of those who have sought the supreme heights and the ultimate goal but have not attained them, to assist Thy servants to turn unto Thee and to behold that which Thou hast manifested through Thy power and Thy might. Then write down for them, O God of the world and Creator of the nations, that which shall profit them in all the worlds of Thy worlds. Verily, Thou art the Almighty, the All-Powerful.

95 Aqa Muhammad Rahim

- 96 O Most Great Book! Make mention of him who hath been named Muhammad before Rahim, and remind him of Thy verses whereby every moldered bone was quickened, by which the dwellers of the graves arose, the mountains were moved, the Cry was raised, the Trump was blown, and all who are in the heavens and on earth were thunderstruck. O Rahim! Verily mercy hath encompassed and preceded existence, yet the people comprehend not. The Self-Subsisting hath come, yet the people know not. That which was hidden in the treasures of God's protection, thy Lord, hath been made manifest, yet the people turn away therefrom. Say: Beware, O people of the Bayan, lest ye commit what the people of the Furqan committed. Cast away your vain imaginings; the Sun of Certitude hath risen with lights that have illumined the horizons. Fear God, then be fair in this Cause at whose appearance the Dove warbled upon the highest branches. He Who was hidden hath come with a sovereignty that neither ranks nor multitudes can withstand. Thus have We sent down the verses and dispatched them unto those who have turned with their hearts unto God, the Lord of what was and what shall be.

ملأ البيان تعالوا تعالوا بأى حجة آمنتم بنقطة البيان فأتوا بها ثم أقرؤوا ما نزل من لدى الحق علام الغيوب ان تنكروا ظهور الله وامره و آثار القلم الأعلى ونفوذه بأى امر ثبت ما عندهم انصفوا ولا تكونوا من الظالمين كذلك اظهرنا لك بحر البيان وامواجه و شمس الحجة وانوارها لتكون من الشاكرين ان شربت رحيق الوحي من كأس عطائي وفزت بأنوار بياني

94 قل الهى الهى من ندائك الأحدى طار فؤادى و من صرير قلبك الأعلى اهتزت اركانى و من انوار عرشك الأعظم و نبأك العظيم انقلبى حواسى و ذرفت عيون ظاهرى و باطنى اسئلك بدماء عاشقيك و حنين مشتاقيك و بصريح الدين قصدوا الذروة العليا و الغاية القصوى و ما بلغوا بأن تؤيد عبادك على الاقبال اليك و النظر الى ما اظهرته بقدرتك و قوتك ثم اكتب لهم يا اله العالم و موجد الأمم ما ينفعهم فى كل عالم من عوالمك انك انت المقتدر القدير

95 آقا محمد رحيم

96 يا كتاب الأعظم اذكر من سنى محمد قبل رحيم و ذكره بآياتك التى منها تحرك كل عظم رميم و بها قام اهل القبور ومرت الجبال وارتفعت الصيحة و نفخ فى الصور و انصعق من فى السموات و الأرضين يا رحيم قد احاطت الرحمة و سبقت الوجود ولكن القوم لا يفقهون قد اتى القيوم و القوم لا يعرفون قد ظهر ما كان مكنوناً فى كائن عصمة الله ربك ولكن الناس هم عنه معروضون قل اياكم يا ملأ البيان ان ترتكبوا ما ارتكبه حزب الفرقان ضعوا الأوهام قد طلعت شمس اليقين بأنوار استضاءت بها الآفاق اتقوا الله ثم انصفوا فى هذا الأمر الذى اذ ظهر غنت الحماسة على اعلى الأغصان قد اتى المكنون بسلطان لا تمنعه الصفوف و الألوف كذلك انزلنا الآيات و ارسلناها الى الذين اقبلوا بالقلوب الى الله رب ما كان و ما يكون

- 97 Aqa Rida 97 آقا رضا
- 98 O Rida! The Wronged One maketh mention of thee that thou mayest give thanks unto thy Lord and arise to aid His Cause, the irrevocable, the forbidden. The Self-Subsisting hath come, yet the people have cast behind their backs His covenant and testament. Thus have their souls enticed them, and today they know not. Blessed is the face that hath turned unto the lights of the Countenance, and the heart that hath turned unto God, the Protector, the Self-Subsisting. 98 يا رضا يذكر المظلوم لشكر ربك وتقوم على نصرته امره المبرم الممنوع قد اتى القيوم والقوم نبذوا عهده وميثاقه كذلك سولت لهم انفسهم وهم اليوم لا يعرفون طوبى لوجه توجه الى انوار الوجه ولقلب اقبل الى الله المهيمن القيوم
- 99 Aqa Siyyid Muhammad Khurasani 99 آقا سيد محمد خراساني
- 100 O Pen! Make mention of him who hath been named Muhammad, that the remembrance and utterance may attract him to the horizon of the All-Merciful and cause him to remember his Lord, the Possessor of all existence. O Muhammad! Behold and remember when Muhammad, the Apostle of God, came, how He was treated by those who denied God's right and His verses, following every rejected learned one. The divines of idols and the doctors of the Torah and Gospel denied Him, and there befell Him that which caused the sacred vale and the Concourse on High to weep. Thus was the matter decreed aforetime, yet the people know not. Remember thy Lord amongst His servants, then aid Him with the hosts of utterance. This is what We have commanded all in Our inscribed Tablet. 100 يا قلم اذكر من سمي بمحمد ليجذبه الذكر والبيان الى افق الرحمن ويذكر ربه مالك الوجود يا محمد انظر ثم اذكر اذ اتى محمد رسول الله ما ورد عليه من الذين انكروا حق الله وآياته بما اتبعوا كل عالم مردود انكره علماء الأصنام و علماء التوراة والانجيل و ورد عليه ما ناحت البطحاء والملاء الأعلى كذلك قضى الأمر من قبل ولكن القوم لا يعرفون اذكر ربك بين عبادته ثم انصره بجنود البيان هذا ما امرنا الكل به في لوحنا المسطور
- 101 Aqa Siyyid Abdul-Rahim 101 آقا سيد عبدالرحيم
- 102 O Abdul-Rahim! The Great Announcement hath come and maketh mention of thee from this exalted station, that thou mayest give thanks unto thy Lord, the Mighty, the Beloved. When the Promised One came, idolatrous servants denied Him and arose in opposition until they pronounced judgment against Him with such injustice as caused those nigh unto God to lament. Blessed is he who hath fulfilled God's covenant and testament, and woe unto him who hath turned away from His extended path. 102 يا عبدالرحيم قد اتى النبأ العظيم ويذكر في هذا المقام الرفيع لشكر ربك العزيز المحبوب لما اتى الموعد انكره عباد مشركون وقاموا على الاعراض الى ان افتوا عليه بظلم ناح به المقربون طوبى لمن وفى بعهد الله وميثاقه و ويل لمن اعرض عن صراطه الممدود
- 103 Mulla Ali Dhakir 103 ملا علي ذاكر
- 104 O Ali, O Dhakir! Hearken unto the call of the Remembered One. He remembereth thee with that which cannot be equaled by treasures and riches. By My remembrance all things were attracted, and by My call the near ones sought My glorious station. When My sweetest call attracteth thee and the rustling of My Most Exalted Pen seizeth thee, arise, turning toward My Most Glorious Horizon, and say: 104 يا علي يا ذاكر اسمع نداء المذكور انه يذكر بما لا تعادله الخزان والكنوز بذكري انجذبت الأشياء و بندائي قصد المقربون مقامى المحمود انك اذا اجتذبتك ندائي الأعلى واخذك صرير قلبي الأعلى قم مقبلاً الى افق الأبهى و قل
- 105 O Lord of Names and Creator of Heaven! I beseech Thee by the breathings of Thy revelation, by the manifestations of Thy 105 يا مالک الأسماء و فاطر السماء اسئلك بنفحات وحيك و بمظاهر قدرتك و سلطنتك و مشارق

power and sovereignty, by the dawning-places of Thy knowledge and the daysprings of Thy wisdom, and by the Most Exalted Word whereby Thou hast subdued the kingdom of earth and heaven, to make me steadfast in Thy love and firm in Thy Cause, and speaking in Thy praise in such wise that neither the neighing of steeds nor the clashing of swords shall deter me. Verily, Thou art the Powerful, the Supreme, the Mighty, the Compassionate.

علمك و مطالع حكمتك و بالكلمة العليا التي بها
سخرت الملك و الملكوت بأن تجعلني ثابتاً على
حبك و راسخاً في امرك و ناطقاً بثنائك بحيث
لا يمنعني صهيل الخيول و لا صليل السيوف انك
نت المقتدر المتعالى العزيز العطوف

INBA42:020, BLIB_Or15718.309

BH00118

To: *Yahya*

Date: 1304 ? [1886-1887]

He is God, exalted be His station, the Rememberer, the All-Wise

Praise be to God Who hath sent down the verses and made manifest the clear proofs and caused the Mother Book to speak at the final return, whereby the mysteries were revealed and rivers flowed from rocks, and through which the Crimson Ark sailed upon the sea of names, and from the clouds of proof rained down the showers of wisdom and utterance. He it is Who hath made manifest what was hidden in knowledge and treasured within the shell of His Command, and through Him the Dove of Knowledge warbled upon the highest branches. There is no God but Him; He hath ever been sanctified beyond the mention of all created things and exalted above the comprehension of the dwellers of earth and heaven.

Glorified art Thou, O God of Names and Creator of heaven! Thou knowest and seest that one of Thy servants, who was named Yahya, left his homeland, seeking that which he desired, and crossed land and sea until he reached the great city that was known among the people as 'Aliyyih. He tarried there some days and associated with both those who accepted and those who turned away, until the appointed time was fulfilled. Then he set out for the place called Cyprus in the visible world, where he associated with those who sought him and asked of him what they asked, and he answered in ways unfit to be mentioned in the cities of knowledge and wisdom and before the presence of those who have turned to Thy countenance in days when the fragrance of the All-Merciful wafted among all

هو الله تعالى شأنه الذكر و البيان

المجد لله الذى انزل الآيات و اظهر البينات و انطق
أم الكتاب فى المآب الذى به ظهرت الأسرار
و جرت الأنهار من الأجوار و به سرت السفينة
الحمراء على بحر الأسماء و انزل من سبحاب البرهان
امطار الحكمة و البيان انه هو الذى اظهر ما كان
مكتوناً فى العلم و مخزوناً فى صدف الأمر و به
غردت حمامة العرفان على اعلى الأغصان انه لا
اله الا هو لم يزل كان مقدساً عن ذكر الممكثات و
منزهاً عن ادراك سكان الأرضين و السموات

سيحانك يا اله الأسماء و فاطر السماء تعلم و ترى
بأن عبداً من عبادك الذى سمى يحيى خرج عن
وطنه مقبلاً الى ما اراد و قطع البر و البحر الى
ان ورد المدينة الكبيرة التى سميت بعلية بين العباد
و توقف فيها أياماً و عاشر مع من اقبل و مع من
اعرض الى ان تم الميثقات و قصد المقام الذى
سمى بقبرص فى ناسوت الانشاء و عاشر فيها مع
من اراده و سئله فيما سئل و اجابه بما لا ينبغي
ان يذكر فى مدائن العلم و العرفان و فى بساط
الذين اقبلوا الى الوجه فى أيام فيها حاج عرف
الرحمن بين الامكان و كان معه أياماً معدودات
فلما خرج قصد المقصد الأقصى و الذروة العليا

possibilities. He remained with him for numbered days, and when he departed, he sought the ultimate goal, the supreme summit, and the furthest end, approaching and advancing until he entered the Most Great Prison, which Thou hadst made a dwelling place for those who had migrated in Thy path, turned to Thy horizon, spoken Thy praise, and arose to serve Thy Cause.

He attained the presence of the Countenance and heard from the Self of the Manifestation and the Speaker of the Mount that which the son of 'Imran heard on the Mount of Thy knowledge. Thou didst shine upon him with a light from the lights of Thy throne, that he might draw nigh unto Thy court and enter beneath the shade of the pavilions of Thy grace and favor. O Lord! Thou seest the stranger seeking his supreme homeland in the vicinity of Thy mercy, the thirsty one yearning for the Kawthar of Thy bounty, the poor one desiring the ocean of Thy riches, the sick one longing for the Salsabil of Thy healing, the distant one reaching for the Tasnim of Thy nearness, the sinful one hoping for the dewdrops of Thy forgiveness, and the weary one seeking the kingdom of Thy utterance.

O Lord! Thou seest him who hath stood before the door which Thou hast opened by Thy power and sovereignty unto all in Thy earth and Thy heaven, that he might hear Thy sweetest call and behold Thy most exalted horizon. O Lord! I beseech Thee by Thy Name through which Thou hast manifested Thy Cause and Thy sovereignty, and by the power of Thy Most Exalted Pen, and the potency of Thy most sublime Word, and the rustling of the Lote-Tree beyond which there is no passing, and the manifestations of Thy grandeur, O Lord of all humanity and King of the throne on high and of the dust below, that Thou assist him to be fair in Thy Cause, then enable him to rend asunder the veils of idle fancies that have come between him and Thee and prevented him from drawing nigh unto Thee and beholding the lights of Thy countenance, that he may see Thee with Thine own eyes, not with the eyes of Thy servants, and hear with his own ear, not with the ears of those in Thy lands.

O Lord! Thou knowest him better than I. If Thou seest in him turning to Thee and facing toward Thy direction and holding fast to Thy cord, aid him through Thy bounty and bestowals and gifts, that he may know Thee through Thee and be severed from all else besides Thee, to such extent that he may arise among Thy servants, remind them of Thy signs, and support Thee in such wise that neither the veils of the world nor the might of nations shall hold him back. Verily, Thou art the Powerful over what Thou willest, and by Thy Name Thou hast

والغاية القصوى و اقبل و توجه الى ان دخل
السجن الأعظم الذى جعلته مقراً للذين هاجروا
فى سبيلك و اقبلوا الى افتك و نطقوا بثنائك
و قاموا على خدمة امرك

الى ان حضر تلقاء الوجه و سمع من نفس
الظهور و مكلم الطور ما سمع ابن عمران فى طور
عرفاتك و تجلّت عليه بنور من انوار عرشك
ليقربه الى بساطك و يدخله فى ظل قباب
فضلك و عنايتك ايرب ترى الغريب اراد
وطنه الأعلى فى جوار رحمتك و الظمان كثر
عطائك و الفقير بجر غناك و العليل سلسبيل
شفائك و البعيد تسيم قربك و العاصى رذاذ
غفرانك و الكليل ملكوت بيانك

ايرب ترى من قام لدى باب فتحته بقدرتك و
سلطانك على وجه من فى ارضك و سمائك
ليسمع ندائك الأحملى و يرى افتك الأعلى ايرب
اسئلك باسمك الذى به اظهرت امرك و
سلطنتك و باقتدار قلبك الأعلى و نفوذ كلمتك
العليا و حفيف سدره المتبى و ظهورات
عظمتك يا مولى الورى و رب العرش و الثرى
بأن تؤيده على الانصاف فى امرك ثم وقفه على
خرق حجاب الأوهام التى حالت بينه و بينك
و منعه عن التقرب اليك و مشاهدة انوار
وجهك ليراك بعينك لا بعيون عبادك و
يسمع بأذنه لا بأذان من فى بلادك

ايرب انت اعلم به متى ان ترى فيه الاقبال اليك
و التوجه الى شطرك و التمسك بحبلك ايده
بجودك و عطائك و مواهبك ليعرفك بك و
ينقطع عما سواك بحيث يكون قائماً بين عبادك
و يذكرهم بآياتك و ينصرک على شأن لا تمتعه
حجاب العالم ولا سطوة الأمم أنك انت المقتدر
على ما تشاء و باسمك نصبت راية يفعل ما يشاء
لا اله الا انت القوى الغالب القدير

يا ايها الوارد فى السجن و الحاضر لدى الوجه
اسمع نداء المظلوم لعمر الله ان الذى اخذه العباد
لأنفسهم ولياً او وصياً او مرآة او فوق ذلك او
دون ذلك أنا ربّنا و حفظناه من أول أيامه
الى ان اغواه احد من العباد على ضرى و سفك
دمى يشهد بذلك العباد الذين فى حولى و عن
ورائهم من خلقه و اطعمه فلما ظهرت خافية

raised the banner of "He doeth what He willeth." There is no God but Thee, the Strong, the Dominant, the Almighty.

O thou who hast entered the prison and attained the presence of the Countenance! Hear thou the call of the Wronged One. By God's life, verily he whom the servants have taken unto themselves as a guardian or executor or mirror or above or below that – We did nurture him and protect him from his earliest days until one among the servants led him astray to harm Me and shed My blood. To this do testify the servants who surround Me and beyond them those among His creation whom We fed. When that which was hidden in his breast and concealed in his heart was revealed, he raised an outcry, clinging to calumnies that hold no weight with God, the Commander, the Powerful, the All-Knowing, the All-Informed. Thus did his soul prompt him to commit a grievous wrong, and he became one of the transgressors.

As to what thou hast asked concerning Him Who shall appear and Who shall be known by none other: They who are endowed with insight from God behold Him and testify that He hath come from the heaven of grandeur and power with the hosts of revelation and inspiration. Whoso denieth Him hath denied God from time immemorial, and whoso acknowledgeth and recognizeth Him hath borne witness to God and His signs and His manifestations from the Beginning that hath no beginning unto the End that hath no end. We counsel thee with a word which the people of the cities of knowledge, mystical understanding, justice and fairness will verify: Turn not unto that which those servants have uttered who have broken God's covenant and His testament, who have denied His signs and disputed His proof. Look with thine own eyes upon the Tree and its fruits, the Sun and its radiance, the Ocean and its waves, and the Light and its effulgence. By God's life, We have brought forth from the treasuries of the Supreme Pen the pearls of wisdom and utterance, yet the people are in evident doubt.

Say: Fear ye God! This is the Day whereof God's Books and His Messengers gave glad-tidings, the Day whereon God took His covenant from every Prophet and every trustworthy one, and whose mention hath adorned the pages of the Book of existence, if ye be of them that know. Beware lest ye trouble the pure Salsabil of mystic knowledge with what exists in the contingent world. Purify your ears through the name of your Lord, the All-Merciful, that ye may hearken to the rustling of My Tree, the murmuring of the water of My bounty, the whisper of the winds of My grace, the cooing of the doves of

صدره و ما كان مستوراً في قلبه صاح في نفسه متمسكاً بمفتريات لا ذكر لها عند الله الأمر القادر العليم الخبير كذلك سولت له نفسه امراً و كان من المعتدين

و اما ما سئلت فيمن يظهر انه لا يعرف بغيره ان الذين اوتوا بصائر من الله يرونه ويشهدون انه اتى من سماء العظمة و الاقتدار بجنود الوحي و الالهام من انكره قد انكر الله من ازل الازل و من اقر واعترف انه شهد بالله و آياته و ظهوراته من الاول الذي لا اول له الى الآخر الذي لا آخر له انا نوصيك بكلمة يصدقها اهل مدائن العلم و العرفان و العدل و الانصاف لا تلتفت الى ما تكلم به العباد الذين نقضوا عهد الله و ميثاقه و كفروا بآياته و جادلوا ببرهانه انظر بعينك الى السدرة و اثمارها و الشمس و اشراقها و البحر و امواجه و النور و ضيائه لعمر الله قد اظهرنا من خزائن القلم الأعلى لآئى الحكمة و البيان ولكن الناس في ريب مبين

قل اتقوا الله هذا يوم بشرت به كتب الله و رسله و هذا يوم اخذ الله عهده من كل نبي و كل امين و تزين بذكره دياج كتاب الوجود ان اتم من العارفين اياكم ان تكذبوا صافى سلسبيل العرفان بما في الامكان طهروا الاذان باسم ربكم الرحمن لتسمعوا حفيف سدرتي و خير ماء عنابتي و هزيز ارياح فضلي و تغردات حمامات امرى و نغمات عنادل ذكرى قل تالله قد خلقتم لاصغاء كلمة الله رب العرش و رب الكرسي الرفيع

يا يحيى اسمع النداء من سدرة المنتهى المرتفعة على الأرض البيضاء عن يمين البقعة النوراء انه لا اله الا انا العليم الحكيم يا يحيى فاعلم بعلم اليقين ان الذي سئلت عنه انه لا يشار باشارة و لا يوصف بوصف و لا يدرك بادراك تالله لا تحويه ادراكات العالم و لا يذكر بما عند الأمم انه هو هذا ينطق و ينادى و يقول ولكن القوم اكثرهم من الميتين انه كان قاعداً امام وجهك و ينطق معك اعرف هذا المقام الأعلى و

قل لك الحمد يا اله الاسماء و لك الشكر يا مولى الوري و رب العرش و الترى اشد انك انت السر المكنون و الغيب المخزون قد اظهرت نفسك

My Cause, and the melodies of the nightingales of My remembrance. Say: By God, ye were created to hearken unto the Word of God, the Lord of the Throne and the Lord of the exalted Seat!

O Yahya! Hear the call from the Lote-Tree beyond which there is no passing, raised up on the white earth at the right hand of the luminous Spot: Verily, there is none other God but Me, the All-Knowing, the All-Wise. O Yahya! Know thou with the knowledge of certainty that He about Whom thou hast asked cannot be indicated by any indication, nor described by any description, nor comprehended by any comprehension. By God! The comprehensions of the world cannot encompass Him, nor can He be mentioned by that which existeth among the nations. He it is Who speaketh and calleth out, yet most of the people are as dead. He was seated before thy face and speaking with thee. Recognize thou this most exalted station and say:

Praise be unto Thee, O God of Names! Thanks be unto Thee, O Lord of creation and King of earth and heaven! I testify that Thou art the Hidden Mystery and the Treasured Secret. Thou hast manifested Thyself and opened wide the gate of utterance and meaning to all who dwell in the realm of being. Blessed the servant who hath inhaled Thy fragrance and the sweet-scented breezes of Thy Revelation, and turned toward Thy horizon after the Daystar of Thy leave had dawned. Woe betide him who hath denied Thee. I beseech Thee by the ocean of Thy signs and the heaven of Thy clear tokens to aid Thy servants to attain the presence of Thy throne, to hearken unto Thy sweetest call, and to behold Thy most exalted horizon. O Lord! Deprive them not of the wonders of Thy grace. Draw them nigh unto Thee through Thy bounty and loving-kindness. Though Thy irrevocable decree and ordained command may prevent them, inscribe for them from Thy Most Exalted Pen the reward of Thy presence and the recompense of those who circle round Thee and quaff the choice wine of reunion with Thee. Thou art He Who with the movement of Thy finger rent asunder the veils and by the power of Thy Pen dispelled the clouds. There is no God but Thee, the Strong, the All-Conquering, the Almighty.

O Yahya! Behold and then make mention of that which the tongue of My Herald uttered concerning Me. Indeed, I have written a precious word regarding him, namely that none should be known through My allusion nor through what was mentioned in the Bayan. By God's life! This word guideth the fair-minded to the Most Exalted Horizon and them that are nigh unto the Lord of Names. Blessed is he who hath

وفتحت باب المعاني والبيان على من في الامكان طوبى لعبد وجد عرفك و نفحات وحبك و اقبل الى افقك بعد اشراق شمس اذنك و ويل لمن كفر بك استلک بجر آياتك و سماء بيناتك بأن تؤيد عبادك على الحضور امام عرشك و اصغاء ندائك الأهل و مشاهدة افقك الأعلى ارب لا تخيهم عن بدائع فضلک قربهم اليک بجودک و عنايتک ان يمنهم قضائك المبرم و امرک المحتوم فاكتب لهم من قلبک الأعلى اجر لقاءک و اجر الذين طافوا حولک و شربوا رحيق وصالک انک انت الذى بحركة اصبعک خرقت الحجاب و باقيدار قلبک كشفت السجحات لا اله الا انت القوى الغالب القدير

يا يحيى انظر ثم اذكر ما نطق لسان مبشرى في ذكرى و قد كتبت جوهرة في ذكره و هو انه لا يستشار باشارتى ولا بما ذكر في البيان لعمر الله هذه الكلمة تهدي المنصفين الى الأفق الأعلى و المقربين الى مالک الأسماء طوبى لمن وجد عرفها و تمسک بجلبها اين المنصفون من العلماء و الفقهاء و اين الذين ما منعتهم الشبهات عن مالک الأسماء و الصفات و اين الذين ما حجبهم حجاب الدنيا و نعيمها و ثروتها و الوانها

يا يحيى تالله هذا يوم بشر به الله حبيبه بقوله يوم يقوم الناس لرب العالمين و بشر به الكليم بقوله ان اخرج القوم من الظلمات الى النور و ذكرهم بأيام الله و في مقام آخر و جاء ربك و الملك صفًا صفًا هذا يوم فيه اتى العلام في ظلل من الغمام هذا يوم فيه اخذ الدخان سكان الأرض و مدائن الأسماء لو نذكر لك ما انزله الرحمن في الفرقان و في كتب القبل لتدع ما عند القوم متمسكًا بهذا النبأ العظيم الذى به ارتعدت فرائص المشركين و اضطربت افئدة المعرضين الذين نذبوا البحر الأعظم ورائهم مسرعين الى الغدير تالله ان الأمر عظيم عظيم و اليوم عظيم عظيم كلها اشرق نير البيان من افق سماء قلبى الأعلى تهلل ملكوت الذكر و الثناء من حلاوة بيان ربك الرحمن الرحيم

قل يا ملاء البيان تالله قد خلقتم لهذا اليوم اتقوا الله ولا تبدلوا نعمة الله كفرًا ولا تكونوا من الظالمين انظروا الى اللوح و ما لاح من افقه انه يهديكم الى

inhaled its fragrance and held fast unto its cord. Where are the fair-minded among the divines and jurisprudents? And where are they whom doubts have not withheld from the Lord of Names and Attributes? And where are they whom the veils of earth and its delights, riches and colors have not debarred?

O Yahya! By God! This is the Day whereof God gave glad tidings to His Beloved through His words "the Day when mankind shall stand before the Lord of the worlds," and whereof He gave tidings to Moses, saying "Lead forth thy people from darkness into light and remind them of the days of God," and in another place "and thy Lord shall come with angels rank on rank." This is the Day wherein the All-Knowing hath come in the shadows of clouds. This is the Day wherein the smoke hath encompassed the dwellers of earth and the cities of names. Were We to recount for thee what the All-Merciful hath sent down in the Qur'an and in previous Books, thou wouldst abandon what the people possess, clinging to this momentous Announcement which hath made the limbs of the idolaters to quake and the hearts of the deniers to tremble - they who cast the Most Great Ocean behind their backs, hastening toward the mere pool. By God! The Cause is mighty, mighty, and the Day mighty, mighty. Whenever the Luminary of utterance dawneth from the horizon of the heaven of My Most Exalted Pen, the Kingdom of Remembrance and Praise is stirred with rapture by the sweetness of the utterance of thy Lord, the All-Merciful, the Most Compassionate.

Say: O people of the Bayan! By God, ye were created for this Day. Fear God, and exchange not the grace of God for denial, and be not of the wrongdoers. Behold the Tablet and what shineth from its horizon. It guideth you unto His straight path and acquainteth you with that which ye were prevented from knowing today. He is verily the All-Bountiful, the Generous. Cast aside the sayings of men that ye may hear the call of the Lord of creation. Abandon vain imaginings that the Word may draw you to the Dayspring of certitude. The Wronged One proclaimeth in loudest voice: The Lord of Eternity is come in His Most Great Name, and through Him the gate of the Divine Presence hath been opened before all who are in earth and heaven. All things have proclaimed: The Kingdom and Dominion, and Glory and Might belong unto God, the One, the All-Powerful, the Mighty, the Praiseworthy.

O Yahya! When thou hast been blessed to hearken unto My call and hast beheld the pearls of the ocean of My knowledge and the lights of the Sun of My utterance, go forth unto My loved ones and give them the glad-tidings of the heaven of My bounty and the stars of My favors and that which thou hast

صراطه المستقيم ويعرفكم ما منعم اليوم عن عرفانه
انه هو الفضال الكريم ضموا اقوال العباد لتسمعوا
نداء مالك الابدان وذروا الأوهام ليجذبكم البيان
الى مشرق اليقين ان المظلوم ينادى بأعلى النداء
قد اتى مالك القدم باسمه الأعظم وبه فتح باب
اللقاء على من فى الأرض والسماء ونطقت
الأشياء الملك والمملوك والعزة والجبروت
لله الواحد المقتدر العزيز الحميد

يا يحيى اذا فزت باصغاء ندائى ورأيت لآلى بحر
على و انوار شمس بيانى اذهب الى اوليائى و
بشرهم بسماء فضلى و انجم الطافى و ما سمعته
من ملكوت بيانى البديع قد انزلنا ما خضعت له
الآيات و اظهرنا ما انجذبت به افئدة المقرين

قل يا ملأ البيان انصفوا بربكم الرحمن لو تنكروا هذا
النبا الأعظم بأى امر يثبت ما عندكم اتقوا الله ولا
تكونوا من الغافلين هذا مقام نطق النقطة الأولى
عند ذكر اسمه انا اول العابدين فلما سئل احد من
حروفاته عنى اطرده بسياط البيان و هدده بقوله
لو لا كنت من الواحد الاول لجعلت لك من
الحد فى كتاب الله الملك العدل الحكيم

لو تقرر ما انزله النقطة فى هذا المقام عند ذكر
اسمى لتدع العالم ورائك و تصيح بين العباد بهذا
الذكر الحكيم و تقوم على خدمة امرى على شأن لا
تخوفك جنود العالم و لا تضعفك قوة السلاطين
انا انزلنا من قبل لأحد من العباد ليس اليوم يوم
السؤال ينبغى لكل نفس اذا سمع النداء من الأفق
الأعلى يقوم ويقول لبيك يا مقصود العالم و لبيك
يا معبود من فى السموات و الأرضين هل تسئل
عن الذى سبقت رحمته و احاط فضله و لاحت
انواره و اشرقت ظهوراته و نزلت حجته و ظهر
برهانه و كان قائماً فى كل الأحيان امام وجوه
من فى الامكان أ جئت او تجئى

قل سبحانك سبحانك تبت اليك و انا اول
التائين سبحانك سبحانك اتى كنت من
الساجدين سبحانك سبحانك اتى من العابدين
اسئلك بآلى بحر علمك و انجم سماء حكمتك
و بأنوار وجهك و اسرار كتابك بأن تغفر لى و
ترحمنى و عزتك يا الهى ان جبرائى منعنى عن

heard from the Kingdom of My wondrous utterance. We have sent down that before which the verses have bowed down in submission and have revealed that by which the hearts of them that are nigh have been attracted.

Say: O people of the Bayan! Deal fairly by your Lord, the All-Merciful. If ye deny this Most Great Announcement, by what proof can ye establish that which ye possess? Fear God and be not of the heedless. This is the station wherein the Primal Point, upon mention of His Name, declared: "I am the first to worship Him." When one of His Letters inquired of Him concerning Me, He banished him with the whips of His utterance and threatened him, saying: "Were it not that thou art of the First Unity, I would have decreed for thee a punishment in the Book of God, the Sovereign, the Just, the All-Wise."

If thou wouldst read what the Point revealed in this station upon mention of My Name, thou wouldst forsake the world behind thee and cry out among the people with this wise Remembrance, and arise to serve My Cause in such wise that neither the hosts of the world would frighten thee nor the power of the monarchs weaken thee. We revealed aforetime unto one of the servants: "This is not the Day for questions. It behooveth every soul, when he heareth the Call from the Supreme Horizon, to arise and say: 'Here am I, O Desire of the world! Here am I, O Worshipped One of all who are in the heavens and on earth!'" Wouldst thou question Him Whose mercy hath preceded all things, Whose grace hath encompassed all, Whose lights have shone forth, Whose manifestations have dawned, Whose proof hath been sent down, Whose evidence hath appeared, and Who hath ever stood before the faces of all in the realm of possibility? Art thou come or wilt thou come?

Say: Glory be unto Thee! Glory be unto Thee! I turn unto Thee, and I am the first of them that turn. Glory be unto Thee! Glory be unto Thee! I am of them that bow down. Glory be unto Thee! Glory be unto Thee! I am of them that worship. I beseech Thee by the pearls of the ocean of Thy knowledge and the stars of the heaven of Thy wisdom, and by the lights of Thy countenance and the mysteries of Thy Book, that Thou forgive me and have mercy upon me. By Thy glory, O my God! My transgressions have prevented me from drawing nigh unto Thee, and my sins have intervened between me and Thee. I acknowledge and confess before Thy face that Thou didst create me for the knowledge of Thyself and for hearkening unto Thy call and for beholding the lights of Thy horizon. By Thy glory! Whenever I reflect upon my hesitation and heedlessness, my liver melteth, my heart is set

التقرب اليك وخطيئاتي حالت بيني وبينك
اني اقر واعترف امام وجهك بأنك خلقتني
لعرفان نفسك واصغاء ندائك ومشاهدة انوار
افتك وعزتك كلها انتفكر في توقفي وغفلي
يذوب كبدي ويشعل فؤادي وينقلب قلبي و
كلما انتفكر في بحر رحمتك وسماء جودك و
كرمك يطمئن نفسي ويستريح فؤادي ويسكن
اضطرابي

لك الحمد يا الهى بما هديتني الى صراطك و
ادخلتني بساطك وعرفني مشرق ظهورك
ومصدر امرك ومطلع وحيك استلک بأن
تؤيدني على الاقرار بما انزلته من سماء مشيتك ثم
استلک يا اله السماء و فاطر السماء بنفحات
آياتك وبالارض التي تشرفت بقدمك و
بالمداين التي ارتفع فيها ندائك وبالمقام الذي
استقر فيه عرش عظمتك ان تجعلني في كل
الأحوال منقطعاً عن دونك ومتمسكاً بك
ومتشبهاً بأذیال رداء كرمك ثم ايدني يا الهى
على ذكرک بحيث لا يمنعي شيء من الأشياء
عن ثنائک بين خلقک انک انت المقتدر
الذي شهدت الكائنات باقتدارک والممکنات
بعظمتک وسلطانک تفعل ما تشاء وتحکم ما
ترید انک انت العزيز الحكيم

يا يحيى اذكر اذ حضرت لدى العرش يوم القبل
وكان معك من سمي بعلي في كتاب السماء و
ذكرنا لك ما سئلته وكشفنا عنك واسمعناك
تغردات طير البيان على اعلى الأغصان لتعرف
ما نطق به لسان العظمة لعمر الله انا ما اردنا
الا انقاذك من بحر الأهوام وإيقاظك في هذه
الأيام التي فيها اخذ النوم سكان مدائن الجهل و
الطغيان اني اشهد الله ومشارك وحيه ومطالع
الهامة ومظاهر نفسه ومعادن حكيمته اني ما
اردت لك الا ما نزل في كتابه المحكم المبين اياك
ان تحجبك سجات الأهوام او تمنعك الشبهات
والاشارات كما منعت قوماً قبلک انظر ثم اذكر
حزب القبل وما منعهم عن التوجه الى الأفق
الأعلى والمقام الأقصى والذروة العليا اياك
اياك ان تمنع نفسك عن فيوضات أيام ربك و
عما نزل من سماء العلم والحكمة على عباده وبريته
ضع الظنون تحت قدمك تالله ان شمس الالهام

aflame, and my soul is overturned; and whenever I reflect upon the ocean of Thy mercy and the heaven of Thy bounty and generosity, my soul is assured, my heart findeth rest, and my agitation is stilled.

Praise be unto Thee, O my God, for having guided me unto Thy path, admitted me into Thy presence, and made me know the Dawning-Place of Thy Revelation, the Source of Thy Cause, and the Dayspring of Thy Revelation. I beseech Thee to aid me to acknowledge that which Thou hast sent down from the heaven of Thy will. Then I beseech Thee, O God of Names and Creator of heaven, by the breezes of Thy verses, and by the lands that have been honored by Thy footsteps, and by the cities wherein Thy call was raised, and by the spot whereon the throne of Thy grandeur was established, to make me in all conditions detached from all else save Thee, holding fast unto Thee, and clinging to the hem of the robe of Thy grace. Then aid me, O my God, to remember Thee in such wise that nothing whatsoever shall prevent me from extolling Thee among Thy creation. Verily Thou art the Almighty, unto Whose might all created things have testified, and all contingent beings to Thy greatness and sovereignty. Thou doest what Thou wilt and ordainest what Thou pleasest. Verily Thou art the Mighty, the All-Wise.

O Yahya! Call to mind when thou didst appear before the Divine Throne in bygone days, and with thee was he who was named 'Ali in the Book of Names. We made mention to thee of that which thou hadst asked, unveiled the truth unto thee, and caused thee to hear the warbling of the Bird of Utterance upon the loftiest branches, that thou mightest know that which the Tongue of Grandeur hath spoken. By the life of God! We desired naught save to deliver thee from the ocean of idle fancies and to awaken thee in these days wherein slumber hath overtaken the dwellers of the cities of ignorance and transgression. I bear witness before God, and the Daysprings of His Revelation, and the Dawning-Places of His inspiration, and the Manifestations of His Self, and the Treasuries of His wisdom, that I desired for thee naught save that which hath been sent down in His perspicuous and binding Book. Beware lest the veils of idle fancy withhold thee, or doubts and allusions debar thee, even as they have debarred people before thee. Observe, then call to mind the people of former times and that which prevented them from turning unto the supreme horizon, the ultimate station, and the highest summit. Beware, beware lest thou deprive thyself of the outpourings of thy Lord's days and of that which hath been sent down from the heaven of knowledge and wisdom upon His servants and His creatures. Cast aside thy vain imaginings. By God! The Sun of Inspiration

قد اشرفت من افق ارادة ربك مالك هذا اليوم
البدیع قد اسمعناک الحان طیور الحکمة والعرفان
باللغة الفصحی و نرید ان نسمعک بلسان عجمی
مبین لتعرف و تكون من الشاکرین

بلسان پارسی ندای مظلوم را بشنو آنه یقربک
و یؤیدک فضلاً من عنده و هو الفضل المشفق
الکریم قسم بآفتاب سماء معانی که از اعلی افق
عالم اشراق نموده اینظلم جز عمار عالم و تربیت
امم و تهذیب نفوس و تألیف قلوب مقصودی
نداشته و ندارد و اراده آنکه عالم را بماء ذکر و
بیان از ضغینه و بغضا مطهر نماید که شاید نزاع
و جدال مذهبی که سبب و علت سفک دماء
و انقلاب ناسوت انشاء است از میان بردارد تا
جميع من علی الأرض بطراز الفت و اتحاد و نور
مودت و اتفاق مزین و منور گردند بقدر قوه
بل فوق آن ناس را قلم اعلی نصیحت فرمود و
ناصری جز قلم نه یشهد بذلک کل منصف بصیر
و کل عالم خبیر

ملاحظه در احزاب عالم نما که بچه جهت
محبوب و ممنوع مانده اند سبحان الله کل منتظر
ایام الهی و در لیلای و ایام بکمال تضرع و ابتال
لقای غنی متعال را سائل و آمل معذک چون
آفتاب حقیقت از افق عالم اشراق نمود کل
باوهمات خود مشغول و بر اصنام نفوس خود
عاکف حق را گذاشته اند و به ما لا ینبغی
متمسک از حق میطلبیم کل را تأیید فرماید و
از کوثر آگاهی محروم ننماید اوست قادر و توانا

یا یحیی بچشم خود در آثار قلم اعلی نظر نما
اینست که میفرماید من اراد ان يعرفه فلینظر
الیه بعینه امروز حق بنفسه شناخته میشود نه به
بیان و ما نزل فیه چنانچه نقطه اولی بر اینطلب
گواهی داده و این مخصوص است باینظهور
اعظم اگر نفسی اراده نماید به بیان استدلال
کند او از صراط مستقیم محروم مشاهده میشود
و این شهادتست که خود نقطه بیان بر آن
شهادت داده بقوله جل و عز آنه لا یشتر
بشارتی و لا بما ذکر فی البیان مع آنکه کل
بیان در اثبات این امر اعظم و نبأ عظیم نازل
شده میفرماید ایایک ایایک ان تحتجب بالواحد

hath dawned from the horizon of thy Lord's will, the Lord of this wondrous Day. We have caused thee to hear the melodies of the birds of wisdom and knowledge in the eloquent tongue, and We desire to cause thee to hear them in a perspicuous Persian tongue, that thou mayest know and be of the thankful ones.

Hearken in the Persian tongue to the call of the Wronged One. He, verily, draweth thee nigh and aideth thee as a grace from His presence, and He is the All-Bountiful, the Compassionate, the Generous. I declare by the Sun of Truth, which has shone forth from the highest horizon of the world, that the people of Baha had not and have not any aim save the prosperity and reformation of the world and the purifying of the nations. His intention is to cleanse the world through the waters of remembrance and utterance from rancor and hatred, that perchance religious strife and conflict, which are the cause and reason for the shedding of blood and the upheaval of the world of humanity, might be removed from its midst, so that all who dwell on earth might be adorned with the ornament of unity and concord and illumined with the light of love and harmony. To the extent possible, nay beyond it, hath the Most Exalted Pen counseled the people, and It hath had no helper save the Pen itself. To this beareth witness every fair-minded and insightful one, and every learned and informed one.

Observe the religions of the world, how they remain veiled and debarred. Glory be to God! All await the divine days, and at all times they implore and supplicate with the utmost humility and devotion for the meeting with the Self-Sufficient, the Most High. Nevertheless, when the Sun of Truth shone forth from the horizon of the world, all remained occupied with their own idle fancies and devoted to the idols of their own selves. They have forsaken the Truth and clung to that which is unseemly. We beseech God to aid all and not to deprive them of the Kawthar of awareness. He is, verily, the Powerful, the Mighty.

O Yahya! Behold with thine own eyes what hath been revealed by the Most Exalted Pen. Thus doth He say: "Whoso desireth to know Him, let him look upon Him with his own eyes." To-day the Truth is known by His own Self, not by the Bayan and what hath been revealed therein, even as the Primal Point hath testified to this truth. This is specially true of this Most Great Revelation. Should anyone seek to adduce proofs from the Bayan, he would find himself deprived of the straight path. This is the testimony which the Point of the Bayan Himself hath borne, saying: "He shall not be known through My tokens nor through that which hath been revealed in the Bayan." Although the entire Bayan was revealed to establish this Most

البيان لأن ذلك الواحد خلق عنده و آياك آياك ان تحتجب بما نزل في البيان الى آخر قوله بأعلى النداء ميفرماید سلطان ظهور یعنی مکلم طور باشاره من معروف نمیشود و نه به بیان و ما نزل فيه اينظهور اعظم محيط بوده نه محاط اذا اشرق نور التور و ظهر ما هو المستور في هذا الرق المنشور و بعده لا ينفعك السراج و لا القمر و لا الشمس فكر لتجد مراد الله و تكون من الراستخين في هذا الأمر المبين

ايكاش متوهمين بسراج تمسك مينمودند لعمر الله بمطلع اوهام متمسكند و شاعر نيستند اگر آيات ميطلبند عالم را فرا گرفته و اگر بينات ميخواهند آنچه از بعد ظاهر از قبل بکمال تصريح از قلم اعلی نازل و اگر قدرت و اقتدار ظاهره را آملند کل گواهی داده و ميدهند که اينظلوم از اول ايام من غير ستر و حجاب امام وجوه عباد از امرا و وزرا و علما و فقها بأعلى النداء کل را بافق اعلی دعوت فرمود صاحب بصر بنفس سدره و اثمارش ناظر و همچنين بشمس و اشراقش اينظلوم بايات وحدها اثبات امر ننوده بل بكل ما ظهر من عنده نقطه بيان بر اين شهادت داده ميفرماید آنچه از او ظاهر شود ميزانست اياميکه فرائض عالم از سطوت معتدين و ظالمين مرتعد بقدرت الهی بر امر قيام نموديم قياميکه قعود او را اخذ نمود و ندا نموديم ندائيکه صمت او را نيافت

بيان پارسی را ملاحظه نما و همچنين کل آثار نقطه را اگرچه معرضين بيان و صاحب بيان را گذاشته اند و باوهامات حزب قبل مشغولند گفته اند بيان تحريف شده قاتلهم الله قاتلهم الله بگو ای بی انصافها حزب شيعه هزار و دوست سنه و ازید باين اوهامات ناطق و متمسک آيا ثمر آن چه بود و حاصل آن چه بلی حاصل آنکه جميع علما و فقها در سنين اوليه بر سلطان وجود و مالک غيب و شهود اعتراض نمودند و بالأخره بر سفک دم اطهرش فتوی دادند حال هم منکرين بيان بر ترتيب چنين حزبی مشغول قل خافوا الله اجعلوا محضركم بين يديه ثم انصفوا في هذا التور الذي اشرق من افق الآفاق و هذه الشمس التي احاطت انوارها الجهات اتقوا الله و لا تكونوا من الظالمين حتى بجميع اعمال و افعال از کل ممتاز بشنويد نصيحت مظلوم را و از ما عندكم

Great Cause and Mighty Announcement, He saith: "Beware, beware lest thou be veiled by the Vahid of the Bayan, for that Vahid was created by Him. Beware, beware lest thou be veiled by what was revealed in the Bayan." He proclaimeth with the loudest voice that the Sovereign of Revelation, the Speaker of Sinai, shall not be known through His tokens nor through the Bayan and what was revealed therein. This Most Great Revelation encompasseth all things and is not encompassed. Now hath the Light of Light shone forth and that which was hidden is revealed in this Unfurled Scroll. Thereafter neither lamp, nor moon, nor sun shall profit thee. Ponder that thou mayest find the purpose of God and be of them that are firmly established in this Manifest Cause.

Would that the deluded ones had clung to the lamp! By the life of God, they cling to the source of vain imaginings and perceive it not. If they seek verses, these have encompassed the world. If they desire proofs, all that hath subsequently appeared was revealed aforetime with utmost clarity by the Most Exalted Pen. If they seek outward power and might, all have testified and do testify that this Wronged One hath, from the earliest days, openly and without any veil, summoned all people, whether rulers, ministers, divines or jurisprudents, to the Most Sublime Horizon with the loudest call. He that hath vision beholdeth the Tree itself and its fruits, and likewise the sun and its rays. This Wronged One hath not proved His Cause through verses alone, but through all that hath proceeded from Him. The Point of the Bayan hath testified to this, saying that whatsoever proceedeth from Him is the criterion. In days when the whole world trembled before the might of the oppressors and tyrants, We arose to champion the Cause through divine power - an uprising that knew no sitting, and We raised a call that knew no silence.

Consider the Persian Bayan and likewise all the writings of the Point. Although the deniers have forsaken the Bayan and its Author and are occupied with the vain imaginings of the former peoples, they say the Bayan hath been corrupted. God slay them! God slay them! Say: O ye who are devoid of fairness! For a thousand and two hundred years and more hath the Shi'ih sect clung to such vain imaginings. What was its fruit and what was its result? Yea, the result was that all the divines and jurisprudents in the early years rose up against the Sovereign of existence and the Lord of the seen and unseen, and ultimately issued the decree for the shedding of His most pure blood. Now too are the deniers of the Bayan engaged in forming such a sect. Say: Fear ye God! Place yourselves in His presence, then judge with fairness concerning this Light that hath shone forth from the horizon of all horizons, and this Sun

به ما عند الله توجه نمائید سمع از برای امروز خلق شده و بصر از برای امروز موجود گشته امید هست حزب الله بر نصرت امر قیام نمایند و بجنود اعمال و اخلاق مدائن قلوب را باسم مالک وجود مستخر کنند

یا یحیی اگر نفسی باینکلهء علیا که دیاج کلاب فضل باو مزین شده فائز شود خود را مطمئن و مستقیم مشاهده نماید ضح الیوم ما عند القوم متمسکاً بما اویت من لدی الله المهیمن الیوم یوم الله است لا یذکر فیه دونه در پستی فطرت معرضین اهل بیان تفکر نما تازه بذکر مرآت و وصی ولی و نقیب و نجیب ناطقند امروز غیر الله مذکور نه و جز او موجود نه انسان متحیر که اینقوم در تیه شرک هائم و خود را موحد میشمردند و در وادی جهل سرگردان و خود را اهل علم میدانند

بعضی بمستغاث تمسک جسته و از مالک آن محروم بگوای بی انصافان میفرماید هر وقت ظاهر شود باید کل تصدیق نمایند و شکر الهی بجا آرند غیر او آگاه نبوده و نیست اسمع ما انزله الرحمن فی الفرقان الم أ حسب الناس ان یتروکوا ان یقولوا آمناً وهم لا یفتنون بیک کلهء مستغاث کل را امتحان نمود مع آنکه میفرماید اگر شنوید چنین امری و یقین نکنید تکسب امری ننوده که سبب حزن او باشد اگرچه در واقع غیر او باشد اگرچه این تصوّرست محال ولی همین قدر که ذکر اسم کرد بر صاحبان حب او بعید است که

او را محزون کنند احتراماً لاسمه حال معرضین بیان معادل کتب قبل و بعد و فوق آنرا طلب نمایند شاید اشتعال نار ضغینه و بغضا ساکن شود و نیز انصاف از افق سماء قلوب اشراق نماید آیا بلایای وارده که از اول ایام تا حین حمل نمودیم کفایت ننوده آفتاب و ماه و انجم و سماء و اشجار و اثمار کلّ گواهند که اینظلول در آتی خود را حفظ ننود گاهی تحت سلاسل و اغلال و گاهی اسیر در دست فجّار الله یعلم ما ورد علی فی سبيله

بعضی گفته اند اینظهور اعظم و نبأ عظیم زود ظاهر شده بگوای جاهلها نقطهء بیان میفرماید اگر این حین ظاهر شود من اول ساجدینم در

whose rays have encompassed all regions. Fear ye God and be not of the wrongdoers. Be distinguished from all others by the truth of your deeds and actions. Hearken unto the counsel of Him Who is wronged, and turn from that which ye possess to that which God possesseth. The ear was created for this Day, and sight was brought into being for this Day. It is hoped that the people of God will arise to aid His Cause and conquer the cities of hearts through the hosts of deeds and character in the name of the Lord of existence.

O Yahya! Should anyone attain unto this most exalted Word, which adorns the preface of the Book of Grace, he shall find himself steadfast and at peace. Put aside today what the people possess, and hold fast to that which thou hast been given from God, the Self-Subsisting, the All-Compelling. This Day is God's Day, wherein none but Him is mentioned. Consider the baseness in the nature of those who have turned away from the Bayan. They speak anew of the Mirror, the Successor, the Guardian, the Chief, and the Noble One. Today none but God is mentioned and none but He exists. One marvels how these people wander in the wilderness of misbelief while counting themselves among the believers, and roam in the valley of ignorance while considering themselves people of knowledge.

Some have clung to Him Whom God Shall Make Manifest while remaining deprived of His Lord. Say: O ye who lack justice! He hath said that whenever He appears, all must acknowledge Him and render thanks unto God. None but Him hath known, nor knoweth. Hear what the All-Merciful hath revealed in the Qur'an: "Alif. Lam. Mim. Do men think that they will be left alone on saying, 'We believe,' and that they will not be tested?" Through a single word - 'Him Whom God Shall Make Manifest' - He tested all, though He had said that if ye hear of such a matter and do not believe, commit not that which would cause Him grief, even if it should be other than Him - though this supposition is impossible. Yet merely because He mentioned the name, it behooveth those who love Him not to cause Him sorrow, out of respect for His name. Now the deniers of the Bayan demand the equivalent of all previous and subsequent books, and more besides, that perchance the fire of hatred and animosity might be quenched and the sun of justice might shine from the horizon of the heaven of their hearts. Have not the tribulations We have endured from the beginning until now sufficed? The sun, moon, stars, heaven, trees, and fruits all bear witness that this Wronged One hath not for a moment sought to protect Himself. At times beneath chains and fetters, at times captive in the hands of the wicked. God knoweth what hath befallen Me in His path.

کلمه فعل ما یشاء و یحکم ما یرید چه میگوئید
تالله اگر بقطره‌ئی از بحر معانی این کلمه علیا فائز
میشدند آتی توقف ننمودند یا یحیی اینکلمه علیا
حصن اعظمست از برای عباد هر نفسی باورسید
و باو فائز گشت خود را بر عرش استقامت و
اطمینان مشاهده نماید طوبی لمن فاز و ویل لكل
غافل مرید

بگو در این زکریا و ابن مریم تفکر نمائید که
در یکعصر ظاهر قل اتقوا الله و لا تكونوا من
المنکرین اگر نقطه بیان نفس ظهور را مشاهده
نمیفرمودند هرگز از قلم جاری نمیشد اگر بشنوید
نفسی ظاهر شده انکار ننمائید و بقدر قول بلی
توقف نکنید

امروز آیات بمثابه امطار از سحاب مشیت نازل
و چشم و قلب کل را فراگفته طوبی از برای
نفسیکه آنچه بمثابه آفتاب روشن و لائحتست انکار
ننماید بعدل نظر نماید و بانصاف تکلم کند

و اما ما سئلت من المستغاث از قبل ذکر شد
باینکلمه کل را امتحان فرموده ولکن از بعد
میفرماید هر وقت ظاهر شود باید کل تصدیق
نمائند و شکر الهی بجای آرند و ما در اول بیان
ترا امر نمودیم که در شجر و اثمارش و شمس و
انوارش نظر نما اگر باینمقام فائز شوی بکل خبر
فائزی یشهد بذلک ام الکتاب فی هذا المقام الرفیع
وام بیان من هذا الأفق المنیر

حال یک کتاب در این حین امام وجهت
مخصوص تونازل و معادل کتب الهی از قبل و
بعد نازل و موجود معذلک متوقف و متحیری
بشنو ندای مظلوم را خرق کن حجاب موهومه
را و از شمال ظنون ببین یقین توجه نما از نهر
اسماء بگذر و قصد بحر معانی کن و از غدیر
بفرات رحمت رحمانی اقبال نما امروز جمیع
کتب معلق بقبولست امر امر دیگر است و بیان
بیان دیگر و یوم یوم دیگر هر حرف از حروفات
بیان را اگر بشامه حقیقی استشمام نمائی جز
عرف اینظهور نیابی یشهد بذلک من عنده ام
الکتاب از حق میطلبم ترا تأیید فرماید و بانوار
توحید حقیقی منور نماید تا از کل بگذری و
قصد افق اعلی نمائی

Some have said this Most Great Manifestation and Mighty Announcement hath appeared too soon. Say: O ignorant ones! The Point of the Bayan hath said, "If He should appear at this very moment, I would be the first to fall down before Him." What say ye concerning the words "He doeth what He willeth and ordaineth what He pleaseth"? By God! Had they attained unto a single drop from the ocean of meanings contained within this most exalted Word, they would not have hesitated for a moment. O Yahya! This most exalted Word is the greatest stronghold for the servants. Whosoever reacheth it and attaineth unto it shall find himself seated upon the throne of steadfastness and assurance. Blessed is he who hath attained, and woe unto every heedless doubter.

Say: Reflect upon the Son of Zacharias and the Son of Mary, who appeared in the same age. Say: Fear God, and be not among the deniers. Had the Point of the Bayan not beheld the very Manifestation Himself, He would never have caused these words to flow from His Pen: "If ye hear that One hath appeared, deny Him not, and tarry not even to say 'yea!'"

Today verses are raining down like showers from the clouds of divine Will, and have encompassed all eyes and hearts. Blessed is he who denieth not that which shineth forth clear as the sun, who gazeth with justice and speaketh with fairness.

As to thy question concerning "Him Whom God shall make manifest," it was previously mentioned that all were tested by this word, but henceforth He declareth that whenever He appeareth, all must acknowledge Him and render thanks unto God. At the beginning of the Bayan, We commanded thee to observe the Tree and its fruits, the Sun and its rays. If thou attainest unto this station, thou hast attained unto all good. To this beareth witness the Mother Book in this exalted station and the Mother of the Bayan from this luminous horizon.

Now, a Book hath been sent down before thy face, specially for thee, equal to all the divine Books of the past and present, yet thou remainest hesitant and perplexed. Harken unto the Voice of the Wronged One. Rend asunder the veils of idle fancy, and turn from the north of doubt to the south of certitude. Cross over the river of names and make for the ocean of inner meanings, and from the pond proceed to the Merciful's river of grace. Today all books are contingent upon acceptance. The Cause is another Cause, the Bayan another Bayan, and this Day another Day. If thou wouldst truly perceive each letter of the Letters of the Bayan, thou wouldst find naught but the fragrance of this Revelation. To this beareth witness He with

و اینکه از ارتفاع بقاع سؤال رفته بود انصف بالله آیاتیکه در ظهور قیامت از ذکر صراط و میزان و قیام اهل قبور و نفخ صور و مرور جبال کالسحاب و انفطار سماء و انشقاق ارض و نزول ملائکه و جنت و نار و امثال آن نازل شده چه شد و چه دیدی و آنچه در شرایط ظهور قیامت در کتاب الهی نازل شده چه معنی نمودی چه که بر حسب ظاهر هیچیک ظاهر نشده و لکن ما شهادت میدهم که کل ظاهر شده و ظهور این امور منوط بکلمه حق جلّ جلاله بوده و از برای هر یک معانی عبدالله مقرر و مسطور ارتفاع بقاع در رتبه اولیه بکلمه الله بوده و هست اگر بفرماید ارتفعت البقاع باین کلمه نزد اهل بصر و منظر اکبر ارتفاع مشهود و واضحست

هر امری در مقام اول ظهور و بروز و ارتفاع او بکلمه بوده استماع ما نطق به لسان النقطة لوحی به ملا علی بسطامی علیه بیاه الله الاهی عنایت فرمودند مخصوص شیخ محمد حسن نجفی او بلوح اعتنا ننمود مجدداً لوح آخر نازل و در آن اینکلمه علیا مذکور و مسطور انا بعثنا علیاً من مرقده و ارسلناه الیک لو عرفته لسجدت بین یدیه الی آخر قوله تعالی

میفرماید ما علی را از مرقدش مبعوث نمودیم و بسوی تو فرستادیم اگر میشناختی او را بین یدی او ساجد میشدی و لکن نشناختی او را و جمیع اعمال مردود گشت در این بیان نقطه تفکر نما که حین ظهور میفرماید قد قضی یوم کان مقداره خمسين الف سنة در این کلمه علیا تفکر نما و صمت اختیار کن و قل قد اسلمت لک یا مقصود العالم و آمنت بک یا محبوب افئدة العارفین

اگر نفسی بشرایط ظاهره مذکوره بر حسب ظاهر تمسک نماید هرگز نور ایمان فائز نشود بشنو ندای مظلوم را و بچشم خود باقی اعلی توجه نما و بگوش خود حقیف سدره منتهی را بشنو کذلک ارتفع صریر قلبی الأعلی و خیر فرات رحمتی فی ناسوت الانشاء اقبل منقطعاً عن الدنیا و ما فیها و لا تکن من الصّابرين قل

الهی الهی اسئلك بأَمّ الکتاب الذی استوی علی العرش فی المآب و جعلته مطلع آیاتک و مشرق

Whom is the Mother Book. We beseech God to aid thee and illumine thee with the lights of true unity, that thou mayest pass beyond all things and turn toward the Most Exalted Horizon.

Judge thou by God! What became of those verses revealed concerning the advent of the Day of Resurrection - mention of the Bridge, the Balance, the rising of the dead from their graves, the blowing of the trumpet, the passing of mountains like clouds, the cleaving of heaven, the rending of earth, the descent of angels, Paradise and Hell, and the like? And what didst thou witness? And how dost thou interpret that which was revealed in the Book of God regarding the conditions of the appearance of the Resurrection? For outwardly none of these things appeared. Yet We bear witness that all have been made manifest, and the appearance of these matters hath been dependent upon the Word of God, exalted be His glory. For each of these there are meanings ordained and recorded with God. The raising up of places, in its primary sense, hath been and is through the Word of God. Should He say "The places are raised up," through this word it would be evident and manifest to those possessed of vision and the Most Sublime Vision. Every matter, in its first station, its manifestation and elevation is through the Word.

And as to the question that was raised concerning the "exaltation of the sacred places": be thou just, by God! What hath become of those verses which, at the advent of the Resurrection, were revealed touching the Sirat and the Balance, the rising of the dwellers in the graves, the blowing of the Trumpet, the passing of the mountains as clouds, the rending of the heaven, the cleaving of the earth, the descent of the angels, Paradise and Hell, and the like? What hast thou witnessed? And what meaning didst thou assign to that which hath been revealed in the Book of God as the conditions of the Resurrection, seeing that, outwardly, none of these things hath appeared? Yet We bear witness that all have been made manifest. The manifestation of these things is conditioned upon the Word of God—glorified be His majesty—and for each a meaning hath been ordained with God and set down in His records. The "exaltation of the sacred places," in its first and foremost rank, hath been and is through the Word of God. If He but saith, "The places have been exalted," then, in the sight of them that possess vision, and in the Most Great View, that exaltation is evident and plain.

Every matter, in its beginning, hath had its appearing, its disclosure, and its uplifting through a word. Harken to what the Tongue of the Point hath spoken. In a Tablet to Mulla 'Ali-i-Bastami—upon him be the Most Great Glory—He bestowed

بيناتك ومظهر نفسك ومطلع امرك ان تؤيدني على الاستقامة على حبك على شأن لا يمنعني ما عند الناس ايرب تراني مقبلاً الى شطرك ومتوجهاً الى وجهك لك الحمد بما وفقني وايدتني على الحضور امام كرسي اقتدارك اسئلك بانوار عرشك ونفحات وحيك واسرار كتابك ان لا تمنعني عما عندك ايرب طهر قلبي بماء معرفتك وزد نور بصري بجودك والطافك اشهد انك خلقتني لعرفانك واظهرتني لخدمتك وانطقني لثناك اسئلك يا الله الوجود ومالك الغيب والشهود ان لا تجعلني محروماً عن اصغاء ندائك ولا ممنوعاً عن مشاهدة ظهورات قدرتك وشؤون قوتك قويا الهى قلبي ليكون منقطعاً عن دونك ومتمسكاً بعروة عنايتك ومتشبهاً بأذبال رداء فضلك

ايرب انا الفقير المسكين قد وردت بحر غنائك والضعيف المستكين تمسكت بجبل اقتدارك اشهد اني لا اعلم ما عندك ولا اعلم ما ينفعني اسئلك بلأني بحر بيانك وانجم سماء فضلك ان تكتب لي من قلبك الأعلى ما ينفعني في كل عالم من عوالمك ايرب لا تخيبي عن باب فضلك الذي فتحته على وجه من في سمائك وارضك ولا تمنعني عن كوثر الحيوان الذي جرى من قلم جودك في أيامك انت الذي شهد كل ذي لسان بقوتك وقدرتك وعظمتك وسلطانك لا اله الا انت المقتدر القدير وبالاجابة جدير صل اللهم يا الهى على اوليائك واصفيائك الذين ما منعهم سطوة الأمراء عن التوجه اليك ولا شبهات العلماء عن التقرب الى ساحة عزك ايرب فاكتب لهم ما ينبغي لجودك والطافك وفضلك ومواهبك ثم انصرهم بجنود الغيب والشهادة لاظهار امرك واعلاء كلمتك التي بها ارتعدت فرائص الأسماء واضطربت افئدة المعتدين في ناسوت الانشاء لا اله الا انت المقتدر العليم الحكيم

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(108-108x), ASAM.245-254, SAM.297-314

a favour, destined for Shaykh Muhammad-Hasan of Najaf; yet the latter paid no heed to that Tablet. Again a second Tablet was revealed, and therein this exalted word was mentioned and inscribed: "We have raised up 'Ali from his resting-place and sent him unto thee; wert thou to recognize him, thou wouldst prostrate thyself before him..." to the end.

He—exalted be His saying—declareth: "We raised up 'Ali from his grave and sent him unto thee. Hadst thou known him, thou wouldst have bowed thyself in prostration before him; but thou didst not know him, and all thy deeds were rejected." Ponder thou this utterance of the Point; for at the hour of His Manifestation He saith: "The Day whose measure is fifty thousand years hath already been accomplished." Reflect upon this exalted word; choose silence, and say: I have submitted myself unto Thee, O Desire of the worlds, and I have believed in Thee, O Beloved of the hearts of the discerning.

Should any soul cling, outwardly, to the aforesaid literal conditions, he shall never attain unto the light of faith. Harken to the call of the Wronged One; with thine own eyes turn unto the Most Exalted Horizon, and with thine own ears hearken to the rustling of the Sadratu'l-Muntaha. Thus hath the shrill voice of My Most Exalted Pen been uplifted, and the murmuring of the Euphrates of My mercy hath been heard in the realm of creation. Turn thou, wholly detached from the world and all that is therein, and be not of them that merely endure. Say:

My God, my God! I beseech Thee by the Mother Book which is established upon the throne in the ultimate end, and which Thou hast made the Dawning-Place of Thy verses, the Dayspring of Thy clear tokens, the Manifestation of Thy Self and the Source of Thy Cause, to strengthen me to remain steadfast in Thy love in such wise that what the people possess shall never prevent me. O Lord! Thou seest me turning toward Thy direction and setting my face toward Thy countenance. All praise be unto Thee for having enabled me and strengthened me to attain unto the presence before the seat of Thy power. I beseech Thee by the lights of Thy throne, the breaths of Thy revelation and the mysteries of Thy Book, to withhold me not from that which lieth with Thee. O Lord! Purify my heart with the water of Thy knowledge and increase the light of my vision through Thy bounty and favors. I testify that Thou hast created me to know Thee, called me into being to serve Thee, and caused me to speak in Thy praise. I beseech Thee, O God of existence and Lord of the seen and unseen, to prevent me not from hearkening unto Thy call nor from beholding the manifestations of Thy power and the evidences of Thy might. Strengthen my heart, O my

God, that it may be detached from all else but Thee, hold fast unto the cord of Thy grace and cling to the hem of the robe of Thy bounty.

O Lord! I am the poor and lowly one who hath come unto the ocean of Thy riches, and the weak and helpless one who hath laid hold on the cord of Thy power. I testify that I know not what is with Thee, nor do I know what profiteth me. I beseech Thee by the pearls of the ocean of Thy utterance and the stars in the heaven of Thy grace to ordain for me through Thy Most Exalted Pen that which shall benefit me in all the worlds of Thy worlds. O Lord! Disappoint me not from the gate of Thy bounty which Thou hast opened before the faces of all who are in Thy heaven and on Thine earth, and withhold me not from the Kawthar of life which hath flowed from the Pen of Thy generosity in Thy days. Thou art He to Whose power, might, grandeur and sovereignty every tongue hath testified. There is none other God but Thee, the Almighty, the All-Powerful, worthy to answer prayer. Send down, O my God, upon Thy loved ones and chosen ones, who were deterred neither by the might of princes from turning toward Thee, nor by the doubts of the divines from drawing nigh unto the court of Thy glory, that which beseemeth Thy bounty, Thy favors, Thy grace and Thy gifts. Then assist them with the hosts of the unseen and the seen, that they may manifest Thy Cause and exalt Thy Word whereby the limbs of all names have quaked and the hearts of the aggressive ones in the realm of creation have trembled. There is none other God but Thee, the Almighty, the All-Knowing, the All-Wise.

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BH00126

To: Haydar Qabl-i-Ali et al.

Date: 1304 ? [1886-1887]

- 1 In the Name of Him Who shineth from the horizon of the heaven of utterance
- 2 This is a Book which the All-Merciful hath sent down unto him who hath attained His presence time and again, and hath drunk the choice wine of recognition from the hands of the bountiful, the gracious favor of his Lord, and who hath circled round the lands to exalt the Word of his Lord, the Chosen One.

1 بسمي المشرق من افق سماء البيان

2 كتاب انزله الرحمن لمن فاز باللقاء مرة بعد مرة
واخذ رحيق العرفان من ابادى عطاء ربه
المشفق الكريم و دار الديار لاعلاء كلمة ربه
المختار طوبى لمن سمع ندائه و ذكره و ثنائه في

Blessed is he who hath heard His call, His remembrance and His praise in the mention of this Most Great Remembrance, whereby the heavens have been cleft asunder, the earth hath been split, the mountains have been scattered, and all people have stood before the Lord of the worlds. By God! Through His appearance the world hath been set ablaze, and the Most Exalted Pen hath raised its shrill voice, and the Lote-Tree beyond which there is no passing hath rustled. Blessed is he who hath heard and attained, and woe unto the heedless. Say: This is the Day of God which hath appeared with truth, and the Lote-Tree proclaimeth that there is none other God but I, the Almighty, the Powerful. I created all creation for My manifestation and My days, yet when I manifested Myself they turned away - thus did their souls entice them, and today they are among the most lost in the Book of God, the All-Knowing, the All-Informed.

ذكر هذا الذكر العظيم الذي به انفطرت السماء
وانشقت الأرض ومرت الجبال وقام الناس
لرب العالمين تالله بظهوره اشتعل العالم وارتفع
صرير القلم الأعلى وحفيف سدره المنتهى طوبى
لمن سمع وفاز ويل للغافلين قل هذا يوم الله
قد ظهر بالحق والسدره تنطق انه لا اله الا انا
المقتدر القدير قد خلقت الخلق لظهورى وايامى
فلما اظهرت نفسى اعرضوا كذلك سولت لهم
انفسهم وهم اليوم من الأخسرين فى كتاب الله
العليم الخبير

- 3 O Haydar-'Ali! Harken unto the call of Him Who hath been wronged. He remembereth thee, and the Most Great Branch writeth before His face. This is of My favor unto thee - be thou grateful and say: Praise be unto Thee, O Thou the Goal of the world! The Most Bountiful One hath sent thy letter. He hath testified to that which God testified before the creation of all things. Verily thy Lord is the Witness, the All-Knowing. Thou hast attained unto the hearing of thy Lord, and We have answered thee through this Clear Book, from which every one possessed of perception findeth the fragrance of the utterance of thy Lord, the Merciful, the Compassionate. We have been with thee and have heard what thou didst mention before all faces. Verily thy Lord is the All-Hearing, the All-Seeing.

يا حيدر قبل على اسمع نداء المظلوم انه يذكر
والغصن الأكبر يحرق امام وجهه هذا من فضلى
عليك اشكر وقل لك الحمد يا مقصود العالمين
قد ارسل اسم الجود كتابك انه شهد بما شهد الله
قبل خلق الأشياء ان ربك هو الشاهد العليم قد
فاز باصغاء ربك واجبتك بهذا الكتاب المبين
الذى يجد منه كل ذى شئ عرف بيان ربك
الرحمن الرحيم انا كما معك وسمعنا ما ذكرته امام
الوجوه ان ربك هو السميع البصير

- 4 Say: O thou who leadeth astray! Die in thy wrath! The Hidden One hath appeared and the Promised One hath come with the standards of His verses from God, the Lord of the worlds. By God! That which ye possess of names shall not profit you this Day, nor what hath been mentioned of mirrors. Cast behind you your vain imaginings and turn ye towards the horizon wherefrom the Most Great Luminary hath shone forth. Fear God, O people, and be not of the wrongdoers. Cast aside the pond, for lo, the ocean hath manifested its waves; cast aside the brackish water, for by God! the river of life hath flowed from the Pen of the All-Merciful. Turn ye unto it and be not of the patient ones.

قل يا مضل مت بغىظك قد ظهر المكنون واتى
الموعود برايات الآيات من لدى الله رب العالمين
تالله لا يغنيكم اليوم ما عندكم من الأسماء ولا ما
ذكر من المرايا ضعوا الأوهام ورائكم مقبلين الى افق
اشرق منه النور الأعظم اتقوا الله يا قوم ولا تكونوا
من الظالمين ضعوا الغدير ان البحر اظهر امواجه و
ضعوا الصديد تالله قد جرى كوثر الحيوان من قلم
الرحمن اقبلوا اليه ولا تكونوا من الصابرين

- 5 Say: O Hadi! Behold the Tree and its fruits, the Sun and its radiance, the Moon and its light, the Sea and its waves, the Heaven and its stars - and be not of them that imagine vainly. Open thine eyes: there hath dawned from the horizon of possibility the Luminary of certitude, as a grace from God,

قل يا هادى انظر الى السدره وثمارها والشمس
واشراقها والقمر ونوره والبحر وامواجه و
السماء وانجمها ولا تكن من المتوهمين افتح
بصرك قد اشرق من افق الامكان نور الايقان

the Mighty, the All-Praised. Judge fairly: if thou deniest this Most Great Announcement, by what announcement can that which thou holdest be established? Beware lest thou follow the intimations of them who disbelieved in God when He came with manifest sovereignty. Hearken! Hearken! By God, the Call of God hath been raised. Look! Look! that thou mayest behold that which thy sight was previously veiled from. Thus doth the Wronged One counsel thee and command thee with that which shall free thee from the promptings of the evil ones. God hath testified that there is none other God but Him, and He Who hath come with the Kingdom of verses is verily the Hidden Secret and the Treasured Mystery, Whom the Books of God, the Lord of this wondrous Day, had foretold.

- 6 Consider the people of the Furqan and what they possessed. They would make mention of the Promised One from their pulpits and in their mosques, and lament His separation. Yet when the promise was fulfilled and the horizon of Manifestation was illumined by Him Who conversed on Sinai, they arose in opposition: some denounced Him, some turned away from Him, some objected to Him, and some pronounced judgment against Him with such tyranny as caused the Spirit Faithful to lament. They deemed themselves the most learned and eminent of the divines of the earth, the most accomplished and exalted among them. Yet when the test came, there appeared from them that which caused the eyes of the Concourse on High to shed tears and the hearts of them who are nigh unto God to melt.

- 7 By God's life! If thou wouldst look with the eye of fairness, thou wouldst abandon the world and turn toward the Most Great Prison, and stand at its gate, and raise thy hands in supplication, saying: "I have returned unto Thee, O Lord of the worlds, and have repented before Thee, O Thou Desire of the nations. I beseech Thee to forgive my transgressions which prevented me from hearkening unto Thy most sweet call, and my sins which veiled me from beholding the dawning splendors of Thy beauty, O Lord of all being and Sovereign of names. I confess, O Desire of the world, to the words I uttered which caused the sighs of the sincere ones to ascend and the tears of the believers to fall. O Lord! I have clung to the cord of Thy bounty and the handle of Thy generosity, and have laid hold on the hem of Thy tender mercies. I beseech Thee to purify me from drawing near to aught except Thee and from making mention of anyone who hath turned away from Thee and disbelieved in Thy signs. O Lord! Thou seest the poor one standing before the gate of Thy riches, and the thirsty one seeking the ocean of Thy mercy. I beseech Thee not to disappoint me of the heaven of Thy gifts and the sun of Thy bounty. Thou art verily the Almighty over what Thou wilt,

فضلاً من لدى الله العزيز الحيد انصف بالله ان تنكر هذا النبأ الأعظم بأى نبأ ثبت ما عندك اياك ان تتبع اشارات الذين كفروا بالله اذ اتى بسلطان مبين اسمع اسمع تالله قد ارتفع نداء الله انظر انظر لترى ما منع عنه بصرك من قبل كذلك ينصحك المظلوم و يأمرك بما يغنيك من همزات الشياطين قد شهد الله انه لا اله الا هو والذي اتى بملكوت الآيات انه هو السر المكنون والكنز المخزون الذى بشر به كتب الله مالك هذا اليوم البديع

- 6 انظر فى حزب الفرقان وما عندهم كانوا ان يذكروا الموعود على المنابر وفى المساجد وناحوا فى فراقه فلما اتى الوعد و انار افق الظهور بمكلم الطور قاموا على الاعراض منهم من كفره ومنهم من اعرض عنه ومنهم من اعترض عليه ومنهم من افق عليه بظلم ناح به الروح الأمين و كانوا ان يروا انفسهم اعلم علماء الأرض و افقوها و ارفعها فلما اتى الامتحان ظهر منهم ما ذرفت به عيون الملأ الأعلى و ذابت اكباد المقربين

- 7 لعمر الله لو تنظر بعين الانصاف تدع العالم مقبلاً الى السجن الأعظم و تقوم لدى الباب و ترفع ايادى الرجاء و تقول قد رجعت اليك يا مولى العالم و ثبت اليك يا مقصود الأمم اسئلك ان تغفر لى جريراتي التى منعتنى عن اصغاء ندائك الأحلى و خطيأتى التى حجبتنى عن مشاهدة اشراقات انوار جمالك يا مولى الورى و مالك الأسماء اتى اعترف يا مقصود العالم بأقوالى التى صعدت بها زفرات المخلصين و نزلت عبرات الموحدين ارب قد تمسكت بحبل فضلك و عروة جودك و تشبثت بذيل كرمك اسئلك بأن تجعلنى مطهراً عن التقرب الى دونك و ذكر من اعرض عنك و كفر بآياتك ارب ترى المسكين قائماً لدى باب غناك و العطشان اراد بحر رحمتك اسئلك ان لا تحيننى عن سماء مواهبك و شمس عطائك انك انت المقدر على ما تشاء و فى قبضتك زمام الأشياء لا اله الا انت الغفور الكريم

and in Thy grasp are the reins of all things. There is none other God but Thee, the All-Forgiving, the Most Generous."

- 8 O Haydar-'Ali! Is there any with hearing to hear the shrill voice of My Pen, and any with sense of smell to detect the fragrance of My wondrous utterance? Is there any with sight to turn toward the Most Sublime Horizon, and any with fairness to judge justly in this Momentous Announcement? Say: If ye deny what hath appeared in the world, then bring forth what ye possess, and be not of them that hesitate. Say: Do ye play with verses at whose revelation the hearts of the highest Paradise were attracted and the hearts of the sincere ones were set ablaze? Say: Soon shall ye see the recompense of your deeds, even as the people of the Furqan saw the recompense of their actions throughout ages and centuries. Whosoever is prevented today from recognizing the Ocean of utterance is verily of the people of the fire in the sight of God, the Lord of Lords.

8 يا حيدر قبل على هل من ذى سمع يسمع صرير قلبى و هل من ذى شم يجد عرف قيص بيانى البديع هل من ذى بصر يتوجه الى الأفق الأعلى و هل من منصف ينصف فى هذا النبأ العظيم قل ان تنكروا ما ظهر فى العالم فأتوا بما عندكم و لا تكونوا من المتوَقِّفين قل أ تلعبون بآيات اذ نزلت انجذبت افئدة الفردوس الأعلى و اشتعلت قلوب المخلصين قل سوف ترون جزاء اعمالكم كما رأى حزب الفرقان جزاء ما عملوا فى القرون و الأعصار من منع اليوم عن عرفان بحر البيان انه من اهل التيران عند الله ربّ الأرباب

- 9 O Pen! Leave the mention of the misleader and remember My loved ones in Dal and Vav, and give them glad tidings of the bounties of their Lord, the Self-Sufficient, the Most Exalted. O people of God! The armies of misbelief have surrounded you with the banners of hypocrisy. Verily your Lord is the Mighty, the All-Knowing. He witnesseth and seeth what hath appeared and what shall appear. Nothing whatsoever escapeth His knowledge. He is the Powerful, the Supreme, the All-Seeing. Your names were presented before the Wronged One. We have remembered you with verses that cannot be equaled by the treasures of the world nor by what the nations possess. The Mother Book in the most exalted station beareth witness to this. Blessed are ye, and blessed is he who is among you, and blessed is he who hath clung to the hem of the robe of his Lord, the Possessor of all creation.

9 يا قلم دع ذكر المضلّ اذكر اوليائك فى الدال و الواو و بشرهم بعيادات ربهم الغنى المتعال يا حزب الله احاطتكم جنود الشّرك برايات النفاق ان ربكم هو العزيز العلام يشهد و يرى ما ظهر و يظهر لا يعزب عن علمه من شئ انه هو المقتدر المهيمن البصّار قد حضر لدى المظلوم اسمائكم ذكرناكم بآيات لا تعادلها زخارف العالم و لا ما عند الأمم يشهد بذلك امّ الكتاب فى اعلى المقام طوبى لكم و لمن كان بينكم و لمن تشبّت بأذيال رداء ربّه مالك الایجاد

- 10 Say: O people of the Bayan! Where were ye when the Wronged One was standing before the faces of the world, and where were ye when He was under chains and fetters? Be fair! Were it not for Him, who would remind the servants of the days of God, and who would summon them to the supreme horizon? Be fair, and be not of those who disbelieved when the Desired One came with the standards of might and power. I stood before the faces of princes and divines without any veil or covering, and uttered that which caused the limbs of the people to quake. The Books and Tablets which were sent down from the heaven of wisdom and utterance bear witness to this. Read what We sent to the kings and what My tongue hath spoken amongst the parties. Is he who concealed not himself better, or he who had several wives and remained behind the veil morning

10 قولوا يا ملأ البيان اين كنتم اذ كان المظلوم قائماً امام وجوه العالم و اين كنتم اذ كان تحت السلاسل و الأغلال انصفوا لولاه من يذكر العباد بأيام الله و من يدعوهم الى الأفق الأعلى انصفوا و لا تكونوا من الذين كفروا اذ اتى المقصود بأعلام القدرة و الاقتدار قد كنت قائماً امام وجوه الأمراء و العلماء من غير ستر و حجاب و نطقت بما ارتعدت به فرائص القوم يشهد بذلك ما نزل من سماء الحكمة و البيان فى الزبر و الألواح اقرؤوا ما ارسلناه الى الملوك و ما نطق به لسانى بين الأحزاب هل الذى ما ستر نفسه خير ام الذى كانت عنده عدة من

and evening? Verily, those who have turned away from this Cause are cursed by all things. He Who speaketh and will speak beareth witness that there is none other God but Me, the Mighty, the Bestower. O people of Baha! Blessed are ye and joy be unto you. We beseech God to ordain for you from His Most Exalted Pen that which shall gladden the eyes. Ye have attained unto My remembrance whose fragrance shall never cease to waft for as long as My most excellent names and exalted attributes endure. The Tongue of Grandeur beareth witness to this in this station which hath been named with all names by God, the Lord of the beginning and the end.

- 11 Hear ye the Voice of the Wronged One in the Persian tongue! Say: O Hadi! Whither hath fairness gone, what hath become of justice? Thou wert of the people of the Furqan. For twelve hundred years and more thou wert occupied with vain imaginings. What hath become of Jabulqa? Whither hath Jabulsa gone? From whom came these falsehoods? Where are these imaginary cities? Consider Ja'far, whom by your own belief was the son of your Imam and brother of your Imam - he uttered one word in truth, yet until now ye have called him a liar and reviled him. Observe and reflect how much injustice hath befallen helpless servants through the deceit and schemes of certain souls. At times they said the Books have been corrupted, at times they claimed the Quran is incomplete and the Proof is in occultation, and then they sent him to Jabulqa. Glory be to God! Have ye heard these words and yet fallen again into such vain imaginings? Or hast thou not heard and knoweth not?

- 12 O Hadi! For God's sake hearken, and for one hour free thyself from both love and hate. Observe the fruits of the Divine Tree and reflect upon the dawning of the Sun. The Living Waters are clearly distinguished from filth. This is that same Manifestation of whom the Primal Point declared "I am the first of them that worship Him," and night and day was occupied with His remembrance and arose to serve Him. Reflect with fairness and speak with justice. This Wronged One had and hath no desire. By God's life! Were there found one who could speak, He would choose silence, and were there found one who could arise, He would not arise. Ye know not the root of the Cause. Today whosoever hath attained to faith and drunk from the Kawthar of divine knowledge is accounted before God among the suns of the mirrors, although the Primal Point hath in one station complained even of the suns of the mirrors. This Revelation hath no need of that which the people possess. Verily He is the One manifest in His sovereignty, established by His signs, and all-compelling in His power. All are obliged to behold with their own eyes the Supreme Horizon, and this matter

النساء و كان خلف الحجاب في البكور والاصال ان الذين اعرضوا عن هذا الامر تلعنهم الاشياء كلها يشهد بذلك من نطق و ينطق انه لا اله الا انا العزيز الوهاب يا اهل البهاء طوبى لكم و نعيماً لكم نستل الله ان يقدر لكم من قلبه الأعلى ما تقر به الأبصار قد فرتم بذكرى الذي لا ينقطع عرفه بدوام اسمائى الحسنى و صفائى العليا يشهد بذلك لسان العظمة في هذا المقام الذى سمي بكل الأسماء من لدى الله مالک المبدء و المعاد

11 بلسان پارسی ندای مظلوم را بشنود بگو یا هادی انصاف کجا رفته عدل چه شده تواز حزب فرقان بودی هزار و دویست سنه و ازید باو هام مشغول جابلقا چه شد جابلصا کجا رفت این اکاذیب از که بود این شهرهای موهومه کجاست جعفر که باعتقاد خود شما پسر امام شما و برادر امام شما بود یک کلمه بصدق نطق نمود الی حین کذابش ناامید و سببش کردید ملاحظه کن و تفکر نما چه قدر ظلم بر عباد بیچاره وارد شد از مکر و تزویر نفوس معذوره گاهی گفتند کتب تحریف شده گاهی گفتند قرآن تمام در دست نیست و حجت در ناحیه موجود و بعد به جابلقا فرستادید سبحان الله آیا اینکلمات را اصغاء نموده و معذک مجدّد باین اوهامات افتاده و یا نشنیده و خبر نداری

12 یا هادی لله بشنو و در یک ساعت از حبّ و بغض هر دو فارغ شو و در اثمار سدره ملاحظه کن و در اشراق آفتاب تفکر نما کوثر حیوان از صدید واضح و آشکار است این همان ظهوریست که نقطه اولی عند ذکرش انا اول العابدین فرموده و در لیالی و ایام بذکرش مشغول و بخدمتش قائم بانصاف تفکر نما و بعدل تکلم کن این مظلوم خیالی نداشته و ندارد لعمر الله اگر ناطقی مشاهده میشد او صمت اختیار مینمود و اگر قائمی دیده میشد او قیام نمینمود شما از اصل امر آگاه نیستید امروز هر نفسی بایمان فائز گشت و از کوثر عرفان آشامید او لدی الله از شمس مرایا محسوب و لکن نقطه اولی از شمس مرایا هم در مقامی شکایت فرموده اند ایظهور محتاج بذکر ما عند القوم نبوده و نیست انه هو الظاهر بسلطانه و القائم بآياته و المهیمن

is specific to this Revelation. Some barkers have claimed the Bayan is corrupted - may God seal their mouths! They have spoken falsehood whereat the Holy Spirit lamenteth.

باقنداره و جميع مكلّفند كه ببصر خود در افق اعلیٰ نظر نمایند و اينفقره مخصوص است باينظهور بعضی از ناعقبن گفته‌اند بيان تحريف شده فضّ الله فاهم قد نطقوا بكذب ناح به روح القدس

- 13 O Hadi! I ask one question and seek fairness: Among the divines from the beginning of Islam until the Day of Manifestation - those who adorned their heads with green and white turbans and counted themselves among the poles - did even one attain through the knowledge of being to the essence of the Purpose in the loins, or not? Be fair, for God's sake! It is most regrettable that thou shouldst confuse thyself and others. With thine outward eyes thou hast seen how all the divines of Persia in the early years reviled from their pulpits the King of existence, and finally pronounced sentence of death upon Him. Now thou desirest to train such people? Fear God, O misleader, and refute not the truth with what thou hast. He counseleth thee for the sake of God, and I am the Compassionate, the Bountiful. Hear My call! Repent unto God Who created thee, sustained thee and guided thee. Then return unto Him, for He is verily the All-Forgiving, the Merciful. This is a Day wherein the ocean of His forgiveness hath surged and the sun of His bounty hath shone forth. Hasten, and be not of them that tarry. We have mentioned thee and counseled thee as a favor from Us. We desire from thee neither recompense nor reward. The Tongue of Grandeur beareth witness to this in this mighty stronghold.

يا هادی یک کلمه سؤال مينمايم و انصاف ميطلبم از علمای قبل از صدر اسلام تا يوم ظهور نفوسيكه رؤس را بعمائم خضرا و بيضا ميآراستند و خود را از اقطاب ميشمردند آيا يك نفر بعلم كون جوهر مقصود در اصلاّب فائز شد يا نه انصف بالله بسيار حيف است بر خود و ناس مشته ثنائی بچشم ظاهر ديده‌ئی جميع علمای ايران در سنين اوليه كل بر منابر سلطان وجود را سب نمودند و بالآخره فتوى بر سفك دمش دادند حال تو اراده نموده‌ئی اين قسم مردم تربيت ثنائی اتق الله يا مضلّ و لا تدحض الحقّ بما عندك انه ينصحك لوجه الله و انا المشفق الكريم اسمع ندائی تب الى الله الذي خلقك و رزقك و ارشدك ثم ارجع اليه انه هو الغفار الرحيم هذا يوم فيه ماج بحر غفرانه و اشرفت شمس جوده اسرع و لا تكن من الصّابرين انا ذكرناك و نصحناك فضلاً من عندنا لا نريد منك اجراً و لا جزاءً يشهد بذلك لسان العظمة في هذا الحصن المتين

- 14 Some opponents have fabricated calumnies and made them a snare for the believers and those near to God. Among these, a certain person in the Land of Ta has claimed that the people of Baha commit murder. Glory be to God! The heavens bear witness, the sun testifies, and likewise do all things, that this Wronged One, after arriving in Baghdad, strove with the utmost diligence to forbid killing, conflict and contention, even to the extent of words that might cause sorrow. The nights and days bear witness to what flowed from the Most Exalted Pen and what waves arose from the Most Great Ocean. Deeds bear witness to and verify words. From the day of Our turning toward Iraq until now, in no city has strife or conflict arisen. Every fair-minded person has testified and every just one has borne witness. Glory be to God! The people of the Bayan committed such deeds as caused the eyes of the people of the cities of justice and fairness to weep. Praise be to God that through the counsels of the Most Exalted Pen, most have attained to that which conduceth to the reformation of the world and the education of the nations.

بعضی از معرضين بيان مفترياتی ترتيب داده‌اند و او را دام موحدين و مقربين نموده‌اند از جمله شخصی در ارض طاء گفته اهل بها آدم ميكشند سبحان الله آسمان گواه و آفتاب شاهد و همچنين جميع اشياء كه اينظلم بعد از ورود به زوراء بكمال جدّ و اجتهاد در نهی از قتل و نزاع و جدال حتّی كلبه‌ئی كه سبب حزن شود سعی نمود ليالی و ايام گواهند كه از قلم اعلیٰ چه جاری شد و از بحر اعظم چه موجی خاست عمل شاهد و گواه قولست از يوم توجه به عراق تا حين در هيچ بلدی از بلاد جدال و نزاع برپا نشد هر منصفی گواهی داده و هر عادلی شهادت ميدهد سبحان الله اهل بيان باعمالی مرتكب بودند كه عيون اهل مداین عدل و انصاف ميگرست لله الحمد از نصايح قلم اعلیٰ اكثری فائز شدند بآنچه كه سبب اصلاح عالم و تهذيب امست

- 15 Should anyone observe with an eye of fairness what is recorded in the Scriptures and Tablets, he would weep over the wrongs suffered by this Wronged One. Without helper or supporter, We summoned all the kings, as ye yourselves witness. Time and again We were cast into the prison of the enemy, sometimes with chains and fetters, at times wandering from land to land. All this happened for the sake of God and is as honey to the taste of them that are near and them that yearn for Him. The purpose of this Most Great Revelation and this Mighty Announcement, which all divine Books and Scriptures have extolled, has been to forbid conflict, strife, and the shedding of blood. Our intention is that through the living waters that flow from the Most Exalted Pen by night and by day, We might cleanse the hearts of the peoples of the world from rancor and hatred, that perchance through the power of the Manifest Sovereign this grievous affliction might be lifted. For the whole world is regarded as one homeland. Glory is not for him who loves his country, but for him who loves the world. These words bear witness to this Wronged One.
- 16 Moreover, We acknowledge what they have said. The people of the Furqan must not consider killing as cause and proof of falsity. These are words that the idolaters uttered during the time of the Messenger of God - may the spirit of all else but Him be sacrificed for His sake. Thus in the Battle of Badr when the champions of the idolaters were slain, Asim ibn Abi Awf cried out: "O people of Quraysh! Beware of him who severs relationships, who divides the community," and so forth. He said: "O Quraysh, do not withdraw from Muhammad, for he severs kinship and kills the sons of his uncles." Many were the nights when the companions would enter people's homes and behead their chiefs, bringing their heads to the presence of His Holiness. Furthermore, consider what transpired with the Banu Nadir and Banu Qurayzah, and likewise in the fortresses around Medina. By His command, Ali and Zubayr beheaded nine hundred souls in two days, and they either took possession of that people's belongings or sent them to other regions and sold them. They dealt similarly with other tribes in ways I prefer not to mention. Open thine eyes and recognize the truth. Whatever ye say has been said before by the idolaters. In any case, this Wronged One's purpose is to remove hatred, malice, strife and contention from the world.
- 17 O Hadi! Hear thou the call of the Wronged One. Pass beyond vain imaginings and hold fast to the sure cord of certitude. Move beyond idle fancies and turn thy face toward the Self-Subsisting Lord. By the life of God, he whom thou didst take from other than the Truth, thy Lord, and who stood before
- اگر نفسی ببصر انصاف در زیر و الواح ملاحظه نماید بر مظلومیت اینمظلوم میگردد من دون ناصر و معین جمیع ملوک را تبلیغ نمودیم چنانچه خود شاهد و گواهید مکرر بسجن اعدا وارد گاهی با سلاسل و اغلال و هنگامی مع کند و وقتی آواره از دیار بديار جمیع الله واقع شده و بمثابه شهد است از برای مذاق مقربین و مشتاقین مقصود اینظهور اعظم و نبأ عظیم که جمیع کتب و زیر الهی بذکرش مزین منع جدال و نزاع و سفک دماء بوده و اراده آنکه از کوثر حیوان که از قلم اعلی در لیالی و ایام جاریست افتده اهل عالم را از ضغینه و بغضا مطهر سازیم که شاید این بلای عظیم بقدرت سلطان مبین رفع شود چه که همه عالم یکوطن محسوب لیس الفخر لمن یحب الوطن بل لمن یحب العالم اینکلمه شاهد و گواه اینمظلوم است
- و از همه گذشته تصدیق مینمائیم آنچه را گفته اند اهل فرقان نباید قتل را سبب و علت بطلان شمرد اینکلمه ایست که مشرکین در ظهور رسول الله روح ما سواه فداه گفته اند چنانچه در غزوه بدر ابطال مشرکین کشته شد عاصم بن ابی عوف ندا نمود یا معشر قریش علیکم بالقاطع مفرق الجماعة الی آخر قوله گفت ای قریش دست از محمد بازدارید که قاطع ارحام و قاتل بنی اعمامست چه شبها که اصحاب در بیوت ناس وارد میشدند و سر رئیس را قطع نموده بخدمت حضرت میآوردند و از این گذشته در بنی نضیر و بنی قریظه تفکر نمائید و همچنین در قلعه های حول مدینه نهصد نفس را در دو روز علی و زبیر بامر حضرت گردن زدند و اهل آنقوم را چه خود تصرف نمودند و چه باطراف فرستادند و فروختند و همچنین با سایر طوائف عمل نمودند آنچه را دوست ندارم ذکر نمایم چشم باز کن و حق را بشناس شما آنچه بگوئید از قبل مشرکین گفته اند باری مقصود اینمظلوم آنکه ضغینه و بغضا و نزاع و جدال را از عالم بردارد
- یا هادی بشنو ندای مظلوم را از اوهام بگذر بحبل محکم یقین تمسک نما از ظنون بگذر بحضرت قیوم توجه کن لعمر الله نفسی را که من غیر حق رب اخذ نمودی تلقاء عرش قائم و بتحریر آیات مشغول

the Throne setting down verses, was led astray by him whom We expelled. Be not like the people of the Furqan. Speak not merely upon hearsay that which would ignite the fires of malice. O Hadi! Judge thou fairly concerning who issued the death warrant for the Most Holy Dayyan, and be not of the wrongdoers. The Primal Point dedicated the Book of the Temples specifically to His Holiness the Dayyan, saying: "As thy heart was gentle, sensitive and receptive, We entrusted this hidden knowledge to thee." Yet they issued the warrant for his death and shed his blood. Likewise with Jinab-i-Abu'l-Qasim from the land of K - by the life of God they perpetrated that which the Pen is powerless to recount. Reflect upon this blessed and supreme utterance which hath shone forth from the Dawning-Place of the Primal Point's exposition, and judge fairly. Addressing what ye suppose to be your Mirror, He saith: "Whatsoever thou understandest not of the utterances flowing from the Pen, ask thou of Siyyid-i-'Aziz" - and this referreth to Siyyid Husayn who was in the presence of the Point. O people! Be not among those who "placed their fingers in their ears lest they should hear the word of truth," and be not of those who saw yet denied, who heard yet failed to acknowledge.

- 18 O Hadi! The Cause is mighty, mighty indeed! Be not like the former people who clung to the hem of alteration, corruption, idle fancies and vain imaginings. The proof is clear, the path is manifest, the Cause is evident and the Truth is apparent. Turn thou unto it and be not of them that hesitate. I swear by the effulgent rays of the Sun of proof which shineth from the highest horizon of possibility - ye are heedless of the Truth and unaware of the essence of the Cause. Purify thine ear from hearkening to the words of the heedless, that thou mayest hear the call of God, and free thine eye from the film of idle fancies that thou mayest behold the highest horizon.

- 19 The equivalent of all the books of the past and future hath been sent down from the heaven of divine Will. Present thyself before the Face, then ask whatsoever thou desirest, that thou mayest witness the ocean of utterance and its waves, and the sun and its effulgence. Look thou upon the revealed Suras and reflect, that perchance thou mayest turn from the left hand to the right, from ignorance to knowledge, and from darkness to light. Deprive not thyself today of the splendors of His countenance, and be not a cause of leading others astray. Leave the helpless servants to themselves, that they may perchance find their way unto God. Reflect upon the recompense of the Shi'ih's deeds on the Day of Judgment - what they said and what they did. All things have lamented their tyranny and the Most Exalted Paradise hath cried out because of their deeds. We beseech God the Most High to assist thee and those who

بود قد اغواه من طردناه بمثل حزب فرقان مباش
بمجرد قول مگو آنچه را که سیر از آن برافروزد
یا هادی بر قتل حضرت دیان که فتوی داد
انصف و لا تکن من الظالمین نقطه اولی کتاب
هیاکل را مخصوص فرموده بحضرت دیان و
میفرماید چون فؤاد تو لطیف و رقیق و قابل بود
اینعلم مکنون را در تو ودیعه گذاردیم معذک
بر قتلش فتوی دادند و خویش ریختند و همچنین
جناب ابوالقاسم از ارض ک لعمر الله ارتکاب
نمودند آنچه را که قلم از ذکرش عاجز است در
اینکمه مبارکه علیا که از مطلع بیان نقطه اولی
ظاهر شده تفکر نما و انصاف ده مخاطباً لمرآتکم
علی زعمکم میفرماید آنچه از بیانات جاریه از قلم
را ادراک نمودی از سید عزیز سؤال نما و او
سید حسین است که تلقاء وجه نقطه بوده ای
قوم مباشید از نفوسیکه جعلوا اصابعهم فی اذانهم
لئلا یسمعوا قول الحق و مباشید از نفوسیکه دیدند
و انکار نمودند و شنیدند و اعتراف نکردند

- 18 یا هادی الأمر عظیم عظیم بمثابه حزب قبل بذیل
تغییر و تحریف و ظنون و اوهام تمسک منما دلیل
واضح و سبیل لائح امر ظاهر و حق هویدا اقبل و
لا تکن من المتوقفین قسم باشراقات انوار آفتاب
برهان که از اعلی افق امکان مشرق و لائحست
از حق غافلید و از اصل امر پیخبر گوش را از
اصغاء کلمات نفوس غافله مطهر نما تا نداء الله
را بشنوی و چشم را از رمد اوهام نجات ده تا
افق اعلی را مشاهده کنی

- 19 معادل کتب قبل و بعد از سماء مشیت الهی نازل
حاضر شو لدی الوجه ثم اسئل ما ترید لتری بحر
البیان و امواجه و الشمس و اشراقها در سور
منزله نظر نما و تفکر کن که شاید از شمال بیین
میل نمائی و از جهل بعلم و از ظلمت بنور امروز
عالم بانوار وجه منور خود را محروم منما و سبب
اضلال مشو عباد پیچراه را بخودشان واگذار لعل
یتخذون لأنفسهم الی الله سبیلاً در جزاء اعمال
شیعه در یوم جزا تفکر نما چه میگفتند و چه
عمل نمودند قد ناحت الأشياء من ظلمهم و صاحب
الفردوس الأعلی من اعمالهم نسل الله تعالی ان
یؤیدک و الذین کفروا علی الرجوع الیه و الانابة

have denied to return unto Him, to turn toward Him in repentance, to humble themselves before His gate, and to submit to His Cause. Verily He is the Ever-Forgiving, the Generous, the All-Bountiful, the Pardoning, the Merciful.

- 20 O Haydar-'Ali! Upon thee be My glory! We have made mention of the friends of the earth in a remembrance from which the fragrance of bounty shall waft throughout the kingdoms of earth and heaven. Say: O people of God! Be not grieved. Reflect upon the deeds of the divines of Iran who considered themselves the most ancient, most learned, most discerning of all peoples and the most distinguished of all servants. In earlier years, all were occupied with rejection and cursing, and finally they issued that decree which caused the Pen to cry out and the Tablet to lament. Leave the deluded ones. Praise be to God, the bounty of Truth shines like the sun, manifest and evident, and the rains of His mercy are ever-descending and pouring down. The river of mercy flows - take of it in His Name and drink in remembrance of Him, despite those who have denied God, His verses, and rejected His greatness and sovereignty.

- 21 In all conditions, be engaged in serving the Cause and exalting the Word with joy and fragrance. Soon shall pass away the world and all that ye behold today, and there shall remain for you what hath been ordained from the Supreme Pen. The Tongue of God, the Protector, the Self-Subsisting, beareth witness to this. Hold fast to unity and harmony, and be occupied with the triumph of the Cause. Victory in God's Book hath ever been through deeds and character. We convey greetings and glory to each of God's friends, and likewise to the handmaidens of that land who have drunk from the Kawthar of recognition and who gaze toward the horizon of the All-Merciful. All are mentioned in the Most Holy Court. Blessed are they whom the hints of the aggressive ones and the doubts of the infidels did not prevent or hold back from the Truth. These are they whose mention was made in previous Books and who are recorded by the Supreme Pen in the Crimson Tablet. The light shining and gleaming from the heaven of My mercy be upon you, O people of God, and upon those who are with you and who love you for His eternal, radiant, and luminous countenance.

- 22 As for the mention made of the companion of Varqa, upon him be My glory and loving-kindness, it hath been heard. We beseech God, exalted be He, to strengthen him, aid him, and ordain for him what is best for him. Verily, He knoweth what profiteth him and what harmeth him, and He is the Truth, the Knower of the unseen. Say: My God, my God! Withhold

لديه و الخضوع لدى بابه و التسليم لأمره أنه هو التّوّاب الكريم و هو الفيّاض الغفور الرّحيم

20 یا حیدر قبل علی علیک بهائی اولیای ارض دال و او را ذکر نمودیم بذکریکه نفحه عنایت بدوام ملک و ملکوت از آن متضوّع بگو یا حزب الله محزون مباشید در اعمال علمای ایران تفکّر نمائید خود را اقدم عالم و اعلم امم و افقه ناس و اسبق عباد میشمردند در سنین اولیه کلّ برفض و سب مشغول و بالآخره فتوی دادند بر آنچه که قلم صیحه زد و لوح نوحه نمود متوهمین را و اگذارید لله الحمد عنایت حق بمثابه آفتاب مشرق و لائح و امطار رحمتش در کلّ حین هاطل و نازل فرات رحمت جاری بامش اخذ نمائید و پیادش بنوشید رغماً للذین کفروا بالله و آیاته و انکروا عظمته و سلطانه

21 در جمیع احوال بروح و ریحان بخدمت امر و ارتفاع کلمه مشغول باشید ستغنی الدنیا و ما ترونه الیوم و یبقی لکم ما قدّر من القلم الاعلی یشهد بذلک لسان الله المهیمن القیوم باتّحاد و اتّفاق تمسک نمائید و بنصرت امر مشغول و نصرت در کتاب الهی باعمال و اخلاق بوده و هست هر یک از دوستان الهی را سلام و تکبیر میرسانیم و همچنین اماء آن ارض را که از کوثر عرفان آشامیده اند و بافق رحمن ناظرند کلّ در ساحت اقدس مذکور طوبی از برای نفوسیکه اشارات معتدین و شبهات ملحدین ایشانرا منع نمود و از حق بازداشت ایشانند آن نفوسیکه ذکرشان در کتب قبل بوده و از قلم اعلی در صحیفه حمرا مذکور و مسطور التور الساطع اللائح من افق سماء رحمتی علیکم یا حزب الله و علی من معکم و یحبکم لوجهه الباقی المشرق المنیر

22 اینکه ذکر رفیق جناب ورقا علیه بهائی و عنایتی را نمودند باصغاء فائز نسل الله تعالی ان یؤیده و یصره و یقدّر له ما هو خیر له انه یعلم ما ینفعه و ما یضره و هو الحق علام الغیوب قل الهی الهی لا تمنع عبادک عن فیوضات آیامک و لا تحرم

not Thy servants from the outpourings of Thy days, and deprive not Thy bondsmen from turning to the horizon of Thy Revelation. I beseech Thee by the pearls of the ocean of Thy knowledge, by the lights of Thy countenance, and by the Word through which Thou hast subdued Thy lands, to ordain for him who hath turned to Thee the good of this world and the next. Then deliver him through Thy power and might, O Lord of Names and Creator of the heavens! There is no God but Thee, the Almighty, the All-Conquering, the All-Powerful.

- 23 And as for the mention of the namesake of Ibn-i-'Attar, and likewise the other namesake, and Mirza Taqi Khan who have newly turned to the Faith - mention of each hath been made and recorded by the Supreme Pen. We beseech God to grant them power and strength that they may rend asunder all preventing veils and attain the station of revelation and witnessing. Ask God to make the mentioned souls aware of the greatness of His days and not deprive them of His fragrances. Say: O concourse of servants! By God, this is the Day of Reckoning, and the Lord of creation calleth in His most exalted voice from His most sublime horizon: Turn ye with radiant faces, and be not among the patient ones. Say: Today the gate of bounty is opened and the sun of grace is shining. Strive that ye may attain eternal blessing and everlasting, perpetual life. Thus doth the Mother Book teach you from His presence and guide you to His straight path.

- 24 Thou didst make mention of the handmaiden of God and her daughter. Consider thou the ocean of bounty and the heaven of grace. The divines of Persia and its doctors of law, each of whom considered himself an ocean of knowledge and a heaven of learning, remained deprived and forbidden from the recognition of Truth, while that handmaiden hath attained unto the knowledge of God and been adorned with the love of God. The Kingdom of grace is in His right hand of power, and the heaven of bounty is in the grasp of His authority. He bestoweth upon whomsoever He willeth and taketh from whomsoever He desireth. He doeth what He pleaseth and ordaineth what He willeth. He is the All-Powerful, the Almighty. Convey on behalf of the Truth greetings and counsel patience, inasmuch as the condition of this land is not known. Were that which is with Him to be revealed, grief would seize the inhabitants of all lands. This is the truth, no doubt is there about it, but most of the people are heedless.

- 25 Thou didst make mention of Mirza Husayn repeatedly, and in each instance mention of him flowed from the Most Exalted Pen. Praise be to God that he hath attained to service. Blessed

ارقائك عن التوجه الى افق ظهورك اسئلك
بلائي بحر علمك وبأنوار وجهك والكلمة التي
بها ستخرج بلادك ان تقدر لمن اقبل اليك خير
الآخرة والأولى ثم خالصه بقوتك وقدرتك يا
مالك الأسماء و فاطر السماء لا اله الا انت
المقتدر الغالب القدير

- 23 و اینکه ذکر سنی ابن عطار را نمودند و همچنین
سنی دیگر و میرزا [۵۱۰ تقی] خان که بدعا
اقبال نموده اند ذکر هریک مذکور و از قلم اعلی
مستور از حق میطلبیم قدرت عطا فرماید و قوت
بخشد تا کل حجاب مانع را شق نمایند و بمقام
مکاشفه و شهود فائز گردند از حق بطلب نفوس
مذکوره را از عظمت ایامش آگاهی بخشد و
از نفعاتش محروم نفرماید بگو یا معشر العباد تالله
هذا يوم المعاد و مالک الایجاد بنادی بأعلى النداء
من افقه الأعلى اقبلوا بوجه نوراء و لا تكونوا من
الصابرين بگو امروز باب فیض مفتوح و آفتاب
فضل مشرق جهد نمائید شاید فائز شوید بنعمت
ابدی و حیات باقیه سرمدی کذلک یعلمکم من
عنده ام الکتاب و یهدیکم الى صراطه المستقیم

- 24 ذکر امة الله و بنت او را نمودید ملاحظه در بحر
کرم و سماء فضل نما علمای ایران و فقهای آن که
هریک خود را بحر علم و سماء دانش میشمردند
از عرفان حق محروم و ممنوع و امه مذکوره
بعرفان الله فائز و بحب الله مزین ملکوت فضل
در یمین قدرت اوست و سماء عطا در قبضه
اقتدار او عطا میفرماید بهر که اراده فرماید و
اخذ مینماید از هر که بخواهد یفعل ما یشاء و
یحکم ما یرید و هو المقتدر القدير از قبل حق سلام
برسان و بصبر و صیّت نما چه که حالت این ارض
معلوم نه لو یظهر ما عنده لیاخذ الأحران من فی
البلدان هذا حق لا ریب فیہ ولكن القوم اکثرهم
من الغافلين

- 25 ذکر جناب میرزا حسین را مکرر نمودی و در هر
کره ذکرش از قلم اعلی جاری الله الحمد بخدمت
فائز گشته طوبی لیت فیہ ارتفع ذکر الله و

is the house wherein the mention of God hath been raised and wherein His loved ones have attained to His presence, and blessed is the house which God hath made a shelter for them that are nigh unto Him and the sincere ones.

- 26 O Husayn! Praise thou the Desired One of all worlds that thou hast been mentioned by Him and succeeded in serving His Cause. Know thou the value of this station and seek thou assistance from the Truth. Blessed art thou and thy father and thy mother. We have made mention of you in such wise as shall never perish. To this testifieth every perceiving mystic and every informed sage.

- 27 As to what thou didst mention regarding the sister of his honor S, upon him be the Glory of God, and the degrees of sincerity of the mother - all have been and are mentioned in the Most Holy Court, and mention of them hath flowed from the Most Exalted Pen. Especially for the sister, upon her be the Glory of God, there hath been revealed that from which the believers and they that are nigh have inhaled the fragrance of loving-kindness. They have ever been and continue to be remembered, and for each one specifically a Most Holy, Most Exalted Tablet hath been revealed. However, in view of wisdom, it was not fitting to send all at once; therefore there was delay in sending them. The loving-kindness of the Truth towards them is of such magnitude that every person of insight beareth witness and every person of understanding testifieth thereto. The people of that household have ever been and continue to be remembered. Convey greetings and glorification from the Wronged One and give them the glad-tidings of the grace and loving-kindness of the Truth, exalted be His glory. We beseech God to assist them in preserving that which hath been bestowed and to set them ablaze in such wise that the world and its might shall be powerless to prevent them. O Haydar-'Ali! These are servants and handmaidens whom God mentioned in the beginning of days and ordained for them that which the eyes of creation have not seen. Blessed are they and blessed is he who loveth them and blessed is he who hath visited the two shining lights. In all matters they should be mindful of wisdom. Thus hath the Lord of the worlds ordained in the Scriptures and Tablets.

- 28 Verily We make mention of Husayn and his wife, and We give them glad tidings of the mercy which hath preceded all else, and We counsel them with that which beseemeth the days of God, the Lord of all worlds. We have created all things for the knowledge of My Self, and for standing before My presence, and for acting in accordance with what We have revealed in My Book. Thus hath the matter been decreed from before God, the Mighty, the Praiseworthy. Among the people are those

فاز بقاء اولیائے و طوبی لبیت جعله الله مأوی
المقربین و المخلصین

26 یا حسین حمد کن مقصود عالمی را که بذکرش
فائز شدی و بخدمت امرش موفق قدر ایستقام
را بدان و از حق توفیق طلب نما طوبی لک
و لایک و لأمک انا ذکرناکم بما لا یفنی یشهد
بذلک کل عارف بصیر و کل عالم خبیر

27 اینکه در باره اخت جناب ص علیه بهاء الله
و مراتب خلوص ام ذکر نمودید کل در ساحت
اقدس مذکور بوده و هستند و از قلم اعلی ذکرشان
جاری و مخصوص اخت علیها بهاء الله نازل
شده آنچه موحدین و مقربین عرف عنایت از
او استشمام نمودند لازال مذکور بوده و هستند
و مخصوص هر یک لوح امنع اقدس نازل و لکن
نظر بحکمت ارسال کل مرّة واحدة موافق نبود
لذا در ارسال تأخیر رفت عنایت حق نسبت
بایشان بمقامیست که هر صاحب بصری شهادت
میدهد و هر صاحب درایتی گواهی داده اهل
بیت لازال مذکور بوده و هستند از قبل مظلوم
سلام و تکبیر برسان و بفضل و عنایت حق جل
جلاله بشارت ده از حق میطلبیم ایشانرا مؤید
فرماید بر حفظ آنچه عنایت شده و مشتعل نماید
بشأنیکه عالم و سطوت آن قادر بر منع نباشد یا
حیدر قبل علی اولئک عباد و اماء ذکرهم الله
فی اول الاّیام و قدر لهم ما لا رئت عیون اهل
الانشاء طوبی لهم و لمن یحبهم و لمن زار النورین
التیرین در جمیع امور بحکمت ناظر باشند کذلک
حکم مولی العالم فی الزبر و الألواح

28 انا نذکر الحسین و ضلعه و نبشرهما بالرحمة الّتی
سبقت و نوصیهما بما ینبغی لأیام الله رب العالمین
قد خلقنا الخلق لعرفان نفسی و القیام امام وجهی
و العمل بما انزلناه فی کتابی کذلک قضی الأمر
من لدی الله العزیز الحمید من الناس من اعرض
عنی و جادل بآیاتی الّتی احاطت الآفاق و افق
علی سفک دمی من دون بینة من عنده و برهان

who have turned away from Me and disputed My verses which have encompassed all horizons, and who have pronounced sentence upon the shedding of My blood without any clear proof from Him or evidence from His presence. They are assuredly among the oppressors in the books of God, the All-Knowing, the All-Wise. We beseech God to ordain for His loved ones the privilege of attaining His presence or the recompense of meeting Him. Verily, He is powerful over all things.

29 O Husayn! The idolaters have interposed themselves between Me and My loved ones. Whenever anyone approacheth, an uproar ariseth. They are assuredly among those who perish. They are the ones who have separated bodies from spirits and horizons from lights. Thus have their souls enticed them, and today they are among the dead.

30 We have previously made mention of 'Abdu'l-Baqi and given him the glad-tidings of My loving-kindness and My mercy. Blessed is he and his wife. They have attained unto the service of My loved ones and My chosen ones. We beseech God to ordain for them that which shall be as a lamp unto them in the worlds of their Lord, the All-Forgiving, the All-Bountiful. Convey My greetings unto him and say: Verily thy Lord is the All-Bountiful, the Mighty, the Great.

31 We make mention of him who is named Siyyid Mustafa. We have remembered him and do remember him at this hour as a token of Our grace, for We are the All-Remembering, the All-Knowing. O Mustafa! Give thanks that thy name hath been brought before the Wronged One and that the Most Exalted Pen hath remembered thee from its lofty station. Beware lest anything among all things prevent thee from the Creator of heaven, or the might of those who have turned away from this manifest News cause thee to fear.

32 We make mention of him who is named 'Ali-Muhammad that he may rejoice and be of them that render thanks. Blessed is he who hath attained unto the remembrance of God in His days and whose pen hath moved in His name. He is assuredly among the triumphant in the Book of God, the Master of the Day of Judgment. We counsel all with that which will draw them nigh unto the Peerless, the All-Informed.

33 O Ja'far! Harken unto the Call which hath been raised from the precincts of the Prison by God, the Almighty, the All-Powerful. Be patient in that which thou hast purposed. Verily thy Lord is the All-Patient, and He biddeth thee to observe gracious patience. Take hold of the Cause of God and leave what the people possess. Thus doth He command thee from Whose presence is a mighty Tablet. Grieve not over anything.

من لدنه الا انه من الظالمين في كتب الله العليم
الحكيم نسئل الله ان يقدر لأوليائه الحضور امام
وجهه او اجر لقائه انه على كل شيء قدير

29 يا حسين ان المشركين حالوا بيني وبين اوليائي كلها
يرد احد ترتفع الضوضاء الا انهم من الهالكين هم
الذين منعوا الأجساد عن الأرواح والآفاق عن
الأنوار كذلك سولت لهم انفسهم و هم اليوم
من الميتين

30 انا ذكرنا عبدالباقى من قبل و بشرناه بعنايتي و
رحمتي طوبى له و لصلبه قد فازا بخدمة احبائي و
اوليائي نسئل الله ان يكتب لهما ما يكون سراجاً
لهما في عوالم ربهم الغفور الكريم كبر من قبلي
على وجهه قل ان ربك هو الفضل العزيز العظيم

31 و نذكر من سمى بسيد مصطفى انا ذكرناه و نذكره
فيهذا الحين فضلاً من لدنا و انا الذاكر العليم يا
مصطفى اشكر بما حضر اسمك لدى المظلوم و
ذكرك القلم الأعلى في مقامه الرفيع اياك ان
يمنعك شيء من الأشياء عن فاطر السماء او
تخوفك سطوة الذين اعرضوا عن هذا النبأ المبين

32 و نذكر من سمى بعلي محمد لفرح و يكون من
الشّاكرين طوبى لمن فاز بذكر الله في أيامه و تحرّك
على اسمه قلبه انه من الفائزين في كتاب الله مالك
يوم الدين انا نوصي الكل بما يقربهم الى الفرد
الخبير

33 يا جعفر اسمع النداء الذي ارتفع من شطر السجن
من لدى الله المقتدر القدير اصبر فيما اردته ان
ربك هو الصّبار و يأمرك بالصبر الجميل خذ امر
الله و ضع ما عند القوم كذلك يأمرك من
عنده لوح عظيم لا تحزن من شيء توكل في كل

In all matters place thy trust in God. Verily He is with those who love Him, remember Him, and turn unto Him with radiant countenance.

- 34 O Haydar-'Ali! Upon thee be My glory! Thou didst make mention of the Deputy. Time and again hath mention of them proceeded from the Most Exalted Pen, and they have been and are remembered in the Most Holy Court. We beseech God to assist him to perform such deeds as are befitting the Day of God and to confirm him in supreme steadfastness. The world hath no significance and shall soon return to nothingness, while that which hath been ordained by the Most Exalted Pen shall endure and last forever. The Deputy is in truth counted among the servants of the Cause in the presence of God. Well is it with him. His reward is with Him Who hath raised him up for the service of His mighty Cause. Implore from God, exalted be His glory, his deliverance and sanctification. O Haydar-'Ali! The Most Exalted Pen hath, in the divine days, mentioned the souls who have turned towards Him solely because of their turning, for He hath been and is established upon the throne of grace. Were He to look to worthiness, the Pen would pause and cease its movement. With the utmost lowliness and supplication, beseech the All-Sufficient, the Most Exalted, on behalf of His friends, for that which beseemeth His bounty and generosity.

- 35 You mentioned Ali Haydar. He is blessed with Our grace, and his letters arrive continually. We beseech God to assist him in serving His Cause and to help him achieve that which is pleasing unto Him. Praise be to God that all the souls mentioned have been blessed with the remembrance of God, exalted be His glory. We convey Our greetings to the beloved friends in Abadih, upon them be My glory and loving-kindness. Say: O people of God! The names of all have flowed from the Most Exalted Pen. You must arise to assist His Cause with the utmost joy and fragrance. His bounty has encompassed you and His mercy has preceded all else. By the life of God! That which no eye in the world has perceived or comprehended has been ordained for His loved ones. Give thanks unto your Lord, the All-Merciful, for this tremendous bounty. Verily, He is with you under all conditions, He heareth that which proceedeth from your mouths and seeth your deeds, and He is the All-Hearing, the All-Seeing.

الأمر على الله أنه مع من أحبه وذكره وأقبل إليه بوجه منير

34 یا حیدر قبل علی علیک بهائی ذکر نایب را نموده بودید مکرر ذکرشان از قلم اعلی جاری و در ساحت اقدس مذکور بوده و هستند از حق میطلبیم او را موقت فرماید بر عملیکه سزاوار یوم الله است و مؤید نماید بر استقامت کبری دنیا را شائی نبوده و نیست زود است بعدم راجع گردد و آنچه از قلم اعلی مقدر شد باقی و دائم است جناب نایب فی الحقیقه از خدام امر لدی الله مذکور و محسوبند هنیئاً له اما اجره علی الذی اقامه علی خدمة امره العظیم از حق جل جلاله فرجش را طلب نما و تقدیسش را بخواه یا حیدر قبل علی قلم اعلی در ایام الهی نفوس مقبله را محض اقبال ذکر فرموده چه که بر عرش فضل مستوی بوده و هست و اگر باستحقاق ناظر شود قلم توقف نماید و از حرکت بازماند بکمال عجز و ایتهال از غنی متعال از برای دوستانش طلب نما آنچه سزاوار جود و بخشش اوست

35 ذکر جناب علی حیدر را نمودید ایشان بعنایت فائزند مراسلات ایشان پی در پی میرسد از حق میطلبیم او را تأیید فرماید بر خدمت امر و موقت دارد بر آنچه رضای او در اوست لله الحمد نفوس مذکوره کل بذکر حق جل جلاله فائز گشتند احبای آباءه علیهم بهائی و عنایتی را تکبیر می‌رسانیم بگو یا حزب الله اسم کل از قلم اعلی جاری باید بکمال روح و ریحان بر نصرت امر قیام نمائید فضلش شما را احاطه نموده و رحمتش سبقت گرفته لعمر الله از برای اولیانش مقدر شده آنچه که عین عالم شبه و مثل او را ادراک ننوده اشکروا ربکم الرحمن بهذا الفضل العظیم انه معکم فی کل الأحوال یسمع ما ینخرج من افواهکم و یری اعمالکم و هو السميع البصیر

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BLIB_Or15718.195

BH03033*To: Baha'is of Jewish background et al.**Date: 1304 ? [1886-1887]*

- 1 This is the Tablet of God, the All-Powerful, the Self-Subsisting, revealed unto the sons of Abraham and heirs of Moses, from the presence of God, the Mighty, the Beauteous
 1 هذه صحيفة الله المهيمن القيوم نزلت لأبناء الخليل ووراث الكليم من لدى الله العزيز الجليل
- 2 In My Name, the All-Subduing, Who ruleth over the kingdom of utterance
 2 بسمي المهيمن على ملكوت البيان
- 3 This is a Book sent down from the heaven of the Will of the All-Merciful unto them that are in the realm of being, that it may draw them nigh unto God, the Lord of all the worlds. This is the Day whereon the Light hath shone forth, for the voice of the burning bush hath ascended the throne of manifestation, and the Lord of all faces hath proclaimed: "The kingdom is God's, the Almighty, the All-Praised."
 3 هذا كتاب نزل من سماء مشيئة الرحمن على من في الامكان ليقربهم الى الله رب العالمين هذا يوم فيه سطع النور بما استوى مكلّم الطور على عرش الظهور ونطق امام الوجوه الملك لله العزيز الحميد
- 4 This is the Day whereof Moses gave tidings, then Jesus, and after Him Muhammad, the Messenger of God, who came from the dayspring of the Cause with a manifest sovereignty, through which the fragrance of the All-Merciful hath been diffused throughout the lands and the Call hath been raised amidst the religions. Blessed is the ear that hath attained unto hearkening, and woe betide the sleepers.
 4 وهذا يوم بشر به الكليم ثم الروح ومن بعده محمد رسول الله الذي اتى من مشرق الأمر بسلطان مبين قد فاح به عرف الرحمن في البلدان وارتفع النداء بين الأديان طوبى لسمع فاز بالاصغاء وويل للنائمين
- 5 Verily, He informed all of this Most Great Manifestation, and announced unto them the Day whereon men shall rise up before the Lord of the worlds, and the Day whereon thy Lord shall come, or some of the signs of thy Lord shall come. Thus did the Beloved speak forth of that whereof Gabriel had brought Him the glad-tidings from the presence of God, the All-Knowing, the All-Informed.
 5 انه اخبر الكل بهذا الظهور الأعظم وبشرهم بيوم يقوم الناس لرب العالمين ويوم يأتي ربك او بعض آيات ربك كذلك نطق الحبيب بما بشره جبريل من لدى الله العليم الخبير
- 6 O sons of Abraham and heirs of Moses! Harken unto the Call of the Most Sublime from the direction of the Prison: He, verily, would draw you nigh unto that station wherein the Beauty of the All-Merciful hath seated Himself upon the throne of utterance and hath summoned all unto His straight Path.
 6 يا أبناء الخليل ووراث الكليم اسمعوا نداء الجليل من شطر السجن انه يقربكم الى مقام استوى فيه جمال الرحمن على عرش البيان ودعا الكل الى صراطه المستقيم
- 7 At this time We desire to make mention of the names which the Trustworthy Spirit hath conveyed, and to announce unto them the favour of God, the Desire of them that know.
 7 انا اردنا في هذا الحين ان نذكر اسماء الذين ارسلها الأمين ونبشرهم بعناية الله مقصود العارفين
- 8 O Hayyim! My countenance hath turned toward thee after the annihilation of all things, and maketh mention of thee with that which no thing amongst created things, nor aught that kings and rulers possess, can ever equal. We have heard
 8 يا حيم قد اقبل اليك الوجه بعد فناء الأشياء و يذكرك بما لا يعادله شيء من الأشياء ولا ما عند الملوك والسلاطين قد سمعنا نداءك اجنباك و

thy cry, have answered thee, and, in former times, have made mention of thee with a mention which God hath made the key to the treasures of knowledge and wisdom. Verily, He is the All-Powerful, the Almighty. He it is Who hath subdued the world by His Pen and adorned it with the vesture of His wondrous Tablet, from whose horizon the suns of bounty and loving-kindness have shone forth. Blessed are the enlightened. For every letter of His verses there hath been a heaven, and for every heaven suns, moons and stars, which none hath comprehended save God, the All-Knowing, the All-Wise. Blessed art thou, inasmuch as thou hast inhaled the fragrance and chosen for thyself a path unto God, the Lord of this manifest Day.

ذكرناك من قبل بذكر جعله الله مفتاح كنوز العلم والحكمة انه هو المقتدر القدير هو الذي سخر العالم من قلبه وزينه بطراز لوح البديع الذي لاحت من افقه شمس العناية والألطف طوبى للعارفين قد كان لكل حرف من آياته سماء وكل سماء شمس واقار ونجوم ما اطلع بها الا الله العليم الحكيم طوبى لك بما وجدت العرف واتخذت لنفسك سبيلاً الى الله مالک هذا اليوم المبين

- 9 O Rahim! The All-Wise hath come from the horizon of might with clear and manifest signs; yet the people are veiled by a thick veil. The Day hath come, and the hidden pearls, enshrined within the shell of the Ocean of knowledge and wisdom, have been made manifest through a command from the presence of God, the One Who holdeth sway over whatsoever is in the heavens and on the earth. Be thou enkindled with the fire of the Lote-Tree of My Cause, illumined with the lights of My Revelation, and vocal in My comely praise.

9 يا رحيم قد اتى الحكيم من افق الاقتدار بآيات واضحات وبيّنات لأنّات ولكنّ القوم في حجاب غليظ قد اتى اليوم وظهرت اللآلئ المستورة في صدف عّمان العلم والحكمة امرأ من لدى الله المهيمن على من في السموات والأرضين كن مشتعلًا بنار سدره امرى و منورًا بأنوار ظهورى وناطقًا بثنائى الجميل

- 10 O Sulayman! Say: O concourse of earth! By God! The gate of heaven hath been flung open, and the Lord of Names hath come with a sovereignty which the ranks of the world, nor the might of the nations, nor the clamour of the divines, nor the disdain of the princes have been able to hinder. He hath called all unto the Most Exalted Horizon – the station wherein the cry hath been raised: “The kingdom is God’s, the Lord of this luminous Day.”

10 يا سليمان قل يا ملأ الأرض تالله فتح باب السماء و اتى مالک الأسماء بسلطان ما منعه صفوف العالم ولا سطوة الأمم ولا ضوضاء العلماء و اعراض الأمراء و دعا الكل الى الأفق الأعلى المقام الذى فيه ارتفع النداء الملك لله مالک هذا اليوم المنير

- 11 O Yahuda! The Lord of all created things giveth thee glad tidings of that which hath been ordained, from the presence of God, the Mighty, the Most Great, for the people of Baha. Blessed the tongue that hath confessed that which the Tongue of Grandeur hath uttered in the Most Exalted Station, and hath acknowledged God and His verses which have encompassed the horizons. By God! From the dust of the Prison there hath diffused the fragrance of the Bayan, and from the Pen of the All-Merciful that which had been treasured up in the Books of God, the Lord of the lofty Throne. Harken once again unto the Call from the right-hand of the luminous Spot: “Verily, no God is there but He, the One, the Single, the Hearing, the Answering.” Let not the croaking of the people of the Furqan, nor the aversion of the people of the Bayan – who have broken the Covenant and Testament of God and disbelieved in that which hath been sent down from His presence – cast thee down. Verily, He is the All-Knowing, the All-Wise.

11 يا يهوذا يبشرك مولى الورى بما قدّر لأهل البهاء من لدى الله العزيز العظيم طوبى للسان اعترف بما نطق به لسان العظمة فى اعلى المقام و اقر بالله و آياته التى احاطت الآفاق تالله قد تَضَوّع من تراب السجن عرف البيان و من قلم الرحمن ما كان مكنوناً فى كتب الله ربّ الكرسيّ الرفيع اسمع النداء مرّة اخرى من يمين البقعة النوراء انه لا اله الا هو الفرد الواحد السميع المجيب اياك ان يضعفك نفاق اهل الفرقان و اعراض اهل البيان الذين نقضوا ميثاق الله و عهده و كفروا بما نزل من لدنه انه هو العليم الحكيم

- 12 O Hayyim! The one who is here mentioned maketh mention of thee, that thou mayest rejoice and be of the thankful. Take thou the Book with power from Our presence, and be not of them that linger. We have beheld thy turning; We therefore have turned toward thee and have made mention of thee with that whereat the eyes of them that know are solaced. This is a Day whereon, if anyone were to turn, with the ear of his inborn nature, unto created things, he would hear from them that which the Most Exalted Pen hath uttered. The All-Merciful hath come with the Kingdom of the verses. Blessed is he that attaineth thereunto, and woe betide the most heedless losers.
- 12 يا حَيِّمَ اِنَّ الْمَذْكُورَ يَذْكُرُ لَتَفْرَحَ وَ تَكُونَ مِنَ الشَّاكِرِينَ خُذِ الْكِتَابَ بِقُوَّةٍ مِنْ عِنْدِنَا وَلَا تَكُنْ مِنَ الصَّائِرِينَ اَنَا رَأَيْنَا اِقْبَالَكَ اَقْبَلْنَا إِلَيْكَ وَ ذِكْرَنَاكَ بِمَا قَرَّتْ بِهِ عَيُونُ الْعَارِفِينَ هَذَا يَوْمٌ لَوْ يَتَوَجَّهُ أَحَدٌ بِسَمْعِ الْفِطْرَةِ إِلَى الْأَشْيَاءِ لَيَسْمَعَ مِنْهَا مَا نَطَقَ بِهِ الْقَلَمُ الْأَعْلَى قَدْ أَتَى الرَّحْمَنُ بِمَلَكُوتِ الْآيَاتِ طُوبَى لِمَنْ فَازَ وَ وَيْلٌ لِلْأَخْسَرِينَ
- 13 O Yari! Hast thou heard the Call, or wert thou of the heedless? It hath come from Him Who summoned the One Who held converse with God upon the Mount of recognition, and Who opened before Him a path in the sea and delivered Him from Pharaoh and his hosts. Verily, thy Lord is the All-Powerful, the Most Victorious, the Almighty. Blessed is he who hath cast aside vain imaginings and, with a radiant countenance, hath turned toward the Most Exalted Horizon. Lay aside that which is with the people in this Day, whereon the world hath been honoured with the breezes of Revelation. Blessed is he who hath found, and hath said: "Praise be unto Thee, O Desire of the worlds!"
- 13 يَا يَارِي هَلْ سَمِعْتَ النَّدَاءَ أَمْ كُنْتَ مِنَ الْغَافِلِينَ قَدْ أَتَى مِنْ نَادَى الْكَلِمِ فِي طُورِ الْعِرْفَانِ وَ أَظْهَرَ لَهُ سَبِيلًا فِي الْبَحْرِ وَ نَجَّاهُ مِنْ فِرْعَوْنَ وَ مَلَأَهُ أَنَّ رَبَّكَ هُوَ الْقَوِيُّ الْغَالِبُ الْقَدِيرُ طُوبَى لِمَنْ نَبَذَ الْأَوْهَامَ وَ أَقْبَلَ إِلَى الْأَفْقِ الْأَعْلَى بِوَجْهِ مَنْبِرٍ ضَعَّ مَا عِنْدَ الْقَوْمِ فِيهِذَا الْيَوْمِ الَّذِي فِيهِ تَشَرَّفَ الْعَالَمُ بِنَفْحَاتِ الْوَحْيِ طُوبَى لِمَنْ وَجَدَ وَ قَالَ لَكَ الْحَمْدُ يَا مَقْصُودَ الْعَالَمِينَ
- 14 O Mihdi! We beheld thy name and made mention of thee; We heard thy cry and answered thee with the verses of God, the All-Subduing, the Self-Subsisting. Say: My God, My God! My very liver hath melted, my limbs have trembled, my joints have quaked, and my breast is straitened by reason of Thy separation and Thy remoteness. If Thy irrevocable decree hath debarred me from attaining unto Thy presence, then write down for me the recompense of reunion, O Lord of Eternity and Master of the world. Verily, Thou art powerful to do whatsoever Thou wilt by Thy Word "Be", and it is. O Lord! Strengthen me in that which shall draw me nigh unto Thee, and vouchsafe unto me that which Thou hast sent down from the heaven of Thy bounty for Thy chosen servants. Verily, Thou art the Mighty, the All-Wise.
- 14 يَا مَهْدِي رَأَيْنَا اسْمَكَ ذَكَرْنَاكَ سَمِعْنَا نِدَائَكَ أَجْبَنَّاكَ بِآيَاتِ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ قُلْ أَلْهِىَ أَلْهِىَ قَدْ ذَابَ كَبْدِي وَ ارْتَعَدَتْ فَرَائِصِي وَ ارْتَعَشَتْ مِفَاصِلِي وَ ضَاقَ صَدْرِي فِي هَجْرِكَ وَ فِرَاقِكَ أَنْ مَنَعَنِي عَنْ لِقَائِكَ قَضَائِكَ الْمَبْرَمِ فَارْتَبِطْتُ بِأَجْرِ الْوَصَالِ يَا مَالِكَ الْقَدَمِ وَ مَوْلَى الْعَالَمِ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ بِقَوْلِكَ كُنْ فَيَكُونُ أَيْ رَبِّ أَيْدِي عَلَى مَا يَقْرَبُنِي إِلَيْكَ وَ ارْزُقْنِي مَا أَنْزَلْتَهُ مِنْ سَمَاءٍ فَضْلَكَ لِعِبَادِكَ الْمُقَرَّبِينَ أَنْتَ الْعَزِيزُ الْحَكِيمُ
- 15 O Sulayman! Thy name hath been remembered before the Wronged One. God willing, in this springtime of the All-Merciful, thou wilt attain, through invocations of the realities and meanings, unto the fruits thereof. Two showers, pure bounty and mercy, are pouring down: One descendeth from the visible heaven, whereby the goodly earth bringeth forth her growth and is adorned, in a wondrous raiment, with blossoms and anemones. The other floweth from the heaven of the Most Exalted Pen, and from it, within hearts, there spring up
- 15 يَا سُلَيْمَانَ ذَكَرْتَ نَزْدَ مَظْلُومٍ مَذْكُورٍ أَنْشَاءُ اللَّهُ فِي رَبِيعٍ رَحْمَانِي بَاوْرَادَ حَقَائِقٍ وَ مَعَانِي فَائِزٍ شَوِي دَوَّارَانَ مُحَضِّ [فَضْلٍ] وَ رَحْمَتِ هَاطِلٍ يَكُونُ أَسْمَانُ نَازِلٍ وَ أَرْضُ طَيِّبَةٍ مِنْ أَنْبِيَاءٍ مِينَمَائِدٍ وَ بِلَاسِ بَدِيعِ أَزْهَارٍ وَ شَقَائِقِ مَزِينٍ مَيَّكَرِدِدٍ وَ دِيْكَرٍ مِنْ سَمَاءِ قَلَمٍ أَعْلَى جَارِيٍّ وَ أَزْآنٍ فِي قُلُوبِ أَوْرَادِ عِرْفَانٍ وَ إِيقَانٍ مَيْرُودٍ وَ زَنْدِغِي أَبَدِي عَنَابِتِ

the chants of recognition and certitude, and everlasting life is bestowed. Implore thou the Lord, that He may not suffer any soul to be deprived of the effusions of these His days. He is the All-Bountiful, the Most Compassionate.

- 16 O Lalihzar! Harken unto the Call from the direction of the Prison. He maketh mention of thee with that which shall confirm thee in the service of the Cause of God, the Lord of all the worlds. Let not the affairs of this world grieve thee, nor the clamour of the heedless affright thee. We have made mention of thee and of those who have believed, with a remembrance that dispenseth them from the remembrance of the world. This is testified by the Lord of Eternity and Master of the nations in His mighty Prison. We likewise make mention of thy son who hath ascended unto the Most Exalted Companion. Verily, thy Lord is the Compassionate, the Generous. Glory be upon thee and upon him and upon every servant who hath believed in God, the One, the All-Informed.

- 17 O Ilya! Barren lands have not been, and are not, worthy of the seed of divine wisdom; whatsoever deposit thou layest therein hath ever been, and will remain, lost and without fruit. Whensoever a blessed and goodly soil be found, in the Name of God – exalted be His glory – lay thou in its bosom whatsoever thou desirest to entrust. Lands and springs are even as the human being: some are barren and saline, and some pure and sweet. We entreat God to grant thee success, that thou mayest obtain a portion and a share from the outpourings of these His days. He is the Hearer, the Answerer; He, verily, is the All-Knowing, the All-Wise.

- 18 O Mihdi! God is aware, and the seas and the mountains bear witness, that in all conditions this servant hath summoned the servants unto the Horizon of the All-Merciful. In those days when all, by reason of the dread of the Cause, were veiled behind curtains and hidden beneath the layers of dust, and when, through the light of the Most Great Luminary, the world was made to shine, the deniers of the Bayan came forth from behind the veil and wrought that which no party among the parties of the earth had ever wrought. Beseech thou the Lord to confirm them all, that haply they may attain unto repentance and return, and hold fast unto that which is with God.

- 19 O Nasir! In the days of the Friend, one sacrificial victim turned his face toward the altar of the Beloved and returned alive; but in this glorious Dispensation the friends and the pure in heart hastened unto the station of sacrifice and offered up their lives at the feet of the Lord of Names. Should He but will, by the mere shrilling of the Most Exalted Pen He could draw all that are upon the earth and send them to the seat of self-immolation.

فرماید از حق بطلب کل را از فیوضات ایامش
محروم نفرماید اوست بخشنده و مهربان

16 یا لاله زار اسمع النداء من شطر السجن انه يذكرک
بما يؤیدک علی خدمة امر الله رب العالمین آیاک
ان تحزنک شئون العالم او تخوفک ضوضاء
الغافلین انا ذکرناک و الذین آمنوا بما یغنیهم عن
ذکر العالم یشهد بذلک مالک القدم و مولی الأمم
فی سجنه العظیم و ذکر ابنک الذی صعد الی الرفیق
الأعلى ان ربک هو المشفق الکریم البهاء علیک
و علیه و علی کل عبد آمن بالله الفرد الخبیر

17 یا ایلیا اراضی جزره لایق بذکر حکمت الهی نبوده
و نیست و هرچه در او ودیعه گذاری ضایع و
بی ثمر بوده و هست هر هنگام که ارض مبارکه
یافت شود باسم حق جل جلاله آنچه اراده نمودی
در آن ودیعه بگذار اراضی و عیون بمثابه انسان
بوده و هست بعضی جزر و شور و برخی طیب و
شیرین از حق می طلبیم بشما توفیق عطا فرماید تا
از فیوضات ایامش قسمت بری و نصیب برداری
اوست سامع و مجیب و هو العظیم الحکیم

18 یا مهدی حق آگاه و بحار و جبال گواه که اینعبد
در جمیع احوال عباد را بافق رحمن دعوت نموده
در ایامیکه کل از سطوت امر خلف حجاب و
تحت طباق تراب متواری و چون از انوار نیر
اعظم عالم روشن معرضین بیان از خلف حجاب
بیرون آمدند و ارتکاب نمودند آنچه را هیچ حزبی
از احزاب ارتکاب ننمود از حق بطلب کل را
تأیید فرماید شاید بتوبه و رجوع فائز گردند و به
ما عند الله تمسک نمایند

19 یا نصیر در ایام خلیل یک ذبیح قربانگاه دوست
توجه نمود و زنده برگشت و در عهد جلیل اولیا
و اصفیا بمقام فدا شتافتند و جان را نثار قدوم
مالک اسماء نمودند اگر اراده فرماید از صریر قلم
اعلی من علی الأرض را جذب نماید و بمقر فدا

Upon the throne of "He doeth whatsoever He willeth" He sitteth enthroned, and in the vesture of "He ordaineth what He pleaseth" He is made manifest. Blessed are they that understand.

- 20 O Yusuf! The Lord God saith: From the first day until this hour We have, for the guidance of the people, sent forth the Prophets and the chosen ones, that they might summon all unto the Lord – exalted be His glory – and vouchsafe the Kawthar of life, which is the cause of everlasting existence and eternal living, that all may attain unto that which is the true purpose. Yet the people gave no ear unto the counsels of Truth; nay rather, they denied. We sent Moses with the white hand, and they refused to accept Him. Before Him came the Friend with the light of the All-Glorious; they branded Him a liar. The Spirit appeared, invested with the power of the Kingdom; they called Him a deceiver. The Seal of the Prophets came with the Furqan; they named Him an impostor and pronounced the sentence of death upon Him. Blessed are the sons of the Friend and the heirs of Him Who conversed with God, who in this Day of victory have turned toward the Most Exalted Horizon and have attained unto the outpourings of the Pen of the Lord of Names. God willing, with perfect longing and ardour, and with spirit and fragrance, they will remain engaged in the remembrance of the Beloved of the worlds.

- 21 O Mihdi! Hear with the ear of the soul the Call of the Desire of the world, for it quickeneth life and bestoweth an unending existence. The idle fancies of the divines have shut the nations out from the Kawthar of certitude. Ere long shall the diverse colours of this world be seized by the hand of annihilation and be gathered within the single-hued pavilion of dust. Today the Call of the Lote-Tree hath been raised, and the Speaker on Sinai is established upon the throne of "He doeth whatsoever He willeth." Blessed the soul whose wealth and desires have not debarred him from the effusions of the end that awaiteth all. Take fast hold of the Book of God with the hand of power and of submission, and guard it even as thine own eyes.

- 22 O Khudadad! This is the Day of recompense and the Day of bestowal. The doors of bounty are flung open, and the ocean of generosity, the Lord of faces, is surging. Blessed the soul that hath attained unto the fragrance of the days of the Manifestation and taken its share from the pure wine of the Bayan that floweth from the Pen of the All-Merciful. The people of the world, all of them, by night and by day, besought from the True One – exalted be His glory – His appearance, and supplicated for His meeting. But when the Ocean of Light rose up and the Temple of Revelation shone forth upon the

فرستد بر عرش یفعل ما یشاء مستوی و بطراز
یحکم ما یرید ظاهر طوبی للعارفین

20 یا یوسف خداوند خدا میفرماید از یوم اول الی
حین انبیا و اصفیا را مخصوص هدایت خلق
فرستادیم تا کل را بحق جل جلاله دعوت نمایند
و کوثر بقا که سبب و علت حیات ابدی و
زندگی سرمدی است عطا نمایند تا کل بانچه
مقصود است فائز گردند و لکن خلق نصائح
حق را نشنیده بلکه انکار نمودند موسی را با
ید بیضا فرستادیم قبولش نمودند و قبل از او
خلیل بنور حضرت جلیل آمد تکذیبش نمودند
حضرت روح با قدرت ملکوتی ظاهر طرارش
نمایند حضرت خاتم با فرقان آمد کذابش
گفتند و بر قتلش فتوی دادند طوبی از برای
انباء خلیل و وراثت کلیم که در اینروز پیروز
باقی اعلی توجه نمودند و باثر قلم مالک اسماء
فائز گشتند انشاءالله بکمال شوق و اشتیاق و
روح و ریحان بذکر محبوب عالمیان مشغول باشند

21 یا مهدی ندای مقصود عالم را بگوش جان بشنو
چه که حیات میبخشد و زندگی دائمی عطا
میفرماید اوهم علما امم را از کوثر یقین محروم
نموده عنقریب رنگهای مختلفه دنیا را ید فنا
اخذ نماید و در خیمه یکننگ تراب درآورد
امروز ندای سدره مرتفع و مکمل طور بر عرش
یفعل ما یشاء مستوی طوبی از برای نفسیکه مال
و امال او را از فیوضات مال محروم نساخت
کتاب الهی را بید قدرت و تسلیم بگیر و چون
بصر حفظش نما

22 یا خداداد امروز روز جزاست و روز عطا ابواب
کرم مفتوح و دریای بخشش امام وجوه مواج
طوبی از برای نفسیکه بعرف ایام ظهور فائز
گشت و از حریق بیان که از قلم رحمن جاری
است قسمت برد اهل دنیا طراً در شب و روز از
حق جل جلاله ظهورش را می طلبیدند و لقایش
را مستلّت مینمودند و چون بحرنور ظاهر و هیکل
ظهور بر سفینه اقتدار هویدا کل اعراض نمودند
الا معدودی اینست شأن مظاهر اوهم و مطالع

Ark of power, all turned away save a few. Such is the state of the embodiments of vain imaginings and their dawning-places. Say: O my God, O Most Bountiful, O One True Lord! Thy bounty hath endowed existence with being and brought the world of things to life. Deprive it not of the ocean of Thy mercy. Grant these wronged ones a refuge beneath the shade of the Lote-Tree of Thy justice, and guide the poor unto the ocean of Thy wealth. Thou art the Lord of bounty and the King of bestowal.

- 23 O son of Harun! The hidden treasure maketh mention of thee. By God! The sealed wine hath been unsealed in My Name, the Self-Subsisting. Blessed is he who hasteneth, taketh, and drinketh; and woe unto them that turn aside. Say: O concourse of the Torah! The days have come whereof God informed Him Who conversed with Him. Bring thou the people forth from darkness into light, and remind them of the Days of God, the Lord of all the worlds. He hath attained who hath turned toward the Most Exalted Horizon, and he hath lost who hath turned away, now that the Sovereign hath come with a perspicuous Book. We counsel you this day with that wherewith We counselled Our servants, for verily I am the wise Counselor. Put away the well-springs of suspicion and idle fancy, and hold fast unto that which hath shone forth and gleamed from the horizon of God, the All-Knowing, the All-Informed. He is with him whom He loveth and desireth, and He aideth him with the hosts of the heavens and of the earth. He, verily, is the All-Powerful, the Almighty. Say: This is the Day of Manifestation, if ye but knew; this is the Day of remembrance and praise, if ye but recognized. This is the Day whereon the sun of proof hath shone forth from the firmament of the Will of your Lord, the All-Merciful. Blessed is he who hath witnessed and seen; and woe unto every heedless veiled one.

- 24 O son of Sam'un! Harken unto the Call of God, the All-Subduing, the Self-Subsisting. He maketh mention of thee in the Prison and biddeth thee that which shall cause the lips of equity to smile amidst the parties. Verily, thy Lord is the Just, the All-Wise. Say: O my God, my God! I am Thy servant who hath turned unto Thee and desireth to quaff the Euphrates of mercy which floweth from the right-hand of Thy throne. I beseech Thee, O Lord of the Kingdom and Ruler of the Dominion, by the suns of the heaven of Thy grace, by the lights of Thy Face, and by the Word wherewith Thou didst, through Thy Will, create the creation, that Thou wilt not suffer me to be deprived of that which I have sought from the ocean of Thy bounty and the heaven of Thy gifts. Verily, Thou art the Oft-Forgiving, the Most Bountiful.

آن بگو الها کریمایکا خداوند جودت وجود را
هستی بخشید و موجود نمود از دریای رحمت
محرومش منما این مظلومان را در ظل سدره
عدلت مأوی ده و فقیرانرا بجر غنایت راه ثباتوی
مالک جود و سلطان عطا

23 یا ابن هارون یذکرک الكنز المخزون تالله قد فتح
ختم الرّحیق المختوم باسمی القیوم هنیئاً لمن سرع و
اخذ و شرب و ویل للمعرضین قل یا ملأ التّوراة
قد اتی الآیام الّتی اخبر الله بها الکلم ان اخرج
القوم و ذکرهم بأیام الله ربّ العالمین قد فاز من
اقبل الى الأفق الأعلى و خسر من اعرض اذ
اتی الممالک بکتاب مبین نوصیکم الیوم بما وصینا
به عبادنا و انا النّاصح الحکیم ضعوا مطالع الظّنون
و الأوهام متمسکین بما اشرق و لاح من افق
الله العلیم الخیر انه مع من احبه و اراده و یمده
بأسباب السّموات و الأرض و هو المقتدر القدير
قل هذا یوم الظهور لو اتمتعون و هذا یوم الذّکر و
الثّناء لو اتمتعون هذا یوم فیهِ اشرق نیر البرهان
من افق سماء ارادة ربکم الرّحمن طوبی لمن شهد
و رأى و ویل لكلّ غافل محجوب

24 یا ابن سمعون اسمع نداء الله المهیمن القیوم انه
یذکرک فی السّجن و یأمرک بما یتبسّم به نعر
الانصاف بین الأحزاب ان ربّک هو العادل
الحکیم قل الهی الهی انا عبدک الذی اقبل الیک
و اراد ان یشرّب فرات الرّحمة الّتی جرت من
یمین عرشک استلک یا مالک الملکوت و
الحاکم علی الجبروت بسموس سماء فضلك و
بأنوار وجهک و بالکلمة الّتی بها خلقت الخلق
و بارادتک بأن لا تخیّبی عماً اردته من بحر
جودک و سماء عطائک انک انت الغفار الکرم

- 25 O Yusuf! The Joseph of thy Lord dwelleth in a great Prison and a mighty Stronghold; yet the might of the world and the enmity of the nations have not withheld Him from remembrance and praise. The world, in His sight, is less than a mustard seed. Blessed are the souls whom the doubts and misgivings of the people of hate have not kept back from the Lord of Names; who, in His Name, have rent asunder the veils, torn away the curtains, and, with hearts illumined, have set their faces toward the Most Glorious Horizon and the Most Exalted Abode. All things, in their inmost being, are circling round those souls. Praise thy Lord, the Ancient of Days, Who hath turned toward thee and enabled thee to attain unto the outpourings of the Pen. He is the All-Bountiful, the All-Powerful.
- 25 یا یوسف یوسف الهی در سجن عظیم و حصن متین ساکن سطوت عالم و عداوت امم او را از ذکر و ثنا منع ننمود عالم احقر از خردلی لدی الوجه مذکور نیکوست حال نفوسیکه شک و ریب اهل بغضا ایشانرا از مالک اسماء منع ننمود حجابترا باشمش شق کردند و سبحاترا دریدند و بقلوب نورا قصد مقام ابهی و افق اعلی نمودند و جمیع اشیاء در سر طائف آن نفوسند حمد کن مالک قدم را بتو توجه نمود و باثر قلم فائز فرمود اوست بخشنده و توانا
- 26 O Isma'il! The sacrificial victim of the world of meanings circumambulateth and, with the most exalted call, crieth: "O party of God! This is a mighty Name. Give thanks unto the Desire of the worlds, Who hath ascribed you unto Himself and, in this blessed Name, hath made mention of you in the Books and Tablets." Strive that ye may not be shut out from the effusions of these days. The people of the Furqan, for ages and centuries, awaited the Days of God; but when they came, they denied and perpetrated that which caused the very atoms of created things to lament and cry out.
- 26 یا اسمعیل ذبیح عالم معانی طائف حول است و بأعلی النداء میگوید یا حزب الله این اسم عظیم است مقصود عالمینرا شکر نمائید که شما را بخود نسبت داد و باین اسم مبارک شما را در زیر و الواح ذکر فرمود جهد نمائید که شاید از فیوضات ایام محروم نمائید اهل فرقان عهدا و قرنها منتظر ایام الهی بودند و چون ظاهر شد انکار نمودند و وارد آوردند آنچه را که ذرات کائنات نوحه نمود و صیحه زد
- 27 O son of Yahuda! The Lord of the Kingdom of Eternity saith: It behoveth that all who are upon the earth should be seen even as laughing, joyous blossoms. This passage hath been recorded and inscribed in the former Books. Blessed the soul that hath inhaled the fragrance of the Manifestation and attained unto the honour of hearkening to the Call of the Lord of Names. Beseech thou God that He may not withhold His servants from the Kawthar of the Bayan nor deprive them thereof.
- 27 یا ابن یهودا مالک ملکوت بقا میفرماید باید جمیع من علی الأرض بمثابة گل خندان و مسرور مشاهده گردند این فقره در کتب قبل مذکور و مسطور طوبی از برای نفسیکه عرف ظهور را یافت و باصغاء نداء مالک اسماء فائز گشت از حق بطلب عباد خود را از کوثر بیان منع ننماید و محروم نسازد
- 28 O son of Yamin! Today, whosoever hath attained unto the bounty of hearkening to the Call of God must needs hold fast unto praiseworthy character and goodly deeds – those which have flowed from the Most Exalted Pen in the Book. The station of man is made manifest through deeds that are outward and visible. Say: O my God, my Adored One! This is a sapling which Thou hast planted. Water it from the clouds of Thy mercy. Thou art He Whose bounty the sins of all the world have not withheld, nor have the misdeeds of men shut off the outpourings of Thy grace. Thou art He Whose munificence called existence out of nothingness and guided it unto the Most Exalted Horizon. Debar not Thy servants from the path of Thy straight Road. Thou, verily, art the Powerful, the All-Able.
- 28 یا ابن یامین امروز هر نفسی باصغای ندای الهی فائز شد باید باخلاق مرضیه و اعمال پسندیده که از قلم اعلی در کتاب نازل شده تمسک نماید مقام انسان از اعمال ظاهر و مشهود بگو الها معبودا این نهالیست تو غرس نمودی از امطار سخاوت رحمت ایش ده توئی آن کریمی که عصیان عالم تو را از کرم منع ننمود و از بدایع فضل بازداشت توئی که جودت وجود را موجود فرمود و بافق اعلی راه نمود عبادت را از صراط مستقیمت منع مفرما توئی قادر و توانا

- 29 O Musa! In the station of the One Who conversed with God, ponder: with but a single staff He struck at the swords of the world; the might of nations could not withhold His power, nor the hosts and multitudes stay His will. Today the fire of the Lote-Tree hath appeared and, with the most exalted call, is speaking. Say: O people of Sinai! The Speaker hath come. And O people of light! The Manifester hath revealed His glory. Withhold not yourselves, neither deprive yourselves thereof.
- 30 O son of Ilyahu! Say: My God, my God! I bear witness to Thy oneness and Thy singleness, and to Thy might and Thy majesty. I beseech Thee by the shrilling of Thy Most Exalted Pen and by the fruits of the Lote-Tree of the Extremity, that Thou mayest confirm me in steadfastness in Thy Cause, and in Thy remembrance and praise amidst Thy servants. O Lord, make me not deprived of the breezes of Thy Revelation, nor shut out from that which Thou hast ordained for Thy chosen ones. Verily, Thou art powerful to do what Thou willest. There is no God but Thee, the All-Powerful, the All-Subduing, the Almighty.
- 31 O Ibrahim! Purify thy heart with that which hath flowed from the Most Exalted Pen; then turn toward the Most Glorious Horizon and say: My God, my God! I bear witness that Thou hast created the ears to hearken unto Thy Call, and the eyes to behold the lights of Thy Manifestation. I beseech Thee, O Lord of Names and Fashioner of heaven, by the Crimson Ark which hath sailed upon the sea of the Bayan through Thy leave and Thy will, that Thou mayest cause me, in all conditions, to hold fast unto Thy mighty cord and to cling unto the hems of Thy robe, O Thou the Desire of them that know.
- 32 O Sulayman! Today Solomon is circling the carpet of His presence and is voicing this Most Exalted Word: I have turned unto Thee, O Lord of the world, severed from all that I possess, hoping for that which is with Thee. I beseech Thee by the ocean of Thy knowledge and the heaven of Thy wisdom to make me aided in the service of Thy Cause. Lord, Thou seest me turning unto Thee, turning away from all besides Thee. Ordain for me, from Thy Most Exalted Pen, that which Thou hast ordained for those whom neither the world nor its affairs, its colours nor its adornments, withheld from directing themselves toward Thy Most Exalted Horizon – those who set out and hastened until they attained unto the seat of sacrifice and expended their lives in Thy path, O Lord of Names and Ruler over earth and heaven.
- 33 O Yahya! The Book hath come unto thee; take it with the hand of power, as a command from the presence of God, the All-Powerful, the Chosen One, and say: My God, my God! Praise
- يا موسى در حضرت کلیم تفکر نما بیک عصا
بر اسیاف عالم زد قدرتش را سطوت امم منع
نمود و اراده اش را صفوف و الوف بازداشت
امروز نار سدره ظاهر و بأعلى النداء ناطق بگو
ای طور یون مکلم آمد و ای نور یون مجلی تجلی
فرمود خود را منع نمائید و محروم نسازید
- يا ابن الياهو قل الهی الهی اشهد بوحدايتک و
فردانيتک و بعزتك و عظمتک استلک بصیر
قلبك الأعلى و اثمار سدرة المنتهى بأن تؤيدنى
على الاستقامة على امرک و ذکرک و ثنائک
بين عبادک ارب لا تجعلنى محروماً من نفحات
وحيک و لا ممنوعاً عما قدرته لأصفيائك انک
انت المقتدر على ما تشاء لا اله الا انت القوى
الغالب القدير
- يا ابراهيم طهر فؤادک بما جرى من قلم الأعلى
ثم اقبل الى الأفق الأبهى و قل الهی اشهد
انک خلقت الآذان لاصغاء ندائک و الأبصار
لمشاهدة انوار ظهورک استلک يا مالک الأسماء
و فاطر السماء بالسفينة الحمراء التى سرت على
بحر البيان باذنک و ارادتك بأن تجعلنى فى كل
الأحوال متمسكاً بجبلک المتين و متشبهاً بأذيال
ردائک يا مقصود العارفين
- يا سليمان امروز سليمان با بساط طائف حول
است و باينکلهء عليا ناطق قد اقبلت اليک يا
مولى العالم منقطعاً عما عندى آملاً ما عندک
استلک ببحر علمک و سماء حکمتک بأن تجعلنى
مؤيداً على خدمة امرک ارب ترانى مقبلاً اليک
معرضاً عن دونک قدر لى من قلبک الأعلى ما
قدرته للذين ما منعهم الدنيا و شئوناتها و الوانها و
زخارفها عن التوجه الى افقک الأعلى قصدوا و
سرعوا الى ان بلغوا مقرّ القداء و انفقوا ارواحهم
فى سبيلک يا مالک الأسماء و المهيمن على
الأرض و السماء
- يا يحيى قد اتاک الکتاب خذه بيد الاقتدار
امراً من لدى الله المقتدر المختار قل الهی الهی

be unto Thee for that wherewith Thou hast strengthened me to turn unto the ocean of Thy Bayan, to direct myself toward the lights of Thy Face, and to hearken unto Thy most sweet Call, whereby earth and heaven have been attracted. Thou art He Who hast sent down Thy proof and made manifest Thy path. I beseech Thee, by the heaven of Thy bounty and the sun of Thy bestowal, that Thou mayest grant me success in Thy service and in the service of Thy loved ones. Verily, Thou art powerful to do what Thou wilt. There is no God but Thee, the Mighty, the All-Bountiful.

- 34 O Isaac! We have adorned Isma'il with the vesture of thy name. Meditate, that thou mayest recognize that thy Lord is the All-Powerful, the Chosen One. Thereby hath the orb of "He doeth what He willeth" shone forth from the horizon of the Cause. Give thanks unto God for that He hath removed the veil from before thine eyes and revealed that which had been hidden from all vision. When thou findest the fragrance of the Bayan, say: I beseech Thee, O my Lord, the All-Merciful, by the lights of Thy Face and by the pinions that have flown in the air of Thy love, that Thou mayest ordain for me, from the Pen of Thy Command, that which will confirm me in all conditions. Verily, Thou art the All-Sufficing, the Most Exalted, and the Ruler Who commandeth in the end of all things.

- 35 O Yahya! Take the Book and say: O my Lord, the Mighty, the All-Bountiful! I beseech Thee by the seas of Thy knowledge and the splendours of the lights of the sun of Thy wisdom, and by Thy power wherewith Thou hast subdued the kingdom of the Bayan and all who are in the realm of being, that Thou mayest make me one who standeth forth in Thy Name, the Self-Subsisting, and who confesseth that which Thy Tongue hath confessed, O Thou in Whose grasp is the reins of all knowledge. O Lord, behold this seeker who hath turned unto Thee and desireth, through Thy bounty and Thy grace, the Kawthar of life. I beseech Thee: disappoint him not in what he hath sought. Verily, Thou art the Lord of Thy servants and the Master of all creation.

- 36 O Khudadad! Hear the Call of the Wronged One, and say: My God, my God! I beseech Thee by the Leaves that have not moved save through the breezes of Thy Will; and by the dust that hath been honoured by the footsteps of Thy loved ones; and by the ocean that surgeth through Thy Name, that Thou mayest make me steadfast in Thy Cause – that Cause whereby the feet of Thy creatures have stumbled. O Lord, Thou beholdest the non-existent seeking from Thee the gift of being, and the mortal longing for Thy Kawthar of eternity. I beseech Thee to ordain for him that which will profit him in

لك الحمد بما آيدتى على الاقبال الى بحر بيانك
والتوجه الى انوار وجهك واصغاء ندائك
الأحلى الذى به انجذبت الأرض والسما
انت الذى انزلت دليلك واظهرت سبيلك
استلک بسماء جودك وشمس عطائك بأن
توفقنى على خدمتك وخدمة اوليائك انك
انت المقتدر على ما تشاء لا اله الا انت العزيز
الوهاب

34 يا اسحق انا زيننا اسمعيل بطراز سميك فكرر لتعرف
ان ربك هو المقتدر المختار بذلك اشرق نبري فعل
ما يشاء من افق الامر اشكر الله بما كشف لك
الحجاب واظهر ما كان مستورا عن الابصار اذا
وجدت نفحة البيان قل استلک يا ربى الرحمن
بانوار وجهك وبقوادم طارت فى هواء حبك
بأن تقدر لى من قلم امرک ما يؤيدنى فى كل
الأحوال انك انت الغنى المتعال والحاكم الامر
فى المال

35 يا يحيى خذ الكتاب وقل يا ربى العزيز الوهاب
استلک ببحار علومك واشراقات انوار شمس
حكمتك وبقدرتك التى سخرت بها ملكوت
البيان ومن فى الامكان بأن تجعلنى قائماً باسمك
القيوم ومعترفاً بما اعترف به لسانك يا من فى
قبضتك زمام العلوم ايرب ترى القاصد اقبل
اليك و اراد كوثر الحيوان بجودك وعطائك
استلک ان لا تخيبه عما اراد انك انت مولى
العباد و مالک الایجاد

36 يا خداداد اسمع نداء المظلوم و قل الهى الهى
استلک بالأوراق التى ما تحركت الا من ارياح
مشيتك و بتراب تشرف بقدم اوليائك و بحر
ماج باسمك بأن تجعلنى مستقيماً على امرک الذى
به زلت اقدام خلقك ايرب ترى المعدوم اراد
منك الوجود والفانى كوثرک الباقي استلک
ان تقدر له ما ينفعه فى كل عالم من عوالمک
انك انت العزيز الفضال

every world of Thy worlds. Verily, Thou art the Almighty, the Most Bountiful.

- 37 O son of Murad! The Desire of the world maketh mention of thee in the Most Great Prison, He Who hath guided thee unto the straight Path. Say: My God, my God! I beseech Thee by the shrilling of Thy Pen, by the potency of Thy Word, by the dawning-place of Thy signs, by the manifestation of Thy proofs, and by the source of Thy commandments and Thy laws, that Thou mayest make me among those whom the affairs of this world have not hindered from turning toward the Most Exalted Horizon. O Lord, leave me not unto myself, for the self indeed commandeth unto evil. Have mercy upon me, O Lord of existence and King of the unseen and the seen. I beseech Thee by Thy most immaculate hem and Thy most luminous Name to make me among those whom neither the power of princes nor the might of the divines hath affrighted or withheld from turning toward Thy Face, O Lord of Names and Fashioner of heaven. O Lord, withhold me not from the ocean of Thy verses and the Kawthar of Thy good-pleasure. Verily, Thou art the All-Powerful, the Mighty, the All-Knowing.

37 يا ابن مراد يذكر مراد العالم في السجن الأعظم الذي هديك الى سوى الصراط قل الهى الهى اسئلك بصير قلمك ونفوذ كلمتك و مشرق آياتك و مظهر بيناتك و مصدر اوامرك و احكامك بأن تجعلني من الذين ما منعهم شئون الدنيا عن التوجه الى الأفق الأعلى ايرب لا تدعني بنفسى ان النفس لأماره بالسوء ارحمني يا مالک الوجود و سلطان الغيب و الشهود و اسئلك بذيلک الأطهر و اسمک الأنور بأن تجعلني من الذين ما خوفهم قدرة الأمراء و لا سطوة العلماء عن التوجه الى وجهک يا مالک الأسماء و فاطر السماء ايرب لا تمنعني عن بحر آياتک و کوثر رضائک انک انت المقتدر العزيز العلام

- 38 O son of Ibrahim! Purify thy heart with the water of oneness and illumine thy breast with the light of detachment; then turn thou toward the Kaaba of God and say: My God, my God! I bear witness to Thy singleness and Thy oneness, and that Thou art God: there is no God but Thee. From everlasting Thou hast been in the height of power and majesty, and in the exaltation of greatness and beauty. I beseech Thee by Thy grace which hath encompassed all contingent beings, and by Thy mercy which hath preceded all created things, to inscribe for me, from Thy Most Exalted Pen, upon the Crimson Tablet, that which shall draw me nigh unto Thee and keep me back from all beside Thee. Verily, Thou art powerful to do what Thou wilt. There is no God but Thee, the Mighty, the Most Great.

38 يا ابن ابراهيم طهر قلبک بماء التوحيد و نور صدرك بنور التجريد ثم اقبل الى كعبة الله و قل الهى الهى اشهد بفردانيتک و وحدانيتک و بأنک انت الله لا اله الا انت لم تزل كنت فى علو القوة و الجلال و سمو العظمة و الجمال اسئلك بفضلک الذى احاط الممکات و برحمتک التى سبقت الموجودات بأن تكتب لى من قلبک الأعلى فى صحيفة الحمراء ما يقربني اليک و يمنعني عن دونک انک انت المقتدر على ما تشاء لا اله الا انت العزيز العظيم

- 39 O Isma'il! Say: My God, my God! Thou hearest my yearning in Thy separation and my wailing in Thy remoteness; Thou beholdest my tears and my sighs in these Thy days. I beseech Thee by the blood that hath been shed in Thy path, and by the hearts that have melted by reason of their remoteness from the court of Thy nearness, to make me one who circumambulately moveth about Thy Will and who doeth that which Thou hast sent down in Thy Book. Verily, Thou art the All-Powerful, the Mighty, the Bountiful.

39 يا اسمعيل قل الهى الهى تسمع حنيني فى هجرک و ضييجي فى فراقک و ترى عبراتي و زفراقي فى أيامک اسئلك بدماء سفکت فى سبيلک و اکباد ذابت فى بعدها عن ساحة قربک بأن تجعلني طائفاً حول ارادتك و عاملاً ما انزلته فى کتابک انک انت المقتدر العزيز المتان

- 40 O son of Mihdi! Say: My God, my God! I beseech Thee by the lights of Thy Face and by Thy establishment upon the throne of Thy greatness, to make me among those who have succoured

40 يا ابن مهدى قل الهى الهى اسئلك بأنوار وجهک و استوائک على عرش عظمتک بأن تجعلني من

Thy Cause and attained unto the Most Great steadfastness in Thy days. O Lord, illumine my face with the lights of Thy Face, my heart with the light of Thy knowledge, and my breast with the radiance of Thy Most Exalted Word, through which Thou hast quickened all things. Verily, Thou art powerful to do what Thou wilt. There is no God but Thee, the Ancient Ordainer.

الَّذِينَ نَصَرُوا أَمْرَكَ وَفَازُوا بِالْإِسْتِقَامَةِ الْكُبْرَى
فِي أَيَّامِكَ إِيْرَبْ نُورَ وَجْهِهِ بِأَنْوَارِ وَجْهِكَ وَقَلْبِي
بِنُورِ مَعْرِفَتِكَ وَصَدْرِي بِضِيَاءِ كَلِمَتِكَ الْعَالِيَا الَّتِي
بِهَا أَحْيَيْتَ الْأَشْيَاءَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ
لَا إِلَهَ إِلَّا أَنْتَ الْأَمْرُ الْقَدِيمُ

- 41 O Yari! Harken unto the eternal Call of God. Say: O my God, my God! I beseech Thee by the Pen which hath attained unto Thy finger, and by the Leaf which hath been honored through Thy Word, and by the ink which Thou hast made to be the Kawthar of life for all who are in the realm of being, and by the efficacy of Thy command and the potency of Thy will, that Thou wilt make me content with Thy good pleasure, patient in the days of affliction, and thankful for Thy bounty. O Creator of all things! Thou art He Whose ocean of generosity hath not been stayed by the rebellion of Thy servants, nor hath Thy mercy been withheld by the heedlessness of Thy creatures. There is no God but Thee, the All-Mighty, the All-Bountiful.

41 يَا يَارِي أَسْمِعْ نِدَاءَ اللَّهِ الْأَبَدِيِّ قُلْ يَا إِلَهِي
اسْأَلْكَ بِالْقَلَمِ الَّذِي فَازَ بِاصْبِعِكَ وَبِالْوَرَقَةِ الَّتِي
تَشْرِفَتْ بِكَلِمَتِكَ وَبِمِدَادِكَ الَّذِي جَعَلْتَهُ كَوْثَرَ
الْحَيَوَانِ لِمَنْ فِي الْإِمْكَانِ وَبِنُفُوزِ أَمْرِكَ وَاقْتِدَارِ
مَشِيَّتِكَ بِأَنْ تَجْعَلَنِي رَاضِيًا بِرِضَائِكَ وَصَابِرًا
حِينَ الْيَأْسَاءِ وَشَاكِرًا بِنِعْمَتِكَ يَا مُوجِدَ الْأَشْيَاءِ
أَنْتَ الَّذِي مَا مَنَعَ بَحْرَ جُودِكَ عَصِيَانُ عِبَادِكَ
وَمَا صَدَّتْ رَحْمَتُكَ غَفْلَةَ خَلْقِكَ لَا إِلَهَ إِلَّا
أَنْتَ الْعَزِيزُ الْوَهَّابُ

- 42 O Harun! Hear the Call from the direction of 'Akka, and say: O my God, my God! I bear witness that the fire hath spoken forth in the Lote-Tree of Thy Cause, that the light hath shone from the horizon of Thy will, that the verses have been sent down from the heaven of Thy purpose, and that the clear proofs have been made manifest through Thy command. I entreat Thee by the ears that have attained the honor of hearkening to Thy Call, by the eyes that have been ennobled through beholding the horizon of Thy grace, by the hearts that have turned toward Thy court, and by the feet that the clamour of the heedless among Thy creatures and the croaking of the croakers amongst Thy servants have never caused to slip, that Thou wilt make me, in all conditions, well-pleased with that which Thou hast ordained for me through the Pen of Thy decree. Thou art verily He from Whom no thing in all creation is hidden; Thou knowest and Thou seest; Thou, indeed, art the All-Hearing, the All-Seeing.

42 يَا هَارُونَ أَسْمِعْ النِّدَاءَ مِنْ شَطْرِ عَكَّاءَ وَقُلْ يَا إِلَهِي
أَشْهَدُ بِأَنْ النَّارَ نَطَقَتْ فِي سِدْرَةِ أَمْرِكَ وَ
النُّورَ أَشْرَقَ مِنْ أَفْقِ ارَادَتِكَ وَالْآيَاتُ نَزَلَتْ مِنْ
سَمَاءِ مَشِيَّتِكَ وَالْبَيِّنَاتُ ظَهَرَتْ بِأَمْرِكَ اسْأَلْكَ
بِالْأَذَانِ الَّتِي فَازَتْ بِاصْغَاءِ نِدَائِكَ وَبِالْأَبْصَارِ الَّتِي
تَشْرِفَتْ بِالنَّظَرِ إِلَى أَفْقِ عَنَائِكَ وَبِالْقُلُوبِ الَّتِي
أَقْبَلَتْ إِلَى شَطْرِكَ وَبِأَرْجُلِ مَا [أَزَلَّتْهَا] ضُوبُضَاءُ
الْغَافِلِينَ مِنْ خَلْقِكَ وَنَعَاقِ النَّاعِقِينَ مِنْ بَرِيَّتِكَ
بِأَنْ تَجْعَلَنِي فِي كُلِّ الْأَحْوَالِ رَاضِيًا بِمَا قَدَّرْتَ لِي
مِنْ قَلَمِ أَمْرِكَ أَنْتَ الَّذِي لَا يَعْزُبُ عَنْ
عِلْمِكَ مِنْ شَيْءٍ تَعْلَمُ وَتَرَى أَنْتَ السَّمِيعُ
الْبَصِيرُ

- 43 O Ilya! By God, Ilya hath come and hath circled the Throne at morn and at eventide, and he saith: O my God, my God! Praise be unto Thee for that Thou hast honoured the lands of Thy servants through Thy coming, adorned the countries with the light of Thy Manifestation, sanctified the hearts with the water of Thy Bayan, and quickened the souls with the Kawthar of Thy knowledge. I beseech Thee, O Bestower of abundant blessings and Quickener of mouldering bones, by the Most Great Name, to make me steadfast in Thy Cause and firm in Thy commandments. Thou art He Who hast guided Thy servants unto Thy path, made known unto them Thy proof,

43 يَا إِيْلِيَا تَالَلَّهِ قَدْ أَتَى الْإِيْلِيَا وَطَافَ الْعَرْشَ فِي
الْبُكُورِ وَالْآصَالِ وَقَالَ إِلَهِي إِلَهِي لَكَ الْحَمْدُ بِمَا
شَرَّفْتَ أَرْضِي عِبَادَكَ بِقُدُومِكَ وَزَيَّنْتَ الْبِلَادَ
بِنُورِ ظُهُورِكَ وَقَدَّسْتَ الْقُلُوبَ بِمَاءِ بَيَانِكَ وَ
النَّفُوسَ بِكَوْثَرِ عِرْفَانِكَ اسْأَلْكَ يَا سَابِغَ النِّعَمِ
وَمُحْيِي الرِّمَمِ بِالْأَسْمِ الْأَعْظَمِ بِأَنْ تَجْعَلَنِي ثَابِتًا عَلَى
أَمْرِكَ وَرَاحِتًا فِي أَحْكَامِكَ أَنْتَ الَّذِي
هَدَيْتَ عِبَادَكَ إِلَى صِرَاطِكَ وَعَرَّفْتَهُمْ دَلِيلَكَ وَ
أَنْزَلْتَ لَهُمْ آيَاتَكَ وَظَهَرْتَ لَهُمْ بَيِّنَاتَكَ اسْأَلْكَ

sent down for them Thy verses, and manifested for them Thy clear evidences. I entreat Thee, O Lord of Eternity and King of the nations, to aid them in Thy remembrance and Thy praise, and to enable them to stand firm in Thy Cause – that Cause whereat the hearts of the ignorant were shaken, those who have decked their heads with white and green turbans. Verily, Thou art the Fashioner of heaven and the Sender-forth of Names. There is no God but Thee, the Most High, the Most Glorious.

- 44 O son of Rafi'a! God hath exalted thy station and the station of such as thou; verily, He is the All-Powerful, the Chosen One. When thou hast attained unto the pearls treasured in My Most Exalted Pen, arise and say: O Creator of all things! I beseech Thee by the mysteries of Thy Kingdom, by the signs of Thy Dominion, by the ships of Thy Bayan which have sailed upon the ocean of Thy knowledge, and by the lights of the horizons of the heavens of Thy bounty, that Thou wilt make me enraptured by Thy verses and wholly severed from Thine enemies – those who have denied Thy proof and waged war against Thy sovereignty. Thou beholdest me, O Lord of existence and King of the unseen and the seen, clinging to the cord of Thy generosity and hoping for that which is with Thee. O Lord! Disappoint not the poor one at the door of Thy wealth, nor the abased one at the court of Thy glory, nor the ailing one at the shore of the ocean of Thy healing, nor the weary one from the kingdom of Thy Bayan, nor the blind one from beholding the horizon of Thy Most Exalted Horizon. O Lord of all being, Possessor of the Throne and of the dust, and Lord of the next world and of this! Verily, Thou art He Whose bounty no thing among created things hath ever debarred, and Thou art, in truth, the One Who doth what He willeth; in Thy grasp, indeed, lie the reins of all who are in the heavens and on the earth.

- 45 O Davud! Thy loving Lord maketh mention of thee in His praised station and saith: Say: O my God, my God! I perceive the fragrance of Thy Manifestation and the breezes of Thy Bayan, yet I know not which quarter hath been honoured by the glances of Thy grace, which land hath been adorned with the throne of Thy majesty, which air hath been perfumed with Thy utterance, which city hath attained unto the shrilling of Thy Most Exalted Pen, and which eye hath gazed upon Thy Most Glorious Horizon. I beseech Thee, O Lord of Eternity and King of the nations, by Thy sovereignty before which no thing among created things can stand, and by Thy command which hath encompassed earth and heaven, that Thou wilt inscribe for me the recompense of meeting Thee and of quaffing the wine of reunion with Thee. Verily, Thou art He Whom the might of the mighty and the power of princes cannot weaken.

يا مالک القدم و سلطان الأمم بأن تؤيدهم على
ذكرک و ثنائک و توقّهم على الاستقامة على
امرک الذی به اضطربت افئدة الجهلاء الذین
زینوا رؤوسهم بالعمائم البیضاء و الخضراء انک
انت فاطر السماء و منزل الأسماء لا اله الا انت
العلیّ الابهی

- 44 يا ابن رفيعا قد رفع الله قدرک و امثالک انه
هو المقتدر المختار اذا فزت بالآی ما کنز فی قلبی
الأعلى قم و قل يا موجد الأشياء اسئلک بأسرار
ملکوتک و آیات جبروتک و بسفائن بیانک الّتی
سرت على بحر عرفانک و بأنوار آفاق سموات
فضلک بأن تجعلی منجذباً بآیاتک و منقطعاً عن
اعدائک الذین انکروا برهانک و حاربوا بسلطانک
ترانى يا مالک الوجود و سلطان الغیب و الشهود
متمسکاً بجبل کرمک و آملاً ما عندک ای ربّ
لا تخبّ الفقير عن باب غنائک و لا الذلیل عن
ساحة عزّک و لا العلیل عن شاطئ بحر شفائک
و لا الکلیل عن ملکوت بیانک و لا الضریر عن
مشاهدة افئک الأعلى يا مولی الوری و مالک
العرش و الثرى و رب الآخرة و الأولی انک
انت الذی ما منع فضلک شیء من الأشياء و
انک انت الحاکم على ما تشاء و فی قبضتک زمام
من فی السموات و الأرضین

- 45 يا داود یذكرک ربّک الودود فی مقامه المحمود
و يقول قل الهی الهی اجد عرف ظهورک و
نفحات بیانک و لم ادر ای شطر تشرف بلحاظ
عنایتک و ای ارض تزینت بعرش عظمتک
و ای هواء تعطر ببیانک و ای مدینة فازت
بصریر قلبک الأعلى و ای عین رأت افئک
الابهی اسئلک يا مالک القدم و سلطان الأمم
بسلطانک الذی لا يقوم معه شیء من الأشياء
و بأمرک الذی احاط الأرض و السماء بأن
تکتب لی اجر لقائک و الذی شرب رحيق
وصالک انک انت الذی لا تضعفک قوة
الأقویاء و لا شوكة الأمراء تفعل ما تشاء لا اله
الا انت القوی القدير

Thou doest what Thou wilt. There is no God but Thee, the All-Powerful, the All-Mighty.

- 46 O Mihdi! The Wronged One maketh mention of thee from the direction of the Prison and remindeth thee of the verses of God, the All-Subduing, the Self-Subsisting. Say: O my God, my God! The fire of Thy separation hath consumed me – where is the light of Thy reunion, O Lord of the world? The torment of Thy remoteness hath laid me low – where is the radiance of Thy nearness, O Desire of the nations? O Lord! Thou beholdest this wronged one who hath yearned for the horizon of Thy justice, and this darkened world which hath craved the dawning-place of Thy light. I beseech Thee by the fruits of the Lote-Tree of Thy bounty and by the verses of the dawning-place of Thy Revelation, that Thou wilt inscribe for me that which Thou hast inscribed for Thy chosen ones – those whom neither commerce nor all that is with Thy creatures hath hindered from turning toward the horizon of the heaven of Thy Bayan and directing themselves unto the lights of Thy Face. Verily, Thou art the All-Bountiful, from whose door of bestowal no one hath ever gone disappointed, and from whose pavilion of glory no soul hath ever been turned away. There is no God but Thee, the All-Mighty, the All-Forgiving.

WOB.105x2x, HURQ.BH73x

46 یا مهدی بذکرک المظلوم من شطر السجن و
 یذکرک آیات الله المهیمن القیوم قل الهی الهی
 قد احرقنی نار هجرک این نور وصالک یا مولی
 العالم و اهلکنی عذاب بعدک این ضیاء قربک
 یا مقصود الأمم ای ربّ ترى المظلوم اراد افق
 عدلک و الظلمة مشرق نورک استلک بأنمار
 سدره فضلک و آیات مطلع وحیک بأن تکتب
 لی ما کتبتہ لأصفیائک الذین ما منعتم التجارة
 و لا ما عند البریة عن الاقبال الی افق سماء
 بیانک و التوجه الی انوار وجهک انک انت
 الکریم الذی ما خاب احد عن باب عطائک و
 لا نفس عن خباء مجدک لا اله الا انت العزیز
 الغفار

INBA65:042x, INBA65:043x, INBA30:091ax,
 INBA30:091bx, INBA81:006bx, INBA81:007ax,
 NLAI_BH_AB.018x, BRL_DA#395,
 AHM.337x, AHM.368x, DWNP_v6#05
 p.001bx, AQMJ1.154x, AQMJ1.176ax,
 AYI2.325x, AYI2.326x, AYI2.327x,
 AYI2.328x, AYI2.330x, ADH1.021x,
 ADH1.027x, AKHA_131BE #13 p.ax,
 TAH.011bx

BH00310

To: Haydar Qabl-i-Ali et al.

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His station, the All-Wise, the All-Eloquent
- 2 O Haydar-i-Qabli-'Ali! Upon thee be My glory and loving-kindness. Convey greetings from this Wronged One to his honor the Traveller. Say: O thou S! Today the Tree of Utterance in the midmost heart of creation thus proclaimeth this most exalted Word: "Whoso is for God, God is for him." Though this Word was spoken before, yet this Tree was martyred on that day and this [...] hath come to fruition. God willing, thou shalt be nourished by this fruit. Thou hast ever been

1 هو الله تعالى شأنه الحكمة و البیان

2 یا حیدر قبل علی علیک بهائی و عنایتی جناب
 سیاح را از قبل مظلوم سلام برسان بگو یا سی
 امروز سدره بیان در قطب امکان باینکلمه علیا
 ناطق من کان لله کان الله له اگرچه این کلمه
 کلمه قبل است ولكن این سدره آن یوم کشته
 شد و این [...] بثمر رسید انشاء الله از این ثمر
 مرزوق شوی لازال در ساحت مظلوم مذکور

and art still remembered in the presence of this Wronged One. Multiple petitions have been presented before the Wronged One, and in each thy mention was made. We beseech God to aid thee to assist His Cause through wisdom and utterance, and to ordain for thee that which shall endure forever in His everlasting dominion of earth and heaven. The people of God have ever been faithful. Thy friendship, intimacy and love have existed from the earliest days. This fact hath not been and shall not be erased from the ledger of the world. We beseech God, exalted be He, to assist thee in preserving that which [He hath bestowed] upon thee. Verily, He is the All-Powerful, the Almighty.

- 3 O Haydar-i-Qabli-'Ali! Upon thee be My glory and loving-kindness. Deliver unto him whatsoever hath specifically been revealed for the Mentioned Name from the Most Exalted Pen, and pray for him. Seek for him divine success and confirmation. The Name of Jud, upon him be My glory, forwarded thy letter to the Most Holy Court. It was seen, and this utterance shone forth from the horizon of the heaven of the Most Exalted Pen, that perchance the utterance of the All-Merciful may attract all who are in creation to the most exalted horizon. It is most regrettable that the servants should remain deprived of their Lord, their Origin and their Ultimate End. Convey greetings from this Wronged One to 'Abbas-Quli. Say: Praise be to God, thou hast attained unto that which most of the peoples of the earth are deprived of. Thou wast created for this Day, and absolute nothingness hath been adorned with the ornament of being. Yet most are debarred and heedless, while thou, through God's grace and favor, exalted be His glory, hast attained thereunto. Give thanks unto thy Lord for this tremendous bounty.

- 4 Mention was made of his honor Aqa Muhammad-'Ali and [his son] Aqa Muhammad-Isma'il and Haji Haydar and Aqa Muhammad-Husayn. Their names were present before the Face, and there was specifically revealed from the heaven of divine Will for each one that which shall last and endure.

- 5 O Muhammad-'Ali! We have heard thy call and seen thy name. We make mention of thee through the verses of God, the Help in Peril, the Self-Subsisting. Blessed be the face that hath turned in this Day to the lights of the countenance of God, the Lord of what was and what shall be. The Wronged One hath, from the direction of the Prison, turned toward thee and made mention of thee through that which hath diffused the fragrances of revelation in this praiseworthy station.

بوده و هستی عرایض متعدّد نزد مظلوم حاضر و در هر یک ذکر شما مذکور از حقّ میطلبیم ترا مؤیّد فرماید بر نصرت امر بحکمت و بیان و مقدر فرماید از برای تو آنچه را که عرفش بدوام ملک و ملکوت باقی و پاینده است حزب الله اهل وفا بوده و هستند دوستی آنجناب و الفت و محبت از اول ایام بوده اینفقره از دفتر عالم محو نشده و نمی شود نسئل الله تعالی ان یؤیدک علی حفظ ما [انعمت] به آنه هو المقتدر القدير انتهى

3 یا حیدر قبل علی علیک بهائی و عنایتی آنچه مخصوص اسم مذکور از قلم اعلی جاری باو برسانید و در حقّش دعا کنید توفیق و تأیید از برایش بطلبید اسم جود علیه بهائی نامه شما را بساحت اقدس ارسال نمود مشاهده شد و نیز این بیان از افق سماء قلم اعلی اشراق فرمود شاید بیان رحمن من فی الامکان را باقی اعلی جذب نماید بسیار حیف است عباد از مالک و مبدء و منتهی محروم مانند جناب عباسقلی را از قبل مظلوم تکبیر برسان بگو الله الحمد فائز شدی بآنچه که اکثر اهل ارض از آن محروم و خود از برای این یوم موجود شده و نیستی بخت بطراز هستی مزین گشته و لکن اکثری ممنوع و غافل و تواز فضل و عنایت حقّ جلّ جلاله بآن فائز گشتی اشکر ربّک بهذا الفضل العظیم

4 ذکر جناب آقا محمد علی و [ابنش] آقا محمد اسمعیل و حاجی حیدر و آقا محمد حسین را نموده بودند تلقاء وجه حاضر و مخصوص هر یک از سماء مشیت الهی نازل شد آنچه که باقی و پاینده است

5 یا محمد علی سمعنا ندائک و رأینا اسمک ذکرناک بآیات الله المهیمن القیوم طوبی لوجه توجّه الیوم الی انوار وجهه الله ربّ ما کان و ما یکون ان المظلوم من شطر السجن اقبل الیک و ذکرناک بما فاحت به نفحات الوحی فی هذا المقام المحمود

- 6 And We make mention of Isma'il and give him glad tidings of the trace of My Most Exalted Pen, with which nothing whatsoever can compare, as [this Day] doth testify. O Isma'il! We make mention of thee as a favor from Us. We have turned toward thee from the direction of My destined Prison. When thou attainest unto the verses of God, thy Lord and the Lord of the mighty Throne, say:
- 6 و نذكر اسمعيل و نبشّره بأثر قلمي الأعلى الذي لا تعادله الأشياء كلّها يشهد بذلك [اليوم ...] يا اسمعيل انا ذكرناك فضلاً من عندنا اقبلنا اليك من شطر سجن المحتوم اذا فزت بآيات الله ربك وربّ العرش العظيم قل
- 7 Praise be unto Thee, O Lord of the world and Master of eternity, for having aided me and caused me to recognize the Manifestation of Thyself and the Dawning-Place of Thy verses. I beseech Thee by the Most Great Name to assist me to be steadfast in Thy Cause and in Thy love. Verily Thou art powerful over whatsoever Thou wilt through Thy word "Be" and it is.
- 7 لك الحمد يا مولى العالم و مالک القدم بما ايدتني و عرّفتني مظهر نفسك و مطلع آياتك اسئلك بالاسم الأعظم بأن تؤيّدني على الاستقامة على امرک و حبّک انک انت المقتدر على ما تشاء بقولک کن فيكون
- 8 We make mention of him who hath been named Haji Haydar, that the call may attract him to the horizon from which hath shone forth the Sun of wisdom and utterance from before the All-Merciful, that he may be of them that attain. O Haydar! This Wronged One calleth thee from the direction of the Most Great Scene, and biddeth thee to steadfastness. Praise be to God, thou hast attained unto that for which the heavens and earth were created. This station is great; preserve it through the Name of Truth.
- 8 و نذكر من سمّي بحاجي حيدر ليجذبه النداء الى افق اشرقت منه شمس الحكمة و البيان من لدى الرحمن ليكون من الفائزين يا حيدر انظروا من شطر منظر اكبر ترا ندا مينمايد و باستقامت امر ميفرمايد لله الحمد فائز گشتی بآنچه که آسمان و زمین از برای او خلق شده اين مقام عظيم است باسم حقّ حفظش ثما
- 9 And We make mention of Muhammad-Husayn and give him the glad-tidings of God's mercy which hath preceded all who are in the heavens and on earth. O Muhammad-Husayn! Reflect upon the Shi'ih party. For one thousand two hundred years they were occupied with the mention of the Truth and were awaiting His days, yet when the blessed Tree grew forth from the holy and pure earth, both learned and ignorant turned against it with their swords and cut it down. Behold! The curse of God be upon the wrongdoing people! Now too some among the people of the Bayan desire to establish anew a Shi'ih sect. We beseech God to protect His servants from the evil of these people and draw them nigh unto Him. Verily, He is potent over all things.
- 9 و نذكر محمد حسين و نبشّره برحمة الله التي سبقت من في السموات و الأرضين يا محمد حسين در حزب شيعة تفکر ثما هزار و دوست سال بذکر حق مشغول و ايامش را طالب و راجی و چون شجره مبارکه از ارض طيبه طاهره روئيد از عالم و جاهل با اسياف توجه نمودند و قطعش کردند الا لعنة الله على القوم الظالمين حال هم بعضی از اهل بيان اراده نموده اند حزبی از شيعة مجدّد ترتيب دهند نسل الله ان يحفظ عباده من شر هؤلاء و يقربهم الله انه على كلّ شيء قدير
- 10 Likewise mention was made of Rajab-'Ali and his brother. They attained unto the presence and each was illumined by the divine verses. We beseech God to preserve them from the evil of the barking ones who denied God's signs and His evidences and that which appeared from His presence, and who prevented people from His straight path. O Most Exalted Pen! Make mention of him who hath been named Rajab-'Ali that he may give thanks unto his Lord, the Compassionate, the Generous. Praise the Desired One of the worlds Who aided thee to turn towards Him and guided thee to the Most
- 10 و همچنين ذکر جناب رجبعلي و برادرش را نمودند بحضور فائز و هريك بآيات الهی مشرق نسل الله ان يحفظهما من شرّ الناعقين الذين انكروا آيات الله و بيناته و ما ظهر من عنده و منعوا الناس عن صراطه المستقيم يا قلم الأعلى اذكر من سمّي برجبعلي ليشكر ربه المشفق الكريم حمد كن مقصود عالميانرا که ترا بر اقبال و توجه تأييد فرمود و بجر اعظم راه نمود اين فضل عظيم است

Great Ocean. This is a great bounty and a mighty favor. Know thou its worth and like [...] preserve it. Thus doth thy Lord command thee from the prison-ward. He is the All-Bountiful, the Generous.

و این عنایت بزرگ قدرش را بدان و چون [...] حفظش نما کذلک یا مَرک رَبِّک من شَطَر السَّجَن و هو الفضل الکَریم

- 11 O 'Ali! Today the divine Books make mention of the Day of God, yet the earthworms are occupied with the vain imaginings of the past, endeavoring anew to build imaginary cities. Say: Shame upon you, O company of divines, and perdition upon you, O congregation of doctors! Ye are worshippers of idle fancies and vain imaginings. He Who possesseth the Preserved Tablet beareth witness unto this. We beseech God to preserve thee and aid thee to be steadfast. He is the Powerful, the Mighty.

11 یا علی امروز کتب الهی بَیوم الله مذکور ولكن خراطین ارض باذکار موهومہ قبل مشغول مجدّد در تعمیر شهرهای موهومہ اقدام نموده اند قل تَبّاً لکم یا معشر العلماء و سخناً لکم یا معشر الفقهاء انتم عبدة الأوهام والظنون يشهد بذلك من عنده لوح محفوظ از حقّ میطلبیم ترا حفظ فرماید و بر استقامت تأیید نماید اوست قادر و توانا

- 12 Mention was made of the souls of Abadih and their acceptance, steadfastness and enthusiasm. This is evident and manifest before the Wronged One. Their supplications arrived and were seen, and that which was sent was adorned with the ornament of acceptance. Remember them on My behalf, remind them of My verses, give them the glad-tidings of My loving-kindness, and illumine them with that which hath shone forth and appeared from the horizon of the Tablet of God, the Help in Peril, the Self-Subsisting.

12 در باب نفوس آباده و اقبال و استقامت و اشتعال ایشان ذکر نمودند لدى المظلوم واضح و مشهود عرایض رسید مشاهده گشت و آنچه ارسال شد بطراز قبول مزین اذکرهم من قبلی و ذکرهم بآیاتی و نبشّرهم بعنایتی و نورهم بما اشرق و لاح من افق لوح الله المهيمن القیوم

- 13 The roll of names that His Honor Ashraf, upon him be My glory and My loving-kindness, sent was observed, and each one of those souls has been honored with mention by the Supreme Pen. Blessed are they and theirs shall be a goodly return. Say: O party of God! Preserve your worth and station. By the life of God! That which no tongue or pen in the world can adequately describe has been ordained specially for the chosen ones. Blessed are ye and joy be unto you! The divines and theologians of the earth and their followers are deprived and forbidden from the breezes of the dawn of the manifestation of Him Who conversed on Sinai, while ye have attained to that which hath no peer or likeness. Reflect upon the loss of the Shi'ites and the gain of the party of God. This is the Day whereof God, exalted be His glory, informed His Beloved, saying: "The Day when mankind shall stand before the Lord of the worlds" and "Thy Lord shall come and the angels rank on rank." And in another blessed verse He spoke unto Moses: "Lead forth thy people from darkness into light and remind them of the days of God." These verses have repeatedly flowed from the Supreme Pen that the greatness of the Day may not be forgotten. By the life of God! Great is this Day and great is this Cause. Blessed are they whom the colors of the two days do not debar from the everlasting, eternal bounty.

13 ورق اسامی را جناب اشرف علیه بهائی و عنایتی ارسال داشتند مشاهده شد و هر یک از آن نفوس بذکر قلم اعلی فائز طوبی لهم و لهم حسن مآب بگو یا حزب الله قدر و مقام خود را حفظ نمائید لعمر الله مخصوص اولیا مقدر شده آنچه که السن و اقلام عالم از ذکرش عاجز و قاصر طوبی لکم و نعیماً لکم علما و فقهای ارض و تابعین آن نفوس غافله از نسایم فجر ظهور مکلم طور محروم و ممنوعند و شما فائز شده اید بآنچه که شبه و مثل نداشته و ندارد در خسارت شیعه تفکر نمائید و ربّ حزب الله امروز روزیست که حقّ جلّ جلاله بحبیث اخبار فرموده بقوله یوم یقوم الناس لرب العالمین و جاء ربّک و الملک صفّاً صفّاً و درآیه مبارکه آخری به کلیم فرموده ان اخرج القوم من الظلمات الى النور و ذکرهم بآیام الله مکرّر این آیات از قلم اعلی جاری تا عظمت یوم از نظر نرود لعمر الله یوم عظیم و امر عظیم طوبی از برای نفوسیکه الوان دو یوم او را از نعمت باقیه دائمه منع ننماید و محروم نسازد

- 14 O Haydar-'Ali! Upon thee be My glory and My loving-kindness. Wondrous and sublime Tablets have been revealed specially for the chosen ones of Alif and Ba. Some were sent, and if God willeth, more shall be sent hereafter. The command is in His hand. He doeth what He willeth and ordaineth what He pleaseth. He is the Helper, the Almighty, the All-Glorious, the All-Wise. Regarding those enkindled souls, what was mentioned was fitting and acceptable. We beseech God to aid them and assist them to that which He loveth and is pleased with. That which hath been revealed from the Supreme Pen concerning them surpasseth all the riches, might, treasures and buried wealth of the world. God willing, they shall at all times be occupied with promoting and teaching the Cause of God.
- 14 یا حیدر قبل علی علیک بهائی و عنایتی الواح بدیعہ منیعہ مخصوص اولیای الف و با نازل بعضی ارسال شد و اگر حق بخواهد از بعد هم ارسال میفرماید الأمر بیده یفعل ما یشاء و یحکم ما یرید و هو المؤید المقتدر العزیز الحکیم در خصوص نفوس مشتعلہ آنچه ذکر شد مطابق و مقبول نسئل اللہ ان یوفقہم و یؤیدہم علی ما یحب و یرضی در بارہ ایشان از قلم اعلی جاری گشتہ آنچه کہ ثروت و سطوت و خزائن و دفائن عالم بآن معادلہ نمایند انشاء اللہ در جمیع احیان بترویج و تبلیغ امر الہی مشغول شوند
- 15 As for what thou mentioned about His Honor 'Ayn, his departure was for wisdom's sake, and likewise his return was presented before the Divine Presence and gained acceptance. In all conditions they must be mindful of wisdom, for its importance hath repeatedly been revealed and recorded by the Supreme Pen in the Tablets. Blessed are they that act accordingly. Those souls known by this name, wherever they go, must strive to mention and convey the Word, and when departing, if they find blessed and goodly soil, let them deposit the Word and proceed to another land. Prolonged stays cause commotion and are contrary to divine wisdom. Previously there hath flowed from the Supreme Pen that which will guide and direct all. The mentioned enkindled souls have been and are remembered in the Holy Presence, and His Honor Gh, upon him be My glory, attained the presence and dwelt for some time beneath the shade of the Divine Tree. He came by My leave and departed by My leave. Likewise, the word of permission hath shone forth from the horizon of God's Tablet for two souls, upon them be My glory and My loving-kindness. However, it is contingent upon wisdom. When wisdom requireth, let them proceed. We gave them these glad-tidings before, and We give them again at this time, as a grace from Us, and I am the All-Bountiful, the All-Generous.
- 15 اینکہ از جناب عین ذکر نمودی ذہابشان لأجل حکمت و ہم چنین ایابشان لدی الوجہ معروض و بطراز قبول فائز در جمیع احوال باید بحکمت ناظر باشند چہ کہ حکم آن مکرر از قلم اعلی در الواح جاری شدہ و ثبت گشتہ طوبی للعاملین نفوس معروفہ باین اسم بہر محل کہ وارد می شوند باید جہد نمایند در ذکر و القا و خروج اگر اراضی مبارکہ طیبہ یافتند کلہ را ودیعہ گذارند و بارض دیگر توجہ نمایند کثرت توقف سبب ضوضا شود و از حکمت الہی خارج از قبل از قلم اعلی جاری شدہ آنچه کہ کل را آگاہ سازد و راہ نماید نفوس مشتعلہ مذکورہ در ساحت اقدس مذکور بودہ و هستند و جناب غ علیہ بہائی فائز چندی در ظل سدرہ ساکن قد ورد باذن و خرج باذن و همچنین کلہ اذن از برای نفسین علیہما بہائی و عنایتی از افق لوح الہی اشراق نمود ولکن معلق است بحکمت ہر وقت حکمت اقتضا نماید توجہ نمایند انا بشرناہما بذلک من قبل و نبشرہما فیذا الحین فضلا من عندی و انا الفضال الکرم
- 16 Concerning Dil': what thou didst write, both before and after, hath been heard with attentive ear; and a most august and sanctified Tablet, especially for him, shall be revealed and sent down from the heaven of divine favour. Were any soul in that land—namely, the land of S—able to turn unto this Cause, and were thou, for the sake of meeting, to incline for a time unto the land of T, this would be nearer unto piety in the sight of God. Yet it behoveth that, in the land of S, one of the kindled
- 16 در بارہ ضلع آنچه از قبل و بعد نوشتی باصغا فائز و لوح امنع اقدس مخصوص او از سماء عنایت نازل و ارسال می شود اگر نفسی بآن ارض یعنی ارض ص توجہ مینمود و آنجناب جہت ملاقات چندی بارض ط اقبال مینمودند اقرب بتقوی عند اللہ بود باید در ارض ص یکی از نفوس مشتعلہ مطمئنہ ثابتہ راستخہ با کمال حکمت چندی توقف نماید و باید گاہی تجدید شود

souls—assured, steadfast, and firmly rooted—should, with consummate wisdom, abide for some while; and this should from time to time be renewed.

17 Such is the judgment pronounced by the Wronged One.

17 هذا ما حکم به المظلوم

18 O Haydar-‘Ali! There hath befallen thee in the path of God that which hath been inscribed by the Most Exalted Pen in the Crimson Book. The disorder in outward affairs, the opposition and indifference of the heedless divines, and remoteness from the Most Holy Court - each of these hath been raised before thee like standards and banners from the right and the left and before thy face. Yet the hand of divine favor shall set all things aright, and the light of grace shall shed its radiance. Verily thy Lord is the Almighty, the Powerful, the All-Compelling, the Self-Subsisting.

18 یا حیدر قبل علی در سبیل الهی بر شما وارد شد آنچه که صحیفهء حمرا از قلم اعلیٰ مسطور است پریشانی امور ظاهره و اعراض و اغماض علمای غافله و بعد از ساحت اقدس هر یک بمثابهء اعلام و رایات از یمن و یسار و امام وجه آنجناب مرتفع و مشهود و لکن ید عنایت اصلاح مینماید و نیر فضل اشراق میفرماید آن ربّک هو الغالب القادر و هو المهیمن القیوم

19 Concerning the mention of Muhammad Y [Yusuf] Kh, a most holy and exalted Tablet hath been revealed specifically for him and sent. God willing, he shall attain unto it and drink from the ocean of the utterance of the All-Merciful. Let him not be saddened, but rather act as behooveth him. Assuredly the door of grace shall be opened by the key of divine favor. Of this there is no doubt whatsoever. The grace, favor and mercy of God have ever been and shall continue to be directed towards the people of God, though they appear and manifest themselves according to the requirements of wisdom and outward means. Reflect upon the companions of the Seal of the Prophets, may the spirit of all else but Him be sacrificed for His sake. Consider what occurred at first and what happened at the end. The Cause is in His grasp. He doeth what He willeth and ordaineth what He pleaseth. He is the Almighty, the Powerful, the All-Praised.

19 اینکه ذکر جناب محمد یوسف ۸۰۶۰ [یوسف] خا نمودند یک لوح اقدس مخصوص ایشان نازل ارسال شد انشاءالله بآن فائز شوند و از بحر بیان رحمن بیاشامند مکدر نباشند بما ینبغی عمل نمایند البتّه باب فضل بمفتاح عنایت بگشاید لا شک و لا ریب فی ذلک فضل و عنایت و رحمت کل متوجه حزب الله بوده و هست و لکن بمقتضیات حکمت و اسباب ظاهر شده و میشود در اصحاب حضرت خاتم روح ما سواه فداه تفکر نمائید در اوّل چه شد و آخر چه شد الامر بیده یفعل ما یشاء و یحکم ما یرید و هو المقتدر العزیز الحمید

20 Say: O people of God! Spend this precious life in service to the Cause. In every land the loved ones should consult together and appoint someone from among the people of that land for the purpose of teaching. Through an unnamed and unidentified intermediary, they should provide the teacher with sufficient means to meet his needs, that he may, with complete assurance, summon the servants of the All-Merciful to the horizon of God's bounty. And that soul must be adorned with the ornament of wisdom and be aware of the disposition of those who are near to God and sincere. Say: O people of God! Consider this time a precious opportunity. Know ye the value of this divine Day. Help your Lord and He will help you through His grace. He, verily, is the Counselor, the All-Knowing, the All-Wise.

20 بگو یا حزب الله عمر گرانمایه را در خدمت امر صرف نمائید در هر ارضی باید اولیا مشورت نمایند از اهل آن ارض نفسی بجهت تبلیغ معین کنند و بواسطهء نفسیکه اسمش مستور و غیر معین بمبلغ بقدر کفاف برسانند آنچه را که رفع احتیاج شود تا بکمال اطمینان عباد رحمن را بافق عنایت الهی دعوت نمایند و [آنفس] باید بطراز حکمت مزین باشد و بر سنجیهء مقربین و مخلصین آگاه بگویا حزب الله وقت را غنیمت شمرد قدر یوم الهی را بدانید انصروا ربکم انه ینصرکم فضلاً من عنده و هو الناصح العلم الحکیم

- 21 And specifically for [him whose number is] 1111, upon him be My glory and My loving-kindness, a most holy and exalted Tablet hath been revealed and shall be sent. We beseech God for whatsoever shall assist him, both outwardly and inwardly, and in all the worlds. Verily, We have besought God to ordain for him that which shall profit him in all His worlds. He, verily, is the Almighty, the Powerful.
- 22 Verily, We make mention of him who is named Muhammad Kh and give him the glad-tidings of God's loving-kindness, the Lord of all worlds. O Muhammad! Give thanks unto God for having made thee attain unto His holy and mighty and wondrous Tablet. Be thou steadfast in the service of My Cause, speaking My praise and holding fast unto My strong cord. To journey in this direction is forbidden at this time, for some upheaval hath occurred therein. Outwardly it is calm, but inwardly it is in turmoil. Thus hath the Pen spoken when We arrived in the Most Great Prison. Blessed are they that hear.
- 23 Concerning what was written about Jinab-i-'Ali-Asghar, upon him be the Glory of God, and Aqa 'Ali, they have been honored with the glance of divine favor. Praise be to God, they have turned towards Him and attained the supreme honor. We beseech God to assist them in that which will cause the exaltation of the Word of God. Convey greetings to the friends of God in every land thou meetest on behalf of this Wronged One, and give them the glad-tidings of God's grace, exalted be His glory. God willing, may they be enkindled by the fire of the Divine Lote-Tree and be illumined by the light of recognition. May they drink at all times from the chalice of certitude and hold fast to its cord.
- 24 Concerning what thou didst write about Ramadan-'Ali Big, his deed is accepted and hath attained the honor of divine acceptance. We beseech God to assist him and enable him to do that which He loveth and is pleased with, and to serve His mighty and impregnable Cause. O Ramadan-'Ali! Praise the Desired One of the world Who hath mentioned thee in the Most Great Prison and honored thee with the effects of the Supreme Pen. Verily, He remembereth those who remember Him and turn to Him. We beseech God to ordain for thee the good of this world and the next. He is, verily, the Lord of the Throne on high and of earth below. There is none other God but Him, the Almighty, the All-Powerful.
- 21 و مخصوص جناب ۱۱۱۱ علیه بهائی و عنایتی لوح امنع اقدس نازل و ارسال میشود و از حق میطلبیم آنچه را که در ظاهر و باطن و در جمیع عوالم مدد نماید انا سئلنا الله ان یقدر له ما ینفعه فیکل عالم من عوالمه انه هو المقتدر القدير
- 22 انا نذکر من سئی بمحمد خا و نبشّره بعناية الله ربّ العالمین یا محمد اشکر الله بما جعلک فائزاً بلوحه المقدّس العزیز البديع کن قائماً علی خدمة امری و ناطقاً بثنائی و متمسکاً بحبلی المتین توجه بین سمت این ایام ممنوع چه که فی الجمله انقلاب در او حادث در ظاهر ساکن و در باطن مضطرب هذا ما نطق به القلم اذ وردنا فی السّجن الأعظم طوبی للسامعین
- 23 اینکه در باره جناب علی اصغر علیه بهائی و آقا علی نوشته بودند بلحاظ عنایت فائز لله الحمد اقبال نمودند و بشارت کبری فائز گشتند از حق میطلبیم ایشانرا مؤید فرماید بر آنچه که سبب ارتفاع کلمه الله است اولیای الهی را در هر ارض و دیار که ملاقات نمودی از قبل مظلوم تکبیر برسان و بعنایت حق جلّ جلاله بشارت ده انشاء الله از نار سدره ربّانی مشتعل شوند و از نور معرفت منور در هر حین از کأس یقین بیاشامند و بحبل [...] متمسک باشند انا معهم نسمع و نری و هو السّميع البصیر الحمد لله المقتدر القدير کتب ايقان آنچه بخواهند از ارض ه طلب نمایند
- 24 اینکه در باره رمضانعلی بیک نوشتی عملش مبرور و بشرف قبول فائز نسل الله ان یؤیده و یوفقه علی ما یحب و یرضی و علی خدمة امره المحکم المتین یا رمضانعلی حمد کن مقصود عالمرا که در سجن اعظم ترا ذکر نمود و باثر قلم اعلی فائز فرمود انه یذکر من ذکره و اقبل الیه نسل الله ان یتکب لک خیر الآخرة و الأولى انه هو ربّ العرش و الثری لا اله الا هو المقتدر القدير
- 25 اینکه در باره جناب انیس عرض نمودی محزون مباش الأمر بیده یظهر ما یشاء و هو

25 As to what thou didst mention regarding Jinab-i-Anis, be not grieved. The Cause is in His hands. He doeth what He willeth, and He is the All-Knowing, the All-Wise. Beseech God to grant people fairness. By the life of God! They speak according to their desires and commit what their souls command them. We testify that they are among the most lost in the Book of God, the Lord of all worlds. However, perhaps Jinab-i-[Maq] spoke from what he heard from others, in which case there is no harm. However, wisdom and prudence require that matters not be revealed to those who are employed by the government, for it often happens that a person is devoted and believes in the Divine Manifestation, yet suddenly an uncontrolled word issues forth whose mention is contrary to wisdom. Therefore, concealment is preferable. In all circumstances they must act with wisdom and speak according to need. Thus doth He command His servants from His presence in the Preserved Tablet. Praise be to God, the Lord of what was and what shall be.

26 We have mentioned Jinab-i-Haji Muhammad, upon him be the Glory of God. A most holy and exalted Tablet was revealed specifically for him and sent. We have delayed permission for his presence, that he might perhaps succeed in guiding a soul in those parts, and for another reason related to the affairs of this land, as was previously revealed from the Supreme Pen. We send greetings upon his countenance and beseech God, exalted be He, to assist him in serving His Cause in all conditions. Verily, He is the Self-Sufficient, the Most Exalted.

العلیم الحکیم از حقّ بطلب ناس را انصاف عطا فرماید لعمر الله يتكلمون [بأهوائهم] ويرتكبون ما يأمرهم انفسهم نشهد انهم من الأخسرين في كتاب الله رب العالمين ولكن جناب [مق] شاید از لسان قوم ذکر نموده باشد لذا بأسی نیست ولكن شرط حزم و حکمت آنکه با نفوسیکه بشغل دولت مشغولند امور کشف نشود چه که بسیار می شود شخص محبت و بظهور الهی موقن ولكن بغتة کلهائی بی اختیار ظاهر می شود که ذکر آن مغایر حکمتست لذا ستر اولی در هر حال باید بحکمت عمل نمایند و بقدر احتیاج سخن گویند کذلک یأمر عباده من عنده لوح محفوظ الحمد لله رب ما کان و ما یکون

26 جناب حاجی محمد علیّه بهائی را ذکر نمودیم یک لوح امنع اقدس مخصوص ایشان نازل و ارسال شد در اذن حضور توقف نمودیم که در آن اطراف شاید فائز شود بهدایت نفسی و سبب دیگر گفتگوی این ارض بوده چنانچه از قبل از قلم اعلی جاری گشت انا نکبر علی وجهه و نستل الله تعالی ان یؤیده علی خدمه امره فیکل الأحوال انه هو الغنی المتعال

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BLIB_Or15699.084

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Date: 1304 ? [1886-1887]

1 He is the All-Knowing Expounder

2 This is a Book sent down by the Wronged One. Verily it is the sealed wine from God, the Protecting, the Self-Subsisting. Blessed is he who hath heard and taken and drunk, detached from all that was and shall be. Is there any possessed of might whom the power of the world cannot weaken? Is there any who standeth firm whom the hosts of the oppressors cannot cause to sit? Is there any possessed of vision who beholdeth the Most Exalted Horizon? Is there any possessed of hearing

1 هو المبین العلیم

2 کتاب انزله المظلوم انه هو الرّحیق المختوم من لدی الله المهیمن القیوم طوبی لمن سمع و اخذ و شرب منقطعاً عما کان و ما یکون هل من ذی قوّة لا تضعفه قوّة العالم و هل من قائم لا تتعده جنود الظالمین و هل من ذی بصر یری الأفق الأعلى و هل من ذی سمع یسمع نداء الله ربّ الغیب و

who heareth the Call of God, the Lord of the seen and the unseen? We have called all to the Most Great Path of God and made known unto them that which shall deliver them from His grievous chastisement.

- 3 Say: O concourse of the earth! The Sun of Revelation hath dawned from the horizon of the heaven of knowledge. Turn ye unto Him and be not of them that turn aside. By the life of God! That which ye possess shall profit you not except through this Cause whereby the pillars of idolatry were shaken and the hearts of the transgressors were perturbed. We have sent down the verses and manifested the evidences, yet most of the people are in evident veils. They have cast the Book of God behind their backs, clinging to the whisperings of the idolaters.

- 4 O My Name! Upon thee be My Glory! The Greater Branch hath presented thy letter and mentioned it before the face of the Wronged One. We have answered thee with that which no treasuries of utterance can equal, and when it was sent down, the necks of the just bowed before it. O people of Baha! Take ye the cup of eternity in the name of your Lord, the Lord of all mankind, then drink ye therefrom in His Name, the Sovereign over all who are in the heavens and on earth. Grieve not at what hath befallen you from the malice of the enemies and what is beyond it. The days shall pass away, and sovereignty shall remain with God, the Lord of the worlds. Soon shall their glory be turned into abasement and their wealth into poverty, while glory and power shall abide with God, the Mighty, the Praiseworthy. Say: Know ye your stations. Verily, he who hath turned and attained is of the people of the Most Exalted Paradise. To this beareth witness My Most Exalted Pen in this lofty station.

- 5 Remember My loved ones on behalf of the Wronged One and give them the glad-tidings of My remembrance and My loving-kindness and the bounty of God, the Lord of the Mighty Throne. Say: Beware lest anything whatsoever prevent you from turning unto the Powerful, the Trustworthy, Whom neither the denial of princes could weaken nor the clamor of divines could hinder. He hath stood before all faces and proclaimed: The Kingdom is God's, the One, the All-Informed.

- 6 We have turned from the eloquent tongue to the luminous tongue. O My Name! Reflect upon the people of the earth. With the utmost diligence they occupy themselves with arranging the means of livelihood for two days of earthly life, yet remain heedless and veiled from the world that endureth through the sovereignty of earth and heaven. Luqman spoke

الشهود آنا دعونا الكل الى صراط الله الأعظم و
عزفناهم ما ينجيهم من عذابه الأليم

3 قل يا ملاء الأرض قد اشرق نير الظهور من افق
سماء العرفان اقبلوا اليه ولا تكونوا من المعرضين
لعمر الله لا ينفعكم ما عندكم الا بهذا الأمر الذي
به تزعزعت اركان الشرك واضطربت افئدة
المعتدين قد انزلنا الآيات و اظهرنا البينات والقوم
اكثرهم في حجاب مبين نبذوا كتاب الله ورائهم
متمسكين بما عندهم من همزات المشركين

4 يا اسمي عليك بهائي قد حضر الغصن الأكبر
بكائك و ذكره امام وجه المظلوم اجبناك بما
لا تعادله كنوز البيان ولما نزل خضعت له اعناق
المنصفين يا اهل البهاء خذوا كؤوب البقاء باسم
ربكم مولى الورى ثم اشربوا منه باسمه المهيمن على
من فى السموات والأرضين لا تحزنوا عما ورد
عليكم من شناعة الأعداء وما فوقها ستفى الأيام و
يبقى الملك لله رب العالمين سوف ينقلب عزهم
بالذل و ثروتهم بالفقر و يبقى العز و الاقتدار لله
العزیز الحميد قل اعرفوا مقاماتكم ان الذى اقبل
و فاز انه من اهل الفردوس الأعلى يشهد بذلك
قلبي الأعلى فى هذا المقام الرفيع

5 ذكر اوليائي من قبل المظلوم و بشرهم بذكرى و
عنايتى و فضل الله رب العرش العظيم قل ايّاكم
ان بمنعكم شىء من الأشياء عن الاقبال الى القوى
الأمين الذى ما اضعفه انكار الأمراء و ما منعه
ضوضاء العللاء قد قام امام الوجوه و قال الملك
الله الفرد الخبير

6 بدلنا اللغة الفصحى باللغة التوراء يا اسمى در اهل
ارض تفكر نما بكمال همت در ترتيب معاش دو
يوم دنيا مشغول و از عالميکه بدوام ملك و
ملكوت باقى غافل و محجوب لقمان به ناتان
پسرش كلمه مرغوبى گفته اى پسر اگر مقصود

a worthy word to Nathan his son: "O son! If thy purpose be the world, thou shouldst have made provision while still in thy mother's womb, for each day thou drewest nearer to it and further from that other realm. But now that thou art come into the world, each day thou growest more distant from it and nearer to the other world. Therefore, provision for that realm is now necessary and obligatory." We beseech God not to deprive the peoples of the earth from this everlasting bounty and heavenly sustenance. He is the Powerful, the Mighty.

- 7 O My Name! They that are adorned with the ornament of divine distinction must conduct themselves with complete detachment, and each must be a manifestation of sanctity and purity. Among the servants hath been revealed from the Most Exalted Pen concerning the conditions of teachers that which, should any soul cleave unto it, will deliver the peoples of the world from ignorance and unawareness and lead them to the realm of knowledge and wisdom. Well is it with him who, with penetrating vision, perceiveth that which hath appeared from the Treasury of the Most Exalted Pen and attaineth unto the recognition thereof.

- 8 The first command, which causeth the manifestation and appearance of God's laws and ordinances, hath been unity and concord. This utterance hath streamed forth from the Pen of the All-Merciful in most of the Tablets. O My Name! Thou wert present before the Wronged One and didst witness the waves of the ocean of His utterance and the horizon of His manifestation and power. We beseech God to adorn all with His attributes and to aid them in that which conduceth to the exaltation of the Word of God and of souls. All that hath befallen thee in the path of God hath been recorded and inscribed by the Most Exalted Pen in the Crimson Book. Rejoice thou in this manifest remembrance and this mighty favor.

- 9 That which thou didst mention concerning him who hath turned towards God, upon him be His glory and that which hath appeared from him in His path, hath attained unto the honor of being heard. God sufficeth him and He is the best of protectors. And We have sent unto him this word that he may rejoice in God's loving-kindness and mercy and be of them that are glad. He hath been and is beneath the glances of divine mercy, and whatsoever he hath wrought in the path of God hath been adorned with the ornament of acceptance and recorded in the Book. The passing of centuries and ages shall not erase this remembrance, nor shall the happenings of the world alter it.

تو دنیا بود باید ایامیکه در بطن ام بودی بتدارک مشغول شوی چه که هر یوم باین سمت نزدیک میشدی و از آن سمت دور و حال که بدنیا آمدی هر یوم از آن دور میشوی و بعالم دیگر نزدیک حال تدارک آن لازم و واجب از حق میطلبیم اهل ارض را از این نعمت باقیه و مائده سماویه محروم نفرماید اوست قادر و توانا

7 یا اسمی نفوسیکه بطراز تخصیص مزینند باید بانقطاع کامل حرکت نمایند و هر یک مظهر تقدیس و تنزیه باشد مابین عباد در شرایط مبلغین از قلم اعلی جاری شد آنچه هر نفسی بآن تمسک نماید اهل عالم را از غفلت و نادانی نجات بخشد و بعالم آگاهی و دانائی رساند طوبی از برای نفسیکه ببصر حدید در آنچه از خزانه قلم اعلی ظاهر شده تفرس نماید و بعرفان آن فائز گردد

8 امر اول که سبب ظهور و بروز احکام الله و اوامر اوست اتفاق و اتحاد بوده در اکثر الواح این بیان از قلم رحمن جاری یا اسمی کنت حاضراً لدی المظلوم رأیت امواج بحر بیانه و افق ظهوره و اقتداره از حق میطلبیم کل را بصفتانش مزین فرماید و بر آنچه سبب ارتفاع کلمه الله و نفوس است مؤید نماید آنچه در سبیل الهی بر تو وارد شده کل در صحیفه حمراء از قلم اعلی مذکور و مسطور افرح بهذا الذکر المبین و هذا الفضل العظیم

9 آنچه در باره جناب مقبل الی الله علیه بهائی و ما ظهر منه فی سبیل ذکر نمودی بشرف اصغا فائز حسب الله و نعم الوکیل و ارسلنا الیه هذه الکلمة لیستبشر بعناية الله و رحمته و یكون من الفرحين تحت لحاظ رحمت بوده و هست و آنچه در سبیل الهی عمل نموده بطراز قبول مزین و در لوح مسطور قرون و اعصار این ذکر را محو ننماید و حوادث عالم تغییر ندهد

- 10 We counsel Ha and Sin unto that which beseemeth the days of God, the Lord of the Exalted Throne. We beseech God to aid him in that which causeth the manifestation of sanctification and detachment and the exaltation of His Word.
- 10 نوصی الحاء و السین بما ینبغی لایام الله ربّ الكرسی الرفیع از حقّ میطلبیم او را تأیید فرماید بر آنچه سبب ظهور تقدیس و تنزیه و اعلاّی کلمه است
- 11 O Jamal! Upon thee be the glory of thy Lord, the All-Possessing, the Most Exalted. These days are the days of mention and praise and of teaching the Cause through wisdom and utterance. Blessed are they who have attained unto service to the Cause. The conditions of the world did not withhold them from the Lord of mankind nor prevented them from turning unto Him. One word of the divine words is more exalted than a hundred thousand children and treasures, for that word hath in every world of the worlds a manifest effect and a resplendent fruit. Were the people of earth to become aware and cognizant of this, all would turn from what they possess unto that which is with God. How many children have become the cause of abasement and the source of corruption, and how many riches have resulted in poverty. O Jamal! The Cause is in God's hands. He changeth whatsoever He willeth and ordaineth as He pleaseth. He is the All-Bountiful, the All-Generous.
- 11 یا جمال علیک بهاء ربّک الغنیّ المتعال ایام ذکر و ثنا و تبلیغ امر است بحکمت و بیان طوبی از برای نفوسیکه بخدمت امر فائز گشتند شؤونات عالم ایشانرا از مالک امم منع ننمود و از توجه باز نداشت یک کلمه از کلمات الهی از صد هزار اولاد و کنوز اعلی و ارفع است چه که آن کلمه را در هر عالمی از عوالم اثری ظاهر و ثمری باهر اگر اهل ارض بآن عارف شوند و آگاه گردند کلّ از ما عندهم بما عند الله رجوع نمایند چه بسیار از اولاد سبب ذلّت و علّت فساد گشتند و چه بسیار ثروت نتیجه اش فقر شد یا جمال الامر بید الله یبدّل کیف یشاء و یقدّر کیف یشاء و هو الفضال الکریم
- 12 And as for what thou didst submit regarding the funds, We have heard and accepted it. However, if it be given in accordance with what is ordained for the sake of God, it is acceptable in the sight of the Wronged One. Convey greetings from the Wronged One to Muhammad-Qabli-Husayn and give him the glad-tidings of the favour of the Imprisoned One. His mention hath been and is before those who are nigh unto God. O Jamal!
- 12 و اما در باره وجه عرض نمودی شنیدیم و قبول کردیم ولكن اگر بدین معهود که فی سبیل الله واقع داده شود لدی المظلوم مقبول جناب محمد قبل حسین را از قبل مظلوم سلام برسان و بعنایت مسجون بشارت ده ذکرش در محضر مقرّبین بوده و هست یا جمال
- 13 Some among the people of the Bayan have loved and continue to love discord, and have been and are awaiting the calf of haste. Say: O servants! Know ye with complete certitude that the Revelation hath ended. Should anyone appear, whatsoever he may bring or say before the passing of a thousand years would be and is false, for it would be the cause of corruption and turmoil in the world. The Herald came and gave the tidings; the Fulfiller came and completed it. For what and for whom would there be another Revelation? Blessed is the soul that hath drunk from the Kawthar of steadfastness. And today the meaning of steadfastness is that they should see themselves independent and in need of none save God, exalted be His glory. This is the meaning of true wealth and spiritual riches that hath been manifested from God. Blessed be they that have attained, and woe unto the heedless. The glory shining from the horizon of the heaven of My Kingdom be upon thee and upon those who have not broken God's Covenant and
- 13 بعض از اهل بیان اختلاف را دوست داشته و میدارند و منتظر خوار عجلّی بوده و هستند بگو ای عباد یقین کامل بدانید ظهور منتهی شد اگر نفسی بیاید هرچه بیاورد و هرچه بگوید قبل از الف سنه باطل بوده و هست چه که سبب فساد و اضطراب عالمست مبشّر آمد خبر نمود متمم آمد تمام فرمود دیگر ظهور از برای چه و از برای که طوبی از برای نفسیکه از کوثر استقامت نوشید الیوم معنی استقامت آنکه بحقّ جلّ جلاله خود را از کلّ عالم غنیّ و مستغنی مشاهده نمایند اینست معنی غنای حقیقی و ثروت معنوی که من عند الله ظاهر شده طوبی للفائزین و ویل للغافلین البهاء المشرق من افق سماء ملکوتی علیک و علی الذین ما نقضوا عهد الله و میثاقه و قاموا

Testament, and who have arisen to serve the Cause with such steadfastness as hath caused the feet of the doubters to slip and the hearts of the false ones to tremble.

- 14 At this moment this most exalted Word hath repeatedly been revealed from the Pen of the Lord of all beings: O My Name Jim! Upon thee be My glory! Convey on behalf of the True One greetings to the steadfast souls and give them glad-tidings. All have been and are in Our sight, and for each We desire that which is conducive to the eternal perpetuation of their mention, name and station. Convey My glory to 'Ali-Haydar, and likewise to other souls. Out of wisdom, names are not mentioned. Knowledge is with God, thy Lord, and His favour is His to bestow.

- 15 As for what thou didst mention concerning one of the sons of Khalil and heirs of Kalim, convey to him greetings and give him glad-tidings from the Wronged One. We have accepted his deed in the path of God, the Lord of all worlds. We beseech God to strengthen him, assist him, and record for him the reward of attaining His presence, and to give him to drink from the Kawthar of His bounty. Verily, He is the Forgiving, the Generous. In truth he hath rendered service. We beseech God, exalted be His glory, to protect him, strengthen him and send down blessings. O Jamal! His contribution should arrive soon so that all may be enabled to serve in His path, exalted be He, and act with joy, delight and utmost contentment in that which is pleasing to the Friend. Glory be upon thee and upon him and upon every servant who hath arisen to serve the Cause of his Lord, the Commander, the All-Knowing, the All-Wise.

- 16 Concerning the loved ones of the land of A. and S. it was revealed:

- 17 O My loved ones in that land! Ye have been before My face, and We have made mention of you before and after, and adorned you with the ornament of My love and mercy, and guided you to the knowledge of God and the Dawning-Places of His Cause and the Day-Springs of His Revelation. Upon you be the blessings of God and His peace, and the peace of His Prophets and His chosen ones. We beseech God to unite us with you, and to assist us and assist you, and to ordain for you from the wonders of His bounty that which will bring solace to your eyes and tranquility to your souls. Verily, He is powerful over all things and worthy to answer prayer.

- 18 O My Name Jamal! Upon thee be the Glory of God, the Self-Sufficient, the Most High. That person's work in the path of God hath been accomplished and hath been adorned with

على الأمر باستقامة زلت منها اقدام المريين و اضطربت افئدة المغلين

- 14 در این حین مکرر این کلمه علیا از قلم مولی الوری نازل یا اسمی جیم علیک بهائی نفوس مستقیمه را از قبل حق تکبیر برسان و بشارت بده کل در نظر بوده و هستند و از برای هر یک میطلبیم آنچه را که سبب بقای ذکر و اسم و شأن ابدی است جناب علی حیدر علیه بهائی را تکبیر برسان و همچنین نفوس اخری را نظر بحکمت اسمی ذکر نمیشود العلم عند الله ربک و العناية له

- 15 اینکه در باره یکی از ابناء خلیل و وراث کلیم ذکر نمودی باو تکبیر برسان و از قبل مظلوم بشارت ده قد قبلنا عمله فی سبیل الله رب العالمین نسل الله ان یزیده ویوفقه ویکتب له اجر لقائه ویسقیه من کوثر عطائه انه هو الغفور الکریم فی الحقیقه خدمت کرده از حق جل جلاله مسئلت مینمائیم او را حفظ نماید و مؤید فرماید و برکت بفرستند یا جمال باید وجه او زود برسد تا جمیع بر عمل فی سبیله تعالی مؤید شوند و بخوشی و خوشوقتی و کمال رضا عمل نمایند آنچه را که رضای دوست در اوست البهاء علیک و علیه و علی کل عبد قام علی خدمة امر ربه الامر العليم الحکیم

- 16 در باره احباب ارض الف و سین نازل

- 17 یا اولیائی هناک قد کنتم امام وجهی ذکرناکم من قبل و من بعد و زیناکم بطراز محبتی و رحمتی و هدیناکم الی عرفان الله و مشارق امره و مطالع وحیه علیکم صلوات الله و سلامه و سلام انبیائه و اصفیائه نسل الله ان یجمع بیننا و بینکم و یمدنا و یمدکم و یقدر لکم من بدائع فضله ما تقر به العیون و تستریح به النفوس انه علی کل شیء قدیر و بالاجابة جدیر

- 18 یا اسمی جمال علیک بهاء الله الغنی المتعال عمل شخص مذکور فی سبیل الله واقع و بطراز قبول عمل فائز فائز ولكن انتشار این امور صد هزار

the ornament of divine acceptance. However, the spreading of such matters is a hundred thousand leagues removed from wisdom. The mention of known persons hath not been and is not permissible, particularly the mention of their works in His exalted path which are most important matters. The evil ones spread news and manifest harm befalling the doer of the deed. From the land of Ta, two persons other than you have written about this matter until now. Should contact with the mentioned souls become necessary regarding any matter, it must be done with the utmost concealment, and even then only by chance. Do not let this matter disappear from view and act with utmost love toward the friends in the land of Ta. The expression of love is for the Cause of God and for the sake of God. Well is it with them that act.

فرسنگ از حکمت بعید است ذکر نفوس معروفه
جائز نبوده و نیست مخصوص ذکر عملشان فی
سبیلہ تعالی بسیار او امور مهم است شیاطین اخبار
میدهند و از برای صاحب عمل ضرر مشهود از
ارض ط دو نفر غیر از شما تا حال اینفقره را
نوشته اند مراجعت با نفوس مذکوره اگر لازم
شود در امری از امور باید بکمال ستر واقع شود
و آن هم بر سبیل اتفاق این فقره را از نظر محو
نمائید و با اولیای ارض ط بکمال محبت حرکت
نمائید اظهار محبت لأمر الله و لوجه الله است
طوبی للعالمین

- 19 O My Name! Upon thee be My glory and My loving-kindness. The letter of Abu'l-Hasan - upon him be My glory - which he wrote to thee was presented by the Greater Branch before the Countenance and attained the honor of being heard. He hath desired to attain the presence and meeting, but in these days, due to the fire of hatred burning in the breast of the chief of this land and his followers, We have withheld permission, as a wisdom from Us, and We are the All-Knowing, the All-Wise. Convey greetings from the Wronged One to him and give him the glad tidings of mention by the Supreme Pen. Blessed is he, for in days when the most exalted among creation, namely the divines, have turned away and engaged in opposition, he hath turned to the most sublime horizon and acknowledged that which the Tongue of Grandeur hath uttered. Blessed is he and his is a goodly return.

19 یا اسمی علیک بهائی و عنایتی نامه ابوالحسن علیه
بهائی که بآنجناب نوشته غصن اکبر تلقاء وجه
عرض نمود و بشرف اصفا فائز گشت اراده
حضور و لقا نموده و لکن این ایام نظر بنار بغضا
که در صدر رئیس این بلد و تابعین او مشتعل
است در اذن توقف نمودیم حکمة من لدنا و انا
العالم الحکیم از قبل مظلوم باو تکبیر برسانید و بذکر
قلم اعلی بشارت دهید طوبی از برای او چه که
در آیامیکه اعلی الخلق یعنی علما اعراض نموده اند
و باعتراض مشغول او باقی اعلی اقبال نموده و
بآنچه لسان عظمت بآن نطق فرموده اقرار کرده
طوبی له و له حسن مآب

- 20 O My Name! The letter of Muhammad-i-Qazvini which he sent to Nasru'llah - upon him be My loving-kindness and My glory - attained the honor of Our gracious regard and We heard his call. Repeatedly hath mention of him flowed from the Supreme Pen, time after time and again and again. Give him glad tidings from Me and remind him of that which hath been revealed for him from the Kingdom of My wondrous utterance.

20 یا اسمی نامه محمد قزوینی که بجناب نصرالله علیه
عنایتی و بهائی ارسال نموده بلحاظ عنایت فائز و
ندایش را شنیدیم مکرر ذکرش از قلم اعلی جاری
هذه کرّة بعد کرّة و مرّة بعد مرّة بشره من قبل
و ذکره بما نزل له من ملکوت بیانی البدیع

- 21 O Party of Dal and Alif and all others whom we have repeatedly mentioned and continue to mention! Ibn-i-Abhar, upon him be the Glory of God, the Lord of Power, hath submitted mention of certain loved ones and sent it to the Most Holy Court. Each one hath attained unto the Word of God and been mentioned and recorded by the Supreme Pen. In accordance with wisdom and its requirements, We withheld its proclamation and dispatch. Praise be to God! The light of divine love is shining from the horizon of that land, and the eye of favor and the glance of loving-kindness are directed towards that region.

21 اهل با و الف و دال ط را مکرر ذکر نموده و
مینمائیم ابن ابهر علیه بهاء الله مالک القدر ذکر
بعضی از اولیا را عرض نموده و بساحت اقدس
ارسال داشته و هریک بکلمة الله فائز و از قلم
اعلی مذکور و مسطور نظر بحکمت و مقتضیات
آن در اظهار و ارسال توقف نمودیم لله الحمد نور
محبت الهی از افق آن ارض ساطع و عین عنایت
و لحاظ مکرمات بآن شطر متوجه عنقریب نار

Ere long will the fire of the Word ignite most souls and guide them to the highest horizon.

- 22 We convey greetings to all and beseech the True One to illumine the horizons of hearts with the lights of the Most Great Luminary and to make them steadfast in the Cause of God. The barking ones have been and continue to be in motion, striving through various schemes and devices to extinguish the light and quench the fire of God. O people of God! The crafty ones lie in wait, hoping perchance to prevent those who have turned towards the Most Great Ocean and to summon them to their own vain imaginings. For twelve hundred years and more that vile party, namely the Shi'ih idolators of vain imaginings, were the most lost among all the peoples of the world, as was clearly and evidently manifested on the Day of Resurrection through the fruits of their deeds. Such tyranny was perpetrated by that group that the realities of the Prophets and the chosen ones, the Concourse on High, the dwellers of the Supreme Paradise, and the Tablet and the Pen, all lamented and wept. Now again certain vile and heedless souls have arisen to promote these same vain imaginings. May God, exalted be His glory, protect all.

- 23 The petition of Mihdi, who attained unto the presence and won the honor of recognition, reached the Most Holy Court. We have heard his call and wish to answer him at this time through the Pen of God, the Lord of the worlds. O Mihdi! Harken unto the call of the Wronged One. He mentioneth thee through His verses and clear proofs and commandeth thee to observe the wisdom that hath been sent down in My wondrous Book. Praise be to God! Thou hast attained unto that which hath been the purpose of the chosen ones and the loved ones. The fragrance of steadfastness was wafted from thy letter. Blessed art thou, and again, blessed art thou! We beseech God to aid thee in such wise that no chance for mention or utterance may remain for the barking ones, the infidels, and the transgressors. Convey greetings from the Wronged One to the people of God in that land. Say: Today is the Day of God, sanctified from names and mentions. Strive that ye may succeed in rendering such service as will cause its fragrance to endure throughout all ages.

- 24 Thou didst mention a certain person. He hath gone to other lands also and said there what he said here. Beseech God to guide him and make him aware. O My loved ones in that land! Today the proof is manifest, the light is shining, the verses are being revealed, and the evidences are clear. The path is visible and the way is plain. Blessed is the soul that hath cleaved unto the truth and found itself detached and free from all else.

کلمه اکثری را مشتعل نماید و بافق اعلی هدایت فرماید

- 22 کل را تکبیر میرسانیم و از حق میخواهیم آفاق قلوب را بانوار نیر اعظم منور فرماید و بر امر الله مستقیم دارد ناعقین در عبور و مرور بوده و هستند و بانواع حیل و مکر در اطفای نور و اتحاد نار الله ساعی و جاهدند یا حزب الله ماکرین بر مرصده منتظر که شاید مقبلین را از بحر اعظم منع نمایند و باوهامات خود دعوت کنند هزار و دویست سنه و ازید آنحزب خبیث یعنی شیعه عبده اوهام بودند و اخسر جمیع اهل عالم چنانچه در یوم قیام ثمرات اعمال کل بمثابه آفتاب ظاهر و هویدا گشت ظلمی از آن فته ظاهر شده که حقائق انبیا و اصفیا و ملا اعلی و اهل جنت علیا و لوح و قلم کل نوحه نمودند و گریستند حال مجدد بعضی از نفوس خبیثه غافله درصدد ترویج آن اوهام برآمدند حق جل جلاله کل را حفظ نماید

- 23 عریضه جناب مهدی الّذی حضر و فاز بساحت اقدس رسید سمعنا ندائه و نحب ان نجیبه فی هذا الحین من قلم الله رب العالمین یا مهدی اسمع نداء المظلوم انه یدکرک بایاته و ینبئاته و یأمرک بالحکمة الّتی نزلت فی کتابی البدیع لله الحمد فائز شدی بآنچه مقصود اصفیا و اولیا بوده عرف استقامت از نامهات متضوع طوبی لک و هنیئا لک از حق میطلبیم تو را تأیید فرماید بشأنتیکه از برای ناعقین و ملحدین و معتدین مجال ذکر و بیان نماید حزب الله را در آن ارض از قبل مظلوم تکبیر برسان بگو امروز یوم الله است مقدس است از اسماء و اذکار جهد نمائید شاید فائز شوید بخدمتیکه عرفش از عالم قطع نشود

- 24 ذکر نفسی را نمودید او در اراضی دیگر هم رفته و گفته آنچه در آنجا گفته از حق بطلبید او را راه نماید و آگاه فرماید یا اولیائی هناک امروز برهان ظاهر و نور ساطع و آیات نازل و ینبات مشهود صراط پیدا و سبیل واضح طوبی از برای نفسیکه بحق پیوست و خود را از ما سوئه فارغ

This is the most exalted station and the supreme summit. We beseech God to adorn all with the ornament of steadfastness and to aid them in teaching the Cause. Verily, He is powerful over all things.

و آزاد مشاهده نمود این است مقام اعلی و ذروه
علیا از حق میطلبیم کل را بطراز استقامت مزین
فرماید و بر تبلیغ امر مؤید آنه علی کل شیء قدیر

- 25 Soon will come unto you a barking one with another barking one. He will inform you as a token of His grace, for He is the All-Bountiful, the Generous. We beseech God to protect you from the evil of those who have broken the Covenant of God and His Testament, who have disputed His verses and turned away from His Cause. They are indeed among the most lost in the Book of God, the Mighty, the Praiseworthy. The glory shining from the horizon of the heaven of My mercy be upon you and upon those whom the affairs of creation have not prevented from the Truth, who have turned towards it and have said: Praise be unto Thee, O God of Names and Creator of heaven, for having enabled us to turn toward Thee, to hear Thy call, and to recognize Thy straight and manifest path. We beseech Thee to make us among those who cling to the cord of Thy grace and hold fast to the hem of the robe of Thy mercy. Verily, Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp are the reins of all things. There is none other God but Thee, the Omnipotent, the Mighty.

25 سوف یأتیکم ناعق مع ناعق انه یخبرکم فضلاً من
عنده و هو الفضل الکریم نسل الله ان یحفظکم
من شرّ الذین نقضوا عهد الله و میثاقه و جادلوا
بآياته و اعرضوا عن امره الا انهم من الأخسرین
فی کتاب الله العزیز الحمید البهاء المشرق من افق
سماء رحمی علیکم و علی الذین ما منعهم شؤونات
الخلق عن الحق اقبلوا و قالوا لک الحمد یا اله
الأسماء و فاطر السماء بما ایدتنا علی الاقبال
الیک و اسمعنا ندائک و عرفتنا سبیلک الواضح
المستقیم نسلک بأن تجعلنا من المتمسکین بحبل
فضلک و المتشبثین بأذیال رداء رحمتک انک
انت المقتدر علی ما تشاء و فی قبضتک زمام
الأشیاء لا اله الا انت المقتدر القدير

BLIB_Or15718.124, MAS4.021bx

BH00321

To: *Sulayman Khan Tunukabani*

Date: 1304 ? [1886-1887]

- 1 In the Name of our Most Holy, Most Great, Most Exalted and Most Glorious Lord!
- 2 Praise be befitting the most holy court of the Desired One, whose power is sanctified above all earthly powers and whose sovereignty is exalted beyond the comprehension of all peoples. His sword is utterance and His helper is the divine Word. Glory be unto Him! Glory be unto Him! In the Word He placed the effect of the sword, and in utterance the effect of the water of life. At times He takes, and at times He gives - meaning that the spirit's manifestation and emergence is a divine trust. This is a power specific to the realm of Truth; the might and power of creation neither weakens it nor prevents its influence.

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 حمد ساحت اقدس حضرت مقصودیرا لایق و
سزاست که قدرتش مقدسست از قدرتهای عالم
و سلطنتش منزهست از ادراکات امم سیفش
بیانست و ناصرش کلمه سبحانه سبحانه در کلمه
اثر سیف گذاشت و در بیان اثر ماء حیوان هی
قبض مینماید و هی عطا میفرماید یعنی روح را
نسبت ظهور و بروز و دیعه الهیه این قویست
مخصوص بعالم حق قوت و اقتدار خلق او را
ضعیف ننماید و از نفوذ باز ندارد در کلمه هم بحر

In the Word are concealed both the ocean of mercy and the preordained sword. These mysteries are witnessed in the divine verses. Blessed are they who possess true vision! One word gives life while another takes it away. Blessed are they who possess insight! Glory be unto Him! Glory be unto Him! Though no fire is visible in the Word, yet it ignites; though no water is present, yet it quickens and bestows life. Fresh tongues are needed to properly render thanks for these bounties, and penetrating vision is required to behold them.

- 3 The instruments of corruption and destruction that come from the outward sword and spear, and the inward sword and spear which are rancor and hatred, have been forbidden in this Most Great Revelation. The hosts of God, as commanded, are goodly character and deeds, and the commander of these hosts is the fear of God. Repeatedly in the Tablets of God - our Goal and the Goal of the world - has this blessed verse been revealed: "Blessed are they who act!"

- 4 Glorified art Thou, O Lord of Names and Goal of all who dwell on earth and in heaven! I beseech Thee by the Word through which Thou didst quicken all created things and didst strengthen them at all times through the spirit of life, and by Thy mercy which hath preceded all created things, and by Thy Will which hath encompassed the earth and the heavens, to assist Thy loved ones to mention Thee, to praise Thee and to serve Thy Cause. Thou art He Who hath created all things and hath desired naught thereby save Thy recognition and the recognition of that which profiteth them in every world of Thy worlds. I beseech Thee by the lights of Thy countenance to enable them to do that which Thou lovest and pleaseth Thee, and to aid them to champion Thy Cause through the hosts of wisdom and utterance. Thou art, verily, the Almighty, the Exalted, the Bountiful.

- 5 Praise, mention, glory and splendor be upon Thy loved ones who have spoken Thy praise and have arisen to serve Thy Cause in such wise that nothing whatsoever could prevent them from making mention of Thee in the realm of creation. Verily, Thou art the One Who hath power to do as He pleaseth. There is none other God but Thee, the Forgiving, the Generous.

- 6 This evanescent one makes known to your honor that two letters were received which brought joy and bestowed gladness, for from them wafted the fragrance of love for the Desired One - may my spirit and the spirits of all who dwell in the kingdom of Command and Creation be offered up for His sake. After reading and reciting them, they were presented at the Most Exalted Threshold and Supreme Height, and these sublime words and decisive verses were revealed from the Dawning-Place of

رحمت مکنون و هم سیف محتوم مخزون این اسرار در آثار مشاهده میشود طوبی لأولی الأبصار یک کلمه جان میدهد و آخری اخذ مینماید طوبی لأولی الأنظار سبحانه سبحانه در کلمه نار مشهود نه ولكن مشتعل میسازد و آب نه ولكن زنده مینماید و حیوة میبخشد این عنایات را السن تازه باید تا قابل شکر گردد و بصر حدید شاید تا مشاهده کند

3 اسباب فساد و هلاک که از سیف و سنان ظاهره مشهود است و سیف و سنان باطنه که ضغینه و بغضاء است در اینظهور اعظم منع شد جند الله حسب الأمر اخلاق و اعمال طیبیه است و سردار این جنود تقوی الله مکرر در الواح الله مقصودنا و مقصود العالم اینفقره مبارکه نازل طوبی للعاملین

4 سبحانک یا ربّ الأسماء و مقصود من فی الأرض و السماء استلک بالکلمة الّتی بها احييت الممکات و ایدتها فیکلّ الأحيان بروح الحيوان و برحمتک الّتی سبقت الموجودات و بالمشیة الّتی احاطت الأرضین و السموات بأن تؤید اولیائک علی ذکرک و ثنائک و خدمة امرک انت الذی خلقت الخلق و ما اردت بذلک الا عرفانک و عرفان ما ینفعهم فی کلّ عالم من عوالمک استلک بأنوار وجهک بأن توفّقهم علی ما تحبّ و ترضی و تمدّهم لنصرة امرک یجنود الحکمة و البیان انک انت المقتدر العزیز المنان

5 الثناء و الذکر و التکبیر و البهاء علی اولیائک الذین نطقوا بشائک و قاموا علی خدمة امرک بحیث ما منعمهم شیء من الأشياء عن ذکرک فی ناسوت الانشاء انک انت المقتدر علی ما تشاء لا اله الا انت الغفور الکریم

6 عرض اینفانی خدمت حضرت عالی آنکه دو دستخط رسید فرح بخشید سرور عطا فرمود چه که عرف محبت حضرت مقصود روح من فی ملکوت الأمر و الخلق فداه از او متضوع بعد از قرائت و تلاوت قصد مقام اعلی و ذروه علیا نموده امام وجه عرض شد و اینکلمات عالیات و

the utterance of the Beloved of all creation. Thus sayeth the Lord, exalted and sanctified is He:

آيات محكمات از مشرق بيان محبوب امكان مشرق
و نازل

7 He is the Hearer, the Answerer.

7 قول الرب تعالى و تقدس هو السامع المجيب

8 O thou who hast turned thy face! Hear the call from the Lote Tree beyond which there is no passing, raised before all faces: Verily, there is none other God but Him, the All-Compelling, the Self-Subsisting. He hath appeared and hath manifested that which draweth the people nigh unto the supreme horizon. He, verily, is the Omnipotent over what He willeth, the One, the Peerless, the Mighty, the Beloved.

8 يا ايها المقبل اسمع النداء من سدرة المنتهى امام
وجوه الورى انه لا اله الا هو المهيمن القيوم قد
ظهر و اظهر ما تقرب الناس الى الأفق الأعلى انه
هو المقتدر على ما يشاء و هو الفرد الواحد العزيز
الودود

9 When the Most Glorious Horizon appeared and the Supreme Pen raised its shrill voice, the people turned away and uttered what the ancients had never uttered, and committed that which caused the dwellers of the pavilions of grandeur to lament. Soon shall they behold the recompense of their deeds, even as those before them beheld. Verily, thy Lord is the Truth, the Knower of things unseen. Save those who cast away vain imaginings, hastening unto God, the Lord of what was and what shall be.

9 فلما ظهر الأفق الأبهى و ارتفع صرير القلم الأعلى
اعرض عنه العباد و قالوا ما لا قاله الأولون و
ارتكبوا ما ناهى به اهل سرادق العظمة سوف
يرون جزاء ما عملوا كما رءوا قوماً قبلهم ان ربك
هو الحق علام الغيوب الا الذين نبذوا الأوهام
مسرعين الى الله رب ما كان و ما يكون

10 Say: O people! Look with the eye of justice upon the light of divine grace which hath dawned from the horizon of the heaven of your Lord's bounty, the Possessor of existence. Beware lest the veils of glory prevent you from the seat of divine verses, or the veils from His praiseworthy station. By God! Ye were created for this Day, did ye but know it. This is He Whom God's Books had promised aforetime, and Whose remembrance hath adorned the Tablets, were ye to recognize it.

10 قل يا قوم انظروا بطرف العدل الى نور الفضل
الذى اشراق من افق سماء عناية ربكم مالك
الوجود اياكم ان تمنعكم السبحات عن منزل
الآيات او الحجاب عن مقامه المحمود تالله قد
خلقتكم لهذا اليوم لو انتم تعلمون هذا هو الذى
بشّرت به كتب الله من قبل و تزين بذكره
الألواح لو انتم تعرفون

11 Fear God and follow not your own selves, nor the selves of others. Set aside what the people possess, holding fast to that which ye have been commanded by God, the Possessor of the Seen and Unseen. Say: O peoples of the earth! The Lord of Names hath come with such sovereignty as no hosts of the world nor powers of the nations can withstand. To this beareth witness the Preserved Tablet.

11 اتقوا الله و لا تتبعوا انفسكم و انفس العباد ضعوا
ما عند القوم متمسكين بما امرتم به من لدى الله
مالك الغيب و الشهود قل يا ملأ الأرض قد
اتى مالك الأسماء بسلطان لا تقوم معه جنود
العالم و لا قدرة الأمم يشهد بذلك من عنده
لوح مسطور

12 He hath come from the horizon of utterance with a proof before which all that the people possess hath bowed down. Fear God and follow not the desires of those who have denied the Witness and the Witnessed. This is the Day whereon the Faithful Spirit proclaimeth: O world! Thine eye is solaced by that which was hidden in knowledge and inscribed by the Supreme Pen, by the command of God, the Lord of the Promised Day.

12 قد اتى من افق سماء البيان ببرهان خضع له
ما عند القوم خافوا الله و لا تتبعوا أهواء الذين
كفروا بالشاهد و المشهود هذا يوم فيه ينادى
الروح الأمين يا عالم قوت عينك بما ظهر من
كان مخزوناً فى العلم و مسطوراً من القلم الأعلى
امراً من لدى الله مالك اليوم الموعود

- 13 Thy letter hath come before the Wronged One, which thou didst send to the servant who standeth before the Face. We have answered thee with that which all the treasures and riches cannot equal. Give thanks unto God for this supreme bounty and say:
- 13 قد حضر كتابك لدى المظلوم الذي ارسلته الى العبد الخاضع امام الوجه اجنناك بما لا تعادله الخزان والكنوز اشكر الله بهذا الفضل الأعظم و قل
- 14 Praise be unto Thee, O my God, for having made known unto me Thy path, for having guided me to the dayspring of Thy Revelation, the dawning-place of Thy inspiration and the Manifestation of Thy Self. I was asleep; Thy pervading Will awakened me. I was dormant; Thy all-encompassing Purpose roused me. I was immersed in the ocean of vain imaginings; the hand of Thy bounty saved me. I was in the darkness of idle fancies; the evidences of Thy grace and favor delivered me. I beseech Thee, O Creator of the world and Helper of the nations, to assist me to mention Thee and praise Thee with wisdom and utterance, then enable me to act in accordance with what Thou hast commanded me in Thy Book. Verily, Thou art the Omnipotent over what Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.
- 14 لك الحمد يا الهى بما عرفتنى سبيلك و هديتنى الى مشرق وحيك و مطلع الهامك و مظهر نفسك قد كنت نائماً أقامتني مشيتك النافذة و كنت راقداً أيقظتنى ارادتك المحيطة و كنت فى بحر الأوهام انقذتنى يد عنايتك و فى ظلمات الظنون نجيتنى ظهورات فضلك و الطافك اسلك يا موجد العالم و مؤيد الأمم بأن تؤيدنى على ذكرك و ثنائك بالحكمة و البيان ثم وفقنى على العمل بما امرتنى به فى كتابك انك انت المقتدر على ما تشاء لا اله الا انت العليم الحكيم
- 15 Hear now the divine verses in the Persian tongue. By the Sun of the horizon of unity! Should any soul truly hearken to the utterance of the All-Merciful, he will find himself detached and freed from the world and all who dwell therein, and will become so enkindled by the fire of the Word that its effects shall become manifest and evident throughout all regions. Convey to the loved ones the greetings and glory from the True One. Say: These days in the divine Books are attributed to God, exalted be His glory, referring to Moses, son of Imran: "Lead forth thy people from darkness into light and remind them of the days of God." Say: Know ye their worth and recognize their station, and arise to redeem what hath escaped you. The deeds of centuries and ages cannot equal a single deed in this Day. Strive that there may appear from you that which beseemeth the Day of God. Conquer hearts through the hosts of deeds and character. God regardeth not wealth, dominion, or the perishable things that pass away. The purpose is that through the power of utterance and the Kawthar hidden in the name of the All-Merciful and the water of love and forbearance, ye may remove the hatred and animosity among the peoples of the world and transform them into mercy, kindness, affection and unity.
- 15 حال بلسان پارسی آیات الهی را بشنو قسم بآفتاب افق توحید هر نفسی باصغاء بیان رحمن فى الحقیقه فائز شود خود را از عالم و عالمیان فارغ و آزاد مشاهده کند و از نار کلمه بشأنی مشتعل شود که آثارش در اشطار ظاهر و هویدا گردد اولیا را از قبل حق سلام و تکبیر برسان بگو این ایام در کتب الهی بحق جلّ جلاله منسوب به موسی ابن عمران میفرماید ان اخرج القوم من الظلمات الى النور و ذکرهم بایام الله بگو قدرش را بدانید و مقامش را بشناسید و بر تدارک مافات قیام نمائید بیک عمل این یوم معادله نمینماید اعمال قرون و اعصار جهد نمائید شاید از شما ظاهر شود آنچه که سزاوار یوم الله است بجنود اعمال و اخلاق قلوب را تصرف نمائید حق به ثروت و مملکت و اشیای فانیه غیرباقیه ناظر نه مقصود آنکه بقوه بیان و کوثر مکنون در اسم رحمن و ماء محبت و بردباری ضغینه و بغضای ملل عالم را رفع نمائید و به رحمت و شفقت و مودت و اتحاد تبدیل فرمائید
- 16 O people of God! Consort with the followers of all religions in a spirit of fragrance and fellowship. This is a word We have formerly revealed from the kingdom of My wondrous utterance. Blessed is the servant who retireth to his bed purified from malice and hatred and adorned with the love of all that dwell
- 16 یا حزب الله عاشروا مع الأديان بالروح و الریحان هذه کلمة انزلناها من قبل من ملکوت بیانی البدیع طوبی از برای عبدیکه در فراش وارد شود مطهراً عن الضغينة و البغضاء و مزیناً بحب من فى العالم اراده مظلوم اثبات اینفقره بوده و هست

on earth. The wish of the Wronged One hath been and is to establish this matter. Every possessor of knowledge, every discerning one, and every just and fair-minded one beareth witness to this.

- 17 O people of God! This Day is your Day. Hold fast unto wisdom and arise to serve. The world is opposed to this Cause to such an extent that it striveth with utmost diligence to extinguish its light. However, God hath, through the shrill voice of the Pen and to their dismay, assisted His Cause and exalted it. Neither the forces of the world nor its hosts can resist this power and ascendancy. He is the Powerful and Mighty over all things.

- 18 O thou who hast turned to the Countenance! Convey glory from the Wronged One to His honor Siyyid Mustafa. Say: Praise be to God that thou hast attained unto the traces of the Most Exalted Pen. Beseech God to preserve this station and to aid thee in that which He loveth and is pleased with. The glory shining from the horizon of the heaven of My mercy be upon thee and upon My loved ones who have turned away from idle fancies, advancing toward the lights of certitude. Praise be to God, the Lord of the worlds.

- 19 Praise be to God! His is the bounty and the giving, His the supreme gift and the greatest bestowal. Through pure grace, He caused the lights of wisdom and utterance to shine forth from the horizon of the Supreme Pen. In truth, should one observe with the eye of reality, one would witness the light of knowledge, understanding, grace and favors shining from the horizon of every word of God's words. The ocean of proof is manifest in His utterance, and the sun of bounty dawns from the horizon of His Pen. I beseech Him, exalted be His glory, to enable His servants to advance from remoteness to nearness, from heedlessness to awareness, and from ignorance to knowledge, that all who dwell on earth may not be deprived of His days nor remain bereft of His bounty. This bounty grows not from the earth but descends from heaven - God forgive! This heaven is unlike other heavens. This heaven has had and has infinite suns and countless moons. They rise perpetually; setting has neither existence nor trace nor fruit in that realm. Exalted be God, the Lord of the Kingdom, of the heavenly realm, of grandeur and might!

- 20 The reason for the delay in responding to the letter and its expression was that last year a Kurdish official in this city occupied the seat of government, daily manifesting deceit. Indeed, beyond deceit and guile, he displayed such tyranny as caused astonishment, for without any cause or reason that person arose in enmity. He caused certain matters to arise in

يشهد بذلك كلّ ذی علم علیم و كلّ عارف بصیر
و كلّ منصف سلیم

17 یا حزب الله یوم یومکم بحکمت تمسک نمائید و
بخدمت تشبث عالم با این امر معاند بشأنیکه در
اطفاء نورش بکمال جدّ مشغول و لکن حقّ بصیر
قلم رغماً لأنفسهم امرش را نصرت فرمود و بلند
نمود این اقتدار و این نفوذ را مدافع عالم و جنود
آن منع ننماید اوست بر هر شیء قادر و توانا

18 یا ایّها المتوجّه الی الوجه جناب سیّد مصطفی را
از قبل مظلوم تکبیر برسان بگو لله الحمد بآثار قلم
اعلی فائز گشتی از حقّ بطلب این مقام را حفظ
فرماید و بما یحبّ و یرضی مؤید نماید البهاء المشرق
من افق سماء رحمتی علیک و علی اولیائی الدّین
اعرضوا عن الأوهام مقبلین الی انوار الیقین الحمد
لله ربّ العالم

19 ین انتہی لله الحمد وله الجود والعطاء وله الموهبة
العظمی والعناية الکبری محض فضل از افق قلم
اعلی انوار حکمت و بیان ظاهر فرمود فی الحقیقه
اگر انسان بعین حقیقی ملاحظه نماید نور علم و
عرفان و عنایت و الطاف از افق هر کلمه ئی
از کلمات الله مشاهده مینماید بحر برهان از بیانش
ظاهر و آفتاب جود از افق قلبش مشرق از حق
جلّ جلاله میطلب عبادش را از بعد بقرب و
از غفلت بشعور و از جهل بعلم فائز فرماید تا
جميع من علی الأرض از آیامش محروم نشوند
و از نعمتش بی نصیب نمانند این نعمت از زمین
نمیروید از آسمان نازل استغفرالله این آسمان غیر
آسمانهاست این آسمان را شمس لانهایه و اقمار
لا تخصی بوده و هست لازال طالعد افول را در
آتمقام وجودی نه اثر و ثمری نه تعالی الله ربّ
الملک و الملکوت و العظمة و الجبروت

20 اینکه چندی در جواب دستخطّ و اظهار آن
تأخیر رفت سبب آنکه سنه قبل کردی از
اکراد در این بلد بر مسند حکومت جالس
هر یوم بمکری ظاهر فی الحقیقه از مکر و خدعه
گذشته بظلمی ظاهر که سبب تحیر گشته چه

the prison that are not worthy of mention. Yet in all conditions the Supreme Pen remained occupied. Later the order for his dismissal came, and he and his associates returned to their place, humiliation encompassing them from all directions. Indeed, what transpired was a lesson for those of insight and understanding. However, after the city was relieved of his presence, some effects of his words remained, therefore patience was enjoined and this supreme verse flowed from the tongue of the Lord of all beings: "O thou who gazest toward the Most Sublime Horizon! Verily thy Lord is the All-Patient, and He biddeth thee to observe gracious patience."

که من غیر جهت و سبب نفس مذکور بعناد قیام نمود او سبب شد که در ارض سخن بعضی حرفها بمیان آمد که لایق ذکر نه ولكن در جميع احوال قلم اعلى مشغول و بعد حکم عزل آمد او و من معه بمقرّ خود راجع اخذتہم الدّٰلة من کلّ الجهات فی الحقیقه آنچه واقع شد عبرتی بود از برای متبصّرین و متنبّهین ولكن بعد از فراغت مدینه از آنوجود اثر اقوالش فی الجمله باقی لذا حکم صبر نازل و این آیه عظمی از لسان مولی الوری جاری یا ایها الناظر الی الأفق الأعلى انّ ربّک هو الصّبار و یا امرک بالصّبر الجمیل انتہی

- 21 In truth, if one encounters no difficulty in God's path and remains ever in comfort, this has not been and is not beloved in the sight of the lovers and those filled with longing. Through tribulation the book of faithfulness is adorned and the tablet of steadfastness is embellished. Thus in one place He says: "Were it not for tribulation in Thy path, my life would have no sweetness."

21 فی الحقیقه اگر در سبیل الهی انسان زحمت نبیند و لازال در راحت نزد عشاق و اصحاب اشتیاق محبوب نبوده و نیست از بلا کتاب وفا مزین و لوح استقامت مطرّز اینست که در مقامی میفرماید لو لا البلاء فی سبیلک ما لذّٰ لی حیاتی

- 22 Two days ago these sublime words were revealed in the garden for one of the friends, addressed to Javad in Qaf. His exalted Word:

22 دو یوم قبل در بستان اینکلمات عالیات مخصوص یکی از دوستان نازل و ارسال شد مخاطباً الی الجواد فی القاف قوله تعالی

- 23 "O Javad! Say: My God, my God! I love life only to serve Thee, and I desire existence only to spend it in Thy path. I love the house only that Thy mention and praise be raised therein, and I choose a son only that he may arise to help Thy Cause and acknowledge that which the tongue of Thy grandeur hath uttered, and I desire a spouse only that... In all conditions, this evanescent one beseeches the eternal Truth, exalted be His glory, for this station, and likewise for His loved ones. We beseech Him to assist His loved ones to that which He loves and with which He is well-pleased."

23 یا جواد قل الهی الهی لا احبّ الحیوة الا نخدمتک و لا ارید البقاء الا لانفاقه فی سبیلک و لا احبّ البیت الا لیرتفع فیہ ذکرک و ثنائک و لا اختار الابن الا لنصرة امرک و الاعتراف بما نطق به لسان عظمتک و لا استر من الضلع الا [....] در جميع احوال اینفانی از حقّ باقی جلّ جلاله اینقام را استدعا مینماید و همچنین از برای اولیای او نسله ان یؤید اولیائه علی ما یحب و یرضی

- 24 Regarding what you wrote about the loved ones of that land being engaged in utmost independence and joy and delight in the mention and praise of God, aflame with the fire of His love - after this matter was presented in the Most Holy and Most Exalted Presence, these words were revealed from the Kingdom of Utterance. His blessed and exalted Word:

24 اینکه مرقوم داشتند احباب این دیار در نهایت استقلال و روح و ریحان به ذکر و ثنای حقّ مشغول و بنار حبّ مشتعل بعد از عرض اینفقره در ساحت امنع اقدس اینکلمات از ملکوت بیان نازل قوله تبارک و تعالی

- 25 He is the Compassionate, the All-Bountiful, and He is the Hearing, the Answering.

25 هو المشفق الکریم و هو السّامع المجیب

- 26 We have heard thy call and answer thee once again that thou mayest be drawn to the Kingdom of My wondrous utterance.

26 انا سمعنا ندائک اجبناک مرّة اخرى لیجذبک الی ملکوت بیانی البدیع انک اذا قرأت آیاتی و وجدت منها عرف عنایتی قل الهی الهی اید

When thou readest My verses and findest from them the fragrance of My loving-kindness, say: "My God, my God! Aid Thy servants to draw nigh unto Thee, and cause them to know Thy straight Path and Thy mighty Message. O Lord! Withhold them not from the ocean of Thy bounty in Thy days, and disappoint them not of that which Thou hast ordained for Thy chosen ones in Thy Book. I beseech Thee, O Lord of the world and the One with power over the nations, by Thy Most Great Name and by Thy Command through which Thou hast subdued the world, to ordain from Thy Most Exalted Pen for the people of Baha that which will assist them in Thy remembrance and praise, and will cause them to know Thy manifest Way and Thy evident Command. Then make them the emblems of Thy remembrance in Thy lands and the standards of Thy praise amongst Thy servants. Moreover, ordain for them the best of this world and the next. Verily, Thou art the Omnipotent over what Thou willest, and within Thy grasp are the reins of all who are in the heavens and on earth. Praise be to Thee, O God of the worlds."

عبادک علی التقرّب الیک و عزّهم صراطک المستقیم و نبأک العظیم ای ربّ لا تمنعهم عن بحر عطائک فی ایامک و لا تخیّبهم عما قدرته لأصفیائک فی کتابک اسئلك یا مولی العالم و المقتدر علی الأمم بالاسم الأعظم و بأمرک الذی به یختر العالم بأن تکتب من قلبک الأعلى لأهل البهآ ما یؤیدهم علی ذکرک و ثنائک و یعرفهم سیلک الواضح و امرک اللأخ ثم اجعلهم اعلام ذکرک فی بلادک و رایات ثنائک بین عبادک ثم قدر لهم خیر الآخرة و الأولى انک انت المقتدر علی ما نشآء و فی قبضتک زمام من فی السموات و الأرضین الحمد لک یا اله العالمین

- 27 The showers of mercy have not ceased, and the clouds have not prevented the rays of the Sun of grace from shining forth. His loving-kindness is more manifest than the sun and His grace is greater than the ocean. God willing, may the friends in that land drink from the Kawthar of eternity which floweth from the fountainhead of the Pen of the Lord of Names, and may they, with wisdom and utterance, summon the people of the world to the horizon of the Manifestation. The assistance of God encompasseth all. He will aid them through His sovereignty and will reinforce them with the hosts of revelation and inspiration. Verily our Lord is the Omnipotent, the Mighty.

27 انتهى امطار رحمت توقّف ننوده و انوار آفتاب فضل را غمام از اشراق منع نکرده عنايتش اظهر من الشمس و فضلش اکبر من البحر انشاء الله دوستان آن ارض از کوثر بقا که از معین قلم مالک اسماء جاری شده بیاشامند و به حکمت و بیان اهل امکان را بافق ظهور دعوت نمایند اعانت حق شامل یزیدهم بسلطانه و یمدهم بجنود الوحي و الالهام ان ربنا هو المقتدر القدير

- 28 As to their request that someone be sent to those parts for the exaltation of the Word of God, after this matter was submitted, the blessed Tongue spoke these words: In these days there is no one in this land who can proceed to those parts and fulfill this task. However, we beseech God to strengthen someone from the realm of Persia or these parts to proceed to those regions for the edification of the servants. Verily, He is powerful over all things.

28 و اینکه استدعا نموده اند شخصی متوجه آنجهات شود لأجل اعلاء کلمة الله بعد از عرض این فقره لسان مبارک باینکلمات ناطق در این ایام در این ارض نفسیکه بآنجهات توجه نماید و از عهده برآید موجود نه و لکن از حق میطلبیم نفسی را از ممالک ایران یا این اطراف مؤید نماید بر توجه بآنجهات لأجل تهذیب عباد انه علی کلشیء قدیر انتهى

- 29 This lowly one at all times begs and hopes from God that He may strengthen your honor to accomplish that which causeth acceptance and attraction. The grace of God, exalted be His glory, hath assisted and continueth to assist. Verily, He is powerful over all things.

29 ایفانی از حق در کلّ حین سائل و آمل که خود آنحضرت را مؤید فرماید بر آنچه که سبب اقبال و علّت انجذابست عنایت حق جلّ جلاله مدد نموده و مینماید انه علی کلشیء قدیر

- 30 Regarding what was written about the published treatises in London, it hath been evidently proven that some newspapers

30 و اینکه در باره رسائل مطبوعه در لندره مرقوم داشتند بیرهان ثابت شد که بعضی از

Speak without investigation and seek new stories to print whatever is written. Some persons who intended to write new books requested that details about these matters be written so they might publish them. No word was given to them. Likewise, some newspaper owners made the same request, but it was not granted. Verily, He speaketh the truth and guideth to the Way, and He is the Powerful, the Mighty, the Beautiful.

جرائد من غیر تحقیق تکلم مینماید و طالب خبر جدیدند آنچه نوشته شود طبع مینمایند بعضی از نفوس که ارادهء تحریر کتب جدید نموده اند خواهش کرده اند تفصیلی در این فقرات نوشته شود تا بطبع رسانند کلمهائی داده نشد و همچنین بعضی از صاحبان جرائد هم این خواهش را نموده اند ولیکن باجابت مقرون نه آنه بقول الحق و یهدی السبیل و هو المقتدر العزیز الجمیل

- 31 Convey greetings and glorification to the friends of that land, and I beseech confirmation and assistance for each one, especially to Aqa Siyyid Mustafa, upon him be the glory of God. God willing, may they be strengthened in that which shall endure through the eternity of God's Most Beautiful Names and His Supreme Attributes. Verily our Lord is the Omnipotent over what He willeth. There is no God but He, the Compassionate, the Generous. Glory and remembrance and praise be upon your honor and upon those who have heard and responded to the Call of God, the Mighty, the Wise.

31 خدمت اولیای آن ارض سلام و تکبیر میرسانم و از برای هر یک توفیق و تأیید میطلبم مخصوص جناب آقا سید مصطفی علیه بهاء الله انشاء الله مؤید شوند علی ما یبقی به بدوام اسماء الله الحسنى و صفاته العلیا ان ربنا هو المقتدر علی ما یشاء لا اله الا هو المشفق الکریم البهاء و الذکر و الثناء علی حضرتکم و علی الذین سمعوا و اجابوا منادی الله العزیز الحکیم

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BH00438

To: Ghulam-Husayn Sarraf Isfahani et al.

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory in wisdom and utterance!
- 2 We have sent down the Book and it speaks before the faces of the servants: "The Kingdom is God's, the Lord of Lords!" It gives glad tidings to those who have advanced towards what hath been ordained for them from the Supreme Pen, and it warns those who have denied God and His verses and turned away from the Dawning-Place of utterance.
- 3 O Muhammad! Hear the call from the Blessed Crimson Tree that there is no God but Me, the Mighty, the Bestower. When the promise came and the appointed time was fulfilled, We came from the Dayspring of Power with the signs of God, the Lord of the Final End. The Point of the Bayan was at My right hand, and before My face were the Messengers of God, the Supreme, the Mighty, the Chosen One. Blessed is the soul

1 هو الله تعالى شأنه الحكمة و البیان
2 قد انزلنا الكتاب و هو ينطق امام وجوه العباد الملك لله رب الأرباب و يبشّر المقبلين بما قدر لهم من القلم الأعلى و ينذر الذین کفروا بالله و آیاته و اعرضوا عن مشرق البیان
3 یا محمد اسمع النداء من السّدرۃ المبارکة الحمراء انه لا اله الا انا العزیز الوهاب لما جاء الوعد و تمّ المیقات جئنا من مطلع الاقدار بآیات الله مالک المآب و کان عن یمینی نقطة البیان و امام وجهی رسل الله المهیمن العزیز المختار طوی ل نفس فازت بأیامی و اقبلت الی افقی و توجهت الی وجهی و سمعت نداء النبیین و المرسلین فی هذا الأمر

that hath attained unto My days, advanced toward My horizon, turned unto My face, and heard the call of the Prophets and Messengers in this Cause whereby the pillars were shaken and the idols fell senseless. We were seated upon the throne of sorrow by reason of what befell Us from the Dayspring of hatred - whereat the Most Exalted Paradise lamented, as did those who circle round the Throne at morn and eventide.

- 4 The Most Great Branch came before the Face with a letter from one who loved Me, who was named 'Ali-Akbar by the Pen of God, the Manifest of clear signs. We heard what he uttered and We answered him as a grace from Our presence, for verily I am the Compassionate, the All-Bountiful. O 'Ali-Akbar! Upon thee be My Glory! Thou art he who traversed the paths until thou didst arrive at the shore of the Most Great Ocean and heard the call of the Wronged One, Who hath suffered in the path of God that which caused all atoms to lament. Thou didst arrive, hear, and witness what had been the hope of those near unto God from time immemorial. O 'Ali-Qabli-Akbar! The Wronged One remembereth thee from the precincts of the Prison and remembereth those whom thou didst mention in thy letter, that thou mayest give thanks unto thy Lord, the Self-Sufficient, the Most High. We have previously made mention of thy brother, then of those who have believed in God, the One, the Peerless, the Mighty, the All-Forgiving. We desired to mention each one in such wise as would attract him to a station wherein the conditions of the world would not prevent him, nor the objections of the people of the Bayan who denied the All-Merciful when He came to them with power and sovereignty.

- 5 O 'Ali-Akbar! We now speak in the Persian tongue that all may partake of the Kawthar of the All-Merciful's utterance and attain unto the most great steadfastness.

- 6 O Sulayman (Master Sulayman)! The Supreme Pen declareth: All the peoples of the world have been created to know the Day of God. Every Messenger hath given the glad-tidings of this Day to the people and counseled them concerning it. The previous Books, which were sent down from the Kingdom of the All-Merciful's utterance upon the Prophets and His chosen ones, bear witness to this truth. Nevertheless, the servants remain heedless and deprived of recognizing the Creator of all things and the Judge of the Day of Reckoning. The cause and reason for this greatest deprivation and thick veil have been and continue to be the divines of the age, who have in truth seized the recompense of all deeds and prevented others from the ocean of light that surgeth before the face of the Lord of the Manifestation. Praise be to the Goal of the world that He hath assisted thee - thou didst hear and attain. Now We

الَّذِي بِهِ تَزَلَزَلَتِ الْأَرْكَانُ وَانْصَعَقَتِ الْأَصْنَامُ كَمَا
مُسْتَوِيًّا عَلَى عَرْشِ الْحُزْنِ بِمَا وَرَدَ عَلَيْنَا مِنْ مَطْعِ
الْبَغْضَاءِ مَا نَاحَ بِهِ الْفَرْدُوسُ الْأَعْلَى وَالَّذِينَ طَافُوا
الْعَرْشَ فِي الْبُكُورِ وَالْأَصَالِ

4 ورد الغصن الأكبر امام الوجه بكتاب من احبني
الذي سمي بعلي اكبر من قلم الله مظهر البينات
سمعنا ما نطق به اجبناه فضلاً من عندنا وانا
المشفق الفضال يا علي اكبر عليك بهائي انت
الذي قطعت السبل الى ان وردت في شاطئ
البحر الأعظم وسمعت نداء المظلوم الذي ورد
عليه في سبيل الله ما ناحت به الذرات وردت
وسمعت ورايت ما كان امل المقربين في ازل
الآزال يا علي قبل اكبر ان المظلوم يذكر من
شطر السجن ويذكر الذين ذكرتهم في كتابك لتشكر
ربك الغني المتعال انا ذكرنا اخاك من قبل ثم
الذين آمنوا بالله الواحد الفرد العزيز الغفار اردنا
ان نذكر كل واحد بما يجذب به الى مقام لا تمنعه
شؤون العالم ولا اعراض اهل البيان الذين
كفروا بالرّحمٰن اذ اتاهم بقدرة و سلطان

5 يا علي اكبر بلسان پارسی ذكر میشود تا كل از
كوثر بيان رحمن قسمت برند و باستقامت كبرى
فائز گردند

6 يا سليمان (استاد سليمان) قلم اعلى ميفرمايد اهل
عالم طراً از برای عرفان يوم الله خلق شده اند هر
رسولى عباد را باين يوم بشارت داده و نصيحت
فرموده كتب قبل كه از ملكوت بيان رحمن
بر انبيا و اصفيا نازل شده شاهد و گواه است
مع ذلك عباد غافل از عرفان مالك ايجاد و
حاكم يوم معاد محروم و ممنوع مشاهده میشوند
سبب و علت اين منع اكبر و حجاب غليظ علهاي
عصر بوده و هستند و في الحقيقه جزای اعمال كل
را اخذ نموده و از بحر نور كه امام وجه مالك
ظهور مواجست منع کرده حمد كن مقصود عالم
را كه ترا مؤيد فرمود شنيدى و فائز گشتى حال
وصيت مينمائيم ترا و حزب الله را بر حفظ آنچه

counsel thee and the party of God to preserve that which hath been bestowed. The Glory from Us be upon those who have advanced, heard, and answered their Lord, the Hearing, the Responding One.

عطا شده البهاء من لدنا على الذين اقبلوا و سمعوا
و اجابوا ربهم السامع المجيب

- 7 O Hasan-'Ali! The Mother Book declareth: Praise be to God that thou hast attained unto the traces of the Supreme Pen and hast been nourished from the Kawthar of the love of the Lord of Names. By the Sun of Utterance which hath shone forth from the highest horizon of possibility, whosoever today attaineth unto the lights of the blessed Word that hath shone forth from the horizon of the Supreme Pen hath attained unto all good. Say:

7 يا حسنعلی امّ الکتاب میفرماید الحمد لله باثر قلم
اعلی فائز شدی و از کوثر محبت مالک اسماء
مرزوق گشتی قسم بافتاب بیان که از اعلی افق
امکان اشراق نموده هر نفسی اليوم بانوار کلمه
مبارکه که از افق قلم اعلی اشراق نموده فائز شود
او بکلّ خیر فائز است

- 8 I ask Thee, O my God, by Thy Most Exalted Pen and by the lights of Thy countenance, O Thou Possessor of the Kingdom of eternity, to aid me to be steadfast in Thy Cause in such wise that neither the hosts of the world nor the cawing of the nations who have denied Thee and Thy signs may frighten me. Then I beseech Thee to ordain for me that which befiteth Thy bounty and Thy bestowal. Verily, Thou art the All-Bountiful, the Generous. There is none other God but Thee, the Forgiving, the Merciful.

8 قل اسألك يا الهی بتسخیر قلبک الأعلی و بانوار
وجهک يا مالک ملکوت البقاء بأن تؤیّدنی علی
الاستقامة علی امرک بحیث لا تخوفنی جنود العالم
و لا نعاق الأمم الذین کفروا بک و بآیاتک
ثم اسألك بأن تکتب لی ما ینبغی لجودک و
عطائك انک انت الفضال الکریم لا اله الا انت
الغفور الرحیم

- 9 O 'Ali (Jinab-i-'Ali ibn Muhammad Kazim)! The Preserved Tablet declareth: Thou hast attained unto that which hath flowed from the Pen of God's Will in the divine Books. Praise be to God, thou hast been enabled to hearken unto the shrill voice of the Pen, the flowing of the Kawthar of utterance, and the rushing of the breeze of loving-kindness. Blessed art thou and blessed is thy teacher. Thou hast ever been and art still beneath His glance. All thy relatives and friends are recipients of God's favors. Ask thou of God that He may strengthen all to be steadfast, for the cawing ones have been and are lying in wait. We beseech God to assist you all in all things to mention Him, to praise Him, to serve Him, and to do that which will exalt His mighty and wondrous Cause.

9 يا علی (جناب علی ابن محمد کاظم) لوح محفوظ
میفرماید فائز شدی بانچه در کتب الهی از قلم
اراده جاری گشته الله الحمد باصغای صریر قلم و
خریر کوثر بیان و هزیز نسیم عنایت مؤید گشتی
طوبی از برای تو و از برای مربی تو لازال تحت
لحاظ بوده و هستی جمیع منتسبین و دوستان
بعنایت حق فائزند از حق بطلب کل را مؤید
فرماید بر استقامت چه که ناعقین در کمین بوده
و هستند از حق مبطلیم در جمیع امور شما را
تأیید فرماید بر ذکر خود و ثنای خود و خدمت
خود و ما یرتفع به امره العزیز البدیع

- 10 O Ghulam-Husayn (Aqa Ghulam-Husayn of Sad)! Upon thee be My glory. Thou hast attained unto My mention and the traces of My Most Exalted Pen. I swear by the Great Announcement that this is and hath ever been a great bounty. Know thou its station and occupy thyself with thanksgiving and praise to the Goal of the world's desire. Today all must turn in unity and accord, and should any unacceptable matter arise, they must hasten with utmost speed to resolve it. They must arise for God's sake and occupy themselves with service for His sake. Today any word that causeth discord is not and

10 يا غلامحسین (آقا غلامحسین اهل ص) علیک
بهائی قد فزت بذکری و اثر قلبی الأعلی قسم نبأ
عظیم که این فضل عظیم بوده و هست مقامش
را بدان و بشکر و حمد مقصود عالمیان مشغول باش
باید اليوم کل باتحاد و اتفاق توجه نمایند و اگر
امری غیر مقبول حادث شود بکمال تعجیل در
صدد رفع آن برآیند الله قیام نمایند و لله بخدمت
مشغول شوند امروز کلهائی که سبب و علت
اختلاف شود نزد حق محبوب نبوده و نیست
احباً را تکبیر برسان و بانچه ذکر شده متذکر دار

hath never been acceptable in God's sight. Convey My greetings to the loved ones and remind them of what hath been mentioned, that perchance all desires may be annihilated in God's Will - that is, that they may speak and move according to what God hath willed. That which hath been revealed from the Most Exalted Pen is effective in all things. The Lord of Names beareth witness unto this in this exalted station.

- 11 O Husayn (Ustad Husayn)! The Mother Book declareth: Say: O God, my Deity, my King, my Goal! With what tongue shall I render Thee thanks? I was heedless, Thou didst make me aware; I was turning away, Thou didst aid me to turn towards Thee; I was dead, Thou didst grant me life through the water of life; I was withered, Thou didst bestow freshness through the Kawthar of utterance which flowed from the Pen of the All-Merciful. O Lord! The existence of all things is generated by Thy bounty; deprive them not of the ocean of Thy generosity and the sea of Thy mercy. At all times do I seek Thy grace and confirmation, and from the heaven of Thy favor do I implore Thy ancient gift. Thou art the Lord of bounty and the Sovereign of the Kingdom of eternity.

- 12 O Mihdi (Ustad Mihdi the Builder)! The Wronged One mentioneth thee from the Most Great Prison and calleth out to thee. This is that Call which appeared from the Divine Lote-Tree, and this is that Call which the Beloved attained unto in His ascension, and this is that Manifestation whereof the Spirit gave glad-tidings and Moses made mention. Blessed is the soul whom the cawing of the croakers, the authority of the oppressors, and the tyranny of the ignorant ones hath not debarred from the Day of God nor deprived of His outpourings. We enjoin all to be steadfast and counsel them to observe that which is befitting to God's Cause. Blessed are they that act accordingly.

- 13 O Salman (Master Salman the builder)! In the days when He Who conversed with God upon the Mount was seated upon the throne of manifestation in Baghdad, He informed all of the birds of night, the cawing of the ravens, and the corruption of the infidels, so that the people of God might be preserved through the grace of the traces of the Supreme Pen from the evil of such souls. This was not confined to any particular place, and perchance in this land too there may arise that which causeth discord. We counsel all to remain steadfast in the Cause and to act as beseemeth the days of God, the Lord of all worlds. Before the passing of a thousand years, any claim is forbidden, and whosoever maketh such a claim is, in the sight of God, rejected and unacceptable. Harken unto the voice of the Wronged One and hold fast unto that which

شاید جمیع ارادات در اراده حق فانی شود یعنی به ما اراده الله تکلم نمایند و حرکت کنند آنچه از قلم اعلی نازل نافذ است در جمیع اشیاء یشهد بذلك مالک الأسماء فی هذا المقام الرفیع

- 11 یا حسین (استاد حسین) امّ البیان میفرماید بگو الها معبودا ملکا مقصودا بجه لسان ترا شکر نمایم غافل بودم آگاهم فرمودی معرض بودم براقبال تأیید نمودی مرده بودم از آب حیات زندگی بخشیدی پژمرده بودم از کوثر بیان که از قلم رحمن جاری شده تازگی عطا کردی پروردگارا وجود کل از جودت موجود از بحر کرمات محروم مفرما و از دریای رحمت منع مکن در هر حال توفیق و تأیید میطلبم و از سماء فضل بخشش قدیمت را سائلم توئی مالک عطا و سلطان ملکوت بقا

- 12 یا مهدی (استاد مهدی بنا) مظلوم در سجن ابدی ترا ذکر مینماید و ندا میفرماید این ندا آن ندائست که از سدره ظاهر گشت و این آن ندائست که حبیب باصغای آن در معراج فائز شد و این ظهور ظهوریست که روح بآن بشارت داد و کلیم اخبار نمود طوبی از برای نفسی که نفاق ناعقین و سطوت آمرین و ظلم جاهلین او را از یوم الله محروم ننمود و از فیوضاتش ممنوع نساخت جمیع را باستقامت امر مینمائیم و به ما ینبغی لأمر الله وصیت میکنیم طوبی للعاملین

- 13 یا سلمان (استاد سلمان بنا) ایامی که مکلم طور در زوراء بر عرش ظهور مستوی کل را بطیور لیل و نفاق ناعقین و فساد ملحدین اخبار نمود تا حزب الله از شر آن نفوس بعنایت آثار قلم اعلی محفوظ مانند و این محدود بحدی نبوده و نیست شاید در این ارض هم احداث شود آنچه سبب و علت اختلاف است کل را وصیت مینمائیم بر استقامت بر امر و به ما ینبغی لأیام الله رب العالمین قبل از الف ظهور ممتنع و هر نفسی ادعا نماید عندالله مردود و غیر مقبول بشنود ندای مظلوم را و بآنچه امر فرموده تمسک نمائید اوست عالم و اوست دانا لا اله الا هو العلیّ الأبهی

He hath commanded. He, verily, is the All-Knowing, the All-Wise. There is no God but Him, the Most Exalted, the Most Glorious.

- 14 O Ghulam-Husayn (Master Ghulam-Husayn the builder)! The Hidden Secret declareth: The verses have been sent down, the evidences are manifest, the path is clear, and the proof is visible, yet all remain veiled and debarred. Give thanks to the Ancient King that He assisted thee and guided thee, and in the Most Great Prison He is occupied with thy remembrance. This station is beyond description. By the Most Great Announcement! If thou wert to render thanks for this supreme word which hath flowed from the Supreme Pen throughout the duration of the kingdom and the heavenly dominion, it would not equal or compare with this supreme bounty. We beseech God to assist all to perform such deeds and to manifest such character as are the hosts of God in this Most Great Revelation. If thou hast attained unto the fragrance of the utterance of the All-Merciful, arise and say:
- 14 یا غلامحسین (استاد غلامحسین بنا) سرّ مکنون میفرماید آیات نازل و بینات ظاهر و سبیل واضح و دلیل مشهود و لکن کلّ محجوب و ممنوع حمد کن مالک قدم را که تو را تأیید فرمود و راه نمود و در سجن اعظم بذکر تو مشغول این مقام خارج از وصف است قسم بنیاً اعظم اگر بدوام ملک و ملکوت شکر این کلمهء علیا که از لسان قلم اعلیٰ جاری شده نمائی هرآینه باین عنایت کبری معادله ننماید و برابری نکند از حقّ میطلبیم کلّ را مؤید فرماید باعمال و اخلاقی که جنود حقّند در این ظهور اعظم اگر بعرف بیان رحمن فائز شدی
- 15 Praise be unto Thee, O Thou through Whom the Resurrection hath come to pass, the Hour hath appeared, the Cry hath been raised, the mountains have passed away, and that which was recorded in the Books of God, the Lord of all worlds, hath been manifested.
- 15 قم و قل لک الحمد یا من بک قامت القيامة و ظهرت الساعة و ارتفعت الصّیحة و مرّت الجبال و برز ما کان مذكوراً فی کتب الله ربّ العالمین
- 16 O Weaver (Aqa Rida the weaver)! Upon thee be the Glory of God, the Lord of Ascension. Beseech God to assist thee in weaving a garment which the arrows of the opposers of the Bayan and the swords of the ungodly of the Qur'an cannot pierce. This blessed garment hath its warp of trust in God and its woof of detachment. This garment hath ever been suitable for the temples of those who are assured, steadfast and firm. Blessed is the soul that hath attained unto it and hath found itself free and detached from all else but God.
- 16 یا نسّاج (آقا رضای نسّاج) علیک بهاء الله مالک المعراج از حقّ بطلب ترا تأیید فرماید بر نسج جامهائی که سهام معرضین بیان و اسیاف مشرکین فرقان بآن اثر نمایند این جامهء مبارکه تارش از توکل است و پودش از تفویض این جامه موافق هیاکل موقنین و مستقیمین و راستخیز بوده و هست طوبی از برای نفسی که بآن فائز شد و از دون الله خود را فارغ و آزاد مشاهده نمود
- 17 O Husayn (Husayn son of Aqa Muhammad Nasir Lari)! The people of Iran considered themselves believers, yet on the Day of Manifestation all were found to be unbelievers, save a few. The recompense of their deeds hath in the end deprived them of the knowledge of the Self-Sufficient One. White and green turbans and the kissing of hands became the cause of pride and the source of hindrance. Not one among the well-known divines did, at the beginning, draw nigh unto the ocean of nearness, nor did they partake of the Living Waters which flow and stream forth in every moment from the Pen of the All-Merciful. Strive ye, that the people of God, one and all, may attain unto true unity, may see all except God as non-existent and count them as nothing. Today the Sun of Unity hath
- 17 یا حسین (حسین ابن آقا محمد نصیر لاری) اهل ایران خود را موحد میدانستند در یوم ظهور کلّ مشرک مشاهده گشتند الا معدودی جزای اعمال کلّ را از معرفت غنیّ متعال در مآل محروم نموده عمام بیضا و خضرا و تقبیل ایادی اسباب غرور و علت منع شد یک نفر از علمای معروف در اوّل امر ببحر قرب تقرّب نجست و از کوثر حیوان که از قلم رحمن در کلّ حین جاری و ساری قسمت نبرد جهد نمائید تا حزب الله طراً بتوحید حقیقی فائز شوند غیر الله را معدوم بینند و مفقود شمردند امروز آفتاب توحید از افق تجرید

dawned from the horizon of detachment. Naught is mentioned therein save Him alone. Blessed is he that hath attained, and woe unto the heedless.

مشرق و لائخ لا يذكر فيه الا هو طوبى لمن فاز
وبل للغافلین

- 18 O Muhammad-Ta'qi (Aqa Muhammad-Ta'qi, son of Aqa Muhammad-Ja'far Isfahani)! Upon thee be My glory! The hosts of God, who are the supporters and helpers of His Cause, in this Most Great Revelation have ever been and shall continue to be goodly deeds and praiseworthy conduct. All must render assistance to the Cause of God through these divine hosts. Today is the day of mention and praise, and today is the day of deeds. Repeatedly hath this utterance flowed from the Pen of the Most Merciful, that all may fix their gaze upon it and hold fast unto it. Corruption, contention and strife have never been and shall never be pleasing unto God. O people of God! Consider this time a precious opportunity, that ye may perchance succeed in performing a deed whose fragrance shall endure forever and whose mention shall be everlasting. In these days, this Wronged One hath been afflicted by the imaginings of the oppressors, and there hath befallen Him anew that which caused the Supreme Pen to lament and the Tablet to cry out. Nevertheless, He was not hindered from making mention of the people of God, nor did He pause. Give thanks unto thy Lord for this manifest grace. Say: Praise be unto Thee, O God of the worlds and Goal of them that have recognized Thee!

18 یا محمد تقی (آقا محمد تقی ابن آقا محمد جعفر اصفهانی) علیک بهائی جنود الله که ناصر امر و معین امرند در این ظهور اعظم اعمال طیبه و اخلاق پسندیده بوده و هست باید کل باین جنود حق را نصرت نمایند امروز روز ذکر و ثنا است و امروز روز اعمال است مکرر این بیان از قلم رحمن جاری تا کل بآن ناظر باشند و بآن متمسک فساد و جدال و نزاع محبوب حق نبوده و نیست یا حزب الله وقت را غنیمت شمرید شاید فائز شوید بعملی که عرفش ابدی و ذکرش سرمدی باشد این مظلوم در این ایام باوهامات ظالمین مبتلا و مجدد بر او وارد آنچه که قلم اعلی نوحه نمود و لوح صیحه زد مع ذلک از ذکر حزب الهی منع نشد و توقف ننمود اشکر ربک بهذا الفضل المبین قل لک الحمد یا اله العالمین و مقصود العارفین

- 19 O Muhammad (Master Muhammad the Builder)! God willing, mayest thou be assisted to build a House that shall be raised up in the name of God. The mention thereof shall ever shine and be manifest like unto the sun from the horizon of the heaven of utterance, and shall endure and remain forever. Likewise, may ye be confirmed to strengthen the foundation of steadfastness, which today is greater than any good deed and taketh precedence over every other matter. Render thanks unto the Desired One, Who hath made mention of thee in the Most Great Prison, which is known as the Praiseworthy Place. We send Our greetings to the loved ones in that land and bid them to that which beseemeth the days of God. Under all conditions, occupy yourselves with the remembrance of God and His praise. This is My counsel and My testament unto My servants who have attained unto My days, who have soared in My atmosphere, who have held fast unto My cord, and who have acted according to that which is in My Great Book.

19 یا محمد (استاد محمد بنا) انشاء الله موفق شوی بر تعمیر بیتی که باسم حق مرتفع شود ذکر آن بمثابه آفتاب از افق آسمان بیان مشرق و لائخ و دائم و باقی خواهد بود و همچنین مؤید شوید بر استحکام بنیان استقامت امروز آن اعظم است از هر معروفی و مقدمست بر هر امری شکر کن حضرت مقصود را که ترا در سخن اعظم که بمقام محمود مذکور است ذکر نمود اولیای آن ارض را تکبیر میرسانیم و به ما ینبغی لایام الله امر میکنیم در جمیع احوال بذكر الله و ثنائش مشغول باشید هذا نصی و وصیتی عبادی الذین فازوا بایامی و طاروا فی هوائی و تمسکوا بحبلی و عملوا بما فی کتابی العظیم

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BH00453*To: Muhammad Kazim et al., in Khalajabad**Date: 1304 ? [1886-1887]*

- 1 He is God, exalted is His glory in wisdom and utterance! 1 هو الله تعالى شأنه الحكمة والبيان
- 2 This is a Book sent down by the Wronged One to him who hath attained unto the days of God and hath quaffed the choice wine of utterance from the hands of the mercy of his Lord, the All-Merciful, that the Call may draw him to the Supreme Horizon and bring him nigh unto a station wherein he shall witness and behold the mighty signs of his Lord. And I am, verily, the True Counsellor. 2 كتاب انزله المظلوم لمن فاز بأيام الله و شرب رحيق البيان من ايدى رحمة ربه الرحمن ليحذبه النداء الى الافق الاعلى ويقربه الى مقام يشهد و يرى من آيات ربه الكبرى و انا الناصح الأمين
- 3 The ears have been prevented from hearkening and the eyes from beholding the horizon of the Manifestation of the Lord of Names by reason of that which the hands of the oppressors have wrought—they who claim knowledge yet oppose Him through Whom the ocean of divine knowledge hath surged within creation. Thus hath the Pen of the All-Merciful spoken in this station which hath been named with the Most Beautiful Names in the Book of God, the Lord of all worlds. 3 قد منعت الآذان عن الاصغاء و الأبصار عن مشاهدة افق ظهور مالک الأسماء بما اكتسبت ايدى الظالمين الذين يدعون العلم و يعترضون على الذى به ماج بحر العرفان فى الامكان كذلك نطق قلم الرحمن فى هذا المقام الذى سمي بالأسماء الحسنی فى كتاب الله رب العالمين
- 4 We have heard thy mention and have remembered thee, and have seen thy turning unto Us and have turned unto thee out of Our grace, that thou mayest give thanks unto thy Lord, the All-Knowing, the All-Informed. 4 سمعنا ذكرک ذکرناک و رأينا اقبالک اقبلنا اليک فضلاً من لدنا لتشکر ربک العليم الخبير
- 5 We make mention of Muhammad-i-Baqir and counsel him with that whereby the Cause of God, the Almighty, the All-Powerful, may be exalted. Blessed is the soul that hath today attained unto My knowledge and the propagation of My Cause—such a one is assuredly among the dwellers of the Most Exalted Paradise, as every discerning one doth testify. O people of God! Remember My loved ones and remind them of My verses which have been sent down from the heaven of My Will, for I am the Ancient Sender. 5 نذكر محمداً قبل باقر و نوصيه بما يرتفع به امر الله المقندر القدیر طوبى لنفس فازت اليوم بعرفانى و تبليغ امرى انه من اهل الفردوس الاعلى يشهد بذلك کل عارف بصير يا حزب الله اذكروا احبائى و ذکروهم بآياتى التى نزلت من سماء مشيى و انا المنزل القديم
- 6 O Ghulam-Husayn! Hearken unto the call of the Wronged One and say: “My God, my God! I beseech Thee by the oceans of Thy mercy and the showers of Thy bounty and the effulgences of the lights of the Orb of Thy grace, to make me so detached from all else save Thee that I may move only through the breezes of Thy will and speak only through Thy bidding. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Great.” 6 يا غلام حسين اسمع نداء المظلوم و قل الهى الهى اسئلك ببحار رحمتک و امطار عنايتک و اشراقات انوار نیر فضلک بأن تجعلنى منقطعاً عن دونک بحيث لا اتحرک الا من نسائم ارادتک و لا اتکلم الا بمشيىک انک انت المقندر على ما تشاء لا اله الا انت العزيز العظيم
- 7 We make mention of him who is named Muhammad that he may rejoice and be of them that render thanks. We have

manifested from the treasures of utterance that which none can reckon save God, the Mighty, the Praiseworthy. Among the people are those who have turned towards Us and those who have turned away, those who have pronounced sentence upon the shedding of My blood and those who have soared in My atmosphere and acknowledged that which My tongue hath spoken—such a one is of the people of Baha in My perspicuous Book. Arise to serve the Cause. He, verily, will aid whomsoever He willeth, and He is the All-Bountiful, the Most Generous.

7 ونذكر من سمي بحمد ليفرح ويكون من الشاكرين
قد اظهرنا من خزائن البيان ما لا يحصيه الا
الله العزيز الحميد من الناس من اقبل ومنهم من
اعرض ومنهم من افق على سفك دمي ومنهم
من طار في هوائى واعترف بما نطق به لسانى انه
من اهل البهائى فى لوحى المبين قم على خدمة الامر
انه يؤيد من اراده وهو الفضل الكريم

- 8 O 'Ali! Hear the Call from the precincts of the Prison. It will draw thee nigh unto God, the Lord of the Day of Judgement. The appointed time hath come, and the Revealer of verses hath appeared with the standards of wisdom and utterance, yet most of the people are among the heedless. They have cast behind them that which they were bidden and have taken up that which they were forbidden in the Book of God, the Almighty, the All-Powerful. When thou dost inhale the fragrance of My utterance and hear the creaking of My Pen, arise and say: "Praise be unto Thee for having remembered me while I was in the hands of the oppressors."

8 يا على اسمع النداء من شطر السجن انه يقربك الى
الله مالک يوم الدين قد اتى الميقات واتى منزل
الآيات برايات الحكمة والبيان والقوم اكثرهم
من المعرضين قد نبذوا ما امروا به واخذوا ما نهوا
عنه فى كتاب الله المقتدر القدير انك اذا وجدت
عرف بيانى وسمعت صرير قلمي قم وقل لك
الحمد بما ذكرتني اذ كنت بين ايدى الظالمين

- 9 And We make mention of him who is named 'Ali-Akbar that he may inhale the sweet fragrances of his Lord, the All-Merciful, and be of them that have attained. Cast aside what the people possess. The Self-Subsisting hath appeared with a sovereignty before which all who are in the heavens and on earth shall bow down. Beware lest the might of the wicked deter thee from turning toward the Supreme Horizon, or the veils of them that have turned away prevent thee. O 'Ali-Akbar! When thou hearest the Call from the precincts of My Most Great Prison, say: "He hath come Who was recorded by the Supreme Pen and was hidden in the hearts of the Messengers."

9 ونذكر من سمي بعلى قبل اكبر ليجد عرف بيان
ربه الرحمن ويكون من الفائزين ضع ما عند
القوم قد اتى القيوم بسلطان لا يقوم معه من فى
السموات والارضين اياك ان تمنعك سطوة
الاشقياء عن التوجه الى الأفق الأعلى او تمنعك
سيحات المعرضين يا على قبل اكبر اذا سمعت
النداء من شطر منظرى الأكبر قل قد اتى من
كان مسطوراً من القلم الأعلى ومكنوناً فى افئدة
المرسلين

- 10 And We make mention of him who is named 'Ali-Asghar and counsel him to manifest the Greater Steadfastness in this Cause whereby the feet of the mystics have slipped save those whom the hand of divine power hath preserved, from God, the Strong, the Mighty. Hearken unto the Call from the precincts of My Prison and say:

10 ونذكر من سمي بعلى اصغر ونوصيه بالاستقامة
الكبرى فى هذا الامر الذى به زلت اقدام العرفاء
الا الذين انقذتهم يد الاقتدار من لدى الله القوى
القدير اسمع النداء من شطر سجنى وقل

- 11 Praise be unto Thee, O Thou Wronged One of the world, for having aided me to turn towards Thee! I beseech Thee to assist me in that which befitteth Thy days and Thy Revelation. Verily, Thou art the Omnipotent over whatsoever Thou willest. There is none other God but Thee, the Forgiving, the Merciful.

11 لك الحمد يا مظلوم العالم بما ايدتني على الاقبال
اليك اسئلك بأن توقفتني على ما ينبغى لآيامك
وظهورك انك انت المقتدر على ما تشاء لا اله
الا انت الغفور الرحيم

- 12 O Lutf-'Ali! The Wronged One desireth to make mention of thee from the precincts of the Prison. Knowest thou Who

12 يا لطفلى ان المظلوم اراد ان يذكرك من شطر
السجن هل تعلم من يذكرك قل اى وربى انه

maketh mention of thee? Say: Yea, by my Lord! He is the All-Hearing, the All-Seeing. We have desired to make mention of those who have sought to draw nigh unto God, the Lord of the worlds, that the rapture of their Lord's verses may seize them in such wise that neither the hosts of the world nor the might of the deniers - they who have denied God's testimony and His signs and have led His servants to a miserable destination - shall deter them. Thus hath the Pen spoken, as the Lord of Eternity occupied this exalted station.

- 13 We make mention of him who is named Muhammad-Husayn, that he may discover the fragrance of utterance and, turning away from that which the people possess, may turn unto Him Who created him and provided for him, and be of the thankful. Blessed is the servant who hath turned and attained, and woe unto the idolators! Say: In the name of God and by God! Take the chalice of success from the hands of the loving-kindness of the Cleaver of Dawn, then drink in remembrance of the All-Wise. Thus hath the decree come from God, the Commander, the All-Informed.

- 14 We make mention of him who is named Husayn with verses that have enraptured the hearts of the Concourse on High and those who circle round the mighty Throne. We counsel all with that whereby this Cause may be exalted among the servants. Blessed is every knowing one, and woe unto every heedless and remote one. We have mentioned everyone who hath turned unto God and counseled him with that whereby his station may be elevated. He Who speaketh in every condition beareth witness to this, that there is none other God but I, the Most Merciful, the Compassionate. Whoso hath attained unto the mention of My Most Exalted Pen hath attained unto all good. Thus have We sent down the verses and manifested the Cause as a grace from Our presence, and I am verily the Bountiful, the Mighty, the Wondrous.

- 15 O Habibullah! Hear the call of Him Who hath been imprisoned in God's path, that it may draw thee to a station that is sublime. He mentioneth him who hath mentioned Him, and His mercy hath preceded all who are in earth and heaven. Verily, He encompasseth all things. The doubts of creation do not hinder Him, nor do the allusions of those who have disbelieved in the All-Merciful when He came with an authority that was mighty indeed. Hold fast unto the cord of the Cause and cling to the hem of thy Lord's grace. Verily, He aideth whom He willeth with an authority that hath been mighty in truth from all eternity.

- 16 We make mention of him who is named Muhammad-Hashim, that mention may draw him nigh unto a station illumined with

هو السميع البصير أنا اردنا ان نذكر الذين ارادوا ان يتقربوا الى الله رب العالمين ليأخذهم جذب آيات ربهم على شأن لا تمنعهم جنود العالم ولا سطوة المنكرين الذين انكروا حجة الله وآياته وقادوا عباده الى بنس المصير كذلك نطق القلم اذ كان مالك القدم في هذا المقام الرفيع

13 ونذكر من سمي بحمد حسين ليجد عرف البيان و يدع ما عند القوم مقبلاً الى من خلقه و رزقه و يكون من الشاكرين طوبى لعبد اقبل و فاز و ويل للمشركين قل بسم الله و بالله و خذ كأس الفلاح من ايادي عناية فالق الاصباح ثم اشرب بذكره الحكيم كذلك اتى الحكم من لدى الله الامر الخبير

14 ونذكر من سمي بالحسين بآيات انجذبت افئدة الملاء الاعلى والذين طافوا عرش العظيم انا نوصي الكل بما يرتفع به هذا الامر بين العباد طوبى لكل عالم و ويل لكل غافل بعيد انا ذكرنا كل من اقبل الى الله و وصيناه بما يرتفع به مقامه يشهد بذلك من ينطق في كل شأن انه لا اله الا انا الرحمن الرحيم من فاز بذكر قلبي الاعلى انه فاز بكل الخير كذلك انزلنا الآيات و اظهرنا الامر فضلاً من عندى و انا الفضال العزيز البديع

15 يا حبيب الله اسمع نداء من يحجن في سبيل الله ليجذبك الى مقام كان علياً انه يذكر من ذكره و سبقت رحمته من في الأرض و السماء انه كان على كل شيء محيطاً لا تمنعه شبهات الخلق و لا تحجبه اشارات الذين كفروا بالرحمن اذ اتى بسلطان كان على الحق عظيماً تمسك بجبل الامر و تشبث بذيل عناية ربك انه يؤيد من يشاء بسلطان كان في ازل الازال بالحق قوياً

the lights of the Cause. O Hashim! Remember thy Lord in the night season and in the days. Verily, He heareth and seeth, and He is God, the All-Wise over all things. O people of God! Take hold of trustworthiness by Our command. We enjoin upon you that which shall profit you in all the worlds of your Lord, and God sufficeth as a witness.

16 و نذكر من سمي بحمد هاشم ليقربه الذكر الى مقام
كان بأنوار الأمر مضيئاً يا هاشم اذكر ربك في
الليالي و الأيام أنه يسمع ويرى و هو الله كان
على كل شيء حكيماً يا حزب الله خذوا الأمانة
امراً من عندنا انا نأمركم بما ينفعكم في كل عالم
من عوالم ربكم و كفى بالله شهيدا

- 17 O Muhammad-Qabl-Ja'far! Say: My God, my God! Aid me to be steadfast in Thy Cause and to arise to serve Thy loved ones. Thou art He Whom nothing whatsoever can frustrate, nor can the tyranny of rulers hinder Thee. Thou doest what Thou wilt by Thy power. Verily, Thou hast ever been mighty over the Cause. Blessed is he who hath clung to God's loving-kindness and His remembrance. He is assuredly among those who are nigh, as hath been recorded in the Book.

17 يا محمد قبل جعفر قل الهى الهى آيدنى على
الاستقامة على امرى و القيام على خدمة
اوليائك انت الذى لا يعجزك شيء من
الأشياء و لا يمنعك ظلم الأمراء تفعل ما تشاء
بقدرتك انك كنت على الأمر قوياً نعيماً لمن
تثبت بعناية الله و ذكره انه من المقربين قد كان
في الكتاب مسطوراً

- 18 O Ali-Murad! The Desired One hath come, yet they who desired to meet Him throughout the nights and days recognized Him not. Thus doth the Mother Book recount unto thee that which hath befallen Him, that thou mayest be endowed with insight concerning the Cause.

18 يا على مراد قد اتى المراد و لم يعرفه الذين ارادوا
لقائه في الليالي و الأيام كذلك يذكر لك ام
الكتاب ما ورد عليه لتكون على الأمر بصيراً

- 19 We make mention of him who has been named Muhammad-Baqir and remind him of the verses of God, the Protector, the Self-Subsisting. Verily, We have remembered those whose names were present before the Throne and have revealed for each one that which will draw him nigh unto God, the Mighty, the Loving. Say: The Word of God will benefit you before your ascension and after it. Of this beareth witness this preserved Tablet through which the sealed wine hath flowed from the Pen of God, the Lord of what hath been and what shall be. Blessed is he who hath turned and partaken thereof, and woe unto every heedless and forbidden one.

19 و نذكر من سمي بحمد باقر و نذكره بآيات الله
المهيمن القيوم انا ذكرنا الذين حضرت اسمائهم
لدى العرش و ازلنا لكل واحد ما يقربه الى الله
العزیز الودود قل ان كلمة الله تنفعكم قبل عروجكم
و بعده يشهد بذلك هذا اللوح المحتوم الذى به
جرى الرحيق المحتوم من قلم الله رب ما كان و
ما يكون طوبى لمن اقبل و شرب و ويل لكل
غافل ممنوع

- 20 O Muhammad-Kazim! Thou art in thy home while the Wronged One remembereth thee from the prison. Be thankful and say: My God, my God! I beseech Thee by the lights of Thy Throne, and the manifestations of Thy sovereignty and power, to aid me to serve Thy loved ones who have hastened to the place of sacrifice. Verily, Thou art the Omnipotent over whatsoever Thou wilt. There is none other God but Thee, the Protector of what hath been and what shall be.

20 يا محمد كاظم انت في البيت و المظلوم يذكرک
في السجن اشكر و قل الهى الهى اسئلك بأنوار
عرشک و ظهورات سلطنتک و اقتدارک بأن
تؤيدنى على خدمة اوليائك الذين سرعوا الى مقرّ
الفداء انک انت المقتدر على ما تشاء لا اله الا
انت المهيمن على ما كان و ما يكون

- 21 In this moment We make mention of My handmaidens there, that they may give thanks to their Lord in the evening and at dawn, at sunset and in the morning. O handmaidens of God! We speak in the Persian tongue that all may comprehend, in the hope that the fragrance of the All-Merciful's utterance may

21 و نذكر في هذا الحين امائى هناک ليشكرن ربهنّ
في العشيّ و الاشرار و في الاصيل و البكور يا
اماء الله بلسان پارسی ذکر ميشود تا کل بيانند که
شايد عرف بيان رحمن کل را بکثر استقامت
فائز فرمايد چه که ناعقين در پی و خائنين بر

enable all to attain to the Kawthar of steadfastness. The clamorous ones lie in wait, and the treacherous watch from their ambush. I beseech God to protect all and to guard them beneath the shadow of His power from the evil of heedless and oppressive souls. He is the Powerful, He is the Mighty. For twelve hundred years and more, the Shi'ih sect were slaves to vain imaginings. Without understanding, they deemed themselves the most excellent of all peoples, yet on the Day of Reckoning they were found to be the most lost among the nations. The people of God, both men and women, must be so firm in the Cause that the deniers of the Bayan and the infidels of the Qur'an will be rendered speechless.

- 22 Reflect upon the events of the past. Whosoever gains understanding will be preserved from the doubts and vain imaginings of the people of the Bayan - those souls who have turned away from God and set about reviving former delusions. 'Ali-Akbar appeared in the Most Great Presence before the Face and made mention of the loved ones, and there was revealed for each one that which no earthly thing can equal. Were you to reflect even briefly and discover a ray from the Day-Star of God's grace - exalted be His glory - you would attain to such joy as no sorrow could overtake and no change diminish. For the men have been designated as the people of God and the women as the handmaidens of God.

- 23 O people of God! Justice is spent, the Sun of equity lies hidden behind clouds due to the oppression of the transgressors. The Truth hath not complained of the oppressors, but rather of those who claimed friendship yet acted in such wise as caused the Supreme Pen to lament. We counsel all to that which befitteth the Day of God. Know ye the worth and station of the divine verses. They have been and will ever be with you, living or dead, and at the time of their revelation all are present before the Face and attain unto them. None knoweth this save God, the Protector, the Self-Subsisting. We beseech God to aid all to preserve that which hath been bestowed, for the fire of denial will consume the tree of what is known.

- 24 O people of God! From the beginning of the Cause until now, We have stood, without veil or covering, before the faces of all people - kings and subjects, princes and divines - and have invited all to that which was the source of preservation and the cause of eternal life. But when the Day-Star of the Cause shed its radiance, a faction from among the people of the Bayan emerged from behind the veil and rose up against the Wronged One of the horizons. Thus did their souls entice them, and

مراسد از حقّ میطلبم کلّ را حفظ فرماید و از شرّ نفوس غافله ظالمه در ظلّ اقتدار حراست نماید اوست قادر و اوست توانا هزار و دویست سنه و ازید حزب شیعه عبده اوهام بودند من غیر شعور خود را افضل عالم میدانستند و دریوم جزا اخسر امم مشاهده گشتند باید حزب الله از ذکور و اناث بشائی بر امر مستقیم باشند که معرضین بیان و ملحدین فرقان قادر بر تکلم نباشند

22 در امورات قبل تفکر نمائید هر نفسی اطلاع یافت محفوظست از ظنون و اوهام اهل بیان یعنی نفوسیکه از حقّ اعراض نموده اند و در صدد ترتیب اوهامات قبل برآمده اند علی اکبر در منظر اکبر تلقاء وجه حاضر ذکر احبّ را نمود و مخصوص هر یک نازل شد آنچه که دنیا و ما فیها باو معادله ننماید اگر فی الجمله تفکر نمائید و نوری از انوار نیر عنایت حق جلّ جلاله را بیاید بفرحی فائز شوید که او را حزن اخذ ننماید و تغییر باو راه نیابد چه که رجال بحزب الله نامیده شده اند و نساء باماء الله

23 یا حزب الله انصاف تمام شده نیر عدل از ظلم معتدین خلف سحاب مبتلا حقّ از ظالمین شکایت ننموده بلکه از نفوسیکه ادعای دوستی نموده اند و عمل نموده اند آنچه را که قلم اعلی نوحه نمود کلّ را وصیت مینمائیم بآنچه که سزاوار یوم الله است قدر و مقام آیات الهی را بدانید حیّا میتّا با شما بوده و خواهد بود و در حین نزول هم کلّ تلقاء وجه حاضرند و بآن فائز ما اطّلع بذلک الا الله المهیم القیوم از حقّ میطلبم کلّ را تأیید فرماید بر حفظ آنچه عنایت شده چه که نار منکر نهال معروف را بسوزاند

24 یا حزب الله از اوّل امر تا حین من غیر ستر و حجاب امام وجوه عباد از ملوک و مملوک و امرا و علما قائم و کلّ را دعوت نمودیم بآنچه که سبب بقا و علّت حیات ابدی بوده و چون فی الجمله نیر امر اشراق نمود از خلف حجاب حزبی از ملأ بیان بیرون آمده قصد مظلوم آفاق نمودند کذلک سؤلت لهم انفسهم و هم الیوم من الأخسرین فی کتاب الله ربّ العالمین

today they are among the most lost in the Book of God, the Lord of all worlds.

- 25 O Ali! We made mention of thee at the beginning and now mention thee at the end, that thou mayest gather together the party of God in that land beneath the shadow of the Word of God, that they may engage in unity and harmony in the remembrance of the Beloved of all worlds. The saplings that are planted must needs be nurtured until they become balanced and reach maturity. The skilled physician is like the clouds of spring and like the sun: the former bestoweth in measure, and the latter shineth according to its degree. We beseech God to assist thee in serving His Cause, that thou mayest cause all to remember that which hath been sent down in the Tablets. Make mention, on behalf of this Wronged One, of all the loved ones in that region. Some are mentioned by name and others are well-known before His countenance. The purpose is that all have been blessed with the bounty of the utterance of the Beloved of the worlds. Let them know the worth of this supreme bounty and this most great gift. Mirza Baqir - mention of him hath been revealed from the Most Exalted Pen. God willing, may they attain unto the outpourings of the True Outpourer and arise to serve the Cause.

- 26 The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon those whom neither veils nor clouds have hindered from God, the Revealer of verses and the Manifestor of clear proofs.

25 یا علی در اوّل ترا ذکر نمودیم و در انتها هم ذکر
مینمائیم تا حزب الله آن ارض را در ظلّ کلمه
الله جمع نمائی و با اتحاد و اتفاق بذکر محبوب آفاق
مشغول شوند نهالهای مغروسه را باید تربیت
نمود تا معتدل شوند و بزرگی برسند حکیم
حاذق بمثابه ابر نیسان است و مانند آفتاب
اوّل باندازه عطا نماید و ثانی بمقدار اشراق کند
از حقّ میطلبیم ترا تأیید فرماید بر خدمت امر تا
کلّ را متذکّر داری باذکار منزله در الواح جمیع
اولیای آن دیار را از قبل مظلوم ذکر نما بعضی
باسمه مذکور و برخی لدی الوجه مشهود مقصود
آنکه کلّ بنعمت بیان محبوب عالمیان فائز گشتند
قدر این نعمت عظمی و موهبت کبری را
بدانند میرزا باقر ذکرش از قلم اعلی نازل انشاء الله
بفیوضات فیاض حقیقی فائز شوند و بر خدمت
امر قائم

26 البهّاء المشرق من افق سماء عنایتی علیک و علی
الذین ما منعتهم الحجاب و السّجّات عن الله منزل
الآیات و مظهر البینات

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BH00491

To: *Haji Mirza Haydar Ali Isfahani*

Date: 1304 ? [1886-1887]

He is the Ever-Living, the Self-Subsisting, exalted be His glorious station!

Immeasurable praise befiteth that Peerless Being Who caused the Sun of divine unity to dawn from the horizon of detachment and dispelled the darkness of limitation through the manifestation of His light. His is the power and the might, the grandeur and the dominion. His command is effective, His decree is operative, His light is radiant, and His manifestation is evident.

هو الحیّ القيوم تعالی شأنه العزیز

ستایش بی‌قیاس ذات بی‌مثال را سزااست که شمس
توحید را از افق تجرید ظاهر فرمود و ظلمات
تحدید را بظهورات انوارش محو نمود له القدرة
و الاقتدار و العظمة و الاختیار امرش نافذ و
حکمش جاری و نورش ساطع و ظهورش واضح
تعالی شأنه من ان یقاس بالوهم و الخیال و تعالی

Exalted is His station above comparison with fancy and imagination, and transcendent is His Cause above description in words. His signs are so manifest that they defy description, and His tokens are so evident that they surpass explanation. The books of the world and the scrolls of nations are powerless to contain them, and the pens of creation fall short in recording them.

Despite these brilliant signs and manifest evidences, it is observed that a few have clung to a mirage, considering themselves to be followers of truth, and have contented themselves with the croaking of ravens, remaining deprived of the wondrous melodies of the nightingales of eternity, which sing upon the twigs of the supernal Paradise. Woe unto them and perdition be their lot! They have taken their idle fancies for their god. Soon shall they find themselves in manifest loss. On that day they shall find no helper nor protector.

O people of Baha! Pay no heed to their worthless utterances and vain imaginings. Fix your gaze upon the Most Exalted Horizon, the seat of the throne of your Lord, the Master of all mankind. Arise with strength of heart, eloquence of tongue, and steadfastness of spirit to exalt the Cause of your Lord, the All-Merciful. Verily, he who remains veiled from this Most Great Cause is not mentioned among the people of truth, even should he possess the kingdom of the world and rule over all nations. Glory be to God the Great! He hath raised up servants to His Cause who, though weak, fear not the swords of the oppressors, and who, though poor, turn not unto the riches of the world. This is a perfect power and an all-embracing, comprehensive mercy. Were the wise to ponder this manifest Cause, they would surely acknowledge that the steadfastness shown by the people of Baha in times of tribulation and hardship is itself a proof to all creation. Indeed, were they to content themselves with this alone as evidence for establishing the truth, they would be right, by the Lord of earth and heaven!

We beseech God, exalted be He, to open the eyes of His servants and to make known to them that from which they are veiled in His days. Verily, He has power over whatsoever He willeth, and He is the All-Subtle, the All-Seeing.

O spiritual friend! Your letter, adorned with the pen of love and the ink of unity and concord, was received, and boundless joy was obtained from the perusal of its manifest words. We beseech Him - exalted be His glory and magnificent His bounty - that you may ever abide beneath the shade of His grace, be sustained by the blessings of His nearness and reunion, remain steadfast in service to His Cause, and be occupied with guiding heedless souls. After perusing your letter, it was presented at

امره من ان يوصف بالمقال آيات بمقامي مشهود
که در وصف نگنجد و آثارش بنحوی موجود که
بعت درنیايد کتب عالم و دفاتر امم از حملش
عاجز و اقلام امکان در کتابتش قاصر

مع این آیات باهرات و بینات واضحات ملاحظه
میشود معدودی بسراب تمسک جسته‌اند و خود
را اهل حق میدانند و بنعیب غراب اکتفا نموده
از بدایع نعمات عادل بقا که بر شاخسار جنت
علیا مترتم است محروم مانده‌اند سخفاً لهم و تباً لهم
قد اخذوا احوالهم الها لهم سوف یرون انفسهم
فیخسران مبین یومئذ لا یوجد لهم ناصر و لا
معین

یا اهل البهآ لا تلتفتوا الیهم و اقوالهم السخیفة
و افکارهم الباطلة انظروا الی الأفق الأعلى مقرّ
عرش ربکم مالک الوری قوموا بقوة القلب
و طلاقة اللسان و ثبوت الجنان علی اعلاء امر
ربکم الرحمن ان الذی احتجب الیوم من هذا الأمر
الأعظم انه لا یذكر عند اهل الحقیقة و لو تملک
ملک العالم و حکم الأمم سبحان الله العظیم اقام
عباداً علی امره ضعفاء لا یخافون سیوف الظالمین
و فقرآء لا یلتفتون الی غنی العالمین هذه قدرة
کاملة و رحمة واسعة شاملة لو یفکر العاقل فی هذا
الأمر المبین لیعرف بأن الاستقامة الّتی ظهرت
من اهل البهآ فی موارد البأساء و الضراء حجة
علی اهل الانشاء و لو اکتفوا بها لاثبات الحق
اصابوا وربّ الأرض و السماء هو الله

یا حیدر قبل علی علیک بهآ الله و فضله و عنايته
غصن اکبر در این حین حاضر ذکر شما را نمود و
نامه شما را امام وجه قرائت کرد لله الحمد جمیع
آن مشعر بر اقبال و محیّت و استقامت و خدمت
بود و همچنین ذکر توجه باطراف لوجه الله رب
الأرباب از حق میطلبیم ترا تأیید فرماید و ظاهر
نماید آنچه را که سبب نجات عباد است انه هو
القوی القدر

ایکه غافل ذکر نمود ازل چرا باطل شد بگو
یا غافل ما ابدأ باحدی رجوعی نداریم ما بآن
حجتیکه جمیع انبیا و مرسلین بآن اثبات حق
نموده‌اند ناظریم الیوم مقامیکه آياتش عالم را
احاطه نموده و ظهورش بمثابه آفتاب از اول

the Most Exalted, Most Holy Court, and mention was made of you. These radiant words dawned from the horizon of the utterance of the King of Names and Attributes. His word, exalted be His bounty and mighty His proof:

He is God

O Haydar-'Ali! Upon thee be the Glory of God, His grace and His loving-kindness. The Most Great Branch was present at this moment and made mention of you, and read your letter before Our face. Praise be to God, it all bore witness to your recognition, love, steadfastness and service, and likewise mentioned your journeys to various regions for the sake of God, the Lord of Lords. We beseech God to assist thee and to manifest whatsoever shall lead to the salvation of His servants. Verily, He is the Mighty, the Powerful.

As to what the heedless one mentioned about why Azal was rejected, say: O heedless one! We have never turned to anyone. We have fixed Our gaze upon that proof whereby all the Prophets and Messengers have proven the truth. Today, the station whose verses have encompassed the world and whose manifestation hath shone forth like the sun from the beginning before the faces of all mankind - this thou hast denied, while making mention of Azal who was ever hidden behind a veil. Thou knowest not who bestowed this name upon him. He called the honorable Dayyan "the Father of Evil" and the Friend of God "the Father of Calamities". About these matters of which thou art certain, thou sayest nothing. Yet concerning a name of whose bearer thou knowest neither his identity nor nature, thou hast uttered and continueth to utter meaningless words, becoming a cause of misguidance while remaining unaware. Would that thou hadst clung to thine own kind! Say: Thou went and saw, but love of leadership became a barrier and prevented thee from mentioning the truth of what thou witnessed. We speak these blessed words for the sake of God and in His path - create not confusion for thyself and others. Hearken unto the words of Him Who counseleth thee for the sake of God. Speak the truth, then present thyself before the Wronged One, that thou mayest witness what thou hast not seen in thy lifetime and hear what no ear in the world hath heard. Thus hath the Ancient Beauty spoken in His Most Great Prison, purely for the sake of God, the Lord of the mighty throne.

O heedless one! Listen not to certain statements. Observe with thine own eyes and hear with thine own ears. Prevent not people from the straight path and deprive them not of the momentous news. Previously, because of the word of a lying woman, the imaginary Qa'im went to Jabulqa, and all those vain imaginings arose which later appeared in the form

امر امام وجوه عالم مشرق و لائح او را انکار نمودی ازلیکه لازال در خلف حجاب متواری بود او را ذکر مینمائی و نمیدانی این اسم را که باو داد حضرت دیان را ابوالشور گفته و خلیل الله را ابوالدواهی در اینها که یقین داری حرفی نمیگوئی حال باسیکه نمیدانی که بوده و چه بوده حرفهای بی معنی زده و میزنی و سبب اضلال شدهئی و شاعر نیستی ای کاش بمثل خودی متمسک میشدی بگورفتی دیدی حب ریاست حایل شد و ترا مانع گشت از ذکر حق که آنچه دیدی بگوئی این کلمه مبارکه را لوجه الله و فی سبيله میگوئیم بر خود و بر عباد مشته مکن اسمع قول من ینصحک لوجه الله تکلم بالحق ثم احضر بین یدی المظلوم لتری ما لا رأیت فی عمرک و تسمع ما لا سمعته اذن العالم کذلک نطق جمال القدم فی سجنه الأعظم خالصاً لوجه الله ربّ العرش العظیم

یا غافل گوش ببعضی اقوال مده بچشم خود ناظر باش و بگوش خود بشنو و ناس را از صراط مستقیم منع منما و از نبأ عظیم محروم مساز از قبل بحرف یک زن کذابه قائم موهوم به جابلقا رفت و آن همه اوهام بیان آمد و همان اوهام در آخر زمان بشکل سیف ظاهر و بر نقطه اولی وارد گشت ارجع الی ربک و تب الیه انه هو التّواب الرّحیم

شنیده ایم غافل گفته آنچه از آن جهت نازل از آیات نقطه اولی اخذ میشود قل احضر بین یدی المظلوم لتسمع ما نزل من سماء مشیت الله ربّ العالمین ثم اسئله فیما ترید لتوقن بأنّ البحر کان مؤاجاً فی نفسه بنفسه و الشمس مشرقه من نورها بنورها انه لا یتحتاج فی اثبات امره بغیره بل کلّ امر منوط بتصدیقہ لعمر الله انّ البیان بقوله تعالی ورقه من جنة بیانی و ما نزل من قبل شاهد لنفسی لو یكون النقطه الأولى فی هذا الزمان لیحرر ما نزل من لدی المقصود و انک انت یا ایها الغافل تلعب بفعلک سوف تری بمثل ما رأی عباد قبلک فی القرون و الأعصار یشهد بذلك قلبی الأعلى من لدی الله عالم السرّ و الاجهار

of the sword against the Primal Point. Return unto thy Lord and repent before Him. Verily, He is the Ever-Forgiving, the Merciful.

We have heard that a heedless one hath said that what is revealed from that direction is taken from the verses of the Primal Point. Say: Present thyself before the Wronged One that thou mayest hear what hath been sent down from the heaven of God's will, the Lord of all worlds. Then ask Him whatsoever thou desirest, that thou mayest be assured that the ocean waveth by itself through itself, and the sun shineth by its own light through its own light. He needeth not others to prove His Cause; rather, every cause dependeth upon His confirmation. By God's life! The Bayan, by His exalted Word, is but a leaf from the garden of My utterance, and what was revealed before beareth witness to My Self. Were the Primal Point alive in this time, He would transcribe what hath been revealed by the Intended One. And thou, O heedless one, art playing with thy deeds. Soon thou shalt witness what servants before thee witnessed in ages and centuries past. To this beareth witness My Most Exalted Pen, from God, the Knower of the secret and the manifest.

O Haydar-'Ali! You made mention of Jinab-i-Amin, upon him be the glory of God and His grace, and Jinab-i-'Ali-Haydar, upon him be the glory of God and His loving-kindness, and the other friends who were present at the gathering. Each one attained the mention of the Wronged One and the verses of the Supreme Pen. Convey to all of them greetings from the Wronged One. Should God will and desire, He will mention their names once again. The glory from Us be upon thee and upon those who love thee and hearken to thy words concerning the Cause of God, the Lord of creation.

Again these manifest verses have been revealed from the Source of utterance, the King of names and attributes. His word, exalted be His beneficence: O Haydar-Qabli-'Ali! Thou didst write concerning travelling to various regions for the Cause of God, and likewise concerning meeting with the Prisoner. Praise be to God that thou art adorned with the ornament of virtuous conduct, kindness and compassion. We beseech God to guide His servants through thee, to give them to drink of the Kawthar of His recognition, and to assist them with the hosts of revelation and inspiration, such that the doubts of the world, its events and ornaments may not prevent them. Convey greetings from the Wronged One to the friends in every land and give them the glad-tidings of the waves of God's ocean of mercy.

یا حیدر علی ذکر جناب امین علیه بهاء الله و فضله و جناب علی حیدر علیه بهاء الله و عنایتہ و سایر دوستان را کہ در مجلس حاضر بوده اند نمودید هر یک بذکر مظلوم و آثار قلم اعلیٰ فائز گشتند از قبل مظلوم کلاً تکبیر برسان لو شاء الله و اراد یذکر الاسماء مرّة اخرى البهاء من لدنا علیک و علی من یحبک و یسمع قولک فی امر الله مالک الایجاد انتہی

مجدّد این آیات باهرات از مصدر بیان ملیک اسماء و صفات نازل قوله جلّ احسانه یا حیدر قبل علی در باره توجّه باطراف لأمر الله نوشته بودید و همچنین ملاقات با مسجون لله الحمد آن جناب مزینند بطراز اخلاق و رأفت و شفقت نسل الله ان یتدی بک عبادہ و یستقیم کوثر عرفانه و یمدّهم یجنود الوحی و الالهام بحیث لا تمنعهم شہات الدنیا و حوادثها و زخارفها اولیا را در هر بلد از قبل مظلوم تکبیر برسان و بامواج بحر رحمت الهی بشارت ده

این ایام از شیراز جناب حکیم الذی سَمّی بالرفیع و جناب میرزا عبدالحمید و جناب دیگر بعد حاضر سه ۳ نامه ارسال داشتند جواب نازل ولکن در ارسال تعویق افتاد نسل الله ان یمدّهم یجنود الحکمة و البیان و یؤیدهم علی نصره امره چه کہ امروز روز سؤال و جواب نیست لهم ان ینطقوا بما تنطق به الأشجار الملک لله المقنن المختار انشاء الله مؤید شوند قلوب و افتده را بنار سدره مشتعل و بنور امر منور دارند

امروز این سزاوار است بعد حاضر امر نموده ایم از آیات لوح حکمت را مذکور دارد انها تجذب افئدة المقربین و المخلصین و تقلّب العالم و در باره توجّه هر محلّ کہ حکم آن از مشورت ظاهر شود لدی الحقّ مجری است و در ملاقات مسجون یأسی نیست لعلّ یتدکّر و یخشی اگر فائز شود بآنچه از برای او ذکر شد بخیر دنیا و آخرت فائز شود والا ان الله غنی عن العالمین

و اما اگر نفس جاهل غافل مجدّد ملاقات طلب نماید در جواب این فقره محبوب است قل انّ الحقّ یؤتی و لا یأتی این کلمه در زوراء از لسان مولی الوری در ایامیکه اراده معاشرت با شیخ عبدالحسین بود جاری و نازل اقتد بر بک

In these days, three letters were sent to this servant from Shiraz from Jinab-i-Hakim, who is named Rafi', and Jinab-i-Mirza 'Abdu'l-Hamid, and another friend. A reply was revealed but there was delay in sending it. We beseech God to assist them with the hosts of wisdom and utterance and to aid them in the victory of His Cause, for this is not the day of question and answer. They should speak that which the trees speak: "The kingdom belongeth to God, the Omnipotent, the Unconstrained." God willing, may they be assisted to set aflame hearts and souls with the fire of the Divine Lote-Tree and illuminate them with the light of His Cause. This is what is befitting today.

We have commanded this servant present to make mention of verses from the Tablet of Wisdom. They attract the hearts of those who are near and the sincere ones, and transform the world. And regarding travel to any place, that which is decided through consultation is acceptable before God, and there is no harm in meeting with the Prisoner; perchance he may be reminded and fear. Should he attain to that which hath been mentioned for him, he will attain the good of this world and the next. Otherwise, verily God is independent of all worlds.

And if an ignorant, heedless soul should again request a meeting, this response is beloved: Say: "Verily, the Truth giveth and doth not receive." This word was uttered in Baghdad by the Lord of all being in the days when association with Shaykh 'Abdu'l-Husayn was intended. Follow thy Lord's command from His presence, and He is the All-Commanding, the All-Knowing. God willing, may the friends in various regions, through thy arrival at the supreme height, turn their faces toward and attain the most exalted station, which is the station of the most great steadfastness. Blessed are they that attain thereunto.

Praise be to God that that beloved one is, in most times, honored with the utterances of the Lord of names and attributes, and is the recipient of His favors and specially blessed by His grace. Blessed art thou and joy be unto thee! We beseech God to aid thee in that which will cause thy name to be exalted throughout the lands and thy mention to be elevated among the servants, and to be for thee an honor and a treasure with thy Lord, and a station and elevation in thy beginning and end - and that is to raise the word of thy Lord, the Most Merciful, through wisdom and utterance among all possibilities. O what joy unto him who hath attained unto this most exalted station and supreme rank! By thy life, there is no bounty in all existence more delightful than this, nor any sovereignty more

امراً من عنده وهو الأمر العليم انشاء الله اولياى اطراف از ورود شما بذروهء عليا توجه نمايد و بمقام اعلى فائز گردند و آن مقام استقامت كبرى است طوبى للفائزين انتهى لله الحمد

آن حبيب در اكثر اوقات بيان مالک اسماء و صفات مشرفند و بعنايتش فائز و بفضلش مخصوص طوبى لك و نعيماً لك نسل الله ان يؤيدك على ما يرتفع به اسمك فى البلاد و يعلو ذكرك بين العباد و يكون لك شرفاً و ذخراً عند موليك و مقاماً و رفعةً فى اوليك و اخريك و هو اعلاء كلمة ربك الرحمن بالحكمة و البيان بين الامكان يا طوبى لمن فاز بهذا المقام الاعلى و الرتبة العليا لعمرک ليس فى الملك نعمة الله منه ولا دولة اعز منه نعيماً للفائزين و هنيئاً للواصلين

سبحانك اللهم يا سيد الوجود و المالك فى السر و السهر استلک بکلمتك التى بها اشرفت شمس اوامرک فى الأعصار و احاط اقتدارک فى الأكوار و الأدوار ان تؤيد الذين قاموا على ارشاد العباد الى ملکوت عرفانک يا مالک الایجاد بشأن تؤثر کلماتهم فى القلوب و الأبواب و يتوجه کل العباد الى شطرك فى يوم المآب ارب كما امرتهم بالنداء بين الأرض و السماء ايد السامعين على خرق الحجابات و التقرب اليک يا مالک الأرضين و السموات انک لو ترکهم من يقربهم اليک و لو لا تؤيدهم من یدلهم عليك انت الذى سبقت رحمتک و احاطت عنايتک لا تنظر الى غفلتهم و احتجابهم بل الى رحمتک الواسعة و قدرتك الكاملة قدر لكل مستعد ما يدخله ملکوت عرفانک و يسقيه کوثر بيانک انک انت المقتدر على ما تشاء و الحاكم على ما تريد لا اله الا انت العزيز الفريد

دوستان الهى را که بطراز استقامت مزینند و بشطر امر متوجه از جانب این عبد باذکار بدیعهء منیعه ذا کرو مکبر شوید الروح و البهء عليك و على من یحبک لوجه الله رب العرش و الثرى و مالک الآخرة و الأولى

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mighty than this. Joy to those who attain and blessed are those who arrive!

Glorified art Thou, O my God, O Lord of existence and Sovereign over the seen and unseen! I beseech Thee by Thy Word through which the suns of Thy commandments have shone forth throughout all ages, and Thy power hath encompassed all cycles and periods, to aid those who have arisen to guide Thy servants to the kingdom of Thy knowledge, O Lord of creation, in such wise that their words may influence hearts and minds and all Thy servants may turn toward Thy direction on the Day of Return. O Lord! Even as Thou hast commanded them to call out between earth and heaven, assist the hearers to rend asunder the veils and draw nigh unto Thee, O Lord of earth and heaven. If Thou forsakest them, who would draw them nigh unto Thee, and if Thou aidest them not, who would guide them to Thee? Thou art He Whose mercy hath preceded all things and Whose loving-kindness hath encompassed all. Look not upon their heedlessness and their veiling, but rather upon Thy widespread mercy and Thy perfect power. Ordain for every seeker that which shall cause him to enter the kingdom of Thy knowledge and partake of the Kawthar of Thy utterance. Verily, Thou art the Omnipotent over what Thou willest and the Ruler over what Thou desirest. There is none other God but Thee, the Mighty, the Peerless.

Remember the friends of God who are adorned with the ornament of steadfastness and are turned toward the direction of His Cause with sublime and exalted remembrances from this servant. Spirit and glory be upon thee and upon those who love thee for the sake of God, the Lord of the Throne on high and of the dust beneath, the Lord of the Hereafter and of this world.

BH01768

To: Siyyid Mihdi Dahaji et al.

Date: 1304 ? [1886-1887]

¹ In the Name of Him Who shineth forth from the Horizon of the Most Glorious!

¹ بِسْمِ الظَّاهِرِ مِنْ أَفْتَى الْأَبَى

- 2 Praise be unto the Desired One of all worlds, Who, despite the opposition of the divines, the disregard of the jurists, the might of princes, and the clamor of the men of learning, hath caused the Supreme Pen to move and, through that essential motion which hath proceeded from His prevailing and compelling Will, hath never ceased to summon all the peoples of the earth unto the court of the Lord of eternity, throughout the days and nights. He is the Omnipotent One Whom neither intimations nor doubts, neither tribulations nor hardships, have ever constrained. Before the faces of all the world He hath uttered that which hath been and will be the cause of universal salvation, and whatsoever hath befallen His loved ones hath been and shall remain the cause of the exaltation of God's Word, despite every dubious disbeliever and every remote ignorant one.
- 3 Glory be to God! Although naught hath proceeded from the Most Holy and Exalted Court save the mention of God, the spreading of His verses, the manifestation of His proofs, compassionate counsels and goodly exhortations, yet such accusations have been made. The ignorant ones of the earth have each day clung to a cord and held fast to the hem of a vain imagination, uttering that which the idolaters of old had never spoken, and perpetrating that which hath caused the Tablet and the Pen, nay the Lord of eternity Himself, to weep. Through these two ephemeral and impermanent days, they have deprived themselves of the kingdom of divine favor and the heaven of divine compassion. By God! They and all they possess are less than the wing of a gnat in the sight of God, were they but to comprehend.
- 4 The Shi'ih sect doth each day reveal its unbelief and hypocrisy before all the peoples of the earth, that the loss of those new souls who have lately arisen to revive this sect might become evident unto all the world. All the sects of the world have sought refuge and continue to seek refuge with God from this party. Were they to reflect but briefly upon the deeds and words of the idolaters of old, they would recognize themselves; however, the recompense of their deeds and the wrath of God, exalted be His glory, have deprived this group of every good thing. Say: O manifestations of vain imaginations! Those souls who are enkindled with the fire of divine love and have partaken of the living waters of immortality are detached from all else but Him. In all conditions and circumstances they behold themselves dwelling in the most exalted Paradise. These are they who have attained unto the hearing of the Call; neither did the clamor of the people of hypocrisy become a barrier nor an obstacle. With the finger of certitude they have rent asunder the veils of idle fancies.
- 2 حمد مقصود عالمیان را لایق و سزا که مع اعراض علما و اغماض فقها و سطوت امرا و ضوضاء اهل انشاء صریر قلم اعلی مرتفع و از حرکت جوهریه که از اراده قویه غالبه ظاهر بازماند در لیالی و ایام اهل عالم را بشطر مالک قدم دعوت نمود اوست مقتدری که اشارات و شبهات و بأساء و ضراء او را محدود نساخت امام وجوه عالم فرموده آنچه را که سبب و علت نجات کل بوده و آنچه بر اولیای او وارد شده سبب اعلاء کلمه الله بوده و خواهد بود رغماً لکل عالم مریب و کل جاهل بعید
- 3 سبحان الله مع آنکه از ساحت امنع اقدس جز ذکر الهی و انتشار آیات و اظهار بینات و نصایح مشفقانه و مواظپ حسنه نبوده و نیست اینگونه حرفها بپیان آمده جهلاء عالم هر روز بحلی متمسک و بذیل وهمی متشبث گفته اند آنچه را که مشرکین قبل نگفته و عمل نموده اند آنچه را که لوح و قلم بل مالک قدم نوحه نمود باین دو یوم فانی غیر باقی از ملکوت عنایت و جبروت شفقت الهی خود را محروم نموده اند لعمر الله هم و ما عندهم کنداء نمله عند الله بل احقر لو هم يعرفون
- 4 حزب شیعه در هر یوم کفر و نفاق خود را بین اهل آفاق ظاهر مینمایند تا بر عالمیان خسارت نفوس جدیده که تازه بر تجدید این حزب قیام نموده اند واضح و آشکار شود جمیع احزاب عالم از این حزب بخدا پناه برده و میرند اگر فی الجمله در اعمال و اقوال مشرکین قبل تفکر نمایند خود را میشناسند ولکن جزاء اعمال و قهر حق جل جلاله این گروه را از هر خیری محروم ساخته بگوای مظاهر اوهام نفوسی که بنار محبت الهی مشتعلند و از کوثر باقی نوشیده اند از دوش فارغ و آزادند در جمیع احوال و احیان خود را در فردوس اعلی مشاهده مینمایند ایشانند که باصغاء ندا فائز گشته غوغاء اهل نفاق سد نشد و حایل نگشت باصبع ایقان حجاب اوهام را دریدند

- 5 It is clear and evident to every discerning and informed one that the company of the ignorant - meaning the divines of Persia - have each opened a shop, and love for this shop hath deprived them of both worlds. Soon shall they reach the recompense of their deeds. Among other things, their own children shall, after their fathers, curse them and seek to dissociate themselves from them. Were mention to be made of what hath been ordained as the recompense of their deeds in the presence of God, all would be overwhelmed with trepidation. Verily, He is the Concealer, the All-Knowing, the All-Wise.
- 6 The letter from him who is denoted by H and S, son of S, upon him be the glory of God, which he wrote to thee was read before the Wronged One. Praise be to God that from him wafted the fragrance of love for the Desired One of all worlds, and from the horizon of his heart radiated the light of love. Blessed is he and joy be unto him! Whatsoever matter appeareth from God, exalted be His glory, hath been and shall forever be enduring, and the tongues of the idolaters themselves strive to exalt its mention, though they perceive it not. Consider, for instance, the robe that was bestowed - though but a short time hath elapsed, its mention hath spread abroad. And this mention is a gateway to the enduring and everlasting mention, despite every idolater who hath denied God, the Lord of all worlds, disputed His verses and rejected His proof. Say: O ignorant ones! If Pharaoh was powerless to extinguish the divine light, ye too shall be powerless. Do ye imagine that ye can prevent the rustling of the Divine Lote-Tree or extinguish the flame with your breath? By God! This flame shall never be extinguished, nor shall this light ever be concealed.
- 7 O My Name! Although H and S have been afflicted with trials and the taunts of enemies in the path of the Lord of Names, yet praise be to the Beloved of all worlds that He enabled them to pen two lines of prayer whose sweetness in the estimation of the lovers and the people of the cities of rapture and longing cannot be equaled by the pleasures and riches of the world. All things testify to the transience of what they possess and the permanence of that which hath been ordained for it by the Supreme Pen.
- 8 O H before S! That which befell you in God's path hath been mentioned before the Divine Presence. Verily, He was with thee in all conditions, and He is the All-Hearing, the All-Seeing. The cause and reason for the contention, disputation, denial and idolatry of the party known by the first of names was names itself, and from names was kindled the fire of hatred. Glory be to God! The most loss-laden parties in the world considered themselves the most profitable, superior and exalted of
- 5 نزد هر بصیر خبری واضح و آشکار است معشر جهلا یعنی علماء ایران هر یک دکافی گشوده‌اند و محبت این دکان ایشان را از دو کون محروم نموده زود است بجزاء اعمال خود برسند از جمله اولاد این نفوس از بعد آباء خود را لعن نمایند و تبرّی جویند و آنچه از جزاء اعمال عندالله مقدّر شده اگر ذکر شود اضطراب کلّ را احاطه نماید آنّه هو السّتار العليم الحكيم
- 6 نامه جناب حاء و سین ابن ص علیه بهاء الله که بآن جناب نوشته عبد حاضر لدی المظلوم قرائت نمود لله الحمد عرف حبّ مقصود عالمیان از او متضوع و نور حب از افق قلبش ساطع و لائح نعیماً له و طوبی له هر امری از حقّ جلّ جلاله ظاهر شود باقی [و] دائم بوده و هست و السن مشرکه خود باعلاء ذکر آن جهد مینمایند و شاعر نیستند از جمله خلعتی که عنایت شد ملاحظه نمائید مع آنکه مدتی نگذشته ذکرش نشر نمود و این ذکر بایست از برای ذکر دائمه باقیه رغماً لکلّ مشرک کفر بالله ربّ العالمین و جادل بآياته و انکر برهانه بگو ای هیچ رعاع اگر فرعون قادر بر اطفاء نور الهی بود شما هم خواهید بود آیا گمان مینمائید حقیف سدره را منع نمائید و یا شعله نار را بافواه خود خاموش کنید لعمر الله این نار خاموشی نپذیرد و این نور مستور نماند
- 7 یا اسمی اگرچه جناب حاء و سین ببایا و شماتة اعدا در سبیل مالک اسماء مبتلا گشتند ولکن حمد محبوب عالمیان را که موفق فرمود ایشان را بعرض دو سطر مناجاتی که در مذاق عشاق و اهل مداین جذب و اشتیاق بلذت آن معادله نمی‌نماید لذت و ثروت عالم یشهد کلّ الأشياء بفناء ما عندهم و بقاء ما قدر له من القلم الأعلى
- 8 یا حاء قبل سین آنچه بر شما در سبیل الهی وارد شد لدی الوجه مذکور آنّه کان معک فی کلّ الأحوال و هو السّامع البصیر سبب و علت نزاع و جدال و کفر و شرک حزب معروف در اوّل اسماء بوده و از اسماء نار بغضا مشتعل سبحان الله اخسر احزاب عالم خود را اربح و افضل و اعلاى امم میدانستند قد ظهرت ثمرات اعمالهم و هم

all peoples. The fruits of their deeds have become manifest, yet they understand not, and their own loss, yet they perceive not. Strange that now some of the atheists and deniers are busy forming a party similar to that party. At all times God, exalted be His glory, makes manifest the loss and hardheartedness of that party so that all may observe and discover that which befiteth true unity. Convey greetings from the Wronged One to the friends in that land. We beseech God to aid them all in that which will cause the exaltation of the Word of God. Through one pure deed the world is transformed. The story of Hanzala, upon him be My glory, is well-known. The servants and handmaidens in that land must be aflame with the love of God, illumined with the light of His Cause, manifest in His sanctity, and detached from all that is unworthy.

لا يفقهون و خسارة انفسهم و هم لا يشعرون
عجب آنكه تازه بعضی از ملحدین و منكرین بترتیب
حزبی بمثابه آن حزب مشغولند در جمیع احیان
حقّ جلّ جلاله خسارت و قساوت آن حزب
را ظاهر مینماید تا کلّ ملاحظه نمایند و بیابند
آنچه را که سزاوار توحید حقیقی بوده و هست
دوستان آن ارض را از قبل مظلوم تکبیر برسان
از حقّ میطلبیم جمیع را مؤید فرماید بر آنچه سبب
علو کلمه الله است بیک عمل خالص عالم منقلب
میشود حکایت حنظله علیه بهائی معروف است
باید عباد و اماء آن ارض بحب الله مشتعل باشند
و بنور امری منور و بتقدیسش ظاهر و از آنچه لایق
نیست منزّه و مبرا

- 9 Thou didst mention Master Hasan, upon him be the glory of God. We beseech God to aid him. Verily, We mentioned him before and mention him at this time, and We counsel him with that which beseemeth this Day and the Announcement of God, the Protector, the Self-Subsisting. O Hasan! Give thanks unto God for having aided thee and mentioned thee in the Most Great Prison when He was in the hands of the heedless.

9 ذکر استاد حسن علیه بهاء الله را نمودی از حقّ
میطلبیم او را تأیید فرماید انا ذکرناه من قبل و
فی هذا الحین و نوصیه بما ینبغی لهذا الیوم و لنبیا
الله المهیمن القیوم یا حسن اشکر الله بما ایدک
و ذکرک فی السّجن الأعظم از کان بین ایدی
الغافلین

- 10 O Khadijih! Convey My greetings to the handmaidens of that land. We beseech God to adorn all with the ornament of the Most Great Chastity and Supreme Virtue, that the fragrance of sanctity and purity may be inhaled by the people of the cities of the earth from the handmaidens of God, and that they may cleave unto it. God, exalted be His glory, hath counseled all with perfect kindness, mercy and compassion, and hath commanded that which beseemeth existence. Every person of insight is aware and every hearing ear doth testify. O Khadijih! Diligent effort is required for the education of women. This Wronged One commandeth that which will draw them nigh unto God. Verily, He desireth for His servants and handmaidens the good of this world and the next. He is the Lord of the Throne on high and of earth below, the Lord of the seen and the unseen. The Glory rest upon thee and upon those who are with thee and My handmaidens who have turned towards the Supreme Horizon and believed in God, the Lord of the worlds.

10 یا خدیجه اماء آن ارض را تکبیر برسان از حقّ
میطلبیم کلّ را بطراز عصمت کبری و عفت
عظمی مزین فرماید تا عرف تقدیس و تنزیه
اماء الله را اهل مداین ارض استشمام نمایند
و بان تمسک جویند حقّ جلّ جلاله جمیع را
یکمال رأفت و رحمت و شفقت وصیت فرموده و
بآنچه سزاوار وجود است امر نموده هر بصیری
آگاه و هر سمیعی گواه یا خدیجه در اصلاح اماء
سعی ببلغ لازم این مظلوم به ما یقرّبهم الی الله
امر مینماید انه اراد لعباده و امائه خیر الآخرة و
الأولی انه ربّ العرش و الثری و ربّ ما یری و
ما لا یری البهاء علیک و علی من معک و امائی
اللائی اقبلن الی الأفق الأعلى و آمن بالله ربّ
العالمین

- 11 O believer! Thy mention hath come before the Wronged One. He maketh mention of thee with this manifest remembrance. We beseech God to aid all to that which promoteth His Cause amongst His servants. Praise be to the Ancient Lord that thou hast attained unto that whereof the divines of that land remain heedless and veiled. However, preserve this most exalted station. Man must at all times reflect upon things, their

11 یا مؤمن حضر ذکرک لدی المظلوم ذکرک هذا
الذکر المبین از حقّ میطلبیم کلّ را مؤید فرماید بر
آنچه سبب و علت ترویج امر اوست مابین عباد
حمد کن مالک قدم را که فائز شدی بآنچه که
علماء آن دیار کلّ از آن غافل و محجوبند ولكن
این مقام اعلی را حفظ نما انسان در هر حین باید

agitation and stillness, their change and transformation, and their evanescence. This reflection is the cause of remembrance and preserveth him. Were the station of the souls that are steadfast, accepted and assured to be revealed unto the people of the earth, all would turn from what they possess unto what God possesseth. Perfect wisdom hath concealed it that there might be revealed that which is hidden and treasured. We make mention of thy wife. Verily she hath attained, heard and responded. We beseech God to protect her and adorn her with that which will draw her nigh unto Him, and to ordain for her that which will comfort her eyes. Verily, He is powerful over all things.

- 12 O Muhammad-Qabli! Thy name was present in the prison, therefore thou hast been honored with the mention of God. Strive that there may appear from thee and the friends of God that which shall endure throughout the kingdoms of earth and heaven. The barkers are many. Guard yourselves in the name of God, exalted be His glory. He is the All-Knowing, the All-Informing, the Omniscient, the Teacher. We beseech God to assist thee with means which will draw thee nigh unto Him. Verily, He is the Hearer, the Answerer.

- 13 O H and S! Upon thee be My Glory! Say to those who desire to attain My presence and to enter the precincts of My might and to stand before the gate of My grandeur and to turn towards My horizon: Verily, We desired the presence of every soul who hath turned towards God, but the heedless ones prevent people from My straight and manifest path. All the mentioned souls have been honored with the favors of the Most Exalted Pen. Beseech God that He may enable all to that wherein lieth His good-pleasure. The Glory shining from the horizon of the heaven of My loving-kindness rest upon thee and upon those who have beheld the waves of the ocean of My utterance and the effulgences of the lights of the Sun of My wisdom, and who have attained My presence, the Mighty, the Wondrous.

- 14 O thou who hast drawn nigh! We desire to conclude the Book with mention of His Majesty the Sultan. We beseech God, exalted be He, to aid him, strengthen him, and protect him from the evil of the ignorant divines who act according to their own desires and judge among people by that which God hath not ordained. Observe what the All-Merciful hath revealed in the Qur'an: "Whoso judgeth not by what God hath revealed - such are the infidels." Mention was made of His Majesty the Sultan, that he hath judged with justice and hath decreed the banishment of certain evil-doers. Would that his command had been carried out! Now consider the heart of His Majesty the Sultan and the hearts of the heedless divines. The former manifesteth

در اشیاء و اهتزاز و سکون و تغییر و تبدیل و فناء آن تفکر نماید و این تفکر سبب و علت تذکر است او را حفظ مینماید اگر مقام نفوس مقبله ثابتۀ مطمئنۀ بر اهل ارض تجلی نماید کلّ از ما عندهم به ما عند الله توجّه نمایند حکمت بالغه ستر فرموده تا ظاهر شود آنچه مستور و مکنونست و تذکر ضلوعک آنها فایزت و سمیت و اجابت نسأل الله ان یحفظها و یزینها بما یقرها و یقدر لها ما تقر به عینا انه علی کلّ شیء قدیر

12 یا محمد قبل علی اسمت در سجن حاضر لذا بذکر الله فائز شدی یچهد نما که شاید ظاهر شود از تو و دوستان حق آنچه که بدوام ملک و ملکوت پاینده ماند ناعقین بسیار باسم حق جلّ جلاله خود را حفظ نمائید اوست آگاه و آگاه کننده و دانا و تعلیم دهنده نسأل الله ان یمدک بأسباب یقرّبک الیه انه هو السّامع المجیب

13 یا حاء و سین علیک بهائی قل للذین ارادوا الحضور امام وجهی و الورود فی ساحة عزّی و القیام لدی باب عظمتی و التوجّه الی افقی انا اردنا حضور کلّ مقبل اقبل الی الله ولكن الغافلین یصدّون الناس عن سبیلی الواضح المستقیم جمیع نفوس مذکوره بعنایت قلم اعلی فائز شدند از حقّ بطلب کلّی را موفق فرماید بر آنچه رضای او در اوست البهاء المشرق من افق سماء عنایتی علیک و علی من رأى امواج بحر بیانی و تجلیات انوار شمس حکمتی و فاز بلقائی العزیز البدیع

14 یا ایها المقبل نحبّ ان نختتم الکتاب بذکر حضرة السلطان نسأل الله تعالى بأن یوفّقه و یؤیّده و یحفظه من شرّ العلّماء الجهلاء الذین یعملون بأهوائهم و یحاکون بین الناس بما لا حکم به الله فانظر ما انزله الرحمن فی الفرقان و من لم یحکم بما انزل الله فأولئک هم الکافرون ذکر حضرت سلطان را نموده بودند که بحقّ حکم فرموده اند و بعضی از اشارات را حکم بر نفی صادر ایکاش عمل میشد بآنچه که سلطان امر نموده حال در قلب حضرت سلطان و قلوب علماء غافله تفکر نمائید

the utmost compassion, while these souls show forth the height of wretchedness. Were but one of those wretched ones to be seated upon the throne of judgment, what would he not do? God protect us and you from their evil, their heedlessness, their error and their wretchedness. They judge by other than what God hath revealed and perceive it not; they speak according to their desires and know it not; they utter that which causeth the denizens of earth and heaven to curse them, and yet they understand not. In any case, it is incumbent upon all to pray for His Majesty the Sultan, even though great disrespect hath been shown him by certain ignorant ones. At times perfect kindness and compassion have been manifested by him. In truth, His Majesty protected the people of Kaf from the wickedness of malicious souls. All this was ordained by One Who is All-Knowing, All-Wise. The heart hath ever been between two fingers of the Lord. We beseech Him to manifest through His Majesty that which shall endure throughout the kingdoms of earth and heaven. The Command is in God's hands. He doeth what He willeth and ordaineth what He pleaseth. And He is the Mighty, the All-Praised.

آن بکمال رأفت ظاهر و این نفوس بکمال شقاوت اگر یکی از آن اشقیا بر سریر حکم جالس بود چه مینمود اعاذنا الله و ایاکم من شرهم و غفلتهم و ضلالتهم و شقاوتهم یحکمون بغير ما انزل الله و لا یسعون و یتکلمون بأهوائهم و لا یعرفون و یقولون ما یلعنهم سکن الملک و الملکوت و هم لا یعلمون باری بر کلّ دعای حضرت سلطان لازم مع آنکه جسارت بزرگی از بعضی جهال بر ایشان وارد گاهی کمال شفقت و رأفت از ایشان ظاهر فی الحقیقه نفوس اهل کاف را آن حضرت از شقاوت نفوس ملحدہ حفظ نمود کلّ ذلک تقدیر من لدن علیم حکیم قلب بین اصبعی حقّ بوده و هست از او میطلبیم ظاهر فرماید از آن حضرت آنچه که ذکرش بدوام ملک و ملکوت باقی و پاینده است الأمر بید الله یفعل ما یشاء و یحکم ما یرید و هو العزیز الحمید

BLIB_Or15738.209"

BH00517

To: Muhammad Husayn Khan, in Abadih

Date: 1304 ? [1886-1887]

1 In the Name of God, the Most High!

2 This is a mention from Us to one who hath turned unto God, the Lord of all worlds, and who arose to serve the Cause when the Wronged One was confined in the Most Great Prison through that which the hands of the oppressors had wrought.

3 O Husayn! Hearken unto the call raised between earth and heaven from God, the Lord of Names. Verily, He is God; there is none other God but Him, the Single, the All-Informed. Blessed are My loved ones there; verily We perceive from them the fragrance of My love. We beseech God to strengthen them, to aid them with the hosts of wisdom and utterance, and to ordain for them the good of this world and the world to come. Verily, He is the Lord of humanity and the Possessor of this exalted station.

1 هو الله تعالى شأنه الحكمة و البيان

2 ذکر من لدنا لمن اقبل الى الله رب العالمين و قام على خدمة الأمر اذ كان المظلوم في السجن الأعظم بما اكتسبت ایدی الظالمين

3 يا حسين اسمع النداء المرتفع بين الأرض والسماء من لدى الله مالک الأسماء انه هو الله لا اله الا هو الفرد الخبير طوبى لأوليائي هناك انا نجد منهم عرف حيّ ونسئل الله ان يؤيدهم ويمدّهم بجنود الحكمة و البيان و یقدّر لهم خیر الآخرة و الأولى انه هو مولی الوری و مالک هذا المقام الرفیع

- 4 Convey that which My Most Exalted Pen hath uttered and remind them of that which hath been sent down unto them from the heaven of the bounty of their Lord, the All-Bountiful, the Generous. We have heard thy call and have answered thee through this Clear Book, and We had previously sent down unto thee that which hath diffused the fragrance of the Merciful throughout all creation, and We sent it unto thee that thine eyes and the eyes of them who are nigh might be solaced thereby.
- 5 Say: O people of God! This is the Day of Utterance, were ye of them that know, and this is the Day of God, were ye of them that are assured. By God! The Promise hath come, and the Promised One calleth aloud through His name, the Mighty, the Wondrous. Say: Beware lest the doings of the transgressors, who have turned away from God when He came from the horizon of heaven with manifest sovereignty, fill you with fear.
- 6 Blessed are ye, O people of God, for having turned unto Him on a day wherein most of the servants have turned away. Soon shall ye behold the reward of your deeds, and they shall behold their position in the fire. Rejoice in the grace and mercy of God. By My life! The Concourse on High remembereth you this day, and the denizens of Paradise bear witness thereunto - thus doth testify He Who hath arisen to the Cause before the faces of all who are in the heavens and the earth.
- 7 We counsel you with that which shall exalt your stations and perpetuate your remembrance, and We are the Forgiving, the Merciful. Ye have witnessed in the path of God that which no eyes have seen and have heard that which no ears have heard - your Lord, the Merciful, beareth witness to this, as He sitteth upon His throne with clear authority.
- 8 O people of God! Ye are they whom neither commerce nor trade nor the world and its ornaments have withheld from the remembrance of God, your Lord and the Lord of your forefathers. Verily, they who are prevented are among the most lost in My Clear Book. Blessed is the servant whom the veils of glory have not withheld from the Dayspring of the Cause, who hath heard the Call and turned to the Supreme Horizon, and heard what the Messengers heard.
- 9 Say: O peoples of the earth! Fear God and follow not your desires. Cast away vain imaginings and idle fancies. The Lord of all beings hath come with manifest light. That which is with the people shall profit you not this day - to this beareth witness this Most Great Book and this Mighty Announcement,
- 4 بلغ ما نطق به قلبي الأعلى وذكركم بما نزل لهم من سماء عناية ربهم الفضل الكريم أنا سمعنا ندائك اجبتاك بهذا الكتاب المبين وانزلنا اليك من قبل ما فاحت به نفحة الرحمن في الامكان وارسلناه اليك لتقر به عينك و عيون المقربين
- 5 قل يا حزب الله هذا يوم البيان لو انتم من العارفين وهذا يوم الله لو انتم من الموقنين تالله قد اتي الوعد والموعود ينادي باسمه العزيز البديع قل اياكم ان تحوكم شؤونات المعتدين الذين اعرضوا عن الله اذ اتي من افق سماء البرهان بسلطان مبين
- 6 طوبى لكم يا حزب الله بما اقبلتم في يوم فيه اعرض اكثر العباد سوف ترون اجر ما عملتم ويرون مقامهم في السعير افرحوا بفضل الله و رحمته لعمري يذكركم اليوم الملاء الأعلى و اهل الفردوس يشهد بذلك من قام على الأمر امام وجوه من في السموات والأرضين
- 7 أنا نوصيكم بما ترتفع به مقاماتكم و يبقى به ذكركم و انا الغفور الرحيم قد رأيتم في سبيل الله ما لا رأت عيون العباد و سمعتم ما لا سمعت الآذان يشهد بذلك ربكم الرحمن اذ استوى على العرش بأمر مبين
- 8 يا حزب الله انتم الذين ما منعكم التجارة ولا البيع ولا الدنيا وزخرفها عن ذكر الله ربكم ورب آبائكم الأولين ان الذين منعوا انهم من الأخسرين في كتابي المبين طوبى لعبد ما منعه سجات الجلال عن مشرق الأمر سمع النداء و اقبل الى الأفق الأعلى و سمع ما سمعه المرسلون
- 9 قل يا ملاء الأرض اتقوا الله ولا تتبعوا أهوائكم ضموا الظنون والأوهام قد اتي مالک الأنام بنور مبين لا ينفعكم اليوم ما عند القوم يشهد بذلك هذا الكتاب الأعظم و هذا النبأ العظيم الذي

at whose mention the limbs of all people have quaked, and kings and rulers have been struck with trembling.

- 10 Say: O concourse of kings! By God, We have not come except for the reformation of the world and the edification of the nations. Fear ye the All-Merciful, and deny not yourselves that which hath been ordained for you in the Most Exalted Paradise by God, the Mighty, the Beauteous. Cast away what ye possess and take hold of that which ye have been bidden by Him Who is the Powerful, the Almighty. This shall profit you in all the worlds of His worlds and shall exalt you to a station wherein ye shall behold yourselves in a noble state. We beseech God to aid you and assist you in that which He loveth and is well-pleasing unto Him, and to inscribe for you from His Most Exalted Pen that which shall elevate your stations in both the kingdom of earth and heaven. Verily, your Lord, the All-Merciful, is the All-Bountiful, the Ancient of Days. Turn ye unto Him with radiant faces, then hearken unto that which the Tongue of Grandeur hath uttered when He came from the horizon of power with manifest glory. Thus hath the Tree brought forth Its fruits and the heaven Its stars. Blessed is he who hath found and recognized, and woe unto the heedless.

- 11 O people of God! We have caused you to hear Our most great verses in the eloquent tongue, and We wish to mention you in a wondrous Persian tongue.

- 12 In the name of the Lord of the Tablet and the Pen!

- 13 This day is attributed to the Truth and known as the Day of God. The divine Books bear witness and testify. Blessed are they who have not changed the ocean into a pond, nor light into darkness, who have heard the divine Call with the ear of the soul and have turned toward the Most Exalted Horizon. These are the true trees and the divine Lote-Trees. They must, through this spiritual breeze which is wafting from the right hand of the Throne of the All-Merciful, bring forth wondrous and exalted fruits and delicate leaves. The fruits of the human tree are praiseworthy deeds and character, which are the cause of the elevation of the station of being. Today the gate of grace is opened, the rain of mercy is descending, and the ocean of bounty is surging. Strive that ye may attain unto that which is the cause of eternal life and the reason for everlasting existence. Beware lest ye deprive yourselves of this most great bounty and this manifest Cause.

- 14 The divines of the age have forbidden the servants of God from entering the Egypt of divine knowledge. Through false utterances and through deceit and guile, they have deprived the people of the earth from the Euphrates of divine mercy. Each

ارتعدت به فرائض العباد واضطربت عند ذكر اسمه الملوك و السلاطين

- 10 قل يا معشر الملوك تالله ما جئنا الا لاصلاح العالم وتهذيب الأمم اتقوا الرحمن ولا تمنعوا انفسكم عما قدر لكم في الفردوس الأعلى من لدى الله العزيز الجليل ضعوا ما عندكم وخذوا ما امرتم به من لدن مقتدر قدير انه ينفعكم في كل عالم من عوالمه و يرفعكم الى مقام ترون انفسكم في مقام كريم نستل الله ان يؤيدكم و يوفقكم على ما يحب و يرضى و يكتب لكم من قلبه الأعلى ما ترتفع به مقاماتكم في الملك و الملكوت ان ربكم الرحمن هو الفضل القديم اقبلوا اليه بوجوه بيضاء ثم استمعوا ما نطق به لسان العظمة اذ اتى من افق الاقتدار بعز مبين كذلك اظهرت السدرة اثمارها و السماء انجها طوبى لمن وجد و عرف و ويل للغافلين

- 11 يا حزب الله انا اسمعناكم آياتنا الكبرى باللغة الفصحى و نريد ان نذكركم بلسان عجمي بدیع

- 12 بنام مالک لوح و قلم

- 13 امروز بحق منسوب و بیوم الله معروف کتب الهی شاهد و گواه طوبی از برای نفوسیکه بحر را بغدیر و نور را بظلمت تبدیل نمودند ندای الهی را بگوش جان شنیدند و بافق اعلی اقبال نمودند ایشانند اشجار حقیقی و سدره های معنوی باید از این نسیم روحانی که از یمین عرش رحمانی در مرور است باثمار بدیع و منیع و اوراق لطیفه ظاهر شوند اثمار سدره انسان اعمال و اخلاقیست که سبب و علت ارتفاع مقام وجود است امروز باب فضل مفتوح و امطار رحمت نازل و بحر عنایت موج جهد نمائید تا فائز شوید بانچه که علت حیات ابدی و سبب بقای سرمدیست ایاکم ان تمنعوا انفسکم عن هذا الفضل الأعظم و هذا الأمر المبين

- 14 علمای عصر عباد الله را از مصر عرفان منع نموده اند باقوال کاذبه و مکر و خدعه اهل ارض را از فرات رحمت الهی محروم ساخته اند هر یوم باعراضی ظاهر و هر حین بمکری باهر فی الحقیقه

day they manifest a new opposition and each hour they appear with a fresh deception. In truth, they are the poisonous wind, for through the breath of these people the fruits of the trees of existence and their leaves have changed and fallen. May God destroy them! They have not perceived the fragrance of fairness and have not taken a drop from the ocean of justice. They curse the tyrants and Pharaohs of old from their pulpits while, by God, they themselves are seen to be far more tyrannical than those souls.

- 15 O people of God! Ye are those who have turned toward the Sun of Truth and have taken shelter in the shade of the divine Lote-Tree. Soon will your stations become manifest and evident to all the world like unto the sun. Beseech ye the Truth that He may quicken the servants through the water of His bounty and deprive them not from the splendors of the lights of the Sun of Manifestation. He is, verily, the Powerful, the Mighty. Greed and pride have deprived them from the Dawning-Place of Manifestation and the Speaker of Sinai. Soon shall these limited, numbered hours be seized by extinction. Then shall they behold themselves in manifest loss.

- 16 O Husayn! The Divine Lote Tree brings forth new fruit in every season, and the Supreme Pen gives utterance to fresh verses in every moment. Were all the peoples of the world to hearken or witness even to the extent of a needle's eye, all would turn to and return unto the Truth. Today the ornaments and colors of the world have held them back from the path of the All-Merciful. They are occupied with mutilating their own limbs, yet remain unaware. They proceed toward the fire, yet remain heedless. Glory be to God! The conditions of the world have so estranged the nations from the Lord of Eternity that even were they to move with the speed of lightning, they would not attain nearness. Harken unto that which the All-Merciful hath revealed in the Qur'an: "Leave them to plunge in vain discourse, and sport until they meet their day which they are promised." From all things riseth the cry "The Truth is come!" By God's life! Even the pebbles of the earth cry out and summon all to the Most Exalted Horizon.

- 17 O Husayn! In this hour the Bird of Faithfulness hath come from the City of Eternity and warbleth this most blessed and exalted word: "O people! By God, the Day is come, and this is the Most Great News, Who hath been established upon the throne of His Great Name!" The tongue was created for hearing, yet now hearing is lost. O friends! Move about in these days of God with joy and fragrance. How blessed is your state, for in days when the trembling of tribes hath seized the earth and the tempests have thrown the world into turmoil, ye have

ایشانند ریج سموم چه که از نفس آن قوم اثمار نهالهای وجود و اوراقش تغییر نموده و فرو ریخته قاتلهم الله عرف انصاف را نیافته اند و قطره ای از دریای عدل نصیب برنداشته اند جبار و فراعنه قبل را بر منابر لعن مینمایند لعمر الله خود بمراتب از آن نفوس ظالمتر مشاهده میشوند

- 15 یا حزب الله شما نفوسی هستید بافتاب حقیقت توجه نموده اید و در ظلّ عنایت سدره منتهی مأوی گزیده اید زود است مقامات شما پر عالمیان بمثابه افتاب ظاهر و لایح گردد از حق بطلبید عباد را از کوثر عنایت خود زنده فرماید و از اشراقات انوار شمس ظهور محروم نفرماید اوست قادر و توانا حرص و غرور ایشان را از مشرق ظهور و مکمل طور محروم نموده عنقریب این ساعات معدوده محدوده را فنا اخذ نماید اذایرون انفسهم فی خسران عظیم

- 16 یا حسین سدره منتهی هر حین بثری ظاهر و قلم اعلی در هر آن بایاتی ناطق اگر جمیع اهل عالم بقدر سم ابره باصغا و یا بمشاهده فائز گردند کل از خود بحق توجه نمایند و راجع شوند امروز زخارف و الوان ایشانرا از سبیل رحمن منع کرده بقطع اعضای خود مشغولند و لکن شاعر نیستند رو بسقر میروند و آگاهی ندارند سبحان الله شؤونات عالم امم را از مالک قدم بشأنی دور نموده که اگر بسرعت برق حرکت کنند قرب را نیابند اسمع ما انزله الرحمن فی الفرقان درهم فی خوضهم یلعبون سوف یرون ما عملوا فی الحیوة الباطلة ان ربک هو العادل الحکیم از جمیع اشیاء ندای اتی الحق مرتفع لعمر الله حصاة ارض ندا مینمایند و کل را بافق اعلی دعوت میفرمایند

- 17 یا حسین در این حین طیر وفا از مدینه بقا حاضر و باین کلمه مبارکه علیا مغرد یا قوم تالله قد اتی الیوم و هذا هو النبأ الأعظم الذی استوی علی عرش اسمع العظیم لسان از برای آذان خلق شده و لکن حال آذان مفقود ای دوستان در ایام حق بروح و ریحان حرکت نمائید نیکوست حال شما چه که در ایامیکه زلازل قبائل ارض را

succeeded in hearing the divine call and have turned toward His direction. Well is it with you, and again well is it with you, and blessed are ye! In every moment, drink from the cup of God's favor and from the chalice of utterance, despite the people of creation.

- 18 The Day is your Day, and joy is especially yours. This is the day of greatest joy, for the Greatest Scene hath appeared; it is the day of mercy, for the Lord of Bounty is present; it is the day of gladness, for the Beloved is manifest and visible. Take up the chalice of inner meanings in His Name and drink in His remembrance.

- 19 One page of names was sent by his honor Ash with expressions of kindness. Wondrous and exalted Tablets had previously been revealed for some. If God willeth, fresh ones shall again be sent for other souls as well. The loved ones of God in this Revelation have attained to the ocean of knowledge. Verses continue to be revealed, words appear, evidences are clear, the path is visible, and the balance is established. Blessed are they that see, and blessed are they that hear. The Command is in God's hands, the Lord of all worlds.

- 20 The glory shining from the horizon of My celestial kingdom be upon you, O My loved ones and My friends, ye who have not been deterred by the world's veils nor frightened by the might of nations. Ye heard the call and responded "Yea, yea, O Lord of Names and Creator of Heaven!" We bear witness that Thou hast appeared and manifested what Thou didst will through Thy bounty and favor, and enabled us to hearken to Thy call and turn toward Thy horizon. Were it not for the wonders of Thy grace, who would guide us to the ways of Thy good-pleasure and acquaint us with what Thou hast revealed in Thy Book? Praise be to Thee, O Lord of the world and Sovereign of nations, for having made known to us Thy path, sent down to us Thy proof, and drawn us nigh unto Thee when most of Thy servants and creatures turned away from Thee. We beseech Thee to ordain for us the good of this world and the next. There is no God but Thee, the Ever-Forgiving, the Most Generous.

- 21 Jinab-i-Asad, upon whom be the glory of Baha and My loving-kindness: Your letter was forwarded to the Most Holy Court and attained unto hearing, and an answer hath been sent down from the heaven of utterance. We beseech God to strengthen thee and grant thee success, that thou mayest arise to render such service in the days of God as shall not be seized by extinction, nor altered by the changes of the world and the events

اخذ نموده و عواصف عالم را مضطرب کرده
شما باصغای ندای الهی فائز گشتید و بشطرش
توجه نمودید هنیئاً لکم و مرئاً لکم و نعیماً لکم در
هر حین از کأس عنایت حقّ جلّ جلاله و از
قدح بیان رغماً لأهل الامکان بنوشید

- 18 روز روز شماس و فرح مخصوص شما امروز روز
فرح اکبر است چه که منظر اکبر ظاهر و روز
رحمت است چه که صاحب کرم موجود و روز
شادبست چه که محبوب ظاهر و هویدا بامش
قدح معانی را اخذ نمائید و بیادش بنوشید

- 19 یک صفحه اسامی جناب اش علیه عنایتی
ارسال داشت از برای بعضی الواح بدیعۀ منیعہ
از قبل نازل لو شاء الله مجدّد از برای نفوس
اخیریم ارسال میشود اولیای الهی در این ظهور
بجر عرفان فائزند لازال آیات نازل کلمات
ظاهر بینات واضح صراط مشهود میزان موجود
طوبی للنّاظرين و طوبی للسامعين الأمر بيد الله
رب العالمين

- 20 البهاء المشرق من افق سماء ملکوتی علیکم یا
احبابی و اولیائی انتم اللّٰذین ما منعکم سبحات
العالم و ما خوفکم سطوة الأمم سمعتم النداء و
قلتم بلی بلی یا مولیّ الاسماء و فاطر السماء نشهد
انک ظهرت و اظهرت ما اردته بجودک و
عنایتک و ایدتنا علی اصغاء ندائک و الاقبال
الی افقک لولا بدائع فضلک من یتهدینا الی
طرق مرضاتک و یعرفنا ما انزلته فی کتابک
لک الحمد یا مولی العالم و سلطان الأمم بما
عرفتنا سبیلک و انزلت لنا دلیلک و قربتنا
الیک اذ اعرض عنک اکثر عبادک و خلقک
نسئلك بأن تقدر لنا خیر الآخرة و الأولى لا اله
الا انت الغفور الکریم

- 21 جناب اسد علیه بهائی و عنایتی نامه شما را
بساحت اقدس ارسال نمود باصغا فائز و جواب
از سماء بیان نازل از حقّ میطلبیم ترا تأیید فرماید
و توفیق عطا کند تا در ایام الهی بخدمتی قیام
نمائی که ذکرش را فنا اخذ ننماید و تغییرات عالم
و حوادث امم تغییر ندهد جلال و ضیا ذکرشان
مذکور و بعنایت حقّ فائز نسل الله ان یکتب

of nations. Jalal and Diya were mentioned, and they have attained unto God's loving-kindness. We beseech God to ordain for them what He hath ordained for His loved ones who have not broken His Covenant and Testament, who have arisen and said: "God is our Lord, the Lord of earth and heaven, and the Lord of all the worlds." We have made mention of them and given them glad tidings of that which hath been ordained for them from the presence of One mighty and powerful.

- 22 O Husayn! His honor Haydar-'Ali hath repeatedly made mention of thee, and likewise hath the Trustee. Another glad tidings is that We have removed "Mashhadi" from thy name and replaced it with "Da'i-Ba'i". This is through thy Lord's bounty. Give thanks and say: Praise be unto Thee, O Thou the Goal of the worlds! Praise be unto Thee, O Thou the Beloved of those who are in the heavens and on earth! Praise be unto Thee, O Thou Who art the Object of desire in the hearts of the sincere ones! Praise be unto Thee, O Thou Who art remembered in the hearts of them that are nigh unto God! Praise be to God, the Lord of the worlds!

لهما ما كتب لأوليائه الذين ما نقضوا عهده و
ميثاقه قاموا و قالوا الله ربنا و رب الأرض و
السماء و رب العالمين انا ذكرناهما و بشرناهما بما
قدّر لهما من لدن قوى قدیر

22 یا حسین جناب حیدر قبل علی مکرّر شما را ذکر
نموده و همچنین جناب امین بشارت اخرى آنکه
مشهدی را از اسمت برداشتیم و بجای دائی بائی
گذاریم هذا من فضل ربک اشکر و قل لک
الحمد یا مقصود العالمین و لک الحمد یا محبوب
من فی السموات و الأرضین و لک الحمد یا ایها
المقصود فی افتدة الخلیصین و لک الحمد یا ایها
المذکور فی قلوب المقرین الحمد لله رب العالمین

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BH00554

To: Haydar Qabl-i-Ali et al.

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be He!
- 2 O Haydar-'Ali! Say: O people of the earth! Purify your ears for this blessed Word from all that ye have heard, that ye may attain unto that for which ye were created. Today from the blessed Lote-Tree which hath been planted by the hand of divine will in the highest Paradise, this most exalted Word was heard: "By God! That which never appeared since the beginning that hath no beginning hath now been made manifest. Be fair, O concourse of the earth, and be not of the heedless. Arise to attain that which hath passed you by. Soon shall the days pass away and ye shall behold yourselves in manifest loss."
- 3 O Haydar-'Ali! Upon thee be My glory! Thou art he who hath united hearts through the Word of thy Lord and hath spoken that which draweth people nigh unto God, the One, the All-Informed.

1 هو الله تعالى

2 یا حیدر قبل علی بگو یا اهل ارض آذان را از
برای اینکلمه مبارکه از آنچه شنیده‌اید مقدس
نمائید لعل فائز شوید بآنچه از برای او خلق
شده‌اید امروز از سدره مبارکه که در قطب
فردوس اعلی بیداراده غرس شده اینکلمه علیا
اصغا گشت تالله قد ظهر ما لا ظهر فی ازل
الآزال انصفوا یا ملأ الأرض و لا تكونوا من
الغافلین قوموا علی ما فات عنکم سوف تمضی
الایام و ترون انفسکم فی خسران مبین

3 یا حیدر قبل علی علیک بهائی انت الذی آلفت
بین القلوب بکلمه ربک و نطقت بما یقرّب الناس
الی الله الفرد الخبیر

- 4 O Husayn! We have remembered thee time and again, and have revealed for thee that which consoleth the eyes of them that are nigh. God willing, thou shalt be enkindled with the fire of the love of God and stand firm in service to His Cause. By the lights of the Sun of inner meanings which hath shone forth from the horizon of the prison, in these days man is able to attain an everlasting station, eternal bounty, and perpetual sustenance. The days are passing, and He Who conversed on Sinai is established upon the throne of Revelation. Blessed art thou for having recognized His days, turned to His horizon, and arisen to serve His mighty and glorious Cause.
- 5 O Uncle! Fix thy gaze upon the Sun of this most exalted Word which hath shone forth from the horizon of the Supreme Pen: "Whoso is Mine, I shall be with him. There is no doubt in this. The Tongue of Grandeur hath testified to this in this mighty Prison." Thy mention hath repeatedly flowed from the Tongue. Know thou the station of this most exalted station and preserve it in the name of the Lord of Names. Soon shall that which hath come from nothingness return to nothingness, and those who are nigh shall behold what God, the Lord of all worlds, hath ordained for them. No matter hath ever been or shall ever be hidden from the Most Sublime Vision. Verily your Lord is with you - He heareth and seeth, and He is the All-Hearing, the All-Seeing. The reward of every deed is preserved with God. He, verily, is the Preserver, the Strong, the Almighty, the Powerful.
- 6 O 'Ata! Upon thee be the Glory of God, the Lord of Names and Creator of the heavens. Some time ago We sent forth from the Treasury of the Supreme Pen precious and sublime pearls that thou mightest rejoice and give thanks unto thy Lord, the All-Knowing, the All-Wise. O 'Ata! The Truth, without helper or assistant, is occupied with the remembrance of His loved ones in the Most Great Prison. The hosts which today assist and aid the Cause are goodly deeds and praiseworthy conduct, and the commander of these hosts is the fear of God. Say: O servants! Today is the day of mention and praise and the day of service. The ocean of inner meanings is surging, the Sun of Truth is shining - deprive not yourselves. In the name of Truth, shatter the idols of vain imaginings. Strive that perchance ye may attain unto that for which ye were brought from nothingness into being. O 'Ata! Upon thee be My glory! Time and again have We commanded thee to serve the Cause. Arise and say: O people! The Self-Subsisting appeareth before your faces, calling you to the Most Exalted Horizon. Beware lest ye deprive yourselves of the Most Great Ocean, and beware lest ye deprive yourselves of the Great Announcement. This is the Announcement which the Messenger of God foretold and
- یا حسین انا ذکرناک مرّة بعد مرّة و انزلنا لک ما تقرّ به عیون المقرّین انشاء الله بنار محبت الهی مشتعّل باشی و بر خدمت امر قائم قسم بانوار آفتاب معانی که از افق سجن اشراق نموده این ایام انسان قادر است بر تحصیل مقام باقی و نعمت باقیه و مائده دائمه ایام در مرور و مکلم طور بر عرش ظهور مستوی طوبی لک بما ادرکت ایامه و فزت بالاقبال الی افقه و قمت علی خدمة امره العزیز العظیم
- یا دائی بافتاب این کلمه علیا که از افق سماء قلم اعلی اشراق نموده ناظر باش من کان لی اکون معه لا شک فی ذلک قد شهد بذلک لسان العظمة فی هذا السجن العظیم ذکر مکرر از لسان جاری قدر این مقام اعلی را بدان و باسم مالک اسماء حفظش کن زود است آنچه از عدم آمده بعدم راجع گردد و المقرّبون یرون ما قدر لهم من لدی الله رب العالمین هیچ امری در منظر اکبر مستور نبوده و نیست آن ربکم معکم یسمع و یری و هو السميع البصیر اجر هر عملی عندالله محفوظ انه هو الحافظ القوى الغالب القدير
- یا عطا علیک بهاء الله مالک الأسماء و فاطر السماء چندی قبل از خزانه قلم اعلی لآلی بدیعه منیعه ارسال نمودیم لتفرح و تشکر ربک العظیم الحکیم یا عطا حق بی ناصر و معین در سجن اعظم بذکر اولیا مشغول جنودیکه الیوم ناصر و معین امرند اعمال طیبیه و اخلاق مرضیه بوده و هست و رئیس این جنود تقوی اللهست بگو ایعباد امروز روز ذکر و ثنا و روز خدمتست بجز معانی موج آفتاب حقیقت مشرق خود را محروم نمائید باسم حق اصنام اوهام را بشکنید جهد نمائید شاید فائز شوید آنچه از برای او از عدم بوجود آمده اید یا عطا علیک بهائی مکرر آنجناب را امر نمودیم بر خدمت امر قم و قل یا قوم انّ القیوم امام وجوهکم ینادیکم الی الأفق الأعلی ایاکم ان تمنعوا انفسکم عن البحر الأعظم و ایاکم ان تمنعوها عن النبا العظیم هذا نبأ اخبر به رسول الله و بشر به الکلم اسمع ندائی ثم اعمل ما امرت

which He Who conversed with God gave glad-tidings of. Hear My call, then do what thou hast been bidden by the Strong, the Powerful. Thus hath the Tongue spoken, whilst the Wronged One was in evident sorrow.

- 7 O Ali! The call of the Wronged One is raised at every hour and the Most Exalted Pen is in constant motion. Beseech the True One to make ears worthy of this hearing and eyes deserving of beholding these lights. Today, whosoever hath attained unto acceptance is recorded and inscribed in the Crimson Book as one of the people of Baha. The true feast descendeth from the heaven of meanings at every moment, and the everlasting, eternal bounty is manifest before all faces, yet the heedless servants remain veiled and deprived, save whom thy Lord willeth. Give praise unto the Goal of all worlds Who enabled thee to recognize the Hidden and Treasured Name, and beseech Him to assist thee to remain steadfast in this Cause which causeth the limbs of the ungodly to quake and the hearts of the hypocrites to be disturbed. Blessed is the servant whom neither the affairs of the world nor the doubts of the nations have debarred or veiled from the Most Great Name.

- 8 O Muhammad-Ali! The whole world awaited the Days of God, and all divine Books bear witness unto this truth. Yet when the effulgences of the lights of the Sun of Revelation shone forth from the horizon of the world, all arose in opposition save a few. Even this did not suffice; they pronounced the death sentence upon His most pure blood and uttered from the pulpits of mosques that which caused the eye of justice to weep and the Most Exalted Pen to lament. Reflect upon the words of the former people. They counted themselves the best among all peoples, yet on the Day of Resurrection they were seen as the most debased of all parties. Thus did the Most Exalted Pen raise its shrill voice when the Wronged One was in the evident prison. Blessed art thou for having turned unto the Day of God, heard His call, and believed in Him when all on earth turned away, save those whom God protected as a token of His grace - He is indeed the All-Bountiful, the Generous.

- 9 O My Most Exalted Pen! Make mention of him who is named Muhammad, who hath quaffed the wine of inner meanings from the hands of bounty and turned unto God when every doubting soul turned away. Verily the fire speaketh in the Lote-Tree and the light speaketh from its horizon, and the Herald calleth betwixt earth and heaven, yet the people are in a strange sleep. The hosts of self and passion have destroyed them, and they perceive it not. Say: O people! Fear the All-Merciful and follow not the imaginings of those who have denied the Day of Judgment. We have sent down the verses and manifested the

به من لدن قویّ قدیر کذلک نطق اللسان اذ
كان المظلوم فی حزن مبین

7 یا علی ندای مظلوم در کلّ حین مرتفع و قلم اعلی
در جمیع احوال متحرّک از حقّ بطلب آذان را
قابل این اصغا نماید و عیون را لایق مشاهده
این انوار امروز هر نفسی باقبال فائز شد او در
صحیفهء حمرا از اهل بها مذکور و مسطور مانده
حقیقی از سماء معانی در کلّ حین نازل و نعمت
باقیهء دائمه امام وجوه مشهود و لکن عباد غافل
محبوب و ممنوع الا من شاء ربّک حمد کن
مقصود عالمیانرا که ترا موفق فرمود بر عرفان اسم
مکنون مخزون و از حقّ بطلب ترا مؤید فرماید
بر استقامت بر این امریکه فرائض مشرکین از
آن مرتعد و افتدهء منافقین مضطرب مشاهده
میگردد طوبی از برای عبدیکه شئونات عالم و
شبهات امم او را از اسم اعظم محروم ننمود و
محبوب نساخت

8 یا محمد علی جمیع عالم منتظر ایام الله بوده و جمیع
کتب الهی گواه این معنی و چون اشراقات انوار
آفتاب ظهور از افق عالم ظاهر کل بر اعراض
قیام نمودند مگر معدودی و باینهم اکتفا نرفت
بر سفک دم اطهرش فتوی دادند و در مساجد
بر منابر گفتند آنچه را که عین عدل گریست و
قلم اعلی نوحه نمود در اقوال حزب قبل تفکر نما
خود را بهترین اهل عالم میشمردند و در یوم قیام
پست ترین احزاب مشاهده شدند کذلک ارتفع
صریر القلم الأعلی اذ کان المظلوم فی سجن مبین
طوبی لک بما اقبلت فی یوم الله و سمعت ندائه
و آمنت به اذ اعرض من علی الأرض الا من
حفظه الله فضلاً من عنده و هو الفضل الکرم

9 یا قلبی الأعلی اذکر من سَمی بجمّد الذی شرب
رحیق المعانی من ایادی العطاء و اقبل اذ اعرض
کلّ عالم مریب انّ النار تنطق فی السدرة و النور
ینطق من افقه و المنادی ینادی بین الأرض و
السّماء و لکنّ الناس فی نوم عجیب قد اهلکتهم
جنود النفس و الهوی و هم لا یشعرون قل یا قوم
اتّقوا الرّحمٰن و لا تتّبّعوا اوهام الذّین کفروا بیوم
الذّین انا انزلنا الآیات و اظهرنا البیّنات و القوم

evidences, yet most of the people remain heedless. Give thanks unto God for this most great favor, that He hath mentioned thee and guided thee unto His straight path. Say: Praise be unto Thee, O Lord of the worlds, and glory be unto Thee, O Thou the Goal of them that know.

- 10 O Rida! Beseech God to make thee attain unto true contentment. By the Seat of the Most Great Throne! Whosoever attaineth unto that hath attained unto all good. Say:

- 11 O my God, O Gracious One, O Merciful One! Thou art that Sovereign by Whose single word existence came into being, and Thou art that Generous One Whom the deeds of Thy servants have not prevented from bestowing, nor held back the manifestations of Thy bounty. I beseech Thee to enable this servant to attain unto that which is the cause of salvation in all worlds. Thou art verily the Powerful, the Mighty, and Thou art indeed the All-Knowing, the All-Informed.

- 12 O Hashim! The Most Exalted Pen counseleth and commandeth Its loved ones to that which is the cause of tranquility and peace in the world. Day and night the pearls of wisdom and utterance appear from the treasures of the Most Exalted Pen. We beseech God not to deprive His servants of this supreme bounty. He is indeed the Bestower, the All-Merciful.

- 13 O Hasan! Beseech thou the True One to enable thee to build an edifice, whose foundation shall be piety, whose walls shall be divine confirmations, and whose roof shall be fidelity and truthfulness. Every soul who turneth thereunto is remembered in the presence of God and inscribed by the Pen of the Wronged One. Know ye the value of these days and arise to serve His Cause. The grace of God hath seized you and guided you to His right hand. He is the All-Bountiful, Whose generosity hath encompassed the world and Whose munificence hath embraced all who dwell therein.

- 14 O Mihdi! The countenance of the Wronged One hath at this hour turned toward thee. Knowest thou Who hath turned unto thee - the Face of God, the Help in Peril, the Self-Subsisting? And knowest thou Who remembereth thee - He Who was hidden and treasured from time immemorial? The Preserved Tablet of God beareth witness to this. Render thanks unto the Desired One of all worlds, that thou hast attained unto that which no thing past or future can equal. We send greetings unto the loved ones in that land and remind them of the divine verses, that all may attain unto steadfastness and become detached from all else but God.

اکثرهم من الغافلين اشكر الله بهذا الفضل الأعظم
أنه ذكرک وهداک الى صراطه المستقیم قل لک
الحمد یا مولی العالم ولک الثناء یا مقصود العارفين

یا رضا از حقّ بطلب ترا فائز فرماید برضای
حقیقی قسم بمقرّ عرش اعظم هر نفسی بآن فائز
شد بکلّ خیر فائز است بگو

الها کریماً رحیماً توئی آن سلطانیکه بیک کلمات
وجود موجود گشت و توئی آن کریمیکه اعمال
بندگان بخشش را منع ننمود و ظهورات جود ترا
بازداشت از تو سؤال مینمایم اینعبد را فائز
فرمائی بآنچه سبب نجاتست در جمیع عوالم تو
توئی مقتدر و توانا و توئی عالم و دانا

یا هاشم قلم اعلی نصیحت میفرماید و امر مینماید
اولیای خود را بآنچه سبب راحت و آسایش عالم
است در لیالی و ایام از خزائن قلم اعلی لآلی
حکمت و بیان ظاهر از حقّ میطلبیم عباد خود
را از این موهبت کبری محروم نفرماید اوست
بخشنده و مهربان

یا حسن از حقّ بخواه یقینی بنا نمائی که اسّش
تقوی است و جدارش توفیق و سقفش امانت و
دیانت هر نفسی اقبال نمود او لدی الله مذکور و
از قلم مظلوم مسطور قدریوم را بدانید و بخدمت
امر قیام نمائید فضل حقّ شما را اخذ نمود و بشطر
ایمن هدایت فرمود اوست کریمیکه کرمش عالم را
احاطه نموده و جودش من فی الوجود را

یا مهدی وجه مظلوم در این حین بتو توجه نمود
هل تعرف من اقبل الیک وجه الله المهیمن القیوم
و هل تعرف من یدکرک من کان مکنوناً مخزوناً
فی ازل الازال یشهد بذلك لوح الله المحفوظ شکر
کن مقصود عالمینرا که فائز شدی بآنچه ما کان
و مایکون باو معادله نمینماید اولیای آن ارض را
تکبیر میرسانیم و بآیات الهی متذکر مینمایم شاید
کل باستقامت فائز شوند و از ما سوی الله منقطع

- 15 O Haydar qabl [...] upon thee be the Glory of God and His loving-kindness. In these days the fire of hatred hath been kindled in certain of the people of this city. Whenever the Sun of Divine leave dawneth from the Dayspring of God's loving-kindness, Ha and Sin [...] We grant them leave to proceed together toward the Dayspring of the horizons.
- 15 یا حیدر قبل [...] علیک بهاء الله و عنایتہ این ایام در بعضی از اهل این مدینه نار بغضا مشتعل هر هنگام از مشرق عنایت الهی نیر اذن لائح حا و سین [...] اذن میدهم باتفاق قصد نیر آفاق نمایند
- 16 O Ism-i-Jud! Upon thee be My glory. The letter of 'Andalib - upon him be My glory - which he sent unto thee was presented before the Wronged One and was read by the Most Great Branch, thus attaining the honor of being heard. We beseech God, exalted be He, to aid him, to assist him, and to enable him to celebrate His praise and mention, and all that beseemeth His days. Verily, He is the Generous, the Bountiful.
- 16 یا اسم جود علیک بهائی نامهء عندلیب علیہ بهائی که بشما ارسال نموده در ساحت مظلوم حاضر و غصن اکبر عرض نمود و بشرف اصغا فائز گشت نسل الله تعالى ان یؤیده و یمده و یوفقه علی ذکره و ثنائه و ما ینبغی لایامه انه جواد کریم
- 17 We make mention of him who was named Ghulam-'Ali and remember him with Our verses and give him the glad-tidings of Our loving-kindness. We beseech God to aid him in that which He loveth and is pleased with, and to open before his face the door of grace and bounty. Verily, He is the Lord of Names and the Ruler of the throne on high and of the dust below. We make mention of his sister and his mother and give them the glad-tidings of God's grace, the Lord of all worlds.
- 17 و نذکر من سَمی بسلام علی و نذکره بآیاتی و نبشره بعائقی نسل الله ان یؤیده علی ما یحب و یرضی و یفتح علی وجهه باب الفضل و العطاء انه هو مولی الأسماء و مالک العرش و الثری و نذکر اخته و امه و نبشرهما بفضل الله رب العالمین
- 18 O 'Andalib! We have heard thy call and have answered thee through My perspicuous Book. Blessed art thou for having turned unto the Most Sublime Horizon and acknowledged that which the Tongue of Grandeur acknowledged before the creation of the heavens and the earth. Be thou vocal in My Name, soaring in My atmosphere, holding fast unto My cord, and clinging to the hem of My mercy. Thus doth command thee He with Whom is a mighty Book. Beware lest anything whatsoever prevent thee from that which thou hast been bidden by God, the Cleaver of the dawn. Thus hath the ocean revealed the pearls of wisdom and the sun its effulgence and its lights, that thou mayest rejoice and be of them that are thankful.
- 18 یا عندلیب انا سمعنا ندائك اجنناک بکتابی المبین طوبی لک بما اقبلت الی الأفق الأعلى و اعترفت بما اعترف به لسان العظمة قبل خلق السموات و الأرضین کن ناطقاً باسمی و طائراً فیہوائی و متمسکاً بحبلی و متشبثاً بذیل رحمی كذلك یامرک من عنده کتاب عظیم ایاک ان یمنعک شیء من الأشياء عما امرت به من لدی الله فاطر السماء كذلك اظهر البحر لآلئ الحکمة و الشمس اشراقها و انوارها لتفرح و تكون من الشاکرین
- 19 O Ism-i-Jud! We have sent down from the heaven of grace and bounty unto every name that was in the books of the righteous ones, as a token of Our favor. Verily thy Lord is the Compassionate, the Bountiful. Say:
- 19 یا اسم الجود قد انزلنا من السماء الفضل و العطاء لكل اسم کان فی کتب الأبرار فضلاً من لدنا ان ربک هو المشفق الکریم قل
- 20 Praise be unto Thee, O my God, for having turned from the direction of Thy prison toward Thy servants and remembered them with that which nothing whatsoever can equal. I testify that Thou art the All-Bountiful, the Forgiving, the Generous. Thy mercy hath preceded all things and Thy grace hath encompassed all. There is none other God but Thee, the All-Knowing, the All-Wise. The glory shining forth from Our presence be
- 20 لک الحمد یا الهی بما اقبلت من شطر سجنک الی عبادک و ذکرهم بما لا یعادله شیء من الأشياء اشهد انک انت الفضال الغفور الکریم سبقت رحمک و احاط فضلك لا اله الا انت العليم

upon thee and upon those whom We have mentioned in this wondrous Tablet.

PM#159x, BPRY.168

الحکیم البهاء المشرق من لدنا علیک و علی الذین
ذکرناهم فی هذا اللوح البدیع

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To: Haydar Qabl-i-Ali et al.

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His station in wisdom and utterance! 1 هو الله تعالى شأنه الحكمة و البيان
- 2 The Preserved Tablet declares: During nights and days We summoned the servants of the earth to the Luminary of inner meanings that has dawned from the horizon of the heaven of utterance. We [...] have sent down every proof with truth and made manifest every evidence with justice. By God's life! The proof calls out, the evidence cries aloud, and the testimony laments, for despite the greatness of these days, the greatness of this Revelation, and the greatness of the proof, all are seen to be heedless. 2 لوح محفوظ میفرماید در لیالی و ایام عباد ارض را بنیر معانی که از افق سماء بیان اشراق نمود دعوت نمودیم ما [...] حجة الا و انزلناها بالحق و ما من یبینه الا و اظهرناها بالعدل لعمر الله حجت ندا میفرماید و برهان صحیح میزند و دلیل ناله مینماید چه که مع عظمت ایام و عظمت ظهور و عظمت حجت کل غافل مشاهده می شوند
- 3 O Haydar-'Ali, upon thee be My glory! The letter thou didst send to Ism-i-Jud was presented by the Most Great Branch in the Most Holy Court, and this most mighty, most holy Tablet was revealed that perchance the servants might attain, through the traces of the Supreme Pen, the fruits of the Ultimate Tree. Today the Kingdom of Bounty exists and the Sovereign of existence is established upon the throne of bestowal. The realm of the servants' understanding is narrow and dark, neither was nor is it worthy for the Pen of utterance to move within it. The expanse of creation was and is not worthy - how much less the hearts of the ignorant ones of the earth who are stained with the clay of vain imaginings. Ask of God that He may purify all through the Kawthar of utterance and prepare them to turn toward the supreme horizon. 3 یا حیدر قبل علی علیک بهائی نامه شما که نزد اسم جود ارسال نمودی غضن اکبر در ساحت اقدس عرض نمود و این لوح اقدس نازل که شاید عباد از آثار قلم اعلی باثمار سدره منتبی فائز و متنعم گردند امروز ملکوت جود موجود و سلطان وجود بر عرش عطا مستوی فضای ادراک عباد تنگ و تاریک قابل جولان قلم بیان نبوده و نیستند عرصه آفرینش لایق جولان نبوده و نیست تا چه رسد به افتده جهلای ارض که بطین اوهام آلوده اند از حق بطلب کل را بکوثر بیان مطهر فرماید و مستعد نماید از برای اقبال بافق اعلی
- 4 Concerning Anis, upon him be My glory, thou didst write - his mention hath been and is before the Most Holy, Most Exalted Court. We beseech God to deliver the sun of knowledge from the dark clouds of the vain imaginings of the ignorant, that He 4 در باب انیس علیه بهائی نوشته بودید ذکرشان در ساحت اقدس بوده و هست از حق میطلبیم آفتاب دانش را از سحاب تیره اوهام جهلا نجات

may gather His loved ones beneath the shade of His favor and assign them dwelling places beneath the pavilions of grandeur. Thou didst mention 'Ali-Asghar - We preceded in mentioning him, and precedence in mercy hath been from God, and the blessed word "My mercy precedeth all things" encompasseth all. Convey greetings from the Wronged One to him and give him the glad tidings of the effulgences of the Sun of grace.

عطا فرماید تا دوستانرا در ظلّ عنایت جمع نماید و
تحت قباب عظمت مسکن معین کند ذکر جناب
علی قبل اصغر را نمودی در ذکر سبقت گرفتیم و
در رحمت سبقت از حق بوده و کلمه مبارکه
سبقت رحمتی کل را شامل از جانب مظلوم
باو تکبیر برسان و باشرافات انوار آفتاب فضل
بشارت ده

- 5 As to what thou didst mention regarding Aqa Siyyid Mustafa, upon him be My glory and loving-kindness, and his enthusiasm and steadfastness in the Cause of God - all attained the honor of being heard. We beseech God, exalted be He, to make them crushers of the might of the aggressors and promulgators of His Cause, His remembrance, and His sovereignty. Give him My glad tidings and remind him of My verses, that he may soar on the wings of detachment in this atmosphere and be of the thankful ones. Thus hath spoken the Supreme Pen while the Wronged One was in His exalted station.

5 اینکه در باره جناب آقا سید مصطفی علیه بهائی
و عنایتی و اشتعال و استقامتش در امر الله ذکر
نمودید کل باصغاء فائز نسل الله تعالی ان یجعلهم
قاصم شوکه المعتدین و مبلغ امره و ذکره و سلطانه
بشّره من قبلی و ذکره بآیاتی لطیف بقوادم الانقطاع
فی هذا الهواء و یكون من الشاکرین کذلک نطق
القلم الأعلى اذ کان المظلوم فی مقامه الرفیع

- 6 O Haydar-'Ali! Convey greetings to the friends of God who are mentioned in the Most Holy Court as the party of God. Say: By My life and My loving-kindness! If ye were to discover the fragrance of this blessed word by which ye are mentioned, ye would be detached from the world and all who dwell therein, and would hold fast to God's firm cord. Ye have ever been and continue to be mentioned in the Most Holy Court. The mention of these gems of existence hath been recorded by the Supreme Pen in the crimson scroll. Blessed are they at whose mention the Pen of God, the Protector, the Self-Subsisting, hath moved. We are God's, and to Him shall we return.

6 یا حیدر علی اولیای حق را که در ساحت اقدس
بجزب الله مذکورند تکبیر برسان بگو لعمری و
عنایتی اگر عرف اینکلمه مبارکه را که بآن
مذکورید بیاید از عالم و عالمیان منقطع شوید و
بجبل محکم الهی تمسک نمائید لازال در ساحت
اقدس مذکور بوده و هستید ذکر جواهر وجود
هر یک از قلم اعلی در صحیفه همرا مذکور و
مسطور طوبی للذین تحرک علی ذکرهم قلم الله
المهیمن القیوم انا لله و انا الیه راجعون

- 7 Ja'far, whose mention is with God, was the custodian of the Holy Shrine. As for the second Ja'far, My Supreme Pen maketh mention of him at this moment in this Clear Tablet. Say: O Ja'far! Whosoever hath turned to God this day and drunk from the choice wine of recognition, he hath been and is mentioned with God, and there hath been ordained for him that which the understanding and intellects of all on earth cannot comprehend or encompass. Give thanks to the Intended One of the world Who hath turned toward thee in the Most Great Prison and made mention of thee. He is the Hearing, the Answering, and He is the All-Knowing, the All-Informed.

7 جعفر که ذکرش لدی الله مذکور مقصود متولی
قبر مطهر بود و اما جعفر ثانی یذکره فی هذا الحین
قلبی الأعلى فی هذا اللوح المبین بگو یا جعفر هر
نفسی الیوم اقبال نمود و از ریح حق عرفان آشامید
اولدی الله مذکور بوده و هست و مقدر شده از
برای او آنچه ادراک و عقول من علی الأرض
باو نرسد و احاطه نماید شکر کن مقصود عالمرا
که در سین اعظم بتوجه نمود و ذکر فرمود هو
السامع المجیب و هو العلیم الخبیر

- 8 Convey My greetings unto Muhammad Mihdi. A Most Holy Tablet hath been revealed especially for him in these days. We beseech God to aid him to accomplish that which befiteth this Divine Day. The emigrants have made mention of him, and the gaze of loving-kindness is directed towards him. Make mention of him with My verses and My favours, and give him

8 جناب محمد مهدی علیه بهائی را از قبل مظلوم
تکبیر برسان یک لوح امنع اقدس در این ایام
مخصوص او نازل از حق میطلبیم او را مؤید
فرماید بر آنچه سزاوار یوم الهی است مهاجرین
ذکر او را نموده اند و لحاظ عنایت باو متوجه

the glad-tidings of My mercy which hath preceded all who are in the heavens and on earth. Likewise was revealed specially for the family of the daughter of the Beloved of Martyrs that which testifieth to God's supreme loving-kindness and Most Great Favour. Blessed is she and joy be unto her!

اذكره من قبلي بآياتي و غنايتي و بشره برحمتي التي
سبقت من في السموات و الأرضين و هم چنین
مخصوص اهل بیت بنت محبوب الشهداء نازل شد
آنچه گواهست بر عنایت کبری و فضل اعظم
الهی طوبی لها و نعیماً لها

- 9 O Haydar! Make mention, on My behalf, of him who is named Muhammad-'Ali, son of him who soared in My atmosphere and offered up his spirit in My path. Say: Thou hast ever been and wilt ever be remembered. For him too was revealed from the heaven of the All-Merciful's will [...] and sent forth, that he might drink from the cup of utterances of the Manifestation of clear proofs and the Revealer of verses, the water of immortality. Thus did the Pen speak when the Lord of Eternity was seated upon the Most Great Throne in this impregnable fortress.

9 یا حیدر اذکر من قبلی [من] سَمی بمحمد علی ابن
من طار فی هوای و انفق روحه فی سبیلی بگو
لازال مذکور بوده و هستی مخصوص او هم یک
لوح از سماء مشیت رحمانی [...] و ارسال شد تا
از کأس بیانات مظهر بینات و منزل آیات کوثر
بقا پیاشامد کذلک نطق القلم اذ کان مالک
القدم مستویاً علی العرش الأعظم فی هذا الحصن
المتین

- 10 Thou didst make mention of the wife of 'Abdu'l-Baqi. Verily We have mentioned her before and given her the glad-tidings of My favour, and I am the Compassionate, the Generous. O handmaiden of God! Thou wert remembered in the presence of the Wronged One and hast attained unto the effulgences of the Day-Star of divine favour which hath shone forth from the horizon of the Supreme Pen. This bounty is the sovereign of bounties and this grace is the king of graces. Blessed is My servant 'Abdu'l-Baqi who hath attained unto that which was recorded in the Books of God, the Lord of all worlds. Convey My greetings unto Maqsd. Say: Divine confirmations are with thee, and We beseech God to aid thee to preserve that which hath been bestowed, for through its preservation existeth that which is worthy of mention before God, and without it, extinction seizeth and will continue to seize it. O Maqsd! Upon thee be My glory! Thou hast ever been and wilt ever be remembered. God's favour hath been manifested on thy behalf. Preserve it through My Name, the Protector of all who are in the heavens and on earth.

10 ذکر ضلع عبدالباقی علیه بهائی را نمودی انا ذکرناها
من قبل و بشرناها بعنايتي و انا المشفق الکریم یا
امه الله ذكرت لدى المظلوم مذکور و باشرافات
نیر عنایت الهی که از افق سماء قلم اعلی اشراق
نموده فائز شدی این نعمت سلطان نعمتاست و
این فضل ملیک فضلها طوبی لعبدی عبدالباقی
الذی فاز بما کان مسطوراً فی کتب الله ربّ
العالمین جناب مقصود را از قبل مظلوم تکبیر
برسان بگو تأییدات الهی با تو هست و از حق
میطلبم تو را مؤید فرماید بر حفظ آنچه عطا شده
چه که با وجود او وجودیکه لدى الحق قابل
ذکرست موجود و من دون آن زوال او را اخذ
نموده و مینماید یا مقصود علیک بهائی لازال
مذکور بوده و هستی عنایت حق در باره تو ظاهر
شد احفظها باسمی المهیمن علی من فی السموات
و الأرضین

- 11 O 'Abdu'l-Ghani! Praise be to God that thou hast attained unto the traces of the Supreme Pen in these divine days and hast been nourished by the fruits of the Lote-Tree beyond which there is no passing. Know thou the value of this favour and guard it from the treacherous ones and the barking ones. Previously a Most Holy Tablet was revealed especially for thee. By the life of God! From the horizon of that Tablet hath shone forth the Day-Star of the loving-kindness of thy Lord, the Compassionate, the Generous. We beseech God to aid thee that thou mayest set His servants ablaze with the fire of utterance and become the cause of the world's enkindlement. This is

11 یا عبدالغنی لله الحمد باثر قلم اعلی در ایام الهی
فائز شدی و از ثمره سدره منتهی مرزوق
گشتی قدر این عنایت را بدان و از خائنین و
ناعقین محفوظ دار از قبل یک لوح اقدس
مخصوص نازل لعمر الله قد لاح من افق اللوح
نیر عنایت ربک المشفق الکریم از حق میطلبم
ترا تأیید فرماید تا عبادش را بنار بیان مشتعل
نمائی و سبب اشتعال عالم گردی لیس هذا علی
ربک بعزیز کلیم را با یک عصا ظاهر فرمود

not difficult for thy Lord. He manifested Moses with but a staff, and it triumphed over all the swords of the world by His command, for He is the Powerful, the Almighty. Fix thy gaze upon My horizon, speak in praise of Me, hold fast unto My cord, and stand firm in the service of My Cause, the Mighty, the All-Knowing.

و براسیاف عالم غلبه نمود امرأً من عنده و هو
المقتدر القدير كن ناظراً الى افقى و ناطقاً بثنائى
و متمسكاً بحبل و قائماً على خدمة امرى العزيز
العليم

- 12 As for what thou didst mention concerning the prisoner, We beseech God, exalted be He, to aid him through the means of the unseen and the visible, to relieve his distress, protect him, help him, deliver him, and enable him to serve the Cause. Verily, He is the Strong, the Triumphant, the All-Compelling, the Self-Subsisting. O prisoner! Rejoice within thyself that the Prisoner calleth thee from His Most Great Prison unto God, the Lord of all worlds. He hath indeed come with the truth, sent down His proof, and made manifest His way, yet most of the people are heedless. Thou hast followed Our example in imprisonment. We beseech God to grant thee deliverance, and for Myself I have not desired nor do I desire aught save what He hath desired. He is the One Who is desired in the beginning and in the end, and He is the Preserver, the All-Knowing, the All-Wise.

12 و اما ما ذكرت فى المسجون نسل الله تعالى ان
يّمده بأسباب الغيب و الشهادة و يفرّج كربته و
يحفظه و ينصره و يخلصه و يوفقه على خدمة
الأمر انه هو القوى الغالب و هو المهيمن القيوم يا
مسجون افرح فى نفسك بأنّ المسجون يدعووك
فى سجنه الأعظم الى الله ربّ العالمين انه قد اتى
بالحقّ و انزل دليله و اظهر سبيله ولكنّ القوم
اكثرهم من الغافلين قد اقتديت بنا فى السجن
نسل الله لك الفرج و لنفسى ما اردت و لا
اريد الا ما اراد و هو المراد فى الآخرة و الأولى
و هو الحافظ العليم الحكيم

- 13 O Haydar-'Ali! I call Myself before My servants, and I am the Manifest Rememberer. Convey My greetings to the loved ones. Say: O people of God! This Day is your day; know ye its value and hold fast unto goodly deeds and praiseworthy conduct. The hosts of the True One, exalted be His glory, have ever been and shall ever be goodly deeds and conduct, and the commander of these hosts hath been the fear of God. Blessed are they that act! Blessed are they that attain!

13 يا حيدر على ندعو نفسى من قبل عبادى و انا
[الذّاكر] المبين اوليا را تكبير برسان بگويا حزب
الله يوم يوم شماست قدرش را بدانيد و باعمال
طيّبه و اخلاق مرضيه تمسك نمائيد جنود حقّ
جل جلاله اعمال و اخلاق بوده و هست و
سردار اين جنود تقوى الله بوده طوبى للعاملين
طوبى للفائزين

- 14 O friends! These days pass swiftly as lightning. Strive that ye may not remain deprived of that which is immortal through that which is mortal. Say: My God, my God! I beseech Thee by the birds of Thy throne and the doves of Thy Cause that warble their melodies, and by the station which hath been honored by Thy footsteps, and by the light that hath shone forth from the horizon of Thy Revelation, and by the fire which Thou didst cause to speak through Thy power and sovereignty, to assist Thy people in that which Thou lovest and art pleased with. Then make them, O my God, the ensigns of Thy guidance amongst Thy creatures and the standards of Thy sanctification in Thy lands. Moreover, ordain for them through Thy Most Exalted Pen the good of this world and of the world to come. Verily, Thou art the Lord of all creation. There is none other God but Thee, the Mighty, the All-Praised.

14 اى دوستان اين ايام بمثابة برق در مرور جهد
نمائيد تا [با اين] فانى از ملكوت باقى محروم
نمانيد قل الهى الهى اسئلك بأطيّار عرشك و
ترنّمات حمامات امرك و بالمقام الذى تشرف
بقدومك و بالنور الذى اشرق من افق ظهورك
و بالنار التى انطلقتها بقدرتك و سلطّانك بأن تؤيّد
حزبك على ما تحبّ و ترضى ثمّ اجعلهم يا الهى
اعلام هدايتك بين بريّتك و رايات تقديسك
فى بلادك ثمّ اكتب لهم من قلبك الأعلى خبر
الآخرة و الأولى انك انت مولى الورى لا اله الا
انت العزيز الحميد

- 15 In conclusion, the honored Amin hath lately arrived and hath repeatedly mentioned thee in the Most Holy Court, as well as

some of the friends. Blessed is he, well is it with him, and goodly shall be his end. The glory be upon thee and upon them that have believed in God, the Mighty, the All-Bountiful, and upon them that hearken unto thy words and love thee. Verily thy Lord is the Commander, the All-Munificent.

- 16 O Haydar-'Ali! Thou art continuously mentioned by the Most Exalted Pen. No sooner is one station mentioned than another appeareth. This is from thy Lord's favor unto thee, that thou mayest be of the contented ones. Thou didst mention the land of K and R. The honored Habib hath ascended unto God. We beseech Him, exalted be He, to forgive him through His grace and bounty and to cause him to enter the most exalted station and the highest paradise. Verily, He is the Compassionate, the Generous. It is necessary that one of the assured, holy, pure and detached souls should proceed to that land. At first, he must hold fast unto wisdom and establish ties with the notables of that land, both the learned and the rulers, for one named Muhammad from Kazimayn hath gone to that land and is of the hosts of vain imaginings. Outwardly he hath befriended some of the notables of that land, while inwardly he is occupied with leading the people astray. In any case, one of the people of God must proceed to that land and with wisdom and utterance guide the people to the horizon of the All-Merciful. At first, he should not confirm any claimant until the truth becomes manifest from behind the veils. Blessed is he who turneth unto it to serve God, to manifest His Cause, to exalt His Word, and to proclaim that which hath been sent down in His perspicuous Book.

15 في آخر القول جناب امين اين ايام وارد و در ساحت اقدس ذكر اتجناب را مكرّر نموده و همچنين بعضي از دوستان را طوبى له و نعيماً له و له حسن مآب البهاء عليك و على من آمن بالله العزيز الوهاب و لمن يسمع قولك و يحبك ان ربك هو الامر الفضل

16 يا حيدر قبل على متصل بذكر قلم اعلى فائزى ذكر يك مقام زفته مقام ديگر بيان ميآيد هذا من فضل ربك عليك لتكون من الراصين ذكر ارض ك و ر نموديد جناب حبيب صعد الى الله نسله تعالى ان يغفره بفضله و جوده و يدخله في مقام الاعلى و الجنة العليا انه هو المشفق الكريم و اما لازم است يكي از نفوس موقنه مقدسه طاهره منقطعه بان ارض توجه نمايد و بايد در اول امر بحكمتم تمسك جويد با معارف آن ارض از عالم و امر راه پيدا كند چه كه محمد نامى از كاظمين بان ارض رفته و از جنود اوهام است در ظاهر با بعضى از معارف آن ارض دوست شده و در باطن باضلال خلق مشغول در هر صورت بايد نفسى از حزب الله بان ارض توجه نمايد و بحكمتم و بيان ناس را بافق رحمن هدايت كند در اول امر هيچ قائلى را تصديق ننمايد تا حقيقت از خلف سبحات ظاهر شود طوبى لمن اقبل اليها لخدمة الله و اظهار امره و ارتفاع كلمته و ابلاغ ما نزل في كتابه المبين

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To: Baha'is of the Caucasus

Date: 1304 ? [1886-1887]

- 1 In His Name, exalted be His glory, Wisdom and Utterance!
- 2 O people of the Caucasus! The Sacred Vale hath flowed, and the Most Exalted Horizon hath shone forth. By My life! The countenance of the Hijaz hath beamed with joy, for the Tabernacle of Glory hath been raised upon God's holy mount, and

1 هو الله تعالى شأنه الحكمة و البيان

2 يا اهل قفقاز قد سالت البطحاء و انار الأفق الأعلى لعمري افتر ثغر الحجاز بما ارتفع خباء المجد على كوم الله و اشرق نير الظهور من افق الارادة

the Luminary of Manifestation hath shone forth from the horizon of the Divine Will, after the veils of majesty were rent asunder by the Finger of Power. This is the Day wherein all contingent beings have been intoxicated by the wine of divine utterance. Rejoice and be glad, for the divine fragrance hath wafted, the Call hath been raised, and the luminous Standard hath been hoisted upon the Crimson Spot. The Temple of Knowledge hath been established upon the Throne of Utterance, summoning all unto God, the Lord of Religions. Ye have attained unto the Day foretold by God's Messengers and His chosen ones, and promised in the Books of God, the Lord of lords. No Messenger hath there been who hath not spoken His praise, and no Prophet who hath not mentioned Him at morn and eventide. This is the Day wherein all things have been attracted by the Call of God, the Lord of Names, and have spoken that which the Tongue of Grandeur hath spoken: "The Kingdom is God's, the One, the Chosen!" He that hath ears is he who hath heard and responded, and he that hath eyes is he who hath beheld the Most Great Sign when the horizon of the Manifestation was illumined, and the limbs of all beings trembled with fear of God, the Lord of Creation.

- 3 O people of the Caucasus! Harken unto the call of the Wronged One. He hath turned toward you and remembered you with verses that cause bodies to take flight. The ocean of bounty surgeth before the faces of the world and its peoples, yet they remain heedless and astray, save those whom the hands of power have rescued from God, the Lord of all men.
- 4 O concourse of divines! Fear ye God, and deny not Him Who hath come from the heaven of grace and bounty with verses that all the treasures of earth cannot equal. To this beareth witness the Mother Book from its most exalted station. Be fair in your judgment by God, and follow not idle fancies and vain imaginings. This is the Day wherein the veils of glory were rent asunder by the Finger of Power, and that which had been hidden from eternity was made manifest.
- 5 O concourse of divines! Hear ye the call of the Wronged One. He remindeth you, for the sake of God, of that which will draw you nigh unto Him. He is the Mighty, the All-Bountiful. He desireth naught from you. He proclaimeth among you with the most exalted call and remindeth you of this Day wherein mankind hath arisen for their Lord, the Lord of all beings. We have appeared and made manifest the Way, and have opened the gate of the Most Exalted Paradise. Draw nigh with radiant hearts. Thus doth He counsel you Who hath come with the truth from the kingdom of utterance with the standards of verses.

بعدما انشقت سبحات الجلال من اصبع الاقتدار
هذا يوم فيه اخذ سكر حريق البيان من في الامكان
افرحوا ثم ابشروا بما فاحت النفحة و ارتفعت
الصيحة و نصبت الراية النوراء على البقعة الحمراء
و استوى هيكل العلم على عرش البيان و دعا
الكل الى الله مالک الأديان قد فرتم بيوم اخبر
به رسل الله و اصفياه و بشرت به كتب الله
رب الأرباب ما من رسول الا و قد نطق بثنائه
و ما من نبي الا و قد ذكره في العشي و الاشرار
هذا يوم فيه انجذبت الأشياء من نداء الله مالک
الأسماء و نطقت بما نطق به لسان العظمة الملك
لله الواحد المختار ان السميع من سمع و اجاب و
البصير من رأى الآية الكبرى اذ انار افق الظهور
و ارتعدت فرائص العباد من خشية الله مالک
الايجاد

3 يا اهل قفقاز اسمعوا نداء المظلوم انه اقبل اليكم و
ذكركم بآيات تطير بها الأجساد قد ماج بحر الكرم
امام وجه العالم و الأمم في غفلة و ضلال الا
من انقذته ايادي الاقتدار من لدى الله مالک
الرقاب

4 يا معشر العلماء خافوا الله و لا تنكروا الذي اتى
من سماء الفضل و العطاء بآيات لا تعادلها خزائن
الأرض يشهد بذلك ام الكتاب من اعلى المقام
انصفوا بالله و لا تتبعوا الظنون و الأوهام هذا يوم
فيه انشقت سبحات الجلال من اصبع الاقتدار و
ظهر ما كان مكتوناً في ازل الآزال

5 يا معشر العلماء اسمعوا نداء المظلوم انه يذكركم لوجه
الله بما يقربكم اليه انه هو العزيز الفضال و ما اراد
منكم شيئاً ينطق بينكم بأعلى النداء و يذكركم بهذا
اليوم الذي فيه قام الناس لرب العباد قد ظهرنا
و اظهرنا السبيل و فتحنا باب الفردوس الأعلى
اقبلوا بقلوب نوراء كذلك ينصحكم من اتى بالحق
من ملكوت البيان بآيات الآيات

6 O concourse of men! The Most Great Vision hath appeared and the Lord of Destiny is established upon the throne of His Most Great Name. Fear ye God and follow not every heedless doubter. We have spent what We possessed and have borne all hardships for your ascent by the ladder of detachment unto the Lord of Creation. Such tribulations and afflictions have befallen Us as the pens are powerless to recount. The world hath been adorned with the sweet savors of revelation while the people are in a wondrous sleep. When Power displayed its standards and the Manifestation unfurled its banner, the people objected. Some said He hath fabricated a lie against God, while others arose in opposition that caused the earth to lament and the mountains to crumble. By God's life! We have desired naught save to draw the servants nigh unto that which will profit them and adorn them with the ornament of virtuous deeds. We have, in all circumstances, held fast the reins of the Pen and have revealed from its treasures only in due measure. Sanctify your souls through that which hath flowed from My Most Exalted Pen, and adorn them with trustworthiness, chastity, justice and patience.

7 Say: O concourse of divines! Do ye reject Him Who hath come from the heaven of divine command with the hosts of wisdom and utterance? He desireth naught but to purify hearts and sanctify them from the fire of rancor and hatred. Thus have We been assailed by that whereat even stones have cried out. This is the Day wherein the earth and heaven were shaken by the breezes of revelation, and all things have spoken as did speak the Tongue of Grandeur in the beginning of days.

8 O people of the Caucasus! There hath come unto you one named 'Abdu'l-Karim who hath informed you of this Mystery, through whose mention hearts have been attracted and through whose departure livers have melted. He had indeed held fast to the cord of My providence and clung to the hem of his Lord's mercy, the Lord of all mankind. Beware lest the people's doubts keep you from My Self-Subsisting Name, or the world's might frighten you in this Cause whereby the hearts of the wicked have been agitated. Deprive not yourselves of the Most Great Ocean which surgeth before the faces of the world, and deny not Him through Whom the Spirit of God hath wafted and proclaimed: "The Kingdom belongeth unto God, the One, the All-Forgiving!" By God! This is the Day of ears, for they were created to hearken unto My call, and the Day of eyes, for they were formed to behold My horizon wherefrom the lights have shone forth. Beware lest the clamor of the world withhold you from the Ancient Lord. Cast away what the people possess, turning unto the lights of your Lord's countenance, the Lord of Return. By God! The Light hath

يا معاشر البشر قد ظهر المنظر الأكبر و مالک
القدر استوى على عرش اسمه الأعظم اتقوا الله
ولا تتبعوا كل غافل مراتب انا انفقنا ما عندنا
و حملنا الشدائد كلها لارتقاءكم بمراقبة الانقطاع
الى مالک الابداع قد ورد علينا من المصائب
و البلايا ما عجزت عن ذكرها الأقلام قد تزين
العالم بنفحات الوحي و الناس في نوم عجاب فلما
اظهرت القدرة اعلامها و فجر الظهور لوائه اعترض
العباد منهم من قال انه اقترى على الله و منهم من
قام على اعراض ناحت به الأرض و نسفت به
الجبال لعمر الله انا ما اردنا الا تقرب العباد الى
ما ينفعهم و يزينهم بطراز الآداب انا امسكا في
كل الأحوال زمام القلم و ما اظهرنا من كنوزه
الا على قدر و مقدار قدسوا نفوسكم بما جرى من
قلبي الأعلى و زينوها بالأمانة و العفة و العدل و
الاصطبار

7 قل يا معاشر العلماء أ تتركون الذي اتى من سماء
الأمر بجنود الحكمة و البيان و ما اراد الا تطهير
القلوب و تقديسها من نار الضغينة و البغضاء
بذلك ورد علينا ما صاحت به الحصاة هذا يوم
فيه اهتزت الأرض و السماء من نفحات الوحي
و نطقت الأشياء بما نطق لسان العظمة في اول
الأيام

8 يا اهل قفقاز قد اتاكم من سمي بعبدالكريم و اخبركم
بهذا السر الذي بذكره انجذبت القلوب و بهجره
ذابت الأجساد انه كان متمسكا بجبل ولايتي و
متشبهاً بذيل رحمة ربه مالک الأنام اياكم ان
تمنعكم شبهات القوم عن اسمي القيوم او تخوفكم
سطوة العالم في هذا الأمر الذي به اضطربت افئدة
الأشرار لا تحرموا انفسكم عن البحر الأعظم الذي
ماج امام وجوه العالم و لا تنكروا الذي به سرت
نسمة الله و نادى الروح الملك لله الواحد الغفار
تالله هذا يوم الآذان لانها خلقت لاصغاء ندائى
و يوم الأبصار لانها ذوت لمشاهدة افتى الذي
به اشرفت الأنوار اياكم ان تمنعكم ضوضاء العالم
عن مالک القدم ضوعوا ما عند القوم متوجهين
الى انوار وجه ربكم مالک المآب تالله قد اشرق

shone forth from the horizon of Revelation, and He Who conversed on Sinai hath spoken, and the mountains have passed away like the passing of clouds.

التور من افق الظهور و نطق مكلّم الطّور و مرّت
الجبال كمرّ السّحاب

- 9 O concourse of divines! Fear ye God and withhold not the servants from the Euphrates of wisdom and utterance. Judge with fairness concerning that which hath appeared through the truth, and follow not every bloodthirsty oppressor. The teeth of utterance have smiled with proof, and knowledge hath spoken: "The All-Knowing One hath come with power and sovereignty!" Cast away your learning, for the Luminary of Knowledge hath dawned from the horizons of scriptures and tablets. This is a Day wherein the Call hath been raised from all directions, for the sacred lands have been honored by the advent of Him Who hath come from the heaven of grace with wisdom and utterance. Thus have We adorned the heaven of knowledge with the stars of proof and tablets through the ornament of My Most Exalted Pen, whose cry, when raised, caused the Lote-Tree of the uttermost boundary to proclaim: "Glory be to God, the Lord of dominion over all who are in earth and heaven!"

9 يا معشر الفقهاء خافوا الله ولا تمنعوا العباد عن
فرائد الحكمة والبيان انصفوا فيما ظهر بالحق ولا
تتبعوا كلّ أمر سفاك قد افتر نغر البيان بالبرهان
و نطق العلم قد اتى المعلوم بقدره و سلطان ضعوا
علومكم قد اشرق نير العلم من آفاق الزّبر والألواح
هذا يوم فيه ارتفع النداء من كلّ الجهات بما
تشرفت الأراضى المقدّسة بقدوم من اتى من سماء
الفضل بالحكمة والبيان كذلك زينا سماء العرفان
بأنجم البرهان والألواح بطراز قلبى الأعلى الذى
اذا ارتفع صريه نطقت سدره المنتهى العزة لله
المهيمن على من فى الأرضين والسموات

- 10 Hear ye the call of the Lord of Names in the Persian tongue in its sweetest melody. He is the Living Waters and He is the Breath of the All-Merciful that guideth them who turn unto Him to the Most Exalted Paradise and assigneth them their station and abode beneath the pavilions of grandeur. Blessed is the ear that hath not been deprived of hearing the call, and blessed is the eye that the veils of the world have not prevented from beholding.

10 ندای مالک اسماء را بلسان پارسی احلى بشنود
او است کوثر حیوان و او است نفحه رحمن
مقبّلین را بفردوس اعلی راه نماید و در ظلّ قباب
عظمت مقام و مقرّ معین فرماید طوبی از برای
سمعیکه از اصغاء ندا محروم نشد و از برای بصریکه
حجبات عالم او را از مشاهده بازداشت

- 11 O people of the Caucasus! Harken unto the Voice of the Wronged One. This is that Voice for the hearing of which the peoples of the world have been brought into being from nothingness. Today the rustling of the Most Exalted Pen is raised, and the Divine Lote-Tree hath appeared with its delicate, precious fruits. Deprive not yourselves of the celestial feast of God. Strive that ye may perchance attain in this transient world unto stations that are everlasting. The lamp of the world is knowledge, and its light is understanding. Beseech ye God that He may enable you to achieve that which will exalt the Word of God. Glory be to God! Some who account themselves foremost in knowledge and wisdom are found to be utterly bereft of that which is meet and proper. The purpose of knowledge is that which leadeth to the preservation, development, reformation and benefit of the peoples of the world. Sciences, crafts and arts are the fruits of the human tree; without the tree no fruit can be found. The manifestation of these

11 ای اهل قفقاز بشنود ندای مظلوم را اینست آن
ندائیکه اهل عالم از برای اصغاء آن از عدم بوجود
آمده اند امروز صریح قلم اعلی مرتفع و سدره
منتهی باثمار لطیفه جتیه ظاهر خود را از مائده
معنوی الهی محروم منمائید جهد نمائید شاید در
این دار فانی کسب مقامات باقیه نمائید سراج
عالم دانائی است و نور آن بینائی از حقّ بطلبید شما
را مؤیّد فرماید بر آنچه سبب اعلاء کلمه الله است
سبحان الله بعضی از ناس که خود را شخص اول
در علم و دانائی میسرند از ما ینبغی بی بهره و
بی نصیب مشاهده میشوند مقصود از دانائی علمی
است که سبب حفظ و عمار و اصلاح و منفعت
اهل عالم است علوم و فنون و معارف از اثمار
سدره انسانی بوده بی سدره ثمر یافت نمیشود
ظهور این بعد وجود آن است طوبی از برای
نفسیکه باصغا کفایت ننماید و هر قائلی را تصدیق

cometh after its existence. Blessed is the soul that is not content merely to hear, that doth not accept every speaker, and is not assured by every newcomer. Should anyone, concerning any party, say or write that which would cause abasement and harm, even if he were an ocean of knowledge, he would possess neither worth nor station in the eyes of them that see. A place wherein naught but goodness hath been manifested - concerning it they have uttered that which is unworthy to mention.

12 O people of the world! The fruit of the human tree is justice and fairness. If it be devoid of this fruit, it is worthy of the fire. Pride hath blinded their eyes and their insight. The world is in need of two things: order and justice. Verily, kingdoms have need of a system to protect them and justice to cultivate them. Thus doth the Wronged One teach you from the precincts of the prison, a command from His presence - and He is the Truth, the All-Knowing of the unseen.

13 O people of learning! Know your own selves and vaunt not yourselves over mankind. Be not like those who exchanged the favor of God for unbelief and led their people to the abode of perdition. Learn ye that knowledge which will preserve you from rancor and hatred, from greed and passion, and will lead you to supreme joy. The noblest, most excellent, most eminent and greatest of all things in the world is knowledge - knowledge that giveth salvation, not destruction. This knowledge is the most precious of all things in the world and the most glorious thereof. To this testifieth He Who speaketh that He hath come with the truth and guided all to the straight path of God.

14 The honored Abdul-Karim was a sign of this Most Great Revelation and like the morning breeze wafted from the direction of divine favor. He was, of his own accord, set ablaze with the fire of love for this Revelation, and from the ocean of knowledge a portion was bestowed upon him. This was from God's grace upon him. However, from some of his utterances the purpose was not clear, meaning some of the friends did not gain full understanding therefrom. Thus hath spoken the Ocean of Utterance from the presence of the All-Merciful in the city of Akka, which was named aforetime the White Spot, and by the most beautiful names in the days of God, the Lord of the worlds.

15 O people of the Caucasus! In conclusion We counsel you to observe trustworthiness, godliness, chastity, truthfulness and fidelity. In this day, the hosts of God have ever been and are goodly deeds and praiseworthy character. By these hosts give victory to the Cause of God and conquer the citadels of hearts.

نکند و از هر واردی مطمئن نشود اگر نفسی در باره حزبی از احزاب بگوید یا بنویسد آنچه را که سبب ذلت و اذیت گردد اگر بحر علم باشد بقدر خسی و قرو قدر نزد صاحبان بصر نداشته و ندارد محلیکه جز معروف از او ظاهر نشده در حقیقت گفته اند آنچه را که ذکرش لایق نه

12 ای اهل عالم ثمره سدره انسانی عدل و انصاف بوده اگر دارای این ثمر نباشد لایق نار است قد اعمی الغرور ابصارهم و بصائرهم عالم بدو چیز محتاج نظم و عدل ان الممالک تحتاج بنظام یحرسها و عدل یحرثها کذلک یعلمکم المظلوم من شطر السجن امراً من لدنه و هو الحق علام الغیوب

13 ای اهل علم خود را بشناسید و بر مردم افتخار مکنید لا تکنوا کالذین بدلوا نعمة الله کفراً و احلوا قومهم دار البوار علمی را بیاموزید که شما را از ضغینه و بغضا و حرص و هوی حفظ نماید و بفرح اکبر رساند اشرف و احسن و افضل و اعظم اشیاء عالم علم است علمیکه نجات بخشد نه هلاک نماید این علم انفس اشیاء عالم است و اعتر آن پیشد بذلک من ینطق انه اتی بالحق و هدی الكل الی صراط الله المستقیم

14 جناب عبدالکریم نموداری بود از این ظهور اعظم و بمثابة نسیم صبحگاهی از شطر عنایت ربانی مرور نمود او بنفسه بنار محبت این ظهور مشتعل بود و از دریای معرفت قسمتی باو عطا شد ذلک من فضل الله علیه ولكن از بعضی بیانات او مقصود معلوم نه یعنی بعضی از دوستان کماهی آگاهی حاصل نمودند کذلک نطق بحر البیان من لدی الرحمن فی مدینة عکاء الی سمیت من قبل بالبقعة البیضاء و بالأسماء الحسنی فی ایام الله رب العالمین

15 یا اهل قفقاز در آخر بیان شما را وصیت مینمائیم بامانت و دیانت و عفت و صدق و وفا امروز جنود الله اعمال طیبیه و اخلاق مرضیه بوده و هست باین جنود حق را نصرت نمائید و مدائن قلوب را اخذ کنید و سلطان این جنود تقوی الله

The sovereign of these hosts is the fear of God. The Truth is aware and knoweth well that this Wronged One hath at all times exhorted God's loved ones with counsels that lead to success and are the cause of prosperity. He sufficeth as Witness and as Knower. We beseech confirmation for you that ye may discover the sweetness of the warbling of the Most Exalted Pen and be sustained by the fruits of the Ultimate Lote-Tree. The glory shining from the horizon of the heaven of My bounty be upon the people of Baha, through whom the Crimson Ark did sail upon the sea of names - such servants upon whom the Concourse on High and the dwellers of Paradise shower their prayers both at eventide and at dawn.

BRL_ATBH#15x, MAAN#32x

بوده حقّ آگاه و عالم گواه که اینظلوم لازال
اولیای حقّ را بنصائحیکه سبب نجاح و علّت
فلاح است وصیّت فرموده و کفی به شهیداً و
علیماً و از برای شما تأیید میطلبیم تا حلاوت صریر
قلم اعلی را بیاید و باثمار سدره منتهی مرزوق
گردید البهّاء المشرق من افق سماء عنایتی علی
اهل البهّاء الذین بهم سرت السّفینة الحمراء علی
بحر الاسماء اولئک عباد یصلّین علیهم الملائ الأعلی
و اهل الفردوس فی العشی و الاشرار

BRL_DA#378, TZH6.1108-1113,
MAS4.211x, RHQM2.0887-887 (308)
(192-193x), QT105.2.123, ASAT4.504-505x,
RAHA.248bx, YFY.128-131

BH00566

To: *Zaynul-Muqarrabin et al.*

Date: 1304 ? [1886-1887]

1 He is the Most Great, the Most Bountiful

2 How many a beloved one have We found to be but the foam of the sea, and how many a friend hath turned into a heretic, having followed his desires, heedless of his Ancient Lord. Say: O people, follow not your desires; follow instead divine guidance, for it hath appeared with a light whereby the heavens and earth were illumined. Stand firm in the Cause, then summon the people unto this Great Name.

3 Say: O assemblage of princes, take from the mighty the rights belonging unto the weak, and suffer not the rich to rule over the poor. Thus doth command you the Lord of Names, verily He is the All-Knowing. Blessed is the wealthy one whom riches have not kept back from the Creator of heaven, and whom the world hath not deceived from showing humility before the people of Baha. By My life! He is of the people of the crimson ark; the denizens of the Supreme Paradise glory in him. How wonderful is this noble and exalted station! Honor him, O people of truth, for he is among the choicest of creation. Thus hath justice decreed from the presence of the All-Knowing, the All-Wise.

1 الأعظم الأکرم

2 کم من حبیب وجدناه حباباً و کم من صدیق صار
زندیقاً بما اتّبع هواه غافلاً عن مولاه القديم قل یا
قوم لا تتبعوا الهوی ان اتبعوا الهدی انه ظهر بنور
منه اشرقت السموات و الارضین ان استقم علی
الأمر ثم ادع الناس بهذا الاسم العظیم

3 قل یا معشر الأمراء خذوا حقّ الضعفاء من
الأقویاء و لا تسلّطوا الأغنیاء علی الفقراء
کذلک یامرکم مالک الاسماء انه بکلشیء علیم
طوبی لغنی ما منعه الغناء عن فاطر السماء و
ما غرّته الدنیا عن الخضوع لأهل البهّاء لعمری
انه من اهل السّفینة الحمراء یفتخرن به اهل ملائ
الأعلی حبداً هذا المقام العزیز المنیع وقرؤه یا اهل
الحقّ انه من خیرة الخلق هذا ما قضی بالعدل
من لدن علیم حکیم

4 Say: O assemblage of divines, judge with justice amongst My servants. Beware lest anything prevent you from turning toward the poor. Look not to the right, but to the manifest truth. We are with you in all conditions, We hear what is sueth from your mouths and behold your state. Verily, He is the All-Knowing, the All-Informed. Turn away your eyes from the left; be of those who look to the right, who judge with pure truth for the sake of God. These, verily, are of the sincere ones. Blessed is the divine who judgeth with truth; he is of the people of this noble scene. From him We perceive the fragrance of Baha, and We bless him with this Tongue which hath spoken that there is no God but Me, the Forgiving, the Merciful. Follow those divines from whose faces ye perceive the radiance of Baha. They are as eyes to the body. Thus hath decreed the Most Merciful, Who created all possibility through His binding and wise command.

4 قل يا معشر العلماء ان احكموا بالعدل بين عبادى اياكم ان يمنعكم شئ عن التوجه الى المساكين لا تنظروا الى اليمين بل الى الحق المبين نحن معكم فى كل الأحوال نسمع ما يخرج من افواهكم و نرى ما انتم عليه انه هو العليم الخبير غصوا الأبصار عن اليسار كونوا من اصحاب اليمين الذين يحكمون بالحق الخالص لوجه الله الا انهم من المخلصين طوبى لعالم يحكم بالحق انه من اهل هذا المنظر الكريم نجد منه عرف البهاء و نصلى عليه بهذا اللسان الذى نطق به لا اله الا انا الغفور الرحيم ان اتبعوا العلماء الذين تجدون من وجوههم نضرة البهاء الا انهم بمنزلة العيون للأبدان كذلك حكم الرحمن الذى خلق الامكان بأمره المبرم الحكيم

5 Say: O assemblage of the learned! By God, neither your intricate verses, nor your embellished words, nor your riddles and enigmas, nor your palindromes will profit you this Day. Cast them aside in My Name, then take what your Lord of the worlds commandeth you. Hold back the reins of your pens, for the Pen of God moveth in the field of Tablets with wisdom and utterance. This is the root of prosperity, were ye to know. Adorn your tongues with the mention of the All-Merciful, and your verses for the Revealer of verses. Thus commandeth you the Lord of Attributes, Who hath come from the Kingdom of proof with manifest sovereignty. Restrain your tongues from satire; ye were created for praise. This is its day, were ye of the discerning.

5 قل يا معشر الأدباء تالله لا تنفعكم اليوم ابياتكم الخيفاء و لا الرقطاء و لا ما عندكم من اللغز و الأحاجي و المقلوب المستوى دعوها باسمى ثم خذوا ما يأمركم به مولى العالمين ان امسكوا اعنة الأقلام قد يحول قلم الله فى ميدان الألواح بالحكمة و البيان هذا لأصل الفلاح لو انتم من العارفين زينوا اللسان بذكر الرحمن و الآيات لمنزل الآيات كذلك يأمركم مالک الصفات الذى اتى من ملكوت البرهان بسلطان مبين ان امسكوا اللسان عن الهجاء قد خلقتم للثناء هذا يومه لو انتم من المتبصرين

6 Will mention of tresses and locks profit you? Nay, by the Lord of Power! Turn ye unto the Most Great Vision, this radiant station. Say: The eloquent one is he who hath conveyed My Cause, and the articulate one is he who hath spoken forth when asked about this Mighty News. Blessed is the poet who hath perceived in the days of God and from whose utterance hath wafted the fragrance of his Lord's love throughout all possibility. He is assuredly among the triumphant. Woe unto the poet who hath brandished the spear of satire amidst the concourse of creation and remained heedless of this wondrous Remembrance. Remember the favor of God in making your tongues the keys of treasures and the locks of wisdom and mysteries. Fear God and be not of the heedless ones. This is the day of praise, wherein the Creator of heaven hath come with the kingdom of your Lord, the Mighty, the Praiseworthy.

6 هل ينفعكم ذكر الحور و الطر لا و مالک القدر توجهوا الى المنظر الأكبر هذا المقام المنير قل انّ البليغ من بلغ امرى و الفصيح من افصح اذ سئل عن هذا النبأ العظيم طوبى لشاعر استشعر فى ايام الله و سطع من بيانه عرف محبة ربه الرحمن فى الامكان الا انه من الفائزين ويل لشاعر اشرع سنان الهجاء بين ملائ الانشاء و غفل عن هذا الذکر البديع ان اذكروا نعمة الله اذ جعل السنم مفاتيح الكنوز و مقاليد الحكمة و الرموز اتقوا الله و لا تكونن من الغافلين هذا يوم الثناء قد اتى فيه فاطر السماء بملكوت ربكم العزيز الحميد

7 Say: O concourse of the followers of Moses! The discourse of the Fire hath returned by the command of your Lord, the Chosen One, and from its roaring ye hear: "There is no God but Me, the Mighty, the Gracious." O people of the Son! The Kingdom hath been adorned with My Name, and the Dominion with My sovereignty, and the Spirit lamenteth by reason of that which hath befallen Me at the hands of the oppressors. Verily, the Temple beareth witness unto the Lord of all causes, yet most of the denominations remain silent. It was built through piety, not through fancy, could ye but perceive it. It was fashioned by the hand of the Divine Will, and none knoweth it save every discerning one possessed of insight. This is He through Whom the Spirit spoke, and by Whose mention both the Torah and the Gospel were adorned. Every moldering bone hath been quickened by the breeze of Revelation, yet most of the people are as dead. Arise from the graves of heedlessness and desire, by the Name of Him Who is the Fashioner of the heavens, then turn ye unto the horizon of the Cause through this glorious Name.

8 This is the Righteous One Who was in heaven and of Whom Christ gave you tidings. He hath come with His mighty glory. The Most Great Law hath appeared - that which was mentioned in the scriptures of the Messengers. Fear God and follow not your desires. Follow ye the Truth to which the Most Exalted Word hath testified and wherewith the Kingdom of Names hath been adorned. Turn ye unto Him with illumined hearts, and be not of them that turn aside.

9 Say: O people of the Qur'an! By God, the All-Merciful Spirit hath lamented because of your deeds when He came from the heaven of utterance with clear sovereignty. Ye have denied Him by Whose leave all things were created, and turned away from Him unto Whom every radiant countenance hath been directed. Say: He hath appeared in such wise that none can deny Him save those who are veiled by the clouds of hatred and wrapped in the shrouds of desire, and are among the most lost. Have mercy on yourselves and break not God's Covenant and His Testament, and be of them that are just. Your turning away harmeth Me not, even as your turning towards Me profiteth Me not. Verily, He is independent of all the worlds.

10 Say: O concourse of the Bayan! This is the Best-Beloved of all created things, Who hath come with the kingdom of verses, while ye remain heedless. Was this Revelation made conditional upon any stipulation? Was this Cause in your hands or in God's hand? Be discerning, and be not of the ignorant ones. If the Cause be in God's hand, He hath raised me up and sent me forth, and caused me to speak according to His will.

7 قل يا ملاء الكليم قد رجع حديث النار بأمر ربكم المختار وتسمع من زفيرها لا اله الا انا العزيز الكريم يا ملاء الابن قد زين الملكوت باسمي والجبروت بسلطاني والروح ينوح بما ورد على من جنود الظالمين ان الهيكل يشهد لملك العلل ولكن الملل اكثرهم من الصامتين انه بنى من التقي لا من الهوى لو انتم من الشاعرين قد عمر من يد المشية ولا يعرفه الا كل عارف بصير هذا هو الذي به نطق الروح وبذكره زينت التوراة والانجيل قد اهتز من نسمة الوحي كل عظم رميم والناس اكثرهم من الميتين قوموا عن مراقد الغفلة والهوى باسم فاطر السماء ثم توجهوا الى افق الامر بهذا الاسم المنيع

8 هذا هو الصالح الذي كان في السماء واخبركم به المسيح قد اتى بمجده الكبير قد جاء التاموس الأكبر وما هو المذكور في صحيف المرسلين خافوا الله ولا تتبعوا هواكم ان اتبعوا الحق الذي شهدت له الكلمة العليا وزينت به ملكوت الأسماء توجهوا اليه بقلوب نورا ولا تكون من المعرضين

9 قل يا ملاء الفرقان تالله قد ناح من فعلكم نفس الرحمن اذ اتى من جبروت البيان بسلطان مبين قد انكرتم من علق كلشي باذنه واعرضتم عن الذي اليه اقبل كل وجه منير قل انه ظهر على شأن لا ينكره الا من غشته سبحات البغضاء وغطته حجاب الهوى وكان من الأخسر ان ارحموا انفسكم ولا تنقضوا ميثاق الله وعهده وكونوا من المنصفين لا يضرن اعراضكم كما لا ينفعني اقبالكم انه لغني عن العالمين

10 قل يا ملاء البيان هذا لمحبوب الامكان قد اتى بملكوت الآيات وانتم من الغافلين هل علق هذا الظهور بشرط من الشروط وهل كان الأمر بأياديكم او بيد الله تبينوا ولا تكون من الجاهلين ان كان الأمر بيد الله بعثني وارسلني ثم انطقني بما اراد انه هو الحاكم على ما يريد قد اظهرني بحجة

He, verily, is the Ordainer of whatsoever He pleaseth. He hath manifested me with a proof around which circle the proofs of all the Messengers. Through my being have the standards of power been raised up, which none deny save every malicious transgressor. Had the Cause been in my hands, I would not have uttered a word amongst you. I held the Cause in reserve until His binding and mighty Command came. His Will hath prevailed over mine, and He hath manifested me in such wise that the arrows of the idolaters have assailed me. And if the Cause be in your hands, why do ye reject the people of the Gospel and the Torah, and the followers of Abraham? They say what ye say. They have clung to what they possess of idle fancies and vain imaginings, and have turned away from the Dawning-Place of certitude and my most luminous Countenance. Ye are wrapped in the most great veil, which is naught but the tales that were current amongst you from the imaginings of the ancients. He knoweth what is in your breasts and that which hath prevented you from this glorious Perspective. Ye are deaf, by the Lord of the mighty Throne! And ye are blind, by the Lord of the exalted Seat! The earth and heaven have been illumined by the light of the countenance of your Lord, the All-Glorious, yet ye see not. The evidences have appeared, yet ye know them not. The verses have been sent down, yet ye understand them not. All things have testified to the Lord of Names, yet ye hear not. The Pen is ashamed to mention that which ye have uttered concerning me, after ye were commanded not to allude to this holy, exalted, inaccessible and forbidden Station. Ye have taken him whom We cast into the sea, and have clung to what he possesseth of idle fancies. Know ye by what authority ye turned unto him and turned away from Him through Whom the horizon of the power of your Lord, the Almighty, the Self-Subsisting, was illumined? And did ye recognize him? Nay, by the Self of the Beloved! We testify that ye worship vain imaginings and perceive it not. Thus have We recounted unto thee the tale of the people who today shall not be helped. O thou who hast turned towards God! Leave them and what they possess, then stand firm in this irrevocable Cause.

تطوف حولها حجج المرسلين قد ارتفعت بنفسى اعلام القدرة ولا ينكرها الا كل مبغض ائيم لو كان الأمر بيدي ما تكلمت بكلمة بينكم قد حفظت الأمر الى ان جاء امره المبرم المتين غلبت ارادته ارادتي و اظهرني بما ورد على به سهام المشركين و ان كان الأمر بأياديكم لم تكفرون اهل الانجيل و التوراة ثم اصحاب الخليل انهم يقولون كما انتم تقولون قد تمسكوا بما عندهم من الظنون و الأوهام و اعرضوا عن مطلع اليقين و منظرى الأنوار انتم فى الحجاب الأكبر و انه لقصص التي كانت بينكم من ظنون الأولين انه يعلم ما فى صدوركم و ما منعم به عن هذا المنظر الكريم انتم الصمّاء و ربّ العرش العظيم و انتم العمياء و ربّ الكرسيّ الرفيع قد اشرفت الأرض و السّماء بنور وجه ربكم الأبهى و انتم لا تبصرون قد ظهرت البيّنات و انتم لا تعرفون قد نزلت الآيات و انتم لا تفقهون قد شهدت الأشياء لملك الأسماء و انتم لا تسمعون يستحي القلم ان يذكر ما تكلمتم به فى حقّى بعد الذى امرتم ان لا تشيروا الى هذا المقام المقدّس المرتفع الممنوع اخذتم الذى نبذناه فى اليمّ و تمسكتم بما عنده من الظنون هل تدرون بأى امر اقبلتم اليه و اعرضتم عن الذى به انار افق قدرة ربكم المهيمن القيوم و هل عرفتموه لا و نفس المحبوب تشهد انكم تعبدون الأوهام و لا تشعرون كذلك قصصنا لك قصص القوم و هم اليوم لا ينصرون انك يا أيها المقبل دعهم و ما عندهم ثم استقم على هذا الأمر المحتوم

- 11 The seal of the Wine of Mysteries hath been broken by the fingers of might. Blessed are they who are free, who have drunk in the name of their Chosen Lord on this promised Day. We have sent down from the heaven of bounty that which bringeth joy to sincere servants. When thou attainest unto the Tablet of God and findest from it the sweet fragrances of verses, say: Praise be unto Thee, O Source of clear evidences! I testify that Thou art the Omnipotent over what was and what shall be. Blessed is he who remaineth steadfast in the Cause and

- 11 قد فكّ ختم رحيق الأسرار بأيادي الاقتدار طوبى للأحرار الذين شربوا باسم ربهم المختار في هذا اليوم الموعود قد نزلنا من سماء العطاء ما تفرح به عباد مخلصون اذا فزت بلوح الله و وجدت منه نفحات الآيات قل لك الحمد يا مطلع البيّنات اشهد انك انت المقتدر على ما كان و ما يكون طوبى لمن استقام على الأمر و ما منعه

is not hindered by the signs of those who disbelieved in God when He came with His name, the Self-Subsisting. Remember those on whose faces thou findest the radiance of Glory. Say: Rejoice in that ye have been mentioned by the Pen of Revelation. By My life! Ye are the triumphant ones. Let not what hath escaped you grieve you, for He is the Mighty, the Forgiving. Let not the affairs of creation disturb you. Verily, the Truth is with you; this sufficeth you, did ye but know. Say: Read ye the verses of God, then ponder, that ye may know what hath befallen Us. Therein hath been revealed every hidden matter. Afflictions have encompassed Me which none can reckon save God, the Knower of the unseen and the seen. the ungodly have gathered against Me from every direction with tyranny, to this do honored servants bear witness. Every harm hath been ordained for My person and every affliction for My Beauty, yet people do not understand. In all conditions We summon the servants to the Mighty, the Loving. That which befalleth Us preventeth Us not, even as what befell Us in the past prevented Us not, and thy Lord is witness to what I say. Be thou steadfast in the path of thy Lord in such wise that the words of those who have disbelieved in God and believed in falsehood shall not deter thee. Thus doth the Pen of Knowledge teach thee from the presence of the Truth, the Knower of the unseen. Take what thou hast been given by the power of thy Lord, then make mention of Him in thy days. This is better for thee than what was and what shall be.

- 12 Glory be unto Thee, O my God! I know not by what fire Thou didst kindle the lamp of Thy sovereignty in the midst of Thy lands, and by what light Thou didst manifest Thy countenance in Thy domains. The more the waters of opposition were poured upon the former, the more did its radiance increase, and the more the veils of the heedless obscured the latter, the more did its gleaming and its rays increase. Thus dost Thou see, O my God, the lamp of Thy Revelation amidst the people of darkness and rebellion, and Thy abiding Face amidst the people of loss. I beseech Thee by Thy name, the All-Merciful, through which the breaths of life were wafted over all who are in the heavens and on earth, to raise up from among the powerful ones him who shall arise to aid Thy Cause, to exalt Thy Word, and to elevate Thy laws amongst Thy servants. Then strengthen through him, O my God, Thy loved ones who have turned unto Thee and have sought the sanctuary of Thy presence. Though Thou hast strengthened them in Thy kingdom, yet I desire their strengthening in the world of creation, by Thy might, O Fashioner of the heavens and Lord of all

اشارات الذين كفروا بالله اذ اتى باسمه القيوم ان اذكر الذين تجد من وجوههم نضرة البهاء قل ان افرحوا بما ذكرتم من قلم الوحي لعمرى انتم الفائزون لا يحزنكم ما فات عنكم انه هو العزيز الغفور و لا تضطربكم شئوننا الخلق ان الحق معكم هذا يكفيكم لو انتم تعرفون قل ان اقرؤوا آيات الله ثم تفكروا لتعرفوا ما ورد علينا قد نزل فيها كل امر مكنون قد احاطتني بلايا لا يحصىها احد الا الله عالم الغيب و الشهود قد اجتمع على المشركون منك كل الجهات بالاعتساف يشهد بذلك عباد مكرمون قد قدر كل ضرر لنفسي و كل بلاء بلجلى ولكن الناس لا يفقهون نحن فيكل الأحوال ندع العباد الى العزيز الودود لا يمنعا ما يرد علينا كما ما منعنا عما ورد و ربك شهيد على ما اقول كن على قدم مولاك على شأن لا تمنعك كهات الذين كفروا بالله و آمنوا بالطاغوت كذلك يعطيك قلم العلم من لدى الحق علام الغيوب خذ ما اوتيت بقدره ربك ثم اذكره في ايامك هذا خير لك عما كان و ما يكون

12 سبحانه اللهم يا الهى لم ادر بأى نار اوقدت مصباح سلطنتك فى قطب بلادك و بأى نور اظهرت وجهك فى ديارك كل ما صببت على الأول مياه الاعراض قد ازداد فى ضيائه و كل ما غشت الثانية حجابات اهل الانغماض زادت بوارقه و شعاعه اذ ترى يا الهى سراج وحيك بين اهل الظلمة و الطغيان و وجهك الباقي بين اهل الخسران اسألك باسمك الرحمن الذى به فاحت نفحات الحياة على من فى الأرضين و السموات بأن تبعث من اولى الاقتدار من يقوم على نصره امرك و اعزاز كلمتك و اعلاء احكامك بين عبادك ثم عزز به يا الهى احبائك الذين اقبلوا اليك و قصدوا كعبة لقاءك ولو انك عززتهم فيملكوتك ولكن اريد اعزازهم فى ناسوت الانشاء بعزتك يا فاطر السماء و مالك الاسماء لا اله الا انت المقدر العزيز الوهاب

names. There is none other God but Thee, the Omnipotent, the Mighty, the All-Bountiful.

BH00589

To: *Tabib*

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory, majesty and power! 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 Praise, sanctified from all mention and thought, befiteth the Lord of the world, Who brought the non-existent into being and adorned existence with the ornament of everlasting life. Great is His power, exalted His might, sublime His Will and all-encompassing His Purpose! And blessings and peace be upon the Manifestations of His most excellent names and most exalted attributes, then upon Him through Whom were opened the gates of inner meanings and utterance in the contingent world, and through Whom appeared that which draweth people nigh unto the Lord of all religions, and upon His kindred and companions, whose proof He made the sharpened swords and upraised spears, and through whom the foundations of the idolaters were shaken and the limbs of the aggressors made to tremble - they whom the All-Merciful hath described in the Qur'an as honored servants who speak not until He hath spoken, and who act by His command. 2 حمد مقدّس از ذکر و فکر مقصود عالم را لایق و سزااست که نیست را هست فرمود و هست را به طراز حیوة ابدی مزین داشت عظمت قدرته و جلّت شوکته و رفعت مشیتته و احاطت ارادته و الصلوة و السلام علی مظاهر اسمائه الحسنی و صفاته العلیاء ثمّ الذی به فتحت ابواب المعانی و البیان فی الامکان و ظهر ما یقرّب الناس الی مالک الأديان و علی آله و اصحابه الذین جعل برهانهم السیوف الشّاحذه و الأسنان المشروعه و بهم تزلت ارکان المشرکین و ارتعدت فرائض المعتدین هم الذین وصفهم الرحمن فی الفرقان عباد مکرمون لا یسبقونه بالقول و هم بأمره یعملون
- 3 Glory be unto Thee, O my God and the God of the world! I beseech Thee by the lights of Thy utterance and the mysteries that were hidden in the hearts of Thy chosen ones to aid Thy servants to act with justice and equity and to that which guideth unto the path of righteousness. Verily, Thou art the Lord of creation and the One Who speaketh in the beginning and the end. 3 سبحانک یا الهی و اله العالم اسألك بأنوار بیانک و الأسرار الّتی کانت مکنونه فی افئدة اصفیائک بأن تؤیّد عبادک علی العدل و الانصاف و علی ما تهذیم الی سبیل الرشاد انک انت مالک الأیجاد و الناطق فی المبدأ و المعاد
- 4 Thereafter, the letter from that honored beloved one arrived some time ago. Praise be to God, it bore witness to service, steadfastness, attention, receptivity and sincerity. After its reading and hearing, it was taken to the Sacred Presence and presented before His countenance. He said: 4 و بعد دستخط آن محبوب مکرم چندی قبل رسید الحمد لله حاکی بود از خدمت و استقامت و توجّه و اقبال و اخلاص حقّ جلّ جلاله و بعد از قرائت و اصغا قصد مقام نموده تلقاء وجه عرض شد فرمودند
- 5 O physician, upon thee be My peace! Thou hast ever been and art still remembered. We beseech God, exalted be His glory, 5 یا طبیب علیک سلامی لازال مذکور بوده و هستی از حقّ جلّ جلاله میطلبیم ترا تأیید فرماید

to confirm thee in that which shall cause the turning of souls unto Him and the unity and fellowship of hearts. God willing, rely wholly upon Him and resign thyself completely to His will, detached from all else. Strive at all times that perchance the tyranny of the world may be transformed into justice and the oppression of nations into equity. This Wronged One hath, from the earliest days until now, called upon them that are near unto Him to partake of the river of divine mercy, and the rebellious to the ocean of God's forgiveness. The purpose was that all might be adorned with the ornament of sanctity and be aided to manifest such deeds and character as would exalt the people of divine unity. However, the matter became obscure to the rulers and divines of the earth, and they imagined otherwise. For this reason the idolaters are seen to prevail and triumph. We beseech God to aid first the people of divine unity to achieve unity and concord, and then to grant them strength that they may preserve their rights and be protected from the oppression of the aggressors and the tyranny of the idolaters.

- 6 O Physician! My greetings be upon thee! The appearance of these unseemly matters hath been and is the consequence of deeds. They attribute the ocean of knowledge to ignorance, and pure justice to tyranny. God is witness and aware that from the first days this Wronged One hath had no purpose except the exaltation of the people of unity, the glorification of the Book of God, the reformation of the world and the education of the peoples. For thirty years or more We have dwelt in the realms of the sublime State - may God preserve it from the evil of creation - and not so much as a mustard seed of any matter contrary to the Law of God hath appeared from these servants. Nevertheless, according to the people of Iran, they sent Us in utmost abasement to this land. God knoweth what befell Us upon Our first arrival. That which the people of Baha have sought and continue to seek at all times hath been and is the unity of the two governments and the concord of the two peoples, that perchance through this there may be manifested that which is now concealed.

- 7 Say: My God, my God! I testify to Thy oneness and Thy singleness, and to Thy grandeur and Thy sovereignty and Thy power and Thy might. I beseech Thee by the Most Great Ocean and the mysteries of eternity and by Thy Will through which Thou hast subdued the world, to ordain for us that which will draw us nigh unto Thee and will aid us in Thy remembrance and praise and in acting according to what Thou hast revealed in Thy Book. O Lord! Fear of Thine enemies hath encompassed us; transform it into assurance from Thee

بر امریکه سبب اقبال نفوس و اتحاد و الفت قلوب شود انشاء الله به توکل تمام و تفویض کامل به حق ناظر باش و از غیرش منقطع در جمیع احوال جهد نما که شاید ظلم عالم به عدل تبدیل شود و اعتساف امم به انصاف این مظلوم از اول ایام الی حین بستگان را به فرات رحمت و عاصیان را به دریای مغفرت الهی دعوت نمود مقصود آنکه کل به طراز تقدیس مزین گردند و به اعمال و اخلاق که سبب ارتفاع اهل توحید است مؤید شوند و لکن بر امرای ارض و علمای آن امر مشتبه شد و گمان دیگر نمودند به این جهت مشرکین غالب و فائق مشاهده میگردند از حق مسئلت مینمائیم اهل توحید را اولاً مؤید فرماید بر اتحاد و اتفاق و بعد قوت عطا نماید تا حقوق خود را حفظ نمایند و از قهر معتدین و ظلم مشرکین محفوظ مانند

6 یا طبیب علیک سلامی ظهور این امورات ناشایسته از جزای اعمال بوده و هست بحر علم را به جهل نسبت میدهند و عدل صرف را به ظلم حق گناه و آگاه که این مظلوم از اول ایام جز ارتفاع اهل توحید و اعزاز کتاب الله و اصلاح عالم و تهذیب امم ارادهئی نداشته و ندارد سی سنه او ازید میشود در ممالک دولت علیه حفظها الله عن شر البریه ساکن و به قدر خردلی امری که منافی شریعه الله باشد از این عباد ظاهر نه معذک بقول اهل ایران ما را بذلت کبری به این ارض فرستادند الله يعلم ما ورد علینا فی اول ورودنا آنچه اهل بهاء در لیالی و ایام طلب نموده و مینمایند اتحاد دولتین و اتفاق ملتین بوده و هست که شاید به این جهت ظاهر شود آنچه که حال مستور است

7 قل الهی الهی یشهد بوحدانیتک و فردانیتک و بعظمتک و سلطانتک و قدرتک و اقتدارک اسألك بحجر الأعظم و اسرار القدم و بارادتک الّتی بها سخرت العالم بأن تكتب لنا ما یقرّبنا الیک و یؤیدنا علی ذکرک و ثنائک و العمل بما انزلته فی کتابک ای رب قد احاطتنا الخوف من اعدائک بدلها باطمینان من عندک و سکون من لدنک و اخذنا الضعف من کلّ الجهات بدله باقتدارک

and tranquility from Thy presence. Weakness hath seized us from all directions; transform it through Thy power. Thou art He Who hath detailed from the Point sciences which none hath known save Thyself. The conditions of Thy creation and the transgressions of Thy servants have not hindered Thee. Thou doest what Thou willest and ordainest what Thou desirest. Verily, Thou art the Mighty, the Praiseworthy.

انت الذی فصلت من النقطه علوماً ما اطلع بها الا
نفسک لم یمنعک شؤونات خلقتک ولا تعدّیات
عبادک یفعل ما یشاء و یحکم ما یرید انک انت
العزیز الحمید

- 8 Praise be to God, that beloved of the heart hath ever been favored with grace and is mentioned in the prison. If this servant sometimes delayeth in sending letters, this is due to the trust I have had and continue to have in your honor, and likewise due to the multitude of mine own occupations. That beloved one is himself witness and testimony; no testimony from any soul hath been or is needed. Praise be to God, the strong ones are steadfast and successful. The weak ones must be considered. When a child appears in the realm of existence, it continuously seeketh milk and must be given it. In these days a letter hath arrived from the people of Iraq with many complaints. After it was presented before Him, He said:

8 انتهی لله الحمد آن محبوب فؤاد لازال بعنایت فائز
و در سخن مذکورند این عبد اگر گاهی در ارسال
مراسلات تأخیر نماید این از اطمینان نیست که به
آن حضرت داشته و دارم و همچنین از کثرت
اشغال خود آن محبوب شاهد و گواهند احتیاج
به شهادت نفسی نبوده و نیست الحمد لله اقویا
مستقیم و فائزند ضعف را باید ملاحظه نمود طفل
که به عرصه ظهور آمد متصل شیر میطلبد و
باید داد این ایام نامهائی از اهل عراق رسیده
بسیار شکایت نموده اند بعد از عرض در حضور
فرمودند

- 9 Write to the Physician that whatsoever hath been entrusted to you must spread its fragrance like unto the fragrance of roses amongst the servants. We wrote before and now say again that your honor must satisfy the heirs of the deceased and must act in such wise as to cause souls to turn towards and be enkindled by the fire of love and affection. Today what is necessary for your honor is this: to act in whatever way possible that which will strengthen the cords of love. Whosoever acteth for the sake of God will assuredly be assisted by the effulgences of the lights of divine grace and will be aided. He is the Powerful, the Mighty.

9 به جناب طبیب بنویس آنچه محوّل به شماست باید
عرفش بمثابه عرف گل مابین عباد متضوّع باشد
از قبل نوشتیم و حال هم میگوئیم آن جناب باید
وراث مرحوم را راضی نماید و بقسمی حرکت
کنند که سبب توجه و اشتعال نفوس به نار
محبت و مودت شود امروز آنچه از برای آن
جناب لازمست اینست بهر قسم که ممکن است
عمل نمایند آنچه را که حبال حبّ جمیل به آن
جناب محکم گردد هر نفسی لله عمل نماید البتّه
اشراقات انوار نیر فضل الهی اعانت نماید و مدد
فرماید اوست قادر و توانا

- 10 Concerning the small house located at the head of the alley where previously the friends of that land maintained a bakery, you wrote that you have purchased it and that beloved one's intention was to present it in service to our Master His Holiness the Most Great Branch (may my spirit be a sacrifice for the dust of His holy steps), and it was requested that He accept it. After these matters were presented before His presence, He said to inform the Most Great Branch, and after informing and presenting it, He accepted it. Well done to you and congratulations.

10 و آنچه در باره بیت صغیر که رأس کوچه واقع
است و از قبل احباب ارض یا در آنجا خبازی
مینمودند مرقوم داشتید که ابتیاع نموده اید و
اراده آن محبوب آنکه خدمت مولائی حضرت
غصن ۶۶ [الله] الأعظم روحی لثراب مقدمه
الفداء پیشکش نمائید و استدعا شده بود که
قبول فرمایند بعد از عرض این مراتب امام وجه
فرمودند به غصن اعظم اظهار نما و بعد از اظهار
و عرض قبول فرمودند هنیئاً لکم و مرئياً لکم

- 11 You wrote that you have made some repairs which have preserved the rooms and then rented them out so that the expenses may be recovered. After presenting this matter, He

11 اینکه مرقوم داشتید بعضی تعمیرات فرموده اید
که سبب حفظ اطاقها شده و بعد اجاره داده اید
که وجه مصروف ادا شود بعد از عرض این

said: "You have acted very well, for We are embarrassed before Alif and Ha in this matter. The less burden placed upon them, the more beloved and acceptable it is before the Wronged One, and We beseech God to grant you too a reward." End quote.

فقره فرمودند بسیار خوب عمل نموده‌اید چه که ما از الف و حا در این فقره نجلت داریم هر قدر زحمت بر ایشان وارد نشود نزد مظلوم بسیار محبوب و مقبولست و از حق میطلبیم آن جناب را هم اجر عطا فرماید انتهی

- 12 Regarding what you wrote about the joy of Jinab-i-Amin Ef-fendi (upon him be God's peace), God willing it is blessed. This evanescent one beseeches God, exalted be His glory, to assist him to be steadfast, wise and of service. I convey greetings to him. The servant asks his Lord to confirm him in all conditions in that which will preserve him and ordain for him the good of the hereafter and this world. Verily He is the Powerful, the Mighty.

12 و اینکه در باره فرح جناب امین افندی علیه سلام الله مرقوم داشتید انشاء الله مبارکست این فانی از حق جل جلاله سائل و آمل است که ایشان را موفق فرماید بر استقامت و حکمت و خدمت ایشان سلام عرض مینمایم يسأل الخادم ربه بأن يؤيد جنابه في كل الأحوال على ما يحفظه و يقدر له خير الآخرة و الأولى أنه هو المقتدر القدير و

- 13 Another matter to present is the marriage of the elevated brother of the Imprisoned One (upon them both be God's peace and mercy). God willing it is blessed. We beseech God to unite hearts and assist His loved ones in what He loves and is pleased with. Verily He is the Generous, the Kind.

13 عرض دیگر امر تزویج اخ مرفوع جناب مسجون علیهما سلام الله و رحمته انشاء الله مبارکست يسأل الله ان يؤلف بين القلوب و يؤيد اوليائه على ما يحب و يرضى انه جواد كريم

- 14 Concerning what you wrote about the house of the late Shaykh (upon him be God's favors), it was presented before the Intended One. He said: "It befits Jinab-i-Tabib (upon him be My greetings) to conduct himself in such a way that all are pleased with him. The world and all within it was not and is not worthy. We have regarded and regard his station and rank, and it is hoped this station will remain preserved by God's will." End quote.

14 و آنچه در باره بیت مرحوم شیخ علیه عنایه الله مرقوم داشتید تلقاء وجه مقصود عرض شد فرمودند شأن جناب طبیب علیه سلامی آنکه قسمی رفتار نمایند که کل از او راضی باشند دنیا و آنچه در اوست قابل نبوده و نیست ما نظر به شأن و مقام او داشته و داریم و امید است این مقام به اراده حق محفوظ ماند انتهی

- 15 O beloved of my heart! It is very clear and evident that whatever is mentioned is intended to preserve that beloved one's station. This servant beseeches God, exalted be His glory, to assist that honored one in what causes the elevation of station, the exaltation of glory and the upliftment of rank. This blessed word was once uttered from the Tongue of Utterance:

15 یا محبوب فؤادی این بسی معلوم و واضحست آنچه ذکر میشود مقصود حفظ مقام آن محبوبست این خادم از حق تعالی شأنه میطلبد آن حضرت را موفق فرماید بر آنچه سبب علو مقام و سمو عزت و ارتفاع شأنست این کلمه مبارکه وقتی از لسان بیان جاری فرمودند

- 16 "Since the Countenance of the Ancient One is turned toward other worlds regarding the sincere ones and near ones, therefore outward means have been delayed in fulfillment. Otherwise all the world's good things, wealth and blessings have been and are directed toward the loved ones, and surely these stored bounties and favors will become manifest." End quote.

16 چون وجه قدم درباره مخلصین و مقربین به عوالم دیگر متوجه است به این جهت اسباب ظاهره در عهده تأخیر مانده و الا جمیع خیرات عالم و ثروت و برکتش متوجه اولیا بوده و هست و البته این عنایات و الطاف مخزونه ظاهر میشود انتهی

- 17 The intention is that in such matters, whatever comes to pass - if it is agreeable, the purpose is achieved; otherwise that beloved one has been and is more worthy to bear hardships,

17 مقصود آنکه در امثال این امورات آنچه وارد شود اگر موافقت مقصود حاصل و الا آن محبوب اولی بوده و هستند بجل زحمات چه که آن

for that beloved one must ever be focused on matters that cause the exaltation of the Cause and elevation of station.

محبوب باید لازال ناظر به اموری باشند که سبب علو امر و سمو مقام است

- 18 I convey greetings to the loved ones of that land and offer praise. God willing, may they attain to the station of unity and harmony, and be adorned with such conduct and deeds as will cause the exaltation of souls and the advancement of humanity. This servant beseeches his Lord to assist them in that which will raise them up among the peoples. Verily He is powerful over all things and worthy of answering prayers. Peace and praise be upon you all and upon those with you and upon God's righteous servants, and all praise belongs to God, the Lord of the worlds.

18 اولیای آن ارض را سلام میرسانم و ثنا میگویم انشاء الله فائز شوند به مقام اتحاد و اتفاق و به اخلاق و اعمالی که سبب عزت نفوس و ارتقاء عباد است مزین گردند یسأل الخادم ربه بأن یمدھم علی ما یرفعھم بین الأحزاب انه علی کل شیء قدير و بالاجابة جدير السلام و الثناء علی حضرتکم و علی من معکم و علی عباد الله الصالحین و الحمد لله رب العالمین

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BH00606

To: Muhammad-Ali et al.

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory in wisdom and utterance!
- 2 O Ramadan! Give thanks unto God for having strengthened thee and caused thee to recognize the Dawning-Place of His Revelation and the Dayspring of His verses, and for having manifested through thee one who hath occupied himself with My service, attained My presence, heard My call, and beheld My resplendent horizon. Blessed art thou, and blessed is he, and blessed is his mother - give her the glad-tidings from Me of My loving-kindness and My mercy which have preceded all who are in the heavens and on earth.
- 3 O Ramadan! We make mention of the son of 'Ali and his other son as a token of grace from God, the Lord of destiny. Each of them hath been illumined by the lights of the Luminary of My utterance which hath shone forth from the horizon of My Most Exalted Pen. Thy Lord is verily the All-Merciful, the Bountiful.
- 4 O Ramadan! Harken in the Persian tongue to the utterance of the Best-Beloved of the worlds, that thou mayest be illumined by the Day-Star of inner meanings which hath shone forth from the horizon of the divine kingdom of knowledge. Thy son 'Ali hath drunk from the cup of bounty and hath attained unto service. His kinsmen are each and all remembered in the presence

1 هو الله تعالى شأنه الحكمة و البیان

2 یا رمضان اشکر الله بما ایدک و عزفک مشرق وحیه و مطلع آیاته و اظهر منک من اشتغل بخدمتی و فاز بحضوری و سمع ندائی و رأى افق المشرق المنیر طوبی لک و له و لأمه بشرها من قبلی بعنایتی و رحمتی الی سبقت من فی السموات و الأرضین

3 یا رمضان نذکر ابن علی و ابنه الآخر فضلاً من لدی الله مالک القدر قد فاز کل واحد منهما بأنوار نیر بیانی الذی اشرق من افق قلبی الأعلی ان ربک هو المشفق الکریم

4 یا رمضان بلسان پارسی بیان محبوب عالمیازا بشنو تا از نیر معانی که از افق ملکوت علم الهی اشراق نموده منور شوی ابنت علی از کأس عنایت نوشیده و بخدمت فائز گشته منتسبین او هر یک لدی الله مذکور قسم بمصباح نور که

of God. I swear by the Lamp of Light which shineth by the command of the Lord of Manifestation and the Interlocutor of Sinai - the world hath never equaled and shall never equal a single word from the words of Truth. His eminence Zaynu'l-Muqarrabin, upon him be My glory, My loving-kindness and My mercy, hath for some time been taken by the hand of grace and assigned a station in the shade of the Blessed Tree. Night and day he dwelleth nearby, occupied with transcribing the verses of God. We make mention of all the friends in that land and ask confirmation for each one of them. That which shall gladden the eyes of those who are nigh and sincere hath been ordained for those who have turned unto God. We enjoin wisdom upon all. They must occupy themselves with the exaltation of the Word of Him Who is the Goal of all being, in a spirit of joy and radiance, with wisdom and utterance. This is the most great station and the most exalted rank. Well is it with them that act!

- 5 O Haydar! Thy brother hath been mentioned and the Lord of might is engaged in thy remembrance. Blessed is the soul that hath today attained unto the remembrance of the Lord of Days. He is accounted in the presence of the Truth as among the most exalted of beings and is recorded by the Divine Pen. Blessed art thou, and blessed is he that is with thee, and blessed is he that hath believed in God, the Single One, the All-Informed.

- 6 O Muhammad-'Ali! Thou hast been mentioned and the Divine Countenance hath turned toward thee from the Most Great Prison. If thou attainest unto the recognition of this station and preservest it, thou shalt, throughout thy life, be engaged in celebrating the praise of the Lord of Manifestation with utmost joy and gladness, in such wise that neither the world and its ornaments, nor its doubts and allusions, nor its gifts and bestowals shall prevent thee from holding fast unto the cord of God or deprive thee of attachment to His sanctified hem. The glory of God rest upon thee and upon thy wife and upon those that are with thee, from God, the Forgiving, the Merciful.

- 7 O Ni'matu'llah! The Wronged One hath turned toward thee from the precincts of the Prison and maketh mention of thee with a remembrance that shall not be overtaken by forgetfulness, oversight, negligence or oblivion. He is the possessor of the Most Great Infallibility and the Sovereign Who doeth what He pleaseth. Were all the peoples of the world to meditate upon this most exalted Word and to drink from the ocean of its meanings, they would find themselves seated upon the thrones of faith and certitude and would regard all else besides God as non-existent and as naught. The reward of no one hath

بامر مالک ظهور و مکّم طور روشن و منیر است عالم بیک کلمه از کلمات حقّ معادله ننموده و نخواهد نمود جناب زین‌المقرّین علیه بهائی و عنایتی و رحمتی مدّتی است ید عنایت اخذش فرموده و در ظلّ سدره مبارکه از برایش مقرّ معین نموده در لیالی و ایام در جوار ساکن و بتحریر آیات الهی مشغول اولیای آن ارض طراً را ذکر مینمائیم و از برای هر یک تأیید میطلبیم از برای مقبلین مقدّر شده آنچه عیون مقرّبین و مخلصین بآن روشن است جمیع را بحکمت امر مینمائیم باید بروح و ریحان و حکمت و بیان باعلای کلمه مقصود عالمیان مشغول باشند اینست مقام اعظم و رتبه علیا طوبی للعاملین

- 5 یا حیدر برادر ذکرت را نموده و مالک قدر بذکرت مشغول طوبی از برای نفسیکه الیوم بذکر مالک ایام فائز شد او از اعلی الخلق لدی الحقّ مذکور و از قلم الهی مسطور طوبی لک و لمن معک و لمن آمن بالله الفرد الخبیر

- 6 یا محمد علی ذکرت را نموده و وجه الهی از شطر بجن اعظم بتو توجّه فرموده اگر بعرفان این مقام فائز شوی و حفظش نمائی مادام العمر بکمال فرح و سرور بذکر مالک ظهور مشغول گردی بقسمیکه دنیا و زخارف آن و شبهات و اشارات و آلائی آن تو را از تمسّک بجبل الهی منع ننماید و از تشبّث بذیل مطهرش محروم نسازد البهّاء علیک و علی ضلعک و من معک من لدی الله الغفور الرّحیم

- 7 یا نعمه الله مظلوم از شطر بجن بتو توجّه نموده و تو را ذکر مینماید بذکریکه نفاد او را اخذ ننماید و سهو و محو و نسیان باو نرسد او است صاحب عصمت کبری و سلطان یفعل ما یشاء اگر جمیع اهل عالم در اینکلمه علیا تفکّر نمایند و از بحر معانی آن بنوشند خود را بر اعراش ایمان و ایقان مستوی مشاهده کنند و ما سوی الله را معدوم و مفقود شمرند اجر احدی لدی الله ضایع نشده و نخواهد شد نفوس مقبله آن ارض که باقبال

been, nor ever shall be, lost in the presence of God. The souls in that land who have turned toward Him and who have arisen to serve Him have each attained unto that which is more precious in the sight of God than all things. We give them the glad-tidings of God's loving-kindness, the Lord of all worlds, and We give them the glad-tidings of God's everlasting bounty and His eternal table of divine knowledge. And verily I am the All-Bountiful, the All-Merciful, the Munificent.

فائزند و بخدمت قائم هر یک فائز شدند بآنچه که عندالله اعتر است از کل اشیاء انا نبشّرهم بعناية الله رب العالمين و نبشّرهم بنعمة الله الباقية و مائدة عرفانه الدائمة و انا الفضال المشفق الكريم

- 8 O Ali Muhammad! Praise thou the Wronged One of the world Who hath made mention of thee in the Most Great Prison. Verily He remembereth those who have turned unto Him. He is the Compassionate, the Mighty, the All-Praised. Convey My salutations to thy wife and give her the glad-tidings of God's loving-kindness. All the friends of that land, as well as the kinsmen of Aqa Ali, have on this blessed night been blessed with the verses of the Most Exalted Pen. We beseech God to assist them, to aid them, and to reinforce them with the hosts of wisdom and utterance. Verily He is the Omnipotent over whatsoever He willeth through His command, and He is the Strong, the Triumphant, the Almighty.

8 یا علی محمد حمد کن مظلوم عالم را تو را در سجن اعظم ذکر نموده انه یذكر من اقبل اليه انه هو المشفق العزيز الحميد ضلعت را از قبل مظلوم تکبیر برسان و بعنایت حق بشارت ده اولیای آن ارض طراً و هم چنین منتسبین آقا علی در این لیلہ مبارکہ باثار قلم اعلی فائز گشتند نسل الله ان یوفقهم و یؤیدهم و یمدهم بمجنود الحکمة و البیان انه هو المقتدر علی ما یشاء بارادة من عنده و هو القوی الغالب القدير

- 9 O Ali-Qabl-Muhammad! The Truth maketh mention of thee and counseleth thee to steadfastness. Give thanks to the Ancient Lord Who hath guided thee and enabled thee to recognize the Dawning-Place of His verses. Glory be upon thee and upon thy wife from God, the One, the Chosen One.

9 یا علی قبل محمد حقّ تو را ذکر مینماید و باستقامت وصیت میفرماید شکر کن مالک قدم را که تو را راه نمود و بعرفان مطلع آیات خود فائز فرمود البهاء علیک و علی ضلعک من لدی الله الواحد المختار

- 10 O Muhammad! We enjoin thee and the friends of God to perform such deeds as will lead to the exaltation of the Word of God. Blessed is he who hath heard and acted accordingly.

10 یا محمد تو و دوستان الهی کلّ را امر مینمائیم باعمالیکه سبب ارتفاع کلمه الله است طوبی از برای نفسیکه شنید و عمل نمود

- 11 O Nur Muhammad! Today pure deeds and spiritual qualities are the hosts of God, exalted be His glory. All must assist the Wronged One through these hosts. Thus hath My Most Exalted Pen made mention of thee and thy wife as a token of My grace, that thou mayest be of the thankful.

11 یا نور محمد امروز اعمال طیبہ و اخلاق روحانیہ جنود حقّ جلّ جلاله بوده باید کلّ باین جنود مظلوم را نصرت نمایند کذلک ذکرک قلبی الأعلی و ضلعک فضلاً من عندی لتكون من الشاکرین

- 12 O Muhammad-Qabl-Ali! Contention, conflict and corruption have been forbidden in God's Book. All must arise to serve the Cause in perfect unity and harmony, and occupy themselves with the praise and glorification of Him Who is the Desired One. We counsel you all to act with righteousness. Cast away what the people possess and take what ye have been commanded in the laws of God and His ordinances, in the precepts of God and His decrees. Verily, He commandeth you that which shall profit you in all the worlds of His worlds. He is the Compassionate, the Mighty, the All-Wise. We have made mention of thee, thy mother and thy wife, that thou mayest become aware of My

12 یا محمد قبل علی جدال و نزاع و فساد در کتاب الهی نهی شده باید کلّ بکمال اتحاد و اتفاق بر امر قیام نمایند و بذکر و ثنای حضرت مقصود مشغول گردند جمیع شما را وصیت مینمائیم بمعروف ضعوا ما عند القوم و خذوا ما امرتم به من سنن الله و اوامره و اصول الله و احکامه انه یأمرکم بما ینفعکم فی کلّ عالم من عوالمه و هو المشفق العزيز الحکیم انا ذکرناک و امک و ضلعک لتطلع بعنایتی الّتی احاطت الوجود من الغیب و الشهود

loving-kindness which hath encompassed all things, both seen and unseen.

- 13 O Ibrahim! The Wronged One remembereth thee whilst under the claws of hatred wrought by the hands of the heedless. Glory be upon thee, upon thy wife, and upon every maidservant who hath heard, responded, turned unto God and said: "Praise be unto Thee, O God of all who are in the heavens and on earth!"
- 13 یا ابرهیم یادکرک المظلوم اذ کان تحت مخالب البغضاء بما اکتسبت ایدی الغافلین البهاء علیک و علی ضلعک و علی کل امة سمعت و اجابت و اقبلت و قالت لک الحمد یا الله من فی السموات و الارضین
- 14 O Rahim! Mention of thee hath been made at the Most Holy Court, and thy name hath flowed from the Most Exalted Pen. We counsel thee and the friends to perform such deeds as will draw the servants nigh unto God. Take ye what ye have been commanded by God, the All-Knowing, the All-Informed.
- 14 یا رحیم ذکرک در ساحت اقدس مذکور و از قلم اعلی اسمت جاری وصیت مینمائیم تو را و دوستانرا باعمالیکه سبب تقرب عباد است خذوا ما امرتم به من لدی الله العلیم الخبیر
- 15 O Abdul-Khaliq! These are the days of God, and the Speaker of Sinai is seated upon the throne of Revelation, manifest and evident without any veil or concealment, calling thee and all on earth to the Most Sublime Horizon. Hearken, and be not of the heedless. Blessed is the soul that hath attained unto the remembrance of God and been adorned with His attributes.
- 15 یا عبدالخالق ایام ایام الله است و مکلم طور بر عرش ظهور مستوی و ظاهراً باهراً من غیر ستر و حجاب تو و من علی الأرض را بافق اعلی دعوت میفرماید اسمع و لا تکن من الغافلین طوبی از برای نفسیکه بذکر الهی فائز شد و باخلاقش متخلق گشت
- 16 O Muhammad Ali! My Glory be upon thee and thy wife. Know ye the station of the friends in that land. In these days the honored Amin, upon him be the glory of God, hath attained the Most Holy Court and made mention of that land, and especially concerning Mulla Baqir, divine verses were revealed and sent both before and after. God willing, they shall drink from the ocean of the utterance of the All-Merciful and shall find themselves detached and free from all else but God.
- 16 یا محمد علی علیک و علی ضلعک بهائی مقام اولیا را در آن ارض بدانید جناب امین علیه بهاء الله در این ایام در ساحت اقدس حاضر و ذکر آن ارض را نموده و مخصوص جناب ملا باقر از قبل و بعد آیات الهی نازل و ارسال شد انشاء الله از بحر بیان رحمن بیاشامند و از ما سوی الله خود را فارغ و آزاد مشاهده کنند
- 17 O Jafar! We made mention of thee in the Most Great Prison. This day unity and concord are well-pleasing and acceptable in the sight of God. Beseech ye God that He may enable all to attain unto this station. In the right hand of unity the banner of divine succour can be seen. Well is it with them that behold it.
- 17 یا جعفر در منظر اکبر ذکر نمودیم امروز اتحاد و اتفاق لدی الله محبوب و مقبول از حق بطلبید کل را بان مقام فائز فرماید در یمین اتفاق علم نصر من الله مشاهده میشود طوبی للناظرین
- 18 O My handmaiden, O Kulthum! Thy name hath been mentioned in the presence of the Wronged One, and thou hast been honoured with the mention of Him Who is the Beloved of the worlds. From the beginning of days, on the day when the Ancient Beauty left His house in Baghdad and entered the garden named Ridvan, He shed the splendour of all His names upon all created things. None hath ever reckoned, nor shall ever reckon, the effulgence of this Daystar of divine bounty, for it is sanctified above and independent of the power and might of creation. Likewise hath He ordained that every name that attaineth unto the presence of the Throne shall be honored
- 18 یا امتی یا کلثوم اسمت لدی المظلوم مذکور و بذکر محبوب عالمیان فائز شدی از اول ایام یومیکه جمال قدم در زوراء از بیت خارج و بیستانیکه به رضوان نامیده شده وارد بجمع اسماء بر جمیع اشیاء تجلی فرمود اشراق این نیر فضل را احدی احصا ننموده و نخواهد نمود چه که از قوه و قدرت خلق مقدس و مبرا است و هم چنین اراده فرمود هر اسمی که لدی العرش بشرف حضور فائز شود بذکر الهی و اثر قلم اعلی مفتخر گردد الی حین آنچه اسامی نزد مظلوم حاضر فائز

with divine mention and with the effects of the Most Exalted Pen. Until this time, every name that hath been present before the Wronged One hath been favoured with that which hath no peer or likeness. We beseech God that He may enable all to preserve His gifts, His bounties and His bestowals. He verily hath power over all things and is the All-Powerful.

- 19 O Ghulam-'Ali! The Wronged One maketh mention of thee from His prison and summoneth thee to the most sublime horizon. We beseech God that He may enable all to achieve unity and concord. This is the Testament of God which hath flowed and continues to flow from the Most Exalted Pen, both in the past and in the future. Blessed are they that have attained, and happy are they that act accordingly. The glory be upon thee and upon thy wife.

- 20 O My loved ones in that land! Harken unto the call of the Wronged One from the Most Sublime Horizon. He counseleth you with that which will draw you nigh unto a station wherein naught is heard save the rustling of the Lote-Tree beyond which there is no passing and the sighing of the Most Exalted Pen. He, verily, is the Ordainer of whatsoever He willeth. None hath comprehended His grace save His Own Self, the One Who dominateth all that are in earth and heaven. O My loved ones! Say: In the Name of God and by God, and take ye the chalice of utterance from the hands of the mercy of your Lord, the All-Merciful, then drink ye therefrom in despite of them that have disbelieved in God when He came with manifest sovereignty. Thus hath the Tongue of Grandeur spoken from His glorious station. Blessed is he who hath heard and acted according to that which was enjoined on him by God, the Lord of existence. The glory be upon you and upon My handmaidens who have heard and believed in God, the Lord of what was and what shall be.

شد بآنچه که از برای او شبه و مثلی نبوده و نیست از حق میطلبیم کل را مؤید فرماید بر حفظ عطایای او و نعمتهای او و بخششهای او او است بر هر شیء قادر و توانا

19 یا غلامعلی مظلوم در سخن تو را ذکر مینماید و باقی اعلی دعوت میفرماید از حق میطلبیم کل را مؤید دارد بر اتفاق و اتحاد این است وصیة الله که از قبل و بعد از قلم اعلی جاری و ساری بوده هنیئاً للفائزین و مرئناً للعاملین البهآء علیک و علی ضلعک

20 یا اولیائی هناك اسمعوا ندآء المظلوم من الأفق الأعلی أنه یوصیکم بما یقرّبکم الی مقام لا یسمع فیہ الا خفیف سدرۃ المنتهی و صریر القلم الأعلی أنه هو المقتدر علی ما یشآء ما أطلع بفضلہ الا نفسه المہيمن علی من فی الأرض و السماء یا اولیائی قولوا بسم الله و بالله و خذوا کأس البیان من ابادی رحمة ربکم الرحمن ثم اشربوا منها رغماً للذین کفروا بالله اذ اتی بسلطان مشہود کذلک نطق لسان العظمة فی مقامہ المحمود طوبی لمن سمع و عمل بما امر به من لدی الله مالک الوجود البهآء علیکم و علی امائی اللآئی سمعن و آمنن بالله رب ما کان و ما یکون

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To: Husayn et al.

Date: 1304 ? [1886-1887]

1 He is God, exalted be His glory, the Lord of grandeur and power!

1 هو الله تعالى شأنه العظمة والافتدادر

2 O Husayn! The Pen is nigh moved to lamentation, for the Hand of Power moves it in the evening and at sunrise, at dawn and at dusk, and through the days and at daybreak. It finds for itself neither rest nor stillness, as the Hand of Divine Destiny turns it howsoever it wishes. Verily thy Lord is the Strong, the All-Conquering, the Almighty. Neither the might of the powerful nor the dominion of princes can hinder Him. He doeth what He willeth and ordaineth what He pleaseth. We have mentioned thee before, and before that, with verses whose fragrance, when diffused, caused the graves to quake and the people to stand before the face of thy Lord, the Lord of all worlds.

2 يا حسين كاد القلم ان ينوح لأن يد الافتدادر تحرّكه في العشيّ و الاشرار و في البكور و الاصال و في الايام و الاضجار لا يجد لنفسه راحة و لا سكوناً تقبّله يد التقدير كيف تشاء ان ربك هو القوى الغالب القدير لا تمنعه شوكة الأقوياء و لا سطوة الأمراء يفعل ما يشاء و يحكم ما يريد قد ذكرناك من قبل و قبله بآيات لما توضع عرفه اهتزت القبور و قام الناس امام وجه رب العالمين

3 O Husayn! When the Hand of Power raised the standards of wisdom and utterance, and the Morn of Manifestation unfurled the banner of divine knowledge, the people rose in opposition. Among them were those who denied Me, those who calumniated My Person, and those who pronounced the verdict for the shedding of My blood. Thus did their souls entice them, and they are numbered this day among the transgressors in the Book of God, the All-Knowing, the All-Wise. We beseech God to aid thee and to open before thy face the door of grace and favors. Verily, He is the One with power over whatsoever He willeth. There is none other God but Him, the Almighty, the Powerful, the Most Great. May He send down upon thee from the clouds of His mercy a blessing from His presence. Verily, He is the Hearer, the Answerer. We make mention of those whose names thou hast mentioned, and We remind them of My verses which reign supreme over all who are in the heavens and on earth. We give them glad tidings of that which hath been ordained for them, and We acquaint them with the power of My Most Exalted Pen and the influence of My Most Sublime Word. Verily, thy Lord is the Expositor, the All-Knowing.

3 يا حسين لما رفعت يد الافتدادر اعلام الحكمة و البيان و صبح الظهور لواء العرفان قام الناس على الاعراض منهم من انكرني و منهم من افترى على نفسي و منهم من افترى على سفك دمي كذلك سولت لهم انفسهم و هم اليوم من المعتدين في كتاب الله العليم الحكيم نسل الله ان يؤيدك و يفتح على وجهك باب العناية و الاطاف انه هو المقتدر على ما يشاء لا اله الا هو المقتدر العزيز العظيم و ينزل عليك من سخاب رحمته بركة من عنده انه هو السامع المجيب انا نذكر الذين ذكرت اسمائهم و نذكرهم بآياتي المهيمنة على من في السموات و الأرضين و نبشّروهم بما قدر لهم و نعرفهم اقتدار قلبي الأعلى و نفوذ كلمتي العليا ان ربك هو المبين العليم

4 O Husayn! We have desired to make mention of him who is named Mahmud, that this remembrance may draw him nigh unto a station wherein he shall witness what God hath witnessed and acknowledge that which the Tongue of Grandeur hath acknowledged before the creation of earth and heaven:

4 يا حسين انا اردنا ان نذكر من سمى بمحمود ليقربه الذكر الى مقام يشهد بما شهد الله و يعترف بما اعترف به لسان العظمة قبل خلق الأرض و السماء انه لا اله الا انا المقتدر العليم الحكيم اسمع النداء من شطر عكا انه ارتفع بالحق بحيث لا ينكره الا كل غافل بعيد انا ذكرناك من قبل

that there is none other God but I, the Almighty, the All-Knowing, the All-Wise. Harken unto the Call from the direction of 'Akka. Verily it hath been raised in truth, in such wise that none can deny it save every heedless and remote soul. We have mentioned thee before and have revealed for thee that which hath attracted the hearts of them that are nigh. Give thanks unto God for having aided thee to turn towards Him when the learned ones turned away, and for having enabled thee to acknowledge Him when the divines and scholars of the earth denied Him. Thy Lord is verily the All-Bountiful, the Almighty. By the life of God! There hath been ordained from the Most Exalted Pen for them that are nigh such as hath bewildered the hearts of those who have believed in God, the Single One, the All-Informed. We beseech God to make thee steadfast in His Cause and in the observance of what He hath revealed in His Book. He, verily, is the Confirmer, the All-Wise.

- 5 O Mawzun! The Self-Subsisting hath made mention of thee on a day whereon the Herald proclaimed: The Kingdom is God's, the Almighty, the All-Loving. We have sent unto thee the breezes of revelation and honored thee with My Tablet, from whose horizon hath shone the luminary of thy Lord's loving-kindness, the Lord of all existence. Once We mentioned thee with verses of grace, and again with utterance that hath enraptured hearts and souls. Can aught possessed by the people be compared with the Word of God? Nay, by His Self, the One Who dominateth all things past and future! Thus hath the Pen revealed its treasure and the Tongue its utterance, that thou mayest give thanks unto thy Lord, the True One, the Knower of things unseen.

- 6 O Elias! The King of mankind summons thee from His glorious station and remembers thee through His grace, mentioning thee in what hath been revealed in His inscribed tablet. Take what hath come to thee from the horizon of might, and follow not every heedless and veiled one. Say: O people of the earth! Open your eyes! The Sovereign hath come - dominion belongeth unto God, the Lord of the unseen and the seen. Beware lest the dawning-places of idle fancies and vain imaginings prevent you. Cast aside what the people possess, turning unto the Most Exalted Horizon, the station wherein hath been raised the Call: "Verily, there is none other God but Me, the Sovereign of sovereignty and of the Kingdom!" We beseech God, exalted be He, to aid thee and those who have turned unto that which He loveth and is pleased with. Verily, He is the Omnipotent over what He willeth. There is none other God but He, the Protector, the Self-Subsisting.

و انزلنا لك ما انجذبت به افئدة المقربين اشكر الله بما ايدك على الاقبال اذ اعرض عنه العلماء و وفقك على الاقرار اذ انكره فقهاء الأرض و علمائها ان ربك هو الفضل القدير لعمر الله قدر للمقربين من القلم الأعلى ما تحيرت به افئدة الذين آمنوا بالله الفرد الخبير نسئل الله ان يجعلك مستقيماً على امره و العمل بما انزله في كتابه انه هو مؤيد الحكيم

5 يا موزون قد ذكرك القيوم في يوم فيه نادى المناد الملك لله العزيز الودود قد ارسلنا اليك نفحات الوحي و عززناك بلوحي الذي لاح من افقه نير عناية ربك مالک الوجود مرة ذكرناك بآيات الفضل و اخرى ببيان انجذبت منه الأفئدة و القلوب هل يعادل بكلمة الله ما عند القوم قل لا ونفسه المهيمنة على ما كان و ما يكون كذلك اظهر القلم كنزه و اللسان بيانه لتشكر ربك الحق علام الغيوب

6 يا الياس يدعوك ملك الناس في مقامه المحمود و يذكرک فضلاً من عنده و يذكرک بما نزل في لوحه المسطور خذ ما اتاك من افق الاقتدار و لا تتبع كل غافل محبوب قل يا ملأ الأرض افتحوا ابصاركم قد اتى المالك الملك لله رب الغيب و الشهود اياكم ان تمنعكم مطالع الأوهام و الظنون ضعوا ما عند القوم مقبلين الى الأفق الأعلى مقام فيه ارتفع النداء انه لا اله الا انا مالک الملك و الملكوت نسئل الله تعالى ان يؤيدک و الذين اقبلوا على ما يحب و يرضى انه هو المقدر على ما يشاء لا اله الا هو المهيمن القيوم

7 O Hasan! Show excellence even as God hath shown excellence unto thee. He hath aided thee to turn unto Him when those on earth turned away. To this testifieth His preserved Tablet. Say: My God, my God! I have inhaled the fragrance of the garment of Thy Manifestation, and the wine of the river of Thy knowledge in Thy days hath intoxicated me. I beseech Thee by the breezes of Thy Revelation, the evidences of Thy might, and the pearls of the ocean of Thy knowledge, to ordain for me to attain Thy presence, to stand before Thy gate, and to hearken unto Thy Call which was raised once from the Tree when Thou didst manifest Thyself unto Moses, and again during the Night Journey when Thy Friend and Chosen One ascended; or ordain for me, by the Pen of Thy Command, the reward of meeting Thee. Verily, Thou art the Omnipotent Whom the power of the world cannot frustrate. There is none other God but Thee, the Mighty, the Beloved. Then write down for me the good of this world and the next. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the All-Forgiving.

8 O Abraham! The tale of the sacrifice hath returned, and they who are detached have advanced to the place of sacrifice, offering up their souls in the path of God, the Lord of creation. Neither the world nor its ornaments prevented them from turning unto the Most Exalted Horizon. Blessed is the soul that hath pondered on that which hath appeared in truth in this Day wherein the standard "There is none other God but Him" hath been raised above the highest ensigns. Do the people hear and deny it? Have their hopes prevented them from God, the Lord of the beginning and the end? Say: Fear God, O people, and withhold not yourselves from drawing nigh unto God, the Lord of lords. The Promise hath come, and that which was hidden in the eternity of eternities hath appeared. Cast aside vain imaginings, holding fast unto the cord of God, the Lord of Days. Thus hath the pearl of utterance appeared from the treasury of My Most Exalted Pen. Blessed are ye, O ye who possess insight!

9 O Ja'far! Be content with what hath been ordained for thee. We beseech God to manifest unto thee that which shall profit thee in all His worlds. Verily, He is the Bestower, the All-Bountiful. O Fath'u'llah! The Wronged One remembereth thee while under the talons of hatred. To this testifieth the Lord of Names in this station which God hath made the Dawning-Place of lights. O Nasru'llah! The Hidden hath appeared and the Concealed hath come, yet the people are in heedlessness and behind a veil. Blessed is the strong one whom the hosts of the world have not weakened, and the steadfast one whose feet have not slipped through the

7 يا حسن احسن كما احسن الله اليك انه ايدى على الاقبال اذ اعرض عنه من على الأرض يشهد بذلك من عنده لوح محفوظ قل الهى الهى قد وجدت عرف قيص ظهورك واخذنى سكر كوثر عرفانك فى ايامك اسئلك بنفحات وحيك وشئون قدرتك و لآلى بحر علمك بأن تقدر لى الحضور امام وجهك والقيام لدى بابك واصغاء نداءك الذى ارتفع مرة من السدرة اذ تجليت بها على الكليم واخرى فى المعراج اذ صعد حبيك وصفيك او قدر لى اجر لقائك من قلم امرك انك انت المقتدر الذى لا تعجزك قدرة العالم لا اله الا انت العزيز المحبوب ثم اكتب لى خير الآخرة والأولى انك انت المقتدر على ما تشاء لا اله الا انت العزيز الغفار

8 يا ابراهيم قد رجع حديث الذبيح والمنقطعون اقبلوا الى مقر الفداء وانفقوا ارواحهم فى سبيل الله مالک الایجاد ما منعهم الدنيا وزخرفها عن الاقبال الى الأفق الأعلى طوبى لنفس تفكرت فيما ظهر بالحق فى هذا اليوم الذى نصب علم انه لا اله الا هو على اعلى الاعلام هل يسمع القوم وينكرونه وهل منعهم الآمال عن الله مالک المبدء والمال قل اتقوا الله يا قوم ولا تمنعوا انفسكم عن التقرب الى الله رب الارباب قد جاء الوعد و ظهر ما كان مكتوناً فى ازل الازال ضعوا الظنون متمسكين بجبل الله مالک الايام كذلك ظهر لؤلؤ البيان من كنز قلمى الأعلى طوبى لكم يا اولى الأبصار

9 يا جعفر كن راضياً بما قدر لك انا نسئل الله ان يظهر لك ما ينفعك فى كل عالم من عوالمه انه هو المعطى الفضل يا فتح الله ان المظلوم يذكرک اذ كان تحت مخالب البغضاء يشهد بذلك مولى الأسماء فى هذا المقام الذى جعله الله مشرق الأنوار يا نصر الله قد ظهر المخزون و اتى المكنون والناس فى غفلة و حجاب طوبى لقوى ما اضعفته صفوف العالم ولقائم ما زلت قدمه من ضوءاً الأشرار اشكر الله بما جرى

clamor of the wicked. Give thanks unto God for having been mentioned by the Tongue of Grandeur while He was in the prison of the wicked ones. O Isaac! Harken unto the call of the Wronged One. He mentioneth thee for the sake of God, the Lord of the earth and of the heavens. Beware lest anything whatsoever prevent thee from the path of God, the Lord of all men. Take hold of the Book with the power that proceedeth from Him, and follow not every doubtful idolater. Say: O people! By God, the Desired One hath come and that which was recorded in the Mother Book hath appeared. Thus hath the Most Exalted Pen spoken while the Wronged One was walking in the prison because of what the hands of the wicked have wrought.

- 10 Verily, We make mention of him who was named Haqq-Nazar, whose name was blessed by the glance of his Lord's favor, the Almighty, the Unconstrained. Give thanks unto God for this supreme bounty and say: Praise be unto Thee, O Lord of the world, and glorification be unto Thee, O Master of souls. O David! Harken unto the call of thy Lord, the Loving. He maketh mention of thee from this Spot which God hath made the Dawning Place of mysteries. Say: Praise be unto Thee, O God of the world, and glory be unto Thee, O Dayspring of lights. The glory rest upon thee and upon thy wife who turned unto God while the handmaidens were wrapt in astonishing heedlessness. Verily, when We gazed toward the horizon of bounty, We made mention of those whose names were not mentioned, as a grace from the Wronged One, that they might give thanks unto their Lord, the Cleaver of the dawn. O people of God! Rejoice that your names have flowed from the Pen of Command at a time when agitation hath so seized the dwellers of the earth that it hath been cleft asunder and the mountains have been scattered. Take the chalice of salvation through the power of your Lord, then drink therefrom in My Name through which God hath subdued all names. We have stood before all faces and spoken verses that all the treasures of the earth cannot equal. He Who caused bodies to soar beareth witness to this. Neither the hosts of the world nor the ranks of nations have hindered Us. Every fair-minded and discerning one beareth witness to this.

- 11 We make mention of My handmaidens there and give them the glad-tidings of My grace, My loving-kindness, and My mercy that have preceded all who are in the earth and heaven. We make mention of My handmaiden who was named Hajar and bid her to the patience which God hath made the nature of the chosen ones. Grieve not over anything. Verily, He heareth and seeth, and He is the All-Seeing, the All-Knowing. We beseech God to manifest for you that which will solace your eyes and

ذكر من لسان العظمة اذ كان في سجن الفجار
يا اسحق اسمع نداء المظلوم انه يذكرك لوجه الله
رب الارضين والسموات اياك ان يمنحك
شيء من الاشياء عن صراط الله مولى الانام
خذ الكتاب بقوة من عنده ولا تتبع كل مشرك
مرتاب قل يا قوم تالله قد اتى المقصود وظهر
ما كان مسطوراً في ام الكتاب كذلك نطق
القلم الاعلى اذ كان مظلوم يمشی في السجن بما
اكتسبت ايدى الاشرار

10 انا نذكر من سمي بحق نظر الذي فاز اسمه بلحاظ
عناية ربه المقتدر المختار اشكر الله بهذا الفضل
الاعظم و قل لك الحمد يا مولى العالم و لك
الثناء يا مالک الأرواح يا داود اسمع نداء ربك
الودود انه يذكرك في هذا المقام الذي جعله
الله مطلع الاسرار قل لك الحمد يا اله العالم و
لك البهاء يا مشرق الأنوار البهاء عليك و على
ضلعك التي اقبلت اذ كانت الاماء في غفلة
عجاب انا لما كنا ناظرين الى افق العطاء نذكر الذين
ما ذكرت اسمائهم فضلاً من لدى المظلوم ليشكروا
ربهم فالى اصباح يا حزب الله افرحوا بما
جرت اسمائكم من قلم الامر اذ اخذ الاضطراب
سكان الارض بحيث انشقت و نسفت الجبال
خذوا كأس الفلاح بقدرة ربكم ثم اشربوا منها
باسمى الذي يتبر الله به الاسماء قد كنا قائماً امام
الوجه و ناطقاً بآيات لا تعداها كنوز الارض
يشهد بذلك من طارت به الأجساد ما منعنا
جنود العالم و لا صفوف الأمم يشهد بذلك
كل منصف بصار

11 و نذكر امائى هناك و نبشهن بفضلى و عنايتى و
رحمتى التي سبقت من فى الارضين والسموات
و نذكر امتى التي سميت بهاجر و نامرها بالاصطبار
الذى جعله الله من سجيّة الاخيار لا تحزن من
شيء انه يسمع ويرى و هو البصير العلام نستل الله
ان يظهر لكم ما تقر به عيونكم و تفرح به قلوبكم

gladden your hearts. Verily, He is powerful over whatsoever He willeth. There is none other God but Him, the Mighty, the All-Bountiful.

- 12 At the close of the Book We make mention of the Mizban and give him the glad-tidings of his Lord's loving-kindness, the All-Merciful, Who speaketh in the Most Great Prison before the faces of the nations: "Verily, there is none other God but Him, the Mighty, the All-Bestowing." O Mizban! Hear the call once again. We made mention of thee before in such wise that the fragrance of utterance was wafted throughout all possibility. We beseech God to strengthen thee in steadfastness and to aid thee in that which He hath revealed in the Book. Give thanks unto God for this most great remembrance and say: "Praise be unto Thee, O Lord of all beings. I beseech Thee to write down for me from Thy Most Exalted Pen that which will draw me nigh unto Thee in all conditions." The glory rest upon thee and upon thy wife who attained unto faith while the divines and theologians of the earth turned away. He Who possesseth the Mother Book beareth witness unto this.

أنه هو المقتدر على ما يشاء لا اله الا هو العزيز
الفضال

12 في آخر الكتاب نذكر الميزبان و نبشّره بعناية ربّه الرحمن الذي ينطق في السجن الأعظم امام وجوه الأمم انه لا اله الا هو العزيز الوهاب يا ميزبان اسمع النداء مرّة اخرى انا ذكرناك من قبل بما فاح به عرف البيان في الامكان نسئل الله ان يؤيدك على الاستقامة و يوفّقك على ما انزله في الكتاب اشكر الله بهذا الذكر الأعظم و قل لك الحمد يا مولى الأنام اسئلك بأن تكتب لى من قلبك الأعلى ما يقربنى اليك في كلّ الأحوال البهّاء عليك و على ضلعك التي فازت بالاقبال اذ اعرض علماء الأرض و فقهاءها يشهد بذلك من عنده امّ البيان

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BH00635

To: *Hadi Dawlatabadi et al.*

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His glory, the Lord of bounty and bestowal.
- 2 This is the Day whereon the ocean of the Bayan hath surged before the faces of all religions, and the Blessed Lote-Tree hath spoken in the midst of humankind, proclaiming: By God! He hath come Who was treasured in the storehouse of the world, and hidden in the cave of the protection of God, the Lord of all that is in heaven and on earth. Blessed is he who hath heard this call, drawn nigh unto it, and answered the Ancient Lord.
- 3 O Siyyid Qabl-Mihdi! Nabil – upon him be My glory and My loving-kindness – hath made mention of thee; and now, in this wondrous Tablet, have We likewise remembered thee. We counsel thee to attain unto the Most Great Steadfastness in this Momentous Tidings which God hath manifested as a bounty from His presence. Verily, He is the Most Bountiful,

1 هو الله تعالى شأنه الجود والعطاء

2 هذا يوم فيه ماج بحر البيان امام وجوه الاديان ونطقت السدرة المباركة بين البرية تالله قد اتى من كان مخزوناً في كنز العالم ومكنوناً في كهف عصمة الله رب العالمين طوبى لمن سمع النداء واقبل ايه واجاب مولاه القديم

3 يا سيد قبل مهدى قد ذكرك النبيل عليه بهائي وعنايتي ذكرناك بهذا اللوح البديع ونوصيك بالاستقامة الكبرى في هذا النبأ الذي اظهره الله فضلاً من عنده وهو الفضال الكريم افرح بذكرى اياك ثم اشكر ربك العزيز الحميد

the All-Munificent. Rejoice in that We have remembered thee, then give thanks unto thy Lord, the Almighty, the All-Praised.

- 4 My Branch hath stood before My Face and recorded that which the Tongue of Grandeur uttered in this lofty station. Know then that Hadi hath turned away from the Countenance, clinging to corruption. We beseech God – exalted and glorified be He – that He may shield His servants from his doubts and his perverse insinuations. Verily, He is the Protector, the Faithful.
- 5 We likewise make mention of thy other brother, named Siyyid Hadi, and announce to him the favour of God and His mercy which hath surpassed all who are in the heavens and on the earth. Hear the call raised in the Prison of 'Akka: "There is none other God but He, the One, the All-Informed."
- 6 Say: O people! Fear God, and follow not every clamorous, far-removed soul. Turn with radiant faces unto the Most Exalted Horizon. Thus hath the Cause been sent down from the heaven of Truth by God, the Almighty, the All-Wise.
- 7 Beware lest ye deprive your own selves of the Euphrates of the bounty of God, the Lord of the Day of Judgment. This is the Day whereon the ocean of proof hath surged before the religions, and the sweet savours of God, the Mighty, the All-Wise, have been stirred.
- 8 O party of God! By night and by day hath this Wronged One summoned you unto a station most exalted, a summit most sublime. But when the sun of the Bayan and of proof arose and shone forth from the horizons, souls that had lain hidden behind veils came forth with the swords of hatred, and broke the Covenant which was in very truth the essence of justice.
- 9 And now again Hadi hath not dealt equitably. He would subject helpless souls to the idle imaginings current among the party of the Shi'ah. Say: O Hadi! Fear God. Didst thou not see, didst thou not hear, what thy party and those like unto thee, in former years, wreaked upon the Lord of the world and the Beloved of the nations? At first they cried "Lord of the Age, Revealer of the decree!" and clung to the Will and Testament; but when the Sun of Manifestation rose from the highest Horizon of the Divine, and the throne of the Cause was set upon the seat of the Bayan, they all rushed forth with sword and spear, opposed and resisted, and wrought such deeds as no tyrant in all the world had ever perpetrated against the Ancient Beauty.
- 10 What distinction did the Shi'ah party possess? What rank did they truly occupy, that thou shouldst now, yet again, raise up a company after their likeness and afflict the people with a similar test? Their divines, even unto this hour, ascend the
- 4 قد حضر غصني امام الوجه وكتب ما نطق به لسان العظمة في مقامى الرفيع ثم اعلم ان الهادى اعرض عن الوجه متمسكاً بالفساد نسل الله تبارك وتعالى ان يحفظ العباد من شبهاته ومتفرياته انه هو الحافظ الامين
- 5 ونذكر اخاك الآخر الذى سمي بسيد هادى ونبشره بفضل الله ورحمته التى سبقت من فى السموات والارضين اسمع النداء فى بجن عكاء انه لا اله الا هو الفرد الخبير
- 6 قل يا قوم اتقوا الله ولا تتبعوا كل ناعق بعيد اقبلوا بوجوه نورا الى الافق الاعلى كذلك نزل الامر فى سماء الحق الله العزيز الحكيم
- 7 اياكم ان تمنعوا انفسكم من فرات فضل الله مالك يوم الدين هذا يوم فيه ماج بحر البرهان امام الاديان وهاج عرف الله العزيز الحكيم
- 8 يا حزب الله اين مظلوم در ليلى وايام انام را بمقام اعلى وذروة عليا دعوت نمود وجون نير بيان وبرهان از آفاق مشرق ولائح نفوس مستورة خلف حجاب باسياف بغضا بيرون آمدند وعهد نمهند آنچه را كه عين عدل كريست
- 9 حال مجدد هادى احق نمود ناس بيجاره باوهامات حزب شيعه مبتلى نمايد بكر يا هادى اتق الله ايانديدى ونشيدي كه تر وامثالك تريغير حزب شيعه در سنين اوليه برسيد عالم ومحجوب امم جه وارد آورند وفرار ودوست سنه يا قائم كفتند وباوصيا متمسك بوفد وجون آفتاب ظهور از افق اعلى الهى اشراق نمود وهيكا امر بر كرسى بيان مستور كل باسيف وسان واستقبال نمود ودارو آورند آنچه را كه ظالمها عالم بمالك قدم بيناه برونند
- 10 آيا حزب شيعه جه فضيلت داشتند وصاحب جه مقام بموند كه مجدد تر اسادى نموند مثل آن حزب جمع مبتلى نمائى علهار آن حزب جميع الى حين بر منبر ميروند وسبب مالك قدم ناطقند

pulpits and revile the Ancient Beauty, and in like manner incite the shedding of the most pure blood of that blessed Being and of His chosen ones. And should but one soul arise and lay claim – under any guise whatsoever – to being the Promised One, a thousand would obey him. In truth, the Shi'ah party are a people who should be abashed before the whole world.

وهمجنین بر سفک دم اطهر آنحضرت واولیای
فیوم داوند ورسود ان یک نفسی ادعای مهد ویت
نوعی نمود من هزار نفر اطاعتش نمودند فی الحقیقه
حزب شیعه مارنز دعاھن نجالت داوند

- 11 Well-nigh fifty years have passed during which this vile party hath busied itself with the denial and persecution of the Truth and of His chosen ones. Reflect, O Hadi, upon what hath come to pass; haply thou mayest take heed and arise for the protection of the wronged and the oppressed.
- 11 قریب پنجاه سنه میشود که حزب شیعه شنیعه
تقبل وتارج حق واولیایش مشغول یا هدی تفکر
نما در آنچه واقع شده شاید نید کبری وباغوار
خلق ییچاره قیام منها
- 12 O people of Dawlat-Abad! Harken unto the cry of the Wronged One. Turn away from the treacherous, the thief, the liar, and turn toward the trustworthy and the sincere. A so-called guide hath arisen to blot out the Book of God – the Bayan, that divine Book in which the Point of the Firstness – may the spirits of all else but Him be offered up for His sake – revealed His verses. He now seeketh utterly to efface and destroy it.
- 12 یا اهل دولت آباد ندای مظلوم را بشنوید خائن
وسارق وکاذب بکذ ارید وبامین وصادق توجه
نمائید مرشد بر محو کتب الهی قیام نمود بیان که
اسر نقطه اولی روح ما سواه فداه است نمود
محو کند واز میان بردارد
- 13 They once alleged, concerning 'Uthman, that he omitted and stole from the Book of God. Yet this heedless oppressor would now erase it all outright, effacing it from among men. Support the Cause of God with all your power, that the idle imaginings of former times may not again arise. In utmost humility and helplessness should ye implore forgiveness for this grievous sin, that haply God, the All-Merciful, may turn it aside and deal with the world in mercy.
- 13 تاحد می گفتند عثمان ده خب واز کتب الهی
سرق نمود حال این ظالم غافل تمام آن را اسهد
نمود از سینان بردارد حق انتصرت نمائید نکذ
ارید اوھام قبل بمیان آید بتمام عجز ولا به از او
بطلبیه از این ذنب عظیم بکذ رد ویرنمود وعالم
رحم نماید
- 14 The Bayan is a perspicuous Book, revealed in clear Arabic; its meanings are evident and its intent is plain to every fair-minded soul. This thief would now destroy it and pollute the people with the delusions of heedlessness.
- 14 بیان گایست مبین ولسان یارسی نازل شده جمیع
آن را ادراک بینامید ومقصود را میفهمند آن
سارق اسله نمود آثر از میان بردارد وناسی را
باوھامات نخود پیالاید
- 15 Say: O Hadi! For God's sake, relinquish this deed. Thou art in no wise informed of the reality of the Cause, nor doth this matter befit thy station. Thy duty is obedience and acknowledgment. Recognize thine own rank, and trespass not beyond it.
- 15 بگوئید یا هادی از برای خد از این فقره بکذر
از اصل امر آگاه نمود ونیستر شأن تو اطاعت
واقارست مقامت بفهم وتجاوز منها
- 16 O my God, my God! Thou hearest and beholdest that Baha speaketh naught but by Thy command, revealeth not Himself save by Thy leave and Thy will, and uttereth no word save that which hath proceeded from Thy Purpose.
- 16 الهی الهی تسمع وتری انّ البهآء ما نطق الا بامرك
وما اظهر نفسه الا باذنك وارادتك وما تكلم الا
بما اظهر من مشيئتك
- 17 Thou beholdest, O my God, my tears and my sighs over what hath befallen Thy Cause at the hands of the tyrants among Thy creatures and the rebellious among Thy servants. By Thy glory, O God of Names and Creator of the heavens! Sorrows
- 17 تری یا الهی عبراتی وزفراقی بما ورد علی امرک فی
طغاة خلقك وبغاة عبادك وعزتك یا اله الاسماء
وفاطر السماء قد احاطتني الاحزان بما سمعت احد
عبادك قام علی انکار امرک ومحو کتائبک

have encompassed Me for that I have heard one of Thy servants arise to deny Thy Cause and to efface Thy Book.

- 18 O Lord! Seize him with Thy might and Thy sovereignty, then withhold him from whatsoever he desireth in Thy days. By Thy might! Wert Thou to cause My body to be transfixed with the lances of the haters, and My breast to be riddled with the arrows of the adversaries, it would be dearer to Me than to hear mention of the effacement of Thy Book, which was adorned with Thy commandments and Thy laws.
- 18 اى ربّ خذه بقدرتك وسلطانك ثمّ امنعه عمّا اراد فى ايامك وعزّتك لو نجعل جسدى متشبكاً فى اسنّة البغضاء وصدري فى سهام الاعداء لكان احبّ عندى من ان اسمع ذكر نحو كتابك الذى كان مزيناً باوامرك واحكامك
- 19 O Lord! Protect My servants in their thoughts and their imaginings, and cleanse them from his doubts and his insinuations. O Lord! Thou knowest that Baha hath desired naught but the refinement of the souls of Thy servants, and the reform of Thy cities and Thy lands.
- 19 اى ربّ احفظ عبدك فى ظنونه واوهامه وقدرتهم من شبهاته واثارته اى ربّ تعلم انّ البهاء ما اردا الا تهذيب نفوس عبادك واصلاح بلادك وديارك
- 20 We entreat Thee at this moment to assist Hadi to return unto Thee and to turn in repentance before the door of Thy bounty and Thy forgiveness. Enable him to confess after having denied, and to draw nigh after having turned away. O Lord! Make known unto him Thy straight Path and Thy great Announcement. Verily, Thou art powerful to do whatsoever Thou wilt, and into Thy grasp are the reins of all things committed. There is none other God but Thee, the All-Forgiving, the All-Generous.
- 20 نستلك فى هذا الحين ان تؤيّد الهادى على الرجوع اليك والابانة لدى باب جودك وعفوك ووقفه على الاقرار بعد الانكار وعلى الاقبال بعد الاعراض اى ربّ عزّفه صراطك المستقيم ونبأك العظيم انك انت المقتدر على ما تشاء وفى قبضتك زمام الاشياء لا اله الا انت الغفور الكريم
- 21 O My Most Exalted Pen! Make mention of My loved ones; then ascend unto the heaven of My Revelation and the firmament of My loving care, and say:
- 21 ان يا قلبى الاعلى اذكر فى احبك وصعد الى سماء وحيك وافق عنايتك وقل
- 22 "Peace be upon thee – the peace that dawneth and shineth from the horizon of God – and upon the light that gleameth from the horizon of the Mount, and upon the fragrances of Revelation that in this very hour are diffused from the Pen of God, the Lord of all the worlds."
- 22 السلام المشرق الظاهر من افق الله والنور الالّخ فى افق الطور ونفحات الوحي التى تضيّو فى هذا الحين من قلم الله ربّ العالمين
- 23 O Malik! Thou who didst turn unto God when His servants disbelieved in Him and His bondsmen turned away from Him! I bear witness that thou hast arisen to celebrate His remembrance and His praise, in such wise that neither the ranks of the world nor the clamour of the nations could affright thee. Thou hast turned toward the Most Exalted Horizon, severed from all save Him, and hast acknowledged that which the Tongue of Grandeur hath spoken amongst humankind.
- 23 ملك يا من اقبلت الى الله اذ كفر به عباده واعرض عنه ارقائه اشهد انك قت على ذكره وثباته على شأن ما خوفتك صفوف العالم وضوء الامم قد اقبلت الى الافق الاعلى منقطعاً عمّا سواه واعترفت بما نطق به لسان العظمة بين البرية
- 24 I testify that thou hast quaffed from the cup of true knowledge in the days of thy Lord, the All-Merciful, and hast drunk the Kawthar of utterance before the face of the Lord of religions.
- 24 واشهد انك سقيت من كأس العرفان فى ايام ربك الرحمن وشربت كوثر البيان امام وجه مولى الاديان

- 25 By My life! When thy remembrance flowed from the Pen, the ocean of My forgiveness surged, the sweet savours of My loving-kindness were stirred, and the Tongue of My majesty spoke forth. Blessed art thou, for thou hast held fast to the cord of faith and certitude, and clung to the hem of the robe of thy Lord, the Almighty, the All-Bountiful.
- 26 Blessed art thou, and blessed is whoso loveth thee and maketh mention of thee according to that which hath been sent down in the heaven of the loving care of thy Lord, the All-Forgiving, the Most Merciful.
- 27 Glory, remembrance and praise be upon thee – upon thy first and thy last, thy outward and thy inward. And the mercy of God and His blessings be upon thee.
- 28 O Mihdi! Upon thee be My glory. Praise be to God for the effulgent gleams of the lights of the Luminary of the Bayan, which hath shone forth from the heaven of the Bayan, the Desire of the worlds.
- 29 By My life! There hath been sent down for thee and thine other brother that whose fragrance shall never cease so long as My Kingdom and My Realm of might endure, and so long as the Manifestations of My Most Beautiful Names and the dawning-places of My most exalted attributes shall remain.
- 30 We counsel you with that wherewith We counselled Our loved ones and Our chosen ones of former times – namely, trustworthiness, godliness, and whatsoever shall exalt the Word of God, the Lord of the mighty Throne.
- 31 O friends! With a clear and certain knowledge fix your gaze upon the Cause of the Lord of all worlds. The hosts of God, in this Day, are goodly and acceptable deeds. We beseech God to adorn your heads with the diadem of piety, and your temples with the raiment of guidance. Verily, He is the Lord of all that are; He heareth and He answereth; He is the Almighty, the All-Praised.
- 32 Ponder, in some measure, upon the deeds and words of the Shi'ah party, and likewise upon the record of those heedless souls in the Day of the "Report" (Yawm al-Khabar). This Wronged One maketh mention of all things for the sake of God, warneth and admonisheth. His only aim is the protection and preservation of His servants; He seeketh naught else.
- 33 But the wearers of the turban – by My life! – have regard only for their own advantage, and are wholly occupied in the subjugation of the hearts of the heedless. Guard yourselves, in the Name of God, that ye may not be overtaken by the surmises
- 25 لعمری اذا خرج ذکرك فن قلبی ماج بحر غفرانی
وهاج عرف عنایتی ونطق لسان عظمی طوبی
لك یا من تمسكت بحبل الایمان والعرفان وتثبت
بأذیك رداء ربك العزیز المنان
- 26 طوبی لك ولن احببك وذکرك بما نزل فی سماء
عناية ربك الغفور الرحیم
- 27 البهاء والذكر والثناء عليك وعلى أولك وآخرك
وظاهرک وباطنك ورحمة الله وبركاته
- 28 یا مهدی عليك بهائی لله الحمد بتجلیات انوار نیر بیان
که از افق سماء بیان مقصود عالمیان اشراق نمود
فائز کستم
- 29 لعمر الله قد نزل لك ولاخیک ما لا یقطع عرفه
بدوام ملکوتی وجبروتی ومظاهر اسمائی الحسنى
ومشارق صفاتی العلیا
- 30 ونوصیکم بما وصینا به اولیائی واصفیائی من قبل
وبالامانة والدیانة وبما ترتفع به کلمة الله رب
العرش العظیم
- 31 ای دوستان بیقین مبین بر امر رب العالمین
سیکوم جند الله امروز اعمال طیبه مرضیه بموند
وهست نسل الله ان یرز رؤسکم باکلیل التقوی
وهیا کلکم بطراز الهدی انه هو مولی الوری یسمع
ویجیب وهو العزیز الحمید
- 32 قدری در اعمال واقوال حزب شیعه تفکر نمائید
وهجین در خبر ار آن نفوس غافله در یوم خبرا
این مظلوم کل لوجه اله ذکر مینماید وآگاه میناید
ومقصود خبر صیانت وحفظ عبادی نداشته
وندارد
- 33 ولكن ارباب عمام لعمر الله بمنافع وخود ناظرند
وبتسخیر افتده وقلوب غافلین مشغول خود را
باسم حق حفظ نمائید که شاید بظنون واوهام

and imaginings wherewith the former party was assailed, nor fall prey to the respite granted unto the slayers.

- 34 In this Most Great Prison, for the sake of God, this Wronged One is engaged in supplicating for you and in counselling you to that which shall be the cause of your salvation and your preservation. Thereunto bear witness all created things, and beyond them the Books of former and of later ages that are with Him.

- 35 And praise be to God, the Lord of all the worlds.

شد حزب قبل مبتلى نشوید و امهال لموته مبتلى نکرود

34 این مظلوم در بجن اعظم لوجه الله شمار ادمت مینماید و وصیت مینماید بآنچه سبب نجات شما و حفظ شما بود يشهد بذلك كل الاشياء وعن وراثتها من عنده كتب الاولين والآخرين

35 والحمد لله رب العالمين

BLIB_Or15726.106

BH00640

To: Siyyid Ali Yazdi Husband of Hubbiyyih, in Egypt

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His station, the Greatness and the Power
- 2 The tongue of truth speaks these words at the beginning of this letter: O companion of my soul, where art thou? In truth, no fire hath been or is greater than the fire of separation. Its flames melt the world of existence, and its sparks consume all that is. Yet in the estimation of the dwellers in the cities of yearning and the lovers, no bounty hath been or is more beloved than this, nor any gift more desired. They would freely sacrifice a hundred thousand lives to attain unto this fire. This fire, in one sense, is a masterful teacher, imparting the mysteries of instruction and making evident the hidden secrets. If I were to say it is more excellent than light itself, this would not be amiss, for it both illumines and bestows warmth. The hand is His hand, the decree is His decree. I beseech God, exalted be His glory, by the Dayspring of lights and the Lord of the righteous, He Who raised Him up and conversed with Him beyond the veil and honored Him with the Most Exalted Word—and verily this word is the lord of all utterances in the world, namely the word “Thou art the Beloved and Thou art the Adored One,” and in another word, “But He is the Apostle of God and the Seal of the Prophets”—that He may assist His servants in that which is the cause and source of power, greatness, and majesty for the people of divine unity.
- 3 O beloved of my heart! The traces of thy pen, which appeared in the form of a letter, arrived and the lamentation of that

1 هو الله تعالى شأنه العظمة والاقدار

2 لسان صدق در اول نامه باینکه ناطق ای مونس جان یگانی فی الحقیقه ناری اعظم از نار هجر نبوده و نیست لهیث عالم وجود را میگدازد و شراره اش هرچه هست تمام مینماید و لکن نزد اهل مدائن اشتیاق و عشاق نعمتی از آن محبوبتر و ارمغانی مرغوبتر نبوده و نیست صدهزار جان رایگان نثار نمایند تا باین نار فائز شوند این نار در یک مقام معلم زبردست است اسرار تعلیم نماید و رموزات مستوره را واضح سازد اگر بگویم از نور فاضلتر است بآسی نیست چه که هم روشنی بخشد و هم حرارت عطا نماید دست دست اوست حکم حکم او از حق جلّ جلاله مسئلت مینمایم بمطلع انوار و سید ابرار الذی رفعه الیه و کلم معه وراء الحجاب و عزّزه بالکلمة العليا و فی الحقیقه اینکه سید بیانات عالمست و هی کلمة انت الحبيب و انت المحبوب و بکلمة اخرى و لکن رسول الله و خاتم النبیین باینکه عباد خود را تأیید فرماید بر آنچه سبب و علت قدرت و عظمت و شوکت اهل توحید است

3 یا محبوب فؤادی آثار خامه که بصورت نامه ظاهر رسید و حنین قلب آن یگانی غریب قلب

unique and lonely heart set my heart aflame, producing profound effects in all my limbs and members. These effects have been and are superior to the bounties of the world, nay rather, they are the cause and source of the manifestation of bounties. Well said the speaker: "I remain silent, being unable to mention numerous matters, and my utterance cannot encompass them; even were I to speak, I would speak little."

- 4 The mention of such stations is not the work of pen or man. I beseech the incomparable grace of God, exalted be His glory, to inflame His loved ones with the fire of love and affection in such wise that it shall neither abate nor be altered nor be numbered. In any case, after reading and beholding this flame which appeared from the letter, I approached the Presence of the Master and presented it. He said:

- 5 "O Ali! The world, with all its vastness and greatness, has become constricted. The righteous are afflicted under the claws of the wicked. Greed and avarice have conquered the entire world. Should one observe with penetrating vision, one would see all under the talons of these two oppressors. War and strife in the world emanate from these two, and the conflict and corruption of nations are manifest through them. Every person of power is powerless before them, and every mighty conqueror is non-existent and null before their dominion. Should the fire of these two be quenched, the world would find peace, and all regions of the earth would be seen as one country. They have usurped the domains of the people of unity, and yet they seek more. Strange that until now the guardians of government and nation have not discovered the cause and reason, nor have they arisen to ensure prosperity and reform.

- 6 "Beseech God to protect what remains and to illumine the horizon of the world with the light of justice. I swear by the Sun of utterance that shineth from the horizon of the prison that most of the servants are unaware of that which benefiteth or harmeth them. The tongue of the world constantly giveth advice and remindeth; it declareth its own evanescence with utmost clarity, yet aware souls are rare. We beseech God's boundless grace and mercy to make all aware and to aid them in rectifying what hath been lost."

- 7 O Ali! This Wronged One is at this moment turning with complete attention toward thee and beseeching from God on thy behalf that for which there is no likeness or comparison. Verily God is the All-Hearing, the All-Seeing, and He is the All-Knowing, the Answerer.

را محترق نمود و در اعضا و جوارح آثار کلیه از آن ظاهر این آثار از نعمتهای عالم مقدم بوده و هست بلکه سبب و علت ظهورات نعمتست خوب گفته قائل و اسکت عجزا عن امور کثیره و نطقی لم یحصی ولو قلت قلت

- 4 ذکر این مقامات کار قلم و انسان نیست از کرم لایحصى حقّ جلّ جلاله سائل که اولیای خود را بنار محبت و وداد بشائی مشتعل فرماید که سکون نپذیرد و تبدیل نشود و تعداد را اخذ ننماید باری بعد از قرائت و مشاهده با این شعله که از نامه ظاهر قصد مقام نموده امام حضور مولی عرض شد

- 5 فرمودند یا علی عالم با وسعت و بزرگیش تنگ شده اختیار تحت برائن اشرار مبتلا جمیع عالم را حرص و آز مسخر نموده اگر نفسی بیصر حدید مشاهده نماید کلّ را تحت مخالب این دو ظالم بیند حرب و جدال عالم از این دو ظاهر و نزاع و فساد امم از این دو باهر هر صاحب قدرتی نزدشان عاجز و هر غالب قاهری نزد سطوتشان معدوم و مفقود اگر نار این دو ساکن شود عالم ساکن گردد و جمیع بقاع ارض قطعهء واحده مشاهده شود ممالک اهل توحید را غصب نموده اند و مجدّد میطلبند عجب در آنکه الی حین اولیای دولت و ملت سبب و علت را نیافته اند و در صدد فلاح و اصلاح برنیامده اند

- 6 از حقّ بطلبید بقیّه را حفظ فرماید و افق عالم را بنور عدل منور سازد قسم بافتاب بیان که از افق سین طالعی که اکثری از عباد بر ما ینفعهم و یضرّهم آگاه نه لسان عالم در هر حین پند میدهد و متذکر میسازد فنای خود را بکمال تصریح مینماید ولکن نفوس متنبّه کمیاب از فضل و رحمت یمتنهای الهی میطلبیم کلّ را آگاه فرماید و بر تدارک مافات تأیید نماید

- 7 یا علی اینظلولم در این حین بتمام توجه بتو متوجّه و از حقّ از برایت میطلبد آنچه را که از برای آن شبه و مانند نه ان الله هو السميع البصير و هو العالم المحیب

- 8 We convey Our greetings to the loved ones. Each one is present before Our face. Every pure deed is a treasure for its doer and is preserved and safeguarded with the true Trustee. We make mention of all and counsel them to that which will exalt their stations, especially those souls who in this age have arisen to render assistance and are engaged in praise, glorification and service to the Cause. Peace be upon them, and mercy be upon them, and glory be unto them. We beseech God to aid them in all conditions to that which He loveth and pleaseth. Verily He is the Lord of creation and the Lord of the throne on high and of earth below.
- 8 اولیا را سلام میرسانیم هر یک امام وجه ظاهر هر عمل خالص کنیزست از برای صاحبش و نزد امین حقیقی موجود و محفوظ کل را ذکر مینمائیم و به ما یرتفع به مقاماتهم وصیت میکنیم مخصوص نفوسیکه در این عصر بنصر متوجهند و به ذکر و ثنا و خدمت امر قائم السلام علیهم و الرحمة علیهم و البهاء لهم و نسئل الله ان یوفقهم فی کل الأحوال علی ما یحب و یرضی انه هو مولی الوری و رب العرش و التری انتی
- 9 In truth one is astonished at how long the oppressors of the world will continue to seek ascendancy, and what they have seen in plunder, pillage and bloodshed that they perpetually engage therein. I beseech God that what was formerly ordained by the Lord of the Cause may be made manifest—and that is the Most Great Peace. Should the kings attain to this supreme blessing and mighty gift, torment will be transformed into ease, tyranny into justice, poverty into wealth, hardship into bounty, and anxiety into tranquility. In these days the world of separation is possessed of another fire and another attraction, and no utterance can adequately describe it. Well have they said: The state of those who are attracted and sincere is transmitted from heart to heart. The tongue hath no access there and the pen is truly a stranger, while the inner tongue speaketh secretly these words:
- 9 فی الحقیقه انسان متحیر است که ظالمهای عالم تا کی طلب زیادتی مینمایند و از نهب و غارت و سفک دماء چه دیده اند که لازال بان مشغولند از حق میطلب آنچه از قبل مولی امر فرموده ظاهر شود و آن صلح اکبر است اگر ملوک باین نعمت کبری و عطیه عظمی فائز شوند زحمت عالم راحت و ظلم بعدل و فقر بغنا و تعب بنعمت و اضطراب باطمینان تبدیل گردد این ایام عالم فراق را اشتعالی دیگر و انجذابی دیگر است و هیچ عبارتی از عهده تفسیر آن برناید خوب گفته اند از پیش شرح حال منجذبین و مخلصین دل بدل میگوید لسان را در آنجا راهی نه و قلم فی الحقیقه بیگانه و لسان حال در سر سر باینکلمه ناطق
- 10 My God, my God! Ordain for us that which will draw us nigh unto Thee, then grant us sustenance from the table of Thy heaven and illumine us with the light of Thy knowledge. O Lord! Disappoint us not of that which Thou hast ordained for the hopeful among Thy servants and them that hold fast among Thy creation. Then write down for us through Thy grace the gathering together. Verily Thou art the Lord of creation and the Sovereign of invention.
- 10 الهی الهی قدر لنا ما یقرّبنا الیک ثم ارزقنا مائدة سماءک و نورنا بنور معرفتک ای رب لا تخیننا عما قدرته للاملین من عبادک و متمسکین من بریتک ثم اکتب لنا بعنائیک الاجتماع انک انت مالک الابداع و سلطان الاختراع
- 11 I convey greetings to the loved ones of that land, one and all, and I beseech God that they may at all times ascend the heights of mention and utterance. He is the Powerful One Whom the world's events cannot frustrate from exercising His might, nor can the force of opposition hold back His authority. Glorified be His greatness and glorified be His dominion. There is none other God but Him. To that spiritual friend, his honor Aqa Mirza Ja'far-Quli, upon him be God's peace and loving-kindness, I send greetings. At this moment they were making mention of him. His friends are not distant from His luminous presence. His grace hath made far distances near. We beseech Him to ordain for his honor the Mirza whatsoever conduceth to
- 11 اولیای آن ارض را فرداً فرداً سلام میرسانم و از حق میطلب در جمیع احیان بمزقات ذکر و بیان صعود نمایند اوست قادریکه قدرتش را حوادث عالم منع ننماید و سطوت مدافع از نفوذ باز ندارد جلّت عظمت و جلّت سلطنته لا اله غیره خدمت حبیب روحانی جناب آقا میرزا جعفر قلی علیه سلام الله و عنایته سلام میرسانم در این حین ذکرش را میفرمودند دوستانش از محضر انورش دور نیستند عنایتش مسافتهای بعیده را نزدیک نموده از او میطلبیم مقدر فرماید از برای جناب میرزا آنچه سبب عزّت و نعمت و برکت و قرب

glory and bounty and blessing and nearness and praise. They said: We counsel all the friends to observe wisdom.

و ثناست فرمودند دوستان طراً را وصیت مینمائیم
بحکمت اینکه

- 12 Concerning what you wrote about his honor Aqa Musa, upon him be God's peace, God willing may he be confirmed in that which God loveth and is pleased with. I also convey greetings to him and beseech divine confirmation.

12 در باره جناب آقا موسی علیه سلام الله مرقوم
داشتید انشاءالله مؤید باشند علی ما یحبّه الله و
یرضی خدمت ایشان سلام میرسانم و از حق
تأیید میطلبم

- 13 At this moment another letter from that Beloved One arrived. Though whatever arrives from those pages - even if a hundred thousand letters, pages and books should come - all are contained in a single word, and it is: "Verily, my self, my being, my essence, my spirit, and whatsoever lay hidden in my innermost heart belong to God alone." This blessed word cannot in this station be compared with previous words. This word belongs to the world of reality. I beseech God to cause all to attain unto it, that all may be focused on this station, may reach this station, and may hold fast and cling to this station.

13 در این حین دستخط دیگر آنحضور رسید اگرچه
هرچه برسد از اوراق اگر صد هزار نامه و ورقه و
دفتر برسد کل در حکم یک کلمه مذکور و هی
آئی و نفسی و ذاتی و روحی و ما کان مستوراً
فی سری لله وحده اینکلمه مبارکه در این مقام
قیاس بکلمات قبل نمیشود اینکلمه عالم حقیقت
است از حق میطلبم جمیع را بآن فائز نماید که
جمیع باین مقام ناظر باشند و باین مقام بیایند و باین مقام
متمسک و متشبث باشند

- 14 In any case, the second letter also opened the gates of joy, and the caravan of gladness and delight arrived. A hundred thousand blessings upon that honored one and this servant! As to the regret you expressed regarding the delay of that which was mentioned - I swear by the Sun of Truth that we consider you and ourselves as one, and all that is there and all that is here as belonging to a single soul. This being the case, it is clear as light that that true Beloved One shows no negligence or delay in matters related to this place, but rather strives with all his being. This word is in truth the beginning of speech. Now that this greatest of ascents has transcended reckoning and been sanctified from all limitations, we beseech God - our Lord and your Lord - to unite us and ordain for us that which befits His glory, His mercy, His generosity and His favors.

14 باری دستخط ثانیهم ابواب ابتهاج را گشود
و کاروان فرح و سرور رسید صد هزار نعم از
برای آنحضرت و این بعد اینکه اظهار افسوس
فرمودند در تأخیر شیء مذکور قسم بآفتاب
حقیقت که آنحضرت را با خود و آنچه آنجاست
و آنچه اینجا است همه را یک میدانیم و از یک
نفس میشریم در اینصورت مبرهن و واضح
است بمثابه نور که آنحضور حقیقی در آنچه
اینجا راجع اهمال و تأخیر ندارند بلکه بجان
میگوشند اینکلمه فی الحقیقه اول سخن است حال
که این مرقاة اعظم از احصا شده و مقدس از
حدود نسل الله ربنا و ربکم ان یجمعنا و یقدّر لنا
ما ینبغی لعزّه و رحمته و کرمه و الطافه

- 15 God is witness and testifier that whenever I think of you or make a submission, I find myself in supreme tranquility. God forbid that this condition should ever change or be erased, for such a state would arise that time itself would cry out in anguish, let alone this servant. We conclude these words with the remembrance of God, the Lord of all beings, and we beseech Him to assist us in His remembrance, His praise, and the service of His loved ones. Verily He is the One with power over whatsoever He willeth. There is no God but He, the Protector, the Self-Subsisting. Remembrance and praise be upon you, upon those who are with you, upon those who love you,

15 حق شاهد و گواه که چون بخيال شما ذکر
مینمایم و یا عرضی میکنم در راحت کبری خود
را مینیمم نعوذ بالله اگر اینخالت تبدیل شود و یا
محو گردد حالتی میشود که روزگار از آن بفریاد
آید تا چه رسد باین بعد باری نخم الکلام بذکر الله
مولی الأنام و نسله تعالی بأن یؤیدنا علی ذکره و
ثنائه و خدمه اولیائه انه هو المقتدر علی ما یشاء
لا اله الا هو المهيمن القیوم الذکر و الثناء علی

and upon those who hearken to your words for the sake of God, the Mighty, the Loving.

حضرتکم و علی من معکم و علی من یحبکم و یسمع
قولکم لوجه الله العزیز الدود

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To: *Shaykh Muhammad Ali Qaini et al., in Tihiran*

Date: 1304 ? [1886-1887]

- 1 A Tablet of God, the Help-in-Peril, the Self-Subsisting 1 صحيفة الله المهيمن القيوم
- 2 He is the One Who shineth from the horizon of the heaven of bounty. 2 هو المشرق من افق سماء العطاء
- 3 God testifieth that there is none other God but He, and He Who hath come with the Kingdom of verses is verily the Hidden Secret and the Treasured Mystery. Through His call the cry hath been raised from every direction, and at His Name the limbs of them that have denied God, the Manifester of clear tokens, have quaked. Through Him the Salsabil of utterance hath flowed throughout all possibility and all things have spoken: "The Kingdom belongeth unto God, the Almighty, the Glorious, the All-Bountiful." Blessed is he who hath turned and hearkened and attained, and woe unto every heedless doubter. He is the One through Whom the earth hath recounted her tidings and revealed her treasures, and the sea of knowledge its pearls, and the heaven of utterance its stars and its lights, and the Lote-Tree its rustling, and the Pens their shrill voice. Blessed is he who hath drunk the choice wine of revelation and the Kawthar of inspiration from the cup of the bounty of God, the Lord of lords. 3 شهد الله انه لا اله الا هو والذي اتى بملکوت الآيات انه هو السرّ المكنون والمستسرّ المخزون بنداؤه ارتفع النداء من كل الجهات و باسمه ارتعدت فرائض الذين كفروا بالله مظهر البينات به جرى سلسيل البيان في الامكان و نطقت الأشياء الملك الله المقتدر العزيز المتان طوبى لمن اقبل و سمع و فاز و ويل لكل غافل مرتاب هو الذي به حدثت الأرض اخبارها و اظهرت كنوزها و بحر العرفان لآليه و سماء البيان انجها و انوارها و سدره المنتهى حفيفها و الأقلام صريرها طوبى لمن شرب رحيق الوحي و كوثر الالهام من كأس عطاء الله رب الأرباب
- 4 O thou who art mentioned before the Sea! The Ancient Beauty hath turned toward thee with His Most Great Name, and desireth to make mention of thee with a remembrance whereby the realities of all things were attracted, and with verses that cannot be equalled by the treasures of earth and heaven, that He may draw thee unto Him and cause thee to speak and give thee to drink of the Kawthar of life, that thou mayest arise to promote the Cause with a power that no hosts in the world can weaken, nor the clamor of the nations diminish, and mayest speak that which will draw the servants nigh unto God, the Almighty, the Unconstrained. Say: 4 يا ايها المذكور لدى البحر قد اقبل اليك جمال القدم باسمه الأعظم و اراد ان يذكرک بذكر انجذبت به حقائق الأشياء و بآيات لا تعادلها كنوز الأرض و السماء ليجذبک و ينطقک و يسقيک کوثر الحيوان لتقوم على الأمر بقدره لا تضعفها جنود العالم و لا ضوضاء الأمم و تنطق بما يقرب العباد الى الله المقتدر المختار

- 5 O people! Behold, then be fair. By God, the ocean of utterance hath surged before the faces of all religions, and the breeze of the All-Merciful hath wafted over all possibility. Turn with radiant faces unto God, the Lord of the Day of Resurrection. O thou who gazeth upon the Countenance! Hear the call once again. He verily will aid thee and draw thee nigh unto Him in such wise that neither the gloating of enemies, nor the authority of princes, nor the clamor of divines, nor the mention of any frozen soul, nor the utterance of any fearful one shall hold thee back. Thy Lord verily is with thee, He heareth and seeth, and He is the All-Knowing, the All-Seeing.
- 6 Turn with thy heart and thy spirit and thy inmost being toward the Kaaba of God and say:
- 7 My God, my God! I have turned to Thee with my whole being, and have desired naught on earth save to exalt Thy Word, manifest Thy Cause, spread Thy verses and reveal Thy bounty, generosity and bestowal. O Lord! Strengthen my heart through Thy Name and sovereignty, and my hand to grasp Thy Book, and my sight to behold Thy signs. By Thy might, O Thou the Desire of the world and the Manifest One through the Most Great Name, I desire naught save to aid Thy Cause through wisdom and utterance and to demonstrate Thy proof amidst all religions. O Lord! Thou seest this servant turning unto Thee and standing before the Kaaba of Thy manifestation. I beseech Thee by Thy power that hath conquered all things and by Thy mercy that hath preceded all created things, to adorn my head with the crown of detachment and my temple with the robe of godliness. Then make me, O my God, a standard of Thy Name amongst Thy servants and a banner of Thy remembrance in Thy lands.
- 8 By Thy might! I love naught but what Thou lovest and desire naught but what Thou desirest. I have turned to Thee, detached from all else besides Thee, for I know of a certainty that all else besides Thee can neither profit me nor protect me nor aid me. I beseech Thee, O Thou Who art the Possessor of the Kingdom of Names and Creator of heaven, by the hidden pearls in the shells of the ocean of Thy grace and the mysteries treasured in the Book of Thy knowledge, to enable me to perform such deeds as will cause all created things to turn to the heaven of Thy favor, and to aid me in that which will cause all things to acknowledge Thy Manifestation, Thy power, Thy grandeur and Thy sovereignty. O Lord! Thou seest me attracted by Thy verses, speaking Thy Name and turning to Thy horizon. I beseech Thee not to deprive me of what Thou hast ordained for Thy chosen ones and the lovers in the cities
- 5 قل يا قوم انظروا ثم انصفوا تالله قد ماج بحر البيان امام وجوه الأديان و سرت نسمة الرحمن على الامكان اقبلوا بوجوه نوراء الى الله مالک يوم القيام يا ايها الناظر الى الوجه اسمع النداء مرة اخرى انه يوفقك ويقرّبك اليه بحيث لا تمنعك شناعة الأعداء ولا سطوة الأمراء ولا ضوضاء العلماء ولا ذكر كل منجمد ولا بيان كل خائف ان ربك يكون معك يسمع ويرى وهو العليم البصّار
- 6 اقبل بقلبك وروحك وفؤادك الى كعبة الله وقل
- 7 الهى الهى قد اقبلت اليك بكلّى و ما اردت فى الأرض الا اعلّاء كلمتك و اظهار امرک و انتشار آثارک و ابراز جودک و کرمک و عطائك اى ربّ قوّ قلبى باسمک و سلطانک و یدى لأخذ کتابک و بصرى لمشاهدة آثارک وعزّتک يا مقصود العالم و الظاهر بالاسم الأعظم ما اريد الا نصرة امرک بالحكمة و البيان و اظهار حجّتک بين الأديان اى ربّ ترى عبدک هذا مقبلاً اليک و قائماً امام کعبة ظهورک اسئلك بقدرتک الّتى غلبت الکائنات و برحمتک الّتى سبقت الممكنات ان تزین رأسى باکلیل الانقطاع و هيکلى بطراز التقوى ثم اجعلنى يا الهى علماً باسمک بين عبادک و راية ذکرک فى بلادک
- 8 وعزّتک لا احبّ الا ما تحبّ و لا اريد الا ما تريد توجّهت اليک منقطعاً عن دونک لأنّى اعلم بالعلم اليقین انّ دونک لا ينفعنى و لا يحفظنى و لا ينصرنى اسئلك يا مالک ملکوت الأسماء و فاطر السماء بالآلئى المکنونة فى اصداف عَمّان فضلک و اسرارک المخزونة فى کتاب علمک ان توفّقنى على عمل تتوجّه به الموجودات الى سماء عنايتک و تؤيّدنى على امر يعترف به كلّ الأشياء على ظهورک و قدرتک و عظمتک و اختيارك اى ربّ ترانى منجذباً بآياتک و ناطقاً باسمک و متوجّهاً الى افقک اسئلك ان لا تجعلى محروماً عما قدرته لأصفياءک و عشاق مدائن محبتک الذين انفقوا ارواحهم بالروح و الریحان فى سبيلک بحيث ما منعتهم زخارف

of Thy love, who have sacrificed their spirits with joy and radiance in Thy path in such wise that neither the ornaments of the world nor the treasures of the wealthy deterred them. Verily, Thou art the Powerful over what Thou wilt and in Thy grasp are the reins of all who are in earth and heaven.

الدنيا ولا كنوز الأغنياء أنك انت المقتدر على ما تشاء وفي قبضتك زمام من في الأرضين و السموات

- 9 Hear thou the divine call in the Persian tongue. This call is, in one station, the Fire of the Sinaitic Tree, for by it are ignited the hearts of the sincere ones and those near unto God, and in another station it is the Living Waters for the life of the world. Blessed is the one who attaineth unto it. Verily, he shall reach a station wherein no hosts shall frighten him, nor shall the power of the world weaken him. And at times it is a shining Light, guiding those who turn unto it to the straight path and the mighty announcement. Give thanks to the Desire of the worlds Who hath mentioned thee in the Most Great Prison with such mention before which books bow down. Through the power and might of God, glorified be His majesty, arise thou upon the Cause and with spirit, radiance, wisdom and utterance, awaken the heedless and guide the wayward to the straight path.

9 بلسان پارسی ندای الهی را بشنو این ندا در مقامی نار سدره طور است چه که افتده مخلصین و مقربین بآن مشتعل و در مقامی کوثر حیوانست از برای حیات عالم طوبی از برای نفسیکه بآن فائز شد آنه یصل الی مقام لا تخوفه الجنود و لا تضعفه قدرة العالم و هنگامی نورست ساطع مقبلین را بصراط مستقیم و نبأ عظیم راه نماید و هدایت فرماید شکر کن مقصود عالمی را که در سین اعظم ترا ذکر نموده باذکاریکه خضعت لها الکتب بقدرت و قوت حق جلّ جلاله بر امر قیام نما و روح و ریحان و حکمت و بیان غافلین را آگاه کن و گمراهان را براه راست برسان

- 10 Say: O people! Know ye the value of this Day. Today the Sun of bounty hath dawned from the horizon of the world and is manifest, and the waves of the ocean of utterance are visible before the faces of all religions. Deprive not yourselves. By the life of God! A feast hath appeared and an assembly hath been raised up in the Concourse on High, for today He Who conversed on Sinai is seated upon the throne of manifestation, and the people of God have attained His presence, and the blessed, goodly City hath descended from heaven. Its sun is ever at its zenith; no cloud can veil it and no eclipse can overtake it. Its moon is ever shining and luminous, its rivers ever flowing and coursing, and its trees adorned with countless fruits. This Day is the Day of supreme joy. Blessed are they that attain, blessed are the sincere ones, and blessed is he who hath taken in his right hand the Living Waters through this Name whereby the gate of bestowal was opened to all in the world of creation, and the nightingale of faithfulness sang upon the branch of glory. Dominion belongeth unto God, the Lord of all worlds, and sovereignty unto God, the Goal of the mystics, and command unto God, the Possessor of this mighty Day.

10 بگو ای قوم قدریوم را بدانید امروز آفتاب کرم از افق عالم مشرق و لائح و امواج بحر بیان امام وجوه ادیان ظاهر خود را محروم منمائید لعمر الله مابین ملا اعلی جشنی ظاهر و مجلسی برپا چه که امروز مکلم طور بر عرش ظهور مستوی و کوم الله بلقا فائز و مدینه مبارکه طیبیه از آسمان نازل شمسش لازال فی وسط السماء این نور را سیاح منع ننماید و کسوف اخذ نکند لازال قرش ساطع و لائح و انهارش جاری و ساری و اشجارش باثمار لائحی مزین یوم یوم فرح اکبر است طوبی للفائزین و طوبی للمخلصین و طوبی لمن اخذ بیده الیمنی کوثر البقاء و شرب بهذا الاسم الذی به فتح باب العطاء علی من فی ناسوت الانشاء و غن عندلیب الوفاء علی غصن البهاء الملک لله رب العالمین و السلطنة لله مقصود العارفين و الامر لله مالک هذا اليوم العظیم

- 11 O thou who standest before My face! Glorify on My behalf him who was named Nabil before Akbar, unto whom We have sent down, both aforetime and thereafter, that which shall endure through the sovereignty of God, the Mighty, the Great. Recite thou once again these verses in his presence. O Nabil, upon

11 یا ایها القائم امام الوجه کبر من قبلی علی وجه من سَمی بالنیل قبل اکبر الذی انزلنا له من قبل و من بعد ما یکون باقیاً بقاء سلطنة الله العزیز العظیم و این آیات را مرّة اخری نزدش قرائت

thee be My glory! Harken unto that which We revealed in thy Tablet once again, that thou mayest arise to aid the Cause of thy Lord through wisdom and utterance. It behooveth thee not to turn thy gaze to the past or future. Make mention of this Day and what hath appeared therein, for verily it sufficeth all the worlds. The declarations and allusions regarding these stations quench the fire of being. It is for thee to speak forth today that whereby hearts may be set ablaze and the bodies of them that have advanced may soar. Whoso is assured of the new creation this day and beholdeth the Most Exalted Truth as the All-Compelling, the Self-Subsisting over all things, verily he is among those endued with vision at this Most Great Prospect. Every discerning believer beareth witness to this.

- 12 Walk thou above the world through the power of the Most Great Name, that thou mayest behold the mysteries of pre-existence and discover that which none hath discovered. Thy Lord is verily the Helper, the All-Knowing, the All-Informed. Be thou like unto an artery pulsating in the body of creation, that through the heat generated by this motion there may arise that which shall quicken the hearts of them that hesitate. Thou hast indeed associated with Me and beheld the suns of the heaven of My wisdom and the waves of the ocean of My utterance when We were behind seventy thousand veils of light. Thy Lord is verily the True One, the Faithful.

- 13 Blessed is he who hath attained unto the outpourings of this Ocean in the days of his Lord, the Most Bountiful, the All-Wise. We expounded unto thee, when We were in Iraq in the house of him who was named Majid, the mysteries of creation, its origin, its end and its cause. When We departed, We limited Our utterance to: "There is none other God but I, the Ever-Forgiving, the Bountiful." Be thou a promulgator of God's Cause with an utterance which will cause fire to blaze forth from the trees, proclaiming: "There is none other God but I, the Mighty, the Unconstrained."

- 14 Say: Utterance is a substance that seeketh penetration and moderation. As for penetration, it dependeth on subtlety, and subtlety is conditioned upon pure and unencumbered hearts. As for moderation, it must be combined with wisdom, which We have revealed in the Books and Tablets.

- 15 We beseech God that He may graciously aid him who is mentioned, upon whom rest My glory and loving-kindness, to achieve that which hath been specifically sent down for him from the heaven of God's bounty. This day no garment is more excellent, more radiant and more beautiful for man than the garment of steadfastness in the Cause of God. Ye must hold fast unto it and occupy yourselves with the service

نما یا نبیل علیک بهائی اسمع ما انزلناه فی لوحک مرّة اخرى لتقوم علی نصرة امر ربّک بالحكمة و البیان لیس لجناّبک ان تلتفت الی قبل و بعد اذکر الیوم و ما ظهر فیہ أنّه لیکفی العالمین أنّ البیانات و الاشارات فی ذکر هذه المقامات تمخّذ حرارة الوجود لک ان تنطق الیوم بما تشتعل به الأفئدة و تطیر اجساد المقبلین من یوقن الیوم بالخلق البدیع و یری الحقّ المنیع مہیماً قیوماً علیہ أنّه من اهل البصر فی هذا المنظر الأكبر یشہد بذلك کلّ موقن بصیر

12 امش بقوة الاسم الأعظم فوق العالم لترى اسرار القدم و تطلع بما لا اطلع به احد ان ربّک هو المؤید العليم الخبير کن نباضاً كالشریان فی جسد الامکان لیحدث من الحرارة المحدثّة من الحركة ما تسرع به افئدة المتوقّفين أنّک عاشرت معی و رأیت شمس سماء حکمتی و امواج بحر بیانی اذ کنا خلف سبعین الف حجاب من التور ان ربّک هو الصادق الامین

13 طوبی لمن فاز بفیضان هذا البحر فی ایام ربّه الفیاض الحکیم انا ینّا لک اذ کنا فی العراق فی بیت من سبّی بالجید اسرار الخلیقة و مبدئها و منتہیها و علّتها فلما خرجنا اقتصرنا البیان بأنّه لا اله الا انا الغفور الکریم کن مبلغ امر الله ببیان تحدث به النار فی الأشجار و تنطق أنّه لا اله الا انا العزیز المختار

14 قل انّ البیان جوهر یطلب النّفوذ و الاعتدال اما النّفوذ معلّق باللطافة و اللطافة منوطة بالقلوب الفارغة الصافیة و اما الاعتدال امتزاجه بالحكمة الّتی انزلناها فی الزبر و الألواح

15 از حقّ میطلبیم جناب مذکور علیہ بهائی و عنایتی را تأیید فرماید بر آنچه مخصوص او از سماء عنایت الهی نازل گشته امروز هیچ جامهائی از برای انسان احسن و انور و اہبی از جامهء استقامت بر امر الله نبوده و نیست باید بأن تمسک ثنائید و بخدمت امر الله مشغول گردید اینظلوم لازال

of God's Cause. This Wronged One hath ever been and is still in grave peril. Whatsoever He hath mentioned or may mention hath been and is intended for the elevation of the station of His loved ones. The world and all that is therein is, in the eyes of the people of Baha, as something non-existent and transient. Yet in this Most Great Revelation, His bounty and grace are boundless. He bestoweth that which the Pen is powerless to recount. The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon those whom the swords of hatred have failed to turn away from turning unto God, the Lord of this mighty and exalted Station.

تحت خطر عظیم بوده و هست آنچه ذکر نموده و
یا مینماید مقصود ارتقاء مقام اولیا بوده و هست
دنیا و آنچه در آنست نزد اهل بها معدوم نیست
متحرک و مفقود نیست مشهود و لکن در این ظهور
اعظم عنایت و فضلش محدود نه عطا میفرماید
آنچه را که قلم از احصاء آن عاجز و قاصر است
البهاء المشرق من افق سماء عنایتی علیک و علی
الذین ما منعتم اسیاف البغضاء عن التوجه الى
الله رب هذا المقام العزيز المنيع

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AY12.045x, RAHA.248-249x

BH00663

To: Zaynul-Muqarrabin et al.

Date: 1304 ? [1886-1887]

- 1 He is God, the Mighty, the All-Knowing, the Wise
هو الله المقتدر العليم الحكيم
- 2 O Zaynu'l-Muqarrabin! Upon thee be the Glory of God, the True King, the Manifest Justice! This is the Day wherein are witnessed from the Most Great Sea waves the like of which no eye hath ever beheld, and from the Sun lights the like of which have never appeared. Blessed is the eye that hath witnessed and seen, and the ear that hath heard the rushing of the winds of My loving-kindness, and the rustling of My Lote-Tree, and the shrill voice of My Pen as it moveth by My command and power, and I am the Ordainer, the Ancient of Days.
يا زين المقربين عليك بهاء الله الملك الحق العدل
المبين هذا يوم فيه يرى من البحر الأعظم امواج
اخرى ما رأت عين احد شبهها من قبل وللشمس
انوار ما ظهر نظيرها من قبل طوبى لبصر شهد و
رأى و لسمع سمع هزیز ارباح عنایتی و حفيف
سدرتی و صریر قلبی اذ تحرک بأمری و قدرتی
و انا الأمر القديم
- 3 That which thou didst send hath reached Our presence. We have read it and answered it, that his eyes may be solaced and his heart assured through the signs of God, the Lord of the worlds.
قد حضر لدى الوجه ما ارسلته قرأناه و اجبناه
لتقر عينه و يطمئن قلبه من آيات الله رب العالمين
- 4 O Muhammad-Baqir! We have heard thy call and witnessed thy turning unto Us and read thy letter which thou didst send to him who is with Me. We have mentioned thee with a mention one letter of which surpasseth all that the servants glory in, as attesteth He with Whom is the perspicuous Book. And thy letter which thou didst previously send to the servant who is present before the Face hath reached the Wronged One. Verily thy Lord is the All-Reckoning, the All-Knowing. Blessed
يا محمد قبل باقر سمعنا نداءك و رأينا اقبالك و
قرأنا كتابك الذي ارسلته الى من معي ذكرناك
بذكر لا يعادل بحرف منه ما يفتخر به العباد يشهد
بذلك من عنده كتاب مبين و حضر لدى المظلوم
كتابك الذي ارسلته من قبل الى العبد الحاضر
لدى الوجه ان ربك هو المحصى العليم طوبى

is the tongue that hath confessed that which the Tongue of Grandeur hath uttered, and the heart that hath been adorned with the love of God, the Lord of the worlds.

للسان اعترف بما نطق به لسان العظمة و لقلب
ترين بحب الله رب العالمين

- 5 We make mention of him who was named Ishaq, whom thou didst mention in thy letter, that he may rejoice and be of those who render thanks. O Ishaq! The Lord of the Day of the Covenant maketh mention of thee at the time of His Pen's movement, and His heart grieveth for what the hands of the oppressors have wrought. We have raised up the Cause through a power from Us and a might from Our presence. When the Sun of Manifestation shone forth to a determined degree, the wolves emerged from behind the veil and uttered that which caused the Faithful Spirit to lament. Blessed art thou for having turned unto God, the Mighty, the Powerful. Be thou steadfast in His Cause and firm in His love and upright in such wise that the doubts of the heedless shall not cause thee to slip. The Wronged One mentioneth thee and beseecheth God, thy Lord, to aid thee in His remembrance and praise and to ordain for thee what He hath ordained for His unified servants.

5 و نذكره من سمي باسحق الذي ذكرته في كتابك
ليفرح و يكون من الحامدين يا اسحق يذكرک
مالک يوم الميثاق في حين قلبه و يحن قلبه بما
اكتسبت ايدي الظالمين قد رفعا الامر بقوة من
عندنا و قدرة من لدنا فلما اشرق نير الظهور
على قدر معلوم خرج الدياب عن خلف الحجاب
و قالوا ما نأح به الروح الأمين طوبى لك بما
اقبلت الى الله المقتدر القدير كن ثابتاً على امره
و راسخاً في حبه و مستقيماً بحيث لا تزلک
شبهات الغافلين ان المظلوم ذکرک و يستل الله
ربک بأن يؤيدک على ذکره و ثنائه و يقدر لك
ما قدره لعباده الموحدين

- 6 O Pen! Make mention of him who was named Ramadan-
'Ali who desired to be remembered from 'Amman through the
loving-kindness of his Lord, the Generous. Blessed is the serv-
ant who is mentioned before the Face; he is indeed among
those who are nigh in My Great Tablet. We beseech God to
aid him to preserve what he hath been given from the presence
of One mighty and powerful. Say:

6 يا قلم اذكر من سمي برمضانعلی الذي اراد ذكره
من عمان عناية ربه الكريم طوبى لعبد ذکر تلقاء
الوجه انه من المقربين في لوحی العظيم نستل الله
ان يؤيده على حفظ ما اوتي من لدن مقتدر قدير
قل

- 7 My God, my God! I am he who hath turned unto the horizon
of Thy Manifestation, and the ocean of Thy utterance, and
the sun of Thy bounty. I beseech Thee not to disappoint me
through Thy generosity and grace, and to ordain for me that
which shall deliver me from the promptings of Satan and pre-
serve me through Thy grace. Then ordain for me the good
of the hereafter and the present world. Verily Thou art the
Powerful, the Mighty.

7 الهی الهی انا الذي اقبلت الى افق ظهورک و بحر
بیانک و شمس عطائک اسئلك ان لا تخيبنى
بجودک و فضلک و قدر لی ما یخینى من همزات
الشیاطین و یحفظنى بفضلک ثم قدر لی خیر
الآخرة و الأولى انک انت القوى القدير

- 8 Hearken unto the divine utterance in the Persian tongue: To-
day the ocean hath different waves, the sun a different efful-
gence, and the world a different joy. Although the Wronged
One dwelleth in prison and is afflicted in the hands of ene-
mies, yet with utmost joy He is established upon the throne
of manifestation, calling out to His loved ones with a call for
which there is no end and which shall remain raised throughout
the kingdom of earth and heaven. Although the people of the
Bayan have committed that which the people of the Furqan
(Muslims) did not, and have said that which that party did
not say, yet by the life of God, this party is seen to be more
base than the former party. The verses are being sent down

8 بلسان پارسی بیان الهی را بشنو امروز بحر را
امواجی دیگر و آفتاب را اشراقی دیگر و عالم را
فرحی دیگر اگرچه مظلوم در سجن ساکن و بین
ایادی اعدا مبتلی و لکن بکمال سرور بر عرش
ظهور مستوی دوستان را ندا میفرماید بندائیکه
از برای آن انتها نیست بدوام ملک و ملکوت
مرتفع است اگرچه مشرکین بیان عمل نمودند
آنچه را که اهل فرقان نکردند گفتند آنچه را که
آنحزب نگفتند لعمر الله این حزب اخسرا از حزب
قبل مشاهده میگردند آیات بمثل امطار هاطل
و نازل بینات ظاهر و باهر مع ذلک باوهامات

like rain falling in torrents, and the evidences are manifest and clear. Nevertheless, they remain occupied with their own vain imaginings and are striving earnestly to establish a party like the party of old. We beseech the True One to aid the people of Baha in such wise that they may see all else as non-existent, remain focused on the Most Exalted Horizon, and arise with mighty legs to uphold the divine Cause, lest they be made to slip by the doubts of the deluded ones and the gestures of the opposers.

خود مشغول و در ترتیب حزبی مثل حزب قبل
ساعی و جاهد از حق میطلبیم اهل بها را تأیید
فرماید بشأنیکه ما سوی الله را معدوم مشاهده
نمایند و بافق اعلی ناظر باشند و با رجل حدید بر
امر الهی قیام کنند لئلا تزلّم شبهات المتوهمین و
اشارات المعرضین

- 9 As regards what was written concerning Muhammad-Baqir, who entertained the friends at a feast - well done, excellent indeed! We beseech God to assist him in fostering love and unity amongst His loved ones, and to ordain for him, through His grace and bounty, whatsoever is worthy of His generosity. We make mention of all the souls gathered at that feast, that they may attain the effects of the Pen and the remembrance of the Ancient King.

9 اینکه نوشتند جناب محمد باقر (سل) علیه بهائی
اولیا را ضیافت نموده نعم ما عمل نعیماً له از
حق میطلبیم او را مؤید فرماید بر الفت و اتحاد
اولیای خود و مقدر فرماید از برای او آنچه
سزاوار بخشش اوست محض فضل و عنایت
نفوس مجتمعه در مضیف را ذکر مینمائیم تا کل
باثر قلم و ذکر مالک قدم فائز شوند

- 10 O Zaynu'l-'Abidin! We have made mention of thee on this day, once again, that thou mayest give thanks unto thy Lord, the All-Forgiving, the Most Bountiful.

10 یا زین العابدین ذکرناک فی هذا اليوم هذه مرّة
اخری لتشکر ربّک الغفور الکریم

- 11 O Siyyid Barakat! Harken unto the call of Him Who revealeth the verses and manifesteth the clear tokens. He hath remembered thee with a remembrance from which hath flowed the Kawthar of life unto all creation, that thou mayest give thanks unto thy Lord, the Mighty, the Great. Verily, the Wronged One, in His prison, maketh mention of the friends and loved ones of God, beareth unto them glad-tidings of His mercy, remindeth them of His verses, and sendeth down for them that which shall guide them unto His straight path. By God's life! I have desired naught for Myself. Throughout My days, I have been in the hands of Mine enemies - every truthful and trustworthy one beareth witness to this. Such tribulations have befallen Me in God's path as have befallen no one else, until they made Us captives and brought Us to this mighty fortress. Therein was the trumpet-blast sounded once again, and We delivered unto kings and subjects that which We were commanded by God, the Strong, the Powerful. The veils of the people have not hindered Us, nor have We been daunted by the oppression of the oppressors. Blessed art thou for having attained unto My utterance and My wondrous remembrance.

11 یا سید برکات اسمع نداء منزل الآيات و مظهر
البينات انه ذکرک بذکر جری منه کوثر الحیوان
لمن فی الامکان لتشکر ربّک العزیز العظیم ان
المظلوم فی السجن یذکر اولیاء الله و احبائه و
یبشّرهم برحمته و یدرّهم بآياته و یزّل لهم ما
یهدیهم الی صراطه المستقیم لعمر الله ما اردت
لنفسی شیئاً قد كنت فی ایامی بین ایدى الأعداء
یشهد بذلك کلّ صادق امین قد ورد علیّ فی
سبیل الله ما لا ورد علی احد الی ان جعلونا
اسارى و ادخلونا فی هذا الحصن المتین و فیہ نفخ
فی الصور مرّة اخری و بلغنا الملوك و المملوک
ما امرت به من لدی الله القوی القدير ما منعنا
حجبات القوم و ما خوفنا ظلم الظالمین طوبی لک
بما فزت ببیانى و ذکرى العزیز البدیع

- 12 O Muhammad-Baqir! We testify that thou hast performed a good deed, and thy deed hath brought joy to the hearts of them that are nigh unto God. We made mention of thee before, and We mention thee now, that thou mayest give thanks unto thy Lord, the Compassionate, the Bountiful. We beseech God to

12 یا محمد قبل باقر نشهد أنّک عملت بالمعروف و
استفرح بعملک افئدة المقرّین انا ذکرناک فی
الأول و نذکرک فی هذا الحین لتشکر ربّک
المشفق الکریم نسئل الله ان یمدک علی المعروف

assist thee in performing good deeds and to aid thee in drawing nigh unto Him. Verily, He is the Almighty, the All-Knowing, the All-Informed.

وَيُؤَيِّدُكَ عَلَى مَا يَقْرَبُكَ إِلَيْهِ أَنَّهُ هُوَ الْمُقْتَدِرُ الْعَلِيمُ
الْخَبِيرُ

- 13 O 'Abdu'llah! When thou hearest My call and art seized with the wine of the Kawthar of My utterance, say: "My God, my God! All praise be unto Thee for having caused me to turn towards Thy horizon, to set my face toward the lights of Thy countenance, and to acknowledge that which Thou hast revealed in Thy Book. I beseech Thee, O Lord of all being, by Thy most great signs and Thy mighty tokens, to make me steadfast in preserving that which Thou hast given me through Thy bounty and generosity. Verily, Thou art the Almighty, the Exalted, the All-Praised."

13 يَا عَبْدَ اللَّهِ إِذَا سَمِعْتَ نِدَائِي وَاخْذَكَ سَكْرُ كَوْثَرٍ
بِيَانِي قُلْ اَللّٰهُمَّ اِنِّى اَسْأَلُكَ بِمَا جَعَلْتَنِى مُقْبِلًا اِلَى
اَفْقِكَ وَمُتَوَجِّهًا اِلَى اَنْوَارِ وَجْهِكَ وَمُعْتَرِفًا بِمَا
اَنْزَلْتَهُ فِى كِتَابِكَ اَسْأَلُكَ يَا مُوَلَى الْوَرَى بِآيَاتِكَ
الْكُبْرَى وَبِإِنِّاتِكَ الْعَظْمَى بِأَنْ تَجْعَلَنِى مُؤَيَّدًا عَلَى
حِفْظِ مَا عَظَّمْتَنِى بِجُودِكَ وَكَرَمِكَ أَنْتَ اَنْتَ
الْمُقْتَدِرُ الْعَزِيزُ الْحَمِيدُ

- 14 O Pen! Make mention of him who is named Ramadan-'Ali, whom We have remembered on this day once again, that he may be numbered among the thankful ones. When thou art attracted by the Kawthar of My utterance and awakened by the breezes of the dawn of My Revelation, arise and say: "My God, my God! All praise be unto Thee for having shown me Thy path and caused me to hear Thy proof. I beseech Thee by Thy Most Great Announcement and Thy Straight Path to ordain for me that which shall protect me from the oppression of the oppressors and the cawing of the croakers who have broken Thy covenant and Thy testament and have disbelieved in Thy signs. Verily, Thou art God; there is none other God but Thee, the All-Knowing, the All-Wise."

14 يَا قَلَمُ اذْكُرْ مِنْ سَمِّى بِرَمَضَانَ عَلَى الَّذِى ذَكَرْنَاهُ فِى
هَذَا الْيَوْمِ هَذِهِ مَرَّةً اُخْرَى لِيَكُونَ مِنَ الشَّاكِرِينَ
إِذَا اجْتَذَبَكَ كَوْثَرُ بِيَانِي وَاقْطَعْتَكَ نَسَمَاتِ
جَفْرِ ظَهْوَرَى قُمْ وَقُلْ اَللّٰهُمَّ اِنِّى اَسْأَلُكَ بِمَا
اَرَيْتَنِى سَبِيلَكَ وَاسْمَعْتَنِى دَلِيلَكَ اَسْأَلُكَ
بِنَبَأِكَ الْعَظِيمِ وَصِرَاطِكَ الْمُسْتَقِيمِ بِأَنْ تَقْدِرَ
لِى مَا يَحْفَظُنِى مِنَ ظَلَمِ الظَّالِمِينَ وَنَعَاقِ النَّاعِقِينَ
الَّذِينَ نَقَضُوا عَهْدَكَ وَمِيثَاقَكَ وَكَفَرُوا بِآيَاتِكَ
أَنْتَ اَنْتَ اَللّٰهُ لَا اِلَهَ اِلَّا اَنْتَ الْعَلِيمُ الْحَكِيمُ

- 15 O Mahmud! Hear My call from the direction of My prison. Verily, there is no God but Him, the Single One, the All-Informed. Sing in My name upon the branches of the Tree of My love, that perchance by thy call every heedless one may turn, every sleeping one may arise, and every ignorant and doubtful one may become aware. Give thanks unto God for having been mentioned in the presence of the Wronged One in His manifest station.

15 يَا مَحْمُودُ اسْمَعْ نِدَائِي مِنْ شَطْرِ سِجْنِي أَنَّهُ لَا اِلَهَ اِلَّا
هُوَ الْفَرْدُ الْخَبِيرُ غَنِّ بِاسْمِى عَلَى اَغْصَانِ سِدْرَةِ حَيِّ
لَعَلَّ بِنْدَائِكَ يَتَوَجَّهُ كُلُّ غَافِلٍ وَيَقُومُ كُلُّ نَائِمٍ وَ
يَسْتَشْعِرُ كُلُّ جَاهِلٍ مَرِيبٍ اَشْكُرُ اَللّٰهُ بِمَا ذَكَرْتَ
لِى الْمَظْلُومَ فِى مَقَامِهِ الْمُبِينِ

- 16 O Amanullah! The protection hath come, yet the people understand not; and the proof hath appeared, yet mankind perceive not. The verses have been sent down, yet the factions turn away therefrom. The path hath been made manifest, yet the people know it not. The trumpet hath been sounded, yet they hear not; and the cry hath been raised, yet they comprehend not. They have cast behind them that which is with God, clinging to that which they possess. Verily, they are accounted among the most lost in the Book of God, the Lord of all worlds. Blessed is he who heareth, whom the doubts of the people have not deterred, and blessed is he who seeth, whom the veils of the suspicious have not hindered.

16 يَا اَمَانُ اللَّهِ قَدْ اَتَى الْاَمَانُ وَالْقَوْمُ لَا يَفْقَهُونَ وَ
الْبُرْهَانُ وَالنَّاسُ لَا يَشْعُرُونَ قَدْ نَزَلَتْ الْآيَاتُ وَ
الْأَحْزَابُ عَنْهَا مُعْرِضُونَ قَدْ ظَهَرَ الصِّرَاطُ وَالْقَوْمُ
لَا يَعْرِفُونَ قَدْ نَفَخَ فِى الصُّورِ وَهُمْ لَا يَسْمَعُونَ
وَارْتَفَعَتِ الصَّيْحَةُ وَهُمْ لَا يَعْلَمُونَ نَبَذُوا مَا عِنْدَ
اَللّٰهِ آخِذِينَ مَا عِنْدَهُمْ اِلَّا أَنَّهُمْ مِنَ الْاَخْسَرِينَ
فِى كِتَابِ اَللّٰهِ رَبِّ الْعَالَمِينَ طُوبَى لِمُسْمِعٍ مَا مَنَعَتْهُ
شَبَاهَاتُ الْقَوْمِ وَلَبْصِيرٍ مَا حَجَبَتْهُ حِجَابَاتُ الْمُرِيْبِينَ

- 17 O Pen! Mention him who is named Muhammad-Baqir at the end of the Tablet, as a favor from Thee - verily Thou art the All-Bountiful, the Ancient. We testify that he hath turned unto Thee and hath attained unto Thy days, and hath inhaled the fragrance of Thy utterance, while most of the servants turned away. Thus doth God exalt whom He willeth and abase whom He desireth. He is verily the Compassionate, the Forgiving, the Merciful.
- 17 يا قلم اذكر من سمي بمحمد باقر في آخر اللوح فضلاً من عندك نشهد أنك انت الفضل القديم أنه اقبل اليك و فاز بايامك و وجد عرف بيانك اذ اعرض اكثر العباد كذلك يرفع الله من يشاء و يضع من اراد أنه هو المشفق الغفور الرحيم
- 18 And We make mention of Our loved ones who have gathered once again, that the remembrance and utterance may draw them nigh unto the horizon of the All-Merciful and cause them to speak before all faces. The Desired One hath come with manifest sovereignty. O My loved ones! There hath been sent down from My Most Exalted Pen the equivalent of what was revealed unto the company of the chosen ones and the Prophets, yet the people remain behind a thick veil. When ye hear My sweetest call, take ye the chalices of bounty in the name of the Lord of Names, then drink therefrom the Kawthar of divine knowledge, in defiance of the people of creation who have broken God's covenant, denied His proof, and disputed His verses. Thus doth the Wronged One command you from the precincts of the prison. Verily, He is the All-Remembering, the All-Knowing. Abandon what the people possess, clinging fast to the cord of God, the Sure. When a cawer cometh unto you, leave him to himself, turning with your hearts unto God, the Lord of all worlds. Thus have We counseled you before, and in this hour, as a mercy from Us. Verily, He is the Most Merciful of the merciful. The splendor shining from the horizon of the heaven of My utterance be upon you, O My loved ones, and upon those who, when they heard, responded and said: "Praise be unto Thee, O Thou the Goal of the mystics!"
- 18 و نذكر اوليائي الذين اجتمعوا مرة اخرى ليقرّبهم الذكر و البيان الى افق الرحمن و ينطقهم امام الوجوه قد اتى المقصود بسطان مبین يا اوليائي قد نزل من قلبي الأعلى معادل ما نزل لمعشر الأصفیاء و الأنبياء ولكن القوم في حجاب غليظ اذا سمعتم ندائی الأهل خذوا كؤوس العطاء باسم مالک الأسماء ثم اشربوا منها كوثر العرفان رغماً لأهل الامكان الذين نقضوا عهد الله و انكروا برهانه و جادلوا بآياته كذلك امرکم المظلوم من شطر السجن أنه هو الذّاكر العليم دعوا ما عند الناس متمسكين بحبل الله المتين اذا جائكم ناعق ذروه بنفسه مقبلين بالقلوب الى الله رب العالمين كذلك وصيناكم من قبل و في هذا الحين رحمة من عندى أنه هو ارحم الراحمين البهاء المشرق من افق سماء بياني عليكم يا اوليائي و على الذين لما سمعوا اجابوا و قالوا لك الحمد يا مقصود العارفين

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*To: Haji Mirza Haydar Ali Isfahani**Date: 1304 ? [1886-1887]*

- 1 He is God, exalted be His glory and universal be His bounty! 1 هو الله جلّ جلاله و عمّ نواله
- 2 Immeasurable praise befiteth the peerless and incomparable One Who hath illumined the dawning-points of the hearts of those who have turned towards Him with the lights of the 2 ستایش بیقیاس ینگای بیهمتائیرا سزاوار که مشارق قلوب مقبله را بانوار شمس توحید

Sun of Divine Unity, and Who hath drawn receptive realities through the magnet of His Creative Word. He is the Omnipotent One Whom no matter can hinder in His power and no thing can prevent His all-encompassing Will from penetrating. Through His pure grace and mercy He hath caused the Sun of Truth to appear in the world and guided those who had lost their way in the wilderness of ignorance and perplexity to the dayspring of grace and favor. Blessed is the soul that hath in this great Day attained unto the recognition of this mighty Cause and found its way to the straight path.

- 3 O thou who hast quaffed the crystal waters of divine knowledge in the days of thy Lord, the All-Merciful, who art illumined by the lamp of the knowledge of the Lord of all possibilities, and who dwellest beneath the shade of the Tree of divine grace, the Mighty, the Help in Peril! Thy letter, which bore expressions of love and reflected the subtleties of intimacy and unity, became the cause of joy and gladness. Praise and thanksgiving be unto God that thou art engaged in service to His Cause and art arising to assist it. This is a bounty that hath had no peer or likeness in the divine worlds, for it is the key to the treasures of generosity and favor, and the cause of the manifestation of the subtleties of grace and mercy. It behooveth thee to thank Him at all times with every expression and tongue.

- 4 Concerning what thou didst write about the letter 60, we beseech God to acquaint him with that which will benefit him and others. In truth, man is unaware of what is beneficial for him unless he is aided by the confirmations of his Lord, the Self-Sufficient, the All-Praised. These matters have been discussed repeatedly and were explained in such a way as would suffice any thoughtful and discerning person. We hope that God, exalted be His glory, will guide all to that which is the cause of success and pure righteousness and prosperity. Verily, He is the Gracious, the Generous. There is no God but Him, the Most High, the Most Great.

- 5 As for what thou didst mention concerning the arrival of him who turned away, reflect upon past ages and bygone centuries. Those who were greater in station and mightier in person arose to extinguish the light of God, yet found themselves in manifest loss. Where are Pharaoh and his hosts, Nimrod and his armies, Abu Jahl and his ignorance and his remoteness from the knowledge of God and his heedlessness? Should all who are on earth arise to extinguish this Light that shineth from the horizon of Sinai, and should they assist one another and grasp at every means, they shall find themselves in evident loss, and the Cause will remain God's, the Lord of all worlds. It is most clear that even if the whole world should unite and strive

منور فرمود و حقایق مستعدّه را بمغناطیس کلمه امریه جذب نمود اوست مقتدریکه هیچ امری اقتدارش را منع ننماید و هیچ شیئی اراده محیطه اش را از نفوذ باز ندارد بصرف فضل و رحمت شمس حقیقت را در عالم ظاهر فرمود و [مگشتگان] فلوات جهل و حیرت را بمشرق فضل و عنایت راه نمود طوبی از برای نفسیکه در این یوم عظیم [بعرفان] این امر قویم فائز گشت و بصراط مستقیم راه یافت

3 یا ایّها الشّارب زلال العرفان فی [ایام ربّک] الرّحمن و المستضیء بنبراس معرفة مالک الامکان و السّاکن فی ظلال سدره فضل الله العزیز [المستعان] مکتوب آنجناب که حاوی مراتب وداد و حاکمی از لطائف انس و اتحاد بود علت انبساط و سرور گشت لله الحمد و المنّة که بخدمت امر فائزید و بر نصرت قائم این فضلی است که در عوالم الهیه شبه و مثل نداشته و ندارد لآنه مفتاح کنوز الجود و العنایة و علّة صدور لطائف اللّطف و الرّحمة ینبغی لک ان تشکره فی کلّ الأحيان بکلّ بیان و لسان

4 در باره حرف ۶۰ مرقوم داشته بودید نسئل الله ان یعرفه ما ینفعه و ینفع غیره فی الحقیقه انسان از [صوالح] خود آگاه نه الا ان تدركه تأییدات ربّه الغنی الحمید مکرّر در این موادّ مذاکره شد و بنوعی اظهار رفت که هر متفکّر بصیری را کفایت مینمود امیدواریم حق جلّ جلاله جمیع را بآنچه علت نجات و صرف صلاح و فلاحست هدایت فرماید و آنه هو اللطیف الکریم لا اله الا هو العلیّ العظیم

5 و اما ما ذکرک فی ورود من احتجب تفکّر فی الأزمنة السّالفة و القرون الخالية قد قام علی اطفاء نور الله من کان اعظم منه شأنًا و اعزّ شخصاً و وجد نفسه فی خسران عظیم این فرعون و ملأه و نمرو و جنوده و این ابوجهل و جهلاته و بعده عن عرفان الله و غفلاته لو یقوم من علی الأرض علی اطفاء هذا النور اللّائخ من افق الطّور و یستمدّ بعضهم بعضاً و یتشبّثون بکلّ الأسباب لیرون انفسهم فی خسران مبین و ینقی الأمر لله ربّ العالمین بسی واضحست که اگر جمیع عالم

with utmost effort to extinguish this Fire, they shall surely find themselves powerless. The Fire that hath been kindled by divine power in the world of existence shall never be extinguished by the winds of the vain imaginings of heedless souls, nor shall it be quenched by the waters of the doubts and intimations of deluded forms. Yea, every Cause hath an appointed time for its manifestation in the world of existence. When its time cometh, the standards of the Cause shall be raised, and the believers shall say: The dominion belongeth unto God, the Supreme, the Self-Subsisting.

- 6 As to what thou hast mentioned concerning the deception of the veiled ones and their dissembling, and their striving to conceal the Cause through their vain imaginings - this is their way and the way of those who follow them, and this befits them and those who walk in their footsteps. The way of the people of certitude is to remain steadfast on the path of divine knowledge and to stand firm in the Cause of their Lord, the Sovereign of all religions. By thy life! Through their steadfastness are broken the backs of the people of vain imaginings, and severed are the cords of hope of the idol-worshippers. I beseech and implore the True One, exalted be His glory, to adorn His loved ones with the ornament of steadfastness and to establish them firmly upon the path of divine knowledge. Steadfastness is a shield that rendereth ineffective the swords of tyranny and oppression and the arrows of vain imaginings. Blessed is he who is adorned with its robe and armed with its weapons. He hath indeed achieved salvation and caused others to be saved, and hath attained unto good in this world and the next.

- 7 Regarding what was written about the question of the veiled ones and its answer - assuredly whatever is mentioned of such matters and whatever comprehensive and sufficient answer is given is most beneficial and profitable. We hope that thou wilt ever be successful and confirmed in all circumstances, and arise to celebrate the praise and serve the Cause of the Lord of all names. After thy letter was presented before the Most Holy and Exalted Presence, and mention was made of that beloved one, the tongue of bounty spoke these resplendent words - exalted be His utterance and magnificent His favor:

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

- 9 O Haydar-'Ali! Upon thee be My glory and My mercy! Thou hast ever been blessed with the mention, praise, bounty and grace of the True One, exalted be His glory. This is a great bounty - know thou its worth. I swear by the light of the Day-Star of Utterance which shineth from the highest horizon of

جمع شوند و بتام جدّ و جهد بر انحام این نار قیام نمایند البتّه خود را عاجز مشاهده کنند ناریکه بقوت الهیه در عالم ملک روشن شد البتّه باریاح اوهام نفوس غافله خاموش نشود و بمیاه ظنون و اشارات هیاکل موهومه منطقی نگردد بلی ظهور هر امری را در عالم ملک میقاتی معین اذا جاء الوقت ترتفع رایات الأمر و يقول المؤمنون الملك لله المهيمن القيوم

6 و اما ما ذكرت في تدليس المحتجبين و تلبيسهم و جدّهم في ستر الأمر بأوهامهم هذا شأنهم و شأن الذين يقتدون بهم و هذا يليق لهم و للذين تبعوهم و شأن اهل الايقان الثبوت على صراط العرفان و الاستقامة على امر ربهم مالک الأديان لعمرک ان باستقامتهم تنکسر ظهور اولی الأوهام و تنقطع حبال آمال عبدة الأصنام از حقّ جلّ جلاله سائل و آمل شوید که دوستان خود را بطراز استقامت مزین فرماید و بر جادّه معرفت ثابت و راسخ دارد استقامت سپری است که سیوف ظلم و اعتساف و سهام اوهام بآن اثر ننماید طوبی لمن تزین بردائها و تسلح بسلاحتها انّه نجا و نجي و نال الخیر فی الآخرة و الأولى

7 در باره سؤال محتجبین بیان و جواب آن مرقوم داشته بودند البتّه آنچه از اینگونه مطالب ذکر شود و جواب شافی کافی مرقوم گردد بسیار نافع و مفید است امیدواریم همیشه در جمیع موارد موفق و مؤید باشید و بر ذکر و ثنا و خدمت امر مالک اسماء قائم بعد از ملاحظه مکتوب آنجناب بساحت امنع اقدس مشرف و ذکر آنحبیب معروضی لسان عنایت باینکلمات لائحات ناطق قوله جلّ بیانه و عظم احسانه

8 هو الناطق في ملكوت البيان

9 یا حیدر قبل علی علیک بهائی و رحمتی لازال بذکر و ثنا و عنایت و فضل حقّ جلّ جلاله فائز شدی این نعمت عظیم است قدرش را بدان قسم بانوار نیر بیان که از اعلی افق عالم مشرقست گلپارهای عالم و سست عنصرهای دنیا لایق اصغای این بیان نبوده و نیستند هزار و دویست سنه عبده

the world that the worthless ones of the earth and the weak-natured ones of this world were not and are not worthy to hear this utterance. For twelve hundred years they were worshippers of vain imaginings, and the people of the Bayan, despite having witnessed with their own eyes the deeds and actions of those souls and their fruits on the Day of Judgment, again clung to the same vain imaginings. All testify that not a single one of the divines, from the inception of Islam until now, was aware of the nature of His appearance. The eyes, both outer and inner, were fixed and gazing upon the mythical Jabulqa while the Countenance of the Desired One appeared from the womb of His mother in Persia. The power of God made manifest the loss of all. Now Hadi of Dawlatabad, through names and past vain imaginings, hath in his own estimation established the straight path. Shame upon him, his fidelity, his knowledge and his understanding! Say: Be fair, by God! Look at what hath been sent down in truth and be not of the wrongdoers. By God's life! What hath been revealed in this Revelation is not equaled by what was revealed in the past. To this testifyeth every fair-minded and discerning one, and every learned and informed one. The glory shining from the horizon of the heaven of My utterance be upon thee and upon those who love thee and hearken to thy word concerning this mighty Cause. Praise be to God, the All-Knowing, the All-Wise.

- 10 Glorified art Thou, O my God, my Lord and my Hope! With what tongue can I make mention of Thee in a manner worthy of Thy sanctified court, and with what utterance can I thank Thee in a way befitting the gate of Thy detachment? By Thy glory, I see my pen powerless to render thanks for even the least of Thy favors, and my tongue unable to express praise for the manifestations of Thy bounty and generosity. Through pure grace and bestowal, Thou hast made known to us that which remained hidden from the learned and the mystics, and which was denied by the divines and the eloquent. This is solely through Thy might and power and Thy grace and mercy; else who is capable of knowing Thy Cause as it is, and who can comprehend Thy Manifestation as Thou art? I beseech Thee to assist us in raising the banners of gratitude and praise amidst all created things, and to grant us the Kawthar of steadfastness in Thy Cause and the Salsabil of firmness in the path of Thy love. Enable us to teach Thy Cause with wisdom and utterance throughout the contingent world and to guide the followers of all religions to the city of knowledge and understanding. Verily, Thou art the Almighty, the Triumphant, the Glorious, the Helper.

- 11 Preserve, O my God, those who love Thee and who have arisen to make mention of Thee and to praise Thee, who have devoted

اوهام بودند و اهل بیان مع آنکه اعمال و افعال آن نفوس و ثمرات آنرا در یوم جزا بچشم خود مشاهده نمودند مجدّد بهمان اوهام تمسک جستند کلّ شهادت میدهند بر اینکه یک نفر از علما از صدر اسلام الی حین بر کیفیت ظهور آگاه نبوده ابصار ظاهر و باطن به جابلقای موهوم متوجه و ناظر و طلعت مقصود از بطن امّ در فارس ظاهر قدرت حقّ خسران کلّ را ظاهر نمود حال هادی دولت آبادی با اسماء و اوهام قبل بگجان خود صراط مستقیم معین نموده افّ له و لوفاته و لعرفانه و لادراکه قل انصف بالله انظر فیما نزل بالحقّ و لا تکن من الظالمین لعمر الله لا یعادل بما نزل فی هذا الظهور ما نزل من قبل یشهد بذلك کلّ منصف بصیر و کلّ عالم خبیر البهّاء المشرق من افق سماء بیانی علیک و علی من یحبّک و یسمع قولک فی هذا الأمر العظیم الحمد لله العلیم الحکیم انتهى

10 سبحانک اللهم یا الهی و سیدی و رجائی بأی لسان اذکرک لیکون لائقاً لساحة عزّ تقدیسک و بأی بیان اشکرک بما اجدّه قابلاً لفناء باب تجریدک و عزّتک اری قلبی عاجزاً عن اداء شکر اقلّ نعمة من نعمک و لسانی قاصراً عن تقریر حمدک فی صدور فضلک و کرمک انک بصرف العناية و العطاء عزّفتنا ما احتجب عنه العلماء و العرفاء و انکره الفقهاء و الفصحاء لیس هذا الا بحولک و قوتک و فضلک و رحمتک والا من یقدر علی عرفان امرک کما هو علیه و من یستطیع علی ادراک ظهورک بما انت علیه استلک ان تؤیّدنا علی اعلّاء رایات الشکر و الثناء بین الانشاء و ارزقنا کوثر الاستقامة علی امرک و سلسبیل الثبوت علی صراط محبتک و وفقنا علی تبلیغ امرک بالحکمة و البیان فی الامکان و ارشاد اهل الأديان الی مدین العلم و العرفان انک انت المقتدر الغالب العزیز المستعان

themselves to the service of Thy Cause in the cities of Thy creation. Honor them at all times with the robes of Thy bounty and generosity, and aid them in that which they desire. Verily, Thou art the Almighty, the Glorious, the Generous. There is no God but Thee, the Single, the Everlasting, the Most High, the Most Great.

- 12 O Lord! Thou seest those who are heedless of Thy remembrance and are veiled from the effulgent rays of the Sun of Thy Revelation, wandering in the wilderness of allusions and bewildered in the desert of veils. I beseech Thee, by Thy pure power, to manifest in the kingdom that which will draw all unto the court of Thy knowledge and bring them near to the city of Thy wisdom and knowledge. They are Thy servants and are in the grasp of Thy power. They know not what profiteth them and what harmeth them. I beseech Thee to make known to them that which is best for them in this world and the next. Verily, Thou art the One Who hath power over whatsoever Thou wilt. There is no God but Thee, the Most High, the Most Glorious.

- 13 Moreover, remember and glorify the friends of God who are adorned with the ornament of steadfastness and who utter His praise and remembrance with pleasing words and exalted glorifications. The Spirit and Glory be upon thee and upon the steadfast servants of God, and praise be to God, the Lord of the worlds. 202

11 واحفظ يا الهى من اجبك و قام على ذكرك و ثنائك و اخلص نفسه لخدمة امرك فى مدن انشائك و شرفه كل آن بخلع جودك و عطائك و ائده على ما اراد انك انت المقتدر العزيز الكريم لا اله الا انت الفرد الباقي العلى العظيم

12 اى رب ترى الذين غفلوا عن ذكرك واحتجوا من تجليات انوار شمس ظهورك هائمين فى فلوات الاشارات و متحيرين فى تيه المحبات اسلك بصرف قدرتك ان تظهر فى الملك ما يجذب الكل الى ساحة معرفتك و يقربهم الى مدن علمك و حكمتك اتهم عبادك و فى قبضة قدرتك لا يعرفون ما ينفعهم و ما يضرهم اسلك ان تعرفهم ما هو خير لهم فى الآخرة و الاولى انك انت المقتدر على ما تشاء لا اله الا انت المتعالى العلى الأبهى

13 دیگر دوستان الهی را که بطراز استقامت مزینند و بذكر و ثناء حق ناطق باذکار لطیفه و تکبیرات منیعہ ذاکر و مکبر شوید الروح و البهاء علیک و علی عباد الله الراغبین و الحمد لله رب العالمین ۲۰۲

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BH00683

To: Buzurg et al.

Date: 1304 ? [1886-1887]

- 1 He is God, exalted be His station, the All-Wise, the All-Eloquent!
- 2 O Buzurg! The ocean of utterance has surged, yet the people perceive not. The fire has appeared in the Divine Lote-Tree and speaks with truth, yet the people understand not. The Herald has called out in the midst of heaven, yet the people hear not. The Light has shone forth from the horizon of Manifestation, yet most of the factions know not. The Interlocutor

1 هو الله تعالى شأنه الحكمة والبيان

2 يا بزرگ قد ماج بحر البيان والقوم لا يعرفون و ظهرت النار فى السدرة و تنطق بالحق و الناس هم لا يفقهون قد نادى المناد فى وسط الجواء و القوم لا يسمعون قد اشرق النور من افق الظهور و الأحزاب اكثرهم لا يعلمون قد استوى مكلم الطور على عرش الظهور و الناس عنه معرضون

of the Mount has been established upon the throne of Revelation, yet the people turn away from Him. By God! The Promised One has come and speaks before all faces - blessed are they who recognize Him. The Truth has appeared and revealed whatsoever He willed, and He is the Truth, the Knower of the unseen. Nothing escapes His knowledge, nor can the might of kings and subjects render Him powerless. He has arisen before the faces of the world with an authority that the Daysprings of justice and fairness cannot deny. To this bears witness the Pen of God in this praiseworthy station.

- 3 Say: O people of the earth! Do you know Him Who mentions you from the direction of the Prison? Do you hear that which has been raised in truth from God, the Lord of what was and what shall be? By God's life! Had you known, you would have hastened to God, the Possessor of this witnessed Day. Say: Fear God and dispute not the signs of your Lord, the Mighty, the Loving. Be fair in what has appeared and follow not every ignorant rejected one. The Desired One has come from the horizon of power with a Cause before which the world cannot stand, as you know. The might of the mighty cannot frustrate Him, nor can the power of princes prevent Him. He speaks at all times at the heart of possibility: "Verily, there is no God but Him, the Single, the One, the Powerful, the Supreme over what was and what shall be." Thus has surged the ocean of utterance while the Wronged One was in His mighty prison.
- 4 O Buzurg! Rejoice in the favors of thy Lord and say: "Praise be to Thee, O Desired One of the world and Beloved of the nations! I testify that Thou hast come from the heaven of proof with the banners of knowledge, such that neither the oppression of the aggressors, nor the turning away of the deniers, nor the learning of the learned, nor the power of princes could prevent Thee. Thou didst speak before all faces with the most exalted call: 'Verily, there is no God but Me, the Powerful, the Supreme, the Self-Subsisting.'"
- 5 O Muhammad! Thou hast attained unto the mention of the Wronged One time and again. He remembers whoever remembers Him and turns to whoever turns to Him. Verily, He is the Most Merciful of the merciful. Harken unto the call which has been raised from the blessed White Spot, the place wherein the atoms speak what the Tongue of Grandeur has spoken: "The Kingdom belongs to God, the Lord of the worlds." We have remembered thee and those who have believed with a mention whose radiance shall never set, by the command of God, the All-Knowing, the All-Wise. We have aided thee, taught thee, and made known to thee My manifest and straight path. How many a learned one has been prevented from recognizing

تالله قد اتى الموعد و ينطق امام الوجوه طوبى
لقوم يعرفون قد ظهر الحق و اظهر ما اراد و هو
الحق علام الغيوب لا يعزب عن علمه من شيء
و لا تعجزه سطوة الملوك و المملوك قد قام
امام وجوه العالم بسلطان لا تنكره مطالع العدل و
الانصاف يشهد بذلك قلم الله فى مقام المحمود

3 قل يا ملاء الأرض هل تعرفون من يذكركم من شطر
السجن و هل تسمعون ما ارتفع بالحق من لدى
الله رب ما كان و ما يكون لعمر الله لو عرفتم
لسرعتن الى الله مالک هذا اليوم المشهود قل اتقوا
الله و لا تجادلوا بايات ربكم العزيز الودود انصفوا
فيما ظهر و لا تتبعوا كل جاهل مردود قد اتى
المقصود من افق الاقتدار بأمر لا يقوم معه العالم
و انتم تعرفون لا تعجزه قوة الأقوياء و لا تمنعه
شوكة الأمراء ينطق فى كل الأحيان فى قطب
الامكان انه لا اله الا هو الفرد الواحد المقدر
المهيمن على ما كان و ما يكون كذلك ماج بحر
البيان اذ كان المظلوم فى سجنه العظيم

4 يا بزرگ افرح بعناية ربك و قل لك الحمد يا
مقصود العالم و محبوب الأمم اشهد انك جئت
من سماء البرهان برايات العرفان بحيث ما منعك
ظلم المعتدين و لا اعراض المعرضين و لا علوم
العلماء و لا شوكة الأمراء نطقت امام الوجوه
بأعلى النداء انه لا اله الا انا المقدر المهيمن القيوم

5 يا محمد قد فزت بذكر المظلوم مرة بعد مرة انه
يذكر من ذكره و يتوجه الى من توجه اليه انه هو
ارحم الراحمين اسمع النداء الذى ارتفع فى البقعة
البيضاء المقام الذى فيه تنطق الذرات بما نطق
لسان العظمة الملك لله رب العالمين انا ذكرناك
و الذين آمنوا بذكر لا يأخذ نيره الأقول امراً من
لدى الله العليم الحكيم انا ايدناك و علمناك
و عرفناك سبيلى الواضح المستقيم كم من عالم
منع عن عرفاني بعد اذ خلق لخدمة امرى العزيز
البديع و كم من عارف زينه بطراز الوجود ليحضر

Me, though he was created to serve My mighty and wondrous Cause! And how many a knowledgeable one have We adorned with the ornament of being, that he might appear and stand before My exalted gate! They were deprived of the greatest favor in the days of God, the Lord of the mighty throne. But thou hast attained unto acceptance and heard the call of thy Lord, the Lord of the end, while every remote scholar turned away. Thou hast witnessed in His path what the Wronged One witnessed. Nothing escapes His knowledge of what befell you from the hosts of the aggressors who denied God's grace and mercy and disbelieved in the Day of Judgment. We have forgiven thee and adorned thee with the ornament of acceptance, as a grace from My presence, and I am the Bountiful, the Generous. Preserve My verses, then recite them with the melodies of those near unto God and the songs of the sincere ones.

6 We make mention of the Martyr's wife, that Leaf whom We have mentioned in diverse Tablets, and all the handmaidens and servants whom God hath related to His Name - he who was martyred in His path, detached from all who are in the heavens and on earth. O My handmaidens and servants! Rejoice in God's remembrance in the Most Great Prison, then render thanks unto Him at all times. Upon you be My glory and the glory of them who are in My Kingdom and My Dominion, and the glory of those who circle round the Throne at dawn and at eventide.

7 O Husayn! The Countenance of the Ancient Beauty hath turned toward thee from the direction of His Most Great Prison, making mention of thee and counselling thee with that which beseemeth this glorious and wondrous Day. Thou hast attained unto the utterance of thy Lord, the Most Merciful, and His gracious remembrance. Blessed art thou and blessed is he who hath remained faithful to God's Covenant and His Testament, when the people were wrapped in strange delusion. They worship idols and perceive it not; they deny Him Who hath been remembered throughout the nights and days, yet they understand not. They say that which causeth the dwellers of the Kingdom to lament, yet they comprehend not. Thus have their souls enticed them, and they perceive it not. O My Most Exalted Pen! Set aside mention of these and make mention of My loved ones, then forgive them as a token of My grace. Verily, Thou art the Mighty, the Forgiving.

8 O companions of the Prison! Your Lord, the Most Merciful, maketh mention of you in recompense for what ye have witnessed in His path. Recognize this most exalted station, then give thanks unto Him throughout the nights and days, at eventide and at dawn. We have purified you with the water of grace

و يقوم لدى بابي المنيف قد منعوا عن الفضل
الأعظم في أيام الله ربّ العرش العظيم وانت
فزت بالاقبال و سمعت نداء ربك مالك المال
اذ اعرض كل عالم بعيد و رأيت في سبيله ما رأى
المظلوم لا يعزب عن علمه ما ورد عليكم من جنود
المعتدين الذين انكروا فضل الله و رحمته و كفروا
بيوم الدين انا غفرناك و زينناك بطراز القبول
فضلاً من عندي و انا الفضل الكريم احفظ آياتي
ثم اقربها بألحان المقربين و ترغّات المخلصين

6 انا نذكر ضلع الشهيد الورقة التي ذكرناها في الواح
شقي و كل امة و عبد نسبهم الله الى اسمه الذي
استشهد في سبيله منقطعاً عن في السموات و
الأرضين يا امائي و عبادي افرحوا بذكر الله في
السجن الأعظم ثم اشكروه في كل حين عليكم
بهائي و بهاء من في ملكوتي و جبروتي و بهاء
الذين طافوا العرش في بكور و اصيل

7 يا حسين قد توجه اليك وجه القدم من شطر
سجنه الأعظم و يذكرك و يوصيك بما ينبغي لهذا
اليوم العزيز البديع قد فزت ببيان ربك الرحمن
و ذكره الجميل طوبى لك و لمن وفي بميثاق الله
و عهده اذ كان القوم في وهم عجيب يعبدون
الأصنام و لا يشعرون و يكفرون بالذي ذكره في
الليالي و الأيام و لا يفقهون يقولون ما نأح به
اهل الملكوت و هم لا يفقهون كذلك سولت
لهم انفسهم و هم لا يشعرون يا قلبي الأعلى ضع
ذكر هؤلاء اذكر اوليائك ثم اغفر لهم فضلاً من
عندك انك انت العزيز الغفور

8 يا اصحاب السجن ان ربكم الرحمن يذكركم جزاء
ما رأيتموه في سبيله اعرفوا هذا المقام الأعلى ثم
اشكروه في الليالي و الأيام و في الاصيل و البكور
انا طهرناكم بماء الفضل و غفرناكم رحمة من عندنا

and forgiven you as a mercy from Our presence, for We are the Forgiving, the Compassionate. Rejoice in that which the Tongue of the Ancient Beauty hath uttered, and say: "Praise be unto Thee, O Lord of all names and Creator of heaven, for having remembered us in Thy Prison when Thou wert in the hands of those who denied the Witness and the Witnessed. And thanksgiving be unto Thee, O Lord of all names, for having sent down unto us that which shall never be exhausted throughout ages and centuries."

- 9 O Rida! The Most Exalted Pen maketh mention of thee. By the life of God! Didst thou know the fruits of My remembrance and its effects, thou wouldst call upon thy Lord throughout the nights and days, and wouldst find thyself in a joy unequalled by any joy in the world, and in a delight that no delight in the seen or unseen can match. Verily, My remembrance is a tree We have planted with the hands of grace and bounty, and it hath fruits that perish not so long as the kingdom and the realm endure. Blessed is the servant who hath attained unto it, for he hath attained unto all good in the Book of God, the Lord of all creation. We, from this station, send Our glorification upon thee and upon thy family, and We give you both glad tidings of God's tender care, the Supreme, the Self-Subsisting. Thus have We manifested the pearls of wisdom from the ocean of the mercy of your Lord, the Possessor of all that was and shall be. And We make mention of My handmaiden who hath ascended unto God, and give her glad tidings of her Lord's tender care, the Lord of the Kingdom and the Realm. By the life of God! She hath attained unto that which the denizens of the Most Exalted Paradise have attained, when her mention flowed from My Most Exalted Pen in this Ancient House. Were We to mention for My servants the fruits of My remembrance, they would sacrifice their souls in hope of a word from their Lord, the Mighty, the Loving. Thus hath My mercy preceded and My grace encompassed all, yet most of the people know it not.

- 10 Verily We make mention of the remnant of My party and give him glad tidings of that which hath been ordained for him from God, the Lord of all worlds. We have remembered him and do remember him, and have ordained for him that which gladdeneth hearts and solaceth eyes. We have written for him the reward of martyrdom in My path, and I am the Mighty, the Well-Beloved. And We counsel Our loved ones and friends to perform such deeds and show forth such character as befitteth their relationship to God, the Sovereign of the Kingdom. The splendor from Us be upon him and upon My party who have been martyred in My path and who have sacrificed their spirits for the glory of My straight path.

و انا الغفور العطف افرحوا بما نطق به لسان
القدم و قولوا لك الحمد يا مولى الأسماء و فاطر
السماء بما ذكرتنا في سجنك اذ كنت بين ايدي
الذين كفروا بالشاهد و المشهود و لك الثناء يا
مولى الأسماء بما انزلت لنا ما لا يأخذه التفاد في
الأعصار و القرون

9 يا رضا يذكرك القلم الأعلى لعمر الله لو تعرف اثار
ذكرى و آثارى لتنادى ربك في الليالى و الأيام
و تجد نفسك فى سرور لا يعادله سرور العالم و
فى فرح لا يبدله ما فى الغيب و الشهود ان ذكرى
هو شجر قد غرسناه بأيدى الفضل و العطاء و
له اثمار لا تنفنى بدوام الملك و الملكوت طوبى
لعبد فاز به انه فاز بكل الخير فى كتاب الله مالک
ازمة الوجود انا نكبر من هذا المقام عليك و على
اهلك و نبشركا بعناية الله المهيمن القيوم كذلك
اظهرنا لآلى الحكمة من عمان رحمة ربك مالک ما
كان و ما يكون و نذكر امتى التى صعدت الى الله
و نبشرها بعناية ربها رب الملك و الملكوت لعمر
الله قد فازت بما فاز به اهل الفردوس الأعلى اذ
جرى ذكرها من قلبى الأعلى فى هذا البيت المعمور
لو نذكر لعبادى ثمرات ذكرى ليفقدون انفسهم رجاء
كلمة من عند ربهم العزيز الودود كذلك سبقت
رحمتى و احاط فضلى ولكن القوم اكثرهم لا
يعلمون

10 انا نذكر بقية حزبي و نبشره بما قدر له من لدى الله
رب العالمين انا ذكرناه و نذكره و قدرنا له ما تفرح
به القلوب و تقر به العيون قد كتبنا له اجر الشهادة
فى سبيلى و انا العزيز المحبوب و نوصى اوليائى و
احبائى بالأعمال و الأخلاق و بما ينبغى لنسبتهم
الى الله مولى الملكوت البهاء من لدنا عليه و على
حزبى الذين استشهدوا فى سبيلى و انفقوا ارواحهم
لعز صراطى الممدود

- 11 O Ali, rejoice in the verses of God. He hath made mention of thee and of His servants who have turned toward His countenance with a steadfastness that neither guns nor armies could prevent. We have remembered them and revealed for them that which shall endure as long as My most beauteous names endure. Verily thy Lord is the Mighty, the Supreme over what was and what shall be.
- 12 O Khalil, the Wronged One maketh mention of thee and commandeth thee and those who have believed to observe the wisdom which We have sent down in the Scriptures and Tablets. Blessed is the servant who hath heard My call and turned to My horizon and arose to serve My Cause and performed that which was commanded in the Book. Give thanks unto God for this supreme bounty. By God! That which the peoples possess cannot equal it. To this testifieth He Who speaketh at all times that there is none other God but I, the Mighty, the Bestower.
- 13 And We make mention in this station of him who was named Ali, whom We mentioned before, and We give him the glad tidings of his Lord's loving-kindness, the Lord of all men. Blessed art thou, O Ali, and blessed are they who have believed in God, the Lord of Lords. The word of forgiveness hath at this moment been revealed for whomsoever desireth the bounty of his Lord, the Lord of all religions. The ocean of forgiveness hath surged as a token from Us. Verily thy Lord is the Mighty, the All-Bountiful. The splendor be upon thee and upon him and upon those who are with thee and have believed in God, the Lord of all beings. We have forgiven the one who hath ascended, then those who sought forgiveness from the ocean of their Lord's loving-kindness, the All-Merciful.
- 14 The splendor that shineth forth from the horizon of the heaven of My bounty be upon you from God, the Mighty, the All-Forgiving.
- 11 يا على افرح بآيات الله انه ذكرك و ذكر عباده الذين اقبلوا الى الوجه باستقامة ما منعها المدافع و الجنود قد ذكرناهم و انزلنا لهم ما يكون باقياً بقاء اسمائى الحسنى ان ربك هو المقتدر المهيمن على ما كان و ما يكون
- 12 يا خليل يذكرك المظلوم و يأمرک و الذين آمنوا بالحكمة التى انزلناها فى الزبر و الألواح طوبى لعبد سمع ندائى و اقبل الى افقى و قام على خدمة امرى و عمل ما امر به فى الكتاب اشكر الله بهذا الفضل الأعظم تالله لا يعادله ما عند الأمم يشهد بذلك من ينطق فى كل الأحيان انه لا اله الا انا العزيز الوهاب
- 13 و نذكر فى هذا المقام من سبى بعلى الذى ذكرناه من قبل و نبشره بعناية ربه مالك الرقاب طوبى لك يا على و للذين آمنوا بالله رب الأرباب قد نزل فى هذا الحين كلمة الغفران لمن اراد من فضل ربه مالك الأديان قد ماج بحر الغفران فضلاً من عندنا ان ربك هو العزيز الفضل البهاء عليك و عليه و على الذين معك و آمنوا بالله مالك الأنام انا غفرنا الذى صعد ثم الذين ارادوا الغفران من بحر عناية ربهم الرحمن
- 14 البهاء المشرق من افق سماء فضلى عليكم من لدى الله العزيز الغفار

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Study guide to this volume

Volume 82, the third of the four 1304 A.H. collections, is the most intimate and socially panoramic of the sequence: letters addressed to specific individuals and communities create a living map of the late-period Baha'i community in its dispersed geography, its family networks, its mourning for the recently departed, and its daily encounter with opposition. BH01589 opens the volume with an extraordinary celestial vision in which the Faithful Spirit arrives to hear Baha'u'llah's call and the Primal Point circles round Him, before the tablet descends to address named believers, their wives, and their mothers. BH00640 offers one of the most arresting social diagnoses in the late writings: greed and avarice, Baha'u'llah declares, have conquered the world and are the root cause of war and conflict among nations, and should these two fires be quenched, all regions of the earth would become as one country. BH01060 memorializes the faithful departed with a tenderness that extends explicitly to named women. BH01295 meditates on how from the single first letter of a beloved's name, countless books of love and knowledge can be derived, and elevates the humble envelope that carries the tablets into a vessel of divine wisdom. Together these pieces show a community held together not only by theological conviction but by the texture of intimate pastoral relationships woven across distance and time.

The Celestial Court: Faithful Spirit, Primal Point, and the Most Great Branch

Key Passages

The breezes of utterance have wafted, the fragrance of divine knowledge has been diffused, the sun of unity has shone forth, the moon of oneness has appeared, the rustling of the Divine Lote Tree has been raised, and the shrill voice of My Most Exalted Pen has been heard. Then We saw the conditions of the earth transformed and altered. When We turned Our gaze, We beheld the Faithful Spirit come to hearken unto My call, and the Spirit stood before My face, and the Primal Point circled round Me. Thereupon the tongue of My grandeur spoke that which I am unable to recount to you. Blessed are they who were present, who heard, who attained, and who returned to their stations by My command, and I am the Ordainer, the Ancient of Days. — BH01589

O Zaynu'l-'Abidin! The Wronged One makes mention of thee with a mention whereat the world was stirred with longing for the meeting with the Ancient King, and the Maids of Paradise came forth from their chambers to hearken unto the call of their Lord, the Possessor of the Day of Return. Thy letter was presented and the Most Great Branch,

who was present before the Throne, read it. We have answered thee with verses which God hath made as an ocean of light for His loved ones, as a globe of fire for His enemies, as the All-Highest Paradise for His chosen ones. — BH01589

At the end of the Tablet We make mention of My loved ones who have soared in My atmosphere and taken My Book, whom neither the doubts of the transgressors nor the signs of the deniers prevented. They drank the choice wine of revelation from the chalice of My bounty. They arose and proclaimed: “O peoples of the earth! Set aside what ye possess. By God! The Lord of Heaven hath come with sovereignty that neither the hosts of rulers can withstand, nor the clamor of divines can prevent.” — BH01589

Context for Study

BH01589 opens with one of the most remarkable visionary passages in the late ‘*Akká* writings: a momentary disclosure of the celestial court that surrounds the moment of revelation. The Faithful Spirit (associated in Islamic tradition with Gabriel, the angel of revelation) arrives to hearken; the Primal Point — the Bab — circles round Baha'u'llah; and Baha'u'llah declares that what was spoken in this celestial moment cannot be recounted. The vision then narrows from the cosmic to the particular: the Most Great Branch (a title for ‘Abdu'l-Bahá) is present at the throne, reads the addressed letter, and the response flows to a named believer. This movement — from celestial vision to pastoral letter — is characteristic of Baha'u'llah's late style, in which the infinite and the intimate inhabit the same utterance without any rupture of tone. The appearance of ‘Abdu'l-Bahá as the reader of the letters brought before the throne is historically significant: it reflects the growing prominence of His role as His father's representative and the practical center of the Baha'i community's administration during these years. The Sufi tradition has accounts of the celestial court (*malakūt*) in which the Prophet is surrounded by angelic presences; Christian mystical literature (the Book of Revelation, the divine comedy of Dante) depicts the heavenly throne room with comparable structural elements. Baha'u'llah's distinctly Baha'i contribution is the introduction of the Bab as a present, circling figure, and ‘Abdu'l-Bahá as the active mediator — both historical personalities integrated into a vision that transcends ordinary temporality.

Questions for Reflection

1. What is the theological function of the celestial vision in BH01589? How does Baha'u'llah's immediate statement — “that which I am unable to recount to you” — shape the reader's relationship to what follows?
2. The vision presents the Bab (the Primal Point) as circling around Baha'u'llah, and ‘Abdu'l-Bahá (the Most Great Branch) as reading the letters of the believers. What does this spatial arrangement of the celestial court communicate about the relationships among these three figures?
3. Compare the celestial court scene in BH01589 with John's vision of the heavenly throne in Revelation 4–5, with Dante's vision of the rose of the blessed in the *Paradiso*, and with the Islamic vision of the *mi'rāj* (the Prophet's night ascent). What structural similarities and differences emerge?

4. The tablet moves without transition from the celestial vision to the naming of specific believers and their family members. What does this movement suggest about the relationship between the cosmic and the particular in Baha'u'llah's understanding of revelation?
5. 'Abdu'l-Bahá's role as reader of the community's letters in the celestial scene anticipates His post-1892 role as Center of the Covenant. How does this vision prepare the community for the transition that will follow Baha'u'llah's passing?

Greed, Avarice, and the Root of War: A Social Diagnosis

Key Passages

The world, with all its vastness and greatness, has become constricted. The righteous are afflicted under the claws of the wicked. Greed and avarice have conquered the entire world. Should one observe with penetrating vision, one would see all under the talons of these two oppressors. War and strife in the world emanate from these two, and the conflict and corruption of nations are manifest through them. Every person of power is powerless before them, and every mighty conqueror is non-existent and null before their dominion. Should the fire of these two be quenched, the world would find peace, and all regions of the earth would be seen as one country. — BH00640

They have usurped the domains of the people of unity, and yet they seek more. Strange that until now the guardians of government and nation have not discovered the cause and reason, nor have they arisen to ensure prosperity and reform. Beseech God to protect what remains and to illumine the horizon of the world with the light of justice. I swear by the Sun of utterance that shineth from the horizon of the prison that most of the servants are unaware of that which benefiteth or harmeth them. — BH00640

In these days the world of separation is possessed of another fire and another attraction. Should the kings attain to this supreme blessing and mighty gift — the Most Great Peace — torment will be transformed into ease, tyranny into justice, poverty into wealth, hardship into bounty, and anxiety into tranquility. — BH00640

Context for Study

The social analysis embedded in BH00640 is among the most concentrated diagnoses of the root causes of political conflict in Baha'u'llah's late writings. The claim that greed and avarice are the ultimate causes of war — not religious difference, not political ideology, not ethnic rivalry — is both radical and historically resonant. Writing in the late 1880s, when European imperial competition was approaching the intensity that would produce the First World War, and when the Ottoman Empire's impoverishment was producing the regional conflicts that touched the Baha'i community directly, Baha'u'llah locates the engine of these catastrophes in a moral condition: the unlimited appetite for accumulation and dominance. This diagnosis has deep roots in the Abrahamic prophetic traditions — Amos's denunciation of those who "trample upon the needy" and "buy the poor for silver" (Amos 8:4–6), Jesus's teaching that "the love of money is the root of all evils" (1 Timothy 6:10), Islamic warnings against *tama'* (greed) as a spiritual disease — while

also anticipating twentieth-century critical analyses of capitalism and militarism from very different standpoints: Veblen's critique of "conspicuous consumption," Gandhi's diagnosis of modern civilization as organized around insatiable wants, and E.F. Schumacher's argument that "greed and envy demand continuous and limitless economic growth." Baha'u'llah's specific contribution is to name the Most Great Peace as the structural remedy: not simply a negotiated settlement between powers but a transformation of the global political order in which the fires of greed and avarice are addressed at their root.

Questions for Reflection

1. Baha'u'llah identifies greed and avarice as the ultimate causes of war, superseding religious, ethnic, and political explanations. How does this claim compare with Amos's prophetic indictment of economic exploitation, with Paul's warning that "the love of money is the root of all evils" (1 Timothy 6:10), and with contemporary political-economic analyses of the drivers of armed conflict?
2. The passage notes that "every person of power is powerless before" greed and avarice. What does this imply about the limits of political will in addressing the root causes of conflict? What would it take, according to this analysis, to actually reform the world order?
3. "Should the fire of these two be quenched, the world would find peace, and all regions of the earth would be seen as one country." What is the relationship between moral transformation (quenching greed and avarice) and structural political change (the Most Great Peace)? Which is prior?
4. The "guardians of government and nation" are indicted for not having "discovered the cause and reason" of the world's troubles, and therefore not having "arisen to ensure prosperity and reform." What does this imply about the responsibilities of political leaders in a Baha'i understanding of governance?
5. How might this analysis be applied to current global challenges — climate change, arms races, wealth inequality, financial speculation — that also stem partly from unlimited accumulation and competition for resources?

The Legacy of the Faithful Departed: Remembrance Across Death

Key Passages

Say: O people of the Furqan! Read ye what is with you and what hath been sent down from the heaven of the Will of your Lord... We stood before all faces and summoned them to the most exalted Summit and taught them that which would draw them nigh unto God. Among the people are those who have been attracted by the sweetness of My call... And among them are those who arose in opposition, and those who pronounced sentence of death against Me. Thus was the matter decreed, yet most of the people remain heedless.

— BH01060

O Muhammad! We make mention of those who turned towards God when the horizon of Revelation was illumined with the light of God's loving providence. And We desire to

make mention of the friends of God and His loved ones, both male and female, who have ascended unto the Most Exalted Companion. Thy Lord is, verily, the All-Bountiful, the All-Forgiving, the All-Merciful.
— BH01060

Blessed art thou for having attained unto the traces of the Most Exalted Pen before your ascension and after your ascension to the Most Glorious Horizon. We beseech God to forgive you and to remit your sins, to rain down upon you from the clouds of His heaven of generosity the showers of His mercy, and to ordain for you that which shall adorn you with the ornament of joy and ecstasy.
— BH01060

Context for Study

BH01060's memorial section for the faithful departed is one of the volume's most moving passages. The phrase "before your ascension and after your ascension" is theologically precise: the tokens of the Pen have value and validity in both worlds. The departed have not passed beyond the reach of the divine address; they remain within a covenantal relationship that death does not sever. This has structural parallels in multiple traditions: the Islamic concept of *dúá* for the deceased, which affirms that prayer can benefit the departed; the Catholic doctrine of the communion of saints, which maintains the spiritual solidarity of the living and the dead in the one Body of Christ; and the Jewish practice of *Kaddish*, through which the living affirm divine majesty on behalf of those who have died. What is distinctive in Baha'u'llah's formulation is the directness of the address: the departed are not merely prayed for but spoken to, their turning and their recognition acknowledged, their remembrance maintained in the presence of the Manifestation Himself. The inclusion of women alongside men in this memorial address is also notable: "both male and female who have ascended unto the Most Exalted Companion" — a phrasing that extends the same dignity of remembrance to both.

Questions for Reflection

1. Baha'u'llah addresses the faithful departed directly, affirming that the Pen's tokens retain value "before your ascension and after your ascension." What understanding of the continuity of persons across death does this formulation assume? Compare with the Islamic theology of *barzakh*, the Catholic communion of saints, and the Jewish practice of *Kaddish*.
2. The address to the departed is followed immediately by an address to the living who will read the tablet. What is the effect of this juxtaposition? Does it change how the living understand their own relationship to the Manifestation?
3. Compare Baha'u'llah's commemoration of the martyred and departed with the Letter to the Hebrews' "cloud of witnesses" (Hebrews 12:1) and with the Sufi veneration of the *awliyā'* (friends of God) both living and dead. What is common to these accounts of how the departed remain present to the living?
4. The memorial includes both those "who turned toward God" and implicitly asks forgiveness for them: "forgive you and remit your sins." What does the combination of celebration and petition for forgiveness reveal about the theology of the departed?

5. What might it mean for a community today to maintain a living relationship with its own history of fidelity and sacrifice — not merely as historical memory but as ongoing spiritual solidarity?

Women in the Circle of Remembrance

Key Passages

O My handmaiden, O My leaf! Blessed is the handmaiden who hath attained unto a name uttered by the Tongue of Grandeur in His exalted and glorious station. The glory from Us be upon thee and upon those handmaidens whose names were presented before the Wronged One in this mighty stronghold. — BH02067

And We make mention of his wife as a mercy and favor from Us. We beseech God to ordain for her that which will draw her nigh unto Him in all His worlds. And We make mention of the mother of Dhabih and bear witness to her devotion and acceptance on a day whereon the men of earth and their mighty ones and their learned ones turned away, save whom God willed. Blessed is she and joy be unto her. — BH02067

He hath turned toward you and revealed for you that which all the remembrances of the world cannot equal. Give thanks to your Lord, the Mighty, the All-Bountiful. Your letter came before the Wronged One and the servant in attendance before His face read it. We have answered you with a Tablet from whose horizon shines the light of your Lord's favor. — BH01011

Context for Study

One of the distinctive features of this volume is the explicit and repeated inclusion of women in the circle of Baha'u'llah's direct address and pastoral remembrance. BH02067 names and acknowledges a handmaiden, the wife of a believer, and "the mother of Dhabih" — each given individual recognition for her devotion and acceptance. The phrase about the mother of Dhabih is particularly striking: she is praised for her acceptance "on a day whereon the men of earth and their mighty ones and their learned ones turned away." The contrast implicitly reverses the usual hierarchy of religious authority: the learned men, the mighty, the culturally prestigious — all failed; this unnamed woman's fidelity is presented as more significant than their accumulated authority. This pattern appears across sacred history: the women at the tomb in the Gospels who witness the resurrection while the male disciples are absent; Khadijah's role as the first believer in the Islamic tradition; the female figures who sustained the early Babi community through periods of persecution. Baha'u'llah's inclusion of women in the Crimson Book's record of recognized believers, and His direct address to handmaidens and leaves (*awāriq*) as specific categories of honored persons, represents a deliberate expansion of the circle of divine recognition that would be developed more systematically in 'Abdu'l-Bahá's subsequent teaching on the equality of men and women.

Questions for Reflection

1. The mother of Dhabih is praised for her devotion “on a day whereon the men of earth and their mighty ones and their learned ones turned away.” What does the juxtaposition of her fidelity and the learned men’s failure say about the relationship between institutional religious authority and genuine recognition?
2. Compare the role of women in BH02067 with the women at the resurrection in the Gospels, with Khadijah’s role as the Prophet’s first supporter, and with the documented roles of women in the early Babi community. What structural pattern appears at prophetic thresholds?
3. Baha'u'llah addresses women directly as “My handmaiden” and “My leaf” and confirms that their names “were presented before the Wronged One in this mighty stronghold.” What is the spiritual significance of being named in the presence of the Manifestation? Compare with the biblical significance of being named in the “Book of Life” (Revelation 20:12).
4. The practice of naming individual women — wives, mothers, daughters — alongside their male relatives both honors their individual standing and situates them within family structures. How does this dual positioning illuminate Baha'i teaching on gender equality in this historical period?
5. How might the deliberate expansion of the circle of divine recognition to include women explicitly — in the specific historical context of 1880s Iran, where women’s public religious standing was severely restricted — be understood as itself a form of social teaching?

From a Single Letter: Brevity, Inexhaustible Depth, and the Sacred Object

Key Passages

Now from your brief letter, indeed from the first letter of the name alone, countless books of love, fellowship, affection, and unity can be derived. When your handwriting arrived and its contents were perceived, it gave new power to the taste. In truth, a sweet intoxication from this wine occurred. At once, approaching the Presence, it was presented. — BH01295

The envelopes which were destined from the beginningless realm to become the bearers of Tablets and the extenders of spirits have in these days arrived through the endeavor of that beloved one and shall attain infinite outpourings. In truth, these envelopes were and are the beloved envelopes of the world and are accounted as one of the divine treasures, for within them are stored and concealed the pearls of wisdom and utterance and the gems of knowledge and certitude. How can the pen describe or the heart enumerate? — BH01295

We counsel you with that which shall exalt your stations and perpetuate your remembrance, and We are the Forgiving, the Merciful. Ye have witnessed in the path of God that which no eyes have seen and have heard that which no ears have heard — your

Lord, the Merciful, beareth witness to this, as He sitteth upon His throne with clear authority.
— BH00517

Context for Study

The meditation in BH01295 on how from a single letter of a correspondent's name "countless books of love, fellowship, affection, and unity can be derived" belongs to a tradition of reflection on the infinite productivity of the divine word that runs through Islamic *'ilm al-hurūf* (the science of letters), Jewish Kabbalah's accounts of the creative power of the Hebrew alphabet, and the prologue to John's Gospel with its claim that the Word contains within itself the fullness of all that exists. The elevation of ordinary envelopes to the status of "divine treasuries" carrying "pearls of wisdom and gems of knowledge" is equally striking: the material object that transmits the sacred text participates in the sanctity of what it carries. This is not mere metaphor; it reflects a theology of the sacred letter as a form of divine presence that extends outward from its textual content into the physical medium of its transmission. The same logic governs the reverence given to the physical pages of the Qur'an in Islamic tradition, the sacred scrolls of the Torah in Jewish practice, and the illuminated manuscripts that medieval Christian monks treated as themselves holy objects. What is distinctive in BH01295 is the lightness of tone: the meditation begins from the sheer joy of receiving a letter from a beloved correspondent, and the theological reflection arises naturally from an experience of love rather than from doctrinal argumentation.

Questions for Reflection

1. How does the claim that "from the first letter of the name alone, countless books of love can be derived" relate to the Islamic tradition of *'ilm al-hurūf* (the mystical science of letters), to Kabbalistic accounts of the creative power of the Hebrew alphabet, and to John 1's account of the Word as the source of all existence?
2. The humble envelope that carries the tablets is elevated to a "divine treasury" containing "pearls of wisdom." What theology of the sacred object does this imply? How does it compare with Islamic reverence for the physical Qur'an, Jewish reverence for the Torah scroll, and Christian veneration of relics and icons?
3. The meditation arises from joy at receiving a loved one's letter — an entirely human emotional experience. What does this origin in ordinary affection tell us about Baha'u'llah's theological method in these late tablets?
4. Compare the statement "Ye have witnessed in the path of God that which no eyes have seen and have heard that which no ears have heard" with Paul's similar formulation about the wisdom "which no eye has seen, nor ear heard" (1 Corinthians 2:9). What claim is being made about the uniqueness of the present revelation?
5. How might a community today cultivate the kind of attentiveness to the sacred dimensions of ordinary communication — letters, words, objects of exchange — that BH01295 expresses? Is this attentiveness a distinct spiritual practice, or an overflow of another kind of devotion?

A Guiding Question for the Whole Volume

The third volume of 1304 A.H. holds together the grandest and the most intimate registers of Baha'u'llah's late ministry: a celestial court where the Faithful Spirit arrives and the Bab circles round His Successor; a diagnosis of greed and avarice as the engine of all wars; tender memorials for the departed faithful; the explicit naming of women as recipients of divine recognition; and a meditation on how an envelope carrying a Tablet becomes a divine treasury. What unites these apparently disparate concerns is a single conviction about the nature of divine love: that it encompasses the cosmic and the particular without tension, that it names the humble alongside the exalted, that it finds the pearls of wisdom inside the ordinary vessels of human exchange.

A guiding question for the whole volume might therefore be: **What does it mean to be seen, named, and remembered by a divine Manifestation — and how does that experience of being personally known transform one's relationship to the community of the faithful, to the faithful who have already departed, and to the ordinary objects and exchanges that constitute daily life?**