



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 84:

Writings of Baha'u'llah in 'Akka, year 1305 A.H.
(1887-1888) part I



Version: 1.0 • Revision date 23-May-2026

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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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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
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- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

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

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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- 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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Introduction to volume 84

This first volume from 1305/1887–1888 is marked by a striking convergence of late-‘Akka themes: the universal scope of Baha’u’llah’s revelation, the insistence that recognition must be joined to steadfastness, and the repeated effort to preserve the community from words and persons that generate schism. Much of the material consists of brief, affectionate replies to individuals and families, often including prayers and assurances of remembrance; yet taken together these Tablets show a community being pastorally consolidated under conditions of pressure, with Baha’u’llah repeatedly redirecting attention from controversy to service, character, wisdom, and unity. Again and again the reader encounters the same late emphasis: the Cause is to be advanced not by disputation but by pure deeds, goodly character, and steadfast orientation to the “Most Exalted Horizon.”

The undisputed centerpiece is BH00827, the *Lawh-i-Haft Pursish*, one of the volume’s most substantial and doctrinally important Tablets. In answer to seven questions, Baha’u’llah addresses the direction and language of worship, the relation of religions to one another, the treatment of religious difference, the fulfillment of eschatological expectation, and the reality of the afterlife. Particularly notable is the way the Tablet combines an emphatically universalist theology—His religion is described as one of benevolence and forbearance that “embraces all faiths”—with a strong affirmation that Paradise and Hell, reward and punishment, and the “most great Resurrection” are real, though interpreted through the lens of the need to maintain order in the world.

Several other items deserve notice for the way they sharpen the volume’s central concerns. BH00835 is a powerful call to steadfastness that ranges across the peoples of the Bayan, the Qur’an, and the Gospel, while also warning the Baha’is against voices that “cause affairs to differ”; it is especially important for its explicit condemnation of discord and its instruction that local believers appoint teachers from among themselves. BH00918, addressed to an Afnan, is notable for its vivid depiction of the afflictions surrounding the Cause, including a memorable passage on the reviling of Baha’u’llah from the pulpits of Iran and the counter-theme of “beauteous patience” and concealment. BH01083 and BH01817 continue this pattern: both urge wisdom and unity in the face of divisive tendencies among some of the people of the Bayan.

Among the shorter Tablets, a number stand out for particular motifs. BH03754 relates exaltation of the Word of God to the ethical plane of trustworthiness, chastity, faithfulness, and goodly deeds, while again invoking protection from the “calf,” the “croakers,” and the makers of mischief. BH04348 is a compact but forceful reflection on the perennial rejection of the divine messengers, placing opposition to Baha’u’llah in continuity with the mockery endured by Muhammad and Christ. BH04584 and BH04665 are valuable for the late-‘Akka rhetoric of warning and summons: the former speaks of the spread of “barking ones” and prays for preservation from souls who love discord, while the latter tersely declares that “today is not the day for words,” but for hearing and

accepting the divine call. Finally, BH05005, BH05712, and related pieces addressed to women are noteworthy not simply as formulaic greetings but as evidence of sustained attention to the spiritual standing and active participation of Baha'i women in the community of this period.

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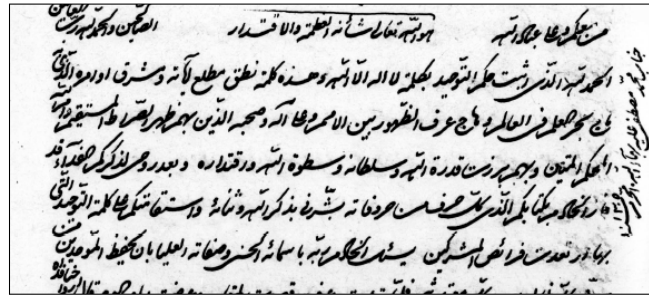
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BH02578

To: Muhammad Mustafa Baghdadi

Date: 1305-01-09 [1887-Sep-27]



British Library OR15717

- 1 He is God, exalted be His glory, the Grandeur and Power
هو الله تعالى شأنه العظمة والاقدار
- 2 Praise be to God Who established the decree of Divine Unity through the words "There is no god but God" - words uttered by the Dawning Place of His verses and the Dayspring of His commands, through whom the ocean of knowledge surged in the world and the fragrance of the Revelation wafted among the peoples. And upon His family and companions, through whom appeared the Straight Path and God's firm and impregnable Command, and through whom were manifested God's power and sovereignty and God's might and dominion.
الحمد لله الذي اثبت حكم التوحيد بكلمة لا اله الا الله وهذه كلمة نطق بها مطلع آياته و مشرق اوامره الذي به ماج بحر العلم في العالم و هاج عرف الظهور بين الأمم و على آله و صحبه الذين بهم ظهر الصراط المستقيم و امر الله المحكم المتين و بهم برزت قدرة الله و سلطانه و سطوة الله و اقتداره
- 3 And then, O beloved of my heart, the servant has been blessed with your letter, each letter of which gave me glad tidings of the remembrance and praise of God and of your steadfastness in the word of Divine Unity that caused the limbs of the ungodly to tremble. The servant beseeches his Lord by His most beautiful names and supreme attributes to protect the believers from the evil of every remote oppressor and every sinful transgressor. When I read and understood it, I approached the Presence and presented it before His countenance. He - may our spirits be sacrificed for Him - said: "Praise be to God Who guided you and caused you to recognize. We have heard your mention and your call and have answered you. We beseech God, exalted be He, to make you so steadfast in His Cause that you accept no mention, name or command but His, and to raise you to such a station that you hear the remembrance from your very hairs and limbs. He is the Powerful, the Mighty."
و بعد يا محبوب فؤادي قد فاز الخادم بكتابكم الذي كل حرف من حروفاته بشرني بذكر الله و ثنائه و باستقامتكم على كلمة التوحيد التي بها ارتعدت فرائص المشركين يسئل الخادم ربه بأسمائه الحسنى و صفاته العليا بأن يحفظ الموحدين من شر كل ظالم بعيد و كل معتد اثم فلما قرأت و عرفت قصدت المقام و عرضت امام الوجه قال ارواحنا فداه الحمد لله الذي هداك و عرفك انا سمعنا ذكرك و ندائك اجبتاك و نسل الله تعالى ان يجعلك مستقيماً على امره بحيث لا يقبل من دونه ذكراً ولا اسماً ولا امراً و يرفعك الى مقام تسمع الذكر من شعراتك و اركانك انه هو المقتدر القدير
- 4 Praise be to God, you have been and continue to be blessed with the Master's loving-kindness and with mercy, grace, goodness and blessing from Him. We praise Him for this and thank Him for His bounty and generosity, for He is the All-Bountiful in the beginning and the end.
لله الحمد قد كنت و تكون فائزاً بعناية المولى و بالرحمة و العناية و الخير و البركة من عنده نحمده على ذلك و نشكره على فضله و كرمه انه هو الفضل في المبدء و المال
- 5 As for what your honor mentioned regarding the Physician and the imprisoned brother - upon them be God's peace - and those
و اما ما ذكر حضرتكم في جناب الطبيب و اخ المسجون عليهما سلام الله و ما دونهما هذا

below them, this servant, as commanded, wrote to the Physician about that. However, a letter arrived from him complaining about the inheritors and others. Today, as commanded, I wrote to him what would support him in what was ordained in the Book.

الخادم حسب الأمر كتب الى جناب الطبيب في ذلك ولكن حضر مكتوب منه وفيه اشتكى من الوراث و غيرهم و اليوم حسب الأمر كتبت له ما يؤيده على ما امر به في الكتاب

- 6 The servant remembers God's loved ones there and sends greetings to them, beseeching God, blessed and exalted be He, to grant them success and confirmation and bestow upon them the good of this world and the next, and to send down upon them the table of grace and loving-kindness. Verily, He has power over all things.

6 يذكر الخادم اولياء الله هناك ويسلم عليهم ويسئل لهم من الله تبارك وتعالى ان يوفقهم ويؤيدهم ويرزقهم خير الدنيا والآخرة وينزل عليهم مائدة الفضل والعناية انه على كل شيء قدير

- 7 Peace, praise and glory be upon your honor and upon those with you and those who love you and upon God's righteous servants. And praise be to God, the Lord of the worlds.

7 السلام والثناء والبهاء على حضرتكم وعلى من معكم ويحبكم وعلى عباد الله الصالحين والحمد لله رب العالمين

- 8 The servant 10th of Muharram al-Haram 1305

8 خ ادم في ١٠ شهر محرم الحرام سنة ١٣٠٥

BLIB_Or15717.251

BH00827

Lawh-i-Haft Pursish (Tablet of the Seven Questions)

To: Ustad Javanmard Shirmard, in Yazd

Date: 1305-01-25 [1887-Oct-13]

- 1 In the name of the Lord of Utterance, the All-Wise
- 2 All praise be to the sanctified Lord Who hath illumined the world through the splendours of the Daystar of His grace. From the letter "B" He hath made the Most Great Ocean to appear, and from the letter "H" He hath caused His inmost Essence to be made manifest. He is that Almighty One Whose purpose the might of men can never hope to frustrate and the flow of Whose utterance the hosts of kings are powerless to halt.
- 3 Thy letter was received, and We perused it and heard thy call. Within it were enshrined the precious pearls of love and the hidden mysteries of affection. We beseech the peerless Lord to enable thee to assist His Cause and to lead those who are sore athirst in the wilderness of ignorance to the water of life. His might, in truth, is equal to all things. That which thou didst ask of the Ocean of Knowledge and the Orb of Insight hath met with His acceptance.

1 بنام گویندهء دانا

2 ستایش پاک یزدان را سزاوار که از روشنی آفتاب بخشش جهان را روشن نمود از باء بحر اعظم هویدا و از هاء هویت بخته اوست توانائی که توانائی مردم روزگار او را از خواست خود باز ندارد و لشکرهای پادشاهان از گفتارش منع ننماید

3 نامهات رسید دیدیم و ندایت را شنیدیم در نامه لآلی محبت مکنون و اسرار مودت مخزون از داور بی همال میطلبیم ترا تأیید فرماید بر نصرت امرش و توفیق بخشد تا تشنگان دشت نادانی را بآب زندگانی برسانی اوست بر هر امری قادر و توانا آنچه از دریای دانائی و خورشید بینائی سؤال نمودی باجابت مقرون

- 4 The first question: "In what tongue and towards what direction doth it behove us to worship the one true God?"
 4 پرسش نخستین نخست پرستش یگای یزدان را بجه زبان و رو بکدام سو بنمائیم شایسته است
- 5 The beginning of all utterance is the worship of God, and this followeth upon His recognition. Sanctified must be the eye if it is to truly recognize Him, and sanctified must be the tongue if it is to befittingly utter His praise. In this day the faces of the people of insight and understanding are turned in His direction; nay every direction inclineth itself towards Him. O lion-hearted one! We beseech God that thou mayest become a champion in this arena, arise with heavenly power and say: "O high priests! Ears have been given you that they may hear-ken unto the mystery of Him Who is the Self-Dependent, and eyes that they may behold Him. Wherefore flee ye? The In-comparable Friend is manifest. He speaketh that wherein lieth salvation. Were ye, O high priests, to discover the perfume of the rose garden of understanding, ye would seek none other but Him, and would recognize, in His new vesture, the All-Wise and Peerless One, and would turn your eyes from the world and all who seek it, and would arise to help Him."
 5 آغاز گفتار پرستش پروردگار است و این پس از شناسائیت چشم پاک باید تا بشناسد و زبان پاک باید تا بستاید امروز روهای اهل دانش و بینش سوی اوست بلکه سویها را جمله رو بر سوی او شیرمرد از خداوند میخواهیم مرد میدان باشی و بتوانی یزدان برخیزی و بگوئی ای دستوران گوش از برای شنیدن راز بی نیاز آمده و چشم از برای دیدار چرا گریزانید دوست یگا پدیدار میگردد آنچه را که رستگاری در آنست ای دستوران اگر بوی گلزار دانائی را بیابید جزا و نخواهید و دانای یگا را در جامه تازه بشناسید و از گیتی و گیتی خواهان چشم بردارید و بیاری برخیزید
- 6 The second question concerneth faith and religion. The Faith of God hath in this day been made manifest. He Who is the Lord of the world is come and hath shown the way. His faith is the faith of benevolence and His religion is the religion of forbearance. This faith bestoweth eternal life and this religion enableth mankind to dispense with all else. It verily embraceth all faiths and all religions. Take hold thereof and guard it well.
 6 پرسش دوم در کیش و آئین بوده امروز کیش یزدان پدیدار جهاندار آمد و راه نمود کیشش نیکوکاری و آئینش بردباری این کیش زندگی پابنده بخشش و این آئین مردمان را بجهان بی نیازی رساند این کیش و آئین دارای کیشها و آئینهاست بگیری و بدارید
- 7 The third question: "In what manner shall we deal with the people of this age, who have each chosen to follow a different religion and who each regard their own faith and religion as excelling and surpassing all the others, that we may be shielded from the onslaught of their words and deeds?"
 7 پرسش سوم با مردم روزگار که جدا جدا کیشی گرفته اند و هر یک کیش و آئین خویش را پیشتر و بهتر از دیگری دانند چگونه رفتار نمائیم که از دست و زبان ایشان در رنج و آزار نباشیم
- 8 O lion-hearted one amongst men! Regard the afflictions endured in the path of God as comfort itself. Every affliction suffered for His sake is a potent remedy, every bitterness is naught but sweetness and every abasement an exaltation. Were men to apprehend and acknowledge this truth, they would readily lay down their lives for such affliction. For it is the key to in-estimable treasures, and no matter how outwardly abhorrent, it hath ever been and will continue to be inwardly prized. We accept and affirm what thou hast said, for the people of the world are indeed bereft of the light of the Orb of justice and regard it as their enemy.
 8 ای شیر مردمان رنج را در راه حضرت یزدان راحت دان هر دردی در راه او درمان نیست بزرگ و هر تلخی شیرین و هر پستی بلند اگر مردمان بیابند و بدانند جان رایگان در راه این رنج دهند این رنج مفتاح گنجست اگر در ظاهر منکراست در باطن پسندیده بوده و هست گفتار ترا پذیرفیم و تصدیق نمودیم چه که مردمان روزگار از روشنائی آفتاب داد محرومند داد را دشمن میدانند
- 9 If thou desirest to be freed from affliction, recite thou this prayer which hath been revealed by the Pen of the All-Merciful:

“O God, my God! I testify to Thy unity and to Thy oneness. I beseech Thee, O Thou Possessor of names and Fashioner of the heavens, by the pervasive influence of Thine exalted Word and the potency of Thy supreme Pen, to aid me with the ensigns of Thy power and might, and to protect me from the mischief of Thine enemies who have violated Thy Covenant and Thy Testament. Thou art, verily, the Almighty, the Most Powerful.” This invocation is an impregnable stronghold and an indomitable army. It conferreth protection and ensureth deliverance.

10 The fourth question: “Our Books have announced that Shah Bahram will come, invested with manifold signs, to guide the people aright...”

11 O friend! Whatsoever hath been announced in the Books hath been revealed and made clear. From every direction the signs have been manifested. The Omnipotent One is calling, in this day, and announcing the appearance of the Supreme Heaven. The world hath been illumined with the splendours of His revelation, yet how few are the eyes that can behold it! Beseech the peerless and incomparable Lord to bestow a penetrating insight upon His servants, for insight leadeth to true knowledge and is conducive to salvation. Indeed, the attainments of man's understanding are dependent upon his keenness of sight. Were the children of men to gaze with the eye of understanding, they would see the world illumined with a new light in this day. Say: The Daystar of knowledge is manifest and the Luminary of insight hath appeared. Fortunate indeed is the one who hath attained, who hath witnessed, and who hath recognized.

12 The fifth question concerneth the Bridge of Sirat, Paradise, and Hell. The Prophets of God have come in truth and have spoken the truth. Whatsoever the Messenger of God hath announced hath been and will be made manifest. The world is established upon the foundations of reward and punishment. Knowledge and understanding have ever affirmed and will continue to affirm the reality of Paradise and Hell, for reward and punishment require their existence. Paradise signifieth first and foremost the good-pleasure of God. Whosoever attaineth His good-pleasure is reckoned and recorded among the inhabitants of the most exalted paradise and will attain, after the ascension of his soul, that which pen and ink are powerless to describe. For them that are endued with insight and have fixed their gaze upon the Most Sublime Vision, the Bridge, the Balance, Paradise, Hellfire, and all that hath been mentioned and recorded in the Sacred Scriptures are clear and manifest. At the time of the appearance and manifestation of the rays of

9 اگر بی‌رنجی طلبی این بیان که از قلم رحمن جاری شده قرائت نما الهی الهی اشهد بفردایتیک و وحدایتیک اسألك يا مالک الأسماء و فاطر السماء بنفوذ کلمتک العلیا و اقتدار قلمک الأعلى بأن تنصرنی برایات قدرتک و قوتک و تحفظنی من شر اعدائک الذین نقضوا عهدک و میثاقک انک انت المقتدر القدیر این ذکر حصنی است متین و لشکریست مبین حفظ نماید و نجات بخشد

10 پرسش چهارم در نامه‌های ما مژده داده‌اند شاه بهرام با نشانه‌های زیاد از برای رهنمائی مردمان می‌آید الی آخر بیان

11 ای دوست آنچه در نامه‌ها مژده داده‌اند ظاهر و هویدا گشت نشانه‌ها از هر شطری نمودار امروز یزدان ندا مینماید و کل را بمینوی اعظم بشارت میدهد گیتی بانوار ظهورش منور و لکن چشم کمیاب از یگا خداوند بمانند بخواه بندگان خود را بینائی بخشد بینائی سبب دانائی و علت نجات بوده و هست دانائی خرد از بینائی بصر است اگر مردمان بچشم خرد بنگرند امروز جهان را بروشنائی تازه روشن بینند بگو خورشید دانائی هویدا و آفتاب بینش پدیدار بختیار آنکه رسید و دید و شناخت

12 پرسش پنجم از پل صراط و بهشت و دوزخ بوده پیران براستی آمده‌اند و راست گفته‌اند آنچه را پیک یزدان خبر داده پدیدار شده و میشود عالم مجازات و مکافات برپا بهشت و دوزخ را خرد و دانائی تصدیق نموده و مینماید چه که وجود این دوا برای آن دو لازم در مقام اول و رتبه اولی بهشت رضای حقیقت هر نفسی رضای او فائز شد او از اهل جنت علیا مذکور و محسوب و بعد از عروج روح فائز میشود بآنچه که آیه و خامه از ذکرش عاجز است صراط و میزان و همچنین جنت و نار و آنچه در کتب الهی مذکور و مسطور است نزد اصحاب بصر و مردمان منظر اکبر معلوم و مشهود است حین ظهور و بروز انوار خورشید معانی کل در یک مقام واقف و حق نطق میفرماید بآنچه اراده میفرماید هر یک

the Daystar of Truth, all occupy the same station. God then proclaimeth that which He willeth, and whoso heareth His call and acknowledgeth His truth is accounted among the inhabitants of Paradise. Such a soul hath traversed the Bridge, the Balance, and all that hath been recorded regarding the Day of Resurrection, and hath reached his destination. The Day of God's Revelation is the Day of the most great Resurrection. We cherish the hope that, quaffing from the choice wine of divine inspiration and the pure waters of heavenly grace, thou mayest attain the station of discovery and witnessing, and behold, both outwardly and inwardly, all that which thou hast mentioned.

از مردمان که بشنیدن آن فائز شد و قبول نمود او از اهل جنت مذکور و همچنین از صراط و میزان و آنچه در روز رستخیز ذکر نموده اند گذشته و رسیده و یوم ظهور یوم رستخیز اکبر است امید هست که آن جناب از رحیق وحی الهی و سلسبیل عنایت ربانی بمقام مکاشفه و شهود فائز شوند و آنچه ذکر نموده اند ظاهراً و باطناً مشاهده نمایند

- 13 The sixth question: "After relinquishing the body, that is to say, after the soul hath been separated from the body, it hasteneth to the abode hereafter..."
- 13 پرسش ششم پس از هشتن تن که روان از تن جدا شده بآن سرا شتابد الی آخر
- 14 In reference to this theme there appeared some time past from the Pen of divine knowledge that which sufficeth the men of insight and imparteth the greatest joy to the people of understanding. Verily, We say: The soul is gladdened by goodly deeds and profiteth from the contributions made in the path of God.
- 14 در این مقام چندی قبل از خامهء دانش ظاهر شد آنچه که بینایان را کفایت نماید و اهل دانش را فرح اکبر بخشد براسی میگوئیم روان از کردار پسندیده خوشنود میشود و داد و دهش در راه خدا باو میرسد
- 15 The seventh question regardeth the name, lineage, and ancestry of the Holy One. Abul-Fadl-i-Gulpaygani, upon him be My glory, hath written in this regard, based on the Sacred Scriptures, that which bestoweth knowledge and increaseth understanding.
- 15 پرسش هفتم از نام و نژاد و نیاکان پاک نهاد بوده ابوالفضل گلپایگانی علیه بهائی در این باب از نامه های آسمانی نوشته آنچه که آگاهی بخشد و بر بینائی بیفزاید
- 16 The Faith of God is endowed with penetrating might and power. Erelong that which hath flowed from Our tongue will outwardly come to pass. We beseech God to bestow upon thee the strength to assist Him. He, verily, is the All-Knowing, the All-Powerful. Wert thou to obtain and peruse the Suriy-i-Rais and the Suriy-i-Muluk, thou wouldst find thyself able to dispense with thy questions and wouldst arise to serve the Cause of God in such wise that the oppression of the world and the onslaught of its peoples would fail to deter thee from aiding Him Who is the ancient and sovereign Lord of all.
- 16 آئین یزدان با قوت و نیرو بوده و هست زود است آنچه از زبان گفته شد در ظاهر دیده شود از خداوند میخواهیم ترا بر یاری نیرو بخشد اوست دانا و توانا اگر آن جناب سورهء رئیس و سور ملوک را بیابد و بخواند از آنچه سؤال نموده بی نیاز گردد و بخدمت امر الهی قیام نماید قیامی که ظلم عالم و قوت امم او را از نصرت مالک قدم منع نکند
- 17 We implore God to confirm thee in that which will exalt and immortalize thy name. Make thou an effort, that haply thou mayest obtain the aforementioned Tablets and acquire therefrom a share of the pearls of wisdom and utterance that have issued from the treasury of the Pen of the All-Merciful. The glory of God rest upon thee, upon every steadfast and unwavering heart and upon every constant and faithful soul.
- 17 از حقّ میطلبیم شما را تأیید فرماید بر آنچه سبب بلندی و بقای نامست جهد نمائید شاید بسور مذکوره هم برسید و از لآلی حکمت و بیان که از خزینهء قلم رحمن ظاهر شده قسمت برید و نصیب بردارید الباء علیک و علی کلّ ثابت مستقیم و راسخ امین

AVK1.300x, AVK2.229.03x, ZYN.246,
 ISH.231, MJMM.240, YARP1.008,
 DWNP_v6#03 p.003x, UAB.034cx,
 DRD.065, TSBT.234bx, AQMJ1.110ax,
 ASAT1.039x, PYB#166 p.03x, ABMK.063,
 OOL.B040

BH00835

To: Ahmad, in Kha

Date: 1305-01-25 [1887-Oct-13]

- 1 In His Name, the Manifest One, Who speaketh in the Kingdom of Utterance
 1 بسمه الظاهر الناطق في ملكوت البيان
- 2 Praise be sanctified above the comprehension of minds, befitting the Most Holy and Most Exalted Court of the Beloved One, Who, through a single exalted Word, shining forth from the dayspring of the heaven of the Mother Book, caused the ocean of utterance to appear and its waves to surge forth, raised high the heaven of knowledge and adorned it with suns and moons.
 2 حمد مقدّس از ادراک عقول ساحت امنع
 اقدس حضرت محبوبی را لایق و سزااست که
 بیک کلمهء علیا که از مشرق سماء امّ الکتاب
 اشراق نمود بحر بیان ظاهر و امواجش باهر و
 سماء علم مرتفع و بشموس و اقمار مزین
- 3 Through it was the earth cleft asunder, the heaven of idle fancies rent apart, the pillars of idolatry shaken, the forces of tyranny brought to lamentation, and all the tribes of the earth seized with trembling – save those rescued by the hand of God's bounty, the Lord of all worlds. Blessed is the soul that hath attained to hearing it and hath clung fast thereunto. Such a one is recorded by God among the gems of existence and inscribed by the Most Exalted Pen.
 3 و بها انشقت الأرض و انفطرت سماء الأوهام و
 تنزلت ارکان الجبّت و ناح الطّاغوت و اخذت
 الزلازل قبائل الأرض كلّها الا من انقذته يد
 عطاء الله رب العالمین طوبی از برای نفسی که
 باصغاء آن فائز شد و باو تمسک نمود او از جواهر
 وجود لدی الله مذکور و از قلم اعلی مسطور
- 4 O Ahmad! Upon thee be My glory and My loving-kindness. Thy numerous letters were received, and the servant in attendance before the Face presented them, attaining the honor of their being heard. From every word was diffused the fragrance of steadfastness, devotion, arising to serve, orientation toward God, and detachment.
 4 یا احمد علیک بهائی و عنایتی نامه‌های متعدّده
 شما رسید و عبد حاضر امام وجه عرض نمود
 و بشرف اصغا فائز گشت از هر کلمه‌ئی عرف
 اقبال و استقامت و قیام بر خدمت و توجّه و
 انقطاع منتشر
- 5 We praise God for His grace, His loving-kindness, and His favors in having aided you, drawn you nigh, and sent down for you that which calleth out in the realms of knowledge and wisdom, and for your humility and submissiveness to the Cause of God, the Lord of Lords.
 5 نحمد الله علی فضله و عنایته و الطافه بما ایدکم
 و قربکم و انزل لکم ما ینادی فی عوالم العلم و
 العرفان و علی خضوعکم و خشوعکم لأمر الله ربّ
 الأرباب

- 6 O Ahmad! Hear once again the call from the Most Exalted Horizon: Verily, there is none other God but Him, the Single, the All-Informed. Say: O people of the Bayan! Fear ye the All-Merciful and follow not the desires of those who have denied the Day of Judgment. Whoso objecteth to this Cause hath indeed objected to God, the Lord of the worlds.
- 7 Say: Cast aside what the people possess and hasten to the good-pleasure of God. Thus hath the Tongue of Grandeur spoken in a station wherein naught is seen save the lights of the Countenance and naught is heard save the verses of God, the Mighty, the Praiseworthy.
- 8 Thou didst hear the Call when it was raised from the Prison of 'Akka, and thou didst behold the Most Exalted Horizon while the people were in manifest delusion. Blessed art thou for having acknowledged that which flowed from the Most Exalted Pen while the Wronged One was in this mighty stronghold.
- 9 Say: O peoples of the earth! The Lord of Heaven hath come from the Most Exalted Horizon with the hosts of revelation and inspiration. Fear ye God and follow not every deluded remote one – those who are moved by the tempests of idle fancies as they please. Verily, they are among the oppressors in the Book of God, the Lord of the Mighty Throne.
- 10 We have mentioned thee before with a mention by which the hearts of the sincere were attracted, and We have revealed for thee that which consoled the eyes of them that are nigh, and We have manifested for thee from the treasures of My Most Exalted Pen the pearls of wisdom and utterance.
- 11 Be thankful and say: Praise be unto Thee, O Lord of the world, and glory be unto Thee, O Thou the Goal of the mystics.
- 12 We have lit for thee the lamp of divine knowledge in the niche of utterance and have preserved it with the glass of wisdom. Verily, thy Lord doeth what He pleaseth and ordaineth what He willeth.
- 13 Say: O concourse of the Furqan! Behold ye, then call to mind that which the All-Merciful hath revealed in this momentous announcement. Be fair in the name of God and follow not your ignorant divines who have violated God's covenant and His testament when there came unto them the Kingdom of divine utterance from the presence of One mighty and powerful.
- 14 O people of the Bayan! Harken unto that which My Herald hath spoken, and oppose not Him Who hath come unto you from the Dayspring of the Cause with a wondrous command.
- 6 يا احمد اسمع النداء من الأفق الأعلى مرة أخرى
أنه لا إله إلا هو الفرد الخبير قل يا ملأ البيان اتقوا
الرحمن ولا تتبعوا أهواء الذين كفروا بيوم الدين
من يعترض على هذا الأمر أنه اعترض على الله
رب العالمين
- 7 قل ضعوا ما عند القوم و سارعوا الى مرضاة الله
كذلك نطق لسان العظمة في مقام لا يرى فيه
إلا أنوار الوجه ولا يسمع فيه إلا آيات الله العزيز
الحميد
- 8 قد سمعت النداء اذ ارتفع من سجن عكا و رأيت
الأفق الأعلى اذ كان القوم في وهم مبين طوبى
لك بما اعترفت بما جرى من القلم الأعلى اذ كان
المظلوم في هذا الحصن المتين
- 9 قل يا ملأ الأرض قد اتى مالك السماء من
الأفق الأعلى بجنود الوحي و الإلهام اتقوا الله و
لا تتبعوا كل متوهم بعيد الذين تحركهم قواصف
الظنون كيف تشاء الا أنهم من الظالمين في كتاب
الله رب العرش العظيم
- 10 أنا ذكرناك من قبل بذكر انجذبت به افئدة
المخلصين و انزلنا لك ما قرئت به عيون المقرئين
و اظهرنا لك من خزائن قلبي الأعلى لآئ
الحكمة و البيان
- 11 اشكر و قل لك الحمد يا مولى العالم و لك
الثناء يا مقصود العارفين
- 12 قد اوقدنا لك سراج العرفان في مشكاة البيان و
حفظناه بزجاج الحكمة ان ربك يفعل ما يشاء و
يحكم ما يريد
- 13 قل يا معشر الفرقان انظروا ثم اذكروا ما انزل
الرحمن في هذا النبأ العظيم انصفوا بالله و لا تتبعوا
علمائكم الجهلاء الذين نقضوا عهد الله و ميثاقه اذ
اتاهم بملكوت البيان من لدن مقتدر قدير
- 14 و يا ملأ البيان اسمعوا ما نطق به مبشرى و لا
تعترضوا على الذى اتاكم من مطلع الأمر بأمر بديع

- 15 O people of the Gospel! Read that which God hath revealed unto the Spirit, and be not of the wrongdoers. I am verily the Station unto which the Spirit ascended, were ye of them that comprehend. I am the Book from which all the Books of God have been expounded, were ye of the fair-minded.
- 16 That which was never manifest before hath now been made manifest – to this beareth witness the Tongue of Grandeur from this exalted Station. Purify your hearts from the dust of idle fancies, then aid Him through deeds from which every possessor of perception will inhale the fragrance of sanctity and the sweet savour of sincerity unto God, the Peerless, the Almighty, the All-Knowing, the All-Wise.
- 17 Remind My loved ones there and gladden them with My tender mercy which hath preceded all who are in the heavens and on earth.
- 18 Say: O people of Baha! Beware lest ye be hindered by the cawing of every remote croaker. Soon will there come unto you one who speaketh according to his desires – he is assuredly of the calumniators in the Book of God, the Lord of the exalted Throne. Believe not in one who cometh unto you with that which causeth affairs to differ.
- 19 Say: Fear God, O people, and be not of the ignorant ones. Take ye the chalice of steadfastness in My Name, then drink from it in remembrance of Me, the All-Wise.
- 20 Say: Turn with illumined hearts unto the Most Sublime Horizon, detached from those who speak that which God hath not permitted them. Thus doth the Divine Lote-Tree instruct you, and the Tongue of God counselleth you in this Tablet from whose horizon hath shone the sun of loving-kindness and grace from One compassionate and generous.
- 21 When the wine of thy Lord's utterance hath intoxicated thee and the Kawthar of divine knowledge hath attracted thee, say:
- 22 I beseech Thee, O my Lord, the Gracious, by Thy Command that dominateth all things possible, and by the splendours of the lights of the Sun of Thy manifestation, and by the pearls of the ocean of Thy unity, to make me speak in remembrance of Thee and hold fast to Thy cord in such wise that neither the Pharaohs of the lands nor the oppressors among the servants shall hinder me.
- 23 Then cause to appear from this servant of Thine, O my God, that which shall endure as long as Thy celestial dominion and Thy realm of might endureth.
- 15 وَيَا مَلَأَ الْإِنْجِيلَ اقْرؤُوا مَا أَنْزَلَ اللَّهُ عَلَى الرُّوحِ وَلَا تَكُونُوا مِنَ الظَّالِمِينَ إِنِّي أَنَا الْمَقَامُ الَّذِي إِلَيْهِ صَعِدَ الرُّوحُ لَوْ كُنْتُمْ مِنَ الْعَارِفِينَ وَأَنَا الْكِتَابُ الَّذِي مِنْهُ فَصَّلَتْ كُتُبُ اللَّهِ لَوْ كُنْتُمْ مِنَ الْمُتَصَنِّفِينَ
- 16 قَدْ ظَهَرَ مَا لَا ظَهَرَ مِنْ قَبْلِ يَشْهَدُ بِذَلِكَ لِسَانُ الْعِظَمَةِ مِنْ هَذَا الْمَقَامِ الرَّفِيعِ طَهَّرُوا أَفْئِدَتَكُمْ مِنْ غِبَارِ الْأَوْهَامِ ثُمَّ أَنْصُرُوهُ بِعَمَلٍ يَجِدُ مِنْهُ كُلُّ ذِي شَمٍّ عَرَفَ التَّقْدِيسَ وَرَائِحَةَ الْخُلُوصِ لِلَّهِ الْفَرْدِ الْمُقْتَدِرِ الْعَلِيمِ الْحَكِيمِ
- 17 ذَكَرْتُ أَوْلِيَائِي هُنَاكَ وَبَشَّرْتُهُمْ بِعَنَابِيَّ الَّتِي سَبَقَتْ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ
- 18 قُلْ يَا أَهْلَ الْبَهَاءِ أَيَاكُمْ أَنْ يَمْنَعَكُمْ نَعَاقُ كُلِّ نَاعِقٍ بَعِيدٍ سَوْفَ يَأْتِيكُمْ مَنْ يَنْطِقُ بِأَهْوَاءِهِ إِلَّا أَنَّهُ مِنَ الْمُفْتَرِينَ فِي كِتَابِ اللَّهِ رَبِّ الْكَرْسِيِّ الرَّفِيعِ لَا تَصَدَّقُوا مَنْ يَأْتِيكُمْ بِمَا تَخْتَلِفُ بِهِ الْأُمُورُ
- 19 قُلْ اتَّقُوا اللَّهَ يَا قَوْمَ وَلَا تَكُونُوا مِنَ الْجَاهِلِينَ خُذُوا كَأْسَ الْإِسْقَامَةِ بِاسْمِي ثُمَّ اشْرَبُوا مِنْهَا بِذِكْرِ الْحَكِيمِ
- 20 قُلْ أَقْبِلُوا بِقُلُوبٍ نَوْرَاءَ إِلَى الْأَفْقِ الْأَعْلَى مُنْقَطِعِينَ عَنِ الَّذِينَ يَتَكَلَّمُونَ بِمَا لَا أِذْنَ اللَّهُ لَهُمْ كَذَلِكَ تَعَلَّمُ السَّدْرَةُ الْمُنْتَهَى وَيَنْصَحُكُمْ لِسَانُ اللَّهِ فِي هَذَا اللَّوْحِ الَّذِي لَاحَتْ مِنْ أَفْقِهِ شَمْسُ الْعِنَايَةِ وَالْأَلْطَافِ مِنْ لَدُنْ مُشْفِقٍ كَرِيمٍ
- 21 إِذَا اخَذَكَ سَكْرُ بَيَانِ رَبِّكَ الرَّحْمَنِ وَاجْتَذَبَكَ كَوْثَرُ الْعَرْفَانِ قُلْ
- 22 أَسْأَلُكَ يَا رَبِّي الْمَنَّانَ بِأَمْرِكَ الْمُهَيْمِنِ عَلَى الْأَمْكَانِ وَبِأَشْرَاقَاتِ أَنْوَارِ شَمْسِ ظُهُورِكَ وَلِأَلَى بَحْرِ تَوْحِيدِكَ أَنْ تَجْعَلَنِي نَاطِقًا بِذِكْرِكَ وَبِمَتَمَسِّكَ بِجَبَلِكَ بِحَيْثُ لَا تَمْنَعُنِي فِرَاعِنَةُ الْبِلَادِ وَلَا جَبَابِرَةُ الْعِبَادِ
- 23 ثُمَّ أَظْهَرِ يَا إِلَهِي مِنْ عَبْدِكَ هَذَا مَا يَبْقَى عَرَفَهُ بِدَوَامِ مَلَكُوتِكَ وَجَبَرُوتِكَ

- 24 O Lord! I am he who hath cast away idle fancies, hastening unto the lights of Thy countenance, and hath abandoned vain imaginings, running unto the court of Thy glory. 24 ای ربّ انا الذی نبذت الأوهام سارعاً الى انوار وجهک و ترکت الظنون راکضاً الى ساحة عرّک
- 25 I beseech Thee by the lamp of Thy Cause and by that which was hidden in Thy knowledge to aid me in that which Thou lovest and approvest, and ordain for me the good of this world and the world to come. Verily, Thou art powerful over what Thou wilt. There is no God but Thee, the All-Forgiving, the All-Merciful. 25 اسألك بسراج امرک و بما کان مکنوناً فی علمک ان توقّنی علی ما تحبّ و ترضی و قدّر لی خیر الآخرة و الأولى انک انت المقتدر علی ما تشاء لا اله الا انت الغفور الرحیم
- 26 Hear in the Persian tongue: 26 بلسان پارسی بشنو
- 27 Praise be to God, thou hast been favored with His special grace and art mentioned and remembered before the Wronged One. 27 لله الحمد بعنایت مخصوصه فائز شدی و نزد مظلوم مذکور بوده و هستی
- 28 Convey to all thy kindred the greetings of the Wronged One and give them the glad tidings of the waves of God's ocean of grace and bounty. Likewise to the friends in that land, that all may drink from the Kawthar of the utterance of Him Who is the Goal of all the worlds and be illumined with the light of steadfastness. 28 منتسبین طراً را از قبل مظلوم تکبیر برسان و بامواج بحر فضل و کرم الهی بشارت ده و همچنین دوستان آن ارض را تا کل از کوثر بیان مقصود عالمیان بیاشامند و بنور استقامت منور گردند
- 29 Unceasingly hath this word flowed from the Pen of the Ancient of Days in the Tablets: Verily the Cause is mighty, mighty, and this Day mighty, mighty. The eyes of the loved ones must be fixed upon the Supreme Horizon, and their ears attuned to the call of the Lord of Names. 29 لازال این کلمه در الواح از قلم قدم جاری و نازل انّ الأمر عظیم عظیم و الیوم عظیم عظیم باید ابصار اولیا باقی اعلی متوجّه باشد و همچنین آذان بنداء مالک اسماء
- 30 Countless deluded souls are to be seen. In brief, should anyone speak that which God hath not willed, he is verily a lying impostor. To this beareth witness the Lord of Destiny from this Most Great Scene. Some have loved and do love discord. 30 نفوس موهومه لاتعدّ و لاتحصی مشاهده میشوند باری هر نفسی به غیر ما اراده الله نطق نماید انه کذاب مفتر یشهد بذلک مالک القدر فی المنظر الأكبر بعضی اختلاف را دوست داشته و میدارند
- 31 Now it is binding, nay incumbent, upon all to shun any word that causeth discord, even should it proceed from those who circle round the Throne at eventide and at dawn. Today all must engage with illumined hearts in the service of the Cause and in exalting the Word of God. This is God's irrevocable decree which hath been recorded by the Most Exalted Pen in the Crimson Tablet. 31 حال بر کل لازم بل واجب هر کلمه‌ئی که سبب اختلاف شود از آن احتراز نمایند ولو یظهر من الدّین طافوا العرش فی العشی و الاشرق امروز باید کل بقلوب نورا بخدمت امر مشغول شوند و باعلاء کلمه الله اینست حکم محکم الهی که در صحیفهء حمرا از قلم اعلی ثبت شده
- 32 The loved ones in every city and region must appoint teachers from among their own people to give unto the servants the glad tidings of what hath appeared and shone forth. His honor 'Ali-Qabli-Haydar is also very good and acceptable for those parts. 32 اولیای هر مدینه و دیار باید مبلّغین از اهل خود معین نمایند لیبشروا العباد بما ظهر و لاح جناب علی قبل حیدر هم از برای آن اطراف بسیار خوب و مقبولست
- 33 After reading this Tablet and hearing what is contained therein, send a copy thereof to the spiritual youth that he may be 33 بعد از قرائت لوح و اصغاء ما فيه صورت آن را از برای جوان روحانی بفرستید تا مطلع باشد

informed of what hath flowed from the Pen of the Lord of ancient days on this luminous night.

- 34 The glory shining from the horizon of the heaven of My mercy be upon thee and upon those with thee and upon them whom the cawing of the crows and the doubts of the suspicious have not kept back from God, the Lord of the worlds.

بآنچه از قلم مالک قدم در این ليلهء نورا جاری شده

34 البهآء المشرق من افق سمآء رحمتی علیک و علی من معک و علی الذین ما منعهم نعاق النّاعقین و مفتریات المریین عن الله ربّ العالمین

BLIB_Or15712.088, MKI4523.225,
BRL_DA#509, ISH.225, ADH1.117x

BH00918

To: *Jinab-i-Afnan, in Yazd*

Date: 1305-01-25 [1887-Oct-13]

- 1 He is the All-Powerful, the Unconstrained!

1 هو المقتدر المختار

- 2 This is a Book sent down by the Wronged One to him who hath witnessed and beheld the greatest signs of his Lord, and hath attained unto that which was recorded in the Books of God, the Lord of all worlds. Blessed is he who hath known that for which he was created, and happy is he who hath clung to the cord of God, the All-Knowing, the All-Wise. Thy letter hath come before the Wronged One. We have seen it and heard what was therein. We have answered thee with a Tablet through which the Herald hath proclaimed: The Kingdom belongeth unto God, the Almighty, the All-Praised.

2 کتاب انزله المظلوم لمن شهد و رأى آیات ربّه الکبرى و فاز بما کان مذكوراً فی کتب الله ربّ العالمین طوبی لمن عرف ما خلق له و نعیماً لمن تمسک بحبل الله العليم الحکیم قد حضر کتابک لدى المظلوم رأیاه و سمعنا ما فيه اجبتناک بلوح به نادى المناد الملک لله العزيز الحمید

- 3 O Afnan! Upon thee be My glory and My loving-kindness. Thy call hath reached Mine ears and thy letter hath come before Mine eyes. Verily thy Lord is the Hearer, the Answerer. Remember thou the days when thou didst stand before the face of thy Lord and wert seated before His mighty throne. Thou art he who heard the Call and turned unto the Supreme Horizon, and drank the choice wine of understanding from the hand of the bounty of thy Lord, the Gracious. There hath been ordained for thee from the Pen of the Most High that which the world cannot equal. Thus hath the Wronged One given thee glad-tidings in His Most Great Prison, that thou mayest thank thy Lord, the Forgiving, the Merciful. When thou hast received My Tablet and drunk the choice wine of revelation from the chalice of My words, say:

3 یا افنانی علیک بهائی و عنایتی قد فاز ندائک باصغائی و کتابک بلحاظی ان ربک هو السامع المجیب اذکر الايام التى کنت فيها قائماً امام وجه ربک و قاعداً لدى عرشه العظیم انت الذى سمعت النداء و اقبلت الى الأفق الأعلى و شربت رحيق العرفان من يد عطاء ربک الکريم قد قدر لک من قلم القدم ما لا يعادله العالم كذلك بشّرک المظلوم فى سجنه الأعظم لتشکر ربک الغفور الرحيم اذا فزت بلوحى و شربت رحيق الوحى من کؤوس کلماتی قل

- 4 My God, my God! Praise be to Thee for having drawn me nigh unto Thee, and brought me into Thy presence, and honored

4 الهی الهی لک الحمد بما قربتني اليک و احضرتني فى بساطک و شرفتني بلقائک و سقيتني کوثر

me with meeting Thee, and given me to drink of the Kawthar of Thy utterance, and made known to me Thy momentous Message and Thy straight Path. I am he who, O my God, was heedless - the revelations of Thy loving-kindness taught me; who was asleep - the hand of Thy bounty awakened me; who was far removed - the manifestations of Thy grace drew me nigh. How can I recount, O my God, the wondrous tokens of Thy loving-kindness and what Thou hast sent down to me from the heaven of Thy Will and the kingdom of Thy Purpose? The evidences of Thy Most Exalted Pen and Thy mercy that hath preceded all things have encompassed me, such that Thou hast made me one of the Afnans of Thy Tree and associated me with Thine own Self. By Thy glory! Were I to possess a thousand souls at every moment and sacrifice them all in Thy path, they would not equal a drop from the ocean of Thy bounty nor a spark from the fire of the Tree of Thy Cause.

- 5 O Lord! Aid me to remember Thee and praise Thee and serve Thy chosen ones. By Thy glory, O Lord of Names and Creator of heaven! I desire that Thou make me, in all conditions, attracted by Thy verses, illumined by Thy light, clinging to the hem of the robe of Thy grace, and gazing toward Thy horizon, and to be in such wise that nothing in the world, neither strength nor power nor dominion, shall hold me back. Verily Thou art the Powerful over what Thou willest, and in Thy grasp are the reins of all things. I beseech Thee, O Manifestation of clear signs and Revealer of verses, by Thy Most Holy Book and what it containeth of Thy mysteries and knowledge, and by the suns of love and fellowship that have shone forth from the horizons of the hearts of them that are sincere among Thy servants, to ordain for me that which shall protect me from those who have violated Thy Covenant, and disbelieved in Thy proof, and disputed Thy verses, and denied Thy right. O Lord! Thou seest me humble before Thy face and submissive to Thy command. Ordain for me the good of this world and the world to come. Verily Thou art the Lord of all men and the Lord of the mighty Throne and the exalted Seat.

- 6 O Afnan! The upheaval in this land has caused the delay in reply. From the earliest days until now, the Wronged One has been in the hands of enemies. Although the might, majesty and power of the peoples of the world have not and will never prevent the penetration of the Most Exalted Word and the power of the Most High Pen, yet since being wronged has been and is acceptable in the sight of God, therefore He has been made the target of the transgressions of the oppressors and aggressors. In the transformation of the prison into the Most Exalted Paradise there are signs for the discerning and evidences for those of insight.

بیانک و عرفتی نبأک العظیم و صراطک المستقیم انا الذی یا الهی کنت غافلاً علمتني ظهورات عنایتک و کنت راقداً ایقظتني يد جودک و کنت بعيداً قربتني شؤونات فضلک کیف اذکر یا الهی بدائع عنایتک و ما انزلت لی من سماء مشیتک و جبروت ارادتک قد احاطت بی آثار قلبک الأعلى و رحمتک الّتی سبقت الأشياء بحیث جعلتني من افنان سدرتک و نسبتي الی نفسک و عزتک لو یكون لی الف روح فی کلّ حین و افدی به فی سبیلک لا تعادل بقطرة من بحر عطائک و جذوة من نار شجرة امرک

5 ای ربّ ایدنی علی ذکرک و ثنائک و خدمة اصفیائک و عزتک یا مولیّ الأسماء و فاطر السماء احبّ ان تجعلني فی کلّ الأحوال منجذباً بآیاتک و متنوراً بنورک و متشبّهاً بأذیال رداء کرمک و ناظراً الی افقک و اکون علی شأن لا یمنعني ما فی العالم من القوة و القدرة و السطوة انک انت المقتدر علی ما تشاء و فی قبضتک زمام الأشياء أسألك یا مظهر البينات و منزل الآیات بکتابک المبين و ما فیہ من اسرارک و عرفانک و بشموس المحبة و الوداد الّتی اشرفت من آفاق افئدة المخلصین من عبادک ان تکتب لی ما یحفظني عن الذین نقضوا عهدک و کفروا بیهانک و جادلوا بآیاتک و انکروا حقک ای ربّ ترانی خاضعاً لوجهک و خاشعاً لأمرک قدر لی خیر الآخرة و الأولى انک انت مولیّ الوری و ربّ العرش العظیم و الكرسي الرفیع

6 یا افناني سبب تأخیر جواب انقلاب این ارض بوده از اوّل ایام تا حین مظلوم دست اعدا بوده اگرچه قوت و شوکت و اقتدار اهل عالم نفوذ کلمهء علیا و اقتدار قلم اعلی را منع ننموده و نخواهد نمود و لکن چون مظلومیت نزد حقّ مقبول بوده و هست لذا محلّ تعدیهای ظالمین و معتدین واقع و فی تبدیل السّجن بالجنة العلیا لآیات للمتفرّسين و بینات للمتبصرین

- 7 That which hath flowed from the Most Exalted Pen in the Tablets hath been and continueth to be made manifest. We beseech God to aid thee to do that which is pleasing unto the Friend. Some of the Afnan, upon them be the Glory of the All-Merciful, circle round and abide in peace and tranquility beneath the canopy of grandeur. The Command is in His hand; He doeth what He willeth and ordaineth what He pleaseth. He is the Almighty, the Powerful.
- 8 Regarding what thou didst mention about the afflictions of the people and their lack of awareness, what hath befallen and continueth to befall the people of the earth is the recompense of their deeds. Man and all things are bewildered. A group throughout ages and centuries cried out "O Qa'im!" and finally martyred Him. O Afnan! One day as We were walking in the land of Ta, the seat of Persian sovereignty, suddenly lamentations arose from all directions. Upon investigation, the wailing of pulpits throughout the cities and regions of that land was heard, uttering these words: "O my God, my God! The Seal of the Prophets and the Lord of all Messengers, may the spirit of all else be sacrificed for His sake, ordained us for Thy mention and praise. The purpose was that through us Thy mention, Thy praise and the praise of Thy loved ones might be raised. Yet now the ignorant ones are engaged in cursing and reviling the Intended One. O my God, my God! Deliver us and protect us from the idolatrous souls." In response to these exalted words, there was revealed from the tongue of the Lord of Names: "Verily We have accepted tribulations for the manifestation of the Cause and We are patient therein. He verily is the Concealer. He biddeth you to observe sublime concealment. He is the All-Patient. He counseleth you to show forth beauteous patience."
- 9 O Afnan! Not a single pulpit remained in Iran except that upon it God, exalted be His glory, was reviled, and that was uttered which is forbidden to mention. Had not God's mercy preceded, all would have perished. Two things have caused preservation: one, divine forgiveness, and the other, the deeds of certain souls who claimed to be related to the Truth. We beseech God to awaken those who slumber and illumine those who are heedless with the light of wisdom. He is the Mighty, the Powerful. We supplicate the Goal of all the worlds to aid thee and thy kindred to achieve that whose fragrance shall endure throughout the kingdom of earth and heaven.
- 10 Mention of the honored Afnan who was named Muhammad-i-Qabli-Baqir hath flowed from the Most Exalted Pen. He hath attained unto My remembrance, which hath been inscribed in
- 7 آنچه در الواح از قلم اعلی جاری شده ظاهر گشته و میگردد از حقّ میطلبیم ترا مؤید فرماید بر آنچه رضای دوست در اوست بعضی از افنان علیم بهاء الرحمن طائف حولند و در ظل قباب عظمت ساکن و مستریح و بعد الأمر بیده یفعل ما یشاء و یحکم ما یرید و هو المقتدر القدير
- 8 و اینکه در باره گرفتاری خلق و عدم شعورشان ذکر نمودید حقّ لا ریب فیه آنچه بر اهل ارض وارد شده و میشود از جزای اعمالست انسان و جمیع اشیاء متحیر حزبی در قرون و اعصار یا قائم گفتند و بالأخره شهیدش نمودند یا افنانی یومی از ایام در ارض طاء که مقر سلطنت ایران است مشی مینمودیم بعتّه از کلّ جهات حنین مرتفع بعد از توجّه ناله منبری که در مدن و دیار آن اقلیم است اصغا شد و باین کلمات ذاکر الهی الهی خاتم رسل و سید کل رسول الله روح ما سواه فداه ما را از برای ذکر و ثنای تو ترتیب داده مقصود آنکه بر ما ذکر حق و ثنایش و ثنای اولیایش مرتفع گردد و حال معشر جهلا بر ما یسب و لعن حضرت مقصود مشغولند الهی الهی ما را نجات بخش و از انفس مشرکه حفظ نما در جواب این کلمه علیا از لسان مالک اسماء نازل انا قبلنا البلیا لاظهار الأمر و نصبر فیها انه هو السّتر یا مرکم بالسّتر الجلیل و هو الصّبار یوصیکم بالصّبر الجمیل
- 9 یا افنانی یک منبر از منابر ایران باقی نه مگر آنکه بر آن حقّ جلّ جلاله را سب نمودند و گفتند آنچه را که ذکرش ممنوع است اگر رحمت حقّ سبقت نگرفته بود کل هلاک میشدند دو امر سبب ابقا شده یکی عفو الهی و دیگر اعمال بعضی از نفوس که خود را بحق نسبت میدادند از حقّ میطلبیم ناظمین را آگاه نماید و غافلین را بنور دانائی منور فرماید اوست مقتدر و توانا از مقصود عالمیان مسألت مینمائیم آن جناب و منتسبین را موفق فرماید بر آنچه که عرفش بدوام ملک و ملکوت باقی و پاینده است
- 10 ذکر جناب افنان الذی سمی بحمّد قبل باقر از قلم اعلی جاری بذکری فائز شده که در کتاب الهی از

God's Book by the Ancient Pen. Verily thy Lord is the All-Bountiful, the Most Generous.

- 11 The Glory shining forth from the horizon of the heaven of My loving-kindness be upon thee and upon those who are with thee and who love thee for the sake of God, the Lord of the worlds.

- 12 The honored Amin hath ever made mention of thee and the Afnan. Each of the letters that he hath sent to this Servant hath been adorned with mention of the Afnan. Now We have turned Our attention in that direction, and therefore We make mention of him with a wondrous mention, that it may draw him and My Afnans unto God, the Lord of the worlds. Today the fragrance of the Revelation hath encompassed the world, yet most are deprived. We beseech God that He may assist His loved ones to achieve that which beseemeth the Day of God. In any case, convey the mention of the Wronged One to Amin wherever he may be, that he may rejoice and be numbered among the thankful ones.

قلم قدم ثبت گشته آن ربّک هو الفضّال الکرم

11 البهّاء المشرق من افق سماء عنايتی علیک و علی من معک و یحبّک لوجه الله ربّ العالمین

12 جناب امین لازال ذکر شما و افنان را نموده مراسلاتی که به عید حاضر ارسال داشته هر یک بذکر افنان مزین بوده حال بآن سمت توجه نموده لذا او را ذکر مینمائیم بذکر بدیع لیجذب و افنانی الی الله ربّ العالمین امروز عرف ظهور عالم را احاطه نموده لکن اکثری محرومند از حق میطلبیم اولیای خود را مؤید فرماید بر آنچه سزاوار یوم الله است باری امین در هر محل و مقام که هست ذکر مظلوم را باو برسانید لیفرح و یکنون من الشاکرین

BLIB_Or15712.224, MKI4523.243,
BRL_DA#508, ISH.243

BH00998

To: *Mirza Jalal Nayrizi who attained*

Date: 1305-01-25 [1887-Oct-13]

- 1 He is God - exalted be His glory, to Him belong greatness and majesty!
- 2 Praise sanctified above the comprehension of all the first and the last befitteth the Lord of the Day of Judgment, Who hath spoken forth the Most Exalted Word, and through that Word raised high the banner of knowledge in the world of existence and unfurled the standard of being, and through that Word made manifest the ocean of divine knowledge and caused the waves of utterance to surge, upon which dependeth the existence of the world. None hath ever attained to the true understanding of that Word as it truly is. From but a single point thereof hath appeared the knowledge of all the first and the last. He is the Dawning-Place of the divine Books, the Day-spring of the revelation of the Lord of Oneness, and the Source of divine laws and ordinances. His are the four pillars, in each pillar lie hidden mysteries and treasured bounties. And when

1 هو الله تعالى شأنه العظمة والكبرياء

2 حمد مقدّس از ادراک اولین و آخرین مالک یوم الدین را لایق و سزااست که بکلمه علیا نطق فرمود و بآن کلمه مفقود علم وجود برافراخت و معدوم رایت هستی و بآن کلمه بحر عرفان ظاهر و امواج بیان باهر هستی عالم بآن معلق و منوط احدی بعرفان آن کلمه علی ما هی علیها فائز نه از یک نقطهائی از نقاط آن علم اولین و آخرین ظاهر اوست مطلع کتب الهی و مشرق وحی صمدانی و مصدر احکام و اوامر ربّانی اوست صاحب چهار ارکان در هر رکنی اسراری مکنون و کنوزی مخزون و چون آن نقطه نزد اشراقات انوار آفتاب اسم اعظم خاضع شد بد

that Point bowed down before the effulgences of the lights of the Most Great Name, the Hand of His grace adorned it with the ornament of nearness and reunion, and from it appeared "B" which was joined unto "H", and through this Point all things proclaimed "The Truth is come!"

- 3 Glorified art Thou, O Creator of the Point, its Ordainer, its Adorner, its Protector and its Helper! I bear witness unto that which the Tongue of Thy grandeur hath testified when Thou wert seated upon the throne of divine expression in the midst of all possibilities, and I acknowledge that which hath flowed from Thy Most Exalted Pen amidst all created things. I beseech Thee by the mysteries hidden in Thy knowledge and the verses treasured in Thy tablets, and by Thy Command through which the limbs of all names trembled while the hearts of the people of Baha were assured, to send down upon him who hath turned unto Thee and held fast unto Thee, from the heaven of Thy mercy, the rain of Thy bounty. I beseech Thee, O Lord of the worlds and King of eternity, by the fragrant breezes of Thy verses and the lights of the dawn of Thy Manifestation, and by Thy breezes through which the dwellers of the graves arose, and by Thy signs through which was revealed the decree of resurrection and the trump was blown, to make me steadfast in Thy remembrance and praise, firm in Thy love, seeking refuge in Thy presence, and clinging to the hem of the robe of Thy grace. Thou art He Whom neither the happenings of the world nor the doubts of nations have hindered. There is no God but Thee, the Almighty, the Powerful.

- 4 Moreover, I beseech Thee, O Lord of Names and Creator of heaven, to assist the people of Baha to remain steadfast in Thy love, such that neither the oppression of the tyrants nor the rejection of the transgressors who have ascended the pulpits in Thy name and uttered concerning Thee that which caused the dwellers of the pavilion of Thy majesty and the tabernacle of Thy glory to lament - after Thou hadst created them for Thy remembrance and praise - may frighten them. Thou art He Who hath seen and heard what they have spoken thereon in Thy days, and Thou didst forbear despite Thy power and conceal despite Thy might. O Lord! Aid Thy heedless servants to behold that which hath appeared from Thee and to turn unto Thy horizon. Thou art He Whose mercy hath preceded all and Whose grace hath encompassed all, and Who hath named Thyself the All-Merciful, the Most Compassionate, the All-Forgiving, the Most Generous.

- 5 O Lord! Ordain for Thy loved ones the good of the here-after and of this world. There is no God but Thee, the Lord of the throne on high and of the dust below. Then forgive

فضل او را بطراز قرب و وصال مزین فرمود و از آن با ظاهر و به ها متصل و باین نقطه جمیع اشیاء به اتی الحق ناطق

3 سبحانک یا موجد النقطة و مقدّرها و مزینها و حافظها و ناصرها اشهد بما شهد به لسان عظمتک اذ كنت مستویاً على عرش البیان فی صدر الامکان و اعترف بما جرى من قلبک الأعلى بین الوری اسئلک بالأسرار المكنونة فی علیک و آیاتک المخزونة فی الواحک و بأمرک الذی به ارتعدت فرائض الأسماء و اطمئنت افئدة اهل البهء بأن تنزل علی من اقبل الیک و تمسک بک من سماء رحمک امطار عنايتک اسئلک یا مولی العالم و مالک القدم بنفحات آیاتک و انوار فجر ظهورک و بنسماتک الّتی بها قام اهل القبور و بآیاتک الّتی بها ظهر حکم النّشور و نفخ فی الصّور بأن تجعلی مؤیداً علی ذکرک و ثنائک و مستقیماً علی حبک و لا ثناءً بحضرتک و متشبّثاً بأذیال رداء کرمک انک انت الذی لم تمنعک حوادث العالم و لا شبهات الأمم لا اله الا انت المقتدر القدير

4 ثم اسئلک یا مالک الأسماء و فاطر السّماء بأن تؤیّد اهل البهء علی الاستقامة علی حبک بحيث لا تخوفهم سطوة الظالمین و لا اعراض المعتدین الذین صعدوا المنابر باسمک و قالوا فی حقک ما ناح به اهل سرادق عظمتک و خباء مجدک بعدما خلقتها لذكرک و ثنائک انت الذی رأیت و سمعت ما نطقوا علیها فی ایامک و صبرت بعد قدرتک و سترت بعد اقتدارک ای رب اید عبادک الغافلین علی النظر الی ما ظهر من عندک و التّوجّه الی افقک انت الذی سبقت رحمک و احاط فضلك و سمیت نفسك بالرحمن و بالرحیم و بالغفور و بالکریم

5 ای رب قدر لأولیائک خیر الآخرة و الأولى لا اله الا انت ربّ العرش و الثّری ثم اغفر لهم بجودک الذی سبق الوجود لا اله الا انت العليم

them through Thy bounty which hath preceded existence itself. There is no God but Thee, the All-Knowing, the All-Wise. O Lord! Thou seest Thy male and female servants turning unto Thee, hoping for the wonders of Thy grace. I beseech Thee by Thy name, the All-Forgiving, to forgive them through Thy bounty and generosity, and by Thy name, the Most Generous, to ordain for them that which will draw them nigh unto Thee. Verily, Thou art powerful over whatsoever Thou wilt, and Thou art the Mighty, the All-Bestowing. O Jalal! We have heard the call of My loved ones, both men and women. Convey My greetings to them and remind them of My verses, and give them the glad tidings of My mercy which has preceded all who are in the heavens and on earth. O Jalal! Upon thee be the glory of God, the Self-Sufficient, the Most Exalted.

الحکیم ای ربّ تری عبادک و امائک اقبلوا
الیک راجین بدائع فضلک استلک باسمک
الغفار بأن تغفر لهم بحدک و کرمک و باسمک
الکریم قدر لهم ما یقرّهم الیک انک انت
المقتدر علی ما تشاء و انت العزیز الوهاب یا
جلال انا سمعنا نداء احبائنا و امائی کبر من
قبلی علی وجوههم و وجوههم و ذکرهم بآیات و
بشرهم برحمتی الّتی سبقت من فی السموات و
الأرضین یا جلال علیک بهاء الله الغنی المتعال

- 6 Your letters, both past and present, have been received. Every word thereof testified to your acceptance, devotion and steadfastness. O Jalal! This Day is unlike other days and its utterance unlike other utterances. Whosoever attains unto the fragrances of the Most Exalted Word which hath been revealed from the Supreme Pen in the prison of Akka, and recognizes it, will become detached from the world and all that dwell therein, and will cleave with heart and soul unto the Truth. Blessed are they whom the veils of the world have not hindered and whom the doubts of the nations have not prevented from turning towards and accepting the Truth.

6 نامه‌های شما از قبل و بعد رسید هر حرفی از
آن گواهی داد بر اقبال و توجه و تمسک آن
جناب یا جلال امروز غیر ایام است و بیانش
غیر بیان هر نفسی بنفحات کلمه‌ء علیا که از قلم
اعلی در سین عکا جاری شده فائز شود و بیابد
اواز عالم و عالمیان منقطع گردد و بقلب و جان
بحقّ تشبّث نماید طوبی از برای نفوسیکه حیات
عالم ایشانرا منع ننمود و شبهات امم از توجه و
اقبال بازداشت

- 7 Praise be to God that thou hast sought the Most Great Ocean and hast attained unto that which hath been revealed by the Pen of the Ancient of Days in the Books of the nations. Thou didst arrive, thou didst see, thou didst hear the Call, thou didst behold the horizon, and thou didst acknowledge that which the Tongue of Grandeur hath spoken. Blessed art thou and blessed are My friends in Nun and Ya who have not broken My covenant and My testament, who have drawn nigh and have drunk the choice wine of revelation from the hands of My bounty. We have remembered them before and remember them now that this remembrance may attract them to the Greater Steadfastness, lest their feet slip from the Path of God, the Lord of all worlds.

7 لله الحمد آنجناب قصد بحر اعظم نمود و بآنچه از
قلم قدم در کتب امم نازل فائز گشت رسید و
دید ندا را شنید و افق را مشاهده نمود و اعتراف
کرد بآنچه لسان عظمت بآن نطق فرمود طوبی
لک و لأولیائک فی التّون و الیاء الذّین ما نقضوا
عهدی و میثاقی اقبلوا و شربوا رحیق الوحی من
ایادی عطائی انا ذکرناهم من قبل و نذکرهم فی
هذا الحین لیجذبهم الذّکر الی الاستقامة الکبری
لئلاّ تزل اقدامهم عن صراط الله ربّ العالمین

- 8 Convey My greetings to all and give them the glad tidings of the favors of God, exalted be His glory. Nothing whatsoever escapeth His knowledge. He heareth and seeth, and He is the All-Hearing, the All-Seeing. Today the call of the servants hath been heard, and the answer is at all times being revealed from the horizon of the Kingdom of utterance.

8 جمیع را از قبل مظلوم تکبیر برسان و بعنایت حقّ
جلّ جلاله بشارت ده انه لا یعزب عن علمه من
شیء یسمع و یری و هو السميع البصیر امروز
ندای عباد باصغا فائز و جواب در کلّ حین از
افق ملکوت بیان نازل

- 9 The honored Ismu'llah, upon him be My glory, hath repeatedly mentioned both thee and Mulla Shafi', and in each instance

he hath been blessed with the revelation of the Supreme Pen. This Wronged One hath ever remembered and will continue to remember His loved ones. I swear by the Sun of Truth which shineth from the horizon of the heaven of Revelation that every name that is mentioned in the presence of this Wronged One is blessed with the remembrance of God, exalted be His glory. The world hath not been, nor is it now, capable of manifesting the stations of His loved ones. Great is the endeavor and mighty the steed, but the field is not spacious enough. We beseech God - and ye should likewise beseech Him - not to deprive His servants and to grant them a portion of the bounties of these days. He is the Generous One Who hath created the world for His servants. It behooveth the tongues of them that are nigh unto Him and are sincere in their love to be engaged day and night in His praise and glorification. This is meet for those who have turned unto Him and have perceived the fragrance of His utterance and the sweetness of His remembrance, the Mighty, the Wondrous. Praise be to God, the Lord of the Mighty Throne.

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9 جناب اسم الله عليه بهائی ذکر جناب ملا شفیع و شما را مکرر نموده و در هر کره باآثار قلم اعلیٰ فائز این مظلوم لازال اولیا را ذکر نموده و مینماید قسم بآفتاب حقیقت که از افق سماء ظهور مشرق است هر اسمی نزد مظلوم مذکور او بذکر حق جلّ جلاله فائز عالم قابل ظهور مراتب اولیا نبوده و نیست همت بزرگی و فارس قوی و لکن میدان غیر وسیع از حق میطلبیم و بطلبید عباد خود را محروم ننماید و از فیوضات ایام نصیب عطا فرماید اوست کریمیکه عالم را از برای عبادش خلق فرموده سزاوار آنکه در لیالی و ایام السن مقربین و مخلصین بذکر و ثنائش ناطق شود هذا ینبغی لمن اقبل الیه و وجد عرف بیانه و حلاوة ذکره العزیز البدیع الحمد لله ربّ العرش العظیم

INBA51:045, KB_620:038-042, ADM1#003
p.010x, LHKM2.119

BH01083

To: Rafi (father of Muhammad Qabl-i-Hasan), in Kha

Date: 1305-01-25 [1887-Oct-13]

1 He is the All-Hearing from His Most Exalted Horizon!

1 هو السّامع من افقه الأعلیٰ

2 Praise be sanctified above mention and utterance, befitting the Most Holy and Most Exalted Court of that Desired One Who caused the Kawthar of eternity to flow forth from the Most Exalted Pen, and through a drop thereof bestowed everlasting life upon those who have turned unto Him. This drop, in its first station and primary rank, appeared in the form of a point, and through it He brought forth from the realm of the unseen into the sphere of existence the knowledge of the first and the last. And when its service found acceptance, it became intimate with the letter Ba, and through it was raised aloft the knowledge that there is none other God but Him, and the banner of triumph and victory was unfurled. He is the One with such power that neither the might of all created things nor the force of all contingent beings can stay His will.

2 حمد مقدّس از ذکر و بیان ساحت امنع اقدس حضرت مقصودی را لایق و سزااست که از قلم اعلیٰ کوثر بقا جاری فرمود و از قطره آن مقبلین را حیوة ابدی عطا نمود و این قطره در مقام اول و رتبه اولی بهیئت نقطه ظاهر و از او علوم اولین و آخرین را از عالم غیب بعرضه شهود آورد و چون خدمتش مقبول افتاد بحرف باء مؤانس گشت و باو علم آنه لا اله الا هو مرتفع و رایت نصر و ظفر منصوب اوست مقتدری که اراده اش را قدرت کائنات و قوت ممکنات منع ننماید

- 3 Blessed are those souls who have drunk from the Salsabil of the word "He doeth whatsoever He willeth" and have found themselves detached from the world and all who dwell therein. When thou hearest the shrill voice of My Most Exalted Pen and drinkest the choice wine of revelation from the cup of the bounty of the Lord of all beings, say:
- طوبی از برای نفوسی که از سلسبیل کلبهء یفعل
ما یشاء نوشیدند و خود را از عالم و عالمیان فارغ
و آزاد مشاهده نمودند آنک ادا سمعت صریر قلبی
الأعلى و شربت رحيق الوحى من كأس عطاء
مولی الوری قل
- 4 "Glory be unto Thee, O Lord of Names and Creator of the heavens! I testify to Thy oneness and Thy singleness, and to Thy greatness and Thy power. I beseech Thee by the Lamp of Thy Cause whereby Thou hast illumined the world, and by Thy Most Great Name whereby Thou hast guided the nations, to make me in all conditions one who extols Thy praise, who stands firm in service to Thy loved ones, and who clings fast to Thy cord. O my Lord! Thou seest my turning towards Thy horizon and my orientation towards the lights of Thy countenance. I beseech Thee not to withhold from me that which Thou hast ordained for Thy chosen ones, whom neither the swords of the enemies could prevent from turning to Thy Most Exalted Horizon, nor the clamor of the divines from Thy mention, O Thou Who art the King of earth and heaven, and Lord of the Hereafter and of the former days.
- سبحانک یا مولی الأسماء و فاطر السماء اشهد
بوحدانیتک و فردانیتک و بعظمتک و اقتدارک
اسألك بسراج امرک الذی به نور العالم و
باسمک الأعظم الذی به هدیت الأمم ان تجعلنی
فی کل الأحوال ناطقاً بشائک و قائماً علی خدمة
اولیائک و متمسکاً بحبلک ای ربّ ترى اقبالی
الی افقک و توجهی الی انوار وجهک اسألك
ان لا تجعلی محروماً عما کتبه لأصفیائک الذین
ما منعتهم سیوف الأعداء عن الاقبال الی افقک
الأعلى و لا ضوضاء العلماء عن ذکرک یا مالک
العرش و الثری و ربّ الآخرة و الأولى
- 5 O my Lord! Thou seest the sinner who seeketh the ocean of Thy forgiveness and pardon. I beseech Thee by Thy generosity which hath encompassed the world to forgive my misdeeds and transgressions, and to ordain for me that which will keep me steadfast in Thy Cause in such wise that neither the oppression of the aggressors, nor the doubts of the suspicious, nor the signs of those who have denied the Day of Judgment shall hold me back. O my Lord! Withhold not from me what Thou hast purposed from the heaven of Thy grace. Illumine my pillars through Thy bounty and mercy, and my heart with the lights of the Day-Star of Thy Manifestation. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the All-Forgiving, the All-Bountiful."
- ای ربّ ترى العاصی اراد بحر غفرانک و عفوک
اسألك بکرمک الذی احاط علی العالم ان تغفر
جریراتی و خطیئاتی و قدر لی ما یجعلنی مستقیماً
علی امرک بحيث لا یمنعنی ظلم المعتدین و لا
شبهات المربیین و لا اشارات الذین کفروا بیوم
الدين ای ربّ لا تمنعنی عما اردت من سماء
فضلک نور ارکانی بجدک و رحمتک و قلبی
بأنوار نیر ظهورک آنک انت المقتدر علی ما تشاء
لا اله الا انت الغفور الکریم
- 6 A letter thou didst send to this Servant hath been mentioned before the Wronged One. The fragrance of acceptance and faith wafted therefrom. We beseech God to manifest from each of the loved ones of that land that which is conducive to the guidance of humanity, and likewise to cause to flow that which is the cause of life for the peoples of the world. This is not difficult for God. Consider Salman and Abu Dharr, to what station they attained after acceptance. His grace made Tammar one of the righteous, and His justice distinguished the virtuous from the wicked. This is the meaning of the words "He maketh your low ones to be high ones and your high ones to be low ones."
- نامهئی که بعد حاضر ارسال نمودی نزد مظلوم
مذکور عرف اقبال و ایمان از آن متضوع از حق
میطلبیم از هر یک از احبای آن ارض ظاهر
فرماید آنچه را که سبب هدایت خلق است و
همچنین جاری نماید آنچه را که علت حیوة اهل
عالم است لیس هذا علی الله عزیز در سلمان
و اباذر تفکر نما که بعد از قبول بچه مقام فائز
گشتند عنایتش تمّار را از اخیار نمود و عدلش
ابرار را از اشار اینست معنی کلمه یجعل اسفلکم
اعلاکم و اعلاکم اسفلکم

- 7 Reflect upon the disciples of Jesus, son of Mary - they were engaged in collecting tithes and catching fish, yet through the rays of the Sun of proof they attained to such a station that they captured the world. For they detached themselves from all that they possessed and turned unto that which was with God and held fast unto it. They effaced their own will in the Will of God and arose to serve - such service that neither the might of the obstinate Jews nor the idol-worshippers could deter them from the Creator of all things. We beseech God to aid and protect all.
- 8 And yet, some of the people of the Bayan are occupied with matters that cause division and discord. They have abandoned the foundation and think only of finding a calf to which they may cling, thus becoming the cause of another sedition. All must beseech God, exalted be His glory, for that which will exalt His Word and cause steadfastness in it. The Most Exalted Pen counseleth thee to that which is the cause of preservation and elevation, and hath enjoined and continueth to enjoin wisdom upon all the friends of that land, lest there appear from them that which would disturb hearts and souls. The loved ones of that land have ever been and are beneath His gaze. We have mentioned him who hath ascended unto God with a mention whose fragrance shall not fade nor its breezes be cut off. Verily it shall endure as long as the kingdom and the heavenly kingdom endure. To this beareth witness the Lord of might, when He was established upon the throne with manifest sovereignty. He who was named Muhammad-'Ali in the Book of Names - upon him be the glory of God and the glory of all who are in the heavens and the earth. We have purified him from that which beseemeth him not and have raised him to a station whereof the pens are powerless to make mention.
- 9 We make mention of thy son who was named Muhammad-Hasan, and We have mentioned him with that which hath been revealed for him at this time from the rain of the mercy of his Lord, the Forgiving, the Generous.
- 10 O Rafi'! Today the Word of God hath been and is superior to a hundred children. Strive ye to attain unto the good-pleasure of the Friend and to manifest that which shall be recorded eternally in the Book of God. These are the true children, the true delight of the eye, and the true posterity. Thus hath spoken the Wronged One when sorrows encompassed Him through what the hands of the oppressors had wrought. O people of Baha! Grieve not over anything save that which hath befallen
- 7 در اصحاب عیسی بن مریم تفکر نما باخذ اعشار و سبک مشغول بودند و لکن از پرتو انوار نیر برهان بمقامی رسیدند که عالم را صید نمودند چه که از خود و ما عندهم گذشتند و به ما عند الله اقبال کردند و تمسک جستند اراده و مشیت خود را در مشیت الله محو و فانی نمودند و بخدمت قیام کردند قیامی که سطوت یهود عنود و عبده اصنام ایشان را از مالک ایجاد منع ننمود از حق میطلبیم کل را تأیید فرماید و حفظ نماید
- 8 و لکن بعضی از اهل بیان باسبابی که سبب تفریق و اختلافست مشغول اصل را گذاشته اند و در فکر آنند عجلای یافت شود و بآن تمسک نمایند و سبب فتنه آخری گردند باید کل از حق جل جلاله مسئلت نمایند آنچه را که سبب اعلاء کلمه و علّت استقامت بر آن است قلم اعلی ترا وصیت مینماید بآنچه سبب ابقا و ارتفاع است و دوستان آن ارض طراً را بحکمت امر نموده و مینماید لئلا یظهر منهم ما تضطرب به الأفئدة و النفوس لازال اولیای آن ارض تحت لحاظ بوده و هستند انا ذکرنا الذی صعد الی الله بذکر لا یتغیر عرفه و لا تنقطع نفعاته انها تكون باقیة ببقاء الملک و الملکوت یشهد بذلک مالک الجبروت اذ استوی علی العرش بسلطان مبین الذی سمی بمحمد قبل علی فی کتاب الأسماء علیه بهاء الله و بهاء من فی السموات و الأرضین انا طهرناه عما لا ینبغی و رفعناه الی مقام عجزت عن ذکره الأقلام
- 9 و نذکر ابنک الذی سمی بمحمد قبل حسن و ذکرناه بما نزل له فی هذا الحین امطار رحمة ربّه الغفور الکریم
- 10 یا رفیع امروز کلمه الله از صد اولاد افضل بوده و هست جهد نمائید برضای دوست فائز شوید و ظاهراً شود از شما آنچه که ذکرش در کتاب الهی مخلد گردد اینست اولاد حقیقی و قره عین حقیقی و ذریه حقیقی کذلک نطق المظلوم اذ احاطت به الأحران بما اکتسبت ایدی الظالمین یا اهل البهائ لا تحزنوا من شیء الا فیما ورد علینا من جنود الغافلین انا صبرنا فی البأساء و الضراء و امرنا اهل البهائ بالصبر الجمیل

Us at the hands of the heedless. We have been patient in hardship and tribulation and have commanded the people of Baha to show forth beautiful patience.

- 11 We make mention of the mother of the child and give her the glad-tidings of that which hath been revealed on this night. Glory be from Us upon those who have taken the cup of immortality in My Most Great Name and have drunk therefrom despite every heedless and suspicious learned one.

11 أم طفل را ذکر مینمائیم و بشارت میدهیم بآنچه که در این لیلہ نازل شدہ البہاء من لدنا علی الذین اخذوا کأس البقاء باسمی الأبهی و شربوا منها رغماً لكل غافل بعید و کل عالم مریب

BLIB_Or15712.038, MKI4523.269,
BRL_DA#504, ISH.269, ADH1.122x,
NSS.104-105x

BH01817

To: *Baha'is of Mahmudi, in Kha*

Date: 1305-01-25 [1887-Oct-13]

- 1 He is the One Who calls from His most exalted horizon.
- 2 This is a Book which the Wronged One hath sent down unto those who have quaffed the cup of utterance despite the people of the world and who have drunk in the name of their Lord, the All-Merciful, before the faces of all religions. We testify that they are among the people of Baha who have embarked upon the Crimson Ark which God sent down in the Qayyumu'l-Asma as a token of His grace - and He is verily the All-Bountiful, the Most Generous.
- 3 Hearken unto the call from the precincts of 'Akka, from the Divine Lote-Tree: Verily there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise. Blessed is the heart that hath turned to the Intended One, and the face that hath been illumined by the lights of the Countenance, and the hand that hath been raised up unto God, the Lord of all worlds. We have manifested the clear proofs and revealed that which was hidden in God's knowledge - the Mighty, the Praiseworthy.
- 4 The first requirement is the recognition of God, and the second is steadfastness in His Cause, the firm, the mighty. The Book speaketh and summoneth all to the Mighty, the Beautiful. The Most Great Announcement calleth out before the faces of the world: "O people of the Furqan! Fear ye the All-Merciful. O people of the Bayan! Fear ye God and deny not Him but for Whom the Bayan would not have been revealed nor would the

1 هو المنادی من افقه الأعلى

2 کتاب انزلہ المظلوم للذین اخذوا کأس البیان رغماً لأهل الامکان و شربوا باسم ربهم الرحمن امام وجوه الأديان نشهد انهم من اهل البهء الراکبین علی السفینة الحمراء الی انزلها الله فی قیوم الأسماء فضلاً من عنده و هو الفضل الکريم

3 اسمعوا النداء من شطر عکاء من سدرۃ المنتهى انه لا اله الا هو الفرد الواحد العليم الحکيم طوبى لقلب اقبل الى المقصود و لوجه توجه الى انوار الوجه و ليد صعدت الى الله رب العالمين انا اظهرنا البينات و اظهرنا ما كان مکنوناً فی علم الله العزيز الحميد

4 أول الأمر هو عرفان الله و الثاني الاستقامة علی امره المحکم المتین ان کتاب ينطق و يدع الكل الى العزيز الجليل و النبأ الأعظم امام وجوه العالم ينادی يا ملأ الفرقان اتقوا الرحمن و يا ملأ البیان خافوا الله و لا تتکروا الذی لولاه ما نزل البیان و ما نطق نقطة الأولى بكلمة من عنده كذلك

Primal Point have uttered a word from His presence.” Thus doth the Pen of Revelation make known unto you, if ye be of them that comprehend. The Kawthar of utterance hath flowed from the Pen of the All-Merciful, yet most of the people are heedless.

5 Cast aside vain imaginings, holding fast to the Most Great Cord, and set aside idle fancies by the command of One Who is All-Knowing, All-Informed. In the Persian tongue, hearken unto the call of the Wronged One: All the friends are mentioned in the presence of this Prisoner, and the name of each one hath been inscribed by the Pen of God's Will, exalted be His glory, in the Book. Ye must arise to serve the Cause of the Lord of all being with complete unity, and attract the hearts of the weak through your deeds and character, guiding them to the shore of the Most Great Ocean.

6 O My loved ones! Certain souls love those things that cause change and difference. Should anyone appear and utter a word from which the fragrance of discord can be detected, ye must counsel him with perfect steadfastness, with wisdom and utterance, that perchance he may turn to that which God desireth and be illumined with the light of unity and concord. O friends! Unity is the cause of the appearance of the lights of the Most Great Luminary throughout all regions. Say: God is our Lord and the Lord of the mighty Throne and the exalted Seat!

7 Today the gems of existence are those servants who have clung to the one true God alone and are detached from all else. Praise be to God that ye have attained unto this Word of the King of Words and this utterance which is the Sovereign of utterances. In these days when the divines of the earth are witnessed to be in manifest loss, hold ye fast unto wisdom and occupy yourselves with the mention and praise of God and the triumph of His Cause. In the days of the Spirit - may the spirit of all except Him be sacrificed for His sake - souls who were occupied with catching fish arose to render victory. This is not difficult for God.

8 Give thou the glad-tidings of the tender mercies of the Blessed Tree unto the leaves of that land. O handmaidens of God! By the Sun of Truth, in this word lieth concealed that of which all are unable to comprehend the significance, save whom God willeth. Every ear that hath been honored to hear the words “O My servant” and “O My handmaiden” hath been illumined with the lights of the Day-Star of divine favors and hath attained. Yet we beseech God to aid all to preserve this station. He is verily the Powerful, the Mighty, the All-Knowing, the All-Seeing. Know ye your worth and hold fast unto that which

يعرفكم قلم الوحي ان اتم من العارفين قد جرى
كوثر البيان من قلم الرحمن ولكن القوم اكثرهم
من الغافلين

5 ضعوا الأوهام متمسكين بالجلل الأعظم و ضعوا
الظنون امراً من لدن عليم خبير بلسان پارسی ندای
مظلوم را بشنود اولیا طراً لدی المسجون مذکور
و اسم هر یک از قلم اراده حق جل جلاله
در کتاب مرقوم و مسطور باید با اتحاد تمام بر امر
مالک انام قیام نمائید و باعمال و اخلاق افتده
ضعفا را جذب کنید و بشاطی بحر اعظم راه
نمائید

6 یا اولیائی بعضی از نفوس اموری که سبب تغییر و
اختلاف است دوست میدارند اگر نفسی وارد
شود و کلمهائی بگوید که عرف اختلاف از آن
متضوع شود باید باستقامت تمام بحکمت و بیان او
را نصیحت نمائید شاید بما اراده الله توجه نماید و
بنور اتحاد و اتفاق منور گردد ای دوستان اتفاق
سبب ظهور انوار نیر اعظم است در آفاق قولوا
الله ربنا و رب العرش العظيم و الكرسي الرفیع

7 امروز جواهر وجود عبادی هستند که بحق
وحده تمسک جستند و از دوش منقطع اینکلمه
ملیک کلمات و این بیان سلطان بیانات الله الحمد
فائز شدید در ایامی که علمای ارض در خسران
مبین مشاهده میشوند بحکمت تمسک نمائید و
بذکر و ثنای حق و نصرت امرش مشغول باشید
در ایام روح روح ماسواه فداه نفوسیکه بصید
ماهی مشغول بودند بر نصرت قیام کردند لیس
هذا علی الله بعزیز

8 ورقات آن ارض را بعنایات سدره مبارکه
بشارت دهید ای کنیزان الهی قسم بافتاب
حقیقت در این کلمه مکنون است آنچه که از
عرفانش کل عاجزند الا من شاء الله هر گوشتی
بکلمه یا عبدی یا امتی فائز شد او بانوار نیر
عنایت منور و فائز است و لکن از خدا میطلبیم
کل را تأیید فرماید بر حفظ این مقام اوست مقتدر
و توانا و دانا و بینا قدر خود را بدانید و آنچه
سزاوار است تمسک نمائید البهاء المشرق من افق

befitteth you. The glory shining forth from the horizon of the heaven of My bounty be upon you, O My servants and My handmaidens, and upon those whom the ranks of the world have not prevented from remaining steadfast in this Great Announcement. Praise be to God, the All-Knowing, the All-Wise.

سَمَاءَ فَضْلِي عَلَيْكُمْ يَا عِبَادِي وَ عَلَيْكُمْ يَا أَمَائِي وَ
عَلَى الَّذِينَ مَا مَنَعْتَهُمْ صُفُوفَ الْعَالَمِ عَنِ الْإِسْتِقَامَةِ
فِي هَذَا النَّبَأِ الْعَظِيمِ الْحَمْدُ لِلَّهِ الْعَلِيمِ الْحَكِيمِ

BLIB_Or15712.034b

BH03754

To: Zaynul-Abidin son of Ali Nur

Date: 1305-01-25 [1887-Oct-13]

- 1 O Zayn'l-Abidin! We make mention of thee that thou mayest rejoice and be numbered amongst the thankful ones. Blessed is thy father who attained unto the light of the Cause, who hearkened when the Call was raised betwixt earth and heaven, and who acknowledged that which the Tongue of Grandeur hath uttered in Zawra and in this Most Great Prison. We counsel thee to be trustworthy, chaste, and faithful, and to that whereby the Word of God – thy Lord and the Lord of the Most Exalted Throne – may be exalted.
- 2 O Zayn'l-Abidin! Know thou with absolute certitude that goodly deeds and praiseworthy character have ever been and shall ever be the cause of the exaltation of the Word of God.
- 3 Say: My God, my God! Have mercy upon Thy servant, for Thou art verily the Most Merciful of the merciful. My God, my God! Forgive Thy servant, for Thou art verily the Forgiver of sins. My God, my God! Ordain for me that which is best for me, for Thou art verily the Trustworthy Ordainer. My God, my God! Aid me to serve Thee, for Thou art verily the Succorer of the worlds. My God, my God! Thou seest my transgressions; purify me from them, for Thou art verily the All-Powerful. My God, my God! Expiate my misdeeds, for Thou art verily the Bountiful, the Generous. O my Lord! Help me to act in accordance with that which Thou hast revealed, and enable me to fulfill that which Thou hast commanded me to do, for Thou art verily the Ordainer, the Ancient of Days.
- 4 O God! Send down Thy blessings upon Thy Prophets and Thy chosen ones who have circled round Thy Cause and aided Thee with the hosts of wisdom and utterance, and with the virtues which Thou hast enjoined upon all in Thy perspicuous Book.

1 يَا زَيْنَ الْعَابِدِينَ أَنَا نَذْكُرُكَ لِتَفْرَحَ وَ تَكُونَ مِنَ
الشَّاكِرِينَ طُوبَى لَكَ يَا زَيْنَ الْوَدَّ فَازْ بِنُورِ الْأَمْرِ وَ سَمِعْ
إِذَا ارْتَفَعَ النَّدَى بَيْنَ الْأَرْضِ وَ السَّمَاءِ وَ اعْتَرَفَ بِمَا
نَطَقَ بِهِ لِسَانُ الْعِظَمَةِ فِي الزُّرُوءِ وَ فِي هَذَا السِّجْنِ
الْعَظِيمِ أَنَا نُوَصِّيكُ بِالْأَمَانَةِ وَ الْعِفَّةِ وَ الْوَفَاءِ وَ مَا
تَرْتَفِعُ بِهِ كَلِمَةُ اللَّهِ رَبِّكَ وَ رَبِّ الْعَرْشِ الْعَظِيمِ

2 يَا زَيْنَ الْعَابِدِينَ يَبْقَيْنَ مَبِينٌ بِدَانِ أَعْمَالِ طَبِيبِهِ وَ
أَخْلَاقِ مَرْضِيَّهِ سَبَبُ ارْتِفَاعِ كَلِمَةِ اللَّهِ بُوْدِهِ وَ
هَسْتُ

3 قُلْ أَلْهِىَ أَلْهِىَ أَرْحَمُ عَبْدِكَ أَنْتَ أَنْتَ أَرْحَمُ
الرَّاحِمِينَ أَلْهِىَ أَلْهِىَ أَغْفِرْ عَبْدَكَ أَنْتَ أَنْتَ غَفَّارُ
الْمُذْنِبِينَ أَلْهِىَ أَلْهِىَ قُدْرَتِي مَا هُوَ خَيْرٌ لِي أَنْتَ أَنْتَ
الْمُقَدِّرُ الْأَمِينُ أَلْهِىَ أَلْهِىَ أَيْدِي عَلَى خِدْمَتِكَ أَنْتَ
أَنْتَ مُوَيِّدُ الْعَالَمِينَ أَلْهِىَ أَلْهِىَ تَرَى جَرِيرَاتِي طَهَّرْنِي
مِنْهَا أَنْتَ أَنْتَ الْقَدِيرُ أَلْهِىَ أَلْهِىَ كَفَّرْ عَنِّي خَطِيئَاتِي
أَنْتَ أَنْتَ الْفَضْلُ الْكَرِيمُ أَلْهِىَ أَلْهِىَ رَبِّ أَيْدِي عَلَى
الْعَمَلِ بِمَا أُنْزِلْتَهُ ثُمَّ وَفَّقْنِي عَلَى مَا أَمَرْتَنِي بِهِ أَنْتَ
أَنْتَ الْأَمْرُ الْقَدِيمُ

4 صَلِّ اللَّهُمَّ عَلَى أَنْبِيَائِكَ وَ أَوْلِيَائِكَ الَّذِينَ طَافُوا حَوْلَ
أَمْرِكَ وَ نَصَرُوا بِجُنُودِ الْحِكْمَةِ وَ الْبَيَانِ وَ بِالْأَخْلَاقِ
الَّتِي أَمَرْتَ الْكُلَّ بِهَا فِي كِتَابِكَ الْمُبِينِ

- 5 O Zayn'l-Abidin! The bellowing of the calf is raised, and likewise the croaking of the croakers and the clamour of the mischief-makers. Beseech God to protect His servants from those who love discord and who set aside that which they have been commanded concerning love and unity.
- 6 Convey the greetings of the Wronged One to all those who are related to thee, and give each of them the glad-tidings of God's favors, that joy and tranquility may take possession of them from God, the All-Knowing, the All-Wise. RetryClaude can make mistakes. Please double-check responses.

5 يا زين العابدين خوار عجل مرتفع و كذلك نعاق
ناعقين و وضوياً مريبين فاسئل الله ان يحفظ
عباده من الذين يحبون الاختلاف و يضعون ما
امروا به من المودة و الاتحاد

6 منتسبين طراً را از قبل مظلوم تكبير برسان و هر
يك را بعنايت حق بشارت ده ليأخذهم الفرح و
الاطمينان من لدى الله العليم الحكيم

INBA23:184

BH04305

To: Abul-Qasim father of Abdul-Husayn, in Kha

Date: 1305-01-25 [1887-Oct-13]

- 1 He is the Answerer in all conditions.
- 2 O Abul-Qasim! Thy letter hath come before the Wronged One in His Most Great Prison, and He hath heard thy call in remembrance and praise of God. Blessed art thou for having recognized the Ocean and its waves, and the Sun and its radiance. Ask thou God to assist thee to be steadfast in His Cause and to ordain for thee what He hath ordained for His chosen ones who have believed in Him and His verses, and who were so carried away by the rapture of the Divine Call that neither the hosts of the world nor the opposition of the nations frightened them. They turned with radiant faces and with their hearts toward the Most Exalted Horizon, saying: "Praise be unto Thee, O Lord of all beings and God of the throne on high and of earth below, for having enabled us to turn toward Thee when most of Thy servants and creatures turned away." Thus hath the Wronged One spoken out of His favor unto thee, that thou mayest be among the thankful ones.
- 3 We have indeed found from thy letter the fragrance of thy love. We beseech God to forgive thee and thy father and thy mother, and to inscribe for thee with the Most Exalted Pen in the Crimson Tablet that which shall never cease to be remembered, as long as the Kingdom of God, thy Lord, the Lord of the Mighty Throne, shall endure. Say: "My God, my God! Thou seest me turning toward Thee, clinging to Thy cord, and hoping for

1 هو المجيب في كل الأحوال

2 يا اباالقاسم قد حضر كتابك لدى المظلوم في سجنه
الأعظم و سمع ندائك في ذكر الله و ثنائه طوبى
لك بما عرفت البحر و امواجه و الشمس و
اشراقها فاسئل الله ان يؤيدك على الاستقامة على
امرہ و يقدر لك ما قدره لأصفیائه الذين آمنوا به
و بآياته و اخذهم جذب النداء بحيث ما خوفتهم
جنود العالم و لا اعراض الأمم اقبلوا بقلوبهم
الى الأفق الأعلى بوجه نوراء و قالوا لك الحمد
يا مولی الوری و رب العرش و الثرى بما ایدتنا
على الاقبال اذ اعرض عنك اكثر عبادك و
خلقك كذلك نطق المظلوم فضلاً من عنده
عليك لتكون من الشاكرين

3 أنا وجدنا من كتابك عرف حبك نسئل الله ان
يغفر لك و لأبيك و أمك و يكتب لك في
الصّحيفة الحمراء من القلم الأعلى ما لا ينقطع ذكره
بدوام ملكوت الله ربك رب العرش العظيم قل
الهي الهى ترانى مقبلاً اليك و متمسكاً بحبلك
و راجياً بدائع فضلك اسئلك بأن تقدّر لى

the wonders of Thy grace. I beseech Thee to ordain for me and those with me that which will draw us near unto Thee and benefit us in Thy days and throughout ages and centuries to come. There is no God but Thee, the Forgiving, the Generous." The Glory be upon thee and upon thy son who hath been named Abdul-Husayn in the Book of Names, and upon those whom neither the swords of the world deterred from the Most Great Name, nor the oppression of the divines from the Straight Path of God.

من معی ما یقرّبنا الیک و ینفّعنا فی آیامک و فی القرون و الأعصار لا اله الا انت الغفور الکریم البهّاء علیک و علی ولدک الذی سمّی بعبدالحسین فی کتاب الأسماء و علی الذین ما منعتهم اسیاف العالم عن الاسم الأعظم و لا ظلم العلماء عن صراط الله المستقیم

BLIB_Or15712.014, BLIB_Or15713.205

BH04348

To: Muhammad, in Kha

Date: 1305-01-25 [1887-Oct-13]

- 1 He is the All-Knowing, He is the All-Speaking
- 2 O Muhammad! Ask the idols of the earth, namely the divines of Iran: According to your assertion, this Wronged One is false and untruthful. What did the Seal of the Prophets, Muhammad, the Chosen One, do and what did He commit that made Him the object of the people's derision, wrath, rancor and hatred? God forbid! According to the belief of the tyrants of the land and the pharaohs among men, that Holy Being was at fault. What fault was manifested by the Spirit (Christ)? This is a station whereof the Pen is powerless to make mention and the tongue fails to describe. And this is the station of the blessed, supreme Word which hath descended from the heaven of grace and the kingdom of utterance: "There came not unto them any Messenger but they did mock at Him." Glory be to God! All that hath been mentioned they have heard and have also acknowledged, and yet they have uttered that which caused every seeing one to weep and every knowing one to lament.
- 3 The spiritual youth hath made mention of thee, and from the heaven of inner meanings this Tablet hath been revealed. Read and say: Praise be unto Thee, O Desire of the worlds, and glory be unto Thee, O Thou Who art mentioned in the hearts of the Messengers! I beseech Thee by Thy most great signs and by Thy call whereby the hearts of the Concourse on High were attracted, to make me content with Thy good-pleasure and to act according to what Thou hast revealed in Thy Book. Then

1 اوست دانا و اوست گویا

2 یا محمد از اصنام ارض یعنی علمای ایران سؤال نما اینظلم بزعیم شما کاذب و غیر صادق حضرت خاتم انبیا محمد مصطفی چه کرد و چه ارتکاب نمود که محلّ شتمت و غضب و ضغینه و بغضای قوم شد نعوذ بالله آنحضرت باعتقاد جبارۀ بلاد و فراعنه عباد مقصّر بود از حضرت روح چه تصویر ظاهر اینست مقامیکه قلم از ذکرش عاجز و لسان از وصفش قاصر و اینست مقام کلمه متعالیه مبارکه که از سماء فضل و ملکوت بیان نازل ما یأتیم من رسول الا کانوا به یستهزءون سبحان الله جمیع آنچه ذکر شد شنیده اند و تصدیق هم نموده اند مع ذلک گفته اند آنچه را که هر بصیری گریست و هر علیمی نوحه نمود

3 جوان روحانی ذکر ت نمود و از سماء معانی این لوح نازل اقرء و قل لک الحمد یا مقصود العالم و لک الثناء یا ایها المذکور فی افئدة المرسلین اسئلك بآیاتک الکبری و بندائک الذی به انجذبت افئدة الملأ الأعلى بأن تجعلنی راضیاً برضائک و عاملاً ما انزلته فی کتابک ثم اکتب لی ما قدرته لأصفیائک الذین نبذوا العالم و

ordain for me that which Thou hast ordained for Thy chosen ones who have cast away the world and offered up their souls in their longing to meet Thee. O my Lord! Thou seest Thy servant clinging unto Thee and unto the cord of Thy bounty - deprive him not of that which Thou hast sent down in Thy Book. Verily Thou art the All-Bountiful, and verily Thou art the All-Forgiving, and verily Thou art the All-Patient, and verily Thou art the All-Concealing, and verily Thou art the Most Merciful, the Compassionate.

انفقوا ارواحهم شوقاً للقائك اي ربّ ترى
عبدك متمسكاً بك و بعروة فضلك لا تجعله
محروماً عما انزلته في كتابك انك انت الفضل
وانك انت الغفار وانك انت الصّبار وانك
انت السّتر وانك انت الرحمن الرحيم

BLIB_Or15712.235

BH04283

To: *Ghulam-Husayn, in Kha*

Date: 1305-01-25 [1887-Oct-13]

1 In the Name of the one true God!

1 بنام خداوند یگّا

2 From time immemorial hath the Ever-Exalted, the All-Sufficient, made mention of His loved ones and continueth to do so. Though some may not, outwardly, have been blessed with the verses of the Supreme Pen, know thou of a certainty that their remembrance hath been uttered from the Tongue of Grandeur and recorded by the Most Exalted Pen in the Crimson Tablet. The gaze of Him Who is the Goal of all worlds is fixed upon hearts and deeds. Blessed is the heart that is a treasury of the pearls of the love of God, and blessed is the soul that holdeth fast and acteth according to the Book of God.

2 لازال غنیّ متعال اولیای خود را ذکر نموده و
مینماید برخی اگر بر حسب ظاهر بآثار قلم اعلی
فائز نشده باشند بیقین مبین بدان که در باطن
ذکرشان از لسان عظمت جاری و از قلم اعلی
در صحیفهء حمرا مذکور و مسطور لحاظ مقصود
عالمیان بقلوب و اعمال متوجه طوبی از برای
قلبیکه مخزن لآلی محبّه الله است و از برای نفسیکه
بکتاب الهی متمسک و عامل

3 His honor Muhammad-'Ali, upon him be My glory and loving-kindness, who hath ascended unto the Supreme Horizon - verily We have made mention of him in numerous Tablets. Praise be to God that the Concourse on High inhaled from him the fragrance of love for the Best-Beloved of the worlds, and there was sent down for him from the heaven of grace that which no pen can recount. Well is it with him! Happy is he! His kindred who have passed on have been and continue to be beneath the gaze of His loving-kindness. Convey to them all My greetings and give them the glad-tidings of God's bounty. By the life of God! There hath been ordained for them that which no thing can equal. Verily thy Lord is the All-Knowing, the All-Informed.

3 جناب محمد قبل علی علیه بهائی و عنایتی الذی
صعد الی الرفیق الأعلى انه ممن ذکرناه فی الواح
شقیّ لله الحمد ملأ اعلی عرف محبت محبوب
عالمین از او استشمام نمودند و از سماء فضل از
برای او نازل شد آنچه که اقلام از ذکرش عاجز
و قاصر است هنیئاً له مرئياً له منتسبین مرحوم
مرفوع تحت لحاظ عنایت بوده و هستند کل
را از قبل مظلوم تکبیر برسان و بعنایت حق
بشارت ده لعمر الله قد قدر لهم ما لا یعادلّه
شیء من الأشياء ان ربک هو العليم الخبير

- 4 The people of the village, upon them be My glory and loving-kindness, must be occupied with service throughout the nights and days, and be illumined with the lights of the Day-Star of steadfastness. We beseech God to assist them with the hosts of the seen and the unseen, and to aid them to champion His Cause, the Mighty, the Wondrous. God hath forgiven thy father and thy mother. He, verily, is the All-Bountiful, the All-Generous. Praise be to God, the Lord of all worlds.

4 اهل قريه عليهم بهائى و عنايتى بايد در ليالى و
اَيام بخدمت مشغول باشند و بانوار نير استقامت
منور نسل الله ان يمدّهم بجنود الغيب و الشهادة
و يؤيّدهم على نصرة امره العزيز البديع قد غفر
الله اباك و امك انه هو الفضل الكريم الحمد لله
رب العالمين

BLIB_Or15712.033

BH04584

To: *Mirza Abdullah*

Date: 1305-01-25 [1887-Oct-13]

- 1 He is the Speaker and He is the Hearer and He is the Answerer!
- 2 O 'Abdu'llah! Harken with thy spirit's ear to the voice of the Wronged One. In the earliest days We arose, with no veil or covering, before the faces of the followers of all religions and proclaimed the Cause of God. We opened wide the gates of utterance to all the peoples of possibility. Some attained eternal life through the living waters of utterance, while others, due to the requital of their deeds, were debarred and deprived. The divines of the earth and the rulers, one and all, arose in opposition and brought to pass that which caused the denizens of the highest Paradise and the exalted Garden to weep and lament. How numerous were the afflictions and tribulations that were visited upon the Wronged One, most of which We concealed lest the loved ones and chosen ones of God be saddened thereby. And when the light of the Cause had encompassed the horizons, the objectors of the Bayan emerged from behind the veil with designs against the Wronged One. Such is the conduct of the servants and the fidelity of that people. Now in most lands the barking ones are spread abroad, and this was among the tidings We mentioned in Zawra and the Land of Mystery and this land, whereof We informed all. All must take refuge in God, exalted be His glory, from the trials of these days and the corruption of souls. Perchance in this land too a barking will be raised up. We beseech God to preserve you and His loved ones from the evil of those who love discord. We ask

1 هو الناطق و هو السامع و هو المجيب

2 يا عبدالله ندای مظلوم را بگوش جان بشنو در
اول ايام امام وجوه اهل اديان من غير ستر و
حجاب قيام نموديم و امر الله را اظهار فرموديم
ابواب بيان را بر وجوه اهل امكان گشوديم برخى از
كوثر بيان بحيات ابدى فائز و بعضى نظر بجزاى
اعمال ممنوع و محروم علمای ارض و امرا طراً بر
اعراض قيام نمودند وارد آوردند آنچه را اهل
فردوس اعلى و جنت عليا بنوحه و نديه مشغول
چه مقدار از بلايا و رزايا بر مظلوم وارد و اكثر
آترا ستر نموديم لئلا يحزن به اولياء الله و اصفياؤه
و چون نور امر آفاق را احاطه نمود معرضين بيان
از خلف حجاب بيرون آمده قصد مظلوم نمودند
اينست عمل عباد و وفای آنقوم حال در اكثر
بلاد ناعقين منتشر و اين از خبرهاىست كه در
زوراء و ارض سر و اين ارض ذكر كرديم و كلّ
را بان اخبار نموديم بايد كلّ بحقّ جلّ جلاله پناه
برند از فتنه ايام و فساد نفوس شايد در اين
ارضهم نعيمى مرتفع شود نسل الله ان يحفظكم
و اوليائه من شرّ الذين يحبون الاختلاف از حقّ
ميتطلبم ايشانرا مؤيد فرمايد بر اتفاق و ائتلاف انه
على كلّ شىء قدير

BLIB_Or15712.077b

of the Truth that He may assist them to unity and harmony.
Verily He is powerful over all things.

BH04635

To: Mirza Husayn, in Kha

Date: 1305-01-25 [1887-Oct-13]

1 He is the All-Seeing, the All-Informed!

2 Justice declares: "Your letter has not yet reached the Wronged One." And Bounty proclaims: "O Lord of the world! Send down for him that which will gladden his heart and bring solace to his eyes. Verily, Thou art the Hearer, the Answerer." We answered you before your letter arrived and made mention of My loved ones while they were still in the loins of their fathers and the wombs of their mothers. With Him is the knowledge of all things in a Book that speaks openly before the faces of the world. There is no God but Him, the Single, the One, the All-Knowing, the All-Informed.

3 When your inner and outer vision has been blessed with beholding the traces, and you have been seized by the intoxication of the choice wine of your Lord's loving-kindness, say: "O Lord of the righteous and Master of the chosen ones! I beseech Thee by the lights of Thy countenance and the manifestations of Thy power to assist Thy servants in Thy remembrance and praise. Then ordain for them from Thy Most Exalted Pen that which will remind them of Thy days and draw them near to Thy holy court. O my Lord! I am Thy servant and the son of Thy servant. I have turned to Thee, hearkening to Thy most exalted call and drawn by Thy mighty signs. I beseech Thee by the cooing of the Dove of Thy Cause to make me content in all conditions with what Thou hast ordained for me through Thy decree and destiny. Then write for me that which will be a companion to me in all the worlds of Thy worlds. Then send down from the heaven of Thy Will upon me and upon Thy loved ones the rains of Thy mercy and the dewdrops of Thy grace. Verily, Thou art the All-Bountiful, the Most Generous. There is no God but Thee, the All-Forgiving, the All-Merciful."

1 هو الشاهد الخبير

2 أن العدل يقول ما حضر كتابك لدى المظلوم و الفضل ينادي و يقول يا مولى العالم انزل له ما يفرح به قلبه و تقرّ به عينه أنك انت السامع المجيب اجبتناك قبل ان يحضر كتابك و ذكرنا اوليائى اذ كانوا فى اصلاّب آبائهم و بطون امهاتهم عنده علم كلّ شيء فى كتاب ينطق جهره امام وجوه العالم انه لا اله الا هو الفرد الواحد العليم الخبير

3 اذا فاز بصر باطنك و ظاهره بمشاهدة الآثار و اخذك سكر رحيق عناية ربك المختار قل يا مولى الأبرار و سيد الأخيار اسئلك بأنوار وجهك و ظهورات قدرتك بأن تؤيد عبادك على ذكرك و ثنائك ثم قدر لهم من قلبك الأعلى ما يذكّرهم فى أيامك و يقربهم الى ساحة قدسك اى ربّ انا عبدك و ابن عبدك قد اقبلت اليك سامعاً ندائك الأعلى و منجذباً بآياتك الكبرى اسئلك بتغردات حمامة امرك بأن تجعلنى فى كلّ الأحوال راضياً بما قدرته لى من قضائك و قدرك ثم اكتب لى ما يكون مونساً لى فى كلّ عالم من عوالمك ثم انزل من سماء مشيتك على و على اوليائك امطار رحمتك و رذاذ نعمتك أنك انت الفضل الكريم لا اله الا انت الغفور الرحيم

BLIB_Or15712.234b

BH04665

To: Siavakhsh, in Yazd

Date: 1305-01-25 [1887-Oct-13]

1 In the name of the Lord of the World!

1 بنام خداوند جهان

2 O friends! God declareth: Today is not the day for words. Give ear to the call of the Incomparable Friend and accept that which causeth mankind to become aware and bestoweth freedom. The words of all the Messengers of God have been uttered in the Books of the words of Him Who is the Desire of the world. Reflect. Today the Daystar of utterance is shining resplendently above the horizon of the heaven of testimony. It behooveth men to purify their ears from the words of the peoples of the world that they may discover the words of the Divine Messengers which are evident in these words. The Faith of God hath appeared and His handiwork is manifest.

2 ای دوستان یزدان میفرماید امروز روز گفتار نیست بشنوید ندای دوست یگا را و بپذیرید آنچه را که بندگانرا آگاه سازد و آزادی بخشد گفتار همه پیبران گفته شد در دفاتر گفتار مقصود عالمیان ملاحظه نما امروز خورشید بیان از افق آسمان برهان مشرق و لائح سزاوار آنکه گوش از گفتارهای عالم پاک شود تا گفتار پیبران که در این گفتار آشکار است بیابد کیش الهی پدیدار و کردارش هویدا

3 Say: O servants! The true Guide hath come; hasten ye unto Him. The matchless Seer hath come and made straight the Way. It behooveth whoever hath heard this call to declare with his inner tongue: "O Lord! Thy call hath revived and given life to the world. My face is turned towards Thee, and my soul yearneth to behold Thee."

3 بگوای بندگان راه نما آمد بشتابید بیننده یگا آمده و راه راست نموده سزاوار آنکه هر که این ندا را شنید بزبان جان بگوید ای پروردگار ندایت جهان را تازه نمود و زندگی بخشید رویم بسوی تست و جانم در آرزوی دیدار تو

4 Thy letter was received. The light of affection was shining therefrom, and the fragrance of love was diffused from its contents. Arise to serve the Cause of the glorious Lord and deliver the glad-tidings to His servants of the dawning of the light and the advent of the Speaker on Sinai. Haply through thy guidance they will discover the Path of God and attain that which they desire at all times from the ocean of God's bounty.

4 نامهات رسید نور مودّت از آن ساطع و عرف محبت از آن منتشر بایست بر خدمت امر حقّ جلّ جلاله و بندگان را بطلوع نور و ظهور مکلم طور مرده ده شاید براه نمائی تو راه خدا را بیابند و بیابند آنچه را که لازال از دریای بخشش یزدان آرزو مینمودند

5 Say: O high priests! The Possessor of the world is come. His Way is unlike other ways, and His words are unlike other words. Hearken ye unto them and come towards Him. This is the Day of Victory, and no one hath ever witnessed or will again witness its like. These are the words of God.

5 بگوای دستوران دارای جهان آمد راهش دون راهها و گفتارش دون گفتارها بشنوید و بیابید این روز پیروز را مانند نبوده و نیست اینست گفتار پروردگار

NYR#148

BLIB_Or15712.228, BLIB_Or15722.099a,

ZYN.260, YARP1.015

BH05005

To: ama' Allah fi kha', in Kha
Date: 1305-01-25 [1887-Oct-13]

1 In the Name of the one true God!

1 بنام خداوند یگا

2 This Wronged One has determined to make mention of the handmaidens of God, exalted be His glory, so that the divine mention may attract the handmaidens of that land to the highest horizon, that all may take, with hands of certitude, the choice wine of utterance from the hand of the bounty of the Best-Beloved of the worlds and drink it in His Name. Ye are accounted before God as leaves of the Divine Lote-Tree and are related unto Him. Night and day, implore the preservation of this most exalted station. The whole world awaited this blessed Day and at all times beseeched God for the attainment of His presence. However, when the horizon of the world was illumined with the Sun of Revelation and the rustling of the Divine Lote-Tree was raised, all were found deprived and prevented save a few.

2 این مظلوم اراده نموده کنیزهای حقّ جلّ جلاله را ذکر نماید تا ذکر الهی اماء آن ارض را بافق اعلی جذب نماید تا کلّ بایادی اطمینان رحیق بیان از ید عطاء محبوب عالمیان اخذ نمایند و باشمش پیاشمند شما لدی الله از او راق سدره محسوسید و باو منسوب در لیالی و ایام حفظ این مقام اعلی را مسئلت نمائید جمیع عالم منتظر این یوم مبارک بوده اند و در لیالی و ایام لقایش را از حقّ میطلبیدند و لکن چون افق عالم بنیر ظهور منور و حقیف سدره منتهی مرتفع گشت کلّ محروم و ممنوع مشاهده شدند مگر معدودی

3 Give thanks unto the Goal of the world that He assisted you and guided you to the Straight Path and His Great Announcement. Know ye the value of this most exalted station and occupy yourselves with His mention and praise. The world was and is ephemeral - soon shall decline lay hold of it. What endureth and lasteth is the mention of God, exalted be His glory. Praise be to God that ye have attained thereunto, and in the Most Great Prison mention hath been made of you with a mention whose remembrance shall never be erased from the world. He is the Bestower, the Kind. There is none other God but He, the Mighty, the One, the Glorious, the Help in Peril.

3 حمد کنید مقصود عالمیازا شما را تأیید فرمود و بصرات مستقیم و نبأ عظیمش راه نمود قدر این مقام اعلی را بدانید و بذکر و ثنائش مشغول گردید دنیا فانی بوده و هست عنقریب زوال او را اخذ نماید و آنچه باقی و پاینده است ذکر حقّ جلّ جلاله بوده لله الحمد بآن فائز شدید و در سجن اعظم شما را ذکر نموده بذکریکه ذکرش از عالم محو نشود اوست بخشنده و مهربان لا اله الا هو المقتدر الواحد العزیز المستعان

BLIB_Or15712.006

BH05243*To: Fatimih Sultan Bagum et al.**Date: 1305-01-25 [1887-Oct-13]*

1 In the name of the Goal of all the worlds!

1 بنام مقصود عالمان

2 O my leaf, upon thee be My glory and My loving-kindness! Praise be to God, thou hast attained unto that for which existence itself came into being. The creation of the world was adorned with the ornament of being from nothingness for the knowledge of God, glorified be His majesty. But when the Sun of Manifestation shone forth from the horizon of divine will, all turned away and arose in opposition. That household, however, was illumined with the light of recognition - they heard the call and turned towards it, and in the path of the peerless Friend there occurred that which caused all things to wail and lament.

2 یا ورقتی علیک بهائی و عنایتی لله الحمد فائز شدی بآنچه وجود از برای او موجود شده خلق عالم از برای معرفت حق جلّ جلاله از عدم بطراز هستی مزین گشت و چون آفتاب ظهور از افق اراده الهی اشراق نمود کل اعراض نمودند و بر اعتراض قیام کردند و لکن آن بیت بنور معرفت منور ندا را شنیدند و اقبال کردند و در سبیل دوست یگانه وارد شد آنچه که سبب نوحه و ندبه اشیاء گشت

3 His honor Sad, upon him be the glory of God, the Lord of creation, arrived and witnessed and heard. For a time he dwelt beneath the pavilions of grandeur and reposed in the shade of the blessed Tree, and afterwards when the Luminary of permission rose from the horizon of will, he turned towards that direction. After his journey to the Sacred House of God, we beseech God to assist him in all conditions. Verily He hath power over all things. Know ye his worth and recognize his station. Verily thy Lord, the All-Merciful, is the All-Knowing Counselor. Glory be upon thee and upon thy son Ahmad who hath attained the trace of My Pen, and upon thy other son, and upon thy daughter who turned towards and believed in God, the Lord of the worlds.

3 جناب صاد علیه بهاء الله مالک الایجاد رسید و دید و شنید مدتی تحت قباب عظمت ساکن و در ظل سدره مبارکه مستریح و بعد نیز اذن از افق اراده مشرق بآنسمت توجه نمود بعد از توجه به بیت الله الحرام از حق از برای او در جمیع احوال تأیید میطلبیم آنه علی کل شیء قدیر قدرش را بدانید و مقامش را بشناسید ان ربک الرحمن هو الناصح العليم البهاء علیک و علی ابنک احمد الذی فاز بأثر قلبی و علی ابنک الآخر و علی بنتک الّتی اقبلت و آمنت بالله رب العالمین

BLIB_Or15712.056

BH05588*To: Husayn Jamal, in Kha**Date: 1305-01-25 [1887-Oct-13]*

1 In the Name of the One God

1 بنام خداوند یگّا

- 2 O Husayn! Your letter was received and testified to your devotion and acceptance. Praise be to the Goal of all the worlds that while the people of learning - meaning the divines of Iran - and the possessors of wealth and the holders of authority are deprived of the Most Great Ocean and barred from the straight divine path, you have attained. He made no mention of the owners of treasures and riches and cities and regions and ranks and thousands, but made mention of the owner of a camel. All matters depend upon and are suspended by the utterance of the All-Merciful. He bestowed such honor and favor upon the she-camel of Salih that mention of it has flowed and been revealed from the Most Exalted Pen in most of the Books, and likewise the servants upon the pulpits speak in its praise and glorification.

2 یا حسین نامه‌ات رسید و شهادت داد بر توجّه و اقبال تو حمد کن مقصود عالمی‌انرا که اصحاب علم یعنی علمای ایران و ارباب ثروت و صاحبان حکم از بحر اعظم ممنوع و از صراط مستقیم الهی محرومند و توفائز شدی صاحبان گنج و کنز و مدن و دیار و صفوف و الوف را ذکر نمود و دارای شتر را ذکر فرمود جمیع امور ببیان رحمن منوط و معلق ناقه صالح را بشأنی شرافت و عنایت عطا فرمود که ذکرش در اکثری از کتب از قلم اعلی جاری و نازل و همچنین بر منابر عباد بوصف و ثنایش ناطق

- 3 Praise the Goal of the world Who caused you to attain that which was recorded and inscribed in the divine scrolls and books. Turn your face toward God, then act according to what you were commanded in His Book. Hold fast to the Book and act according to its ordinances. This is the Most Exalted Word that hath appeared from the treasury of the Most Exalted Pen. If you act according to what was mentioned, the mercy and blessing will descend from the heaven of the favor of the Lord of Lords. He is the Generous, He is the Merciful, and He is the Bestower, the Kind.

3 حمد کن مقصود عالمرا که ترا فائز فرمود بآنچه که در صحف و کتب الهی مذکور و مسطور است وّل وجهک شطر الله ثمّ اعمل ما امرت به فی کتابه بکتاب تمسک ثما و باحکامش عمل نما اینست کلمه علیا که از خزانه قلم اعلی ظاهر گشته اگر بآنچه ذکر شده عمل نمائی رحمت و برکت از سماء عنایت ربّ الأرباب نازل گردد اوست کریم و اوست رحیم و اوست بخشنده و مهربان

BLIB_Or15712.037

BH05615*To: Ghulam Ali Husband of Andalib's Sister**Date: 1305-01-25 [1887-Oct-13]*

1 He is the Hearer, the Answerer!

1 هو السامع المجيب

2 O concourse of loved ones! Hasten to that which pleaseth God. Verily He commandeth you to that which shall be as a lamp unto you in the darkness of the earth and shall guide you to the straight path of God.

2 يا معشر الأولياء سارعوا الى مرضاة الله انه يأمركم بما يكون سراجاً لكم في ظلمات الأرض ويهديكم الى صراط الله المستقيم

3 Every edifice hath been shaken at the mention of this Most Great Announcement, and the pillars of the world have trembled when the All-Merciful came with a manifest command. We have heard thy mention, wherefore We have mentioned thee and caused thee to hear that which was the hope of them that are nigh unto God.

3 قد تززع كل بنيان عند ذكر هذا النبأ العظيم وارتعدت اركان العالم اذ اتى الرحمن بأمر مبين انا سمعنا ذكرَكَ ذكرناكَ واسمعناكَ ما كان امل المقربين

4 Hearken unto the call from beyond the ocean of grandeur, from the Crimson Tree upon the luminous spot. Verily there is none other God but Him, the Single, the All-Informed. Take hold of the Book of God with such power that the doubts of them that doubt will not hold thee back. Arise to make mention of Me like a standard upon the standard of My utterance. Thus doth command thee He at Whose appearance the princes lamented and the learned were confounded and every knower was thunderstruck.

4 اسمع النداء عن وراء قلزم الكبرياء من السدرة الحمراء على البقعة النوراء انه لا اله الا هو الفرد الخبير خذ كتاب الله بقدره لا يمنعك شبهات المرينين قم على ذكرى كالعلم على علم بياني كذلك يأمركَ الذي اذ ظهر ناح الأمراء واضطرب العلماء وانصعق كل عارف بعيد

5 When the wine of My utterance hath taken possession of thee, say: Praise be unto Thee for having mentioned me and taught me and made me to know and guided me when the people were in manifest error. I beseech Thee by the lights of Thy countenance and the pearls hidden in the treasures of Thy Pen, and by the power of Thy Word and the manifestations of Thy sovereignty, that Thou make me steadfast in Thy Cause and firm in Thy love. Verily Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the All-Knowing, the All-Wise.

5 اذا اخذك سكر كوثر بياني قل لك الحمد بما ذكرتني وعلّمتني وعرفتني وهديتني اذ كان الناس في ضلال مبين اسئلك بأنوار وجهك والآلئ المكنونة في خزائن قلبك وباقتدار كلمتك وظهورات سلطنتك بأن تجعلني ثابتاً على امرك وراستاً في حبك انك انت المقتدر على ما تشاء لا اله الا انت العليم الحكيم

BLIB_Or15713.245b

BH05563*To: Mirza Ahmad**Date: 1305-01-25 [1887-Oct-13]*

1 He is the Speaker in the Kingdom of Utterance

1 هو الناطق في ملكوت البيان

2 O Ahmad! Harken unto My call. Verily it draweth thee unto the Kingdom of My nearness and the Realm of My presence, and remindeth thee of My verses, and beareth unto thee the glad-tidings of God's mercy - thy Lord and the Lord of thy forefathers. Verily His grace hath preceded all created things - a bounty from thy Lord, the All-Forgiving, the All-Bountiful. The Book hath testified before thy Lord, the Bestower, at the final return, yet the people are in manifest loss. They heard His verses and denied them. Lo! They are veiled in the darkness of vain imaginings. Soon shall they behold themselves in the fire.

2 يا احمد اسمع ندائي انه يجذبك الى ملكوت قربي وجبروت لقائي ويذكرك بآياتي ويبشرك برحمة الله ربك ورب آبائك الاولين انها سبقت العباد عناية من لدن ربك الغفور الكريم قد شهد الكتاب امام ربك الوهاب في المآب ولكن القوم في خسران مبين سمعوا آياته وانكروها الا انهم في ظلمات الأوهام سوف يرون انفسهم في السعير

3 When thou hast attained unto the traces of My Most Exalted Pen and art attracted by the breezes of revelation, turn thy face toward the House and say:

3 أنك اذا فزت بأثر قلبي الأعلى واجتذبتك نفحات الوحي ول وجهك الى البيت و قل

4 My God, my God! Thy call hath drawn me near, and Thy grace hath confirmed me, and the light of Thy manifestation hath guided me to Thy straight path and Thy mighty announcement. I beseech Thee by the cry of the sincere ones in the wilderness of separation and remoteness, and by the yearning of them that are nigh unto Thee in all regions, and by the Word which Thou hast made a light unto Thy loved ones and a fire unto Thine enemies, and by the Kawthar of Thy utterance which hath flowed from Thy Most Exalted Pen - to make me steadfast in Thy Cause and firm in Thy love, in such wise that the clamor of the heedless may not prevent me, nor the vain imaginings of the aggressive ones, nor the oppression of the tyrannical ones. Then ordain for me, O my God, that which will draw me nigh unto Thee and profit me and preserve me in all Thy worlds. Verily Thou art the All-Powerful, the All-Knowing, the All-Informed.

4 الهى الهى ندائك اجتذبتني وفضلك ايدني و نور ظهورك هداي الى صراطك المستقيم و نباك العظيم اسئلك بصريح المخلصين في بقاء الهجر و الفراق و حنين المقرين في الآفاق و بالكلمة التي جعلتها نوراً لأحبائك و ناراً لأعدائك و بكوثر بيانك الذي جرى من قلبك الأعلى بأن تجعلني ثابتاً علي امرك و راسخاً في حبك بحيث لا تمنعني ضوضاء الغافلين و لا اوهام المعتدين و لا سطوة الظالمين ثم قدر لي يا الهى ما يقربني و ينفعني و يحفظني في كل عالم من عوالمك أنك انت المقتدر العليم الخبير

BLIB_Or15712.077a, BLIB_Or15713.206a

BH05712*To: Wife of Mirza Abdullah**Date: 1305-01-25 [1887-Oct-13]*

¹ In the Name of Him Who knoweth.

¹ بنام دانای راز

² The Self-Sufficing Mystery speaketh: O My handmaid, and thou daughter of My handmaid, hearken unto My call. Praise be to God that through His preceding mercy, His all-encompassing grace, and His all-pervading favors, thou hast attained recognition of the Dawning-Place of God's verses and the Dayspring of divine revelation. How many among the learned remained deprived of this supreme gift, while thou hast attained unto it! The company of the divines at this time are not mentioned in the Most Holy Court, while thou art mentioned. Now consider what service thou hast rendered in return for this bounty. Say:

² بینیا میفرماید ای کنیز من و فرزند کنیز من ندایم را بشنو الحمد لله از رحمت سابقه و عنایت منبسطه و الطاف محیطه بعرفان مشرق آیات الهی و مطلع ظهور ربّانی فائز گشتی چه مقدار از علما از این عطیه کبری محروم ماندند و تو بآن رسیدی معشر علما در این حین در ساحت اقدس غیر مذکور و تو مذکور حال ملاحظه نما در مقابل این نعمت چه خدمت آوردی

³ O my God, my Adored One, my King, King of Kings! I beseech Thee to aid me and grant me success, that I may act in accordance with what befits Thy days and engage in that which is worthy of Thy generosity and bounty. O Generous One! Guide the heedless to the ocean of awareness, illumine Thy handmaidens with the light of Thy Name, and assist them to perform pure and holy deeds and to acquire praiseworthy character. Unto Thee be praise and glory, unto Thee be grace and bounty. Thou hast guided this evanescent ant to the pavilion of Thy knowledge and given her shelter beneath the shade of the tabernacle of Thy majesty. Thou art the Bestower, the Mighty, the All-Knowing, the All-Seeing.

³ بگو الها معبودا ملکا ملک الملوکا از تو میطلبم تأیید فرمائی و توفیق عطا کنی تا بآنچه سزاوار ایّام تست عمل نمایم و قابل جود و کرم تست مشغول گردم ای کریم غافلان را بجر آگاهی راه نما و کنیزانت را بانوار اسمت منور فرما و باعمال طیبیه طاهره و اخلاق مرضیه مؤید دار لک الحمد و الثناء و لک الفضل و العطاء این نمله فانیه را بسر ادق عرفانت راه نمودی و در ظلّ خباء مجدت مأوی دادی توئی بخشنده و توانا و دانا و یبنا

INBA65:044x, INBA30:092ax, INBA81:007b,
BLIB_Or15695.164b, NLAI_BH_AB.019x,
AHM.338, DWNP_v6#06-7 p.001x,
AQMJ1.155x, ADH1.129

BH06025*To: Fatimih Bagum**Date: 1305-01-25 [1887-Oct-13]*

- 1 He is the One Who speaks in the Kingdom of Utterance! هو الناطق في ملكوت البيان 1
- 2 My God, my God! Thou seest one of Thy handmaidens and a leaf among Thy leaves who hath aimed at the Ultimate Goal, the Most Exalted Horizon, and the Supreme Summit. I beseech Thee by Thy Most Great Signs and by the power of Thy Command, O Lord of all beings, to ordain for this handmaiden of Thine what Thou hast ordained for Thy handmaidens who have turned unto Thee, hearkened to Thy call, and circled round Thy throne by night and by day. الهى الهى ترى امة من امائك و ورقة من اوراقتك قصدت المقصد الأقصى والأفق الأعلى والذروة العليا اسئلك بآياتك الكبرى ونفوذ امرک يا مولی الوری بأن تكتب لأمتک هذه ما كتبتة لامائك اللآئى اقبلن اليک و سمعن ندائك و طفن عرشک فى اللیالى و الأيام 2
- 3 O Lord! Thou seest me turning toward Thee, awaiting the wonders of Thy bounty and generosity. I beseech Thee not to disappoint me from the rain of Thy mercy in Thy days and the waves of the ocean of Thy bounty and bestowal. Verily, Thou art the Almighty Whom the hosts of the world cannot frustrate, nor can the clamor of the nations prevent Thee. Thou doest through Thy power whatsoever Thou wilt. There is no God but Thee, the Almighty, the Powerful. اى ربّ ترانى مقبلة اليک و منتظرة بدائع جودک و کرمک اسئلك ان لا تخيبنى عن امطار رحمتک فى ايامک و امواج بحر کرمک و عطائك انتک انت المقتدر الذى لا تعجزک احزاب العالم و لا تمنعک ضوضاء الأمم تفعل بقدرتک ما تشاء لا اله الا انت المقتدر القدير 3
- 4 O my God! Send Thy blessings upon Thy loved ones who have not broken Thy Covenant and Testament, and whom the Manifestations of Thy power and the Daysprings of Thy might have not prevented. There is no God but Thee, the All-Possessing, the Mighty, the Great. صلّ اللهم يا الهى على اوليائك الذين ما نقضوا عهدک و ميثاقک و ما منعتهم مظاهر قدرتک و مطالع قوتک لا اله الا انت المهيمن العزيز العظيم 4
- 5 We make mention of thy son and daughter and give them the glad tidings of God's loving-kindness, the Lord of all worlds. Blessed are they and joy be unto them for having attained unto the traces of the Pen of their Lord, the All-Merciful, the Bountiful. و نذكر ابنک و بنتک و نبشرهما بعناية الله رب العالمين طوبى لهما و نعيماً لهما بما فازا باثار قلم ربهم المشفق الكريم 5

BLIB_Or15695.163

BH06065*To: Muhammad-Ali**Date: 1305-01-25 [1887-Oct-13]*

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

2 We have mentioned thee before, and at this hour when sorrows have encompassed Us from every side through that which the hands of the wicked have wrought, hearken unto the Call from the Divine Lote-Tree: Verily, there is none other God but Him, the Mighty, the All-Bountiful. He hath appeared and revealed that which draweth the servants nigh unto the most exalted horizon and guideth them to the straight path. Blessed art thou for having attained unto the verses of My Pen and held fast unto the cord of My love and turned toward My direction while the people were in a strange slumber. Their vain desires have withheld them from Him Who created them. Thus hath the Wronged One spoken in this Prison wherein the Herald proclaimeth: The Kingdom belongeth unto God, the Lord of Lords. We counsel thee and My loved ones there to observe that wisdom whose decree hath been sent down in the Scriptures and Tablets. Blessed art thou for having cast away that which was with the divines and taken what came unto thee from God, the Lord of creation. We beseech God to assist thee to preserve this most exalted station and draw thee nigh unto Him at all times. The Glory shining from the horizon of the heaven of My utterance be upon thee and upon those who have turned to the Source of the Cause when it appeared with power and sovereignty.

1 هو الناظر من افقه الأعلى

2 انا ذكرناك من قبل و في هذا الحين الذي احاطتنا الأحزان من الأخطار بما اكتسبت ايدى الأشرار اسمع النداء من السدرة المنتهى انه لا اله الا هو العزيز الوهاب قد ظهر و انزل ما يقرب العباد الى الأفق الأعلى و يهديهم الى سواء الصراط طوبى لك بما فزت بآثار قلبى و تمسكت بجبل حى و اقبلت الى شطرى اذ كان القوم فى نوم عجاب منعهم اهوائهم عن الذى خلقهم كذلك نطق المظلوم فى هذا السجن الذى فيه ينادى المناد الملك لله رب الأرباب انا نوصيك و احبائى هناك بالحكمة التى نزل حكمها فى الزبر و الألواح طوبى لك بما نبذت ما عند العلباء و اخذت ما اتاك من لدى الله مالک الایجاد نسئل الله ان يؤيدك على حفظ هذا المقام الأعلى و يقربك اليه فى كل الأحيان البهآ المشرق من افق سمآء بيانى عليك و على الذين اقبلوا الى مصدر الأمر اذ اتى بقوة و سلطان

BLIB_Or15712.059a, BLIB_Or15713.236a

BH06796*To: Ahmad**Date: 1305-01-25 [1887-Oct-13]*

1 He is the Hearing and the Answering

2 O Ahmad, upon thee be My glory! O Ahmad! When thou hast received My Tablet and been blessed with the Kawthar of My utterance, say: My God, my God! Praise be to Thee for

1 هو السامع المجيب

2 يا احمد عليك بهائى اذا فزت بلوحى و فزت بكوثر بيانى قل الهى الهى لك الحمد بما هديتنى اذ كان الناس فى ضلال مبين و جعلتنى مقبلاً

having guided me when mankind was in manifest error, and for having caused me to turn toward Thee when the people were in grievous rejection, and for having enabled me to acknowledge the oneness of Thy Being when humanity was in severe denial. I beseech Thee, O Lord of the worlds, by Thy Most Great Name through which Thou hast opened the gates of bounty unto all nations, to make me in all conditions steadfast in Thy Cause, firm in Thy love, and immovable in Thy mighty Message and ancient Decree.

- 3 Thou seest me, O my God, gazing toward the horizon of the heaven of Thy grace and clinging to the hem of the robe of Thy generosity. I beseech Thee, O Possessor of existence, Who speaketh from Thy glorious station, Who prevaieth over both the unseen and the visible, to ordain for me that which Thou hast ordained for Thy chosen ones and trusted ones, and to decree for me the good of this world and the world to come. Verily Thou art the Powerful over all things through Thy word "Be" and it is. Praise be to God, the Lord of what was and what shall be.

اذ كان القوم في اعراض عظيم و وقفتني على
الاقرار بتوحيد ذاتك اذ كان العباد في انكار
غليظ اسئلك يا مولى العالم باسمك الأعظم الذى
به فتحت ابواب الكرم على الأمم بأن تجعلني في
كل الأحوال ثابتاً على امرى و مستقيماً على
حبك و راسخاً في نبأك العظيم و حكمك القديم

3 ترانى يا الهى ناظراً الى افق سماء فضلك و متشبهاً
بأذيال رداء جودك اسئلك يا مالک الوجود و
الناطق في مقامك المحمود و المهيمن على الغيب
و الشهود بأن تكتب لى ما كتبه لأصفياؤك و
امنائك ثم قدر لى خير الآخرة و الأولى انك
انت المقتدر على ما تشاء بقولك كن فيكون
الحمد لله مالک ما كان و ما يكون

BLIB_Or15712.058, BLIB_Or15734.1.061a

BH06808

To: Aqa Bigum Khanum

Date: 1305-01-25 [1887-Oct-13]

- 1 He is the Hearer, the Answerer!
- 2 O My handmaid! We have heard thy call and from the prison We have turned toward thee. How many are the princes of the earth who today are deprived of the rustling of the Divine Lote-Tree and the shrill voice of the Most Exalted Pen, while thou hast attained and hast turned toward the Dawning-Place of verses, the Dayspring of clear proofs, and the Source of commandments and ordinances. Let not this most exalted station and most glorious rank slip from thy grasp. In all conditions, with the utmost lowliness and fervor, beseech the Self-Sufficient Lord to preserve this station for thee, for the atheists lie in ambush and have been and are lying in wait, and the barking ones are vigilant at their posts. Blessed is the soul whom the whisperings of the deniers have not deprived of the manifest Truth.

1 هو السامع المجيب

2 يا امتى ندايت را شنيديم از شطربجن بتو توجه نموديم چه مقدار از امرای ارض که اليوم از حفيف سدره منتهى و صرير قلم اعلى محرومند و توفائز شدى و بمشرق آيات و مطلع بينات و مصدر اوامر و احکام توجه نمودى اين مقام اعلى و رتبه عليا را از دست مده در جميع احوال از غنى متعال بکمال عجز و ابتهال حفظ اين مقام را مسئلت نما چه که ملحدین در کمين بوده و هستند و ناعقین بر مرصع منتظر طوبى از براى نفسیکه وساوس معرضین او را از حق مبین محروم نساخت

- 3 Say: Praise be to Thee, O my God, for having enabled me to turn toward Thee when most of Thy creatures turned away from Thee. O my Lord! Thou seest me turning toward Thee and clinging to Thy cord. Ordain for me that which befitteth the heaven of Thy bounty and the ocean of Thy bestowal. Verily Thou art the Compassionate, the Generous. There is no God but Thee, the Forgiving, the Merciful.

3 قولى لك الحمد يا الهى بما ايدتنى على الاقبال اليك اذ اعرض عنك اكثر خلقك اى رب ترانى مقبلة اليك و متمسكة بجبلك قدر لى ما ينبغى لسمااء جودك و بحر عطائك انك انت المشفق الكريم لا اله الا انت الغفور الرحيم

AQA6#305 p.299

BH07341

To: daughter of Beloved of Martyrs, in Isfahan

Date: 1305-01-25 [1887-Oct-13]

- 1 He is the All-Eloquent, He is the All-Knowing.
- 2 O My maidservant and My leaf! We beseech the One True God to confirm thee and to record through the Most Exalted Pen the reward of attaining His presence. His loving-kindness hath encompassed thee and His mercy hath preceded thee. His Honor Sad, upon him be My glory and loving-kindness, hath repeatedly been present before the Most Great Scene. His heart is a treasury of the love of God. Verily, We love him who loveth Him. That honored lady and the others should gladden him through manifestations of love and affection. We beseech God to confirm him in preserving that which He hath bestowed. He is the Powerful, the Mighty.
- 3 Thou hast ever been and art remembered. Strive, that thou mayest succeed in performing such deeds as will cause their fragrance to endure throughout the kingdom of earth and heaven. Give thanks unto thy Lord and say: Praise be unto Thee for having mentioned me through the tongue of Him Who is the Dawning-Place of Thy Revelation and the Dayspring of Thy verses. I beseech Thee to make me steadfast in Thy love and Thy Cause. Verily Thou art the Almighty Whose power hath encompassed all who are in the heavens and on earth.

1 اوست گویا و اوست دانا

2 يا امتى و ورقتى از خداوند يگا ميطلبم ترا تأييد فرمايد و از قلم اعلى اجر لقا ثبت نمايد عنايتش شما را احاطه کرده و رحمتش سبقت گرفته جناب صاد عليه بهائى و عنايتى مکرر در منظر اکبر حاضر قلبش خزان محبة الله انا نجب من احبه بايد آنقدره و سائرين او را بظهورات محبت و مودت مسرور دارند و از حق ميطلبم او را تأييد فرمايد بر حفظ آنچه عطا فرموده اوست قادر و توانا

3 لازال مذکور بوده و هستى جهد نما شايد بعملی فائز شوی که عرفش بدوام ملک و ملکوت باقی و پابنده بماند اشکری ربک و قولى لك الحمد بما ذکرتهى بلسان مشرق و حیک و مطلع آياتک اسئلك بأن تجعلنى مستقيمة على حبک و امرک انک انت المقتدر الذى احاطت قدرتك من فى السموات و الارضين

BLIB_Or15712.057

BH07053*To: Ghulam 'Ali Khan**Date: 1305-01-25 [1887-Oct-13]*

1 He is God, exalted be His glory, the All-Wise, the All-Speaking

1 هو الله تعالى شأنه الحكمة والبيان

2 The Wronged One makes mention of him who has turned to God, the All-Possessing, the Self-Subsisting. Your name was presented before the Divine Presence, and the Revealer of Verses has remembered you in a Tablet from whose horizon shines forth the radiant light of your Lord's loving-kindness, the Lord of all existence. Take hold of the Book of God with the power that comes from Him, then act according to that which has been sent down therein from the Pen of God, the Lord of what was and what shall be. Beware lest the affairs of the world sadden you, or the might of the oppressors prevent you from drawing nigh unto the Praiseworthy Station. When you attain unto the Tablet and hear the call of the Wronged One, say:

2 ذكر المظلوم من اقبل الى الله المهيمن القيوم قد حضر اسمك في البساط ذكرك منزل الآيات بلوح لاح من افقه نير عناية ربك مالک الوجود خذ كتاب الله بقوة من عنده ثم اعمل ما نزل فيه من قلم الله رب ما كان وما يكون اياك ان تحزنك شئون الدنيا او تمنعك سطوة الظالمين عن التقرب الى المقام المحمود اذا فزت باللوح و سمعت نداء المظلوم

3 My God, my God! Praise be to Thee for having guided me unto Thy path, and made known to me Thy Most Exalted Horizon, and caused me to hear Thy sweetest call. I beseech Thee, O my Lord, by Thy Most Great Signs and by the lights of Thy countenance, O Thou Lord of all mankind, to make me detached from all else save Thee, to hold fast to Thy cord, and to cling to the hem of Thy grace. Then write down for me, O Thou God of Names and Creator of heaven, with Thy Most Exalted Pen that which will profit me in all the worlds of Thy worlds. Thou, verily, art the Almighty, the All-Glorious, the All-Bountiful.

3 قل الهى الهى لك الحمد بما هديتني الى صراطك و عرفتني افقك الأعلى و اسمعتني ندائك الأهلئ اى رب اسئلك بآياتك الكبرى و انوار وجهك يا مولئ الورى بأن تجعلني منقطعاً عن دونك و متمسكاً بجلك و متشبهاً بذيل فضلک ثم اكتب لئ يا اله الأسماء و فاطر السماء من قلبك الأعلى ما ينفعني في كل عالم من عوالمک انک انت المقتدر العزيز الوهاب

BLIB_Or15713.282a

BH07848*To: Aliullah Dad, in Kha**Date: 1305-01-25 [1887-Oct-13]*

- 1 He is the All-Knowing, He is the All-Seeing
- 2 The Ancient King, in the Most Great Prison, makes mention of His loved ones and counsels them as befits them. Blessed are they whom self and passion have not withheld from the Most Exalted Horizon and who have not been deprived of the choice wine of the Merciful's utterance. O friends! The Truth is manifest, the Book is revealed, the evidences are visible, the path is clear, the proof is evident, and the Wronged One stands before all faces. We beseech God to assist His friends to act in accordance with that which hath been revealed and sent down from the Supreme Pen in the Book. Thy mention hath been made, and We have shown Our favor through these verses that the sweet-scenting breezes of God's remembrance may assist thee and grant thee success in such deeds and actions as will cause the exaltation of the Word of God. We convey Our greetings to the friends in that land and give them the glad-tidings of the favors of God, exalted be His glory.

1 اوست دانا و اوست بینا

2 مالک قدم در سجن اعظم دوستان خود را ذکر مینماید و بما ینبغی وصیت میفرماید طوبی از برای نفوسیکه نفس و هوی ایشانرا از افق اعلی منع ننمود و از رَحیق بیان رحمن محروم نساخت ای دوستان حق ظاهر کتاب نازل بینات مشهود سبیل واضح دلیل لائح مظلوم امام وجوه کل قائم از حق میطلبیم دوستان خود را مؤید فرماید بر عمل بآنچه در کتاب از قلم اعلی جاری و نازل گشته ذکر مذکور و بلین آیات اظهار عنایت نمودیم تا نفعات ذکر الهی ترا مؤید فرماید و توفیق بخشد بر اعمال و افعالیکه سبب ارتفاع کلمه الله است دوستان آن ارض را تکبیر میرسانیم و بعنایات حق جلّ جلاله بشارت میدهم

BLIB_Or15712.034a

BH07581*To: Mirza Abul-Qasim, in Kha**Date: 1305-01-25 [1887-Oct-13]*

- 1 He overshadoweth the Kingdom of earth and heaven
- 2 Exalted be the Lord of the Realm of Might Who hath come from the horizon of power with a clear command and hath summoned both kings and subjects unto God, the Lord of the worlds. Among the people are those who heard and turned away, and those who turned towards the One, the All-Informed, and those who were so seized by the Kawthar of the utterance of the All-Merciful that they cast the world behind them, turning unto God, the Mighty, the Praiseworthy. Thy name was mentioned in the presence of the Wronged One, and We have remembered thee with this wondrous remembrance.

1 هو المهيمن على الملك و الملکوت

2 تعالی مولى الجبروت الذى اتى من افق الاقتدار بأمر مبين و دعا الملوك و المملوك الى الله رب العالمين من الناس من سمع و اعرض و منهم من اقبل الى الفرد الخبير و منهم من اخذه كوثر بيان الرحمن على شأن نبذ العالم ورائه مقبلاً الى الله العزيز الحميد قد حضر اسمك لدى المظلوم ذكراك بهذا الذكر البديع

- 3 Say: O concourse of the earth! By God, the Most Great News hath appeared and the Books of God, the Lord of the Day of Judgment, have been sent down. Fear ye God and follow not your desires. Follow Him Who hath come to you from the horizon of power that He may draw you nigh unto the Dayspring of God's Revelation, the Lord of the visible and the invisible, the Lord of the Mighty Throne.
- 4 Thus have We sent down the verses and expounded them by Our command, and sent them unto thee that thou mayest give thanks unto thy Lord, the Almighty, the All-Powerful.

3 قل يا ملاء الأرض تالله قد ظهر النبأ الأعظم و
نزلت كتب الله مالک يوم الدين اتقوا الله ولا
تتبعوا أهوائکم ان اتبعوا من اتاکم من افق الاقتدار
ليقرّبکم الى مشرق وحى الله ربّ ما یرى وما لا
یرى ربّ العرش العظيم

4 كذلك انزلنا الآيات وصرّفناها امرأ من لدنا و
ارسلناها اليک لتشکر ربّک المتقدر القدير

INBA44:012a,

BLIB_Or15712.237,

BLIB_Or15734.1.085b

BH07904

To: *Khavar (servant of Mahbubu'sh-Shuhada)*

Date: 1305-01-25 [1887-Oct-13]

- 1 He speaks from His most exalted horizon:
- 2 O My handmaid! In the days when the divines of the earth and the princes of the lands have risen up to harm this Wronged One, and when the people of the Furqan and some of the people of the Bayan have blocked the paths that lead to God, and through deception and guile have deprived the people from the shore of the divine ocean of knowledge, thou hast attained and turned thy face to the most exalted horizon and heard the call of the Lord of nations in the Most Great Prison. This is a great bounty. Say:
- 3 Praise be unto Thee, O God of Names and Creator of heaven, for having strengthened me, and caused me to know Thee and to behold Thee, and made me hear Thy most sweet call which was raised from the prison of 'Akka. I beseech Thee by the Word through which Thou didst create all things, to strengthen me in steadfastness in Thy love in such wise that nothing whatsoever shall prevent me. There is no God but Thee, the Mighty, the Dominant, the Powerful.

1 هو الناطق من [افقه] الأعلى

2 يا امتی در ایامیکه علمای ارض و امرای بلاد بر
ضرّ اینظلوم قیام نمودند و اهل فرقان و بعضی از
اهل بیان طرق الى الله را سدّ نموده اند و بخدعه
و حیله ناس را از شاطئ بحر علم الهی محروم
ساخته اند تو فائز گشتی و بافق اعلى توجه نمودی
و ندای مالک امم را در سجن اعظم شنیدی این
فضل عظیم است

3 قولی لک الحمد یا اله الأسماء و فاطر السّماء
بما ایدتني و عرّفتني و اریتني و اسمعتني ندائك
الأحلى الذی ارتفع فی سجن عکاء اسئلك بالکلمة
التي بها خلقت الأشياء بأن تؤیّدني على الاستقامة
على حبک بحيث لا یمنعني شیء من الأشياء لا
اله الا انت القوى الغالب القدير

BLIB_Or15699.091

BH07986

To: Shirin (servant of Sultanush-Shuhada etc.)

Date: 1305-01-25 [1887-Oct-13]

1 He is the Hearer, the Answerer!

1 هو السامع المجيب

2 O my leaf! When the rapture of My call takes hold of thee, say: My God, my God! Thou seest one of Thy handmaidens turning toward the horizon of Thy prison and clinging to the cord of Thy bounty. I beseech Thee by the letters of Thy Book and by the Ha through which Thou didst manifest the station of pure Identity, to make me patient in the occasions of Thy decree and steadfast when the tempestuous winds blow. Verily Thou art the Creator of names and attributes. There is no God but Thee, the Mighty, the Powerful.

2 يا ورقتي اذا اخذك جذب ندائي قولي الهى الهى ترى امة من امائك مقبلة الى افق سجنك و متمسكة بحبل جودك اسئلك بحروفات كتابك و بالهاء التى بها اظهرت مقام الهوية البحتة بأن تجعلنى صابرة فى موارد قضائك و مستقيمة عند هبوب ارياح عاصفات انك انت موجد الأسماء و الصفات لا اله الا انت المقتدر القدير

3 O my Lord! Thou seest me turning toward Thee, detached from all else but Thee, and beseeching the ocean of Thy bounty and the sun of Thy giving. I beseech Thee by the lights of Thy throne and the manifestations of Thy grandeur, and by the Tablet which none hath known save Thee, to make me in all conditions holding fast to the hem of Thy generosity, and speaking amongst Thy handmaidens in Thy remembrance and praise. Verily Thou art powerful over what Thou wilt. There is no God but Thee, the Strong, the Mighty.

3 اى ربّ ترانى مقبلة اليك و منقطعة عما سواك و سائلة بحر جودك و شمس عطائك اسئلك بأنوار عرشك و ظهورات عظمتك و بالصّحيفة التى ما اطلع بها احد الا انت بأن تجعلنى فى كلّ الأحوال متشبّثة بذيل كرمك و ناطقة بين امائك بذكرك و ثنائك انك انت المقتدر على ما تشاء لا اله الا انت القوى القدير

BLIB_Or15734.1.068a

BH08569

To: Mirza Ali Akbar

Date: 1305-01-25 [1887-Oct-13]

1 He is the Hearer and the Answerer

1 هو السامع المجيب

2 O 'Ali-Akbar! This Wronged One hath made mention of thee at the Most Great Horizon, and continueth to do so. We beseech God to aid thee to assist His Cause. When thou dost inhale the fragrance of My utterance, say: My God, my God! Praise be to Thee for having guided me and made me aware. I beseech Thee by the Kawthar of Thy utterance and the waves of the ocean of Thy bounty to assist me in all conditions to celebrate Thy praise and glorification and to serve Thy Cause.

2 يا على قبل اكبر اين مظلوم در منظر اكبر ترا ذكر نموده و مينمايد از حقّ ميطلبم ترا تأييد فرمايد بر نصرت امر اذا وجدت عرف بياني قل الهى الهى لك الحمد بما هديتني و عزفتني اسئلك بكوثر بيانك و امواج بحر عطائك بأن تؤيدني فى كلّ الأحوال على ذكرك و ثنائك و خدمة امرك انت الذى يا الهى جعلتنى فائزاً فى أيامك و مقبلاً

Thou art He Who, O my God, hath caused me to attain in Thy days, to turn toward Thy horizon, and to voice Thy praise. I beseech Thee to ordain for me all the good Thou hast sent down in Thy Manifest Book and Thy Mighty Tablet. O Lord! Thou seest me clinging to Thee and to Thy Cause, taking refuge with Thy presence, and holding fast to the hem of Thy garment. Deprive me not of that which Thou hast ordained for Thy chosen ones and Thy trusted ones. Verily Thou art the Almighty, the All-Powerful, and worthy to answer prayer.

الى افئك و ناطقاً بثنائك اسئلك بأن تقدر لي
كل خير انزلته في كتابك المبين و لوحك العظيم
اي رب تراني متمسكاً بك و بأمرك و لائذاً
بمحضرتك متشبهاً بذيلك لا تحرمني عما قدرته
لأوليائك و اصفيائك أنك انت المقتدر القدير
و بالاجابة جدير

BLIB_Or15712.079a

BH08702

To: *Baqir, in Kha*

Date: 1305-01-25 [1887-Oct-13]

- 1 He is God, exalted be His station in bounty and grace.
- 2 We make mention of him who hath made mention of Us, and We give glad tidings unto them that have believed in God, the Lord of the worlds. That which was hidden from all eyes hath been revealed, and that which was treasured in God's knowledge, the All-Knowing, the All-Wise, hath appeared. He who hath attained unto My call and acted according to what was commanded in My Book, verily he is of the inmates of the pavilion of My glory. Upon him be the Glory of God, the Almighty, the All-Powerful. Say: My God, my God! Thou seest Thy servant clinging to Thy presence, seeking from the wonders of Thy grace that which will draw him nigh unto Thee, honor him with Thy presence, and adorn him with the ornament of Thy loving-kindness. I beseech Thee by the pearls of the ocean of Thy oneness and the movement of Thy Pen to ordain for him that which shall profit him. Verily, Thou art the Powerful over what Thou willest. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

1 هو الله تعالى شأنه العناية و الألفاف

2 أنا نذكر من ذكرنا و نبشّر الذين آمنوا بالله ربّ
العالمين قد ظهر ما كان مستوراً عن الأبصار و
برز ما كان مخزوناً في علم الله العليم الحكيم أنّ
الذي فاز بندائي و عمل بما امر في كتابي أنه من
اهل خباء مجدي عليه بهاء الله المقتدر القدير قل
الهي الهي ترى عبدك لائذاً بمحضرتك و اراد من
بدائع فضلك ما يقربه اليك و يشرفه بلقائك و
يزينه بطراز عنايتك اسئلك بلألي بحر توحيدك
و حركة قلبك بأن تقدر له ما ينفعه أنك انت
المقتدر على ما تشاء لا اله الا انت الغفور الكريم

INBA15:322b, INBA26:326a, BLIB_Or15712.234a,
BLIB_Or15734.1.096b, AQA7#505 p.340a

BH09567*To: Mirza Muhammad**Date: 1305-01-25 [1887-Oct-13]*

1 In My Name, the Wronged One, the Stranger

1 بسمی المظلوم الغریب

2 We have spent all that exists in the path of God, and without any veil or covering We have called out before the faces of the world, inviting all to the highest horizon. Most of the people of the world arose in opposition. The divines of Iran issued a decree for the shedding of the blood of the Wronged One, and when the light of the Cause shone forth from every direction, the people of the Bayan arose in opposition. We beseech God to grant justice and not deprive His servants. He is the Bestower, the Merciful. We heard your call and have made mention of you. God willing, may you be blessed with divine favors and adorned with the greatest steadfastness.

2 ما فی الوجود را در سبیل الهی انفاق نمودیم و من غیر ستر و حجاب امام وجوه عالم ندا کردیم و کلّ را بافق اعلی دعوت نمودیم اکثر اهل عالم بر اعراض قیام نمودند علمای ایران بر سفک دم مظلوم فتوی دادند و چون نور امر مشرق از هر جهت اهل بیان بر اعراض قیام کردند از حق میطلبیم انصاف عطا فرماید و عباد خود را محروم نفرماید اوست بخشنده مهربان ندایت را شنیدیم ذکر نمودیم انشاء الله بعنایات الهی فائز باشی و بطراز استقامت کبری مزین

BLIB_Or15712.078

BH11603*Date: 1305-01 [1887-Sep]*

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

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 Praise be sanctified above the mention of all created things unto the Manifestation of evident signs, Who befitteth and deserveth it, Who hath conquered contingent being through utterance. In the realm of lovers He is the Manifestation of Beauty, and in the world of perfection the Dawning-Place of the knowledge of the Self-Sufficient, the Most High. He hath bestowed the water of life upon the thirsty and granted eternal life unto the dead. The denial of the divines hindered Him not, nor did the turning away of princes hold back His purpose. He hath rolled up the carpet of idle fancies and locked fast the world of vain imaginings. With utmost expansion He spread out a new carpet and summoned the drinkers of the Kawthar of certitude, bestowing upon each from His hand the chalice of immortality. Whosoever attained thereunto beheld himself detached from the world and all who dwell therein.

2 حمد مقدّس از ذکر ممکنات مظهر بیناترا لایق و سزااست که از بیان امکانرا مستخر نمود در عالم عشاق مظهر جمال و در عالم کمال مطلع علوم غنی متعال تشنگانرا آب زندگانی بخشید و مردگانرا حیوة ابدی عنایت فرمود انکار علما منعش نمود و اعراض امرا از مشیتش باز نداشت بساط اوهام را در پیچید و عالم ظنون را در بست بانبساط تمام بساط جدید مبسوط و شاربان کوثر ایقانرا دعوت فرمود و هر یک را از ید عطا کأس بقا بخشید هر نفسی بان فائز از عالم و عالمیان خود را فارغ و آزاد مشاهده نمود

3 At this station the effulgences of the lights of the Most Exalted Word "Verily He doeth what He willeth" shine forth and entirely take possession of the world of being. This power is not diminished by the ranks of hatred, nor are the hosts of names an obstacle thereunto. By the cord of grace He drew those who were detached from the gulf of names unto the ocean of inner meanings. How lofty is the station of that being who hath attained unto this bounty, and how great the rank of that soul who hath won this most pure sustenance and this most great favor! Such a one beholdeth the people of the world as non-existent and seeth naught but the Truth. The croaking of the croakers hath not nor ever shall have any access to this arena. The tyrants and pharaohs - that is to say, the divines and doctors of the earth - are not mentioned at this station. He beholdeth the Peerless Friend Who hath come from the horizon of power bearing the banner "Verily He is God." And whosoever hath found the fragrance of the Word of God hath attained unto true wealth and been adorned with the supreme ornament. Blessed are they who know, blessed are they who drink, and blessed are they who are detached!

4 Glory be unto Thee, O God of all beings and Educator of all things possible! I beseech Thee by Thy greatest signs and the breezes of Thy Revelation, O Lord of all mankind, and by Thy power which hath conquered all things, and by Thy will which hath subdued all names, to assist Thy loved ones to make mention of Thee and to praise Thee and to serve Thy Cause. Then aid them in that whereby Thy Being may be sanctified and Thy Reality glorified. O Lord! Thou seest him who hath turned unto Thee in numbered years and hath arisen to serve Thy Cause among Thy servants and Thy creatures, and hath testified to Thy oneness and singleness and to that which hath flowed from the Pen of Thy Command and been uttered by the Tongue of Thy grandeur. Assist him, O my God, with the hosts of wisdom and utterance that he may subdue hearts through Thy Name and open the doors of souls with the key of Thy remembrance. I beseech Thee, O Lord of the world and King of eternity, by Thy Most Great Prison, to strengthen him with the legions of power and might, then inscribe for him by Thy Most Exalted Pen that whose fragrance shall never cease to endure throughout the eternity of Thy names and attributes. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Forgiving, the Bountiful.

5 Send down Thy blessings, O my God, upon Thy loved ones and chosen ones who broke not Thy Covenant and Thy Testament, and who spoke among Thy servants that which draweth them nigh unto Thee and guideth them unto Thy path, and who heard in Thy path the taunts of Thine enemies, and who were

3 در ایستگاه تجلیات انوار نیر کلمه علیا آنه یفعل ما یشاء اشراق فرماید و عالم وجود را بکلی اخذ نماید این قدرت را صفوف بغضا ضعیف نکند و جنود اسماء حائل نشود بجبل عنایت منقطعین را از خلیج اسماء بحر معانی کشید چه مقدار بلند است مقام وجودیکه باین جود رسید و چه قدر عظیمست رتبه نفسیکه باین مائده اصفی و نعمت کبری فائز گشت او اهل عالم را مفقود مشاهده نماید و غیرحق را معدوم بیند نفاق ناعقین در این عرصه راه نداشته و ندارد جباریه و فراعنه یعنی علما و فقهای ارض در این مقام مذکور نه دوست یگا را مشاهده نماید که از افق اقتدار با رایة آنه هو الله آمده و هر نفسی عرف کلمة الله را یافت او بثروت حقیقی فائز و بطراز اول مزین طوبی للعارفین و طوبی للشاربین و طوبی للمقطعین

4 سبحانک یا اله الموجودات و مربی الممکات اسئلک بآیاتک الکبری و نجات وحیک یا مولی الوری و بقدرتک الی غلبت الاشیاء و بارادتک الی سخرت الاسماء بأن تؤید اولیائک علی ذکرک و ثنائک و خدمة امرک ثم یدهم علی ما ینبئ به تقدیس ذاتک و تنزیه کینونتک ای رب تری الذی اقبل الیک فی سنین معدودات و قام علی خدمة امرک بین عبادک و خلقک و شهد بوحدانیتک و فردانیتک و بما جری من قلم امرک و نطق به لسان عظمتک آیده یا الهی بجنود الحکمة و البیان لیستخر القلوب باسمک و یفتح ابواب النفوس بمفتاح ذکرک اسئلک یا مولی العالم و مالک القدم بسجنتک الأعظم بأن تمده بصفوف القدرة و الاقتدار ثم اکتب له من قلبک الأعلى ما لا ینقطع عرفه بدوام اسمائک و صفاتک انک انت المقتدر علی ما تشاء لا اله الا انت الغفور الکریم

5 صلّ اللهم یا الهی علی اولیائک و اصفیائک الذین ما نقضوا عهدک و میثاقک و نطقوا بین عبادک بما یقر بهم الیک و یدیهیم الی صراطک و سمعوا فی سبیلک شماتة اعدائک و ورد علیهم فی حبک

visited in their love for Thee by that which caused the dwellers of the pavilion of Thy protection to lament. There is none other God but Thee, the All-Knowing, the All-Wise.

ما ناح به اهل سرادق عصمتک لا اله الا انت
العليم الحكيم

- 6 I render praise that thy precious letter was received - both the previous and subsequent ones - each attesting to that spiritual friend's acceptance, orientation and steadfastness in the Cause of the Desired One of the world. After reading and becoming apprised thereof, on this occasion it was taken to the Most Exalted Presence and the Supreme Height, presented before His countenance and achieved the honor of His hearing. These are His blessed and exalted words:

6 عرض میشود نامهء عالی رسید هم از قبل و هم
از بعد و هر یک ناطق بود به اقبال و توجه و
استقامت آنحبيب روحانی بر امر مقصود عالم و
بعد از قرائت و اطلاع در این کره قصد مقام
اعلی و ذروهء علیا نموده تلقاء وجه عرض شد و
بشرف اصغا فائز گشت قوله تبارک و تعالی

- 7 In My Name, the Wronged One, the Stranger

7 بسمی المظلوم الغریب

- 8 This is a mention from Us to him who heard the Call when it was raised between earth and heaven, who turned his face and advanced with his heart toward the Supreme Horizon - the Station wherein the Lote Tree of the Uttermost Boundary called out from the pole of the Most Exalted Paradise: "The Kingdom belongeth unto God, the Lord of Lords!" - that the remembrance and praise might once again draw him to the Most Exalted Paradise, this Station whereon the Ancient Beauty and the Most Great Announcement was established upon the Throne with power and sovereignty. We have named this Station at times the Most Great Prison, at others the Most Exalted Paradise, and yet again the Supreme Paradise and the Heaven of heavens. Verily thy Lord doeth what He willeth and ordaineth what He pleaseth. He is the Almighty, the Unconstrained.

8 ذکر من لدنا لمن سمع النداء اذ ارتفع بين الأرض
و السماء و توجه بوجهه و اقبل بقلبه الى الأفق
الأعلى المقام الذى فيه تنادى سدرۃ المنتهى فى
قطب الجنة العليا الملك لله رب الأرباب ليجذبه
الذكر و الثناء مرة اخرى الى الفردوس الأعلى
هذا المقام الذى فيه استوى مالک القدم و النبأ
الأعظم على العرش بقدرة و سلطان أنا سميها هذا
المقام مرة بالسجن الأعظم و اخرى بالفردوس
الأعلى و تارة بالجنة العليا و بسماء هذه السماء
ان ربك يفعل ما يشاء و يحكم ما يريد انه هو
المقتدر المختار

- 9 We have mentioned thee time and again and have revealed for thee that which hath made the skin of the idolators to quiver and hath delighted the eyes. Nothing whatsoever escapeth His knowledge. He hath come from the horizon of might with the banners of signs. He stood before the faces of princes and divines, speaking that which caused all in the heavens and earth to swoon, save those whom God preserved through a power from Him and guided to the straight path. Each day there hath befallen Us that which hath caused the Tablet to lament and the Pens to cry out. We desired for them life, while they desired to shed the blood of the Wronged One without proof or scripture.

9 انا ذكرناك مرة بعد مرة و انزلنا لك ما اقشعرت
به جلود المشركين و قرت به الأبصار لا يعزب
من علمه من شيء قد اتى من افق الاقتدار بريات
الآيات قد كان قائماً امام وجوه الأمراء و العلماء
و ناطقاً بما انصعق به من فى السموات و الأرض
الا الذين حفظهم الله بقدرة من عنده و هديهم
الى سواء الصراط قد ورد علينا فى كل يوم ما ناح
به اللوح و صاحت به الأفلام انا اردنا لهم الحياة
و هم ارادوا ان يسفكوا دم المظلوم من دون بينة
و لا كتاب

- 10 Say: O concourse of the earth! By God, the horizons of the world have been illumined by the lights of the Manifestation. Draw nigh with radiant hearts and follow not every doubtful idolator. This is the Cause foretold in God's Books of old. Read what the All-Merciful hath revealed in the Qur'an and in

10 قل يا ملاء الأرض تالله قد انارت آفاق العالم بأنوار
الظهور اقبلوا بقلوب نوراء و لا تتبعوا كل مشرك
مرتاب هذا امر يشر به كتب الله من قبل اقرؤوا
ما انزله الرحمن فى الفرقان و فى الصحف و الزبر
و الألواح لعمر الله ما ظهر من ظهور الا و اخذ

the Scrolls, Psalms and Tablets. By the life of God! No Manifestation hath appeared except that He took My Covenant before His own, and no Book hath been revealed except that the fragrance of My mention and praise wafted therefrom. The Mother Book in the Final Return beareth witness to this.

عهد نفسى قبل عهد نفسه و ما نزل كتاب الا
تضوع منه عرف ذكرى و ثنائى يشهد بذلك ام
الكتاب فى المآب

- 11 Say: O people of the Bayan! Fear the All-Merciful, then judge with fairness concerning this Cause, at Whose appearance the verses bowed down in submission. Fear God, O people, and deny not Him through Whom the Trump was blown, the Bridge was set up, the heaven was cleft asunder and the mountains were moved. Say: Where were ye when they bound Me with chains and fettered Me with that which caused hearts to melt?

11 قل يا ملأ البيان خافوا الرحمن ثم انصفوا فى هذا
الأمر الذى اذ ظهر خضعت له الآيات اتقوا الله
يا قوم ولا تتكروا الذى به نفخ فى الصور و نصب
الصراط و انفطرت السماء و مرت الجبال قل
اين كنتم اذ قيدونى بالحديد و اوثقونى بما ذابت
به الأجساد

- 12 Remember My loved ones on My behalf, remind them of My verses, illumine them with the lights of My utterance, and give them the glad tidings of the heaven of My grace and mercy which hath preceded all who are in earth and heaven. Say: O friends of God in all lands! Take heed lest the clamor of the nations frighten you or the might of the wicked hinder you. Arise to aid the Cause through wisdom and utterance. Thus have ye been commanded in the Books of God, the Lord of Lords. Hasten to what pleaseth God - this is better for you. He Who speaketh in every condition beareth witness to this: There is none other God but Him, the Mighty, the All-Bestowing.

12 اذكر من قبلى اوليائى و ذكرهم بآياتى و نورهم بأنوار
بيانى و بشرهم بسماء فضلى و رحمتى التى سبقت
من فى الأرضين و السموات قل يا اولياء الله فى
البلاد اياكم ان تحوفكم ضوضاء الأمم او تمنعكم
سطوة الفجار قوموا على نصرة الأمر بالحكمة و
البيان هذا ما امرتم به فى كتب الله رب الأرباب
سارعوا الى مرضاة الله هذا خير لكم يشهد بذلك
من ينطق فيكشأن أنه لا اله الا هو العزيز الوهاب

- 13 O Husayn! Hearken unto the call of Him Who is wronged. He hath remembered thee time and again, and hath given thee to drink from the Kawthar of divine knowledge through the hands of grace and bounty, and hath taught thee that which the servants were prevented from knowing. Blessed is he whom the might of those who disbelieved in God and broke the Covenant on the Day of Meeting could not weaken, and blessed is he whom the power of the servants could not hold back from standing, and blessed is he whom the clamor of the foolhardy could not silence from speaking. Thus hath the Pen of God revealed the pearls of wisdom and utterance, and thus hath the Most Great Ocean revealed that which was concealed within it, from God, the Cleaver of Dawn.

13 يا حسين اسمع نداء المظلوم أنه ذكرك مرة بعد
مرة و سقاك كوثر العرفان من ايدى الفضل و
العطاء و عرفك ما منع عن عرفانه العباد طوبى
لقوى ماضعفته قدرة الذين كفروا بالله و نقضوا
الميثاق فى يوم التلاق و لقاء ما اعدته سطوة
العباد و لناطق ما منعته زماجير الأبطال كذلك
اظهرت يراعة الله لآلى الحكمة و البيان و البحر
الأعظم ما ستر فيه من لدى الله فائق الأصباح

- 14 When thou art inebriated with the wine of My utterance and the waves of the ocean of My knowledge, say: My God, my God! Thou seest me advancing toward the Dawning-Place of Thy signs and the Dayspring of Thy clear tokens, and turning my face to the lights of Thy countenance on a day whereon most of Thy servants and creatures have turned away from Thee. I am he, O my God, whom Thy most sweet call and the sound of Thy Most Exalted Pen have attracted, in such wise

14 أنك اذا اخذك سكر رحيق بيانى و امواج بحر
عرفانى قل الهى الهى ترانى مقبلاً الى مشرق
آياتك و مطلع بيناتك و متوجهاً الى انوار
وجهك فى يوم فيه اعرض عنك اكثر عبادك
و خلقك انا الذى يا الهى اجذبني ندائك
الأحلى و صرير قلبك الأعلى بحيث ما منعنى
حوادث العالم و لا شبهات الأمم قد تمسكت

that neither the happenings of the world nor the doubts of the nations have hindered me. I have laid hold on Thy strong cord and Thy mighty announcement wherewith Thou didst give glad tidings in Thy Books and through Thy Messengers.

- 15 By Thy glory, O Thou the Goal of the hearts of the mystics and the Beloved of the souls of them that are nigh unto Thee! The waves of the ocean of my hope can be stilled only by the light of meeting Thee, and the sorrow of my heart can be dispelled only by standing before Thy face. My God, my God! Thou hearest the cry of the lovers in their separation from Thee, and beholdest the yearning of them that long for Thee in their remoteness from Thy presence. I beseech Thee by Thy command whereby Thou hast subdued both the unseen and the visible, that Thou ordain for me that which Thou hast ordained for Thy chosen ones who have, by Thy leave, attained unto the stations of nearness and reunion and meeting, until they stood before a door which opened upon all who are in earth and heaven. Strengthen me to remember Thee and to praise Thee and to serve Thy Cause and to stand before Thy face and to enter a station round which circle the Highest Paradise and the denizens of the all-highest heaven.

- 16 Alas, alas! I know not what Thou hast ordained for me by Thy binding command and Thy firm decree. By Thy glory! Because of this my liver hath melted, my limbs have trembled, and my whole being hath been shaken. Alas, alas! Should the decree of destiny prevent me from attaining unto Thy presence, O Lord of all being, I beseech Thee by the pearls of the ocean of Thy oneness and the lights of the sun of Thy grace and the mysteries that lay hidden in the treasures of Thy Books and Thy Scriptures and Thy Tablets, that Thou write down for me, with the Pen of Thy bounty, the recompense of meeting Thee. O Thou at Whose finger's motion Thy earth and Thy heaven are set in motion! I beseech Thee to ordain for me that which will draw me nigh unto Thee in every world of Thy worlds, and to provide me with the good of the hereafter and of this present life. Verily Thou art the Lord of all names and the Creator of the heavens.

- 17 O Lord! O Lord! O Lord! O Lord! O Lord! O Lord! O Lord! O Lord! Dispel the grief of Thy loved ones and Thy chosen ones, and remove their anguish through Thy power and might, and illumine their hearts with the lights of the Day-Star of Thy oneness. Then send down upon them, from the heaven of Thy bounty, the rain of Thy mercy. Thou art indeed the Almighty, unto Whose power all created things have testified, and all things possible have witnessed to Thy strength and Thy

بجلك المتين و نبأك العظيم الذى بشرت به
كتبك و رسلك

15 وعزتك يا مقصود افئدة العارفين و محبوب
قلوب المقربين لا تسكن امواج بحر رجائي الا
بنور لقاءك و لا يبدل حزن قلبي الا بالحضور
امام وجهك الهى الهى تسمع ضجيج العاشقين
فى هجرى و ترى تبليل المشتاقين فى فراقك
استلكنى بأمرك الذى به تنفرت الغيب و الشهود
بأن تقدر لى ما قدرته لأصفيائك الذين قصدوا
بأذنك مقامات القرب و الوصل و اللقاء الى
ان قاموا لى باب فتح على من فى الأرض و
السماء بأن تؤيدنى على ذكرى و ثنائى و خدمة
أمرى و الحضور امام وجهك و الورود فى
مقام يطوفه الفردوس الأعلى و اهل الجنة العليا

16 فآه آه لم ادر ما قدرت لى بأمرى المبرم و
حكمك المحكم وعزتك بذلك ذاب كبدى
و رجفت مفاصلى و تزلزلت اركانى فآه آه لو
يمنعنى عن حضورك حكم القضاء يا مولى الورى
استلكنى بلألى بحر توحيدى و انوار شمس
فضلك و الأسرار التى كانت مكنونة فى خزان
كتبك و زبرك و الواحك بأن تكتب لى من
قلم فضلك اجر لقاءك يا من بحركة اصبعك
تحررك ارضك و سماءك استلكنى بأن تقدر
لى ما يقربنى اليك فى كل عالم من عوالمك و
ترزقنى خير الآخرة و الأولى انك انت مالك
الأسماء و فاطر السماء

17 اى رب اى رب اى رب اى رب اى رب اى رب
اى رب اى رب اى رب اى رب اى رب اى رب اى رب
اوليائك و اصفيائك و ازل كربهم بقدرتك
و اقتدارك و ازر قلوبهم بأنوار نير توحيدك ثم
انزل عليهم من سماء جودك امطار رحمتك انك
انت المقدر الذى شهدت الكائنات بقدرتك و
الممكنات بقوتك و غلبتك لا اله الا انت العليم
الحكيم

conquest. There is none other God but Thee, the All-Knowing, the All-Wise.

- 18 We have desired to change from the most eloquent tongue to the luminous tongue, that God's favor to thee, the Self-Subsisting, the All-Compelling, may be completed, and His grace may be manifested once again, that thou mayest give thanks to Him by night and by day, at eventide and at dawn.
- 18 قد اردنا ان نبذل اللغة الفصحى باللغة النوراء لیتّم لك فضل الله المهيمن القيوم ويظهر عنايته مرّة اخرى لتشكره في الليالي والأيام وفي الأصيل والبكور
- 19 Today it is incumbent upon all to arise for the promotion of the Cause of God and engage in such deeds as lead to the exaltation of His Word. Today the river of divine mercy is flowing and the ocean of utterance of the All-Merciful is surging; the Balance is set up and the Path made clear; the proof is revealed. Yet the people of the world are seen to be veiled. Each day the cry of the Calf is raised. Beseech ye God that He may guide the people of the Bayan and protect them from whatsoever causeth division, that all may hold fast unto unity and concord. Unity hath ever been and will continue to be the cause of the exaltation of the Word.
- 19 امروز بر کل لازم بر نصرت امر الله قیام نمایند و باعمالیکه سبب ارتفاع کلمه الله است مشغول شوند امروز فرات رحمت جاری و دریای بیان رحمن موج میزان ظاهر صراط واضح دلیل نازل مع ذلك اهل عالم محبوب مشاهده میشوند هر یوم خوار عجل مرتفع از حق بطلبید اهل بیان را هدایت فرماید و از آنچه سبب اختلافست حفظ نمایند تا کل به اتحاد و اتفاق تمسک نمایند لازال اتفاق سبب اعلاء کلمه بوده و هست
- 20 Praise be to God that whatsoever leadeth to strife, conflict and corruption hath been strictly forbidden in the Books and Tablets. The triumph of God's Cause hath been and will ever be achieved through the hosts of goodly deeds and praiseworthy character. From the beginning of days this exalted Word hath shone forth from the treasury of the Most Exalted Pen: blessed is he who hath attained unto that which beseemeth the Day of God.
- 20 لله الحمد آنچه سبب نزاع و جدال و فساد بود نهی شد نبیاً عظیماً فی الزبر والألواح نصرت امر الهی بجنود اعمال و اخلاق بوده و هست از اول ایام اینکلمه علیا از خزانه قلم اعلی ظاهر طوبی از برای نفسیکه فائز شد بآنچه که سزاوار یوم الهی است
- 21 Your honor should inform and give glad-tidings to the loved ones in that land and its surroundings of that which hath dawned forth from the Dayspring of the knowledge of God, exalted be His glory. Awaken those who slumber and make mindful those who are heedless, that perchance they may become aware of that for which they were created and act as beseemeth them. We beseech God that all may drink from the Kawthar of steadfastness in such wise that no thing among all things, no matter among all matters, and no tale among the tales of the ancients and the moderns may withhold them from the Lord of the Day of Judgment. Say: Know ye the value of these days. Today He Who conversed on Sinai is seated upon the throne of Manifestation and speaketh forth. Whosoever drinketh from the Kawthar hidden within the blessed words "He doeth whatsoever He willeth and ordaineth what He pleaseth" shall find himself established upon the throne of certitude. This blessed Word shall guide the seekers to the ocean of faith and draw those who search unto the horizon of certitude. He shall see naught but God and regard all else as non-existent. Well is it
- 21 آنجناب باید اولیای آن ارض و اطراف را اخبار نمایند و بشارت دهند بآنچه از مشرق علم حق جلّ جلاله اشراق نموده نائمین را بیدار نمایند و غافلین را آگاه سازند که شاید بآنچه از برای او از عدم بوجود آمده اند آگاه شوند و بما ینبغی عمل نمایند از حق میطلبیم کلّ از کوثر استقامت پیاشامند بشأنیکه هیچ شیء از اشیاء و هیچ امری از امور و هیچ حکایتی از قصص اولین و آخرین ایشانرا از مالک یوم الدین منع نماید بگو قدر ایام را بدانید امروز مکلم طور بر عرش ظهور مستوی و ناطق هر نفسی از کوثریکه در کلمه مبارکه یفعل ما یشاء و یحکم ما یرید مکنونست پیاشامد او خود را بر عرش اطمینان مشاهده نماید اینکلمه مبارکه قاصدین را بحر ايقان هدایت نماید و طالبین را بافق اطمینان کشاند جز حق را معدوم بیند و ما سوی الله را مفقود هنیئاً للفائزین طوبی للشاربین

with them that attain thereunto, blessed are they that drink thereof.

- 22 Ask thou God to assist His loved ones and aid them to recognize this most exalted station and to succeed in that which draweth them nigh unto Him in all conditions. Verily He is the Self-Sufficient, the Most High. And We beseech Him, exalted be He, to manifest through thee that which attracteth the hearts and souls and guideth them to a station wherein the hosts of doubts and allusions shall not prevent them, nor shall they be frightened by the ranks of those who have cast the Book of God behind their backs, clinging to their own idle fancies and vain imaginings. Make mention of the loved ones of that land on behalf of the Wronged One. By the Sun of Utterance which shineth from the horizon of the heaven of proof, the men and women who have turned towards God have been and are remembered in the presence of the Wronged One, and there hath been ordained for the steadfast men and steadfast women that which the world is powerless to mention. Thus hath the Tongue of the Wronged One spoken in His Most Great Prison, that thou mayest rejoice and be of those who render thanks.

- 23 Praised be God, the breezes of the All-Merciful's utterance have wafted upon that spiritual friend from all directions. If the people of the world were in truth to attain unto but one word from the Book of Equity or the Volume of Justice, all would turn from what they possess to that which is with God. O beloved of my heart! The gate of equity is barred and the path of justice forbidden. The recompense of the nations' deeds hath deprived them of the immortal waters and kept them from the straight path. They witness the divine verses descending like the spring rains and hear them, yet they deny and turn away. After that spiritual friend's last letter, the blessed verse "We shall make thee to recite, so thou shalt not forget" was heard from the Dawning-Place of the Cause and the Day-spring of Revelation. What was written was correct, but the honored Afnan, upon him be the Most Glorious Beauty of God, sent your letters, and likewise the funds you dispatched and other items all arrived and were accepted. Should any act proceed from this servant wherein forgetfulness or oversight becomes apparent, pardon is hoped for.

- 24 God is witness and testimony that night and day I am immersed in the sea of occupation - writings before the presence of the Intended One, as well as replies to letters and engagement with prison matters which each day appear in a different form and are marked by new events. It is therefore clear and evident to that spiritual friend what matters cause delay and postponement. God is witness and the All-Knowing

22 فاسئل الله ان يمدّ احبائه ويؤيدهم على عرفان هذا المقام الأعلى و يوفقهم على ما يقربهم اليه فيكلّ الأحوال انه هو الغنى المتعال ونسئله تعالى ان يظهر منك ما يجذب الأفئدة و القلوب و يهديهم الى مقام لا تمنعهم جنود الشبهات و الاشارات و لا تخوفهم صفوف الذين نبذوا كتاب الله ورائهم متمسكين بما عندهم من الأوهام و الظنون احبائى آن ارض را از قبل مظلوم ذكر نما قسم بافتاب بيان كه از افق سماء برهان مشرق و لائحتست مقبلين از رجال و نساء لدى المظلوم المذكور بوده و هستند و از برای مستقيمين و مستقيمات مقدّر شده آنچه كه عالم از ذكرش عاجز و قاصر است كذلك نطق لسان المظلوم فى بيته الأعظم لتفرح و تكون من الشّاكرين انتهى

23 لله الحمد نفحات بيان رحمن انجيب روحانى را از جميع جهات اخذ نمود اگر اهل عالم فى الحقيقه بيك كلمه از كتاب انصاف و يا دفتر عدل فائز شوند كلّ از ما عندهم بما عندالله توجه نمايند يا حبيب فؤادى باب انصاف مسدود و طريق عدل ممنوع جزاى اعمال امم را از كوثر حيوان منع نموده و از سبيل مستقيم محروم داشته آيات الهى بمثابه امطار ربيع هاطل و نازل ميبينند و ميشنوند ولكن منكر و معرضند بعد از دستخط آخر انجيب روحانى آيه مباركه ستقرئك فلا تنسى از مطلع امر و مشرق وحى استماع شد آنچه مرقوم داشتند صحيح بود ولكن آقاى مكرم حضرت افنان عليه بهاء الله الأبهى نامه هاى آنجناب را فرستادند و همچنين وجهيكه ارسال داشتيد و امانات ديگر كل رسيد و بقبول فائز و اگر از ايتعد امرى ظاهر شود كه از او سهو و يا نسيان بشهود آيد اميد عفو است

24 حقّ شاهد و گواه در ليالى و ايام در بحر شغل متغمّس تحريرات حضور امام وجه مقصود و همچنين جواب نامه ها و اشتغال بامورات حبس كه هر يوم بلونى ظاهر و بحوادث جديده مشهود ديگر بر انجيب روحانى معلوم و واضحست كه چه امور سبب تعويق و تأخير ميشود حقّ شاهد و عالم

that that honored friend hath ever been and continues to be mentioned before the countenance of the Intended One of all worlds. Your expressions in proving God's Cause are in truth a treasure hidden with God, and there is and hath been no harm in attributing them to you or to Mir Samiy, upon him be the Glory of God, who stands in service. In one station He hath said "We make no distinction between any of them." I beseech and implore God, exalted be His glory, to aid you to exalt the Word and manifest the Cause as He hath ordained. At this moment this exalted Word hath appeared from the Kingdom of utterance of the Lord of all beings. His word, exalted be His glory:

25 "O Husayn! With the key of the Most Great Name, open the gates of men's hearts, and with the wings of detachment soar in this spiritual atmosphere, that those who tarry may follow and learn. We have ordained for thee that which causeth bodies to take flight, how much more the spirits."

26 Praised be God, that beloved of the heart hath attained unto the supreme bounty, and there hath been revealed that which, should all on earth discover its sweetness, they would turn wholly sanctified unto God. You have been and continue to be confirmed, and with the sword of life you have broken the backs of the idolaters - a breaking that will not mend, which skilled physicians and accomplished healers are powerless to repair. Exalted be our Lord and your Lord and the Lord of earth and heaven and the Master of the hereafter and this world.

27 And regarding what you wrote concerning forgiveness, it was presented in the Most Holy and Most Exalted Court, and these sublime words descended from the Kingdom of utterance of the Intended One of all worlds. His word, blessed and exalted be He:

28 "O thou who hearkenest to thy Lord's utterance! Give thanks unto God for having aided thee and enabled thee and taught thee and caused thee to know Him and made thee speak His mention and praise amongst His servants. He hath aided thee as a bounty from Him and enabled thee as a gift from His presence and forgiven thee as a mercy from His side. By My life! Through My remembrance the ocean of forgiveness hath surged and the breezes of thy Lord's tender mercy, the Forgiving, the Bountiful, have wafted. We beseech God to assist thee with the hosts of wisdom and utterance that thou mayest assist Him amongst His servants. Verily He is the Hearing, the Answering."

آگاه که لازال آنجیب مکرم تلقاء وجه مقصود
عالمیان مذکور بوده و هستند بیانات آنجناب در
اثبات امر الله فی الحقیقه کنز نیست مخزون عند الله
و ذکر نسبتش بآنجناب و یا بجناب میر سئی علیه
بهاء الله که بر خدمت قائمند بآسی نبوده و نیست
در یک مقام لا تفرق بین احد فرمودند از حق
جل جلاله سائل و آمل آنجناب را مؤید فرماید
بر اعلاء کلمه اظهار امر چنانچه فرموده در این
حین اینکلمه علیا از ملکوت بیان مولی الوری
ظاهر قوله جل جلاله

25 یا حسین بمفتاح اسم اعظم باب افته عباد را
بگشا و باجنحه انقطاع در این هوای روحانی
طیران نما تا متوقفین تأسی نمایند و پیاموزند قد
قدر لک ما تطیر به الأجساد فضلاً عن الأرواح
انتهی

26 لله الحمد آنجیب فؤاد بعنایت کبری فائز شدند و
نازل شد آنچه که اگر من علی الأرض حلاوتش
را بیابد مقدساً عن الكل بشرط الله توجه نمایند
مؤید بوده و هستید و بسیف جان ظهر مشرکین
را شکستید شکستی که صحت نیابد حکیم حاذق
و طبیب ماهر از اصلاح عاجز تعالی ربنا و ربکم و
رب الأرض و السماء و مالک الآخرة و الأولى

27 و اینکه در باب مغفرت مرقوم داشتند در
ساحت امنع اقدس بشرف عرض فائز و
اینکلمات عالیات از ملکوت بیان مقصود
عالمیان نازل قوله تبارک و تعالی

28 یا ایها السامع بیان ربک اشکر الله بما آیدک
و وفقک و ملک و عرفک و انطقک بذکره
و ثنائیه بین عبادہ انه آیدک فضلاً من عنده و
وفقک جوداً من لدنه و غفرک رحمةً من جانبه
لعمری بذکری ماج بحر الغفران و سرت نسما
عنایة ربک الغفور الکریم نسل الله ان ینصرک
بجنود الحکمة و البیان لتنصره بین عبادہ انه هو
السامع المجیب انتهی

- 29 I convey that in these days all must gaze toward a single horizon and hold fast to service to the Cause. Praise be to God, in most lands the light of the Cause is manifest, yet some among the people of the Bayan remained veiled and concealed in times of hardship. Now that some measure of assurance has been attained and seekers are evident, they have emerged from behind the veil like flies and seek to organize a party like the previous party. Glory be to God! If this was the purpose, why did they initially separate from the first path? And some, despite claims of faith and certitude, have been and are thinking of the Calf, seeking through a hundred thousand lies and calumnies to guide helpless souls according to their own desires. In any case, such souls have been and are rejected before God. Beseech the True One to protect His servants and not afflict them with the associating of the hopes of the ignorant. He is the Powerful, the Mighty. In all cases that spiritual friend must be vigilant and, to the extent possible, be occupied with protecting the servants. Verily He is the Helper, the Powerful, the Mighty.
- 29 عرض میشود این آیام باید جمیع باقی وحده ناظر باشند و بخدمت امر متمسک و متشبث لله الحمد در اکثری از بلاد نور امر ظاهر ولكن بعضی از اهل بیان در آیام شداد محجوب و مستور حال چون فی الجمله اطمینان حاصل و مقبلین مشهود از خلف حجاب بمثابة ذباب بیرون آمده اند و در صدد آنند که حزبی مثل حزب قبل ترتیب دهند سبحان الله اگر مقصود این بود چرا از اول از طریق اول منقطع گشتند و بعضی هم مع ادعای ایمان و ابقان در فکر خوار غلی بوده و هستند که بصدهزار کذب و افترا عباد بیچاره را بما ارادت انفسهم دلالت نمایند باری امثال این نفوس لدی الله مردود بوده و هستند از حق بطلبید عباد خود را حفظ فرماید و بشرک آمال جهال مبتلا ننماید اوست قادر و توانا در هر حال باید آنحیی روحانی مترصد باشند و بقدر مقدور بحفظ عباد مشغول شوند انه هو المؤید المقتدر القدیر
- 30 Regarding what was written about Muhammad-Hasan and Mulla Muhammad-Taqi, upon them be the Glory of God, who requested mention of them in the Most Holy and Most Exalted Presence, after submission before the Presence these decisive verses descended from the Kingdom of the Will of Truth, exalted be His glory. The Lord, exalted and sanctified be He, speaks:
- 30 اینکه در باره جناب محمد حسن و ملا محمد تقی علیهما بهاء الله مرقوم داشتند که استدعای ذکرشان را در ساحت امع اقدس نمودند بعد از عرض امام حضور این آیات محکمات از ملکوت اراده حق جل جلاله نازل قول الرب تعالی و تقدس
- 31 He is the All-Witnessing, the All-Informed
- 31 هو الشاهد الخبیر
- 32 O Muhammad-Taqi! Thou hast attained unto the traces of My Pen following thy turning to God, the All-Knowing, the All-Wise. Thou didst hear and respond on a day wherein the servants denied the appearance of God and His evidences, and the greatness of God and His sovereignty. Thus did their lying tongues describe for them what they followed of every remote ignorant one. We have mentioned the people of the village with a mention before which every wondrous mention bows down. We counsel thee and those who have believed to show forth the Greater Steadfastness in the Cause of God, the Lord of the worlds. The Dispensations have ended with this Most Great Dispensation and this Mighty Announcement. Whosoever claims a matter is verily a lying impostor. The Tongue of Grandeur beareth witness to this, even as it bore witness before in a Book named the Most Holy before God, the Mighty, the Praised. Remember My loved ones there and give them glad tidings of My attention and My turning toward them and My mention and My loving-kindness. Verily thy Lord is the Ordainer, the Ancient of Days. Say: Praise be to Thee, O my
- 32 یا محمد قبل تقی قد فزت بآثار قلبی بعد اقبالک الی الله العلیم الحکیم سمعت و اجبت فی یوم فیه انکر العباد ظهور الله و بیناته و عظمة الله و سلطانه کذلک صفت لهم السنتهم الکذبه بما اتبعوا کل جاهل بعید انا ذکرنا اهل القریه بذكر خضع له کل ذکر بدیع انا نوصیک و الذین آمنوا بالاستقامة الکبری فی امر الله رب العالمین قد انتهت الظهورات بهذا الظهور الأعظم و هذا النبأ العظیم من یدعی امراً انه کذاب مفتریشهد بذلک لسان العظمة کما شهد من قبل فی کتاب سنی بالأقدس لدی الله العزیز الحمید اذکر اولیائی هناك و بشرهم بتوجهی و اقبالی و ذکرى و عنایتی ان ربک هو الامر القدیم قل لک الحمد یا الهی بما سقیتى کوثر البیان و آیدتنی علی التوجه الی انوار وجهک و الاقرار بما نطق به لسان عظمتک انک انت الذى لا تمنعک

God, for having given me to drink of the Kawthar of utterance and aided me to turn toward the lights of Thy countenance and to acknowledge that which the tongue of Thy grandeur hath spoken. Verily Thou art He Whom the conditions of Thy creation withhold not, nor the turning away of Thy servants. There is no God but Thee, the Strong, the Mighty.

شئون خلقک و لا اعراض عبادک لا اله الا انت القوى القدير

33 And this is what was revealed for Muhammad-Hasan:

33 و هذا ما نزل لجناب محمد حسن

34 He is the Speaker in the Kingdom of Utterance

34 هو الناطق في ملكوت البيان

35 O Muhammad-Hasan! The Wronged One desireth to make mention of thee with that which will draw thee nigh unto God, the Lord of Lords. Harken unto the Call from this Most Great Quarter, then give thanks unto thy Lord, the Possessor of Necks. Verily He hath appeared and made manifest His Most Great Cause. Blessed is he who hath recognized, and woe unto every doubting denier. Take the Book with strength from Us and rely in all matters upon God, the Revealer of verses. Let nothing among all things sadden thee, nor let the veils of those who have disbelieved in God in the return withhold thee. Take the cup of utterance in the name of thy Lord, the Most Merciful, then drink therefrom despite every denier who hath turned away from God, the Possessor of creation. Say: [...]

35 يا محمد قبل حسن ان المظلوم اراد ان يذكرک بما يقربک الى الله رب الارباب اسمع النداء من هذا الشطر الأعظم ثم اشکر ربک مالک الرقاب انه ظهر و اظهر امره الأعظم طوبى لمن عرف و وبل لكل معرض مراتب خذ الکتاب بقوة من عندنا و توکل في الأمور على الله منزل الآيات ایاک ان تحزنک شیء من الأشياء او تمنعک حجاب الذين کفروا بالله في المآب خذ كأس البيان باسم ربک الرحمن ثم اشرب منها رغماً لكل معرض اعرض عن الله مالک الایجاد

36 My God, my God! Praise be unto Thee for having guided me and made me aware. I beseech Thee by Thy signs and Thy manifestations to assist me to remain steadfast in Thy Cause. Then ordain for me that which will protect me from the evil of Thine enemies. Verily, Thou art the One Who hath power over whatsoever Thou wilt, and within Thy grasp are the reins of all who are in the heavens and on earth.

36 قل الهی الهی لک الحمد بما هدیته و عرّفته استلک بآیاتک و ظهوراتک بأن تؤیّدنی علی الاستقامة علی امرک ثم اکتب لی ما یحفظنی عن شرّ اعدائک انک انت المقتدر علی ما تشاء و فی قبضتک زمام من فی السموات و الارضین انتهى

37 Praise be to God that these two souls who were mentioned have attained unto bounty and have been nourished from the chalice of the utterance of the All-Merciful. Well is it with them, and again, well is it with them. This evanescent servant remembers the loved ones of that land with praise, glory, exaltation and greetings. God is my witness that the loved ones of that land have been and are ever present before my eyes. I beseech God, exalted be His glory, to make that land ready for the outpouring of the fire of love for the Desired One of all worlds, and I ask for each one that which hath had and hath no likeness or equal. Verily our Lord, the All-Merciful, is the All-Powerful, the Almighty. Glory, remembrance and praise be upon you and upon those who are with you, and upon all who are firm, steadfast, resolute and faithful. And praise be to God, the Lord of all worlds.

37 لله الحمد نفسین مذکورین بعنایت فائز گشتند و از کأس بیان رحمن مرزوق هنیئاً لهما مریئاً لهما اولیای ان ارض را این خادم فانی به ذکر و ثنا و تکبیر و سلام یاد مینماید حق شاهد که در جمیع احوال اولیای آن ارض در نظر بوده و هستند از حق جل جلاله میطلبم آن ارض را مستعد فرماید از برای فوران نار محبت مقصود عالمیان و از برای هر یک میطلبم آنچه را که شبیه و نظیر نداشته و ندارد ان ربنا الرحمن هو المقتدر القدير البهاء و الذکر و الثناء علی جنابکم و علی من معکم و علی کل ثابت مستقیم و راسخ امین و الحمد لله رب العالمین

FRH.028-035

BH11891*To: Naddaf brothers**Date: 1305-02 [1887-Oct]*

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 The servant beareth witness to the oneness of God and His singleness, and that He is the First and the Last, the Manifest and the Hidden. He causeth to enter whomsoever He willeth within the pavilions of His grace and the tabernacle of His glory. He, verily, is the All-Praised in His action and the All-Chosen in His decree. He hath guided those who are nigh unto Him to His most exalted horizon and ordained for them that which the pens of creation are powerless to recount. He is the Single One, the One Alone, the Almighty, Who hath aided some of His servants to spend in His path, such that they have spent whatsoever they possessed. To this do God's servants and His chosen ones bear witness, and to their acceptance, their sincerity and their steadfastness. The servant beareth witness that all grace lieth within His grasp - He bestoweth it upon whomsoever He willeth. He, verily, is the All-Bountiful, the Most Generous. There is no God but Him, the Single One, the One Alone, the Almighty, the All-Powerful.
- 3 He is the Sustainer. The contribution of the two brother cotton-carders, upon them be the glory of the All-Merciful, in the amount of eighty-six tumans, was received by the servant in the prison through Jinab-i-Amin, upon him be the glory of God, in the month of Safar 1305.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 شَهِدُ الْخَادِمُ بِوَحْدَانِيَّةِ اللَّهِ وَفَرْدَانِيَّتِهِ وَبِأَنَّهُ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ يَدْخُلُ مِنْ أَرَادٍ فِي قَبَابِ فَضْلِهِ وَخَبَاءِ مَجْدِهِ أَنَّهُ هُوَ الْحَمْدُ فِي فِعْلِهِ وَالْمُخْتَارُ فِي أَمْرِهِ قَدْ هَدَى الْمُقَرَّبِينَ إِلَى أَفْقِهِ الْأَعْلَى وَقَدَّرَ لَهُمْ مَا عَجَزَتْ عَنْ أَحْصَائِهِ أَقْلَامُ الْإِنْشَاءِ وَهُوَ الْفَرْدُ الْوَاحِدُ الْمُقْتَدِرُ الَّذِي أَيْدٍ بَعْضُ عِبَادِهِ عَلَى الْإِنْفَاقِ فِي سَبِيلِهِ بَحِثَ انْفَقَوْا مَا وَجَدُوا يَشْهَدُ بِذَلِكَ عِبَادُ اللَّهِ وَاصْفِيَاءُهُ وَبَاقِيَهُمْ وَخُلُوصُهُمْ وَاسْتِقَامَتُهُمْ يَشْهَدُ الْخَادِمُ بِأَنَّ الْفَضْلَ فِي قَبْضَتِهِ يَعْزُّ بِهِ مِنْ يَشَاءُ أَنَّهُ هُوَ الْفَضْلُ الْكَرِيمُ لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ الْوَاحِدُ الْمُقْتَدِرُ الْقَدِيرُ

3 پورتسعيد هو المؤيد مرسله جنابان اخوان ندافان عليهما بهاء الرحمن مبلغ هشتاد و شش تومان بتوسط حضرت امين عليه بهاء الله در سجن به خادم رسيد في شهر صفر سنة ١٣٠٥

QUM.080

BH01797*To: Ghulam**Date: 1305-02-03 [1887-Oct-21]*

- 1 He is God, exalted be His glory, the Greatest, the Most Powerful

1 هُوَ اللَّهُ تَعَالَى شَأْنُهُ الْعِظَمَةُ وَالْإِقْتِدَارُ

2 الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ الْكِتَابَ وَأَرْسَلَ الرَّسْلَ عَلَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ وَبِهِمْ أَظْهَرَ سُلْطَانَهُ وَ

2 Praise be to God Who sent down the Books and dispatched the Messengers, for verily there is no God but Him, the All-Compelling, the Self-Subsisting. Through them He manifested His sovereignty, completed His proof, bestowed His grace, and perfected His evidence. Through them He guided His servants to His Straight Path. Blessings and peace be upon Him after Whom there shall be no Prophet, through Whom His verses were sent down, His evidence appeared, His power encompassed all things, His Word was exalted, and its station was raised in the world among the nations. Exalted is the Ancient Lord Who sent Him and made Him stand in His own place in the realm of creation. And upon His family and companions who established the pillars of religion through His firm and impregnable Command.

اَتَمَّ حُجَّتَهُ وَاسْبَغَ نِعْمَتَهُ وَاكْمَلَ بَرَهَانَهُ وَبِهِمْ هَدَى الْعِبَادَ إِلَى صِرَاطِهِ الْمُسْتَقِيمِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ الَّذِي بِهِ نَزَلَتْ آيَاتُهُ وَظَهَرَتْ بَيِّنَاتُهُ وَاحْطَاطَتْ سَطَوْتُهُ وَعَلَتْ كَلِمَتُهُ وَرَفِيعَتْ مَقَامُهَا فِي الْعَالَمِ بَيْنَ الْأُمَمِ تَعَالَى مَالِكُ الْقَدَمِ الَّذِي أَرْسَلَهُ وَجَعَلَهُ مَقَامَ نَفْسِهِ فِي نَاسُوتِ الْإِنشَاءِ وَعَلَى آلِهِ وَاصْحَابِهِ الَّذِينَ شَيَّدُوا أَرْكَانَ الدِّينِ بِأَمْرِهِ الْحَكَمِ الْمُنْتَيْنِ

3 And then - may my spirit be a sacrifice for your presence - the letter from the spiritual friend, his honor Aqa Darvish Ghulam-Husayn, upon him be God's peace, which he had written to that beloved one, arrived and was presented before the Countenance. The Master - may our spirits be a sacrifice for Him - said: Mention of this Cause has been forbidden in the outskirts of this city and surrounding regions, for the people are weak and make no distinction between good and evil, guidance and error, benefit and harm. Although the loved ones of God have had and have no purpose except the reformation of the world and the refinement of the nations, nevertheless the divines, rulers and every faction have attributed pure righteousness to corruption and have understood building up to mean tearing down. In such case what station remains for words and what place for deeds? In any case, mention of this Cause is not permitted in these parts. Beseech God to aid the servants to justice and fairness. He who knows does not deny, he who understands does not turn away, and he who comprehends does not object. Let one proceed with brevity and we make mention of Muhammad-Qabli-Mustafa - upon him be my peace. Remember him on my behalf and give him the glad tidings of my attention to him. We beseech God to preserve him and those with him from the evil of every stubborn oppressor and from the tyranny of every sinful transgressor.

3 و بعد روحی لحضرتکم الفداء نامهء حبیب روحانی جناب آقا درویش غلامحسین علیه سلام الله که با تحجوب نوشته بودند رسید و تلقاء وجه عرض شد قال المولی ارواحنا فداه ذکر این امر در ضوایح این بلد و اطراف آن بلاد منع شده چه که خلق ضعیفند بین حسن و قبیح و هدایت و ضلالت و نفع و ضرر تمیز نمیدهند و فرق نمیگذارند چنانچه اولیای الهی مقصودی جز اصلاح عالم و تهذیب امم نداشته و ندارند معذلک علما و امرا و هر حزبی از احزاب صلاح محض را فساد نسبت داده‌اند و از معنی عمار خراب ادراک نموده‌اند در این صورت گفتار را چه منزلی و کردار را چه مقامی باری این اطراف ذکر این امر جایز نه از حق بطلبید عباد را بر عدل و انصاف تأیید فرماید من عرف لا ینکر و من فقه لا یرض و من علم لا یرض مگر باختصار رفتار شود و نذکر محمد قبل مصطفی علیه سلامی ذکره من قبل و بشره بتوجهی الیه نسأل الله ان یحفظه و من معه من شر کل ظالم عنید و من ظلم کل معتد اثم

4 O servant! Upon thee be My peace. Quickly pass beyond the border of Rum. In view of the promise of his honor Muhammad-Qabli-Mustafa - upon him be my peace - regarding meeting and encountering the mentioned souls, there has not been and is not any objection for two or three days. Convey greetings from the Wronged One. Firm counsels are necessary in wisdom. God willing, may you be enabled to mention and praise and spread and diffuse after passing beyond these bounds. Verily the Command is in His hand - He

4 یا غلام علیک سلامی از مرز روم زود بگذر نظر بوعده جناب محمد قبل مصطفی علیه سلامی در توجه و ملاقات نفوس مذکوره یومین او ثلاثة بعضی نبوده و نیست از قبل مظلوم سلام برسان در حکمت و صبابای محکمه لازم انشاء الله بذکر و ثنا و نشر و انتشار بعد از تجاوز از این حدود موفق باشید ان الامر بیده یفعل ما یشاء و یحکم

doeth what He willeth and decreeth what He pleaseth. He is the Powerful, the All-Knowing, the Wise. We beseech God to preserve His loved ones through His power that encompasseth the world, to guard them from the evil of His enemies, and to draw them nigh unto Him in all conditions. Verily He is the Self-Sufficient, the Most High.

- 5 End. Praise be to God, the purpose has been achieved, for they have been adorned with the mention of the Beloved and illumined by the lights of providence. Blessed are they! The request is that they seek confirmation and ask for enablement for this poor one as well. Verily God is the Hearer, the Answerer. This evanescent servant conveys greetings to his honor Muhammad Mustafa - may God the Exalted assist him. For his presence and those with him, before and after, I have sought and seek enablement, and praise be to God it is assured of response. I convey greetings to his honor Aqa Darvish - upon him be God's peace - and I beseech God for confirmation for him. Likewise I convey greetings to the other friends and have besought and beseech from God, exalted be His glory, confirmation and enablement and the good of this world and the next for each one. At this time mention was made in the Most Holy Court of his honor Haji 'Ali and their honors the most exalted ones - upon them be God's peace. Praise be to God, all are mentioned and have attained the glances of providence. Praise be to God, first and last, outwardly and inwardly.

ما یرید و هو المقتدر العظیم الحکیم نسال الله ان یحفظ اولیائہ بقدرتہ المہیمنۃ علی العالم و یحفظہم من شر اعدائہ و یقریبہم الیہ فیکل الأحوال انہ ہو الغنی المتعال

5 انتهى لله الحمد مقصود حاصل چه كه بذكر محبوب مزین گشتند و بانوار عنایت منور نعیماً لهم استدعا آنكه از برای این فقیر هم تأیید بخوانند و توفیق بطلبند ان الله هو السامع المجیب این عبد فانی خدمت حضرت محمد مصطفی آیدہ الله تعالی سلام میرسانم لحضرتہ و لمن معه او قبل و بعد توفیق طلبیدہ و میطلبم و الحمد لله باجابت مقرونست خدمت جناب آقا درویش علیہ سلام الله سلام میرسانم و از حق از برای ایشان تأیید میطلبم و همچنین خدمت سایر دوستان سلام میرسانم و از برای ہر یک تأیید و توفیق و خیر دنیا و آخرت از حق تعالی شأنہ مسئلت نموده و مینمایم در این حین در ساحت اقدس ذکر جناب حاجی علی و جنابان علیین علیہم سلام الله بودہ الله الحمد کل مذکورند و بلعاط عنایت فائز الحمد لله اولاً و آخراً و ظاہراً و باطناً

- 6 The servant 3rd of Safar 1305

6 خادام ۳ شہر صفر سنہ ۱۳۰۵

BLIB_Or15736.165

BH00067

To: Rasul et al., in Zanjan

Date: 1305-02-09 [1887-Oct-27]

- 1 In the Name of our Most Holy, Most Great, Most Exalted and Most Glorious Lord
- 2 Praise and glory befit the Desired One of all worlds, Who conquered contingent beings with the sword of utterance and illumined the hearts of the people of the world with the light of knowledge, and through His heralds and messengers adorned the horizons of the world with unity and concord. He is the

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 حمد و ثنا مقصود عالمیان را سزاست كه بسیف بیان امکان را تصرف فرمود و قلوب اهل عالم را بنور معرفت منور داشت و به مبلغین و مبشرین آفاق جهان را به اتحاد و اتفاق بیاراست اوست

Omnipotent One Whom the misbelief of the ungodly and the protestations of the opposers did not veil His oneness, and did not prevent the sincere ones and near ones from turning to Him. Exalted be the signs of His sovereignty and the manifestations of His power and grandeur.

- 3 Glorified art Thou, O Thou through Whose will the rivers of inner meanings have flowed in the gardens of utterance, and the hearts of the believers were attracted by what the Pen of Thy Cause spoke forth in the wonders of knowledge. The servant beareth witness to Thy unity and the singleness of Thy Being, and recognizeth that which the tongue of Thy grandeur hath spoken in the Kingdom of certitude, that verily Thou art God, there is no God but Thee. Thou didst send the Messengers and reveal the Books and made them bearers of glad tidings among Thy servants and acknowledgers of what Thou didst will for them through Thy generosity and favors, until the Manifestations culminated in Thy Most Great Manifestation and Thy Mighty Announcement.

- 4 Then didst Thou reveal Thyself amongst Thy creation and called them to Thy most exalted horizon and Thy highest summit. Among the people are those whom their desires prevented from turning to Thee and their vain imaginings from drawing nigh unto the court of Thy glory, and among them are those who cut themselves from what the people possess, hastening to Thy good-pleasure, gazing toward the horizon of Thy Manifestation, hoping for the wonders of Thy grace, and anticipating what Thou didst promise them in Thy Books and Tablets. O Lord! I beseech Thee by the splendor of Thy countenance and by the lights of Thy days to assist whosoever desireth Thy mention and Thy praise and the triumph of Thy Cause with the hosts of wisdom and utterance. O Lord! I beseech Thee by Thy power which hath encompassed all contingent things to aid him to exalt Thy Word and manifest that which Thou didst command the sincere ones in Thy Book. Verily Thou art the Strong, the Triumphant, the Omnipotent.

- 5 And further: the letter of that beloved of hearts arrived like a bird from the paradise of love and affection and attraction. Its allusions were true glad tidings and its expressions were spiritual messages. Praise be to God, the fragrance of steadfastness and turning toward God and detachment in the path of service to the Lord of creation wafted and spread from it. It attracted the heart and perfumed the nostrils of the soul. His is the generosity and His is the grace. His favor hath encompassed and His bounty hath seized the hearts of those near unto Him, to such extent that they have passed beyond themselves and

مقتدری که شرک مشرکین و مقالات معارضین یگانیش را ستر ننمود و مخلصین و مقربین را از اقبال باز نداشت جلّت آیات سلطنته و ظهورات قدرته و عظمته

3 سبحانک یا من بمشیتک جرت انهار المعانی فی حدائق البیان و انجذبت افئدة الموحّدين بما نطق قلم امرک فی بدایع العرفان یشهد الخدام بتوحید ذاتک و تفرید نفسک و یعرف بما نطق به لسان عظمتک فی ملکوت الايقان بانک انت الله لا اله الا انت قد ارسلت الرسل و انزلت الكتب و جعلتهم مبشّرين بين عبادک و معترفین بما اردت لهم بحدوک و الطافک الی ان انتهت الظهورات بظهورک الأعظم و نبأک العظیم

4 اذا اظهرت نفسک بين خلقک و دعوتهم الی افقک الأعلى و ذروتک العليا من الناس من منعتهم اهوائه عن التوجّه الیک و اوهامه عن التقرب الی بساط عزّک و منهم من انقطع عمّا عند القوم سارعاً الی مرضاتک و ناظراً الی افق ظهورک و راجياً بدائع فضلک و آملاً ما بشرتهم به فی کتیبک و الواحک ای ربّ اسألك بضيآء وجهک و بأنوار ایامک بأن تؤید من اراد ذکرک و ثنائک و نصره امرک بجنود الحکمة و البیان ای ربّ اسألك بقدرتک الّتی احاطت بالمکات بأن توقّفه علی اعلاء کلمتک و اظهار ما امرت المخلصین به فی کتابک انک انت القوى الغالب القدير

5 و بعد دستخط آن محبوب فؤاد بمثابه طایر فردوس محبت و مودّت و انجذاب رسید اشارتش بشارتی بود حقیقی و بیاناتش رسائی بود معنوی لله الحمد عرف استقامت و توجّه و انقطاع در سبیل خدمت مالک ابداع از آن متضوع و منتشر قلب را جذب نمود و شامه جان را معطر داشت له الجود و له الفضل عنایتش احاطه نموده و فضلش افنده مقربین را اخذ فرموده بشأنی که از خود و غیر خود گذشته اند و باو پیوسته اند ارواح و اجساد و

all else and have become attached to Him. They have sacrificed their spirits and bodies and limbs, all in the path of His Cause. After reading and understanding it, and experiencing joy and attraction, it was taken to the Presence and presented in its entirety before the countenance of the Lord of mankind, and these verses were revealed from the Creator of names and attributes. Thus speaketh the Lord, exalted and sanctified be He:

6 He is the All-Knowing Expositor

7 This is a Book which the Wronged One hath revealed for those who have quaffed the choice wine of utterance from the hands of the bounty of their Lord, the All-Merciful, that the fragrances of revelation might attract them and draw them nigh unto God, the Lord of the Most Great Throne and the Possessor of the Most Exalted Seat. Harken once again unto the Call from the Divine Lote-Tree: He is, verily, none other than the Single, the One, the All-Knowing, the All-Wise. The ocean of utterance hath surged forth from the wellspring of thy Lord's Pen, the All-Merciful. Drink therefrom once from the cup of My loving-kindness, and again from the chalices of My mercy, and yet again from the handful of My hand. Thy Lord, verily, is the All-Bountiful, the Most Generous. By God! Should anyone hear My call with the ear of innate nature, it would render him detached from all else save Me and cause him to cling to the cord of My loving-kindness, such that neither the swords of enemies nor the darts of the wicked would deter him. Thus hath the Most Exalted Pen spoken as a token of grace from God, the Creator of the heavens, that he might render thanks unto his Lord, the All-Forgiving, the Most Merciful.

8 He hath previously mentioned thee in verses before which the Books of the world and all that the nations possess have bowed down. To this beareth witness the Mother of Tablets from this radiant and luminous horizon. Say: O concourse of the Furqan! Fear ye the All-Merciful and oppose not Him through Whom every Cause and every perspicuous Book hath been established. And say: O people of the Bayan! Fear ye God and dispute not with Him through Whom God's proof and His testimony have been made manifest, and through Whom the Bird of Knowledge hath warbled upon the loftiest branches. By God! The All-Merciful hath come with a supreme sovereignty that neither the powers of the world nor the might of nations can frustrate, nor can the dominion of those who have violated God's Covenant and Testament and denied the Day of Judgment cause Him fear.

اعضا كل را در سبيل امرش اتفاق كرده اند
بعد از قرائت و اطلاع و انبساط و انجذاب
قصده مقام نموده تلقاء وجهه مولی الأنام بتمامه
عرض شد و این آیات از موجد اسماء و صفات
نازل قول الرب تعالى و تقدس

6 هو المبین العليم

7 كتاب انزله المظلوم لمن شرب رحيق البيان من
ايادي عطاء ربه الرحمن لتجذبه نفحات الوحي
وتقربه الى الله رب العرش الأعظم و مالك
الكوسى الرفيع اسمع النداء مرة اخرى من سدره
المتنى انه لا اله الا هو الفرد الواحد العليم الحكيم
قد جرى بحر البيان من منبع قلم ربك الرحمن
اشرب منه مرة من كأس عنايتي و اخرى من
كؤب رحمتي و تارة من غرفة يدى ان ربك هو
الفضال الكريم لعمر الله لو يسمع احد ندائى بأذن
الفرطه انه يجعله منقطعاً عن سوائى و متمسكاً
بجبل عنايتى بحيث لا تمنعه سيوف الأعداء و لا
سهام الأشقياء كذلك نطق القلم الأعلى فضلاً
من لدى الله فاطر السماء ليشكر ربك الغفور
الرحيم

8 انه ذكرك من قبل بآيات خضعت لها كتب العالم
و ما عند الأمم يشهد بذلك ام الألواح فى هذا
الأفق المشرق المنير قل يا ملاء الفرقان اتقوا الرحمن
ولا تعترضوا على الذى به ثبت كل امر و كل
كتاب مبين و قل يا ملاء البيان خافوا الله و لا
تدحضوا الذى به ظهرت حجة الله و برهانه و
غردت طير العرفان على اعلى الأغصان تالله قد
اتى الرحمن بسلطان عظيم لا تعجزه قوة العالم و
قدرة الأمم و لا يخوفه سطوة الذين نقضوا عهد
الله و ميثاقه و كفروا بيوم الدين

- 9 Be fair in judging this Revelation and its sovereignty, then consider that which hath been sent down in truth from the kingdom of His wondrous utterance. He is the One Who was promised in God's Books, of Whom the Primal Point gave glad tidings, and Who prostrated Himself at the mention of His name, saying: "I am the first of His worshippers." O people of the Bayan! Observe and then recall when the Primal Point came, how the divines and doctors of the earth denied Him. Thus did their souls entice them in such wise as caused the Spirit of Holiness to lament in Paradise and the Faithful Spirit to grieve in this manifest Scene.
- 10 We beseech God to assist thee with the hosts of utterance and to enable thee to champion His Cause with a proof whose light hath shone forth from the dayspring of thy Lord's utterance, the All-Knowing, the All-Informed. Remind God's party of My verses and glorify their faces on My behalf, then recite unto them that which hath been sent down from the heaven of My Will and the atmosphere of My Purpose, that their eyes may be solaced thereby and their hearts be gladdened. Verily, thy Lord loveth His loved ones. To this beareth witness the Mother Book in this mighty and impregnable station.
- 11 Say: O party of God! We counselled you aforetime and counsel you at this hour to be trustworthy and godly. By God's life! Through these shall your stations be exalted and your conditions be elevated. Hold fast unto them and be not of the heedless. Say: O people of Baha! Take what ye have been commanded by God, then act according to that which the Tongue of Grandeur hath counselled you. This shall raise you up and draw you nigh unto the One, the Singular, the Almighty, the Most Glorious, the Most Praiseworthy.
- 12 The glory that shineth resplendent and gleameth from the horizon of My loving-kindness be upon thee and upon them that love thee and hearken unto thy word in this wise Remembrance. Praise be to God, the Most High, the Most Great.
- 13 O Son of Abhar! Upon thee be My glory! Warn the party of God concerning that which hath appeared. Should they ponder upon the former party and their deeds and actions on the Day of the Second Resurrection, they would not be afflicted with the vain imaginings of ignorant and heedless souls, and would behold themselves detached and free from all save God. The heedless souls have forgotten that which they witnessed with their own eyes, let alone matters wherein the birds of their hearts and minds are powerless to soar. They have seen with their own eyes the loss suffered by the Shi'ih party, yet now they have fallen again into imaginings a thousandfold greater than that party's vain fancies. Hadi of Dawlatabad hath become the
- 9 انصفوا في هذا الظهور و سلطانه ثم انظروا ما نزل بالحق من ملكوت بيانه البديع هو الذي كان موعوداً في كتب الله و بشر به النقطة الأولى و خضع عند ذكر اسمه بقوله انا اول العابدين يا ملأ البيان انظروا ثم اذكروا اذ اتى نقطة البيان انكره علماء الأرض و فقهاءها كذلك سوت لهم انفسهم ما ناح به روح القدس في الفردوس و الروح الأمين في هذا المنظر المبين
- 10 نسأل الله ان يمدك بجنود البيان و يوفقك على نصره امره ببرهان سطع نوره من مشرق بيان ربك العليم الخبير ذكر حزب الله بآياتي و كبر على وجوههم من قبلي ثم اقرأ لهم ما نزل من سماء مشيقي و هوأ ارادتي لتقر به عيونهم و يفرح به قلوبهم ان ربك يحب اوليائه يشهد بذلك أم الكتاب في هذا المقام العزيز المنيع
- 11 قل يا حزب الله انا وصيناكم من قبل و نوصيكم في هذا الحين بالأمانة و الديانة لعمر الله بهما ترتفع مقاماتكم و ترتقي شؤوناتكم تمسكوا بهما و لا تكونوا من الغافلين قل يا اهل البهآ خذوا ما امرتم به من لدى الله ثم اعملوا ما وصاكم به لسان العظمة انه يرفعكم و يقربكم الى الفرد الواحد المقتدر العزيز الحميد
- 12 البهآ المشرق اللآلئ الساطع من افق عنايتي عليك و على من يحبك و يسمع قولك في هذا الذكر الحكيم الحمد لله العلي العظيم
- 13 يا ابن ابهر عليك بهائي حزب الله را آگاه نما بانچه ظاهر شده اگر تفكر نمايند در حزب قبل و اعمال و افعالشان در يوم قيام مجدد باوهامات نفوس غافله جاهله مبتلا نميشوند و خود را از ما سوى الله فارغ و آزاد مشاهده مينمايند نفوس غافله آنچه را بصر خود ديدهاند از آن غافل شدهاند تا چه رسد باموري كه طير افنده و قلوبشان از طيران در آن فضا عاجز و قاصر است خود خسارت حزب شيعة را بچشم خود ديدهاند و حال مجدد باوهاماتي افتادهاند هزار مرتبه اعظمتر از اوهامات آنحزب هادي دولت آبادي قائد قوم

people's leader and desired to dispatch the helpless servants to the abode of perdition and establish them in hell-fire. Say: O servants! Reflect upon that which hath appeared and is now witnessed, and upon that which hath passed and become concealed, that perchance through God's grace ye may gird up the loins of service for His sake alone. With utmost lowliness and supplication, beseech the Self-Sufficing Lord that He may not again afflict His servants with vain imaginings as before. Glory be to God! What hath prevented their sight? What hath kept their ears from hearkening to the Word of Truth? The realms of knowledge and vision are astounded.

- 14 O thou who soarest in My atmosphere! The existing ears and visible eyes were not and are not worthy to hear or fit to see, unless the grace of God, exalted be His glory, shall assist them and guide the heedless ones to the direction of awareness and awaken the slumberers from the sleep of negligence. These are the days of the appearance of the blessed verse wherein He hath said: "They put their fingers in their ears lest they should hear the word of truth." For the sources of vain imaginings have forbidden their friends from drawing nigh unto the people of Baha. Glory be to God! They act as did the idolaters of old, yet perceive not that they utter the same words. The wrath of God hath seized them and the breezes of torment have encompassed them. Thus hath the matter been decreed as a recompense for their deeds. Verily, He is the most severe of avengers and the destroyer of transgressors.

- 15 O beloved of my heart! For a long time the door was closed and no news came from thee. Praise be to God, the grace of God, exalted be His glory, appeared like a key and opened the doors of remembrance, utterance, presence and meeting. The fire of love became manifest and the primal flame appeared. The maidens of remembrance who were concealed in the chambers of inner meanings unveiled themselves and approached the gathering. I swear by the Sun of utterance of our Lord, the Most Merciful, that if the ears of the people of the world were sanctified, a single word of the supreme utterances that have shone forth from the Dayspring of the Will of the Lord of all beings would guide and suffice them all. In any case, one must ever supplicate the Lord of the intended goal for deliverance, and deliverance is the awakening of the servants and reflection upon that which hath appeared.

- 16 Night and day this lowly servant, with manifest humility, beseecheth deliverance from the Lord of the Day of Judgment, for His mercy hath preceded and His grace hath encompassed all. Perchance He may again rend asunder the veils and coverings that eyes may not be debarred from beholding. With

شده و اراده نموده عباد بیچاره را بدار البوار بفرستد و در سقر مقر دهد بگو ای عباد در آنچه ظاهر شده و حال مشهود است و در آنچه گذشته و مستور گشته تفکر نمائید شاید بعنایت حق کمر خدمت را لوجه الله محکم کنید بکمال عجز و ابتهال از غنی متعال مسئلت نمائید که عباد را مجددم بنباهه اوهامات قبل مبتلا نفرماید سبحان الله ابصار را چه منع نموده آذان را چه از اصغاء کلمه حق بازداشته عوالم دانائی و بینائی متحیر

14 یا ایها الطائر فی هوائی آذان موجوده و ابصار مشهوده قابل اصغاء و لایق مشاهده نبوده و نیست مگر عنایت حق جلّ جلاله مدد فرماید و غافلین را بشطر آگاهی کشاند و نائمین را از نوم غفلت بیدار فرماید این ایام ایام ظهور آیه مبارکه است که فرموده یجعلون اصابعهم فی آذانهم لئلا یسمعوا قول الحق چه که مطلع اوهام اولیای خود را از تقرّب باهل بها منع نموده اند سبحان الله باعمال مشرکین قبل عاملند و بهمان اقوال ناطق و شاعر نیستند قهر الله اخذشان نموده و نفحات عذاب احاطه کرده کذلک قضی الامر جزاء لأعمالهم انه اشدّ المنتقمین و مهلك المعتدین انتهى

15 یا محبوب فؤادی مدتها باب مسدود خبری از آنحضرت نبود لله الحمد عنایت حق جلّ جلاله بمثابه مفتاح ظاهر و ابواب ذکر و بیان و حضور و لقّا را گشود نار محبت متجلی و شعله اولی ظاهر حوریات ذکر که در غرفات معانی مستور بودند کشف حجاب نموده قصد انجمن نمودند قسم بآفتاب بیان ربنا الرحمن اگر آذان اهل عالم مقدّس شود یک کلمه از کلمات علیا که از مشرق اراده مولی الوری ظاهر شده کلّ را هدایت مینماید و کفایت میفرماید باری در هر حال باید از حضرت مقصود طلب فرج نمود و فرج تنبه عباد است و تفکر در آنچه ظاهر شده

16 در لیالی و ایام این خادم مسکین با عجز مبین از مالک یوم الدین نجات میطلبید چه که رحمتش سبقت گرفته و عنایتش احاطه فرموده شاید سبحات و حجبات را مجددم خرق فرماید تا عیون از

His bounty there is no place for despair. He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the Praiseworthy. As to what thou didst write concerning the friends, upon them be the glory of God, after being submitted before His Most Holy, Most Exalted and Most Sacred Presence, there was revealed for each one that which would cause eternal mention and everlasting praise.

17 This is what was revealed for his honor Khan Muhammad-Baqir, upon him be the glory of God. These are His blessed and exalted words:

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

19 Verily, We make mention of him who was named Muhammad before Baqir, that this remembrance may draw him to a station wherein nothing whatsoever shall deter him from this Cause, through which the limbs of all names have trembled. Thus hath the Supreme Pen spoken from the most exalted horizon. Blessed is he who hath turned toward My horizon, uttered My praise, and soared in My atmosphere. He is, before God, the Lord of the beginning and the end, among the dwellers of the Most Exalted Paradise. Drink thou of My sealed wine in My Name, the Self-Subsisting, and say: O concourse of the world! By God, the Ancient King hath come with a sovereignty before which all parties are powerless. He hath appeared and made manifest that which was hidden in knowledge and inscribed by the Supreme Pen in the Scriptures and Tablets. Say: O people! Cast aside what ye possess and take hold of that which ye are commanded by God, the Lord of all men. This is the Day whereon all things cry out with their loudest voice: The Promised One hath come from the heaven of grace with the banners of glory and power. Beware lest ye deprive yourselves of this bounty through which the ocean of utterance hath surged in the contingent world and the rain of forgiveness hath showered upon those who have clung to the cord of their Lord's grace, the Lord of creation. The glory be upon thee from the Wronged One, and upon those who have turned toward the Supreme Horizon on a Day wherein the Caller hath called out: The Kingdom belongeth unto God, the Lord of Lords.

20 And this is what was revealed for his honor Karbila'i 'Abbas, upon him be the glory of God:

21 He is the Speaker among the servants

22 O 'Abbas! Harken unto the call of the Wronged One from the precincts of His Most Great Prison. Verily, it draweth thee nigh unto God, the Lord of mankind. He hath come for the salvation of the world, yet the peoples have turned away from Him and committed that which hath caused the mountains to

مشاهده باز نماند با کرمش یأس را راهی نه یفعل
ما یشاء و یحکم ما یرید و هو العزیز الحمید و اینکه
در باره اولیا علیهم بهاء الله مرقوم داشتند بعد
از عرض در ساحت امنع اقدس اعلی مخصوص
هر یک نازل شد آنچه که سبب ذکر ابدی و ثناء
سرمدیست

17 هذا ما نزل لجناب خان محمد باقر علیه بهاء الله
قوله تبارک و تعالی

18 هو الناظر من افقه الأعلى

19 انا نذكر من سمى بمحمد قبل باقر ليجذبه الذكر الى
مقام لا يمنعه شيء من الأشياء من هذا الأمر
الذي به ارتعدت فرائص الأسماء كذلك نطق
القلم الأعلى في اعلی المقام طوبى لمن اقبل الى
افقى و نطق بثنائى و طار فى هوائى انه من اهل
الفردوس الأعلى لدى الله مالک المبدأ و المآب
اشرب رحيق الختم باسمى القيوم و قل يا ملأ
العالم تالله قد اتى مالک القدم بسلطان لا يقوم
معه الأحزاب ظهر و اظهر ما كان مستوراً فى
العلم و مذکوراً من القلم الأعلى فى الزبر و الألواح
قل يا معشر البشر ضعوا ما عندكم و خذوا ما
امرتم به من لدى الله مالک الرقاب هذا يوم فيه
تنادى الأشياء بأعلى النداء قد اتى الموعد من
سماء الفضل برايات العزة و الاقتدار اياكم ان
تمنعوا انفسكم عن هذا الفضل الذى به ماج بحر
البيان فى الامكان و هطلت امطار الغفران على
الذين تمسكوا بحبل عناية ربهم مالک الایجاد
البهاء عليك من لدى المظلوم و على الذين اقبلوا
الى الأفق الأعلى فى يوم فيه نادى المناد الملك
لله ربّ الأرباب

20 و هذا ما نزل لجناب كربلائى عباس عليه بهاء
الله

21 هو الناطق بين العباد

22 يا عباس اسمع نداء المظلوم من شطر سجنه الأعظم
انه يقرّبك الى الله مولى الأنام قد اتى خلاص
العالم ولكن الأمم اعرضوا عنه و ارتكبوا ما
نسفت به الجبال نبذوا امر الله ورائهم و اتخذوا

crumble. They have cast the Command of God behind their backs and taken their vain imaginings as lords beside God, the Dayspring of Lights. Among the people are those who have denied God's Cause, those who have turned away, and those who have objected and committed that which hath caused the Supreme Pen to lament at morn and eve. Blessed is the servant who hath heard My call and attained unto the traces of My Pen, and woe unto every heedless doubter. The glory shining from the horizon of the heaven of My utterance be upon My loved ones who have acted in accordance with that which they were commanded in the Mother Book. Say:

- 23 My God, my God! I testify that Thou hast remembered me, and from Thy Most Exalted Horizon Thou hast turned toward this servant of Thine and revealed unto him from the Pen of Thy bounty that whose fragrance hath diffused among Thy servants. O Lord! I beseech Thee by the lights of the Sun of Thy Revelation in Thy days and the manifestations of its power amidst Thy creation, to ordain for me that which shall protect me from those who have disbelieved in Thee and Thy signs. Thou art He through Whose Name the ocean of grace hath surged and the fragrance of bounty hath wafted between earth and heaven. There is no God but Thee, the Almighty, the All-Powerful.

- 24 And this is what was revealed for his honor Karbila'i Ya'qub, upon him be the glory of God:

- 25 In My Name, through which the heaven of idle fancies was cleft asunder

- 26 O Ya'qub! Give thanks for that the Wronged One hath turned toward thee and made mention of thee in a manner that no mention can equal. Thy name was present before the Countenance, and We have mentioned thee in such wise that through it the realities of all things were attracted and the Dove of Utterance warbled upon the highest branches. When thou hast drunk the choice wine of revelation from the chalice of bounty and My call hath drawn thee to the Supreme Horizon, say:

- 27 O my God, my God! Praise be unto Thee for having adorned me with the ornament of Thy remembrance. I beseech Thee by the breezes which have blown by Thy will, and by the light which hath shone forth from the horizon of the heaven of Thy purpose, and by the ocean of Thy signs and the heaven of Thy manifestation, to make me in all conditions steadfast in Thy Cause and firm in Thy service. Verily, Thou art powerful over whatsoever Thou willest, and within Thy grasp are the reins of all who are in the heavens and on earth. O my God, bestow Thy blessings upon those who have held fast to the cord of

الأوهام لأنفسهم ارباباً من دون الله مطلع الأنوار
من الناس من انكر امر الله ومنهم من اعرض و
منهم من اعترض وارتكب ما ناح به القلم الأعلى
في البكور والأصا طوبى لعبد سمع ندائى و فاز
بآثار قللى و ويل لكل غافل مرتاب البهائم المشرق
من افق سماء يأتى على اوليائى الذين عملوا بما امروا
به فى أم الكتاب

23 قل الهى الهى اشهد انك ذكرتنى و من افقك
الأعلى اقبلت الى عبيدك هذا و انزلت له من
قلم عنايتك ما تضوع عرفه بين عبادك اى
رب اسألك بأنوار نير ظهورك فى أيامك و
ظهورات قدرته بين خلقك بأن تكتب لى ما
يحفظنى من الذين كفروا بك و بآياتك انك
انت الذى باسمك ماج بحر الفضل و حاج
عرف العطاء بين الأرض و السماء لا اله الا
انت المقتدر القدير

24 و هذا ما نزل لجناب كربلائى يعقوب عليه بهاء
الله

25 بسمى الذى به انفطرت سماء الأوهام

26 يا يعقوب اشكر بما اقبل اليك المظلوم و ذكرك
بما لا تعادله الأذكار قد حضر اسمك لدى الوجه
ذكرناك بما انجذبت به حقايق الأشياء و غرّدت
حمامة البيان على اعلى الأغصان اذا شربت رحيق
الوحى من كأس العطاء و اجتذبتك ندائى الى
الأفق الأعلى

27 قل الهى الهى لك الحمد بما زينتنى بطراز ذكرك
اسألك بالنسائم التى سرت بارادتك و بالنور
الذى اشرق من افق سماء مشيتك و بجزآياتك
و سماء ظهورك بأن تجعلنى فيكل الأحوال
مستقيماً على امرك و قائماً على خدمتك انك
انت المقتدر على ما تشاء و فى قبضتك زمام
من فى الأرضين و السموات صلّ اللهم يا الهى
على الذين تمسكوا بحبل عطائك و فازوا بالاقرار
بما انزلته فى كتابك و نصروا امرك فى الليالى

Thy bounty and have attained unto the recognition of that which Thou hast revealed in Thy Book, and who have aided Thy Cause throughout the nights and days. Verily, Thou art the Lord of all mankind. There is none other God but Thee, the Sovereign over all who are in the heavens and on earth.

و الأيَّام أنك انت مولى الأنام لا اله الا انت
المهيمن على من فى السموات والأرضين

28 This was revealed for Ustad Isma'il, upon him be the glory of God.

28 و هذا ما نزل لجناب استاد اسمعيل عليه بهاء الله

29 In the name of the Goal of all the worlds

29 بنام مقصود عالميان

30 O Isma'il! The time hath come, the moment is at hand, the Hour is present, the Resurrection hath appeared, the mysteries are unveiled, the verses are revealed, and the evidences are manifest. Yet the servants are all heedless, in denial and turned away, save whom thy Lord willeth. This is that same News which was mentioned in the Qur'an as the Great News, which had ever been hidden and concealed in the hearts of the pure ones, and recorded and inscribed by the Most Exalted Pen in the divine Books, Tablets and Scriptures. Nevertheless, the people remain veiled and deprived. The vain imaginings of the heedless souls have prevented them from the Dayspring of the Light of Oneness. In truth, the worthless straws of the world were not and are not worthy of the court of God, exalted be His glory. Beseech God to raise up such servants as befit these days, that they may behold that which hath shone forth and become manifest, and may hear that which hath been sent down from the heaven of the will of their Lord, the Speaker, the All-Knowing.

30 يا اسمعيل وقت آمد زمان حاضر ساعت موجود
قيامت قائم اسرار ظاهر آيات نازل بينات مشهود
ولكن عباد كل غافل و منكرو معرض الا من
شاء ربك اين آن نبأست كه در فرقان به نبأ
عظيم ذكر شده لازال در افتدهء اصفيا مستور و
مكون و از قلم اعلى در كتب و صحف و زير
الهي مذکور و مسطور مع ذلك قوم محبوب و
ممنوع اوهامات نفوس غافله ايشانرا از مشرق نور
احديه منع نمود فى الحقيقة خاشاكهاى عالم قابل
بساط حق جل جلاله نبوده و نيست از حق
بطلب عباديكه لايق اين ايامست مبعوث فرمايد
لينظروا ما اشرق و لاح و يسمعوا ما نزل من سماء
مشية ربهم الناطق العليم

31 My God, my God! Thou seest how thirst hath destroyed Thy servants. Where is the Salsabil of Thy grace and the Kawthar of Thy mercy? Where is the Euphrates of Thy bounty and the choice wine of Thy utterance? Hunger hath seized them from every side. Where is the heavenly table of Thy bestowal and the blessing of Thy knowledge? The fire of longing and separation hath consumed them. Where is Thy presence and Thy meeting, and the manifestation of Thy favors? I beseech Thee, O Lord of the worlds, by the mysteries of Thy knowledge and Thy call amongst Thy servants, to ordain for Thy loved ones that which shall protect them from the evil of Thine enemies and provide them with the fruits of the tree of Thy nearness. Verily, Thou art the Almighty, the All-Knowing, the All-Wise.

31 الهى الهى ترى العطش اهلك [و] عبادك اين
سلسبيل عنايتك و كوثر رحمتك و اين فرات
فضلك و رحيق بيانك و الجوع اخذهم من
كل الأطراف اين مائدة سمائك و نعمة عرفانك
و احرقهم نار الطلب و الهجر اين حضورك و
لقائك و ظهور الطافك اسألك يا مولى العالم
بأسرار علمك و ندائك بين عبادك بأن تقدر
لأحبائك ما يحفظهم من شر اعدائك و يرزقهم
اثمار سدرة قربك أنك انت المقتدر العليم الحكيم

32 The Sun of bounty, praise be to God, hath shone upon all, and each of the names hath attained, through the grace and bounty of the Lord of Names. The servant beseecheth his Lord to make them as ensigns among His servants and as standards in His lands, that through them His mention and His praise,

32 آفتاب عنايت لله الحمد بر كل تجلّى نمود و هر
يك از اسماء به فضل و عنايت مولى الأسماء فائز
نسأل الخادم ربه بأن يجعلهم اعلاماً بين عباد و
راياتاً فى بلاده ليرفع بهم ذكره و ثنائه و اوامره
و احكامه انه على كل شىء قدير

His commandments and His laws may be exalted. Verily, He is powerful over all things.

- 33 And regarding the mention made of the honored sisters, the greater and the lesser, and the honored and revered mother, upon her be the glory of God, after being presented before the Most Exalted Horizon, there was revealed specifically for each that which is everlasting and eternal. The word of the Lord, exalted and sanctified is He:

34 In the name of the One God

- 35 Today from the cloud of divine mercy in the realm of inner meanings, fresh and wondrous flowers have appeared and blossomed, and each has its own remembrance, utterance and discourse. Blessed are they who hear and observe. O my leaf and my handmaiden! Although the people of the world have eyes and ears, they are deprived of seeing and hearing. After their pleadings, lamentations, mourning, seeking and hopes, they ultimately did what no idolater had ever done and said what no oppressor had ever said. In word they were the most excellent and exalted in the world, but in deed they were the most lost and base of all peoples. How good is the state of one who observes affairs with justice and fairness and seeks divine confirmation. The realm of knowledge is bewildered and astounded, for the divines of Iran, despite their supplications and lamentations, openly curse the Goal of all the worlds from their pulpits. Give thanks unto God that He has assisted thee in such an age and guided thee to the Egypt of awareness, despite those who have adorned themselves with turbans and prevented people from the path of God, the Lord of all worlds. Take thou the choice wine of My utterance in My name, then drink of it in remembrance of My wondrous Name. Praise be to God that thou hast attained the mention of the One Beloved and art adorned with His love and illumined with the light of His knowledge. Convey My greetings to the handmaidens of that land and illumine them with the lights of the Sun of the bounty of God, exalted be His glory.

- 36 And this is what was revealed for another sister, Fatimeh, upon her be the Glory of God:

37 In the name of the Goal of all worlds

- 38 O my leaf, upon thee be My glory! Thy mention was made before the Wronged One, and these verses were sent down from the heaven of the will of the Self-Subsisting Lord that the fragrance of the utterance of the All-Merciful might attract thee and draw thee to the horizon of knowledge. The world was brought from nothingness into being for the knowledge of God.

33 و اینکه ذکر مخدّره اخت کبری و صغری مخدّره معظّمه حضرت امّ علیها بهاء الله را نمودند بعد از عرض در افق اعلی مخصوص هر یک نازل شد آنچه که باقی و دائمست قول ربّ تعالی و تقدّس

34 بنام خداوند یگنا

35 امروز از ابر رحمت رحمانی در عالم معانی اوراد تازه بدیعه ظاهر شده و شکفته و هر یک را ذکر و بیانی و مقالی است طوبی از برای سامعین و ناظرین یا ورقتی و امتی اهل عالم مع آنکه صاحب بصر و سمعند از مشاهده و اصغا محرومند بعد از عجزها و ناله‌ها و نوحه‌ها و طلب و آمال در مآل عمل نمودند آنچه را که هیچ مشرکی عمل ننمود و گفتند آنچه را که هیچ ظالمی نگفت در قول افضل و اعلای عالم بودند و در فعل اخسر و ادنای امم نیکوست حال نفسی که به عدل و انصاف در امور ملاحظه نماید و از حقّ تأیید مسئلت کند عالم دانائی متحیر و مبهور چه که معشر علمای ایران مع طلب و زاری بر منابر جهره بسبّ مقصود عالمیان ناطق حقّ جلّ جلاله را شکر نما که ترا در همچنین عصری نصرت فرمود و بمصر آگاهی راه نمود رغماً للذین زینوا انفسهم بالعمائم و منعوا الناس عن صراط الله ربّ العالمین خدی رحیق بیانی با سبّی ثمّ اشربی منه بذکری البدیع لله الحمد بذکر دوست یگنا فائز شدی و بحبش مزین و بنور عرفانش منور اماء آن ارض را از قیل مظلوم تکبیر برسان و بانوار آفتاب عنایت حقّ جلّ جلاله منور دار

36 و هذا ما نزل لأخت اخی فاطمه علیها بهاء الله

37 بنام مقصود عالمیان

38 یا ورقتی علیک بهائی ذکرت نزد مظلوم مذکور و این آیات از سماء مشیت حضرت قیوم نازل تا عرف بیان رحمن جذبت نماید و بافق دانائی کشاند عالم از برای عرفان حقّ از عدم بوجود آمده طوبی از برای قلبی که بافق الهی اقبال نمود

Blessed is the heart that hath turned toward the divine horizon and the face that hath been illumined by the lights of the Countenance in the divine days. Praise the Goal of all worlds that thou hast drunk from the hands of bounty the Kawthar of meeting, and this Kawthar is, in the first degree and station, the knowledge of God, exalted be His glory, which hath been recorded by the Pen of Will in the Holy Books and Tablets. We beseech God to cause the handmaidens of that land to attain unto this supreme gift and not to deprive any from the fruits of the Tree and the lights of the Luminary of the horizon of inner meanings. In all conditions God hath been with thee. Verily He is with His devoted male and female servants. He heareth and seeth, and He is the All-Hearing, the All-Seeing.

39 Say: My God, my God! I beseech Thee by the leaves and fruits of the Tree of Thy Cause, and by the Word through which the earth and all created things therein were illumined, to ordain for me that which shall be a light before my face and a companion to me in all the worlds of Thy worlds. O my Lord! Thou knowest what is in my heart and what I desire of the wonders of Thy grace. I beseech Thee to make me content with what Thou hast ordained for me through Thy will and purpose. Verily Thou art the Almighty, the Supreme, the Glorious, the All-Bountiful. There is no God but Thee, the Self-Sufficient, the Most Exalted.

40 And this is what was revealed from the heaven of bounty for you another time, He, exalted be He, says:

41 O Son of Abhar! Upon thee be the Glory of God, the Lord of Destiny! We testify that thou hast attained unto the tokens of Our Pen and unto that which the Tongue of Grace hath spoken from that Station named the Most Great Prison in the Book of God, Lord of the worlds. We have previously mentioned thy father in words from which the sweet savors of utterance were wafted throughout creation. He who possesseth a clear Book beareth witness to this. He ascended unto God with a heart before which the hearts of those who have turned towards Him became submissive. By My life! The Concourse on High welcomed him at his ascension, and this grace admitted him to a station which the tongues of those who remember are powerless to describe. The glory shining from the horizon of the heaven of My mercy be upon him and upon thee and upon thy mother who hath attained unto the verses of God, the Mighty, the Praiseworthy.

42 Grace hath encompassed, Light hath shone forth, loving-kindness hath encompassed all, and mercy hath preceded all. Glory be to God! Bounty and generosity have reached such a station that they have become sanctified above all mention,

و از برای وجهی که در آیام الهی بانوار وجه توجّه کرد حمد کن مقصود عالمیان را که از ایادی عطا کوثر لقا نوشیدی و این کوثر در رتبه اولی و مقام اول معرفت حق جل جلاله است که در زیر الواح از قلم اراده ثبت شده از حق میطلبیم اماء آن ارض را باین عطیه کبری فائز فرماید و جمیع را از اثمار سدره و انوار نیر افق معانی محروم نسازد در جمیع احوال حق با تو بوده آن مع عباده القانتین و امائه القانتات یسمع ویری و هو السميع البصیر

39 قولي الهی الهی اسألك بأوراق سدره امرک و اثمارها و بالكلمة التي بها اشرفت الأرض و ما خلق فيها بأن تكتب لي ما يكون نوراً امام وجهي و مونساً لي في كل عالم من عوالمک ای ربّ تعلم ما في قلبي و ما اردته من بدایع فضلك اسألك بأن تجعلني راضية بما قدرته لي بارادتك و مشيتك انک انت المقتدر المهيمن العزيز الفضال لا اله الا انت الغني المتعال

40 و هذا ما نزل من سماء العطاء لجنايب مرّة اخرى قوله تعالى

41 يا ابن ابره عليك بهاء الله مالک القدر نشهد انک فزت بأثار قلنا و بما نطق به لسان الفضل في مقام سمي بالسجن الأعظم في کتاب الله رب العالمين انا ذکرنا اباک من قبل بذکر فاحت به نفحات البيان في الامکان يشهد بذلك من عنده کتاب مبين انه صعد الى الله بقلب خضعت له افئدة المقبلين لعمري استقبله الملاء الأعلى حين صعوده و ادخلته هذا الفضل في مقام عجزت عن ذکره السن الذاکرين البهاء المشرق من افق سماء رحمتي عليه و عليك و علی امک التي فازت بآيات الله العزيز الحميد انتهى

42 الفضل احاط و النور لاح و العناية احاطت و الرحمة سبقت سبحان الله جود و کرم بمقامی رسیده که از ذکر و بیان و شرح و تفصیل

description, explanation and elaboration. All the bounties of the world cannot be compared to a drop from the ocean of His bestowals. Powerlessness is the state of the servant, and in truth he is powerless. This utterance is not from false modesty. Suppose one imagines a star - what station would or could that star have compared to the shining suns, the brilliant moons, and the countless stars? In any case, we beseech the Exalted Truth to adorn the world with the ornament of awareness and to bestow the true Kawthar, that it might become worthy of His threshold and deserving of His court. Verily, He is powerful over all things.

43 As for the mention of Jinab-i-Dhabih, upon him be the Glory of God, after it was presented before the Most Holy, Most Exalted Presence, these sublime words and decisive verses were revealed from the heaven of grace. His blessed and exalted Word:

44 I am the Rememberer and I am the Remembered.

45 The Wronged One, Who hath been imprisoned for having summoned all to God, the Lord of the worlds, remembereth thee. Verily He hath appeared and manifested what He desired as a grace from His presence, and He is the All-Bountiful, the Generous. The might of any oppressor did not deter Him, nor did the power of any transgressor frighten Him, nor did the strength of any suspicious commander weaken Him. Glorified be He Who hath manifested what was hidden and hath spoken what He desired while seated upon His mighty throne.

46 Praise be to the Lord of eternity Who hath freed and delivered. By the Luminary of utterance which shineth and appeareth from the horizon of the heaven of proof, imprisonment in His path is the cause and means of freedom for the people of creation, weakness in His love is the cause of strength, and tribulation in His path is the sovereign of glory. Outwardly it is hardship, inwardly it is bounty and mercy. Blessed is he who hath attained unto tribulation in the path of God, the Lord of all beings and the Possessor of Names.

47 O Ismail! The life of the world and its days vanish and become non-existent in but a moment. Blessed is the soul that in this transient abode hath acquired that which endureth, and in the house of toil hath obtained eternal rest. We beseech God, exalted be He, to assist thee and His loved ones there to be steadfast. Verily, He is the Powerful, the Mighty.

48 My God, my God! Thou seest Thy loved ones among Thy enemies, and the choicest of Thy servants beneath the most wicked of Thy creatures. I beseech Thee by Thy might and Thy sovereignty to protect them through Thy power and to

مقدس و منزّه گشته جمیع جودهای عالم نزد بحر عطایش با قطره مقابله نکند عجز شأن عبد است و فی الحقیقه عاجز است این کلمه از شکسته نفسی نیست بر فرض انسان تصور نماید نجی موجود حال آن نجم نزد شمس مشرقا و اقار لائحات و انجم لاتخصی چه شأنی داشته و یا دارد در هر حال از حقّ منبع سائل و آمل که عالم را بطراز آگاهی مزین فرماید و از کوثر حقیقی میذول دارد شاید قابل درگاه و لایق بارگاه گردد آنه علی کلّ شیء قدیر

43 اینکه ذکر جناب ذبیح علیه بهاء الله را نمودند بعد از عرض در ساحت امنع اقدس اعلی این کلمات عالیات و آیات محکمات از سماء فضل نازل قوله تبارک و تعالی

44 انا الذّاکر و انا المذکور

45 ذکرک المظلوم الذی یجنّ بما دعا الكلّ الی الله ربّ العالمین انه ظهر و اظهر ما اراد فضلاً من عنده و هو الفضال الکریم ما منعه شوکه کلّ ظالم و ما خوفته سطوة کلّ فاجر و ما اضعفته قوّة کلّ آمر مریب سبحان الذی اظهر ما کان مکنوناً و نطق بما اراد اذ کان مستویاً علی عرشه العظیم

46 حمد کن مالک قدم را که آزاد فرمود و نجات بخشید قسم بنیر بیان که از افق سماء برهان مشرق و لایح است حبس در سیلش سبب و علت آزادی اهل امکان و ضعف در حبس علت قوت و بلا در راهش سلطان عزّت و راحت ظاهر زحمت و باطن نعمت و رحمت طوبی لمن فاز بالبراء فی سبیل الله مولی الوری و مالک الأسماء

47 یا اسمعیل عمر عالم و ایامش در آتی فانی و معدوم طوبی از برای نفسی که در دار فانی کسب باقی نمود و در بیت تعب راحت ابدی تحصیل کرد نسأل الله تعالی ان یؤیدک و اولیائی هناک علی الاستقامه انه هو المقتدر القدیر

48 الهی الهی تری اولیائک بین اعدائک و اخبار عبادک تحت اشرار خلقک اسألك بعزک و سلطانک بأن تحفظهم بقدرتک و ترفعهم برفعتک اشهد یا الهی بما شهد به لسان عظمتک

exalt them through Thy exaltation. I bear witness, O my God, to that which the Tongue of Thy Grandeur hath testified and which was revealed in Thy Book, that Thou art God, there is no God but Thee, the Single, the Self-Subsisting, the Powerful, the All-Knowing, the All-Wise.

49 This is what was revealed for Jinab-i-Rasul-i-Qannad, upon him be the Glory of God. His blessed and exalted Word:

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

51 O Messenger of God! Praise be that thou hast drunk from the choice wine of utterance and been sustained by the Kawthar of divine knowledge. Thy heart is illumined by the light of recognition, thy tongue uttereth praise and thanksgiving, and thy countenance is turned toward the effulgent Face. Blessed art thou and blessed is he who hath mentioned thee. The Truth is present in your gathering and He heareth and seeth; naught escapeth His knowledge. Each of those souls gathered hath succeeded in mentioning God and is adorned with the verses of the Most Exalted Pen. Blessed is the land whereon My loved ones have gathered, and blessed the house honored by their footsteps wherein their remembrances are raised. Today the Sun of true unity is rising from the horizon of the heaven of grace. We beseech God to illumine all through its rays. He is the Hearer, the Answerer, the Bestower, the Merciful.

52 And this is what was revealed for His Honor Aqa Siyyid Hamzih, upon him be the Glory of God:

53 He is the All-Knowing Expositor

54 O thou who art mentioned before the Wronged One! Hearken unto the call of the Prisoner. This is that Call which guided the Interlocutor to the horizon of nearness and reunion, and led Him to the most exalted station and the highest rank. Blessed is the soul that today holdeth fast to the blessed word "He doeth whatsoever He willeth," for this word is the king of words. Whosoever drinketh from the hidden ocean therein findeth himself seated upon the throne of certitude and assurance. We beseech God to grant His servants success and deprive them not of His eternal bounty. He is the Powerful, the Mighty. O Siyyid Hamzih! The light of oneness hath in this moment cast its radiance. Give thanks and say: Praise be unto Thee, O my God, for having guided me, made me know Thee, and mentioned me. I testify that Thou art God, there is no God but Thee, the Forgiving, the Merciful.

55 And this is what was revealed for His Honor Haji Fath-'Ali, upon him be the Glory of God. His blessed and exalted Word:

و انزل في كتابك بانك انت الله لا اله الا انت
الفرد الصمد المقتدر العليم الحكيم

49 هذا ما نزل لجناب رسول قنّاد عليه بهاء الله قوله
تبارك و تعالی

50 هو الشاهد الخبير

51 يا رسول الله الحمد از حقیق بیان آشامیدی و بکوش
عرفان مرزوق گشتی قلب بنور معرفت منور و
لسان بذکر و ثنا ناطق و وجه بانوار وجه متوجه
طوبی لک و لمن ذکرک حق در مجمع شما حاضر
و کان یسمع و یری لا یعزب عن علمه من شیء
هر یک از آن نفوس مجتمعه بذکر الهی فائز و باآثار
قلم اعلی مزین طوبی لأرض اجتمع فیها اولیائی و
لیت تشرف بقدمهم و ارتفع فیہ اذکارهم امروز
نیر توحید حقیقی از افق سماء فضل مشرق از
حق میطلم کل را بانوارش منور فرماید اوست
سامع و اوست محیب و اوست بخشنده و اوست
مهربان

52 و هذا ما نزل لجناب آقا سید حمزه عليه بهاء الله

53 هو المبين العليم

54 یا ایها المذکور لدی المظلوم بشنو ندای مسجون را
اینست آن ندائی که کلیم را باقی قرب و وصال
راه نمود و بمقام اعلی و رتبهء علیا هدایت فرمود
طوبی از برای نفسی که الیوم بکلمهء مبارکهء
یفعل ما یشاء متمسک است چه که این کلمه
سلطان کلماتست و هر نفسی از بحر مستور در
آن آشامید او بر کرسی یقین و اطمینان خود را
مشاهده مینماید از حق میطلم عباد خود را
توفیق عطا فرماید و از نعمت باقیه محروم نسازد
اوست قادر و توانا یا سید حمزه نور احدیه در این
حین پرتو تجلی نمود اشکر و قل لک الحمد یا الهی
بما هدیتنی و عرفتنی و ذکرتنی اشد انک انت
الله لا اله الا انت الغفور الرحیم

55 و هذا ما نزل لجناب حاجی فتحعلی عليه بهاء الله
قوله تبارك و تعالی

56 In My Name, the All-Subduing above all Names

57 O Fath-'Ali! When thou hearest My call and attainest the honor of hearkening unto My verses, say: My God, my God! I am Thy servant and the son of Thy servant. Thou hast aided me to turn toward Thee and to face the light of Thy countenance on a Day wherein the limbs of Thy servants trembled from fear of Thee, and Thou hast guided me to Thy straight path and Thy mighty Message. I beseech Thee, O Lord of existence and Sovereign of the seen and unseen, by Thy Name at whose revelation from the kingdom of Thine utterance all names bowed down before it, and by Thy Command which hath encompassed earth and heaven, to make me in all conditions circle round Thy will and hold fast unto Thy decree. Praise be unto Thee, O my God, and thanksgiving be unto Thee, O my Hope and my Desire, for having shown me Thy horizon, made me hear Thy call, and revealed unto me that which was hidden from Thy creation. I beseech Thee to make me steadfast in Thy Cause and firm in Thy love in such wise that all things shall not hinder me from turning toward Thee. Verily Thou art the Powerful over what Thou willest. There is no God but Thee, the All-Knowing, the All-Wise.

58 And this is what was revealed for His Honor Rasul, upon him be the Glory of God. The Word of the Lord, exalted and sanctified is He:

59 He is the Compassionate, the Generous

60 O Messenger! The Wronged One hath made mention of thee before in such wise as to attract the hearts of them that are nigh. There hath befallen thee in My path what none can reckon save God, the Mighty, the All-Knowing. Blessed art thou and blessed is he who hath attained unto this Cause when it shone forth and appeared from the horizon of God's will, the Lord of the Day of Judgment. Behold, then remember when the oppressors cast this Wronged One into the Most Great Prison for having given the world glad tidings of the Most Great Name, whereby the backs of the wicked were broken and the tears of the idolaters did flow. They denied the Manifestation of God and His proof, and committed that which caused them that are nigh to lament. The oppressor lamented when the Sun of the Cause shone forth from the horizon of grace, and Justice wept by reason of what befell the Wronged One at the hands of them that violated the Covenant of God, the Mighty, the Great. Blessed art thou for having borne tribulations in the path of God, the Goal of them that know. Thus did the Pen speak when the Wronged One was in evident sorrow. We

56 بِسْمِ الْمَهِيْمِنِ عَلَى الْأَسْمَاءِ

57 يَا فَتْحُ عَلِيٍّ إِذَا سَمِعْتَ نِدَائِي وَفَزْتَ بِاصْغَاءِ آيَاتِي قُلْ اَلْهُي اَلْهُي اَنَا عَبْدُكَ وَابْنُ عَبْدِكَ قَدْ اَيَّدْتَنِي عَلَى الْاِقْبَالِ اِلَيْكَ وَالتَّوَجُّهِ اِلَى اَنْوَارِ وَجْهِكَ فِي يَوْمٍ فِيهِ ارْتَعَدَتْ فَرَاثِصُ عِبَادِكَ مِنْ خَشْيَتِكَ وَهَدَيْتَنِي اِلَى صِرَاطِكَ الْمُسْتَقِيمِ وَنَبَأَكَ الْعَظِيمِ اَسْأَلُكَ يَا مَالِكَ الْوُجُودِ وَسُلْطَانَ الْغَيْبِ وَ الشُّهُودِ بِاسْمِكَ الَّذِي اِذَا ظَهَرَ مِنْ مَلَكُوتِ بَيَانِكَ خَضَعَتْ لَهُ الْأَسْمَاءُ كُلُّهَا وَبِأَمْرِكَ الَّذِي احَاطَ الْأَرْضُ وَالسَّمَاءُ بِأَنْ تَجْعَلَنِي فِي كُلِّ الْأَحْوَالِ طَائِفًا حَوْلَ ارَادَتِكَ وَمُتَمَسِّكًا بِمَشِيَّتِكَ لَكَ الْحَمْدُ يَا اَلْهُي وَلَكَ الشُّكْرُ يَا مَقْصُودِي وَرَجَائِي بِمَا اَرَيْتَنِي اَفْقَكَ وَاسْمَعْتَنِي نِدَائَكَ وَاَظْهَرْتَ لِي مَا كَانَ مُسْتَوْرًا عَنْ خَلْقِكَ اَسْأَلُكَ بِأَنْ تَجْعَلَنِي ثَابِتًا عَلَى امْرِكِ وَرَاسِخًا فِي حَبِّكَ بِحَيْثُ لَا تَمْنَعَنِي الْأَشْيَاءُ كُلُّهَا عَنْ التَّوَجُّهِ اِلَيْكَ اَنْتَ اَلْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا اِلَهَ اِلَّا اَنْتَ الْعَلِيمُ الْحَكِيمُ

58 وَهَذَا مَا نَزَلَ لِحَنَابِ رَسُولٍ عَلَيْهِ بَهَاءُ اللَّهِ قَوْلُ الرَّبِّ تَعَالَى وَتَقَدَّسَ

59 هُوَ الْمَشْفِقُ الْكَرِيمُ

60 يَا رَسُولَ قَدْ ذَكَرَكَ الْمَظْلُومُ مِنْ قَبْلِ مَا انْجَذِبَتْ بِهِ اَفْتَادَةُ الْمُقَرَّبِينَ قَدْ وَرَدَ عَلَيْكَ فِي سَبِيلِي مَا لَمْ يَحْصِيهِ اِلَّا اللَّهُ الْعَزِيزُ الْعَلِيمُ طُوبَى لَكَ وَلِمَنْ فَازَ بِهَذَا الْأَمْرِ اِذَا اشْرَقَ وَلَا حَافِظَ مِنْ اَفْقِ ارَادَةِ اللَّهِ مَالِكِ يَوْمَ الدِّينِ اَنْظُرْ ثُمَّ اَذْكُرْ اِذَا اَوْدَعَ الظَّالِمُونَ هَذَا الْمَظْلُومَ فِي السِّجْنِ الْاَعْظَمِ بِمَا بَشَّرَ الْعَالَمَ بِالْاِسْمِ الْاَعْظَمِ الَّذِي بِهِ اِنْكَسَرَ ظَهَرُ الْفَجَّارِ وَذُرِفَتْ دُمُوعُ الْمُشْرِكِينَ اَنْتُمْ اَنْكُرُوا ظُهُورَ اللَّهِ وَحُجَّتِهِ وَ ارْتَكَبُوا مَا نَاحَ بِهِ الْمُقَرَّبُونَ قَدْ نَاحَ الظَّالِمُ بِمَا اشْرَقَ نَبْرُ الْأَمْرِ مِنْ اَفْقِ الْفَضْلِ وَنَاحَ الْعَدْلُ بِمَا وَرَدَ عَلَى الْمَظْلُومِ مِنَ الَّذِينَ نَقَضُوا عَهْدَ اللَّهِ الْعَزِيزِ الْعَظِيمِ طُوبَى لَكَ بِمَا حَمَلْتَ الْبِئْسَاءَ فِي اَمْرِ اللَّهِ مَقْصُودِ الْعَارِفِينَ كَذَلِكَ نَطَقَ الْقَلَمُ اِذَا كَانَ الْمَظْلُومُ فِي حَزْنٍ مُبِينٍ نَسَأَلَ اللَّهُ اِنْ يَوْفَقَكَ وَالَّذِينَ آمَنُوا عَلَى مَا تَرْتَفِعُ بِهِ كَلِمَتِهِ بَيْنَ عِبَادِهِ اِنَّهُ هُوَ الْمُقْتَدِرُ الْقَدِيرُ

beseech God to assist thee and them that have believed to exalt His Word amongst His servants. Verily He is the Almighty, the All-Powerful. The glory from Us be upon thee and upon every one who hath turned unto Him and whom the might of the aggressors hath not deterred.

البهاء من لدنا عليك و على كلّ مقبل ما منعه
سطوة المعتدين

61 This was revealed for Haji Iman, upon him be the glory of God:

61 و هذا ما نزل لجناب حاجی ایمان علیه بهاء الله

62 In My Name which shineth forth from the horizon of the will of God, the Lord of the worlds

62 بسمی المشرق من افق ارادة الله رب العالمين

63 O Iman! Thou didst hear the call and didst believe, and thou didst behold the Most Exalted Horizon. All this is from God's grace upon thee. At this manifest time, the letter of Ibn-i-Abhar which he had sent to the servant in attendance before the Greatest Scene was read before the Countenance. He made mention of thee, therefore We make mention of thee and illumine thee with the lights of utterance of the Lord of all creation. Give praise to the Lord of the Day that He confirmed thee and granted thee steadfastness. Thou didst preserve God's covenant and His testament, and remained protected from the doubts of the croakers and the hints of the transgressors. He verily is the All-Bountiful, and He is the Generous. There is none other God but He, the Single, the One, the All-Knowing, the All-Wise. Convey to the relatives of Ashraf, upon him be the glory of God, the greetings of the Wronged One. Praise be to God, they have attained unto that which most of the people of the earth are deprived of. Their mention hath ever been and still is in the presence of the Wronged One. Blessed are they and woe unto the oppressors. Praise be to God, the Lord of the worlds.

63 یا ایمان ندا را شنیدی و ایمان آوردی و افق
اعلی را مشاهده نمودی کلّ ذلك من فضل الله
عليك و در این حین مبین نامه ابن ابهر که بعد
حاضر در منظر اکبر ارسال داشته بود تلقاء وجه
قرائت شد ذکر ترا نموده لذا ذکر ت نمودیم و بانوار
بیان مالک امکان منور داشتیم حمد کن مالک
یوم را که ترا تأیید نمود و استقامت عنایت فرمود
عهد الله و میثاقش را حفظ نمودی و از شبهات
ناعقین و اشارات معتدین محفوظ ماندی اوست
فضال و اوست کریم لا اله الا هو الفرد الواحد
العلم الحکیم منتسبین اشرف علیه بهاء الله را
از قبل مظلوم تکبیر برسان لله الحمد فائز شدند
بآنچه که اکثر اهل ارض از آن محرومند ذکرشان
لازال در ساحت مظلوم بوده و هست طوبی لهم
و ویل للظالمین الحمد لله رب العالمین

64 This was revealed for Muhammad-Quli, upon him be the glory of God:

64 هذا ما نزل لجناب محمد قلی علیه بهاء الله

65 In the name of the Goal of the world

65 بنام مقصود عالم

66 O Muhammad-Quli! The fragrance of the Divine Manifestation is diffused throughout the world and the Mother Book speaketh before the faces of friends and foes on the Day of Return. The sealed Wine is manifest, the River is flowing, the Ocean of bounty is surging. Blessed are those souls whom doubts and allusions prevented not from the Revealer of verses and the Manifestation of clear proofs. With complete steadfastness they arose to serve the Cause of the Lord of all beings, and with wisdom and utterance opened the doors of hearts. These are the Divine emissaries and the dawning-places of the mention of the eternal Goal. Today the atoms of creation are stirred with joy at reunion with the Peerless Friend; they move

66 یا محمد قلی عرف ظهور الهی در عالم متضوع و
امّ الکتاب امام وجوه اعدا و احباب در یوم
مآب ناطق رَحیق مشهود کوثر جاری بحر عنایت
مواج طوبی از برای نفوسی که شبهات و اشارات
ایشان را از منزل آیات و مظهر بیّنات منع ننمود
باستقامت تمام بر امر مولی الأنام قیام نمودند و
به حکمت و بیان ابواب قلوب را گشوده ایشانند
سفرای الهی و مطالع ذکر مقصود لایزالی ذرات
کائنات الیوم از وصال دوست یگا در اهتزازند
بذکرش متحرکند و باشمش مسرور از برای هر
شیء روحی در خور او موجود فضلش از جماد

by His mention and rejoice in His Name. For each thing there exists a spirit befitting it. His grace can make living water to flow from lifeless rock. Even the staff of Moses had both eyes and spirit. Beseech God that He may attract the frozen, weighty souls through the breezes of the Day of Manifestation and guide them to the horizon of His knowledge. His is the praise and favor that He created thee, made thee aware, and granted thee a portion from the sea of knowledge. He is the All-Bountiful and He is the Generous.

کوثر حیوان ظاهر فرماید عصای موسی هم چشم داشت و هم روح از خدا بخواه نفوس منجمده، ثقیله را از تسایم یوم ظهور جذب فرماید و بافق عرفانش راه نماید له الحمد و الله که ترا خلق نمود و آگاه فرمود و از دریای دانائی قسمت عطا کرد اوست فضال و اوست کریم

67 And this was revealed for Jinab-i-Sabz-'Ali:

67 و هذا ما نزل لجناب سبز علی

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

68 هو الناظر من افقه الأعلى

69 Praise be to God! Thou hast heard the Call and beheld the Most Great Ocean and its waves. His Call hath attracted hearts and souls, and His Will hath enabled those near and sincere to attain unto the Dawning-Place of utterance and the Day-Spring of knowledge. Every fair-minded one beareth witness and every just one is aware that this Wronged One hath not been remiss in proclaiming the Divine Cause. Night and day the shrill voice of His Pen was raised and His Call was manifest from the highest horizon of the world. No affair, no thing, no event could prevent Him from His purpose. Yet they who are endowed with hearing and sight are few. Beseech God that He may graciously aid all to achieve that which is conducive to the betterment of the world and the tranquility of its peoples.

69 لله الحمد ندا را شنیدی بحر اعظم و امواجش را مشاهده نمودی ندایش افتده و قلوب را جذب نمود و اراده اش مقربین و مخلصین را به مطلع بیان و مشرق عرفان فائز فرمود هر منصفی گواه و هر عادلی آگاه که این مظلوم در اظهار امر الهی کوتاهی ننمود در لیالی و ایام صریر قلبش مرتفع و ندایش از اعلی افق عالم ظاهر امری از امور و شیئی از اشیاء و حادثهائی از حوادث او را از اراده اش منع ننمود و لکن اهل سمع و بصر کیاب از حق بطلب جمیع را مؤید فرماید بر آنچه سبب اصلاح عالم و اطمینان اعم است

70 We counsel all the loved ones in that land and other regions to fear God. This temple of existence it preserveth from the arrows of the dawning-places of idle fancies and the manifestations of Satan. It is a crown for the head, a suit of armor for the body, and a light for the heart. Blessed is the soul that hath clung unto it and held fast to that which God hath willed. We beseech God to grant thee success, that thou mayest arise with complete steadfastness and be occupied with the remembrance of the Peerless Friend. He is the Hearer, the Answerer.

70 جمیع اولیای آن ارض و سایر جهات را وصیت مینمائیم بتقوی الله آن هیکل وجود را از سهام مطالع اوهام و مظاهر شیطان حفظ میفرماید آن از برای سرتاج است و از برای بدن درع و از برای قلب نور طوبی از برای نفسیکه بآن تمسک نمود و بما اراده الله تشبث از حق میطلبیم ترا توفیق عطا فرماید تا باستقامت تمام قیام نمائی و پیاد دوست یگا مشغول باشی اوست سامع و اوست مجیب

71 This is what hath been revealed for His Honor Naqd-'Ali, upon him be the Glory of God:

71 هذا ما نزل لجناب نقد علی علیه بهاء الله

72 He is the One with power over whatsoever He willeth

72 هو المقتدر علی ما یشاء

73 Praise becometh the One Beloved Who, through the choice wine of utterance, hath attracted all who are in the realm of possibility and guided them to the horizon of the heaven of the Prison. The cawing of the ravens did not deter Him. Every day a Book is revealed and a Scripture made manifest. By the life of God! The Kingdom of utterance is stirred by His

73 حمد مقصود یگا را لایق و سزااست که از ریحیق بیان من فی الامکان را جذب نمود و بافق سماء سین هدایت فرمود نعیق ناعقین او را منع ننمود در هر یوم یگایی نازل و دقتی ظاهر لعمر الله ملکوت بیان از بیانش مهتر و عالم وجود

utterance and the world of existence exists through His bounty. Nevertheless, the people remain veiled, nay, as though non-existent. O Naqđ-'Ali! God willing, mayest thou be a spiritual coin in the city of true assayers. Praise be to God, thou didst hear and turn unto Him, and thy turning hath brought thee to such a station that the Wronged One of the world, at the close in the Most Great Prison, mentioned thy name and sealed with thy name. His is the bounty and the giving, His the grace and the glory. We beseech God to aid and assist thee in all conditions to that wherein lieth His good-pleasure. We make mention of all the servants and handmaidens and say "Allah-u-Abha." His grace hath encompassed all and His mercy hath preceded all. Blessed are they who know and blessed are they who have attained.

- 74 What tongue is capable of praise and what utterance befitteth the description of this station? One wave from the ocean of His utterance quickeneth the world, and one ray from the Sun of His grace draweth the peoples to the most exalted horizon. His grace and bounty, His tenderness and mercy have reached such a degree that all acknowledge their inability to comprehend. The people are heedless and veiled while the Truth is manifest and evident. A hundred thousand regrets for these servants who in such days are occupied with themselves and are heedless of Him. The deniers are immersed in the ocean of vain imaginings; despite the appearance and manifestation of the Sun of Truth, all are observed to be heedless.

- 75 O beloved of my heart! Praise be to God that they entered the prison and witnessed that which is hidden from the world, and likewise the gathering of souls who circle round about. There has never been any doubt that this assembly is harmful to His blessed person, for governments have never concerned themselves with religion, but they fear gatherings and are antagonistic to their Source and Origin. Nevertheless, He has paid no heed and has not deprived the friends of meeting and attaining His presence for the sake of His own comfort. One soul on the island associated with an imaginary person - now ask him under oath to recount what he saw and what transpired in that land.

- 76 O beloved of my heart! This ephemeral one was with him for years - twenty years have passed and until now not a soul remains in that land; he even sent away his own children and dismissed them. If that beloved one were to meet the person who went there and resided in that land, and question him, many matters would become evident and clear, but only if he

از جودش موجود مع ذلک خلق محجوب بل مفقود یا نقد علی انشاء الله در مدینه صرافان حقیقی نقد معنوی باشی و زر خالص لله الحمد شنیدی و اقبال نمودی و اقبال ترا بمقامی رساند که مظلوم عالم در سجن اعظم حین ختام اسماء ترا ذکر نمود و باست ختم فرمود له الجود و العطاء و له الفضل و البهاء از حق میطلبیم در جمیع احوال ترا مؤید فرماید و موفق دارد بر آنچه رضای او در اوست عباد و اماء را طراً ذکر مینمائیم و الله ابهی میگوئیم فضلش احاطه نمود و رحمتش سبقت گرفت طوبی للعارفین و طوبی للفائزین انتهى

74 آیا کدام لسان قادر بر ثنا و کدام بیان لایق وصف این مقام یک موج از بحر بیانش عالم را زنده نماید و یک تجلی از تجلیات آفتاب فضلش امم را بافق اعلی کشاند فضل و عنایت و شفقت و رحمت بمقامی رسیده که کل مقرر و معترفند بر عدم بلوغ و احاطه ناس غافل و محجوب و حق ظاهر و مشهود صدهزار افسوس از برای این بندگان که در چنین ایامی بخود مشغولم و از او غافل معرضین بیان در بحر اوهام متغمس مع ظهور و بروز آفتاب حقیقت کل غافل مشاهده میشوند

75 یا محبوب فؤادی الحمد لله در سجن وارد شدند و مشاهده نمودند آنچه از عالم مستور است و همچنین اجتماع نفوسی را که طائف حولند شکی نبوده و نیست که این اجماع از برای نفس مبارکش مضر است چه که دول در فکر مذهب نبوده و نیستند و لکن از اجماع در گریزند و با مطلع و مصدرش معاند مع ذلک اعتنا نفرموده اند و از برای راحت وجود مبارک دوستان را از لقا و وصال محروم نساخته اند یک نفس در جزیره با شخص موهوم معاشر حال از او سؤال نمائید بقید قسم که آنچه دیده و آنچه در آن ارض عمل شده ذکر نماید

76 یا محبوب فؤادی این فانی سالها با او بوده بیست سنه میگذرد و الی حین نفوسی در آن ارض موجود نه حتی ابنانش را جواب نموده و بیرون کرده اگر آن محبوب آن شخصی که بانجا رفته و در آن ارض ساکن بوده ملاقات نمایند و سؤال فرمایند بسیار از امور ظاهر شود و لائح

speaks truthfully. In any case, this servant conveys greetings to all the friends and masters, and beseeches the Most Great Victory for all. Verily our Lord and your Lord, our Goal and your Goal, is the All-Seeing Witness, the Speaker, the Expositor, the All-Knowing, the All-Informed.

گردد و لکن اگر بصدق تکلم نماید باری این عبد خدمت جمیع دوستان و آقایان تکبیر میرساند و از برای کل فوز اعظم مسئلت مینماید ان ربنا و ربکم و مقصودنا و مقصودکم هو الشاهد الناظر المتکلم المبین العليم الخبير

- 77 Regarding what was written about Mulla Husayn, upon him be the glory of God - in truth it is exactly as that beloved one has written. They are ablaze with the fire of divine remembrance. It is hoped that through God's grace - exalted be His glory - this fire will encompass all and draw the heedless people to the horizon of wisdom. After being submitted before the Most Holy and Most Exalted Presence, this blessed Tablet, from whose horizon the light of favor shines forth and rises, was specifically revealed for him, that he might drink from its oceans of inner meanings and utterance. The Command is in the hand of God, our Lord, the Most Merciful. His blessed and exalted Word:

77 و اینکه در باره جناب ملا حسین علیه بهاء الله مرقوم داشتند فی الحقیقه همانست که آن محبوب نوشته اند بجزارت ذکر الهی مشتعلند امید هست از فضل حق جل جلاله این حرارت احاطه نماید و ناس غافل را بافق دانائی کشاند بعد از عرض در ساحت امنع اقدس این لوح مبارک که نیر عنایت از افقش لائح و مشرق است مخصوص ایشان نازل لیشرّب منه ببحر المعانی و البیان الأمر بید الله ربنا الرحمن قوله تبارک و تعالی

- 78 He is the One Who stands before the faces of the world

78 هو القائم امام وجوه العالم

- 79 O Husayn, upon thee be my glory! Praise be to God, thou hast been and art remembered in the Most Holy Court, and art the recipient of His special favors. Strive that perchance through wisdom and utterance the people of the world may turn to the horizon of the All-Merciful and deliver themselves from heedlessness, abasement, poverty and imprisonment. The Cause of God hath been manifested in such wise that even decayed bones have stirred, yet the people of the turbans - the opposing souls - remain unto this time frozen and cast out, neither awakening to consciousness through the divine trumpets nor rousing from their slumber of heedlessness through the cry.

79 یا حسین علیک بهائی الله الحمد از قبل و بعد در ساحت اقدس مذکوری و بعنایت مخصوصه فائز جهد نما شاید به حکمت و بیان اهل امکان بافق رحمن توجه نمایند و خود را از غفلت و ذلت و فقر و حبس نجات دهند امر الله بشأنی ظاهر گشته که عظم رمیم حرکت نموده و لکن اهل عثمائم یعنی نفوس معرضه الی حین منجمد و مطروح از صور الهی بشعور نیامدند و بصبحه از یوم غفلت بیدار نگشتند

- 80 The Sun of Truth shineth resplendent above all heads, yet they see it not nor perceive it. The ocean of utterance surgeth in the pole of contingent being, yet acceptance is nowhere to be found. They run through streets and bazaars in pursuit of a single dirham of raisins, yet remain heedless and veiled from the pearls and jewels of wisdom and utterance that have appeared from the treasuries of the Most Exalted Pen. Glory be to God! The company of divines and rulers have not yet awakened. Say: By God's life! Between throne and dust there is but a single point of difference. Where is the throne of Chosroes? Whither went Caesar? What became of the Pharaohs? Where established themselves the tyrants? Have they not seen the book of the world? Have they not read it? Have they not heard the cries that are raised therefrom at all times? Nay, by God! Every soul hath heard the call "The departure!" and

80 آفتاب حقیقت فوق رؤس طالع و مشرق و لکن ندیده و نمی بینند بحر بیان در قطب امکان ظاهر و مواج و لکن اقبال غیر موجود عقب یک درهم مویزه کوچه و بازار میدوند و از لآلی و جواهر حکمت و بیان که از خزائن قلم اعلی ظاهر شده غافل و محبوب سبحان الله معشر علما و امرا الی حین آگاه نشده اند بگو لعمر الله از تحت تا تحت یک نقطه فرق است سریر کسری چه شد قیصر بکجا رفت فراغه چه شدند جباریه کجا مقرر اخذ نمودند آیا دفتر دنیا را ندیده اند نخوانده اند آیا نداهائی که از آن در کل حین مرتفعست نشنیده اند لا والله هر نفسی ندای الرحیل را شنیده و تغییر و تبدیل را بچشم خود مشاهده کرده پدرها کو مادرها کجا رفتند باری الوان

witnessed with his own eyes the changes and transformations. Where are the fathers? Whither went the mothers? In brief, the colors of the world have deprived all from the purpose of the worlds. They are occupied with it and heedless of the Truth; they cling to it and are debarred from the Truth.

- 81 O Husayn, upon thee be my glory! Praise be to God, thou art assisted in promoting His Cause and adorned with His grace. We beseech God to aid and assist thee at all times, that there may appear from thee in utterance that which attracteth hearts, in steadfastness that which causeth mountains to tremble, and in conduct that which amazeth creation. Under all conditions counsel the loved ones with wisdom and utterance, and remind them of whatsoever conduceth to the exaltation of God's Word. Convey to the servants and handmaidens of that land the greetings of the Wronged One. Say: Be not sorrowful, for ye are the people of the blessed and hallowed land. Recite these words every morning:

- 82 O God of existence and Lord of the seen and unseen! This is a land reddened with the blood of Thy loved ones who fulfilled Thy Covenant and Testament, whom neither the might of the Pharaohs nor the power of the tyrants deterred. We beseech Thee by the Most Exalted One Who acknowledged Thy unity and oneness in the earliest days, who quaffed Thy sealed wine through Thy name, the Self-Subsisting, and arose to celebrate Thy praise and glory in such wise that neither the clamor of the divines nor the harm of the jurisprudents prevented Him until He sacrificed His spirit in Thy path - we beseech Thee by Him and by those who supported and manifested Him to aid us to be steadfast in Thy love and to arise to serve Thee and to act according to what Thou hast commanded us in Thy Book. Verily Thou art the Almighty, the All-Knowing, the All-Wise.

- 83 Today you must arise to serve the Cause, detached from all else in the world, and through wisdom, utterance, spirit and sweet fragrance draw souls to the Divine realm. Everyone has been waiting - beseech ye the True One to unite the world through loving counsels and wise exhortations. All these different parties are seekers of truth, but they have lost their way. Teaching must be done with kindness - they are children needing education, ignorant ones seeking knowledge. The educators and teachers are and have been the chosen ones of God - they are the wise ones of the earth. They must act with wisdom and deliver the people from the abyss of error. We have accepted all the afflictions of the earth for the tranquility of the servants - such tribulations were visited upon the Wronged One that caused the dwellers of the highest Paradise to weep and lament. Glory be to God! Yet no one has become aware. Each

دنيا کلّ را از مقصود علمیان محروم نموده بآن مشغولند و از حقّ غافل بآن متمسکند و از حقّ ممنوع

81 یا حسین علیک بهائی لله الحمد بنصرت امر موفقی و عنایتش مزین از حقّ میطلبیم در هر حین ترا تأیید فرماید و مدد نماید لیظهر منک فی البیان ما تجذب به القلوب و فی الاستقامة ما تضطرب به الجبال و فی الخلق ما یخیر به الخلق در جمیع احوال اولیا را به حکمت و بیان نصیحت نمائید و بآنچه سبب ارتفاع کلمه الله است متذکر دارید عباد و اماء آن ارض را از قبل مظلوم تکبیر برسان بگو محزون مباشید شما اهل ارض طیبیه مبارکه هستید در هر صبح این کلمات را قرائت نمائید

82 یا اله الوجود و مالک الغیب و الشهود هذه ارض احمرت بدماء اولیائک الذین وفوا بعهدک و میثاقک و ما منعهم سطوة الفراعنه و لا شوکة الجابره نسألك بالعلیّ الاعلیّ الذی اقرّ بوحداً نیتک و فردائیتک فی اول الايام و شرب رحيقک المختوم باسمک القیوم و قام علی ذکرک و ثنائک یحیث ما منعه ضوضاء العلماء و لا ضرّ الفقهاء الی ان انفق روحه فی سبیلک نسألك به و بمن ایده و اظهره بأن تؤیدنا علی الاستقامة علی حبک و القيام علی خدمتک و العمل بما امرتنا به فی کتابک انک انت المقتدر العليم الحکیم

83 امروز باید آن جناب منقطعاً عن العالم بر خدمت امر قیام نماید و عباد را به حکمت و بیان و روح و ریحان بشرط الهی کشاند هر نفسی منتظر بوده از حقّ بطلبید عالم را به نصایح مشفقانه و مواعظ حکیمانه قطعاً واحده فرماید این احزاب مختلفه کلّ طالب حقّند و لکن راه را گم کرده اند تبلیغ مع مدارا لازم طفلند مربی میخوانند جاهلند دانا میطلبند و مربی و معلّم اولیای حقّ بوده و هستند ایشانند حکمای ارض باید بحکمت رفتار نمایند و خلق را از ورطه ضلالت نجات دهند جمیع بلایای ارض را قبول نمودیم از برای راحت عباد بر مظلوم وارد شد آنچه که اهل فردوس اعلى به نوحه و ندبه

day heedlessness increases and mindfulness diminishes. We beseech God that through the Kawthar of His chosen ones' utterance, the saplings planted in the garden of acceptance may flourish and bear fruit. Blessed are those souls whom the might of the world has not prevented from turning to Him nor held back from acceptance - they have grasped the cord of wisdom and clung to the luminous hem.

قیام نمودند سبحان الله مع ذلك نفسی متنبه نشد
هر یوم غفلت در تزیاد و آگاهی در تباهی از
حق میطلبیم از کوثر بیان اولیا نهالهای مغرسه
اقبال نمایند و ثمر رسند طوبی از برای نفوسی
که سطوت عالم ایشان را از توجه منع نمود و
از اقبال باز نداشت بحبل حکمت متمسکند و
بذیل منیر متشبث

84 Say: My God, my God! I beseech Thee by Thy most sweet call, by Thy standing before the faces of the enemies, by Thy finger wherewith Thou didst rend asunder the veils and the mists, and by Thy command whereby Thou didst subdue all regions, to strengthen me to make mention of Thee and to praise Thee with wisdom and utterance. Verily Thou art the Lord of the world and the Desire of the nations. The power of creation cannot withhold Thee, nor can the might of possibilities prevent Thee. Thou doest what Thou willest through Thy sovereignty and ordainest what Thou pleasest through Thy command. Verily Thou art the Almighty, the All-Powerful.

84 قل الهی الهی اسألك بدلائك الأهلی و قیامك
امام و وجه الأعداء و باصبعك الذی به حرقت
الحجبات و السیحات و بأمرک الذی به سخرت
الجهات بأن تؤیّدنی علی ذکرک و ثنائک بالحكمة
و البیان انك انت مولی العالم و مقصود الأمم لا
یمنعك قدرة الكائنات و لا قوّة الممکات تفعل
ما تشاء بسلطانك و تحکم ما ترید بأمرک انك
انت المقتدر القدير

85 My God, my God! Thou seest Thy loved ones and chosen ones in the hands of those who have denied Thy proof, Thy testimony and Thy signs. I beseech Thee by the lights of Thy countenance, Thy traces and Thy mysteries to protect them from the evil of Thine enemies. O Lord! Deliver them through Thy power, might, grandeur and sovereignty. Then aid them to perform deeds whereby their stations may be exalted among Thy servants. Thou art He through Whose name the Kawthar of life flowed from Thy Pen and the Euphrates of mercy and bounty through Thy will and pleasure. I beseech Thee to ordain for us that which will draw us nigh unto Thee and benefit us in all Thy worlds. Thou knowest what we have and we know not what Thou hast. Verily Thou art the Truth, the Knower of the unseen.

85 الهی الهی ترى احبائك و اولیائك بین ایدی
الذین انكروا برهانك و حجتك و آیاتك اسألك
بأنوار وجهك و آثارك و اسرارک بان تحفظهم
من شرّ اعدائک ای ربّ خلّصهم بقدرتك و
اقتدارك و عظمتك و سلطانك ثمّ آیدهم علی
اعمال ترتفع بها مقاماتهم بین عبادك انت الذی
باسمك جرى كوثر الحیوان من قلبك و فرات
الرحمة و العطاء بارادتک و مشیتك اسألك بأن
تقدّر لنا ما یقرّبنا الیک و ینفعنا فی کلّ عالم من
عوالمک انت تعلم ما عندنا و لا نعلم ما عندك
انك انت الحقّ علّام الغیوب انتی

86 We ask and beseech the True One, exalted be His glory, to reveal that which is hidden and treasured in the repositories of His words, that all may inhale the sweet fragrances of the utterance of the All-Merciful and turn from all created things unto that which is with God. Soon will the signs and evidences rend asunder the veils of the people, that all may attain unto and be illumined by the splendors of the light of the Sun of Revelation. Verily our Lord, the All-Merciful, is powerful over whatsoever He willeth and He is the Hearer, the Answerer. There is none other God but He, the Single, the One, the All-Knowing, the All-Wise.

86 از حقّ جلّ جلاله سائل و آمل که آنچه در
خزائن کلماتش مکنون و مخزونست ظاهر فرماید
تا کلّ نفحات بیان رحمن را بیابند و از ما فی
الامکان بما عندالله توجه نمایند زود است آیات
و بینات حجاب خلق را بردرد تا کلّ باسراقات
انوار آفتاب ظهور فائز شوند و منور گردند انّ
ربنا الرحمن هو المقتدر علی ما یشاء و هو السامع
المجیب لا اله الا هو الفرد الواحد العلیم الحکیم

87 Glory and praise and remembrance be upon you and upon those who are with you and who hearken to your words concerning the Cause of God, our Lord and your Lord and the Lord of the mighty throne.

87 البهاء والذكر والثناء على حضرتكم وعلى من معكم ويسمع قولكم في امر الله ربنا وربكم ورب العرش العظيم

BLIB_Or15717.056, BRL_DA#098x,
ADM3#061 p.077x, YIA.130-145

BH00214

To: *Ibn Asdaq (Hand of the Cause) et al.*

Date: 1305-02-09 [1887-Oct-27]

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

1 بسم ربنا الأقدس الأعظم العليّ الأبهى

2 Praise and glory befit that Incomparable Being Who revealed the pearls of the ocean of wisdom and utterance, and by them attracted pure and illumined hearts. His is the praise and bounty, and His the grace and glory. Through His all-embracing mercy and all-encompassing favor, He made the companions of the kingdom of command and creation aware of that station which is sanctified above decline and extinction, and gave them tidings thereof. Glory be unto Him! Glory be unto Him! We beseech Him to aid His servants in two mighty matters after the recognition of His Sacred Being and steadfastness therein: tears that fall through the fear of God, and drops of blood that are shed in His path. These two matters have ever been and will continue to be acceptable at the Divine Throne. And when the second was forbidden, a third took its place: the expenditure of one's life in the path of knowing Him, that one might know and make known.

2 تسبيح و تقدیس ذات بیچون را لایق و سزااست که لالی بحر حکمت و بیان را نمود و افتده صافیة منیره را بان جذب فرمود له الحمد و العطاء وله الفضل و الثناء از رحمت منبسطه و عنایت محیطه اصحاب ملکوت امر و خلق را بمقام مقدس از زوال و فنا آگاه نمود و اخبار فرمود سبحانه سبحانه از او میطلبیم عباد خود را مؤید فرماید بر دو امر بزرگ بعد از عرفان ذات مقدس و استقامت بر آن عبرتیکه از خشیه الله نازل شود و قطرات دمیکه در سبیلش بر خاک ریزد این دو امر لازال لدى العرش مقبول بوده و هست و چون ثانی نهی شد ثالثی بر مقامش نشست و آن انفاق عمر است در سبیل شناسائی او بشناسد و بشناساند

3 I beseech Thee, O God of Names and Sovereign of the throne and earth, by the blood that was shed in Thy path out of longing for meeting Thee, and by the tears that fell through fear of Thee, to make me and Thy loved ones ready to manifest Thy Cause among Thy servants with wisdom and utterance. There is no God but Thee, the Almighty, the Glorious, the All-Bountiful. O Lord! Thou seest him who turned to Thee in the early days and did mention Thee among the people. O Lord! Aid him through Thy bounty and generosity to assist Thy Cause with the hosts of remembrance and utterance, and ordain for him that which will exalt him among Thy servants. Verily, Thou art powerful over whatsoever Thou willest, and

3 استلک یا اله الأسماء و مالک العرش و الثری بالدماء التي سفکت فی سبیلک شوقاً للقائک و بالعبرات التي نزلت من خشیتک بأن تجعلی و احبابک مستعدين لاطهار امرک بین عبادک بالحکمة و البیان لا اله الا انت المقتدر العزيز المنان ای رب ترى الذی اقبل الیک فی اول الايام و کان ان یذکرک بین الانام ای رب ایده بجودک و کرمک علی نصره امرک بجنود الذکر و البیان قدر له ما یرفعه بین عبادک انک انت المقتدر علی ما تشاء و فی قبضتک زمام الأولین و الآخین الحمد لک یا اله العالمین

in Thy grasp are the reins of the first and the last. Praise be unto Thee, O God of the worlds.

- 4 O Lord! Thou seest Thy servant who desires to make mention once again of him who traveled purely for Thy sake, to manifest my love for him and my longing to remember him morning and evening. O Lord! Make his tongue a sword to separate truth from falsehood, his sight keen to witness Thy signs and lights, and his feet firm as a mountain that neither the might of the world nor the clamor of nations can shake. Then cause, O my God, the tree of his being to be ignited with the fire of Thy love, that it may burn away the veils of Thy creation and the coverings of Thy servants. Verily, Thou art the Single, the One, the Supreme, the Self-Subsisting.

4 ای ربّ تری عبدک اراد ان یذکر من سافر خالصاً لوجهک مرّة اخرى اظهاراً لحبّی آیاه و شوقی الی ذکره فی کلّ صباح و مساء ای ربّ فاجعل لسانه سیفاً لیفصل بین الحقّ و الباطل و بصره حدیداً لمشاهدة آثارک و انوارک و رجله ثابتاً کالجبل بحيث لا تزغزغه سطوة العالم و ضوضاء الأمم ثمّ اجعل یا الهی شجر وجوده مشتعلّاً بنار حبّک لیحترق بها سبجات خلقک و حجاب عبادک انک انت الفرد الواحد المهيمن القيوم

- 5 And then, O beloved of my heart, thy noble letters arrived repeatedly. Indeed, their repetition is desirable, for each is adorned with the ornament of the love of the Beloved of the worlds. The fragrance of sincerity wafts from them, and the sweet savors of service and faithfulness spread therefrom. Blessed is the ear that hath heard the call of God, the Lord of Names and Creator of heaven. Each was a gate to the city of love, affection, fellowship and unity. After their perusal, reading, comprehension and inhaling their fragrance, they were taken to the station of the Lord of all beings and were presented before the Divine Throne, attaining the honor of His attention. His word, exalted be His glory and universal His bounty:

5 و بعد یا محبوب فؤادی دستخطهای عالی مکرّر رسید فی الحقیقه مکرّرش مطلوب چه که هریک بطراز محبت محبوب عالمیان مزین عرف خلوص از آن متضوّع و رایحه خدمت و وفا از آن منتشر طوبی لأذن سمعت نداء الله مولی الأسماء و فاطر السماء و هریک بابی بود از برای مدینه محبت و مودت و وداد و اتحاد و بعد از ملاحظه و قرائت و ادراک و استشمام قصد مقام مولی الأنام نموده امام کرسی ربّ عرض شد و بشرف اصغا فائز گشت قوله جلّ جلاله و عمّ نواله

- 6 In My Name, through which those in the graves arose

6 بسمی الذی به قام من فی القبور

- 7 The Book sent down by Him Who conversed on Sinai, when He was established upon the Throne of Manifestation, unto him who hath migrated unto God, the Almighty, the Self-Subsisting, who hath attained the presence of His Countenance and heard the Call when it was raised in truth, and who hath attained that which was inscribed in the Books of God, the Lord of what was and what shall be.

7 کتاب انزل مکّم الطور از استوی علی عرش الظهور الی من هاجر الی الله المهيمن القيوم و حضر امام الوجه و سمع النداء از ارتفع بالحق و فاز بما کان مسطوراً فی کتب الله ربّ ما کان و ما یكون

- 8 The Most Exalted Pen hath testified to thy turning unto Him, thy presence before Him, and thy standing at the door which hath been opened unto all who are in the invisible and visible worlds. Blessed be thine ear, for it hath heard the strident voice of My Pen; blessed be thine eye, for it hath beheld My presence; and blessed be thy heart, for it hath turned unto My praiseworthy station. Preserve that which thou hast been given by God, then thank Him for this bounty which all the treasures of the earth cannot equal.

8 قد شهد القلم الأعلى باقبالک و حضورک و قیامک لدی باب فتح علی من فی الغیب و الشهود طوبی لأذنک بما سمع صریر قلمی و لعینک بما رأّت منظری و لقلبک بما اقبل الی مقامی المحمود احفظ ما اویتت من لدی الله ثمّ اشکره بهذا الفضل الذی لا تعادله الكنوز

- 9 Illumine the hearts with the lights of My utterance, and the eyes with the radiance of My countenance, and the souls with that which hath shone forth and appeared from the horizon of God, thy Lord, the Possessor of all existence. When thou hast quaffed the choice wine of utterance from the hand of the bounty of thy Lord, the All-Merciful, say: My God, my God! Praise be unto Thee for having remembered me and for having manifested unto me from the treasures of Thy Most Exalted Pen the pearls of wisdom and utterance. I beseech Thee by Thy Most Great Signs, whereby the hearts of the Concurrence on High were attracted, and by Thy Word, through which Thy mercy hath preceded all who are in earth and heaven, to make me in all conditions one who speaketh Thy praise, who guardeth Thy Cause, who supporteth Thy Faith, who placeth his trust in Thee, and who committeth his affairs unto Thee.
- 10 How can I thank Thee, O my God, for Thy gifts which have encompassed me from all directions, and for the effects of Thy Pen which have attracted me from all regions? O Lord! Thou seest me gazing toward the horizon of Thy good-pleasure and desiring that which will cause me to dwell in Thy vicinity. O Lord! My heart findeth no rest save beneath the canopies of Thy grandeur, and my spirit findeth no repose except in circling around Thee. I beseech Thee, O Thou by Whose command all created things appeared and all contingent beings bowed down before it, to aid me in that which will cause Thy Most Exalted Word to be upraised, and Thy manifestations to appear in the kingdom of creation. Thou art He Whom the might of the powerful cannot weaken, and Whom the force of princes cannot hinder. Thou doest through Thy power whatsoever Thou wilt. Verily, Thou art the Almighty, the All-Compelling, the All-Knowing, the All-Wise.
- 11 O Son of My Name! Upon thee be My Glory! Thou hast ever been and art remembered; the gaze of loving-kindness is directed towards thee, and the waves of the Divine Ocean of utterance have been and are being sent forth in the form of letters, and likewise the pearls of wisdom emerging from the shells of the Sea of Divine Knowledge have reached and continue to reach thee. Beseech thou the True One, exalted be His glory, to strengthen the power of vision that it may become capable of beholding and may perceive that which hath been manifested. Thou and the dwellers of the cities of truthfulness have been and are witnesses that this Wronged One hath, from the very beginning, arisen before the faces of men through His all-compelling power and all-encompassing might and hath drawn aside the veil; yet the heedless and ignorant servants have arisen in opposition and have wrought that which hath
- نور القلوب بأنوار بياني و العيون بضياء وجهي و النفوس بما اشرق و لاح من افق الله ربك مالک الوجود اذا شربت رحيق البيان من يد عطاء ربك الرحمن قل الهی الهی لک الحمد بما ذکرته و اظهرت لی من خزائن قلبک الاعلی لآلی الحکمة و البیان اسئلک بآیاتک الکبری التي بها انجذبت افئدة الملائة الاعلی و بکلمتک التي بها سبقت رحمتک من فی الأرض و السماء بأن تجعلنی فی کل الأحوال ناطقاً بثنائک و حافظاً امرک و ناصراً دینک و متوکلاً علیک و مفوضاً اموری الیک
- 10 كيف اشكر يا الهی مواهبک التي احاطتني من كل الجهات و آثار قلبک التي اجتذبتني من كل الاقطار ای رب ترانی ناظراً الى افق رضائک و مریداً ما يسكنني فی جوارک ای رب قلبي لا يسكن الا فی قباب عظمتک و روحی لا يستريح الا بالطواف فی حولک اسئلک يا من بأمرک ظهرت الکائنات و خضعت له الممکات بأن توقفني علی ما ترتفع به کلمتک العلیا و ظهوراتک فی ناسوت الانشاء انت الذی لا تضعفک سطوة الأقویاء و لا تمنعک شوكة الأمراء تفعل بقدرتک ما تشاء انک انت المقدر المهيمن العليم الحکیم
- 11 يا ابن اسمی علیک بهائی لازال مذكور بوده و هستی لحاظ عنایت بتو متوجه و امواج بحر بیان الهی بصور حروفات ارسال شده و میشود و همچنین لآلی حکمت که از اصداغ بحر علم ربانی ظاهر رسیده و میرسد از حق جلّ جلاله مسئلت نما ابصار را قوت بخشد تا قابل مشاهده گردد و آنچه ظاهر شده ببیند آنجناب و اهل مدائن صدق و راستی گواه بوده و هستند که اینظلم از اول امر بقوت غالبه و قدرت محیطه امام و جوه عباد قیام نمود و کشف غطا فرمود و لکن عباد جاهل غافل بر اعراض قیام نمودند و وارد آوردند آنچه را که ایجاد عارفین محترق و افئده مقررین مضطرب

caused the hearts of the near ones to be consumed and the minds of them that are nigh unto God to be perturbed.

- 12 Say: O people! How long will ye wander in the wilderness of error, and how long will ye remain heedless and unmindful of the truth and of yourselves? The days are drawing to a close, and yet ye behold yourselves in manifest error. Strive ye, that perchance in these days of the Manifestation ye may drink from the immortal Fountain and receive your portion of the sealed Wine. This Wine at times appeareth in the form of fire, and at others in the form of the resplendent light. It bestoweth eternal life and conferreth everlasting love. Blessed are they who have arisen to make good their losses and who have received their portion from the Ocean of utterance of the Lord of all worlds. Convey My greetings to the friends and give them the glad tidings of God's grace. By the life of God! That which hath been ordained for the steadfast ones is such that were it to be revealed even to the extent of a needle's eye, all who are in the heavens and on earth would swoon away, except such as God, the Lord of all worlds, hath willed. The glory shining forth from the horizon of the heaven of My bounty be upon thee and upon them that hearken unto thy words concerning this Most Great Announcement and upon them that have held fast unto the cord of unity by the command of God, the Lord of creation, Who is manifest at the time of return.

- 13 O beloved of My heart! The hands of God's loving-kindness, exalted be His glory, are manifestly extended in outward appearance and imperceptibly spread forth in the inmost essence through favors beyond recognition. The heaven of grace is upraised and the clouds of mercy are pouring down. A springtime hath appeared which hath transformed stone into tree, and from that tree is raised the cry "Is there any respite?" God is My witness and the world My testimony that not for a moment have the effulgences of the gaze of His loving-kindness been withheld; yet ye behold how heedless are the servants, how ignorant, how veiled, and how debarred. The wrath of God hath seized them, the might of God hath withheld them, as a recompense for their deeds, as a requital for their actions. When a Cause whose fragrances have encompassed the world, whose evidences have appeared before the faces of all, and whose signs are above all other signs - what further Cause do they await and what Manifestation do they seek? Say: Die in your wrath! He hath appeared through Whose finger's movement all created things are set in motion. In truth, the words spoken aforetime rest firm and established upon their throne, which declare: "When the world becometh corrupt, the world as a whole becometh corrupt." All corruption hath proceeded from those heedless souls - they have wrought that which the pen

12 بگو ای قوم تا کی در بیدای ضلالت متحیر و
 الی م از حق و خود بخیر و غافلید ایام عنقریب
 منتهی میشود و انتم ترون انفسکم فی ضلال مبین
 جهد نمائید شاید در ایام ظهور از کوثر باقی
 بیاشامید و از ریح حق محتوم قسمت برید این ریح
 گاهی بصورت نار ظاهر و هنگامی بهیئت نور باهر
 حیات ابدی بخشد و حب سرمدی عطا فرماید
 طوبی از برای نفوسیکه بر تدارک مافات قیام
 نمودند و از دریای بیان مقصود عالمیان قسمت
 بردند دوستانرا تکبیر برسان و بعنایت حق بشارت
 ده لعمر الله قد قدر للمستقیمین ما لویجلی علی قدر
 سم الابرة لیتصعق من فی السموات و الأرض الا
 من شاء الله رب العالمین البهاء المشرق من افق
 سماء فضلی علیک و علی من یسمع قولک فی هذا
 النبأ الأعظم و علی الذین تمسکوا بجبل الاتحاد
 امرأ من لدی الله مالک الایجاد و الظاهر فی
 المعاد انتهى

13 یا محبوب فؤادی ایادی عنایت حق جلّ جلاله
 در ظاهر ظاهر بعبط مشهود و در باطن باطن
 بعنایت لایعرف مبسوط سماء فضل مرتفع و
 سبحان رحمت هاطل ربیعی ظاهر شده که
 سنگ را بشجر تبدیل نمود و از آتشجر ندای
 هل من فتور مرتفع حق شاهد و عالم گواه که
 آتی تجلیات لحاظ عنایت قطع نشده مع ذلک
 عباد را مشاهده میفرماید چه مقدار غافل و
 چه مقدار جاهل و چه مقدار محجوب و چه
 مقدار ممنوع قهر الله اخذهم سطوة الله منعتهم
 جزاء لأعمالهم مجازاة لأفعالهم امریکه نفحاتش
 عالم را احاطه نموده و [بینانش] امام وجوه
 کل ظاهر گشته و آیتش فوق کل آیا دیگر چه
 امری را منتظرند و چه ظهور را طالبند قل موتوا
 بغیظکم قد ظهر من کان بحركة اصبعه تتحرك
 الکائنات فی الحقیقه کله قبل بر کرسی خود
 ساکن و مستقر که میفرماید اذا فسد العالم فسد
 العالم جمیع فساد از آن نفوس غافله بوده وارد
 آوردند آنچه را که قلم از ذکرش قاصر و زبان

is powerless to describe and the tongue is impotent to recount, while upon the pulpits they recite "soon shall they know." Fie upon them! Glory be to God! The highest of parties hath become the lowest of parties, and the most profitable of religions the most unprofitable of religions. Thus hath He made their highest their lowest. We must hold fast to this blessed word which hath flowed from the wellspring of the Supreme Pen. His word, blessed and exalted be He: "Be patient, verily thy Lord is the All-Patient."

عاجز و بر منابر سیعلم الذین قرائت میکنند اف
لهم سبحان الله اعلى الأحزاب اسفل الأحزاب
شد و اربح الأديان اخسر الأديان كذلك جعل
اعليهم اسفلهم باید باینکه مبارکه که از معین
قلم اعلى جاری شده تمسک نمائیم قوله تبارک و
تعالى اصبر ان ربك هو الصبار

- 14 Concerning what was written about orientation towards the Land of Qaf, praise be to God, every land is blessed with the lights of the Most Great Luminary, even if limited to a single soul. Woe unto those who have wished to extinguish this lamp and put out this light - their very foundations mock them though they perceive it not. After presentation before the Most Holy Court, this supreme utterance appeared from the highest horizon, blessed and exalted be His Word:

14 اینکه در باره توجه بارض قم مرقوم داشتند
لله الحمد هر ارضی بأنوار نیر اعظم فائز است ولو
منحصر بفرد واحد باشد ویل از برای نفوسیکه
اراده نموده اند این سراج را خاموش کنند و این
نور را اطفاء نمایند تضحک علیهم ارکانهم و هم لا
یشعرون و بعد از عرض در ساحت امنع اقدس
اینکه علیا از افق اعلى ظاهر قوله تبارک و
تعالى

- 15 O Son of My Name! Upon thee be My glory, My loving-kindness and My mercy which hath preceded all who are in the heavens and on earth. Effort is the key, and in one station the Kawthar of utterance floweth thus: whatsoever hath appeared or shall appear on earth is by the will of God, exalted be His glory, through the service and endeavor of His loved ones. Divine confirmation and success have ever been and shall ever be with you. However, these days require befitting service and worthy deeds. Although from the beginning until now, My Name, upon him be My glory, My loving-kindness and My mercy, and you have heard in the path of the Goal of all worlds that which was unworthy to be heard, and have borne that which was heavier than all things in the world - the tyranny of oppressors and the assault of aggressors did not prevent you.

15 یا ابن اسمی علیک بهائی و عنایتی و رحمتی الّتی
سبقت من فی السموات والأرضین همت مفتاح
است و در مقامی کوثر بیان آنچه در ارض ظاهر
شده و یا بشود باراده حق جل جلاله از خدمت
و همت اولیا بوده لازال تأیید و توفیق با شما بوده
و هست و لکن این ایام را خدمتی لایق او باید
و عملی سزاوار او شاید اگرچه در سبیل حق از
اول ایام تا حین اسمی علیه بهائی و عنایتی و رحمتی
و شما در سبیل مقصود عالمیان شنیدید آنچه لایق
شنیدن نبود و حمل نمودید آنچه که اثقل اشیای
عالم بود ظلم ظالمین و سطوت معتدین منع ننمود

- 16 Now arise, through the power and might of God, exalted be His glory, with such arising as may cause the steadfastness of other souls. The ocean of utterance surgeth at all times, and the rays of the Sun of bounty shine resplendent before the faces of the world. The Mother Book speaketh without veil or covering. From a single Point, that Point manifesteth the knowledge of the first and the last. Each letter thereof is a treasure wherein are concealed the pearls of wisdom and utterance of the Goal of all worlds. No cloud can veil this Sun, nor can the oppression of tyrants or the doubts of the suspicious prevent this light from shining.

16 حال بقوت و قدرت حق جلّ جلاله قیام نما
قیامیکه سبب و علت استقامت عباد گردد بحر
بیان در جمیع احیان مواج و انوار آفتاب کرم امام
وجوه عالم مشرق و لائح امّ الکتاب من غیر ستر
و حجاب ناطق از یک نقطه نقطه علوم اولین و
آخرین ظاهر نماید هر حرفی از آن کنز است و در
آن لالی حکمت و بیان مقصود عالمیان مکنون و
محفوظ این آفتاب را غمام ستر ننماید و این نور را
ظلم ظالمین و شبهات مرئیین از روشنی باز ندارد

- 17 Today the call of the All-Merciful is raised from the Kingdom of utterance. Moses crieth out "By my Lord, I have attained!"

and Abraham uttereth "My Lord, forgive!" Yet the deeds of men are as a thick veil, preventing their ears from hearing and their eyes from seeing. We beseech God to assist thee that thou mayest cleanse eyes from inflammation with the collyrium of divine wisdom.

17 امروز ندای رحمن از ملکوت بیان مرتفع کلیم
به ربّ فزت و خلیل به ربّ اغفر ناطق ولکن
اعمال عباد حجابست غلیظ آذان را منع نموده و
ابصار را از بینائی بازداشته از حقّ میطلبیم ترا
تأیید فرماید تا بکحل حکمت الهی ابصار را از
رمد پاک نمائی

- 18 O Son of My Name! With complete detachment take hold of the keys to hearts and minds - these are the Words of God, exalted be His glory. Every door hath been and shall be opened thereby, and every city hath been and shall be conquered thereby. He is the bearer of the Crimson Standard, upon which is inscribed by the Pen of Creation the blessed word "The Truth hath come." The mention of crimson in this station referreth to the manifestation and appearance of the word "Verily He is God," not to war and bloodshed. The Kawthar of life floweth from the right hand of the Throne of the All-Merciful, yet seekers are scarce and non-existent. We beseech God to create in the utterance of His loved ones such influence as may transform hearts and minds. The Command is in God's hands, the Possessor of the Unseen and the Seen.

18 یا ابن اسمی بانقطاع تمام مفاتیح افتده و قلوب
را اخذ نما و آن کلمات الله جلّ جلاله است هر
بائی بآن گشوده شده و میشود و هر مدینهائی بآن
فتح شده و میشود اوست صاحب رایة حمرا از
قلم مالک ابداع کلمه مبارکه قد اتی الحق براو
مسطور و منقوش ذکر حمرا در این مقام ظهور و بروز
کلمه آنه هو الله است نه حرب و سفک دماء
کوثر حیوان از یمین عرش رحمن جاری ولکن
طالب مفقود و غیر موجود نسل الله ان یجعل
فی بیان اولیائه اثرأ لتقلب به الأفتدة والقلوب
الأمر بید الله مالک الغیب والشهود انتہی

- 19 The rain of mercy descendeth in such measure that man cannot undertake to describe it. Especially for this evanescent one, verses of Divine glory are revealed night and day, yet the people have been so seized by heedlessness and the ornaments of the world that one despaireth of their awareness and knowledge, unless the Hand of Divine education bestoweth a grace and delivereth the people from the ocean of heedlessness and ignorance. Verily, He is powerful over all things.

19 غیث رحمت نه بشائی هاطل که انسان بتواند از
عهده تحریر برآید مخصوص این ضعیف فانی در
لیالی و ایام آیات عزّ صمدانی نازل ولکن خلق
را بشائی غفلت و زخارف عالم اخذ نموده که
انسان مأیوسست از آگاهی و دانائی ایشان مگرید
تریت ربانی عنایتی فرماید و خلق را از دریای
غفلت و نادانی نجات بخشد آنه علی کلشیء قدیر

- 20 That which ye have written concerning the friends of God in Khalaj-Abad, and in the village of 'A.B. ('Abdu'r-Rahim), and Ha and Mim, and Mizajgerd, and Salih-Abad, and Asad-Abad, and Sahnih, was laid before Our presence; and these verses were sent down from the heaven of loving-kindness. He—blessed and exalted be He—hath spoken:

20 اینکه در باره اولیای الهی در خلیج آباد و قریه
ع ب (عبدالرحیم) و ها و میم و مزاجرد و
صالح آباد و اسدآباد و صحنه مرقوم داشتند امام
حضور عرض شد و این آیات از سماء عنایت
نازل قوله تبارک و تعالی

- 21 O son of My Name! Upon thee be My glory and My loving-kindness. The cities and lands through which thou didst pass have each, in the Most Great Presence, been remembered by the mention of the Lord of Destiny, and have been adorned with the glance of favour. And all those souls whom thou hast named have alike been honoured by the traces of the Supreme Pen. We announce unto them the glad tidings of My bounty, and make mention of them through verses wherewith the books of the world can never compare. Blessed is he that attaineth unto them, and recognizeth their station, and acteth according

21 یا ابن اسمی علیک بهائی و عنایتی مدن و دیاریکه
از آن مرور نمودی هریک بذکر مالک قدر در
منظر اکبر فائز و بلحاظ عنایت مزین و نفوس
مذکوره طراً بآثار قلم اعلی مفتخر انا نبشّره
بعنایتی و نذرهم بالآیات الّتی لا تعادلها کتب
العالم طوبی لمن فاز بها و عرف مقامها و عمل بما
نزل فیها من لدن علیم حکیم

to that which hath been sent down therein from One Who is All-Knowing, All-Wise.

- 22 Blessed is the servant whose name hath been remembered in the presence of the Countenance; and blessed the land that hath been illumined by the lights of the utterance of its Lord, the All-Forgiving, the Most Bountiful. This is the Day whereon the days themselves have bowed down, and there hath appeared that around which the Concourse on high and the inmates of Paradise have ever circled, at dawn and at eventide. We beseech God to enable them to arise for the succour of His Cause, and to ordain for them that which shall make them strong, in such wise that the power of the oppressors shall not weaken them. The days shall pass, and the world shall perish; but glory and exaltation and sovereignty shall abide for the loved ones of God, the Mighty, the All-Praised.

- 23 Listen with thy Persian tongue to the divine call raised from the direction of the Prison. Take that whereby My Cause shall be exalted and whereby the sanctification of My Being shall be manifested among My servants and the purification of My Self shall appear among My creatures. Thus doth command thee He in Whose possession is a perspicuous Book. The Trusted One, upon him be the glory of God and His loving-kindness, hath repeatedly made mention of the friends in the land of Kh. and H. and other regions, and wondrous, transcendent verses have been revealed and sent down for the names mentioned. He hath repeatedly made mention of Aqa Siyyid 'Ali, upon him be My glory. Praise be to God, they are known by the name of Truth and are steadfast in service. The small house had not and hath not the capacity to contain the manifestation and emergence of the sun, let alone the lights of the deeds of those who are nigh, the sincere ones, and the detached ones. In truth, the expanse of the world is too confined for the appearance of these stations as they truly are. We beseech the True One to reveal even as much as the eye of a needle of that which is hidden. He is the Powerful, the Mighty. God shall soon reveal the stations of His friends and shall exalt their mention among the peoples. Verily, He doth not suffer the reward of the doers of good to be lost.

- 24 We make mention of the friends in Kermanshah, that they may rejoice in God's remembrance and His loving-kindness. Verily Ibrahim committed that which caused the Supreme Paradise to lament. When he saw the idolaters he said, "I am with you and follow in your footsteps," and when he saw the believers in divine unity he said likewise. But God forgave him as a mercy and bounty from His presence, for He is the All-Forgiving, the All-Generous. In the beginning he was united with one of the

22 طوبی لعبد ذکر لدی الوجه و ل دیار فازت بأنوار بیان ربها الغفور الکریم هذا يوم خضعت له الأيام و ظهر فيه ما طافه الملاء الأعلى و اهل الفردوس فی البکور و الاصل نسل الله ان یوقفهم علی نصره امره و یقدر لهم ما یجعلهم اقویاء بحیث لا تضعفهم سطوة الظالمین ستمضی الأيام و تنفی الدنیا و تبقى العزة و الرفعة و الملک لأولیاء الله العزیز الحمید

23 بلسان پارسی ندای الهی را که از شطر سجن مرتفع است بشنو خذ ما یرتفع به امری و یظهر به تقدیس ذاتی بین عبادی و تنزیه نفسی بین بریتی کذلک یا امرک من عنده کتاب مبین جناب امین علیه بهاء الله و عنایتہ از اولیای ارض خل و هم و دیار اخری مکرر ذکر نموده و از برای اسامی مذکورہ آیات بدیعہ منیعہ نازل و ارسال شده جناب آقا سید علی علیه بهائی را مکرر ذکر نموده لله الحمد باسم حق معروفند و بر خدمت قائم بیت صغیر گنجایش ظهور و بروز آفتاب را نداشته و ندارد تا چه رسد بانوار اعمال مقربین و مخلصین و منقطعین فی الحقیقه عرصه عالم تنگ است از برای ظهور این مراتب علی ما هی علیها از حق میطلبیم از آنچه مستور است علی قدر سم ابرہ ظاهر فرماید اوست قادر و توانا سوف یظهر الله مقامات اولیائہ و یرفع اذکارهم بین الأمم انه لا یضیع اجر المحسنین

24 اولیای ارض کرمانشاه را ذکر مینمائیم لیفرحوا بذكر الله و عنایتہ ان ابراهیم ارتکب ما ناح به الفردوس الأعلى اذا رأى المشرکین قال انی معکم و علی قدمکم و لما رأى الموحدين قال بمثل ما قال ولكن الله غفره رحمة من عنده و فضلاً من لدنه و هو الغفور الکریم با نفسی از غافلین در اول

heedless ones. We have veiled his sin and what he did in his vain life. We beseech God to assist His servants in that which He loves and is pleased with.

- 25 We make mention of all the friends in that land and ask God to sanctify each one from whatsoever was and is unworthy of His days. O My friends! Today is the day of assistance, and the hosts that aid the Cause have ever been and shall ever be goodly character, pure deeds, wisdom and utterance. Hold fast unto these, detached from all that God loves not. Thus does the Supreme Pen command you by His leave, and He is the True Counsellor, the Trustworthy.

- 26 Arise to assist the Truth with unity and harmony, and in the Name of God, glorified be His majesty, bestow upon the servants the Kawthar of utterance. The love of God has been and ever shall be the educator of all things. How many souls who never saw a school have, through divine love, attained such station that the rivers of wisdom have flowed from their hearts and tongues. Strive that perchance ye may succeed in that which shall endure and remain immortalized in God's Book.

- 27 My God, my God! The Wronged One bears witness to Thy unity and oneness, and that Thou hast no peer, no partner, and no minister. Thou hast sent down Thy grace and revealed the treasures of Thy utterance. I beseech Thee by the Point through which the books of the world were detailed, and by Thy Command which held sway over the nations, and by the waves of the ocean of Thy knowledge, and the effulgences of the Sun of Thy wisdom, to assist Thy loved ones to act in accordance with what Thou hast commanded them in Thy Book. Then send down upon them from the heaven of Thy bounty the rain of Thy mercy. Verily, Thou art powerful over what Thou wilt. There is no God but Thee, the All-Compelling, the Self-Subsisting.

- 28 That which was revealed encompassed the world with its mercy and seized it with its rapture. Blessed are they who attain unto this station. The stone has no share in the station of the pearl, nor has the bitter water any partnership with the sweet sea. By night and day the Supreme Pen flows forth as a bounty upon His loved ones and servants. Specifically for the friends in Asadabad, two years ago there was revealed that which perfumed the world with its fragrance. According to reports it did not reach its intended recipients, having fallen into the hands of a thief on the way who took it. The purpose is that the friends of God, exalted be His glory, have ever been and shall ever be mentioned before the Throne. The servant gives them glad tidings of His favors, informs them of His

متحد انا سترنا ذنبه و ما عمل في الحيوۃ الباطلة
نسئل الله ان يؤيد عبادہ علی ما یحب و یرضی

- 25 اولیای آن ارض را طراً ذکر مینمائیم و از حقّ
میطلبیم هریک را مقدّس فرماید از آنچه سزاوار
ایام نبوده و نیست یا اولیائی امروز روز نصرتست
و جنودیکه ناصر امرند اخلاق و اعمال طیبه و
حکمت و بیان بوده و هست تمسکوا بها منقطعین
عما لا یحبّه الله کذلک یا مرمک القلم الأعلى امراً
من عنده و هو الناصح الأمين

- 26 با اتحاد و اتفاق بر نصرت حقّ قیام نمائید و باسم
حقّ جلّ جلاله کوثر بیان بر عباد مبذول دارید
محبه الله مربی کلّ بوده و هست چه بسیار از
نفوس که مکتب را ندیده اند و از محبت الهی
بمقامی رسیده اند که فرات حکمت از افقده و
السن ایشان جاری جهد نمائید شاید موفق شوید
بآنچه که ذکرش باقی و در کتاب الهی مخلّد ماند

- 27 الهی الهی یشهد المظلوم بوحدايتک و فردايتک
و بأن ليس لك شبيه و لا شريك و لا وزير
قد انزلت نعمتک و اظهرت کنوز بیانک
استلک بالنقطة التي منها فصلت کتب العالم و
بأمرک الذي کان مهيماً على الأمم و بأمواج
بحر علمک و اشراقات انوار شمس حکمتک بأن
تؤيد احباک علی العمل بما امرتهم به فی کتابک
ثم انزل عليهم من سماء عطائک غيث رحمتک
انک انت المقتدر علی ما تشاء لا اله الا انت
المهيمن القیوم انتهى

- 28 نازل شد آنچه که رحمتش عالم را احاطه فرمود و
جذبش اخذ نمود طوبی از برای اهل این مقام حجر
را از مقام لؤلؤ خبری نه و بحر عذب را با غدیر
شرکتی نه در لیالی و ایام قلم اعلی جاری فضلاً
علی احبائه و عبادہ مخصوص اولیای اسدآباد دو
سنه قبل نازل شد آنچه که عرفش عالم را معطر
نمود از قرار مذکور بصاحبانش نرسید در سبیل
بدست سارق افتاد و برد مقصود آنکه لازال
احبای حقّ جلّ جلاله تلقاء عرش مذکور بوده
و هستند انّ الخادم یشهرهم بعنایاته و یخبرهم
بعطائه و یعرفهم مواهبه و یذكر لهم سماء جوده
و یر فضله و همچنین از برای هریک مسئلت

bounties, acquaints them with His gifts, and makes mention to them of the heaven of His generosity and the luminary of His grace. Likewise, I beseech for each one that which will cause the exaltation of God's Cause, glorified be His majesty. Should any of the friends arise with determination and hold fast to that which attracts hearts, numerous souls would turn to the Supreme Horizon. Today the loftiness and sublimity of God's Word is manifest from every city and the radiance of the light of His Cause is dawning. Therefore most are found receptive to the Word. This depends on the determination of the friends. The servant asks his Lord to grant them success, assist them, draw them nigh, and ordain for them the good of this world and the next. Verily He is the Lord of all created things, the Lord of the Throne on high and of the earth below.

مینمایم آنچه را که سبب ارتفاع امر الله جلّ جلاله است اگر نفسی از اولیا همت نماید و بآنچه سبب جذب قلوب است تمسک جوید نفوس کثیره بافق اعلی توجه نمایند امروز علو و سمو کلمه الله از هر مدینه ظاهر و اشراق نیز امر بازغ لذا اکثری قابل القاء کلمه مشاهده میگردند این بسته بهمت اولیاست یسئل الخادم ربّه بأن یوفقهم و یؤیدهم و یقرّبهم و یکتب لهم خیر الآخرة و الأولى انه هو مولی الوری و ربّ العرش و الثری

- 29 In the previous letter and manuscript from that Beloved One, a book was received from that spiritual enraptured lady, upon her be the Glory of God and His favors, which she had written in proof of this Most Great Cause and Mighty Announcement. It attained the honor of being read in His presence, after which He bestowed it upon the people of the household, saying: "The dove of her utterance has warbled, and the tongue of her heart has spoken. Blessed is she, and joy be unto her! She has witnessed, acknowledged and confessed that which the Tongue of Grandeur had spoken before the creation of all things. God has inspired her heart with that from which has flowed the fountain of wisdom and utterance in this Cause, at which the limbs of the mighty have trembled. We beseech God to assist her and grant her success at all times in that which becometh His days. He is the Helper, the Generous." Give her My glad-tidings and remind her on My behalf, for I am the All-Knowing Rememberer. We make mention of My handmaidens there, give them glad-tidings through My verses and remind them through My words. We beseech God, exalted be He, to ordain for each one of them that which shall abide with them in every world of His worlds. Verily, He is powerful over all things.

29 در نامه و دستخط قبل آنجوب کتابی از محذره منجذبه روحانی علیها بهاء الله و عنایتیه بوده که در اثبات امر اعظم و نبأ عظیم مرقوم داشته رسید و تلقاء وجه بشرف اصفا فائز و بعد باهل حرم عنایت فرمودند و فرمودند قد غرّدت حمامة بیانها و نطق لسان فؤادها طوبی لها و نعیماً لها انها شهدت و اعترفت و اقّرت بما نطق به لسان العظمة قبل خلق الأشياء و القی الله علی فؤادها ما جرى منه عین الحکمة و البیان فی هذا الأمر الذی ارتعدت به فرائص الأبطال نسئل الله ان یؤیدها و یوفقها فی کلّ حین علی ما ینبغی لایامه انه هو المؤید الکریم بشرها من قبلی و ذکرها من جانبی و انا الذاکر العلیم و نذکر امامی هناك و نبشّرن بآیاتی و نذکرهن بکلماتی نسئل الله تعالی ان یکتب لكل واحدة منهنّ ما یکون معهنّ فی کلّ عالم من عوالمه انه علی کثیّ قدر

- 30 I conclude My words with mention of the Leaf of Paradise, whom We have mentioned in the Crimson Tablet from My Most Exalted Pen, and in various tablets, scrolls, epistles and books beyond number save by God, the Numberer, the All-Knowing.

30 و نختتم کلامی بذكر ورقة الفردوس الّتی ذکرناها فی الصّحیفة الحمراء من قلبی الأعلی و فی الواح شتی و صحائفی و زبری و کتبی ما لا یحصیها الا الله المحصی العلیم انتهى

- 31 The ocean has come and carried away the drop; the sun has come and encompassed the atom. In truth, each letter of these illumined letters has been and is the enlightener of the world, the quickener of the world, the attractor of the world, and the mover of the world. In this case, the servant has no power to make mention or utterance. However, since this leaf is from

31 بحر آمد و قطره را برد شمس آمد و ذره را فرا گرفت فی الحقیقه هر حرفی از حروف منور عالم و محیی عالم و مجذب عالم و محرک عالم بوده و هست دیگر در اینصورت خادم را یارای ذکر و بیان نه ولكن چون این ورق از بستان اوست و

His garden and this drop from His river, therefore according to his capacity and station he has wished to make mention of the friends of God. God is witness and testifier that each one is treasured and preserved in the heart - that is, their mention and their love. We beseech God, our Lord, the Lord of earth and heaven, to aid them to perform such deeds before which all deeds shall bow down, and to manifest such virtues by which the horizons shall be adorned. I conclude these words at this time with remembrance, glorification, glory and praise upon your honor and upon those who are with you and who love you for the sake of God, our Lord and your Lord, the Lord of the Mighty Throne and the Lord of the Exalted Seat.

اینقطره از نهر او لذا علی قدره و مقامه دوست داشته که اولیای حق را ذکر نماید حق شاهد و گواهیست که هر یک در قلب میکنند و مخزون یعنی ذکرشان و حیثان نسل الله ربنا رب الأرض و السماء ان یؤیدهم علی عمل یخضع له الأعمال و علی اخلاق تتزین بها الآفاق اختتم القول فی هذا الحین بالذکر و التکبیر و البهاء و الثناء علی حضرتکم و علی من معکم و یحبکم لوجه الله ربنا و ربکم رب العرش العظیم و رب الكرسی الرفیع

32 The servant 9th of the month of Safar 1305

32 خادام فی ۹ شهر صفر سنة ۱۳۰۵

INBA27:219, MAS4.123bx, MAS8.063bx, PYK.138

BH00401

To: Mulla Ali Akbar Shahmirzadi (Haji Akhund), in Tihiran

Date: 1305-02-09 [1887-Oct-27]

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

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 This lowly servant is bewildered and perplexed as to what he should mention, whom he should describe and praise. The True One, exalted be His glory, is assuredly sanctified above the description of all else and is holy and detached from the mention of aught else. Therefore, this station returns to the words of the Book and the letters of the words, which are the source of remembrances, the dawning-places of attributes, and the rising-points of divine laws and commandments. For they are the spreaders of the Cause and the helpers and supporters of the servants from God, the Lord of creation. Thus did praise and glorification first reflect upon the second. In this station, those souls who have drunk from the Kawthar of certitude and have arisen with complete assurance to exalt the Word have been and are worthy and deserving of description, praise, mention, and glorification.

2 خادام مسکین متحیر و [متفکر] که چه ذکر نماید و که را وصف کند و ستایش گوید حق جلّ جلاله مسلماً از وصف دوش مقدس و از ذکر ماسوايش منزّه و مبراّ لذا این مقام راجع میشود بکلمات کتاب و حروفات کلمات که مبدء اذکار و مشارق اوصاف و مطالع احکام و اوامر الهیند چه که ایشانند ناشر امر و ناصر و معین عباد من عند الله مالک الایجاد لذا وصف و ثنا از اول بر ثانی تجلّی نمود در این مقام نفوسیکه از کوثر ایقان نوشیده‌اند و باطمینان تمام بر اعلاء کلمه قیام نموده‌اند مستحقّ و سزاوار وصف و نعت و ذکر و ثنا بوده و هستند

3 Glorified art Thou, O Revealer of verses and Manifester of clear signs! How can this servant make mention of one who has arisen to serve Thy Cause, to aid Thee in Thy lands, to

3 سبجناک یا منزل الآیات و مظهر البینات کیف یقدر الخادام ان یذکر من قام علی خدمة امرک و نصرتک فی بلادک و ترویج احکامک فی

promote Thy laws in Thy realm, and to reform Thy servants who did not arise in Thy days and did not turn to Thy horizon? Heedlessness prevented them from turning to the lights of Thy countenance and from standing before the gate of Thy grandeur, and they received the recompense of their deeds on a day wherein Thou didst reveal the mysteries of Thy Book and the waves of the ocean of Thy utterance. O my Lord! Thou seest that this servant desired to make mention of one of Thy loved ones who turned to Thee on a day wherein Thy sweetest call was raised and the shrill voice of Thy Most Exalted Pen was heard. I testify, O my God, that the servant, in making mention of him, desired naught but to show his love and submission to Thy loved ones and chosen ones whom the veils of the world did not prevent from turning to Thee and from delivering Thy Cause, which Thou hast made the king of all deeds through Thy will and purpose. O God! Send Thy blessings upon him and upon those who have made their sleep and wakefulness, their rising and sitting, their motion and stillness for the sake of Thy Most Glorious Face and Thy Most Great and Most Exalted Announcement. Send down upon him, O my God, from the heaven of Thy bounty the rain of Thy mercy and loving-kindness. Then provide him at all times with the table of Thy knowledge and the blessing of utterance through Thy generosity and munificence. O my Lord! He is the one who hastened to the Most Great Ocean, Thy Great Announcement, and Thy Straight Path. I beseech Thee, O my God, by Thy pervading Command and Thy decisive Judgment, to assist him in all conditions to spread Thy commandments and laws with wisdom and utterance. Verily, Thou art the Powerful, the Mighty, the Bestower.

- 4 And further: while I was dwelling in that place and writing down the verses of our Lord, the All-Merciful, a bearer of glad-tidings entered. I saw in his face the radiance of Glory, and in his hand was a letter. I took it and opened it, and found therein that which neither the fragrance of the world nor what the nations possess of flowers, blossoms, and perfumes could equal. For what exists in the world is attributed to it and to those who dwell therein, but the servant found that it was attributed to the garment of the Desired One and to the sweet-scented flowers of the garden of utterance of one of His chosen ones. When I read and understood it, I set out for the Most Exalted Paradise and flew on the wings of longing until I arrived and attained and presented it. Then the Tongue of Grandeur spoke that before which bowed the necks of the fair-minded and the heads of the believers. His blessed and exalted Word is:

- 5 He is the All-Witnessing, the All-Informed.

مملكته و اصلاح ارقائك الذين ما قاموا في
ايامك و ما اقبلوا الى افقك قد منعهم الغفلة
عن التوجه الى انوار وجهك والقيام لدى باب
عظمتك و اخذهم جزاء اعمالهم في يوم فيه
اظهرت اسرار كتابك و امواج بحر بيانك اي
رب ترى بان العبد اراد ان يذكر احد اوليائك
الذي اقبل اليك في يوم فيه ارتفع ندائك
الاحلى و صرير قلبك الاعلى اشهد يا الهى بان
الخدم ما اراد من ذكره آياه الا اظهار حبه و
خضوعه لاوليائك واصفيائك الذين ما حجبهم
حجبات العالم عن التوجه اليك و تبليغ امرك
الذي جعلته سلطان الاعمال بمشيئتك و ارادتك
صل اللهم عليه و على الذين جعلوا نومهم و
يقظتهم و قيامهم و قعودهم و حركتهم و سكونهم
لوجهك الابهى و نبأك الاعظم الاعلى فانزل
عليه يا الهى من سماء عطائك امطار رحمتك و
رافتك ثم ارزقه في كل حين مائدة عرفائك
و نعمة البيان بجودك و كرمك اي رب هو
الذي سرع الى البحر الاعظم و نبأك العظيم و
صراطك المستقيم اسئلك يا الهى بأمرك النافذ
و حكمك القاطع ان تؤيده في كل الأحوال
على انتشار اوامرك و احكامك بالحكمة والبيان
انك انت المقتدر العزيز المنان

- 4 و بعد قد كنت ساكناً في المقام و محرراً آيات
ربنا الرحمن دخل بشير رأيت في وجهه نضرة
البهاء و كان في يده كتاب اخذت و فتحت
وجدت منه ما لا يعادله عرف العالم و لا ما
عند الأمم من الأزهار و الأوراد و العطور لأن
ما في العالم ينسب اليه و الى الذين سكنوا فيه
و ما وجد الخدام انه نسب الى قيصر المقصود
و رياحين بستان بيان احد اصفيائه فلما قرأت و
عرفت قصدت الفردوس الأعلى و طرت بأجنحة
الاشتياق الى ان وردت و حضرت و عرضت اذاً
نطق لسان العظمة بما خضعت له اعناق المنصفين
و رقاب الموحدين

- 5 قوله تبارك و تعالى هو الشاهد الخبير

- 6 The Book hath come from the Wronged One, and with it My bountiful grace, the Kawthar of Mine utterance, the chalice of My knowledge and the ocean of My bounty which surgeth before the faces of My servants and My creatures, that he who loveth Me may be drawn by the fragrances of My Revelation and the breezes of the Dayspring of My manifestation to a station wherein He Who conversed with God was established upon the Throne of Revelation, and wherein the Point of the Bayan declared: "Praise be unto Thee, O Thou Who art the Goal of the mystics and the Beloved of the sincere ones." God hath made this most exalted Station, this supreme Summit, sanctified above all names, yet the people are in manifest doubt. The very stones cry out, and the dust glorifieth God, the Lord of all worlds. The evidences have appeared and the signs have encompassed the dwellers of earth and heaven, yet the people remain in strange delusion. They hear the Call, yet deny it; they behold the signs, yet turn away from them. These, verily, are among the most lost in My mighty Book.
- 7 O 'Ali-Akbar! Upon thee be My glory and My loving-kindness. The tale of vain imaginings hath again been told, and the people of the Bayan speak as spoke the people of the Furqan from among the divines of Persia and their followers, who violated God's Covenant and Testament, disbelieved in His proof, and disputed His signs, until they pronounced against Him that which caused the countenances in the most exalted Paradise to pale, and the Supreme Paradise to lament with the lament of the bereaved. Thus doth My Most Exalted Pen recount unto thee in this sublime station. We have found them more lost than the former people. To this beareth witness the Mother Book which speaketh the truth, to the shame of those who have denied this supreme grace.
- 8 The servant who was present hath brought thy letter. We have heard its contents and have answered thee in such wise that from every letter of My words thou shalt find the fragrance of My loving-kindness and My mercy, which have encompassed all who are in the heavens and on earth. Thou wert remembered by the Wronged One in the earliest days when the people were behind the veil. When the light shone forth from the horizons of all lands, they came forth with swords of hatred and committed that which the tongues of the eloquent are powerless to recount. When thou art illumined by the lights of Mine utterance and hast attained the presence of My Tablet, say:
- 9 My God, my God! Praise be to Thee for having honored me with Thy presence and given me to drink of the Kawthar of Thy reunion, and for having caused me to turn toward Thy most exalted horizon on a day wherein all mankind turned away
- 6 كتاب من لدى المظلوم و معه رحيق عنايتي و كوثر بياني و قدح عرفاني و بحر فضلي الذي ماج امام وجوه عبادي و بريتي ليجذب من احبني نفحات وحي و نسمات فجر ظهوري الى مقام فيه استوى مكلم الطور على عرش الظهور و قال نقطة البيان الحمد لك يا مقصود العارفين و محبوب المخلصين قد جعل الله هذا المقام الاعلى و الذروة العليا مقدساً عن الاسماء و القوم في ريب مبين ان الحجر ينادي و المدر يذكر الله رب العالمين قد ظهرت اليبات و احاطت الايات سكان الارضين و السموات و الناس في وهم عجيب يسمعون النداء و ينكرونه و يرون الايات و يعرضون عنها الا انهم من الاخسرين في لوحى العظيم
- 7 يا على قبل اكبر عليك بهائى و عنايتي قد رجع حديث الأوهام و اهل البيان يتكلمون بما تكلم به اهل الفرقان من علماء الايران و اتباعهم الذين نقضوا عهد الله و ميثاقه و كفروا ببرهانه و جادلوا باياته الى ان افتوا عليه بما اصفرت به وجوه الطلعات في الغرفات في الجنة العليا و ناح الفردوس كنوح الثكلي كذلك يقص لك قلبى الاعلى في هذا المقام الرفيع انا رأيناهم اخسر من حزب القبل يشهد بذلك ام الكتاب الذى ينطق بالحق رغماً للذين انكروا هذا الفضل العظيم
- 8 قد حضر العبد الحاضر بكاتبك سمعنا ما فيه اجبتاك بما تجد من كل حرف من حروفات كلماتي عرف عنايتي و رحمتي التي سبقت من في السموات و الارضين قد كنت مذكوراً لدى المظلوم في اول الايام اذ كان القوم خلف الحجاب فلما اشرق النور من آفاق البلاد خرجوا بأسياف البغضاء و ارتكبوا ما عجزت عن ذكره السن البالغين انك اذا فزت بأنوار بياني و زيارة لوحى
- 9 قل الهى الهى لك الحمد بما شرفتنى بلقائك و سقيتنى كوثر وصالك و جعلتنى مقبلاً الى افئك الاعلى في يوم فيه اعرض عنك الورى

from Thee save those whom the hand of Thy will and purpose had delivered. I beseech Thee, O Thou Who bestoweth all gifts and quickeneth the nations, by Thy Most Great Name through which the limbs of all names trembled and the hearts of all who dwell in the realm of creation were shaken, to grant me the bounty of Thy presence yet again. Alas, alas, O Thou Who art my Goal and the Goal of all who are in Thy heaven and earth, for what hath befallen Thee at the hands of Thy creatures and the people of Thy realm! By Thy might, O Lord of all names and Creator of heaven! Hearts have melted by reason of what hath befallen Thee through the tyranny of Thine enemies who claim to be of the Bayan, yet perpetrate what causeth its Revealer, its Sovereign, and its Sender to lament. O Lord! Relieve the anguish of Thy loved ones through Thy bounty and generosity, and transform their sorrow into supreme joy, and their weakness into Thy power and might. O my God! The fire of separation from Thee hath consumed me, and Thy remoteness and my banishment from Thy presence have destroyed me. I beseech Thee by the waves of the ocean of Thy mercy and the lights of the Sun of Thy utterance to ordain for me that which shall gladden my heart and the hearts of Thy chosen ones who have believed in Thee and Thy signs, and whom neither the swords of Thy creatures nor the darts of the oppressors among Thy creation have deterred. Verily Thou art powerful to do what Thou willest, and in Thy grasp are the reins of all who are in the heavens and on earth.

ألا من انقذته يد ارادتك و مشيتك اسئلك يا سابع النعم و محيي الأمم بالاسم الأعظم الذي به ارتعدت فرائض الأسماء و اضطربت افئدة من في ناسوت الانشاء بأن ترزقني لقائك مرة اخرى أه أه يا مقصودي و مقصود من في سمائك و ارضك عما ورد عليك من خلقك و اهل مملكتك وعزتك يا مولى الأسماء و فاطر السماء قد ذابت الأجداد بما ورد عليك من ظلم اعدائك الذين ينسبون انفسهم الى البيان و يرتكبون ما ناح به منزله و سلطانه و مرسله اى رب فرج كربه اولياك بجودك و كرمك و بدل همهم بالفرح الأكبر و ضعفهم بقدرتك و قوتك و عزتك يا الهى قد احرقتنى نار فراقك و اهلكنى هجرك و بعدى عن ساحة قربك اسئلك بأمواج بحر رحمتك و انوار شمس بيانك بأن تكتب لى ما يفرج به قلبى و قلوب اصفيائك الذين آمنوا بك و بأياتك و ما منعهم اسياف خلقك و لا سهام الظالمين من يرتك انتك انت المقتدر على ما تشاء و فى قبضتك زمام من فى السموات و الأرضين انتهى

- 10 Praise be to God! The oceans of loving-kindness are manifest, the stream of mercy is flowing, and the Kawthar of utterance is evident. O beloved of my heart! Man is bewildered and amazed at what has come to pass, for the people of the Bayan have clung to the practices of the former people. The same names have appeared and the same utterances. At times they speak of alteration and are commanded to avoid meeting and turning towards [Him]. Surely the verse "they thrust their fingers in their ears" is before His blessed vision. There is no need for elaboration. Whatever indicates and proves the manifestation of Truth, they claim has been altered. Those who are veiled from the root of the Cause have risen in opposition.

10 لله الحمد بحور عنايت ظاهر و فرات رحمت جارى و كوثر بيان مشهور يا محبوب فؤادى انسان از آنچه واقع شده متحير و مبهور چه كه اهل بيان باعمال حزب قبل تمسك نموده اند همان اسماء ببيان آمده و همان اقوال گاهى تحريف فائند و بعدم ملاقات و توجه مأمور البتة آيه يجعلون اصابعهم فى آذانهم در نظر مبارك است احتياج بتفصيل ندارد آنچه مشعر و مدلل بر ظهور حق است در باره او ذكر تحريف مينمايند نفوسيكه از اصل امر محجوبند بر اعراض قيام نموده اند

- 11 Glory be to God! They have denied the ocean of divine verses. The rain is pouring before their faces, yet still they cling to rejection and denial. Do they not consider what was the fruit of the Shi'ih's deeds for twelve hundred years and what became of it? These souls too have desired to occupy themselves with vain imaginings like the former people. The atoms of creation are bewildered by these deluded, ignorant souls. They do not reflect for a moment upon the matters which were mentioned

11 سبحان الله بحر آيات الهى را انكار کرده اند غيث امام وجوه هائل مع ذلك باعراض و انكار متمسك آيا فكر نمينمايند ثمره اعمال شيعه هزار و دوست سنه چه بود و چه شد اين نفوس هم اراده نموده اند مانند حزب قبل باوهم مشغول گردند ذرات كائنات متحير است از اين نفوس موهومه بى درايت آنى تفكر نمينمايند اموريكه هزار و دوست سنه در ظهور

from pulpits for twelve hundred years regarding the Manifestation - what became of them? From whom were those calumnies? From whom were those lies? Now again Mirza Hadi Dawlat-Abadi and his like are casting forth exactly the same matters as before. Where is that power and might that rolled up the carpet of names? Where are the steadfast ones? Where are the firm ones? Where are those who stand firm? In truth these people were not and are not worthy of this Most Great Revelation and the Great Announcement. They have ever been worshippers of idols, that is, their leaders. Now Hadi has become the leader. "Soon will he lead his people to the abode of perdition." God, the Exalted, the Great, speaks the truth. Would that they had attained to justice and fairness and held fast to a balance. We must ask from the Truth that which is the cause and means of guidance and salvation for the world. The recompense of deeds will bring about strange events and remarkable occurrences. The Command is in His hand. He doeth what He willeth and ordaineth what He pleaseth. He is the Single, the One, the Mighty, the Praiseworthy.

بر منابر ذکر مینمودند چه شد آن مفتریات از که بود آن کذبها از که حال مجدد میرزا هادی دولت آبادی و امثال او بعینه امورات قبل را القا مینماید کجاست آن قدرت و قوت که بساط اسماء را درهم پیچید این المستقیمین و این الراسخین و این القائین فی الحقیقه ایقوم قابل ایظهور اعظم و نبأ عظیم نبوده و نیستند لازال عابد اصنام بوده اند یعنی پیشوایانشان حال هادی پیشوا شده سوف یحلّ قومه دار البوار صدق الله العلیّ العظیم کاش بانصاف و عدل فائز میشدند و بمیزانی متمسک باید از حق بطلبیم آنچه را که سبب و علت هدایت و نجات عالم است جزای اعمال حوادث عجیبه و امورات غریبه احداث نماید الامر بیده یفعل ما یشاء و یحکم ما یرید و هو الفرد الواحد العزیز الحمید

- 12 My God, my God! Have mercy upon Thy weak servants, then send down upon them that which will draw them nigh unto Thy most exalted station. O Lord! Vain imaginings have prevented them from turning unto Thee and entering the depths of the ocean of Thy oneness. I beseech Thee by the power that hath encompassed all created things and by the might before which all possibilities have bowed down, that Thou assist Thy weak servants to turn unto Thee and to behold the lights of Thy countenance. Thou art He to Whose forgiveness, generosity and mercy all things have testified. Aid Thy servants through Thy bounty, Thy favors and Thy might, O Thou Goal of the world! Shouldst Thou regard their deservedness, Thou wouldst decree for them eternal existence in the fire. I beseech Thee, O Ocean of Giving and Sovereign of Names, by the heaven of Thy mercy, the sun of Thy forgiveness and the sea of Thy pardon. Verily Thou art the Single, the One, the Compassionate, the Forgiving, the Merciful. Praise be unto Thee, O Lord of Lords, and thanksgiving be unto Thee, O Thou Who speakest in the Final Return.

12 الهی الهی ارحم عبادک الضّعفاء ثم انزل علیهم ما یربهم الی مقامک الأعلى ای ربّ منعتهم الأوهام عن التّوجّه الیک و الورود فی لجة بحر احديتک استلک بالقدرة الّتی احاطت الکائنات و بالقوة الّتی خضعت لها الممکات بأن تؤیّد عبادک الضّعفاء علی الاقبال الیک و النظر الی انوار وجهک انک انت الذی شهد کلّ شیء بعفوک و کرمک و رحمتک انصر عبادک بجودک و الطافک و عزّتک یا مقصود العالم لو تنظر الی استحقاقهم تحکم لهم بالخلود فی السّعیر استلک یا بحر العطاء و سلطان الاسماء بأن تنظر الی سماء رحمتک و شمس عفوک و عمان مغفرتک انک انت الفرد الواحد المشفق الغفور الرحیم الحمد لک یا ربّ الارباب و الشکر لک یا ایّها الناطق فی المآب

- 13 In truth, this servant acknowledges his negligence, as for a long time the response to that beloved one's letter has been delayed. This confession itself merits forgiveness. I hope that henceforth there will be no neglect. The great glad tidings are that in the days when ordinances were being revealed from the heaven of the will of the Lord of all beings, some were sent and some were, as commanded, taken from the Book. Among these was the prayer, until at this time before His countenance He turned to me and said: "We desire to bestow Our favor once again upon

13 فی الحقیقه این عبد خود را مقصّر میدانم چه که مدتهاست جواب دستخطّ آنجبوب بعهدۀ تأخیر مانده همین اقرار مستحقّ عفو است امید آنکه از بعد اهمال نزود بشارت عظمی آنکه ایامیکه احکام از سماء مشیت مولى الانام نازل بعضی ارسال شد و بعضی حسب الامر از کتاب اخذ شد از جمله صلوۀ بود تا در اینجین امام وجه حاضر توجّه الی وجه المحبوب و قال انا اردنا ان نمنّ

'Ali-Qabl-i-Akbar, upon him be My glory. Send the verses that were revealed in previous years specifically concerning prayer, and write that by the life of God, its fragrances will attract the lovers, move those who are still, awaken the heedless, and bestow life upon the fair-minded. However, firstly, one should perform it whenever one finds in oneself a state of devotion and humility; secondly, in the morning, at noon, and in the evening; and thirdly, from noon to noon." End.

علی علی قبل اکبر علیه بهائی مرّة اخرى آیات منزله در سنین قبل که مخصوص صلوة نازل شده بفرست و بنویس لعمر الله نفعاتش عاشقین جذب نماید و ساکنین را باهتزاز آرد غافلین را آگاه نماید و منصفین را حیات بخشد ولکن اول هر هنگام و هر وقت که انسان در خود حالت اقبال و خضوع مشاهده نماید بعمل آرد و ثانی در بامداد حین زوال و اصیل و ثالث از زوال بزوال انتهی

- 14 In truth, this passage is a mighty favour and a great bounty. Another glad-tiding—verily betokening the heaven of loving-kindness, the ocean of bestowal, and the radiant generosity of the Sovereign of existence—is this: that the Sun of permission, on this blessed night, when the hour is one and a half, hath dawned from the horizon of the heaven of the Cause of God. Happy are ye therefor, and may it be sweet unto you! Have we, too, a share in this portion? Yea, our share is the presence of that Beloved and of this servant beneath the shadow of the domes of the mercy of God—glorified be His majesty. Yet hath He made that permission contingent upon wisdom. That beloved spiritual one must, in all conditions, keep his gaze fixed upon the standard of wisdom, that all the servants may follow his example and act accordingly. Who is able to reckon the showers of His mercy, or the billows of the ocean of His loving-kindness? Nay, by the life of the True One! We are all powerless; we are all confessing; we are all acknowledging.

14 فی الحقیقه این فقره عنایتی است عظیم و فضلی است کبیر بشارت اخرى که فی الحقیقه حاکی از سماء عنایت و بحر عطا و نیر جود سلطان وجود است آنکه شمس اذن در این لیلہ مبارکه که ساعت یک و نیم است از افق سماء امر الهی اشراق نمود هنیئاً لحضرتکم و مرثیاً لجنابکم ما را هم از این قسمت نصیبی هست و آن حضور آنجوب و این عبد است در ظلّ قباب رحمت حق جلّ جلاله ولکن معالق فرمودند اذن را بحکمت باید آنجوب روحانی در جمیع احوال بحکمت منزله ناظر باشند تا جمیع عباد تاسی نمایند و عمل کنند من یقدر ان یحیی امطار رحمته و امواج بحر عنایت لا فونفسه الحق انا کل عاجزون انا کل معترفون انا کل مقرون

- 15 I request that you convey greetings and salutations to the friends in that land on behalf of this evanescent servant. By the life of our Lord! They have always been and are in my thoughts. I beseech God to make each one a banner of guidance and a standard of glory, so that each may, with complete certitude and faith, hold fast to that which will cause the exaltation of the Word of God and their own stations. Let them consider the time precious and not lose hold of the spiritual sustenance. Today man is capable of deeds that were and are impossible for anyone else afterward. How excellent is what was spoken before: "What can I say when not a vein of mine is sober?" It is better and more pleasant that I bring this burden to an end. Glory and praise and honor be upon your honor, and upon those with you, and upon those who hear your words concerning the Cause of God, our Lord and your Lord and the Lord of all who are in the heavens and earths. Praise be to God, the Lord of the worlds.

15 استدعا آنکه اولیای آن ارض را از قبل این خادم فانی تکبیر برسانید سلام بگوئید لعمر ربنا لا زال در نظر بوده و هستند از حق میطلبم هر یک را علم هدایت و رایة عزّت فرماید تا هر یک با ایقان و ایمان کامل تمسک نمایند بآنچه که سبب ارتفاع کلمة الله و مقامات ایشانست وقت غنیمت شمارند مائده معنویّه را از دست ندهند امروز انسان قادر است بر اعمالیکه بعد از برای احدی ممکن نبوده و نیست نعم ما نطق من قبل من چه گویم یک رگم هشیار نیست بهتر و خوشتر آنکه زحمت را منتفی نمایم الباء و الذکر و الثناء علی حضرتکم و علی من معکم و علی من یسمع قولکم فی امر الله ربنا و ربکم و ربّ من فی السموات و الأرضین الحمد لله رب العالمین

- 16 The servant 9th of Safar 1305

خادم فی ۹ شهر صفر سنة ۱۳۰۵ 16

INBA15:429, INBA26:433, AHM.068,
GHA.017.11, GHA.032ax, TSBT.011,
MSHR5.113-114x

BH01432

*To: Haji Mirza Haydar Ali Isfahani**Date: 1305-02-09 [1887-Oct-27]*

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

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 Praise befiteth the most impregnable, most holy court of the Desired One, Who deriveth neither benefit nor harm from the acceptance of them that turn towards Him or the rejection of them that turn away. He hath ever been the Wronged One, and for this reason the outward means of power have been withheld. Justice hath in most days been concealed by the transgressions of tyranny. The delay of chastisement hath emboldened the wolves. Glory be unto Thee, O my Lord, my God, and my Master! I beseech Thee by Thy greatest signs and the manifestations of Thy power in the kingdom of creation to protect Thy loved ones and chosen ones from the oppression of Thy servants, the evil of Thy bondsmen, and the tyranny of them that are in Thy lands. O Lord! Thou seest them between the fangs of wolves, inasmuch as they have taken to themselves no helper other than Thee and no protector besides Thee. Ordain for them that which shall render them among those who know no fear and on whom no sorrow shall fall.

2 حمد ساحت امنع اقدس حضرت مقصوديرا لایق و سزااست که از اقبال مقبلین و اعراض معرضین نفع و ضرری باو راجع نه لازال مظلومیّت محبوب بوده و بانجتهت اسباب اقتدار ظاهره توقف نموده عدل در اکثری از ایام از تعدّیات ظلم مستور تأخیر عذاب سبب جسارت ذیاب گشته سبحانک یا ربّی و الهی و سیدی اسئلک بآیاتک الکبری و ظهورات قدرتک فی ناسوت الانشاء بأن تحفظ اولیائک و اصفیائک من ظلم عبادک و شرّ ارقائک و اعتساف من فی بلادک ای ربّ ترهم بین انیاب الذیاب بما اتخذوا لأنفسهم ناصراً دونک و لا معیناً سواک قدر لهم ما يجعلهم من الذین لا خوف علیهم و لا هم یحزنون

3 And further: the numerous letters which your honor sent to the friends in the Prison Land arrived and were presented before the countenance of the Lord of the worlds. Praise be to God that your deeds are accepted and each letter was honored to be heard, with expressions of favor shining forth from all directions. Praise be to God that they have attained to a station adorned with the good-pleasure of God, exalted be His glory.

3 و بعد دستخطهای متعدّده آنحضرت که باولیای ارض بجن ارسال داشتید رسید و در حضور امام وجه مولی العالم عرض شد لله الحمد اعمال آنحضرت مقبول و نامه های هریک بشرف اصغا فائز و اظهار عنایت از جمیع جهات مشرق لله الحمد فائزند بمقامیکه برضای حقّ جلّ جلاله مزین است

4 The first matter is that, as commanded, moderation must be shown towards his honor M.Q. and his like. If he is faithful, he hath held fast and continueth to hold fast to the cord of divine love. For a time he dwelt in the vicinity, and countless favors

4 مطلب اوّل آنکه حسب الأمر با جناب مق و امثال او مدارا لازم اگر اهل وفاست بحبل محبّت الهی تمسک نموده و مینماید مدتی در جوار

were shown unto him. Thereafter, the heart is in God's hand; He turneth it how He willeth.

- 5 This servant is greatly perplexed regarding S., whom may God assist. This servant believeth that in all conditions they are helpers of the oppressed and breakers of the might of the aggressors. Now, due to the friends' rejection of corruption, they have become disturbed and may support the enemies to take revenge upon you and alert you. O 'Ali-Qabl-i-Ha, a thousand swords falling upon the Wronged One would be more beloved and preferable than the slightest harm befalling the friends. We beseech God to assist His loved ones in that which He loveth and is pleased with.

- 6 End. Keep these words concealed, for should he see them, he would become utterly hopeless, and this would be contrary to wisdom. If it were possible without corruption for his honor S. to become satisfied through some means, this would be beloved. God is my witness, and the heaven and all within it bear testimony that from the beginning of the Cause until now, boundless love hath been shown towards them. Even now I hope that God will make them aware so they may arise to render assistance - that is, protect the friends from the evil of the antagonists and deniers.

- 7 If his honor S. is not in agreement with you, your presence in the designated place with the Writings is not permitted. Regarding his honor A.B. about whom you wrote, the condition of this land is different from before and hath changed. Heavenly blessings have been withheld. His honor Aqa Muhammad-'Ali hath not had and doth not have this much, but as commanded, speak with his honor Amin; perchance he may be able to do what is necessary.

- 8 Another submission: Some copies of the Most Holy, Most Glorious Tablet of Javad were sent in the revealed handwriting without names. They may write the name of whomever they deem advisable and give it to them. However, were it mentioned that new names have been written, this would surely cause extinction and grief; therefore its mention is not permitted. The omission of names in this land hath been for two reasons, which shall be mentioned later - that is, God willing, and if respite is found.

- 9 Due to the profusion of writing, there hath not been and is not opportunity to submit more than this. I cling to the cord of your honor's forgiveness. Convey greetings and salutations on my behalf to the friends of that land. I beseech God to make them steadfast with such steadfastness that they may see all

ساکن عنایت لاتخصی در باره اش ظاهر و بعد القلب بید الله یقلبه کیف یشاء

- 5 در حرف س آید الله بسیار اینفانی متحیر است گان اینفانی آنکه ایشان در جمیع احوال ناصر مظلومین و کاسر شوکه معتدین اند حال نظر بعدم قبول اولیا فساد را مکدر شیده شاید اعدا را تأیید نماید لأجل انتقام شما و تنبه شما یا علی قبل حا هزار سیف بر مظلوم وارد شود احب و احسن است از آنکه علی قدر سم ابره ضرر دوستان بر نفسی وارد شود نسل الله ان یؤید اولیائه علی ما یحب و یرضی

- 6 انتی و اینکلمات را ستر نمائید اگر مشاهده نماید بالمره مأیوس میشود و این خارج از حکمت است اگر قسمی میشد من غیر فساد بسبی از اسباب جناب س راضی میگشت محبوب بود حق شاهد و آسمان و ما فیها گواه که از اول امر الی حین نسبت بایشان محبت بی حدود و اندازه بوده حال هم امیدوارم حق ایشانرا آگاه نماید تا بر نصرت قیام نمایند یعنی اولیا را از شر معاندین و منکرین حفظ نمایند

- 7 اگر جناب حرف س با شما متفق نباشد کون شما در محل معین مع آثار جائز نه در باب جناب ع ب که مرقوم داشتید وضع این ارض غیر از سابق است تغییر نموده برکت سماویه توقف کرده جناب آقا محمد علی اینقدر نداشته و ندارد ولکن حسب الأمر با جناب امین گفتگو نمائید شاید او بتواند بآنچه لازمست عمل نماید

- 8 عرض دیگر عدد جواد لوح اقدس بعضی بخط تنزیل من غیر اسم ارسال شد هر نفسی را مصلحت دانند اسمش را بنویسند و بدهند ولکن اگر ذکر شود اسمی تازه نوشته شده البته سبب اتحاد و حزن گردد لذا ذکرش جایز نه و عدم ذکر اسم در این ارض بدو جهت بوده از بعد ذکر میشود یعنی اگر خدا بخواهد و فراغتی حاصل شود

- 9 از کثرت تحریر مجال بیش از این عرض نبوده و نیست بحبل عفو آنحضرت متمسک اولیای آن ارض را از قبل فانی تکبیر و سلام برسانید از حق میطلبم ایشانرا مستقیم فرماید استقامتیکه ما

else but God as non-existent. Tell them that if an apparatus like that of the previous party is established, its fruit will surely be like the fruit of the Day of Requital, when all engaged in cursing and execrating the Truth. Lo! The curse of God be upon the wrongdoing people.

سوى الله را معدوم مشاهده نمایند بفرمائید اگر
دستگاهی مثل دستگاه حزب قبل برپا شود البته
ثمرش هم مثل ثمریوم جزا خواهد شد که کل
بسبب و لعن حق مشغول گشتند الا لعنة الله على
القوم الظالمين

- 10 Salutations, remembrance, and glory be upon your honor and upon them that hearken unto your words and love you for the sake of our Lord, the Almighty, the All-Compelling, the Self-Subsisting.

10 السلام والذكر والبهاء على حضرتك وعلى من
يسمع قولك ويحبك لوجه ربنا المقتدر المهيمن
القيوم

INBA42:226

BH03852

To: Javad

Date: 1305-02-09 [1887-Oct-27]

- 1 He is the All-Seeing, the All-Informed.

1 هو الشاهد الخبير

- 2 The Wronged One hath heard thy call and turneth unto thee from the prison-realm, responding with a Tablet which, when it dawned from the heaven of utterance, caused all other tablets to bow before it. This is the Day wherein the Book speaketh, summoning all unto the Mighty, the Bestower. Blessed is he who hath heard the Call and turned unto it, and woe unto every heedless doubter.

2 سمع المظلوم ندائك اقبل اليك من شطر السجن
و اجابك بلوح اذ اشرق من افق سماء البيان
خضعت له الألواح هذا يوم فيه ينطق الكتاب و
يدع الكل الى العزيز الوهاب طوبى لسميع سمع
النداء و اقبل و ويل لكل غافل مرتاب

- 3 Give thanks unto God for having remembered thee in prison when He was in the hands of the wicked ones who denied God's proof and testimony and disputed His verses when He came from the heaven of manifestation with power and sovereignty.

3 اشكر الله بما ذكرك في السجن اذ كان بين ايدى
الفيجار الذين انكروا حجة الله و برهانه و جادلوا بآياته
اذ اتى من سماء الظهور بقدرة و سلطان

- 4 Say: O people of the earth! The Lord of Names hath come with a Cause against which all the armies of the world cannot prevail. Fear ye God and follow not every denying infidel. Abandon what is on earth and take hold of what ye have been commanded by God, the Lord of Lords.

4 قل يا ملأ الأرض قد اتى مالک الأسماء بأمر
لا يقوم معه جنود العالم اتقوا الله و لا تتبعوا كل
منكر كفار دعوا ما فى الأرض و خذوا ما امرتم
به من لدى الله ربّ الأرباب

- 5 Say: O people of the Bayan! By what proof did ye believe in the Primal Point and before Him in Muhammad, the Messenger of God, yet by what evidence do ye deny Him Who hath come from the Kingdom of verses? Be fair, O people, regarding God's proof and testimony, and follow not the sources of fancy and vain imaginings. They have turned away from the

5 قل يا ملأ البيان بأى حجة آمنتم بالنقطة الأولى
و من قبله بمحمد رسول الله و بأى برهان كفرتم
بالذى اتى من ملكوت الآيات انصفوا يا قوم
فى حجة الله و برهانه و لا تتبعوا مطالع الظنون و
الأوهام انهم اعرضوا عن الوجه و افتوا على نقطة

Countenance and pronounced judgment against the Point of the Bayan with such tyranny as hath caused the cities of justice and fairness to tremble. By God's life! All the books of the world cannot compare with what hath been sent down - to this testifieth the Mother Book which is with Him.

- 6 When thou hast drunk the choice wine of My utterance from the cups of My words, say: My God, my God! Praise be to Thee for having guided me to the Dayspring of Thy Revelation, the Dawning-Place of Thy Cause and the Manifestation of Thy Self. I beseech Thee by the movement of Thy Most Exalted Pen and by Thy Finger, O Lord of all beings, to make me steadfast in this Cause whereby the limbs of all names have quaked and all things have proclaimed: The Kingdom belongeth unto God, the Lord of all Religions.

البيان بظلم تزعزت منه مدن العدل و الانصاف
لعمر الله لا يعادل بما نزل كتب العالم يشهد بذلك
من عنده أم البيان

6 أنك اذا شربت كوثر بياني من كؤوس كلماتي
قل الهى الهى لك الحمد بما هديتني الى مشرق
وحيك و مطلع امرک و مظهر نفسك استلک
بحركة قلبک الأعلى و باصبعک يا مولی الوری
بأن تجعلني ثابتاً على هذا الأمر الذى به ارتعدت
فرائص الأسماء و نطقت الأشياء الملك لله
مالک الأديان

BLIB_Or15713.157, AQA7#452 p.271

BH05084

To: Haji Mlik Husayn Ayn Ta, in Tihiran

Date: 1305-02-09 [1887-Oct-27]

- 1 I observe from the Most Exalted Horizon.
- 2 God testifieth that there is none other God but Him, and He Who hath come with the truth is indeed the Hidden Treasure and the Concealed Mystery through Whom the ocean of life surged in creation and the horizon of proof was illumined by the Sun of certitude. He is the One in Whose praise the Books of God, the All-Possessing, the Self-Subsisting, have spoken. Blessed art thou for having hearkened unto the call of the Wronged One and turned unto God, the Lord of the seen and the unseen.
- 3 Thy name was mentioned in the Book of one of My Afnan, and We have revealed unto thee this Tablet to whose greatness the atoms testify, and beyond them is preserved with Him a Protected Tablet. How many were the learned who awaited My days, yet when the promise was fulfilled and I revealed Myself, they turned away, following vain imaginings and idle fancies. Blessed is the learned one who hath uttered My Name and arisen to serve My Cause, and hath attained unto My choice-sealed wine. The Concourse on high and they that circle round

1 انا الناظر من الأفق الأعلى

2 شهد الله أنه لا اله الا هو و الذى اتى بالحق أنه
لهو الكنز المخزون و السر المكنون الذى به ماج
بحر الحيوان فى الامكان و انار افق البرهان بشمس
الايقان أنه هو الذى نطق بثنائه كتب الله المهيمن
القيوم نعيماً لك بما سمعت نداء المظلوم و اقبلت
الى الله مالک الغيب و الشهود

3 قد حضر اسمک فى کتاب احد افنانى و انزلنا لك
هذا اللوح الذى شهدت الذرات بعظمته و عن
ورائها من عنده لوح محفوظ کم من ذى علم انتظر
ايامى فلما اتى الوعد و اظهرت نفسى اعرض بما
اتبع الأوهام و الظنون طوبى لعالم نطق باسمى و
قام على خدمة امرى و فاز برحيقى المختوم يصلين
عليه الملاء الأعلى ثم الذين طافوا العرش امراً من
لدى الله العزيز الودود

the Throne shall pray for him, as bidden by God, the Mighty, the All-Loving.

- 4 Hold fast unto the Book of God, then act according to what is therein, and take hold of the hem of His Name, the All-Forgiving. He forgiveth whomsoever He willeth as a token of His grace, and ordaineth through His Most Exalted Pen for whomsoever He desireth that which the treasures of earth cannot equal. Glorify thy Lord with praise and say: Thine be the glory, O Lord of Names, and Thine be the bounty and bestowals, for having guided me unto Thy path, acquainted me with Thy Cause, and revealed unto me that whereby eyes are cheered.

4 تَمَسَّكَ بِكُتَابِ اللَّهِ ثُمَّ أَعْمَلْ بِمَا فِيهِ وَتَشَبَّثْ بِذِيْلِ اسْمِهِ الْغُفُورِ أَنَّهُ يَغْفِرُ مَنْ يُشَاءُ فَضْلاً مِنْ عِنْدِهِ وَ يَقْدِرُ لِمَنْ أَرَادَ مِنْ قَلْبِهِ الْأَعْلَى مَا لَا تَعَادِلُهُ الْكُنُوزُ سُبِّحْ بِحَمْدِ رَبِّكَ وَ قُلْ لَكَ الْبَهَاءُ يَا مَالِكِ الْأَسْمَاءِ وَ لَكَ الْفَضْلُ وَ الْعِطَاءُ بِمَا هَدَيْتَنِي إِلَى صِرَاطِكَ وَ عَرَّفْتَنِي أَمْرَكَ وَ أَنْزَلْتَ لِي مَا قَرَّتْ بِهِ الْعُيُونُ

BLIB_Or15713.218a, BLIB_Or15715.256b

BH00464

To: *Mirza Abdullah Falah from Sad et al., in Baghdad*

Date: 1305-02-16 [1887-Nov-3]

- 1 He is God, exalted be His station, the Glory and the Power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise and glory be to the Lord of all horizons and the absolutely Worshipped One, Who ordained death as a gateway to attainment and meeting. Outwardly it brings forth agitation and produces sorrow, anxiety and grief. However, by God's knowledge, it is the greatest means for reunion and the supreme cause for attainment - that is, the attainment of the lights of the revelations of His Will and Purpose. Otherwise, "No vision can grasp Him, but His grasp is over all vision; He is the Most Subtle, the All-Aware." 2 حمد و ثنا مخصوص مالک آفاق و معبود علی الاطلاق است که آجال را باب وصول و لقا قرار فرمود بعد ظاهر اضطراب آرد و حزن و هم و غم پدیدار نماید و لکن علم الله سبب اعظم است از برای وصال و علّت کبری است از برای لقا یعنی لقاء انوار تجلیات اراده و مشیتش و الاّ انه لا تدركه الأبصار و هو يدرك الأبصار و هو اللطيف الخبير
- 3 At one time the Lord uttered this supreme word: If the stations of the believers, the sincere ones, and those endowed with certitude were to be revealed to the people of the world, even to the extent of a needle's eye, all would prefer death to life and hasten to the Supreme Companion. Glory be to God! Death in His love becomes the cause of eternal life and everlasting existence. Where are the lovers, that they might hear from the tongue of the Lord that which would cause bodies, let alone spirits, to take flight? In the hardship of death are ordained comforts, and in its torment is concealed an enduring paradise. Blessed is he who attains to a rest that neither centuries can alter nor ages change. For those possessed of certitude, this 3 وقتی از اوقات حضرت مولی باینکلمه علیا ناطق فرمودند اگر مراتب موحدین و مخلصین و موقنین اقل از سم ابره بر اهل عالم ظاهر شود کلّ موت را بر حیات ترجیح دهند و قصد رفیق اعلی نمایند سبحان الله موت در حبش علّة حیات ابدی و بقاء سرمدی گردد عشاق بکایند که از لسان مولی بشنوند آنچه را که اجساد فضلاً عن الأرواح طیران نماید اتنی در زحمت موت راحتها مقدر و در عذابش نعيم باقی مستور هينئاً لمن فاز براحة لا تبدلہ القرون و لا تغیره

transfer is the cause of entry into the supreme paradise and the reason for blessings which none but God can enumerate.

- 4 My God, my God! I beseech Thee by the cry of the lovers and the yearning of the longing ones to aid Thy loved ones in the stations of affliction and separation to exercise beautiful patience and noble forbearance. O Lord! Make known to them that which was hidden from sight and concealed from the vision of the righteous. Then I beseech Thee, O Ordainer of death and life, to unveil for Thy loved ones what Thou hast concealed from others, and open before their faces the gates of revelation and presence. Verily, Thou art the One with power over whatsoever Thou willest. There is no God but Thee, the All-Forgiving, the All-Merciful.

- 5 Thereafter, thy spiritual letter arrived at a most propitious moment, when the Sacred Being was about to ascend to His final station. It brought boundless joy, and likewise boundless sorrow, for it bore tidings of the ascension of that Bird of Divine Knowledge to the nest of the Divine Word. God is My witness and the Knower of all things, that this lowly one was outwardly grieved to such an extent that none but God is aware, and likewise was filled with such joy that neither pen nor utterance can describe it. For I heard from my Lord and Master - and sweet indeed are His words - at the time of His ascension: "He was adorned with the love of God and illumined with the lights of His oneness, and the Concourse on High perceived from him the fragrance of the love of God, the Lord of all beings."

- 6 After reading and reflecting upon this, and yearning for ascension in these days, it was presented before His countenance, whereupon He said: "O Abdullah! Upon thee be the Glory of God and His peace. There hath come upon you what came upon this Exile upon first entering the prison. Yet the firm decree of God and His irrevocable judgment ordaineth fire for the wicked and light for the righteous. Were all the world to become pens, and all the heavens and earth a tablet, and all the seas ink, they could not describe the station of them that have recognized His unity, nor the blessings specially ordained for them. Exalted be His glory and magnificent His favors! Yet separation and parting bring sorrow to man. It is clear and evident that after the companionship of months and years, separation and banishment become the cause of grief and anguish.

- 7 "O Abdullah! Thy sorrow hath grieved Me, as hath the sorrow of one of My handmaidens and one of My leaves. Verily, he who hath ascended hath taken shelter beneath the canopies of

الأعصار موقنين را این نقل مکان سبب ورود در جنت علیا است و علت نعمائیکه غیر از حق قادر بر احصاء آن نبوده و نیست

4 الهی الهی استلک بصریح العاشقین و اشتیاق المشتاقین بأن تؤید اولیائک فی مقامات المصیبة و الفراق علی الصبر الجمیل و الاضطبار الجلیل ای رب عرّفهم ما کان مستوراً عن الأبصار و مکنوناً عن مشاهدة الأخیار ثم استلک یا مقدّر الموت و الحیاة بأن تكشف لأحبائک ما سترته عن دونهم ثم افتح علی وجوههم ابواب المکاشفة و الحضور أنّک انت المقتدر علی ما تشاء لا اله الا انت الغفور الرحیم

5 و بعد نامه آتجیب روحانی در بهترین وقتی از اوقات که حضرت موجود قصد مقام آخر فرمودند بعد از ورود رسید سرور لایه آورد و هم چنین حزن لایه چه که خبر صعود طیر عرفان باشیانه بیان آمد حق شاهد و عالم گواه که اینفانی نظر باسباب ظاهره بشأنی محزون که جز حق آگاه نبوده و نیست و هم چنین بشأنی مسرور که قلم و بیان آنرا محدود نه نماید چه که سمعت من سیدی و مولائی قال و قوله الأملی حین صعوده کان مزیئاً بحبّ الله و منوراً بأنوار توحیده و وجد منه الملاء الأعلى عرف محبة الله مولی الوری انتهى و

6 بعد از قرائت و تفکر و اشتیاق صعود در این ایام قصد مقام نموده تلقاء وجه عرض شد فرمودند یا عبدالله علیک بهاء الله و سلامه وارد شد بر شما آنچه که بر این اسرا در اول ورود سبب وارد گشت و لکن حکم محکم الهی و قضای مبرم ربانی از برای اشرار نار است و از برای ابرار نور اگر جمیع عالم قلم شود و افلاک و ارض لوح و بحور عالم مداد از شرح مقام موحدین و نعماء مقدّره مخصوص ایشان بر نیاید جلّ جلاله و عظمت نعمائه و لکن فراق و فصل انسانرا محزون مینماید این بسی واضح و معلوم است که بعد از مؤانست شهر و سنین تفریق و تبعید علت و سبب هموم و غموم است

7 یا عبدالله قد احزننی حزنک و حزن امة من امائی و ورقة من اوراقی انّ الذی صعد انه استظلّ فی

the mercy of his Lord, and dwelleth in communion with God's chosen ones and trusted ones in an exalted Paradise. We beseech God, the Lord of the mighty throne and the elevated seat, by the hosts of revelation and inspiration, by the waves of the ocean of His utterance and the effulgences of the orb of His bounty, to send down upon him at every moment a mercy from His presence, a gift from His own Self, and a table spread from His side, to adorn him with the ornament of forgiveness and generosity, to accept what he hath wrought in His path, to record for him the reward of attaining His verses and manifestations, and to give him to drink of the Kawthar and Salsabil. He, verily, is the Guide of the Way and the Revealer of the Proof. There is no God but He, the Single, the One, the Mighty, the Praiseworthy."

- 8 How blessed and pleasing it is for him, for he hath attained unto that for which the world was brought into being and emerged from nothingness into existence. After the news arrived, all the dwellers of the pavilion of glory and chastity were overcome with grief. However, after the manifestation of the Master's favors and the unveiling of that which was hidden, all became joyful and besought from God, exalted be His glory, bounty, mercy, generosity, grace and kindness for the deceased, forgiven, and righteous one. Especially for the elevated leaf, his mother, each one showed extraordinary kindness. These are signs and proofs of the loftiness of station of that elevated one, upon him be God's peace, mercy and loving-kindness. At this moment, for some reason, being admitted to His presence, He said:

- 9 O servant in attendance! We wish to mention My handmaiden and the mother of one who has ascended unto God—a companion who arose to serve Me. O leaf, hear thou the call of the Wronged One and be not sorrowful. We love patience and enjoin upon thee gracious patience. The world hath ever been and shall remain the abode of separation, and this separation hath been and is the cause of a mighty reunion. For every parting a meeting is ordained, and for every exile a return is decreed. The world is a realm of tribulation and woe. What nobleman hath it not brought low? Days and nights, and likewise diverse hues and scattered things, all bear witness to its change and transformation. The graves unceasingly proclaim: O dwellers of palaces, forget me not. Strive ye, that through the grace of God, exalted be His glory, ye may bring with you what is required. Death appeareth in every form and calleth out: O possessors of life, let not the colors of the world deceive you and make you heedless of me. Consider the palace of Khosroes, and likewise the Khavarnaq and Sadir of Nu'man. The

ظَلَّ قَبَاب رَحْمَةً رَبِّهِ وَ كَانَ مُعَاشِرًا مَعَ أَصْفِيَاءِ
اللَّهِ وَ أَمْنَانِهِ فِي جَنَّةٍ عَالِيَةِ نَسْتُلِ اللَّهَ رَبَّ الْعَرْشِ
الْعَظِيمِ وَ الْكَرْسِيِّ الرَّفِيعِ بِجُنُودِ الْوَحْيِ وَ الْإِلْهَامِ وَ
بَأَمْوَاجِ بَحْرِ بَيَانِهِ وَ أَشْرَاقَاتِ نَوَّارِ كَرَمِهِ بِأَنْ يَنْزِلَ
عَلَيْهِ فَيَكُلُّ حِينَ رَحْمَةٍ مِنْ عِنْدِهِ وَ مُوَهِّبَةً مِنْ لَدُنْهِ
وَ مَائِدَةً مِنْ [جَانِبِهِ] وَ يَزِينُهُ بِطَرَاظِ الْعَفْوِ وَ الْعَطَاءِ
وَ يَقْبَلُ مِنْهُ مَا عَمِلَ فِي سَبِيلِهِ وَ يَكْتُبُ لَهُ أَجْرَ لِقَاءِ
آيَاتِهِ وَ تَجَلِّيَاتِهِ وَ يُسْقِيهِ مِنَ الْكَوْثَرِ وَ السَّلْسَبِيلِ إِنَّهُ
هُوَ هَادِي السَّبِيلِ وَ مَنْزِلُ الدَّلِيلِ لَا إِلَهَ إِلَّا هُوَ
الْفَرْدُ الْوَاحِدُ الْعَزِيزُ الْحَمِيدُ انْتَهَى

8 هُنَيْئًا لَهُ وَ مَرِيئًا لَهُ كَمَا فَائِزٌ شَدَّ بِأَنْجَحِهِ كَمَا عَالَمٌ
أَزْ بَرَاءٍ أَوْ مَوْجُودٌ كُشْتُ وَ أَزْ عَدَمٍ بَعْرَصُهُ
شَبُودٌ أَمَدٌ بَعْدَ أَزْ وَرُودِ خَيْرِ أَهْلِ سَرَادِقِ عِزَّتِ
وَ عَصَمَتِ كُلِّ رَا حِزْنَ أَخَذَ نَمُودَ وَلَكِنْ بَعْدَ أَزْ
أَظْهَارِ عَنَائَاتِ مَوْلَى وَ كَشَفَ مَا هُوَ الْمُسْتَوْرُ كُلِّ
مَسْرُورٍ وَ دَرِ حَقِّ مَرْحُومٍ مَغْفُورٍ مَبْرُورٍ أَزْ حَقِّ
جَلِّ جَلَالِهِ طَلَبِ عَنَائَتِ وَ رَحْمَتِ وَ جُودِ وَ فَضْلِ
وَ كَرَمِ نَمُودِ وَ مَخْصُوصِ وَرْقَةٍ أَمَّ مَرْفُوعِ هَرِيكِ
أَظْهَارِ عَنَائَتِ فَوْقَ الْعَادَةِ يَفْرُودِ وَ أَيْنَ اسْبَابِ
شَاهِدِ وَ مَدَلِّ اسْتِ بَرِ عُلُوِّ مَقَامِ أُنَّ مَرْفُوعِ عَلَيْهِ
سَلَامُ اللَّهِ وَ رَحْمَتِهِ وَ عَنَائَتِهِ دَرِ أَيْنَ حِينَ بَسْبِ
اسْبَابِ بِحَضُورِ فَائِزٍ فَرُودِ

9 يَا عَبْدَ حَاضِرِ نَحْبِ أَنْ نَذْكُرَ أَمْتِي وَ وَرَقْتِي أَمَّ مِنْ
صَعْدَ إِلَى اللَّهِ ضَلَعٌ مِنْ قَامَ عَلَى خِدْمَتِي أَيْ وَرْقَةٍ
نَدَايَ مَظْلُومٍ رَا بَشْنُو وَ مَحْزُونٍ مَبَاشِ أَنَا نَحْبُ
الصَّبْرِ وَ نَأْمَرُكَ بِالصَّبْرِ الْجَمِيلِ دُنْيَا مَقَامِ تَفْرِيقِ
بُودِ وَ هَسْتُ وَ أَيْنَ تَفْرِيقِ سَبَبِ اجْتِمَاعِ عَظِيمِ
بُودِ وَ هَسْتُ هَرِ فَصْلِي رَا أَزْ پِي وَصْلِي مُقَدَّرِ وَ
هَرِ هَجْرِي رَا لِقَائِي مَعِينِ دُنْيَا دَارِ مَحْنَتِ وَ بَلَا اسْتِ
كَدَامِ غَنِي رَا حَقِيرِ نَمُودِ أَيَّامِ وَ لِيَالِي وَ هَمِ چَنِینِ
الْوَانِ مُخْتَلَفَةِ وَ أَشْيَاءِ مُتَفَرِّقَةِ گَوَاهَنْدِ بَرِ تَغْيِيرِ وَ
تَبْدِيلِ أُنَّ قُبُورِ دَرِ هَرِ حِينَ نَدَا مِیْنَمَیْدِ أَيْ أَهْلِ
قُصُورِ مَرَا فَرَامُوشِ مَنَمَیْدِ جِهْدِ نَمَیْدِ بَلَكِهْ أَزْ
عَنَائَتِ حَقِّ جَلِّ جَلَالِهِ أَتَجِبُ لَازِمَسْتُ بَا خُودِ
بِیَاوَرِیْدِ مَوْتِ دَرِ هِیْكَلِ مَشْهُودِ وَ نَدَا مِیْنَمَیْدِ أَيْ
صَاحِبَانِ حَيَاتِ الْوَانِ دُنْيَا شَمَا رَا فَرِیْبِ نَدِیْدِ وَ
أَزْ مِنْ غَافِلِ نَمَیْدِ قُصْرِ كَسْرِي رَا مَلَا حِظَةَ نَمَیْدِ
وَ هَمِ چَنِینِ خُورَقِ وَ سَدِيرِ نَعْمَانِ رَا عَنَكَبُوتِ بَرِ

spider hath made its abode in the place of kings and drawn its curtains, and the owl reigneth supreme.

- 10 O handmaiden of God, cleave unto the truth and be intimate with Him. One word of His words cannot be equaled by all the riches of the world. Though most deem the world false and deceitful, yet in the sight of God it is true and faithful. At every moment it showeth forth its own annihilation and bringeth its changes to pass before all eyes. The realm of sight and hearing is non-existent and void, that it might hear and see. All testify to its transience, yet they remain occupied with it and heedless of the Truth. The people of truth, with utmost yearning and longing, set out from the transient station to the eternal abode. They live nobly and depart nobly. They behold God as the One Who exists, and all else as non-existent. Reflect upon the favor of the Wronged One, Who hath shared in thy grief and become thy companion in tribulation. By the Day-Star of utterance that shineth from the heaven of the prison, wert thou to taste the sweetness of that which hath flowed from the Pen of wisdom, thou wouldst find patience sweeter, and submission and contentment more glorious and precious than the bounties of the world. Be patient, O handmaiden of God, and say:

- 11 Praise be unto Thee, O my God, for having enabled me to acknowledge the unity of Thy Being and Thy attributes, and for having made me know Thy path and Thy balance. I beseech Thee, O Lord of the worlds and Educator of the nations, by Thy Most Great Name, and by Thy Sacred House, and by the ocean of Thy bounty which surgeth in the Sacred Place and Station, and by the Beloved through Whose advent the celestial spheres were honored, to make me content with Thy decree and fixed upon Thy Will and Purpose. O Lord! By Thy might and sovereignty and grandeur and power, were I to become impatient under the manifestations of Thy decree and destiny, I would find myself unfaithful before the faces of Thy chosen ones. I testify, O my God, my Lord, my Quest, and my Object of worship, that Thou didst place in my hands a trust from Thee, and hast taken it back from me by Thy will and purpose. Therefore it behooveth me not to show impatience or distress, or to cry out or lament, or to manifest anything indicating discontent at the return of Thy trust. O Lord! Illumine my heart with the light of Thy knowledge and mine eyes with the vision of Thy signs. Adorn me, O my God, with the ornament of patience and steadfastness. Verily Thou art the One Who chooseth in Thy deeds and Who is obeyed in Thy command. There is none other God but Thee, the Forgiving, the Merciful.

مقام ملوک مقرّ گزیده و پرده کشیده و جغد حکمران

10 یا امة الله بحقّ انس گیر و باو مؤانس باش با یک کلمه از کلماتش ثروت عالم معادله نماید دنیا را اگرچه اکثری کاذب و محیل دانند و لکن نزد حق صادق و امین در هر آن فنای خود را مینماید و تغییرات خود را بشهود میآرد عالم بصر و سمع مفقود و غیر موجود تا بشنود و به بیند کلّ بر فنای او گواهند معذک باو مشغول و از حق غافلند اهل حقّ بکمال شوق و اشتیاق از مقام فانی قصد مقام باقی نمایند مردانه میزیند و مردانه میروند حقّ را موجود و غیر او را معدوم مشاهده کنند در عنایت مظلوم تنگتر نما در حزن خود را با تو شریک نموده و در مصیبت قرین گشته قسم بنیر بیان که از افق سماء سجن مشرق و طالع اگر آنچه از قلم عرفان جاری شده لذت آنرا بیانی صبر را احلی و تسلیم و رضا را ابری و اعترّ از نعمتهای عالم مشاهده کنی اصبری یا امة الله و قولی لک

11 الحمد یا الهی بما ایدتني علی الاقرار بتوحید ذاتک و صفاتک و عرّفنی صراطک و میزانک استلک یا مولی العالم و مربی الأمم بالاسم الأعظم و بیتک الحرام و بحر عنایتک الذی ماج فی المشعر و المقام و بالحبيب الذی بقدمه تشرفت الأفلاك بأن تجعلني راضياً بقضائک و ناظراً الی مشیتک و ارادتک ای ربّ و عزّتک و سلطانتک و عظمتک و اقتدارک لو اجزع فی ظهورات قضائک و قدرک اجد نفسي خائفة امام وجوه اصفیائک اشهد یا الهی و سیدی و مقصودی و معبودی قد اودعت بیدی امانة من عندک و اخذتها منی بارادتک و مشیتک اذا لا ينبغي جزعی و فرعی و صریخی و ضجیجی و ما يدلّ علی عدم رضائی عند رد امانتک ای ربّ نور قلبی بنور معرفتک و بصری بمشاهدة آثارک زینّی یا الهی بطراز الصبر و الاصطبار انک انت المختار فی فعلک و المطاع فی امرک لا اله الا انت الغفور الرحیم

- 12 Praise and gratitude be to God! For every hardship He has ordained comfort, for every abasement honor, for every difficulty ease, and for every tribulation relief. In all conditions His mercy has preceded and His grace has encompassed all. He is the Compassionate, He is the Kind.
- 12 انتهى لله الحمد والمنة هر زحمتی را راحتی مقدّر فرموده و هر ذلّی را عزّی و هر عسری را یسری و هر شدتّی را رخائی در جمیع احوال رحمتش سبقت گرفته و عنایتش احاطه نموده اوست مشفق و اوست مهربان
- 13 This evanescent servant beseeches the Eternal Truth to grant patience to that spiritual friend, that honored leaf, and other relatives, and to adorn them with the ornament of steadfastness. I send greetings to each of the cherished ones and beseech from the Truth glory and bounty for all. Verily, He is the Generous, the Gracious.
- 13 این خادم فانی از حقّ باقی سائل و آمل که آنجیب روحانی و مخدّره ورقه و سایر منتسبین را صبر عنایت فرماید و بطراز اصطبار مزین دارد قرر عیون هر یکرا سلام می‌رسانم و از حق عزّت و نعمت از برای کلّ میطلبم آنه جواد کریم
- 14 The honored and beloved Ismu'llah, upon him be all the most glorious Glory, yesterday forwarded your letter, and likewise previously forwarded the letter of one of the cherished ones, and has repeatedly mentioned you and your relatives, for whatever is sent to them is forwarded to His presence. Praise be to God, they are confirmed in mention, praise, writing and service. The grace of God has encompassed them. From their deeds and words, the degrees of grace are clear and evident.
- 14 محبوب معظّم حضرت اسم الله علیه منکّل بهاء ابهاه یوم قبل نامه شما را ارسال داشته و هم چنین از قبل نامه یکی از قرر عیون را و مکرر آنجناب و منتسبین را ذکر نموده اند چه که آنچه بایشان ارسال میشود بحضور می‌فرستند لله الحمد مؤیّدند بر ذکر و ثنا و تحریر و خدمت فضل حق ایشانرا احاطه نموده از اعمال و اقوال مراتب فضل واضح و مبرهن میشود
- 15 Some time ago, this servant sent a letter to the beloved of hearts, the honored physician, upon him be the Most Glorious Glory of God, and likewise to that spiritual friend. Now again letters have been sent both to them and to you. The letters containing the utterances of our Master, may our spirits be sacrificed for Him, God willing, have arrived and will arrive.
- 15 چندی قبل اینعبد خدمت حضرت محبوب فؤاد جناب طیب علیه بهاء الله الأبهی نامه ارسال داشت و هم چنین خدمت آنجیب روحانی حال هم مجدّد هم خدمت ایشان و هم خدمت شما ارسال شد نامه‌هایی که حاوی بیانات مولی ارواحنا فداه بوده انشاء الله رسیده و میرسد
- 16 Convey greetings from this evanescent servant to the loved ones of that land. I beseech God to set them ablaze with the fire of His love, illuminate them with the light of His knowledge, and confirm them in acting according to what has been revealed in His Book. He is the Powerful, the Mighty.
- 16 اولیای آن ارض را از قبل این خادم فانی سلام برسانید از حقّ میطلبم ایشانرا بنار حبش مشعل فرماید و بنور معرفتش منور و بر عمل بآنچه در کتّابش نازل مؤیّد نماید اوست قادر و توانا
- 17 As to their question regarding the inheritance of one who has ascended, to whom it should be delivered, and whether the guardian should be from the father's side or the mother's side - after this matter was presented before His presence, He stated that it should remain with a trustworthy, reliable person, and this decree is clear and evident in the Most Holy Book.
- 17 اینکه از ترکّه من صعد سؤال نمودند که تسلیم که شود و ولیّ آن از طرف اب باشد یا امّ بعد از عرض اینفقره امام حضور فرمودند باید نزد شخص امین موثقی بماند و اینحکم در کتّاب اقدس واضح و مشهود
- 18 And regarding divorce, after the completion of the waiting period, divorce is effected, but witnesses are required at the beginning and end who can testify when needed.
- 18 و اما در باره طلاق بعد از انقضاء مدّت طلاق حاصل ولکن در ابتدا و انتها شهود لازم که عند الحاجة گواهی دهند
- 19 Peace, praise, remembrance and glory be upon you, upon those with you, and upon those who have believed in God, the Single,

the All-Knowing, the All-Informed. And praise be to God, the Mighty, the Wise.

19 انتهى السلام والثناء والذكر والبهاء على جنابكم
وعلى من معكم وعلى الذين آمنوا بالله الفرد العليم
الخبير والحمد لله العزيز الحكيم

20 The servant On the sixteenth of the month of Safar, year 1305

20 خادم في شانزدهم شهر صفر سنه هزار [و]
سيصد و پنج

BLIB_Or15731.509,

BRL_DA#487,

AVK1.296x

BH01173

To: *Haji Muhammad Husayn Tabib, in Baghdad*

Date: 1305-02-16 [1887-Nov-3]

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

1 هو الله تعالى شأنه العظمة والاقدار

2 All praise be unto the Most Praiseworthy One, Who through His name Ahmad conquered the world and purified it from the dust and stench of misbelief, Who through "No" rolled up the carpet of idols and through "but" raised high the banner of unity. He is the Omnipotent One Whom the opposition and denial of the ungodly did not deter from His purpose. Holy, sanctified is our Lord and the Lord of the angels and the Spirit. Prayers and peace be upon the Seal of His chosen ones and upon His family and companions, through whom the horizon of might dawned and the decree of free will was established.

2 حمد حضرت محمود را سزاوار که باسم احمدش
عالم را مستخر نمود و از غبار و ذفر شرک مطهر
فرمود به لا بساط اصنام را در هم بچید و به
الا علم توحید برافراشت اوست مقتدریکه منع و
انکار مشرکین او را از اراده باز نداشت سبح
قدوس ربنا و رب الملائکه و الروح و الصلوة و
السلام على خاتم اصفیائه و على آله و اصحابه الذين
بهم لاح افق الاقدار و ثبت حکم الاختيار

3 Thereafter, the letter arrived and news was received, its contents understood and lamentations heard. Now is the time for joy and gladness, for thy beloved's letter was presented before His face. He said: "O physician, upon thee be the peace of God, His grace, His bounty and His favors. This Wronged One has ever been afflicted in the hands of the heedless. From the earliest days until now He has repeatedly been imprisoned. This Wronged One was created for tribulations, yet as they are in the path of the Beloved of the worlds, they have been and are beloved. We beseech God to bestow upon all penetrating vision and attentive ears that they may see and bear witness, hear and testify. Before obstinacy, the waves of the ocean of utterance appear lower than a drop, and the harvests of inner meanings and knowledge less than a grain. One Who has desired naught save the exaltation and elevation of the people of unity has been deemed a mischief-maker and barred from that for which He was created.

3 و بعد نامه رسید و خبر رسید مطالب معلوم نالها
مسموع حال نوبت فرح و سرور است چه که
دستخط آنحبيب امام وجه عرض شد فرمودند
يا طبيب عليك سلام الله و عنايته و فضله و
الطافه لازال اينظلم بين ایدی غافلین مبتلا بوده
از اول ايام الى حين مکرر بسجن رفته اينظلم
را از برای بلایا آفریده ولكن چون در سبیل
محبوب عالمیاست محبوب بوده و هست از حق
میطلبیم کل را ابصار حدیده و آذان واعیه عطا
فرماید تا ببینند و گواهی دهند بشنوند و شهادت
گویند امواج بحر بیان نزد عناد از قطره پستتر
و خرمهای معانی و عرفان از حبه کمتر نفسیکه
جز علو و سمو اهل توحید را نخواسته او را مفسد
دانسته اند و از آنچه از برای او خلق شده منع
نموده اند

4 Glory be to God! They have not pondered for a moment, nor do they ponder, what has been the cause of the abasement of the people of unity and what the reason for the ascendancy of the people of misbelief. Until now the abominable sect has not awakened from the slumber of heedlessness nor tasted of the ocean of awareness. They revile the Truth and perceive it not; they judge contrary to what God hath revealed and are unaware. Thus hath their recompense overtaken them for their deeds, yet they understand not and are unconscious. They deny the Truth while affirming vicegerency for His servant, and have wasted their lives in this matter. From the fruits of their deeds their stations have become clear and evident. Say:

5 My God, my God! This Thy servant testifieth that Thou art God, there is no God but Thee. Thou hast ever been sanctified above the mention of all created things and the description of all possible beings. All things have testified to Thy unity and oneness, to Thy power which hath conquered the horizons, and to the light of Thy unity whereby the lands have been illumined. O Lord! Thou seest me clinging to Thee and to Thy most great signs, whereby the necks of all humanity have been humbled. I beseech Thee by the splendors of the lights of Thy most exalted Word and by the waves of the ocean of Thy utterance, O Lord of all names and Ruler of the throne on high and of earth below, to make me in all conditions one who acknowledgeth Thy grandeur and Thy power, and who is assured of that which Thou hast revealed in Thy Book. O Lord! Aid me and Thy servants to make good what hath escaped us, through Thy bounty which encompasseth all created things and through Thy mercy which hath preceded all who dwell on earth and in the heavens. Then inspire Thy servants, O my God, with that which will remove them from remoteness from Thee and enable them to cling to the hem of the robe of Thy grace. Verily Thou art the Omnipotent over whatsoever Thou willest. There is no God but Thee, the All-Strong, the All-Subduing, the Almighty.”

6 Praised be God, divine favor be unto God, and mercy be unto God! This servant has ever been beseeching and hoping from the Ocean of bounty and the Sea of generosity that He may not deprive His servants of the adornment of justice. It was previously mentioned that in this land a person occupied a position of authority and committed that which caused the eyes of equity to weep, the sighs of the believers to rise, and tears to flow. He regarded these oppressed ones as mere beasts, and due to his hatred and enmity, affairs became difficult from every direction. However, by God's grace and favor, his tyranny returned upon himself, and he departed this land humiliated and defeated. Yet some traces of his evil deeds still remain.

4 سبحان الله در آتی تفکر ننوده و نمینماید که سبب ذلت اهل توحید چه بوده و علت عزت اهل شرک چه شیعه شیعیه الی حین از خواب غفلت بیدار نشده اند و از دریای آگاهی نجشیده اند حق را سب مینمایند و شاعر نیستند بغیر ما انزله الله حکم مینمایند و ملتفت نه کذلک اخذهم جزاء اعمالهم و هم لا یفقهون و هم لا یشعرون حق را نفی مینمایند و از برای عبدش اثبات وصایت میکنند و عمر را در اینفقره تلف نموده اند از ثمرات اعمالشان مقاماتشان واضح و معلوم گشت

5 قل الهی الهی یشهد عبدک هذا بانک انت الله لا اله الا انت لم یزل کنت مقدساً عن ذکر الکائنات و وصف الممکات قد شهد کلشیء بوحدايتک و فردايتک و بقدرتک الی غلبت الآفاق و بنور توحیدک الی به اضاءت البلاد ای رب ترانی متمسکاً بک و بآیاتک الکبری الی بها خضعت اعناق الوری اسئلک باشرافات انوار کلماتک العلیا و بأمواج بحر بیانک یا مالک الأسماء و رب العرش و الثری بأن تجعلنی فیکل الأحوال معترفاً بعظمتک و اقتدارک و موقناً بما انزلته فی کتابک ای رب ایدنی و عبادک علی التدارک علی ما فات عنا بجودک الی الی احاط الموجودات و برحمتک الی سبقت من فی الأرضین و السموات ثم الهم یا الهی عبادک ما منعهم عن التقرّب الیک و التّشبّث بأذیال رداء کرمک انک انت المقتدر علی ما تشاء لا اله الا انت اقوی الغالب القدير

6 انتهى الفضل لله و العناية لله و الرحمة لله لازال اینفانی از دریای جود و بحر کرمش سائل و آمل که عباد خود را از طراز عدل محروم نفرماید از قبل عرض شد که شخصی در این ارض بر دست حکومت جالس و عمل نمود آنچه را که عیون انصاف گریست و زفرات موحدین مرتفع و عبرات نازل اینظولمانرا بمثابه سایر انجام دانسته نظر به بغض و عناد او امور از هر جهتی مشکل شد ولکن بفضل الله و عنایتہ ظلمش بر خودش راجع گشت مخذولاً منکوباً از این ارض رفت

That spiritual beloved should not be grieved. These oppressions and transgressions do not prevent the believers and sincere ones. They regard the world as non-existent and all save God as nothing. They are the repositories of God's Will and the manifestations of His names and the mirrors of His attributes, exalted be His grandeur. This servant was saddened by the expression of grief from that beloved one. Praise be to God, after appearing before the Master, He spoke that which closed the gates of sorrow and despair and opened the gates of joy and delight. His is the praise and thanksgiving in all conditions.

ولی آثار سیئات او فی الجمله باقیست باید آنخوب روحانی محزون نباشند این ظلمها و تعدیها موحدین و مخلصین را منع نمینماید عالم را معدوم دانند و ما سوی الله را مفقود ایشانند محالّ اراده حق و مظاهر اسماء و مرایای صفات او جلّت عظمته این خادم از اظهار حزن آنخوب محزون گشت لله الحمد بعد از حضور امام مولى فرمودند آنچه که ابواب حزن و یأس را سد نمود و ابواب فرح و انبساط مفتوح ساخت له الشکر و الثناء فی کلّ الأحوال

- 7 Convey greetings to the friends on behalf of this servant. I beseech and hope from God, exalted be His glory, that He may aid each one in that which will cause the exaltation of His Cause and the elevation of the station of His servants. Verily our Lord, the Most Merciful, is the All-Bountiful, the Generous, the Compassionate, the Forgiving, the Merciful. Peace, remembrance and glory be upon you and upon those who are with you and who hearken to your words concerning the Cause of God, our Lord and your Lord and the Lord of the mighty throne. There is none other God but He, the Single, the One, the Powerful, the Mighty, the Wise.

7 دوستانرا از قبل خادم سلام برسانید از حقّ جلّ جلاله سائل و آمل که هر یک را تأیید فرماید بر آنچه که سبب ارتفاع امر او و سمو مقام عباد است انّ ربنا الرحمن هو الفضل الکرم و هو المشفق الغفور الرحیم السلام و الذکر و البهاء علی حضرتکم و علی من معکم و یسمع قولکم فی امر الله ربنا و ربکم و ربّ العرش العظیم لا اله الا هو الفرد الواحد المقتدر العزیز الحکیم

BLIB_Or15731.505

BH00643

To: Ghulam-Ali son of Dhabih

Date: 1305-02-22 [1887-Nov-9]

- 1 In the Name of Our Most Holy, Most Great, Most Exalted and Most Glorious Lord!
- 2 All praise, sanctified from mention and utterance and exalted above the comprehension of all contingent beings, befiteth the One True Object of all the worlds, Who hath caused mention of His loved ones to flow ceaselessly from His Pen and Tongue. They who have turned unto Him have ever been remembered before the Divine Throne, and ere any mention was made He made mention of them, and ere any utterance was voiced He adorned the realm of existence with the light of recognition. For every world He hath ordained a command, decreed an ordinance, and appointed a blessing. Yet for the denizens of the Most Exalted Paradise there is another blessing and other

1 بسم ربنا الأقدس الأعظم العلیّ الأبهی

2 حمد مقدّس از ذکر و بیان و منزّه از ادراک اهل امکان مقصود عالمینرا لایق و سزااست که لازال ذکر دوستانش از قلم و لسانش جاری و نازل مقبلین لازال تلقاء عرش مذکور قبل از ذکر ذکر نموده و قبل از بیان امکانرا بنور عرفان مزین داشته هر عالمی را امری مقرر و حکمی مقدّر و نعمتی معین و لکن اهل فردوس اعلی را نعمتی دیگر و اثماری دیگر و همچنین اهل جنت علیا را عوالمش محدود نه و همچنین عنایاتش جلّت

fruits, and likewise for the dwellers of the Supreme Paradise His realms are boundless, and His favors - exalted be His glory and His bounty - are limitless. There is no God but Him, no Bestower save Him, and no Giver beside Him. Were the worlds to be mentioned and the veils to be rent asunder, all would hasten with boundless joy toward the Ultimate Goal and the Supreme Summit. However, due to the lack of capacity among the people of earth, the mysteries remain concealed and the tidings hidden.

- 3 Glory be unto Thee, O God of the Kingdom of earth and heaven and Ruler of the realms above! This servant, from this station, beareth witness to that which the Tongue of Thy Grandeur hath spoken and which hath been revealed in Thy Books and Scriptures, that Thou art God, and there is none other God but Thee. Thou hast ever been powerful through Thy Will and sovereign through Thy Purpose. Tongues have fallen short of Thy praise and remembrance, and pens have failed to reckon Thy favors and bounties. Thou hast manifested Thyself for the guidance of Thy creation and their elevation to stations known only to Thy knowledge. I beseech Thee, O Lord of Lords and Ruler of the beginning and the end, by Thy Name, the All-Bountiful, through which the ocean of Thy generosity hath surged and the fragrances of Thy bounty have wafted throughout Thy lands, to assist Thy loved ones to remember and praise Thee and to serve Thy Cause. O Lord! Thou seest Thy servant turning unto Thee, seeking the wonders of Thy grace and the rain of Thy mercy. Send down upon him from the heaven of Thy bounty that which beseemeth Thy days. O Lord! Illumine him with the lights of the Daystar of Thy Revelation and ordain for him the good of what Thou hast revealed in Thy Book. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Almighty, the Powerful.

- 4 To continue: O beloved of my heart, thy spiritual letter was repeatedly received, and there was delay in sending the reply. This delay was due to the abundance of correspondence, not the neglect of this servant. Surely that spiritual friend also giveth precedence to communications from the Presence over all other matters and occupations. God the One is witness and testament that due to the volume of writing and responding to the letters of the friends, not even the least opportunity is found and no time remains. That spiritual friend hath, by God's grace and favor, drunk from the Kawthar of certitude and attained unto the choice wine of assurance. However, those souls who have newly turned toward and directed their faces to the Most Exalted Horizon must be assisted, that perchance through mention and utterance they may attain unto

عظمته و جلّت عناياته لا اله غيره لا منعم دونه
ولا معطي سواه اگر عوالم ذکر شود و حجاب
مرتفع کل بفرح بی اندازه قصد مقصد اقصی و
ذروه علیا نمایند و لکن نظر بعدم استعداد اهل
ارض اسرار مستور و اخبار مکنون

3 سبحانک یا اله الملک و الملکوت و الحاکم علی
الجبروت یشهد الخادم فی مقامه هذا بما نطق
به لسان عظمتک و نزل فی کتیبک و زیرک
بأنک انت الله لا اله الا انت لم تزل کنت
مقتدراً بارادتک و مهیماً بمشیئتک قد عجزت
الألسن عن ذکرک و ثنائک و الأقلام عن
احصاء نعمک و آلائک قد اظهرت نفسک
لهداية خلقک و ارتفاعهم الى مقامات ما اطلع
بها الا علیک استلک یا ربّ الأرباب و الحاکم
فی المبدء و المآب باسمک الوهاب الذی به ماج
بحر کرمک و هاج عرف جودک فی بلادک
بأن تؤید اولیائک علی ذکرک و ثنائک و خدمة
امرک ای ربّ ترى غلامک اقبل الیک و
اراد بدائع فضلک و امطار رحمتک فأنزل علیه
من سماء عطائک ما ینبغی لایامک ای ربّ
نوره بأنوار نیر ظهورک و قدر له خبر ما انزلته
فی کتابک انک انت المقتدر علی ما تشاء لا اله
الا انت القویّ القدير

4 و بعد یا حبیب قلبی نامه آنحبيب روحانی مکرر
رسید و در ارسال جواب تأخیر رفت و این
تأخیر از کثرت تحریر بوده نه از غفلت اینعبد و
البته آنحبيب روحانیهم تحریرات حضور را مقدم
میدارند بر هر امری و هر شغلی خدای واحد
شاهد و گواه که از کثرت تحریر و جواب
دستخطهای اولیا اقل من آن فرصت مشاهده
نمیشود و وقت بدست نیاید آنحبيب روحانی
بفضل الله و منه از کوثر اطمینان آشامیده‌اند
و برحق ايقان فائزند و لکن نفوسیکه تازه اقبال
نموده‌اند و باقی اعلی توجه کرده‌اند باید جهد نمود
شاید از ذکر و بیان باستقامت فائز گردند و بر امر
ثابت و راسخ مانند اگر در ظاهر در ارسال جواب

steadfastness and remain firm and immovable in the Cause. Though outwardly there was delay in sending the reply, God is witness and testament that thou hast not been absent from sight for a moment - thou hast been and art remembered, and God sufficeth as witness. After observing the letter of that honored friend, I approached the Most Exalted Station and it was presented before the countenance of the Lord of all beings and achieved the honor of His attention. Thus speaketh He, blessed and exalted be He:

تأخیر رفت حقّ شاهد و گوا هست که آنی از نظر
نرفته‌اید مذکور بوده و هستید و کفّی بالله شهیدا
و بعد از مشاهده نامۀ آنحیب مکرم قصد مقام
اعلی نموده امام وجه مولی الوری عرض شد و
بشرف اصغا فائز گشت قوله تبارک و تعالی

5 In My Name, the Manifest, the All-Knowing

5 بِسْمِ الْمُبِينِ الْعَلِيمِ

6 O servant! Upon thee be My glory! The radiant lights of the Sun of divine favor have been directed toward thee from the earliest days. Thou hast ever been and art remembered in the presence of the Wronged One. The acceptance, steadfastness, service and dedication of Dhabih, upon him be My glory, My favor and My mercy, have not been and will never be effaced from the Book of God. Verily he attained unto the Kawthar of My knowledge, the Tasnim of My favor, the Salsabil of My grace, and the choice sealed wine of the revelation of thy Lord, the Mighty, the All-Knowing, the Wise.

6 یا غلام علیک بهائی اشراقات انوار نیر عنایت
حقّ از اوّل ایام بشما متوجّه بوده لازال لدی
المظلوم مذکور بوده و هستید اقبال و استقامت و
خدمت و قیام ذبیح علیه بهائی و عنایتی و رحمّی
از کتاب الهی محو نشده و نخواهد شد آنّه فاز بکوثر
عرفانی و تسنیم عنایتی و سلسبیل فضلی و رَحیق
و حی ربّک المقتدر العلیم الحکیم

7 Convey My greetings to the friends. Say: O people of God! Harken unto the call of the Wronged One and hold fast unto that which will exalt the Word of God. The Most Exalted Pen hath ever been occupied with your mention and with counseling all upon earth. Strive that perchance the heedless may become aware and the oppressors be adorned with the ornament of justice. Whosoever hath today, through the aid of the Self-Subsisting Name, quaffed the sealed wine must, according to his capacity and means, make a supreme effort to quicken souls.

7 دوستانرا از قبل مظلوم تکبیر برسان بگو یا حزب
الله ندای مظلوم را بشنوید و بآنچه سبب ارتفاع
کلمۀ الله است تمسک نمائید لازال قلم اعلی بذکر
شما و نصیحت من علی الأرض مشغول جهد
نمائید شاید غافلین آگاه شوند و معتدین بطراز
انصاف مزین گردند هر نفسی باعانت اسم
قیوم از رَحیق مختوم آشامید باید بقدر طاقت و
وسع در احیای قلوب سعی بلیغ مبذول دارد

8 The gate of grace is opened and the living waters flow from the right hand of the Throne of the All-Merciful. By God's life! If assured and contented souls arise to quicken hearts for the sake of God, they will surely achieve it. However, in all circumstances they must observe and hold fast unto wisdom. Whosoever hath attained the Most Holy Court hath become aware of the wisdom revealed in the Scriptures and Tablets. Today, that which conduceth to the tranquility and assurance of the servants is acceptable in the sight of God. Blessed are they who have held fast unto the Will of God and who act upon and adhere to that which hath been sent down from the Most Exalted Pen in the Book.

8 باب عنایت مفتوح و کوثر حیوان از یمین عرش
رحمن جاری لعمر الله اگر نفوس مطمئنۀ
راضیه لوجه الله قصد احیای قلوب نمائند البتّه
بآن فائز گردند و لکن در جمیع احوال باید
بحکمت ناظر باشند و بآن متمسک هر نفسی
بساحت اقدس فائز گشت بر حکمت منزله در
زبر و الواح آگاه شد امروز لدی الله آنچه سبب
سکون و اطمینان عباد است مقبول [طوبی] از
برای نفوسیکه باراده حق تمسک نمودند و بآنچه
در کتاب از قلم اعلی نازل عامل و متمسکند

9 Convey greetings from the Wronged One to all thy relatives and give them the glad-tidings of the favor of the Goal of all existence, that perchance through the joy of God's remembrance

9 منتسبین طراً را از قبل مظلوم تکبیر برسان و
بعنایت مقصود عالمیان بشارت ده شاید بفرح ذکر

they may be freed from the sorrows and vexations of the world and illumine their hearts with the mention of the One True Friend. Your journey was for the sake of God. We beseech Him to aid you at all times. Verily, He is the Mighty, the Powerful.

- 10 Praise be to God! The rain of divine mercy hath showered upon you from the heaven of bounty. The very mention of this is witness and the reality of these words is proof. There hath been and is no need for mention by this servant. From the day of your departure until now, you have been and are remembered in the presence of God. Your movement was for His sake and your journey was by His command. Your reward hath flowed from the Most Exalted Pen and hath been recorded in the Book of 'Illyyin. Verily our Lord, the All-Merciful, is the Munificent, the Generous.

- 11 The honored mother, upon her be the Glory of God, and others, especially the sister-leaf, upon her be the Glory of God and His favors, who acted according to the divine Tablet and chose to travel - all have attained the lights of the Sun of Divine good-pleasure. Blessed are they and joy be unto them. This evanescent servant conveys greetings and praise to each of the relatives, and I beseech from God, exalted be His glory, that which shall never fade and which the world's events cannot alter. He is the Bestower, the Kind. I convey greetings to the loved ones of that land and have beseeched and continue to beseech for each one the good of this world and the next. Blessed are the servants of this Revelation who have been designated by the Supreme Pen as the Party of God. This is a great bounty, this is a mighty blessing. I beseech from the heaven of grace that He may aid this Most Great, Most Holy, Most Pure, Most Exalted Party to that which befits this title and favor. To the gentlemen of that land who are adorned with the ornament of distinction, I convey greetings, praise, mention, glory and splendor. I beseech God to set them ablaze with such a fire as shall ignite all who are on earth. By the life of our Beloved and your Beloved! This is the time of assistance and these are the days of service. They must guide the people of the world to the horizon of the All-Merciful through wisdom and utterance. They are the guides of the servants and the helpers of the Cause in its beginning and end.

- 12 At this moment the Tongue of Grandeur speaks this most exalted word - blessed and exalted be His Word: "O servant in attendance! Write to the servant, upon him be My Glory: You have ever been elevated and mentioned in the Most Holy Court. Remember the days when you were present before the

الهی از احزان دنیا و کدورات آن فارغ گردند و بذکر دوست یگنا قلوب را منور دارند سفر شما لوجه الله بوده از حق میطلبیم در هر حین شما را تأیید فرماید آنه هو المقتدر القدیر انتهى

10 لله الحمد امطار رحمت رحمانی از سماء عطا بر شما بارید نفس ذکر شاهد و حقیقت کلمات گواه احتیاج بذکر این بنده نبوده و نیست از یوم حرکت الی حین لدی الحق مذکور بوده و هستید حرکت شما لوجه الله و سفر شما بامرش بوده اجر شما از قلم اعلی جاری و در کتاب علین ثبت گشته ان ربنا الرحمن هو الجواد الکریم

11 مخدّره امّ علیها بهاء الله و سایرین مخصوص ورقهء اخت علیها بهاء الله و عنایتی که بلوح الهی عمل نمود و سفر اختیار کرد کل بانوار نیر رضا فائز گشتند طوبی لهم و نعیماً لهم این خادم فانیهم خدمت هریک از منتسبین سلام و تکبیر میرسانم و از حق جلّ جلاله میطلبم آنچه را که محو نشود و از حوادث عالم تغییر نیابد اوست بخشنده و مهربان اولیای آن ارض را تکبیر میرسانم و از برای هر یک خیر دنیا و آخرت طلب نموده و مینمایم طوبی از برای عباد اینظهور که از قلم اعلی بحزب الله نامیده شده اند این فضل عظیمست این نعمت بزرگ و از سماء فضل سائل و آمل که اینحزب اعظم اقدس اطهر اعلی را مؤید فرماید بر آنچه سزاوار این لقب و عنایت است خدمت آقایان آن ارض که بطراز تخصیص مزینند سلام و ثنا و ذکر و تکبیر و بها میرسانم از حق میطلبم ایشانرا مشتعل فرماید اشتعالیکه من علی الأرض را مشتعل نماید لعمر محبوبنا و محبوبکم عهد عهد نصرت است و ایام ایام خدمت باید بحکمت و بیان اهل امکانرا بافق رحمن هدایت نمایند ایشانند هادی عباد و ناصر امر در مبدء و معاد

12 در این حین لسان عظمت باینکلهء علیا ناطق قوله تبارک و تعالی یا عبد حاضر بنویس بغلام علیه بهائی لازال حضرت مرفوع و تو در ساحت اقدس مذکور بوده اید اذکر الاّیام الّتی کنت حاضراً لدی المظلوم و سمعت ما نطق به

Wronged One, and heard what My Tongue uttered, and witnessed the effulgences of the lights of My horizon. Blessed are you and joy be unto you! You have attained to that which was recorded in the Books of God, the Lord of the worlds. We beseech Him, exalted be He, to open before your face a door of His grace. Verily, He is powerful over all things.”

لسانی و رأیت تجلیات انوار افقی طوبی لک
و نعیماً لک قد فزت بما کان مسطوراً فی
کتاب الله رب العالمین نسئله تعالی ان یفتح علی
وجهک باباً من ابواب فضله انه علی کلشیء
قدیر

- 13 Praise be to God! Blessings are successive and mercy descends at every moment. Congratulations to you and to all the family of the Sacrifice. What you sent arrived, and as it was expressive of your love, it truly became the cause of joy and delight. Action was taken in accordance with what that spiritual friend wrote, especially regarding the crafted items that were the work of your own hands. In all cases, success and confirmation are from God, exalted be His glory. We testify that there is no God but Him, in acknowledgment of His favors and bounties, and in confession of our powerlessness and inadequacy to mention and praise Him. We beseech Him to aid us in what He loves and is pleased with. Verily, He is the Lord of all beings. There is no God but Him, the Most High, the Most Glorious. Glory and remembrance and praise be upon you and upon those whom the events of the world have not prevented from the Lord of the Throne and earth.

13 الحمد لله نعمت متواتر و رحمت در کلّ حین
نازل هنیئاً لجناح و اهل الذبیح طراً آنچه ارسال
نمودید رسید و چون حاکی از محبت شما بود
فی الحقیقه سبب فرح و سرور گشت و موافق
نوشته آنحیب روحانی عمل شد خاصه اشیاء
مصنوعه که شغل ید آنجناب بوده در هر حال
توفیق و تأیید از حق جلّ جلاله است نشهد انه لا
اله الا هو اعترافاً بنعمته و الطافه و اقراراً بعجزنا
و قصورنا عن ذکره و ثنائیه نسئله ان یؤیدنا علی ما
یحیب و یرضی انه هو مولی الوری لا اله الا هو
العلی الأبهی البهاء و الذکر و الثناء علیکم و علی
الذین ما منعتهم حوادث الدنیا عن ربّ العرش
و الثری

- 14 The servant 19th of the month of Safar 1305

14 خادم فی ۱۹ شهر صفر سنة ۱۳۰۵

INBA28:243, AVK3.132.03x, ASAT3.093x

BH01516

To: Muhammad Husayn Bayk et al., in *Bushruiyih*

Date: 1305-02-22 [1887-Nov-9]

- 1 He is the All-Witnessing, the All-Informed
- 2 Praise, sanctified above the recognition of all created things and the comprehension of all beings, beseemeth the court of that Desired One Who hath adorned the hearts of them that are nigh, of the sincere ones and of the believers in divine unity, with the seal of “Verily I am God’s.” He is the Lord of verses Who, with the banners of clear proofs from the horizon of the heaven of “He doeth what He willeth,” directed His steps toward the realm of creation and suffered Himself to be afflicted and saddened by the vain imaginings of the weak ones of the world. The deniers of the Bayan emerged from behind

1 هو الشاهد الخبیر

2 حمد مقدّس از عرفان ممکات و ادراک
کائنات ساحت حضرت مقصودی را لایق و
سزاست که قلوب مقربین و مخلصین و موحدین
را بخاتم اتی لله مزین فرمود اوست صاحب
آیات که با رایات بینات از افق سماء یفعل ما
یشاء قصد ناسوت انشاء نمود و خود را بظنون
و اوهام سست عصرهای عالم محزون و مبتلا
فرمود معرضین بیان از خلف حجاب بیرون
دویدند بمثابه ذیاب قصد مالک رقاب نمودند

the veil like wolves and sought to attack the Lord of all men. They said that which caused the dwellers of Paradise to lament and did that which caused the clouds to cry out.

قالوا ما ناح به سكّان الفردوس و عملوا ما صاح به السحاب

- 3 Thy letter which thou didst send to this servant attained the presence and was honored to be heard before the Face. We make mention in this station of My handmaiden and My leaf, the Mother of Muhajir - upon her be My glory and My loving-kindness and My mercy which hath preceded all who are in the heavens and the earth. O My handmaiden! By the life of God, thy mention hath never ceased in the Most Holy Court; thou hast ever been and art remembered. This is from the loving-kindness and bounty of thy Lord which hath encompassed thee. Be grateful and say: "Praise be unto Thee, O Thou Who art wronged throughout all regions, and glory be unto Thee, O Thou Who art imprisoned in the hands of the heedless. Thou hast chosen exile and imprisonment for Thyself to free the necks of Thy servants. I testify that Thou art the Ancient Bestower and that Thou art the Ever-Forgiving, the Merciful."

3 نامه شما که بعد حاضر ارسال نمودی تلقاء وجه بشرف اصغا فائز نذکر فیهذا المقام امتی و ورقتی ام المهاجر علیها بهائی و عنایتی و رحمتی الّتی سبقت من فی السموات و الارضین یا امتی لعمر الله ذکرت در ساحت اقدس قطع نشد لازال مذکور بوده و هستی هذه من عنایة ربّک و فضله الذی احاطک اشکری و قولی لک الحمد یا مظلوم الآفاق و لک الثناء یا ایها المسجون بین ایدی الغافلین قد اخترت لنفسک الغربة و السجن لتحریر رقاب عبادک اشهد انک انت الفضل القدیم و انک انت الغفور الرحیم

- 4 And We make mention of him who was named Abdullah, who hath ascended to the Supreme Companion that he may find the sweet savors of his Lord's loving-kindness and be among the successful ones. O Abdullah! Upon thee be the Glory of God, the Lord of creation, and the Glory of the Most Exalted Paradise and the Supreme Heaven, and the Glory of those who hastened to the Supreme Horizon and attained the presence of the Countenance and heard the Call from the Most Glorious Horizon and circled round the Throne at eventide and at dawn. Therefore, O my God, send down upon him at every moment a mercy from Thee and a blessing from Thy presence, and ordain for him that which beseemeth Thy generosity and Thy bounty and Thy bestowal. Verily, Thou art the All-Forgiving, the All-Bountiful.

4 و نذکر من سمّی بعبدالله الذی قصد الرقیق الأعلى لیجد نفحات عنایة ربّه الرحمن و یرحم من الفائزین یا عبدالله علیک بهاء الله مالک الایجاد و بهاء الفردوس الأعلى و الجنة العلیا و بهاء الدّین سرعوا الی الأفق الأعلى و حضروا امام الوجه و سمعوا النداء من الأفق الأبهی و طافوا العرش فی العشی و الاشرار فانزل علیه یا الهی فیکلّ حین رحمة من عندک و نعمة من لدنک و قدر له ما ینبغی لجودک و کرمک و عطائک انک انت الغفور الکریم

- 5 O Abbas-Ali! Hear My call time and again. We have named thee "the Helper in the Day of Judgment" as a grace from God, the Lord of the worlds. Thus hath thy name flowed from the Most Exalted Pen in this lofty station. Give thanks unto thy Lord for this most great favor and say: "Praise be unto Thee, O Beloved of them that know." The Glory be upon thee and upon thy wife and thy son. Remember them on My behalf and give them the glad-tidings of My remembrance and My loving-kindness, that they may rejoice in the days of God, the Mighty, the Praiseworthy.

5 یا عباسعلی اسمع ندائی مرّة بعد مرّة انا ستمیناک بالمعین فی يوم الدّین فضلاً من لدی الله ربّ العالمین کذلک جرى اسمک من القلم الأعلى فیهذا المقام الرّفع اشکر ربّک بهذا الفضل الأعظم و قل لک الحمد یا محبوب العارفين البهاء علیک و علی ضلعک و ابنک ذکرهما من قبلی و بشرهما بذکری و عنایتی لیفرحا فی ایام الله العزیز الحمید

- 6 And We make mention of Muhammad, son of him who attained on the day when all things proclaimed: "The Kingdom and the Realm and the Exaltation and the Might belong unto God, the

6 و نذکر محمّداً ابن من فاز فی يوم فيه نطقت الأشياء الملك و الملکوت و الرّفعة و الجبروت لله ربّ

Lord of Lords.” O Muhammad! Hear the call of the Wronged One. He counseleth thee and those who have believed to justice and fairness and to that whereby the Cause of God, the Lord of all men, may be exalted. Say: “Praise be unto Thee, O my God, for that Thy Pen hath moved to make mention of me. I beseech Thee by the power of Thy Will and the manifestations of Thy might to make me steadfast and firm in Thy Cause. Verily, Thou art the Almighty, the Unconstrained.” We hear the call of My loved ones and We see what they have done in My path, and I am the All-Hearing, the All-Seeing. We beseech God to assist thee in all conditions to serve His firm and mighty Cause.

- 7 O Muhammad Husayn! Upon thee be My Glory. We have made mention of those who have turned to the Face and responded when the Call was raised between earth and heaven. Blessed art thou and blessed is he who hath attained unto acceptance when every heedless doubter turned away. Put thy trust in God in all matters. Verily, He is with His chosen servants. That which thou didst send hath been received before Us as a token of grace from Us. Verily, thy Lord is the Mighty, the All-Bestowing. Take My Book through My power, then act according to what hath been revealed therein. Verily, thy Lord is the Mighty, the All-Knowing.

- 8 O Wahhab! Upon thee be the Glory of God, the Lord of Lords. We have made mention of every name that was in the Book as a bounty from God, the Revealer of verses. Give thanks unto God for that He hath turned toward thee from the direction of the Prison and hath revealed for thee that which shall never be exhausted. Thus have We set forth the verses and sent them that thou mayest thank thy Lord, the Sender of winds. We made mention of thy father before and at this time with a mention whereby the hearts of the righteous have been attracted. The Glory be upon My loved ones and My chosen ones who broke not the Covenant and the Testament on the day when the Desired One came with power and sovereignty.

الأرباب يا محمد اسمع نداء المظلوم أنه يوصيك
والذين آمنوا بالعدل والانصاف وبما يرتفع به
امر الله مالک الرقاب قل لك الحمد يا الهى بما
تحركت على ذكرى قلبك اسئلك باقتدار مشيتك
وظهورات قدرتك بأن تجعلنى ثابتاً راسخاً على
امرک انک انت المقتدر المختار انا نسمع نداء
احبابى ونرى ما عملوا فى سبيلى وانا السميع
البصير نسل الله ان يؤيدک فى کل الأحوال على
خدمة امره المبرم المتين

7 يا محمد حسين عليك بهائى انا ذكرنا الذين اقبلوا
الى الوجه واجابوا اذ ارتفع النداء بين الارض و
السماء طوبى لك ولمن فاز بالاقبال اذ اعرض
كل غافل مراتب توكل على الله فيكل الامور انه
مع عباده الاخيار قد حضر ما ارسلته قبلناه فضلاً
من عندنا ان ربك هو العزيز الفضال خذ كتابي
بقوتي ثم اعمل ما نزل فيه ان ربك هو العزيز
العلام

8 يا وهاب عليك بهاء الله رب الأرباب انا ذكرنا
كل اسم كان فى الكتاب فضلاً من لدى الله منزل
الآيات اشكر الله بما توجه اليك من شطر السجن
وانزل لك ما لا يأخذه النفاذ كذلك صرفنا
الآيات وارسلناها لتشكر ربك مرسل الأرياح
انا ذكرنا اباك من قبل وفي هذا الحين بذكر انجذبت
منه افتدة الأبرار البهاء على اوليائى واصفيائى
الذين ما نقضوا العهد والميثاق فى يوم اتى فيه
المقصود بقدرة و سلطان

BLIB_Or15712.072

BH03119

To: Mulla Muhammad Husayn, in Mahnih

Date: 1305-02-22 [1887-Nov-9]

1 He is the Hearer, the Answerer

1 هو السامع المجيب

2 The Self-Subsisting has come, and sovereignty belongs to God, Lord of what was and what shall be. Verily We were seated upon the Throne of Utterance in the Kingdom of Knowledge when the servant appeared before the Wronged One bearing in his hand a book which he read before Our face. Then he brought forth a page whereon was thy mention. We make mention of thee in this perspicuous Tablet. Blessed art thou for having attained unto My verses and for being the recipient of the glances of My loving-kindness from the direction of My Most Great Prison.

2 قد اتى القيوم و الملك لله مالک ما كان و ما يكون انا نحن مستویاً على كرسيّ البيان في ملكوت العرفان حضر العبد الحاضر لدى المظلوم و كان بيده كتاب قرأه امام الوجه ثم اخرج ورقة كان فيها ذكرک ذکرناک بهذا اللوح المبين طوبى لك بما فزت بآثاري و توجه اليك لحاظ عنايتي من شطر تبجني العظیم

3 Beware lest the cawing of the crows prevent thee from God, the Lord of all worlds. The cawing has been raised throughout all regions - this is what We forewarned you of beforehand when the Light was shining from the horizon of Iraq, and in the Land of Mystery, and in this mighty fortress. Say: O people of the Bayan! By God, the All-Merciful has come with manifest sovereignty. Beware lest ye deprive yourselves of this most great favor. Fear God, O people, and be not of those who turn away.

3 اياک ان يمنعک نعاق النّاعقين عن الله ربّ العالمين قد ارتفع النّعاق في الآفاق و هذا ما اخبرناک به من قبل اذ كان النور مشرقاً من افق العراق و في ارض السّرّ و هذا الحصن المتين قل يا معشر البيان تالله قد اتى الرحمن بسلطان مبين اياکم ان تمنعوا انفسکم عن هذا الفضل الأعظم اتقوا الله يا قوم و لا تكونوا من المعرضين

4 The gate of heaven has been opened and the Lord of Names has come, with the Primal Point at His right hand and the hosts of inspiration at His left, were ye of those who know. Cast aside what ye possess of idle fancies and vain imaginings, and take hold of that which ye have been commanded by the All-Strong, the Ancient of Days. Beware lest the doubts of the divines or the allusions of the jurists prevent you from the horizon of God, the Lord of the Day of Judgment. He has come for your life and aids you in what benefits you in all His worlds. He is indeed the All-Bountiful, the Most Generous.

4 قد فتح باب السّماء و اتى مالک الأسماء و عن يمينه النقطة الأولى و عن يساره جنود الالهام انتم من العارفين ضعوا ما عندهم من الأوهام و الظنون و خذوا ما امرتم به من لدن قوى قدير اياکم ان تمنعکم شبهات العلماء و اشارات الفقهاء عن افق الله مالک يوم الدين انه اتى لحيوتکم و يؤيدکم على ما ينفعکم في کلّ عالم من عوالمه انه هو الفضل الکريم

5 We send Our greetings from this station upon thee and upon those who have believed in God, the One, the All-Informed. O My loved ones in that land! The Wronged One makes mention of you in such wise as cannot be equaled by the treasures of the kingdom, were ye of those who know. Aid your Lord through deeds and virtuous character, and follow not every ignorant doubter. Shatter the idols of vain imaginings to which the former people clung, and be not of the patient ones. There was no pulpit from which they did not deny the right of God and

5 انا نکبر من هذا المقام عليك و على الذين آمنوا بالله الفرد الخبير يا اوليائي هناك ان المظلوم ذکرکم [بما] لا تعادله خزائن الملك ان انتم من العارفين انصروا ربکم بالأعمال و الأخلاق و لا تتبعوا کلّ جاهل مريب کسروا اصنام الأوهام التي تمسک بها حزب القبل و لا تكونوا من الصّابرين ما من منبر الا و انکروا عليه حقّ الله و ظهوره و امروا العباد بما ناحت به افئدة المقرّبين کذلک سوّلت

His Manifestation, and command the servants to that which caused the hearts of those near to God to lament. Thus did their souls entice them - they are indeed among the wrongdoers. When thou attainest unto My verses, give thanks unto God, thy Lord, the Lord of the mighty throne.

لهم انفسهم الا انهم من الظالمين انك اذا فزت
[بآياتي] اشكر الله ربك رب العرش العظيم

BLIB_Or15712.084, BLIB_Or15713.105

BH04055

To: Aqa Siyyid Taqi, in Khayrabad

Date: 1305-02-22 [1887-Nov-9]

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

1 بنام دانای یگّا

2 From the first days until now, the Supreme Pen has summoned the people to that which draweth them nigh unto God. Glory be to God! The Divine Lote-Tree is aflame, the Fire speaketh, and the Luminary of Manifestation hath risen from the horizon of the heaven of utterance. Yet the people remain veiled and debarred. For one thousand two hundred and more years, the Shi'ih sect counted themselves the noblest, most learned, most excellent and most God-fearing people in the world. But when the touchstone appeared and the horizon of the world was illumined with the lights of His countenance, all the divines and doctors turned away and pronounced sentence of death upon His most pure blood, and martyred Him. In the early years not a single soul attained. They did what all the peoples of the world had done. Glory be to God! Hadi Dawlatabadi, despite his lack of knowledge about the essence of the Cause, hath striven and continueth to strive to lead the people astray. Say: Perdition betide thee, O heedless one! This year he turned in the name of the House of God toward the dawning-place of vain imaginings, and failed to attain unto that place which, like unto the sun, hath been brilliant and radiant from the beginning of the Cause until now. They are occupied exactly like the Shi'ih sect in forming a party. Say: O thou who art devoid of justice! What benefit did the Shi'ih derive from what they claimed? On the Day of Retribution all were deprived of the Sun of Truth and debarred from the waves of the divine ocean of utterance. It is not known what this new party imagineth. God willing, thou shalt be set ablaze with the fire of God's love - a blaze whose effects shall encompass the world. We beseech God, exalted be He, to assist thee and aid thee with the hosts

2 قلم اعلی از اول ایّام تا حین ناس را بما یقرّبهم الی
الله دعوت فرموده سبحان الله سدره الهی مشتعل
و نار ناطق و نیر ظهور از افق سمّاء بیان مشرق
ولکن قوم محجوب و ممنوع حزب شیعه هزار و
دویست سنه و ازید خود را اشرف اهل عالم و
اعلم و افضل و اتقی میشمردند و چون محک بمیان
آمد و افق عالم بانوار وجه منور جمیع علما و فقها
اعراض نمودند و بر سفک دم اطهرش فتوی
دادند و شهیدش نمودند در سنین اوّلیه یک نفر
فائز نشد عمل نمودند آنچه را که احزاب عالم عمل
نمودند سبحان الله هادی دولت آبادی مع عدم
اطلاع از اصل امر در اضلال خلق جهد نموده و
مینماید قل سحّاً لک یا ایّها الغافل این سنه باسم
بیت الله بمطلع اوهام توجه نمود و محلیکه بمثابه
آفتاب از اول امر تا حین روشن و منیر بآن فائز
نشد بعینه بترتیب حزبی مثل حزب شیعه مشغولند
بگو ای بی انصاف شیعه از آنچه میگفتند چه
حاصلی بردند در یوم جزا کلّ از آفتاب حقیقت
محروم و از امواج بحر بیان الهی ممنوع دیگر معلوم
نیست این حزب جدید چه گمان کرده اند انشاء الله
بنار محبت الهی مشتعل شوی اشتعالیکه اثرش عالم
را احاطه نماید نسل الله تعالی ان یؤیدک و یمدک

of wisdom and utterance. Verily He is the Almighty, the One Who doeth as He willeth. And He is the Single, the One, the Mighty, the Best-Beloved.

بجنود الحكمة والبيان أنه هو المقتدر على ما يشاء
و هو الفرد الواحد العزيز المحبوب

BLIB_Or15718.095

BH04773

To: Mulla Ramadan, in Mahnih

Date: 1305-02-22 [1887-Nov-9]

- 1 In My Name, established upon the Throne of Manifestation! 1
بسمي المستوى على عرش الظهور
- 2 The Call of God hath been raised, yet most of the people hear not. The Most Exalted Pen hath moved, yet most of the people understand not. The horizon of the All-Merciful hath been illumined, yet the people see not. Vain imaginings have held them back, and they perceive not. 2
قد ارتفع نداء الله والقوم اكثرهم لا يسمعون قد
تحرك القلم الأعلى والناس اكثرهم لا يفقهون
قد انار افق الرحمن والقوم لا يبصرون منعهم
الأوهام وهم لا يشعرون
- 3 Blessed is the one who, with strength, hath rent asunder the veils in the name of his Lord, the Mighty, the Loving. And blessed is the one who hath arisen to serve the Cause of God, the Lord of what hath been and what shall be. How many a servant hath been prevented by idle fancies from God, the Self-Subsisting, the All-Compelling, and how many a servant hath cast away the world, turning unto the horizon of Manifestation, bearing witness to that whereunto God, the Sovereign over the seen and unseen, hath testified. 3
طوبى لقوى خرق الأجباب باسم ربه العزيز الودود
وطوبى لقاتم اراد خدمة امر الله رب ما كان
وما يكون كم من عبد منعتة الظنون عن الله
المهيمن القيوم وكم من عبد نبذ العالم مقبلاً الى
افق الظهور وشهد بما شهد الله المهيمن على الغيب
والشهود
- 4 We have indeed revealed the clear proofs and informed the people of what hath appeared and what shall appear hereafter. To this beareth witness this sealed Book which calleth out amongst mankind and uttereth in every state that there is none other God but Him, the One Who, through His word "Be", and it is, hath power over whatsoever He willeth. 4
أنا اظهرنا البينات واخبرنا القوم بما ظهر ويظهر
من بعد يشهد بذلك هذا الكتاب المحتوم الذي
ينادى بين الأنام وينطق في كل شأن أنه لا اله
الا هو المقتدر على ما يشاء بقوله كن فيكون
- 5 When thou hast attained unto My verses and been seized by the wine of the choice nectar of My utterance, say: My God, my God! Thy call hath drawn me near, and Thy nearness is my hope and desire, and Thy separation hath consumed me, and Thy remoteness hath destroyed me. I beseech Thee by the mysteries of Thy Kingdom and the signs of Thy Dominion, and by the Point through which Thy Books and Thy Scriptures were differentiated, to make me steadfast in Thy Cause, speaking forth Thy praise, and holding fast to Thy Covenant and Testament. Verily, Thou art the Almighty over what Thou 5
اذا فزت بأياتي واخذك سكر رحيق بياني
قل الهى الهى ندائك اجتذبنى وقربك املنى
ورجائى وفراقك احرقتنى وبعدك اهلكنى
استلكنى بأسرار ملكوتك وآيات جبروتك و
بالنقطة التى به فصلت منها كتبك وزرك بأن
تجعلنى مستقيماً على امرى وناطقاً بشنائك و

willest. There is none other God but Thee, the Self-Subsisting, the All-Compelling.

متمسكاً بعهديك وميثاقيك أنت المقتدر
على ما تشاء لا اله الا انت المهيمن القيوم

BLIB_Or15712.083, BLIB_Or15713.227b

BH05367

To: Mulla Muhammad, in Mahnih

Date: 1305-02-22 [1887-Nov-9]

- 1 He is the One Who gazeth from His most exalted horizon. 1 هو الناظر من افقه الأعلى
- 2 This is the remembrance of the Wronged One for him who desireth to hear the Call of God, the Supreme, the Self-Subsisting. He who hath clung to this firm and mighty Cord, the Well-Beloved, hath made mention of Him. 2 ذكر المظلوم لمن اراد ان يسمع نداء الله المهيمن
القيوم الذي ذكره من تمسك بهذا الحبل المحكم
العزیز المحبوب
- 3 The Promised One hath appeared, and that which lay hidden in God's knowledge, the Lord of existence, hath been made manifest. From the Fountainhead of His Pen hath flowed the Living Waters - exalted be the All-Merciful Who hath come from the horizon of power with the standards of His verses and hath spoken before all faces: "The Kingdom belongeth unto God, the Lord of the seen and the unseen!" Blessed is the face that hath turned toward the lights of the Countenance, and the ear that hath heard that which the Most Exalted Pen hath uttered from Its praiseworthy station. 3 قد ظهر الموعود و ظهر ما كان مكنوناً في علم
الله مالک الوجود قد جرى من معين قلبه كوثر
الحیوان تعالی الرحمن الذي اتى من افق الاقتدار
برایات الآيات و نطق امام الوجوه الملك لله
مالک الغیب و الشهود طوبى لوجه توجه الى
انوار الوجه و لسمع يسمع ما نطق به القلم الأعلى
في مقامه المحمود
- 4 Behold, then remember when We sent Our Messengers with Our signs - they turned away from them and committed that which caused the sincere ones to lament. We counsel thee and those who have believed to show forth the supreme steadfastness in this extended Path. 4 انظر ثم اذكر اذ ارسلنا رسلنا بآياتنا اعرضوا عنهم
وارتكبوا ما ناهى به المخلصون انا نوصيك و الذين
آمنوا بالاستقامة الكبرى في هذا الصراط الممدود
- 5 When thou beholdest the waves of the ocean of Mine utterance and findest the fragrance of My loving-kindness, say: "My God, my God! I beseech Thee by the Word that hath subdued all things, and by Thy Command that hath encompassed earth and heaven, and by the breezes of Thy days and the manifestations of Thy bounty, to make me steadfast in Thy Cause in such wise that neither the books of the world nor all that the nations possess shall prevent me. Then aid me to mention Thee and praise Thee and serve Thy Cause amongst Thy servants. Thou art, verily, the Powerful, the Mighty, the All-Bountiful." 5 أنك اذا رأيت امواج بحر بياني و وجدت
عرف عنايتي قل الهی الهی استلک بالکلمة التي
غلبت الأشياء و بأمرک الذي احاط الأرض و
السماء و بنفحات أيامک و ظهورات عطائك
بأن تجعلني مستقيماً على امرک بحيث لا تمنعني
كتب العالم و لا ما عند الأمم ثم أيدني على
ذكرک و ثنائک و خدمة امرک بين عبادک
أنک انت المقتدر العزیز الوهاب

BLIB_Or15712.082, BLIB_Or15713.207

BH06244*To: Abbas Ali, in Mahnih**Date: 1305-02-22 [1887-Nov-9]*

- 1 In the Name of Him through Whom the fragrance of God, the All-Compelling, the Self-Subsisting, was diffused!
- 2 The Most Exalted Horizon hath shone forth with the Light of Utterance when He Who conversed on Sinai established Himself upon the throne of Revelation. Blessed is he who hath turned and beheld, and woe unto the heedless! Verily the Tablet calleth and summoneth all unto the One, the Unique, the All-Knowing, the All-Wise. When I was standing in the House, there came before the Presence a letter from him who had drunk the Choice Wine sealed with My Name, the Self-Subsisting, on a day wherein the servants were prevented from turning to God, the Lord of all worlds. Therein was thy name, and We have mentioned thee in such wise as cannot be equaled by whatsoever the people possess, that thou mayest give thanks unto thy Lord, the Master of the Day of Judgment. Blessed is he who hath inhaled the fragrance of these days and heard the Call of God, the All-Compelling, the Almighty, the All-Glorious. Take thou My Book with the hand of My bounty and say: "Praise be unto Thee, O Lord of the world, for having remembered me in the Most Great Prison and for having revealed unto me that which delighteth the eyes of them that are nigh unto Thee!" I beseech Thee by the mysteries of Thy Book and the lights of Thy countenance to aid me in all conditions to remember Thee and to praise Thee. Verily Thou art powerful to do what Thou willest, and through Thy Name was raised the standard of "He doeth what He pleaseth." There is none other God but Thee, the Almighty, the Powerful.

1 بِسْمِ الَّذِي بِهِ هَاجَ عَرَفَ اللَّهُ الْمُهَيْمِنَ الْقَيُّومَ

2 قَدْ لَاحَ الْأَفْقُ الْأَعْلَى مِنْ نَبْرِ الْبَيَانِ إِذَا اسْتَوَى
مَكْلَمُ الطُّورِ عَلَى عَرْشِ الظُّهُورِ طَوْبِي لِمَنْ أَقْبَلَ وَ
رَأَى وَيْلَ لِلْغَافِلِينَ أَنَّ اللَّوْحَ يَنَادِي وَ يَدْعُ الْكَلَّ
إِلَى الْفَرْدِ الْوَاحِدِ الْعَلِيمِ الْحَكِيمِ كُنْتُ قَائِمًا فِي الْبَيْتِ
حَضَرَ كِتَابٌ لَدَى الْوَجْهِ مِنَ الَّذِي شَرِبَ الرَّحِيقَ
الْمَخْتُومَ بِاسْمِ الْقَيُّومِ فِي يَوْمٍ فِيهِ مَنَعَ الْعِبَادَ عَنْ
التَّوَجُّهِ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ وَ كَانَ فِيهِ اسْمُكَ
ذَكَرْنَاكَ بِمَا لَا يَعَادِلُهُ مَا عِنْدَ الْقَوْمِ لِتَشْكُرَ رَبَّكَ
مَالِكُ يَوْمِ الدِّينِ طَوْبِي لِمَنْ وَجَدَ عَرَفَ الْآيَاتِ
وَ سَمِعَ نِدَاءَ اللَّهِ الْمُهَيْمِنِ الْعَزِيزِ الْعَظِيمِ أَنْتَ خُذْ
كِتَابِي مِنْ يَدِ عَطَائِي وَ قُلْ لَكَ الْحَمْدُ يَا مَوْلَى الْعَالَمِ
بِمَا ذَكَرْتَنِي فِي السَّجْنِ الْأَعْظَمِ وَ أَنْزَلْتَ لِي مَا قَرَرْتُ
بِهِ أَعْيُنَ الْمُقَرَّبِينَ اسْتَطَلَّكَ بِأَسْرَارِ كِتَابِكَ وَ أَنْوَارِ
وَجْهِكَ بِأَنْ تَوَيْدَنِي فِي كُلِّ الْأَحْوَالِ عَلَى ذِكْرِكَ
وَ ثَنَائِكَ أَنْتَ الْمَقْتَدِرُ عَلَى مَا تَشَاءُ وَ بِاسْمِكَ
نَصَبْتُ رَايَةً يَفْعَلُ مَا يَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْمَقْتَدِرُ
الْقَدِيرُ

BLIB_Or15712.042, BLIB_Or15713.246a

BH06016*To: Karbalai Ghulam-Ali, in Mahnih**Date: 1305-02-22 [1887-Nov-9]*

1 In the name of the one true God!

2 Your name was mentioned in the presence of the Wronged One and your call was heard, and this blessed Tablet is bestowed in reply. We beseech God that He may cause the friends in those regions to be steadfast, in such wise that the tales of the world and the mentions of the peoples may not withhold them from the Lord of Eternity. Certain souls have loved and continue to love discord, and await the calf of haste. The friends of God must be vigilant and know with clear certitude that Revelation has ended with this Most Great Revelation. Whosoever claims a Cause, he is assuredly among the wrongdoers in the Book of God, the Lord of the worlds. In every land the croaking of frogs has been and continues to be raised up. Perchance such may arise in that land as well. We convey Our greetings to the friends in that land and beseech God that He may aid all to arise with supreme steadfastness to assist His Cause. Victory has been and ever will be through the hosts of deeds and character. Blessed is he who hath heard and seen, and woe unto the heedless. Praise be to God, the Lord of the worlds. Glory be from Us upon the friends of God and His chosen ones who have testified to that which God, the All-Knowing, the All-Informed, hath testified.

1 بنام خداوند یگا

2 اسمت نزد مظلوم مذکور ندایت مسموع و باین لوح مبارک جواب عنایت شد از حق میطلبیم دوستان آن اطرافرا مستقیم فرماید بشأنیکه قصص عالم و اذکار امم ایشانرا از مالک قدم منع ننماید بعضی از نفوس اختلافرا دوست داشته و میدارند و منتظر خوار عجلی هستند اولیای حق باید آگاه باشند و یقین مبین بدانند ظهور باین ظهور اعظم منتهی شد من یدعی امراً آنه من الظالمین فی کتاب الله رب العالمین در هر ارضی نعاقی مرتفع شده و میشود شاید در این ارض هم احداث شود اولیای آن ارض را تکبیر میرسانیم و از حق میطلبیم کل را تأیید فرماید تا باستقامت کبری بنصرت امر قیام نمایند و نصرت بجنود اعمال و اخلاق بوده و هست طوبی لمن سمع ورأی و ویل للغافلین الحمد لله رب العالمین البهاء من لدنا علی اولیاء الله و اصفیائه الذین شهدوا بما شهد الله العليم الخبير

BLIB_Or15712.085

BH06524*To: Mirza Muhammad 'Ali Sabir, in Khayrabad**Date: 1305-02-22 [1887-Nov-9]*

1 He is God, exalted be His glory, the All-Wise, the All-Eloquent

2 The mention of the All-Merciful from the Lote-Tree of Utterance in the heart of Paradise hath verily been raised up in truth. This is a Day wherein the earth hath shone with the light of its Lord and hath related its tidings, and God was, in truth, the Witness and the All-Knowing thereof. Thou hast

1 هو الله تعالى شأنه الحكمة و البیان

2 ذکر الرحمن من سدرۃ البیان فی قطب الجنان قد کان بالحق مرفوعاً هذا یوم فیه اشرقت الأرض بنور ربها و حدثت اخبارها و کان الله علی ذلك شهیداً و علیماً قد ذکرک لدی المظلوم انزل لک

been mentioned in the presence of the Wronged One, Who hath revealed unto thee that which shall never be exhausted. Thus hath the Pen of Revelation spoken forth in a House that was built in the name of God. When thou hast quaffed the choice wine of utterance from the cup of the bounty of thy Lord, the All-Merciful, say:

- 3 O Thou Who art the Purpose of all existence and the Lord of all religions! I beseech Thee by the rain-showers of the heaven of Thy mercy, and by that which hath flowed from the Pen of Thy Command, and by the Most Great Word whereby all things were attracted, to make me steadfast in Thy love and firm in Thy Cause. O my Lord! This is one ignorant who hath turned toward the ocean of Thy knowledge, and a supplicant who hath stood before the door of Thy bounty and generosity. I beseech Thee by Thy most great signs, and by the breathings of Thy Revelation, and by the manifestations of Thy power and might, to ordain for me, through Thy grace and bounty, that which will draw me nigh unto Thee in all conditions. Verily, Thou art the All-Possessing, the Most High. There is none other God but Thee, the Mighty, the All-Bountiful.

ما لا ينفد كذلك نطق قلم الوحي في بيت كان
باسم الله معموماً اذا شربت رحيق البيان من
كأس عطاء ربك الرحمن

3 قل يا مقصود الامكان و مالک الأديان اسئلك
بأمطار سماء رحمتك و ما جرى من قلم امرک و
بالکلمة العليا التي بها انجذبت الأشياء بأن تجعلني
ثابتاً على حبك و راسخاً في امرک اي رب هذا
جاهل اقبل الى بحر علمک و سائل قام لدى باب
جودک و کرمک اسئلك بآياتک الكبرى و
نفحات وحيک و ظهورات قدرتك و قوتک
بأن تكتب لي بجودک و فضلک ما يقربني اليک
في کل الأحوال انک انت الغني المتعال لا اله
الا انت العزيز الفضال

BLIB_Or15713.248b

BH06816

To: Karbalai Abbas, in Mahnih

Date: 1305-02-22 [1887-Nov-9]

- 1 He is the All-Hearing, the All-Knowing.
- 2 O My loved ones in the lands! Some souls are firm and steadfast in the Cause of God, while others have loved and continue to love discord, each day clinging to a rope and grasping at the hem of some vain imagination. We beseech the True One that He may cause all to be steadfast in His Cause, in such wise that the doubts of the heedless and the intimations of the suspicious may not keep them back from the manifest Truth. The Day is His Day and the Cause is His Cause.
- 3 Say: My God, my God! I have turned toward Thee and have set my face toward the lights of Thy countenance. I testify that Thou didst create me and make me manifest and nurture me and guide me to Thy straight path and Thy firm and mighty Cause. I beseech Thee by the kingdom of Thy verses and

1 هو السامع الخبير

2 يا اوليائي في البلاد بعضی از نفوس در امر الله
راسخ و مستقیمند و برخی اختلافرا دوست داشته
و دارند هر يوم بجلی متمسک و بذیل وهمی
متشبث از حق میطلبیم کل را بر امر مستقیم
فرماید بشأنيکه شبهات غافلين و اشارات مريبين
ایشانرا از حق مبین منع ننماید يوم يوم اوست و
امر امر او

3 قل الهی الهی اقبلت اليک و توجهت الى انوار
وجهک اشهد انک خلقتني و اظهرتني و ربيتني
و هديتني الى صراطک المستقیم و امرک
الحکم المتين اسئلك بملکوت آياتک و جبروت

the dominion of Thy power to make me firm and steadfast in Thy Cause. Verily Thou art powerful over what Thou willest. There is no God but Thee, the Almighty, the Powerful.

اقتدارك بأن تجعلني ثابتاً راسخاً على امرك أنك
انت المقتدر على ما تشاء لا اله الا انت القوي
القدير

- 4 O my Lord! Ordain for me what Thou hast ordained for Thy chosen ones who have sacrificed their souls in Thy path and whom the might of princes did not prevent from drawing nigh unto Thee. Verily Thou art the Almighty, the Powerful, and worthy to answer prayer.

4 اى رب قدر لى ما قدرته لأصفياك الذين انفقوا
ارواحهم فى سبيلك وما منعهم سطوة الأمراء
عن التقرّب اليك أنك انت المقتدر القدير و
بالاجابة جدير

BLIB_Or15712.075b

BH07089

To: Aqa Siyyid Yahya, in Khayrabad

Date: 1305-02-22 [1887-Nov-9]

- 1 He is the Utterer of Truth!
- 2 My remembrance and praise and call and utterance and standing and sitting and sleep and wakefulness are for God, the Lord of the worlds. We arose this day and left the house, proceeding to another place. When We arrived, We commanded the servant in attendance before Us, and he heard and wrote down what the Tongue of Grandeur spoke forth in his luminous station. Blessed is the servant who casts away what the people possess and takes what draws him near to the Near, the Watchful One. When the fire of My utterance has enkindled thee and thou hast drunk from the Kawthar of My knowledge, say:
- 3 Praise be to Thee, O my God, and thanksgiving be unto Thee, O my Glory, for having remembered me and guided me and made known to me that which most of Thy servants have failed to comprehend. I beseech Thee by the lights of Thy countenance and by the Point through which Thou didst distinguish Thy books, to make me rich through Thy riches and speaking forth Thy command and steadfast in Thy love and standing firm in Thy service. Verily Thou art the One with power over whatsoever Thou willest, and within Thy grasp are the reins of all who are in the heavens and on earth. There is none other God but Thee, the Commander, the All-Knowing.

1 هو الناطق بالحقّ

2 ذكرى و ثنائى و ندائى و بيانى و قيامى و قعودى
و نومى و يقظى لله رب العالمين اصبحنا اليوم و
خرجنا عن البيت متوجّهاً الى مقام آخر فلما وردنا
امرنا العبد الحاضر امام الوجه و سمع و كتب ما
نطق به لسان العظمة فى مقامه المنير نعيماً لعبد نبذ
ما عند القوم و اخذ ما قرّبه الى القريب الرقيب
اذا اشعلتك نار بيانى و سقيت كوثر عرفانى

3 قل لك الحمد يا الهى و لك الثناء يا بهائى بما
ذكرتني و هديتني و عرّفتني ما غفل عنه اكثر
عبادك اسئلك بأنوار وجهك و النقطة التى
بها فصلت كتبك بأن تجعلني غنياً بغنائك و
ناطقاً بأمرك و مستقيماً على حبك و قائماً على
خدمتك أنك انت المقتدر على ما تشاء و فى
قبضتك زمام من فى السموات و الأرضين لا
اله الا انت الأمر العليم

BLIB_Or15713.308a

BH07777*To: Hasan, in Mahneh**Date: 1305-02-22 [1887-Nov-9]*

1 He is the All-Seeing, the All-Informed!

2 Say: My God, my God! My heart has melted from separation and remoteness from Thee, and my joints have trembled in my distance from the court of Thy nearness. I know not, O my God, by what deed I may draw nigh unto Thee, by what remembrance I may supplicate in Thy days, or to what intercessor I may cling that would bring me closer to Thee, guide me to Thy prison, and cause me to hear Thy sweetest call. O Lord of all beings! I beseech Thee, O Lord of the world and Educator of the nations, by Thy Command through which the ocean of Thy knowledge surged before the faces of Thy creation and the breezes of the spring of Thy mercy wafted over the hearts of Thy loved ones, to make me in all conditions mindful of Thy verses and speaking in Thy praise. O Lord! I am Thy servant and the son of Thy servant. I know not what would draw me nigh unto Thee and honor me with the ornament of Thy favors. I beseech Thee by Thy generosity which has encompassed all existence to ordain for me that which will make me steadfast in Thy love and firm in Thy Cause. Verily Thou art the Almighty, the All-Knowing, the All-Wise.

1 هو الشاهد الخبير

2 قل الهى الهى قد ذاب قلبي من هجرک و فراقک و ارتجفت مفاصلي في بعدى عن ساحة قربك لم ادري يا الهى باي عمل اتقرب اليك و باي ذكر اتوسل في ايامك و باي شفيع اتشبت ليقربنى اليك و يهدينى الى سجنك و يسمعنى ندائك الاحلى يا مولى الورى اسئلك يا مولى العالم و مربى الأمم بأمرک الذى به ماج بحر عرفانک امام وجوه خلقک و [سرت] نسما ت ربيع رحمتک على افئدة اولياک بأن تجعلنى فى کل الأحوال متذكراً بآياتک و ناطقاً بثنائک اى رب انا عبدک و ابن عبدک لا اعرف ما يقربنى اليك و يشرفنى بطراز عنايتک اسئلك بجودک الذى احاط الوجود بأن تكتب لى ما يجعلنى مستقيماً على حبک و راسخاً فى امرک انک انت المقتدر العليم الحكيم

BLIB_Or15712.041

BH08222*To: Aqa Siyyid Habib, in Khayrabad**Date: 1305-02-22 [1887-Nov-9]*

1 In My Name, the Speaking One, the Trustworthy!

2 This is a remembrance for one who hath heard My call and turned to My horizon and spoken My beauteous praise, that this remembrance may draw him nigh unto God, the Lord of the worlds. We have heard thy call, We make mention of thee and have turned toward thee from the precincts of the Prison, that thou mayest give thanks unto thy Lord, the Mighty, the

1 بسمى الناطق الأمين

2 ذكرى من سمع ندائى و اقبل الى افقى و نطق بثنائى الجميل ليقربه الذكر الى الله رب العالمين سمعنا ندائك ذكرناك و اقبلنا اليك من شطر السجن لتشكر ربك العزيز الحكيم قد خلقنا العالم للقاءى و عرفان نفسى فلما جئتهم برايات الآيات و اعلام البينات اعرضوا عنى و اعترضون بظلم مبين كفروا

All-Wise. We created the world for My meeting and the recognition of My Self, but when I came unto them with the standards of signs and the banners of clear proofs, they turned away from Me and opposed Me with manifest injustice. They denied the favor of God and rejected His proof and His evidence, inasmuch as they followed every ignorant remote one. Say:

بنعمة الله و انكروا حجته و برهانه بما اتبعوا كل
جاهل بعيد

- 3 Praise be unto Thee, O my God, for having strengthened me and taught me and caused me to know Thee and given me to drink from the Kawthar of Thy utterance and the Salsabil of Thy knowledge on a day wherein the servants have risen up to harm Thee and shed Thy most pure and radiant blood. I beseech Thee by the lights of Thy countenance and the waves of the ocean of Thy utterance to make me steadfast in Thy Cause and firm in Thy love. Verily Thou art the Almighty, the All-Powerful.

3 قل لك الحمد يا الهى بما ايدتني و علمتني و عرفتني
و سقيتني كوثر بيانك و سلسبيل عرفانك في يوم
فيه قام العباد على ضررك و سفك دمك الاطهر
المنير اسئلك بانوار وجهك و امواج بحر بيانك
بأن تجعلني ثابتاً على امرك و راسخاً في حبك
انك انت المقتدر القدير

BLIB_Or15713.318c

BH09343

To: Aqa Siyyid Hasan, in Khayrabad

Date: 1305-02-22 [1887-Nov-9]

- 1 He is the One Who rules over all names.
- 2 A remembrance from Us to him who has turned to the Most Exalted Horizon and believed in God, the One, the All-Informed. A Book that speaks and a Cause that is manifest, yet the people are heedless. At all times We summoned the people of possibility to the horizon of the All-Merciful and, without any veil or barrier, explained that which would exalt the Word. Yet the recompense of the deeds of the servants has deprived them of the Self-Sufficient, the Exalted. Blessed is the soul that has returned from what it possessed to that which is with God. Your mention was made before the Wronged One, and with this clear Book We have mentioned you, that perchance you may arise to serve the Cause and guide people to the horizon of the All-Merciful through wisdom and utterance. This is not difficult for God.

1 هو المهيمن على الأسماء

2 ذكر من لدنا لمن اقبل الى الأفق الأعلى و آمن
بالله الفرد الخبير كتاب ناطق و امر ظاهر ولكن
قوم غافل در جميع احيان اهل امكانرا بافق رحمن
دعوت فرموديم و بآنچه سبب اعلاء كلمه است
من غير ستر و حجاب بيان نموديم ولكن جزای
اعمال عباد را از غنى متعال محروم ساخته طوبی
از برای نفسیكه از ما عنده بما عند الله راجع
گشت ذكرت نزد مظلوم مذکور و باین كتاب
مبین ترا ذكر نموديم كه شاید بخدمت امر فائز
شوی و بحكمت و بیان ناس را بافق رحمن دلالت
كنی ليس هذا على الله بعزیز

BLIB_Or15712.044a

BH01807

To: Muhammad Ali Isfahani, in Istanbul

Date: 1305-03-02 [1887-Nov-18]

- 1 He is God, exalted be His station, the Grandeur and the Power
هو الله تعالى شأنه العظمة والاقترار
- 2 Praise sanctified above letters and words befitteth the Revealer of verses and the Manifestor of evidences, Who hath quickened the world through the Kawthar of utterance and guided it. This Kawthar in one station is the utterance of the Purpose of all worlds, which appeareth from the Kingdom of might and power. Verily He hath ever been sanctified above all names, remembrances, attributes, hand and tongue. And in the second manifestation it is the station of the Book, namely the Furqan, whereby He quickened and bestowed life, exalted be His glory and universal be His bounty. And blessings and peace be upon the Essence of existence and the Sovereign of the unseen and the seen, and upon His family and companions through whom God's commandments and laws were made manifest in His lands and the banners of His oneness were raised among His servants.
حمد مقدّس از حروف و کلمات منزل آیات و مظهر ینّات را لایق و سزاست که به کوثر بیان عالم را زنده نمود و راه فرمود و این کوثر در مقامی بیان مقصود عالمیانست که از ملکوت قوت و قدرت ظاهر میشود انه هو لم یزل کان مقدّساً عن الأسماء والأذکار والأوصاف والید و اللسان و در تجلّی دوم مقام کتابست یعنی فرقان که به او زنده نمود و حیات بخشود جلّ جلاله و عمّ نواله و الصلوة والسلام علی جوهر الوجود و سلطان الغیب و الشهود و علی آله و اصحابه الذّین بهم ظهرت اوامر الله و احکامه فی بلاده و ارتفعت رأیات توحیده بین عبادہ
- 3 Thereafter, as the letter of that honored and kind friend indicated the well-being of the friends, this evanescent servant was filled with the utmost joy and gladness. I beseech and implore God to protect His loved ones and assist them in that which is befitting. Today it is incumbent and obligatory upon all to aid the manifest religion through prayer, that perchance cities and lands may be preserved from the oppression of the idolaters and the transgressions of the deniers. O brother! Each day they seize and carry off [a portion], yet none hath discovered the cause or understood the reason. I beseech God to unite the people of divine unity and make them aware, that they may act with one hand and eat with one mouth. The purpose is that they may become adorned with the true unity of religion. This is the first deed, the first adornment, and the first station. Blessed is he who attaineth, and woe unto every heedless doubter.
و بعد نامه آن دوست مکرمّ مهربان چون ناطق بود بر صحتّ اولیا کمال فرح و سرور حاصل این خادم فانی از حقّ سائل و آمل احبّایش را حفظ فرماید و مؤیّد نماید بر آنچه سزاوار است امروز بر کل واجب و لازم دین مبین را به دعا نصرت نمایند شاید مدن و دیار از ظلم مشرکین و تعدّیات منکرین محفوظ ماند ای برادر هر روز [قطعه‌ئی] را میرایند و میبرند و احدی سبب را ندانسته و به علت پی‌نبرده از حقّ میظلم اهل توحید را متحد فرماید و آگاه نماید تا به یک دست بردارند و به یک دهن تناول نمایند مقصود آنکه به طراز اتحاد حقیقی دین گردند اینست عمل اوّل و طراز اوّل و مقام اوّل طوبی لمن فاز ویل لكل غافل مریب
- 4 It is evident that the government is occupied day and night with reform, order and the manifestation of truth. Now the people must unite and sincerely implore God, exalted be His glory, that perchance the fire of the greed of the deniers may be quenched and the flames of self and passion may be stilled. Verily our Lord is the One Who hath power over whatsoever He willeth. Verily He is the Hearing, the Answering, and nigh unto response.
از قرار معلوم دولت در لیلای و ایام به اصلاح و نظم و اظهار حقّ مشغول حال ملت باید متحد شوند و از صمیم قلب از حقّ جلّ جلاله مسئلت نمایند شاید نار طمع منکرین افسرده گردد و شراره نفس و هوئی ساکن شود انّ ربنا هو المقتدر علی ما یشاء انه هو السميع المجیب و بالاجابة قریب

- 5 As for the new secretary, praise be to God, he is capable in both prose and poetry. I beseech God to cause two sweet, delicate and pleasant rivers of verse and prose to flow from both sides of his pen. Verily He is the One Who hath power over whatsoever He willeth through His word "Be" and it is. Convey my greetings to him, and his mention was made before the face of his Lord Who showed him kindness, and likewise towards your honor. I beseech God, exalted be His glory, to assist Jinab-i-Mirza Muhammad-Qabil-Rida in that which causeth the exaltation of stations.
- 6 The table sent through His Honor AF, upon him be 966 [Baha'u'llah], the Most Glorious, arrived and was indeed most excellent, desirable and acceptable. As for the two boxes you mentioned, they will be received. And regarding the tea, let it not escape your notice - the purpose is to know what kind it is. Even if it is only a few mithqals it suffices; it need not be much. Peace and remembrance and praise be upon your honor and upon those with you and upon the people of divine unity among God's servants, the Lord of all worlds. And praise be to Him, for He is the Goal of those who know.

5 منشی جدید الحمد لله بر انشاء و انشاء هر دو قادرند از حق میطلبم دو نهر عذب لطیف شیرین از نظم و نثر از دو طرف قلم ایشان جاری فرماید آنه هو المقتدر علی ما یشاء بقوله کن فیکون خدمت ایشان سلام میرسانم و ذکرشان امام وجه مولی مذکور اظهار عنایت فرمودند و همچنین نسبت به آن جناب از حق جل جلاله سائل و آمل جناب میرزا محمد قبل رضا را مؤید فرماید بر آنچه سبب ارتقاء مقاماتست

6 میز مرسله به توسط حضرت اف علیه ۹۶۶ [بهاء الله] الابهی رسید فی الحقیقه بسیار خوب و مرغوب و مقبول واقع شد و اما دو صندوق که مرقوم داشتید گرفته میشود و اما در باب چای از نظر آن جناب نرود مقصود آنکه معلوم شود چه قسم است اگر چند مثقال هم باشد کفایت میکند لازم نیست زیاد باشد السلام و الذکر و الثناء علی جنابکم و علی من معکم و علی الموحدين من عباد الله رب العالمين و الحمد له اذ هو مقصود العارفين

BLIB_Or15717.252

BH00611

To: Haji Muhammad Ismayn Yazdi, in Alexandria

Date: 1305-03-08 [1887-Nov-24]

- 1 In the Name of God, the One, and blessings be upon Him after Whom there shall be no Prophet.
- 2 Praise be to the Beloved of the world, that at this hour, when the sun is setting, the effulgent rays of the Sun of Divine love have arrived in the form of a letter. In this station, no mention of joy and delight, nor any measure or limit, is befitting. It was not a letter, but rather a volume; nay, by the life of our Purpose and your Purpose, it was a manifest Book in its mention of love and steadfastness, and in its praise and glorification of the Lord of all beings. Moreover, by the life of our Beloved and your Beloved, were the letter to be pressed, the true spiritual fragrance that was gathered from the roses of the garden of inner meanings would drip drop by drop, bestowing fresh life

1 بسم الله وحده والصلوة علی من لا نبي بعده

2 حمد محبوب عالم را که در این حین که هنگام غروب آفتاب ظاهر است تجلیات انوار آفتاب محبت الهی به صورت نامه رسید در این مقام دیگر ذکر فرح و سرور و انداز و حدود لایق نه نامه نبود بلکه دفتری دقتر هم نه بلکه لعمر مقصودنا و مقصودکم کتابی بود مبین در ذکر محبت و استقامت و ذکر و ثنای مالک انام ایضاً لعمر محبوبنا و محبوبکم اگر نامه را بفشارند عطر حقیقی معنوی که از اوراد حدیقه معانی اخذ شده قطره

upon the soul, for it was sanctified above the conditions of the earthly world and possessed the meanings of the true Paradise. Blessed be your pen, and blessed be your ink, and blessed be your tablet! At that very moment it was brought before His presence, and He uttered that which, compared to the flow of its mysteries, the ocean is but a drop, and before the effulgence of its words' radiance, the sun appears but an atom. In all conditions, We beseech and implore the Self-Sufficient, the Exalted, that He may at every moment increase that ocean of love and join to it infinite seas, until the word "there is naught on earth save the ocean of His mercy" may be unveiled and be made manifest in the world of creation.

قطره بچکد و جان را حیات تازه بخشد چه که مقدس بود از شئون عالم ترابی و دارا بود معانی فردوس حقیقی را نعیماً لقلم حضرتکم و طوبی لمدادکم و رحمةً للوحم در همان حین قصد مقام نموده امام وجه عرض شد فرمودند آنچه را که بحر نزد جریان اسرار بیانش قطره محسوب و خورشید عند تجلیات انوار کلماتش ذره مشهود در جمیع احوال از غنی متعال سائل و آمل که در هر حین بر آن بحر محبت پیفزاید و بحور لایناهیه به آن متصل فرماید تا کلمه لیس فی الارض الا بحر رحمته رخ گشاید و در ناسوت انشاء تجلی فرماید

- 3 Glory be to Thee, O Thou Who kindlest the hearts of them that long for Thee with the fire of Thy love, and drawest nigh the souls of the near ones by the melodies of the Dove of Thy affection! I beseech Thee—by the Manifestations of Thy signs, by the Daysprings of the lights of Thy Revelation, and by that which Thou hast hidden in Thy knowledge—to send down, from the heaven of Thy bounty, unto him who hath sought Thee and found Thee, that which shall gladden his eye, tranquillize his heart, and bring repose unto his being, that neither the vicissitudes of the world, nor aught that is with the peoples, may trouble him. Then succour him, O my God, by the tokens of Thy power and the evidences of Thy sovereignty. Verily Thou art powerful to do whatsoever Thou wilt. There is no God but Thee, the Commander, the All-Wise.

3 سبحانک یا محرق افئدة المشتاقین بنار حبیب و مجذب قلوب المقرّبین بنغمات حمامة ودک اسألک بمظاهر آیاتک و مشارق انوار ظهورک و ما ستر به فی علمک بأن یزل من سماء فضلك لمن اخذک وجده و ما تقر به عینه و یطمئن به قلبه و یستريح به ذاته لئلا یکدره شؤونات العالمین و لا ما عند الأمم ثم انصره یا الهی بآیات قدرتک و ظهورات سلطنتک انک انت المقتدر علی ما نشاء لا اله الا انت الامر الحکیم

- 4 Send down, O my God, Thy blessings upon Thine Prophets and Thy Messengers, who have not broken Thy covenant and Thy testament; and make each one of them a leader to guide Thy servants unto the Most Exalted Paradise and the Supreme Garden. Verily Thou art He Whom no affair can harm, and no thing can profit—Who at one time withholdeth by the requirements of Thy wisdom, and at another bestoweth through Thy loving-kindness and Thy bounty. I beseech Thee, O God of Names and Fashioner of the heavens, to preserve Thy trusted servant, who hath been named Muḥammad, within the kingdom of Thy names—he whom Thou hast made one of the two most exalted names in Thy Book.

4 صلّ اللهم یا الهی علی انبیائک و رسلک الذین ما نقضوا عهدک و میثاقک و جعلنی کلّ واحد منهم قائد عبادک الی الجنة العلیاء و الفردوس الاعلی انک انت الذی لا یضرک امر و لا ینفعک شیء مرّة یمنع بمقتضیات حکمتک و طوراً یعطی بعنایتک و جودک اسألک یا اله الاسماء و فاطر السماء بأن یحفظ عبدک الامین الذی سمی بمحمد فی ملکوت اسمائک و هو الذی جعلته احد اسمین الاعلیین فی کتابک

- 5 I implore Thee, O Thou the Goal of the hearts of the sincere ones, to make the whole world, with all that is created therein, a helper unto him, an assistant unto him, mindful of his remembrance, oriented toward his orientation, and speaking with his utterance in Thy praise and glorification. O Lord! Thou seest him so devoted in his love for Thee that the pen is powerless

5 اسألک یا مقصود افئدة المخلصین بأن تجعل العالم کلّه عمّا خلق فیهِ ناصرّاً له و معیناً له و متذکراً بذکره و متوجّهاً یتوجّهه و ناطقاً بنطقه فی ذکرک و ثنائک ای رب تراه منع فی حبک الی مقام عجز القلم عن ذکره و اللوح عن جملة و اللسان عن

to mention it, the tablet to encompass it, and the tongue to express it. That which cannot be mentioned befitteth him, for he is Thy servant, and Thou art He Who cannot be described, that He might be spoken of in this Most Holy and Most Exalted Station, and this Most Holy and Most Glorious Remembrance. There is none other God but Thee, the Lord of all beings, and the Lord of the Throne on high and of earth below.

- 6 And furthermore, O essence of my heart and soul! This evanescent servant knoweth not what to say, having fallen into a world wherein he beholdeth the attributes of that Beloved One in such wise that no word is capable of describing them, nor qualified to define them. I swear by the Sun of utterance which hath shone forth from the most exalted station in all the world that no word can clothe the meaning of love for that Beloved One, nor can it reveal, indicate, describe or guide. Rather, in this station words remain silent, nay, prostrate, uttering only "I am the weakest of the weak." The ocean of inner meanings—that is, the ocean of love for that Beloved One—surgeth in this station. In truth, after the letter was presented in His presence, there flowed from the tongue of His Holiness, the Ever-Present One—may our spirits be sacrificed for His sake—in this station that which causeth all oceans to appear as mere drops. I beseech God—exalted be His glory and abundant be His favors—to protect that blessed being and to manifest him through His Own Name, that he may arise to serve throughout all his days and occupy himself with that which beseemeth him, even as he hath been and is. To this beareth witness every learned one and every mystic endowed with insight from God, our Lord and your Lord, our God and your God, our Goal and the Goal of the hearts of the sincere ones.

- 7 Another matter to present is that previously a letter arrived from his honor Ali, upon him be the peace of God, wherein he wrote in detail about the tribulations and compulsory difficulties of that Beloved One. And verily, what they have written is true. Glory be to God! This too hath been and is among the requirements of the wisdom of God, exalted be His glory. That Beloved One's affairs are referred to Him and entrusted to Him. Whatsoever hath occurred or may occur, assuredly no harm can be seen therein, for the very atoms of creation testify to the sincerity of that Beloved One and to the sanctity and purity of that Beloved One's heart. In any case, your tribulations have greatly affected his honor Ali, upon him be the peace of God. He mentioned them in such wise that at that moment tears were shed and the heart was set ablaze. Through all the tongues of creation, I have beseeched and do beseech God, exalted be His glory, to transform into good all

بیانه ینبغی له ما لا یذکر لآنه عبدک وانت الذی لا یوصف لیحکی عنک فی هذا المقام المقدس الأعلی و الذکر الأقدس الأبی لا اله الا انت مولی الوری و ربّ العرش و الثری

- 6 و بعد یا تمام کبدی و روحی این عبد فانی نمیداند چه عرض نماید در عالمی افتاده که اوصاف آن محبوب را به قسمی مشاهده مینماید که هیچ لفظی قادر بر تمامی نه و قابل معرفی نه قسم به آفتاب بیان که از اعلی مقام عالم اشراق نموده که هیچ لفظی معنی محبت آن محبوب را قیص نشود و حاکی و مدلل و تمام و هادی نگردد بلکه لفظ در این مقام ساکن بل ساجد و به کلمه انا اضعف الأضعفین ناطق دریای معانی یعنی دریای محبت آن محبوب در این مقام موج فی الحقیقه بعد از عرض نامه در حضور از لسان حضرت موجود ارواحنا فداه در این مقام جاری شد آنچه بحور نزد قطره اش معدوم از حق جلّ جلاله و عمّ نواله مسئلت مینمایم آن وجود مبارک را حفظ فرماید و به اسم خود ظاهر نماید تا در تمام ایام بر خدمت قیام نماید و بما ینبغی مشغول گردد چنانچه بوده و هست یشهد بذلک کلّ عالم و کلّ عارف اوقی بصائر من الله ربنا و ربکم و الهنا و الهکم و مقصودنا و مقصود افئدة المخلصین

- 7 عرض دیگر آنکه از قبل نامه از جناب آقا علی علیه سلام الله رسید مراتب زحمت و گرفتاری جبری آن محبوب را بتفصیل مرقوم داشتند و فی الحقیقه آنچه نوشته اند صحیح سبحان الله اینهم از مقتضیات حکمت حق جلّ جلاله بوده و هست امور آن محبوب به او راجع و به او مفوض آنچه واقع شده و یا بشود البته ضرری در آن مشهود نه چه که ذرات کائنات شهادت میدهند بر خلوص آن محبوب و بر تقدیس و تنزیه قلب آن محبوب باری بر جناب علی علیه سلام الله زحمات شما بسیار تأثیر نموده بقسمی ذکر نموده اند که در آن حین ذرفت الدموع و اشتعل الفؤاد از حق جلّ جلاله به السن کائنات مسئلت نموده و مینمایم که آنچه ظاهر شده و یا بشود کل را به

that hath appeared or may appear, and to adorn and illumine it with contentment. He is the Omnipotent One, to Whose power all the pens of the world and tongues of the nations have borne and do bear witness.

خیر تبدیل فرماید و به رضا مزین و منور گرداند
اوست مقتدری که اقلام عالم و السن امم کل
بر قدرتش گواه بوده و هست

- 8 My God, my God! Ordain for the people of unity that which befitteth Thy loftiness, O Lord of all mankind! Thou art He Who hath adorned Thy mentioned servant with the ornament of Thy grace, the fire of Thy love, and the light of Thy knowledge. Increase, O my God, through Thy bounty and generosity, that which Thou hast given him at all times. There is no God but Thee, the All-Bountiful, the All-Generous.

8 الهی الهی قدر لأهل التّوحید ما ینبغی لعلوک
یا مولی الأنام انت الذی زینت عبدک المذکور
بطراز فضلک و نار محبتک و نور معرفتک زد
یا الهی علی ما اعطیته فی کلّ الأحيان بجودک و
کرمک لا اله الا انت الفضال الکریم

- 9 Unto the friends of that land, upon them be the peace of God and His grace and glory and splendor, one and all do I send greetings. God the One is witness that His Honor Aqa Mirza 'Abdu'l-Husayn, upon him be all the Most Glorious Glory, holds a place in my heart and dwells in my soul. In all conditions do I beseech and continue to beseech from the Self-Sufficient, the Exalted, health and protection and loftiness and ascendancy for him. He is the Powerful, He is the Mighty.

9 خدمت اولیای آن ارض علیهم سلام الله و عنایت
و عزّه و بهائّه فرداً فرداً سلام میرسانم خدای
واحد شاهد که محبوب روح و فؤاد حضرت آقا
آقا میرزا عبدالحسین علیه من کلّ بهاء ابهه در
قلب مقرر دارند و در فؤاد منزل در جمیع احوال
از غنی متعال صحت و حفظ و علو و سمو از
برای ایشان طلب نموده و مینمایم اوست مقتدر
و اوست توانا

- 10 And likewise unto the beloved of my soul, His Honor Aqa Siyyid Yahya, upon him be the peace of God, the Lord of all beings, do I extend greetings, and I beseech for him that which is everlasting and eternal. Further, His Honor Ghulam, upon him be the peace of God, the Lord of all names, is before my eyes and ever remembered. I implore the True One, exalted be His glory, to aid him in all conditions to mention and praise and serve Him.

10 و همچنین خدمت محبوب جان حضرت آقا سید
یحیی علیه سلام الله مولی الوری سلام عرض
مینمایم و میطلبم از برای ایشان آنچه که باقی و
دائمست دیگر حضرت غلام علیه سلام الله مولی
الانام امام عین موجود و لازال مذکور از حقّ
تعالی شأنه مسئلت مینمایم در جمیع احوال ایشان
را بر ذکر و ثنا و خدمت مؤید فرماید

- 11 Unto his honor 'Ali-Asghar, upon him be the peace of God, who in truth is known as Akbar before the Divine Countenance, do I waft the fragrances of grace from the dawning-place of bounty, and I beseech confirmation for him. Further, His Honor Aqa 'Ali-Akbar, upon him be the peace of God, the Lord of Power, together with His Honor Mirza, upon him be the peace of God, the Lord of Names and Creator of Heaven, do I mention with the flame of the fire of love and the light of affection. Their abode, according to what they mentioned, is elsewhere. That spiritual beloved must send this remembrance which is in truth characterized by that which is unfitting and unseemly, that they may know they have not departed from the heart of this evanescent servant, and in the days of their absence they are manifest and present.

11 خدمت جناب علی قبل اصغر علیه سلام الله که
فی الحقیقه لدی الوجه به اکبر معروف نفعات
عنایت از مشرق فضل میفرستم و از برایش تأیید
میطلبم دیگر حضرت آقا علی اکبر علیه سلام الله
مالک القدر مع حضرت میرزا علیه سلام الله
مالک الاسماء و فاطر السماء را به شعله نار
محبت و نور مودت ذکر مینمایم محل ایشان از
قراری که ذکر فرمودند مقام دیگر است باید آن
محبوب روحانی این ذکر که فی الحقیقه بلا ینبغی
و لا یلیق موصوف است ارسال فرمایند تا بدانند
از قلب این خادم فانی زفته اند و ایام غیبتشان
ظاهر و حاضرند

- 12 Although that beloved and the friends are not present, yet His Honor the beloved of the heart, Aqa Ahmad, upon him be

12 اگرچه آن محبوب و دوستان حضور ندارند
ولکن حضرت محبوب فؤاد جناب آقا احمد

the glory of God, is present on behalf of all. And among the wondrous coincidences which in truth was due to their sincerity of intention and that of His Honor the revered beloved, His Honor the father, upon him be the Most Glorious Glory of God, is that they now reside in the house facing the house of Bahji - that is, the house where previously Jinab-i-Nazir, upon him be the glory of God, resided. In view of the weakness of some, they were commanded to dwell here for some time for a change of air. Night and day they attain the honor of hearkening to verses and kindly counsels and generous exhortations. This is naught but the result of their acceptance and steadfastness and stations.

عليه ٩ ٦٦ [بهاء الله] به نيابت كل حاضرند و از غرائب اتفاق كه في الحقيقه خلوص نيت ايشان و حضرت محبوب معظم حضرت والد عليه بهاء الله الابهى سبب بوده آنكه در بيت مقابل بيت بهيجي حال ساكن يعني آن بيتي كه از قبل جناب ناظر عليه ٩ ٦٦ [بهاء الله] ساكن بودند نظر به ضعف بعضي امر فرمودند چندي به جهت تغيير هوا در اينجا ساكن شوند ليلاً و نهراً باصغاء آيات و نصائح مشفقانه و مواعظ كريمانه فاخر ليس هذا الا من اقبالهم و استقامتهم و مقاماتهم

- 13 The seal of the letter is adorned with mention of the light of the loved ones, His Honor 'Ali, one of the most exalted, upon him be the glory of God and the splendor of the worlds. In truth his letter is genuine musk. Praise be to God, the fragrance of their love is diffused. I beseech from the True One, glorified be His majesty, to send down bounty and blessing and mercy from the heaven of grace. God knows the intention of that beloved and them is to serve the people of unity and to exalt His Cause. Assuredly whatsoever is required by divine wisdom and knowledge hath been and will be made manifest.

13 خاتم كتاب به ذكر نور الاحباب حضرت علي احد الاعليين عليه ٩ ٦٦ [بهاء الله] و بهاء العالمين مزين في الحقيقه كتابه مشك صادق لله الحمد عرف حبشان متضوع از حق جل جلاله ميطلب نعمت و برکت و رحمت از سماء عنايت نازل فرمايد حق ميداند نيت آن محبوب و ايشان خدمت اهل توحيد و اعلاء اوست البته آنچه از مقتضيات حكمت و علم الهي است ظاهر شده و ميشود

- 14 Peace and remembrance and glory be upon your honor and his honor and upon those who hold fast to that which is right and to the fear of God, our Lord and the Lord of the mighty throne.

14 السلام والذكر والبهاء على حضرتكم و حضرته و علي الذين تمسكوا بالمعروف و بتقوى الله ربنا و رب العرش العظيم

BLIB_Or15717.253

BH01910

To: Aqa Ali Yazdi, in Alexandria

Date: 1305-03-08 [1887-Nov-24]

- 1 He is God, exalted be His glory, the Greatness and the Power
- 2 Praise befitteth and is worthy of that intended Lord Who made the hearts of His loved ones the treasury of the pearls of His love and affection. In truth, each one is a treasure house of divine knowledge and a repository of praise of the All-Merciful. Praise be to God, they are adorned with the ornament of unity

1 هو الله تعالى شأنه العظمة والاقطار

2 حمد حضرت مقصودي را لائق و سزااست كه افتد اولياء خود را مخزن لآلى محبت و مودتش فرمود في الحقيقه هريک كنزي هستند از معارف رباني و خزينه هستند از ستايش رحمانى لله الحمد به طراز توحيد مزينند و به محبت اوليا و اصفيا معروف

and are known for their love of the chosen ones and the pure ones.

- 3 O my God, my Lord and my Goal! I beseech Thee by the Lord of the world through Whom Thou didst guide the peoples to Thy straight path and made known to them Thy mighty message, and by His family and companions whom neither the veils of the ungodly nor the clamor of the transgressors prevented, who conquered lands in Thy name and raised therein the banner of Thy Cause and the standard of Thy justice - O Lord, I beseech Thee by them and by Thy Prophets and chosen ones to assist Thy loved ones in Thy remembrance and praise. Then send down upon them from the heaven of Thy bounty a blessing from Thy presence and a grace from Thee. Thou art He to Whose generosity all created things have testified and to Whose munificence all contingent beings have borne witness. Disappoint not him whom Thou hast named 'Ali in the Kingdom of Names from that which Thou hast ordained for those who have drunk from the ocean of Thy good-pleasure and hastened to that which pleaseth Thee. Verily Thou art the Compassionate, the Generous. There is no God but Thee, the All-Knowing, the All-Wise.

- 4 The letter of that honored one arrived twice, and on each occasion it attained the honor of being heard by the Master, may our spirits be a sacrifice for Him. He revealed that which is the cause of hope for all who have turned towards Him. The pens of the world cannot reckon this bounty, the tongues of nations fall short of mentioning it, for most of the world's people are unbelievers towards each other, save one party, and even they are afflicted among the parties. Each day they seize and carry away. We beseech God to protect the people of unity and deliver them from the evil of the oppressors. He is the Powerful, the Mighty.

- 5 As for the matters of which you wrote, after they were presented He said there was and is no harm in it. The work is for God and its end will surely be for the greatest good. Sorrow has no place; grief and anxiety will be transformed by God's will. What you wrote about Muhammad, upon him be peace and glory - it is the truth without doubt. Indeed they have borne that which became the cause of unity and harmony, and this unity and harmony spread like lightning, nay swifter, throughout all the lands of Iran. In any case, whatever they now deem advisable that will bring immediate reform, let them carry it out with joy and fragrance. O 'Ali, grieve not over anything. He is with you and with His righteous servants. Nothing escapes God's knowledge. We beseech Him, exalted be He, to

3 یا الهی و سیدی و مقصودی اسألك بسید العالم الذی به هدیة الأمم الى صراطك المستقیم و عرفهم نبأك العظیم و علی آله و اصحابه الذین ما منعهم حجابات المشرکین و لا ضوضاء المعتدین یخفوا البلاد باسمک و رفعوا فیها رایة امرک و علم عدلک ای رب اسألك بهم و بأنبیائک و اصفیائک بأن تؤید احبائک علی ذکرک و ثنائک ثم انزل علیهم من سماء عطائک برکة من لدنک و عناية من عندک انت الذی شهدت الکائنات بکرمک و الممکنات بمجودک لا تحیب من سمیته بعلی فی ملکوت الاسماء عما قدّرتہ للذین شربوا من بحر رضائک و سرعوا الى مرضائک انک انت المشفق الکریم لا اله الا انت العلیم الحکیم

4 نامه آن جناب مرّے بعد مرّے رسید یعنی دو مرتبه و در هر کرّه بالشرف اصغاء حضرت مولی ارواحنا فداه فائز فرمودند آنچه را که سبب امیدواری جمیع مقبلین است اقلام عالم این عنایت را احصاء ننماید السن امم از ذکرش قاصر چه که اکثر عالم نزد یکدیگر مشرکند الا یک حزب آنها مابین احزاب مبتلا هر یوم میربایند و میربند از حقّ میطلبیم اهل توحید را حفظ فرماید و از شرّ ظالمین نجات بخشد اوست مقتدر و توانا

5 و اما در فقره امور که مرقوم داشتید بعد از عرض فرمودند بأسی نبوده و نیست عمل لله است البتّه عاقبتش بخیر اکبر منتهی حزن راه ندارد غم و غصه به اراده حقّ تبدیل گردد اینکه در باره محمد علیه سلامی و بهائی نوشتی حقّ لا ریب فیہ فی الحقیقه حمل نموده اند آنچه را که سبب اتحاد و اتفاق شد و این اتفاق و اتحاد بمثابة برق بل اسرع در جمیع بلاد ایران منتشر باری حال آنچه را که مصلحت دانند که علی العجالة سبب اصلاح است به روح و ریحان عمل نمایند یا علی لا تحزن من شیء انه معک و مع عبادہ الصالحین لا یعزب عن الله من شیء نسأله

assist you with the hosts of grace and favors. Verily He is powerful over all things and worthy to answer prayer.

- 6 This servant at all hours and minutes, nights and days, beseeches God - exalted be His glory - on behalf of that spiritual friend whatsoever will bring the greatest joy, that his heart may be illumined with a light from which the world and the hearts of nations may derive brightness. This is not difficult for God. Peace and remembrance and glory be upon you and upon those with you and upon those who love you for the sake of God, the Powerful, the Supreme, the Self-Subsisting.

تعالی بآن یؤیدکم بجنود العنایة و الألفاف انه على كل شیء قدير و بالأجابة جدير انتهى

این عبد در جمیع ساعات و دقائق و لیالی و ایام از حق تعالی شأنه میطلبم از برای آن حبیب روحانی آنچه را که سبب فرح اکبر است تا قلب به نوری منور شود که عالم و قلوب امم از او روشنی اخذ نمایند لیس هذا على الله بعزیز السلام و الذکر و البهاء علیکم و على من معکم و على من یحبکم لوجه الله المقتدر المهیمن القیوم

BLIB_Or15717.255

BH03428

To: Aqa Siyyid Ali, in Tihiran

Date: 1305-03-08 [1887-Nov-24]

- 1 In the name of the one incomparable Lord, the All-Knowing!
- 2 O Ali! The Divine Lote-Tree in the highest Paradise crieth out with this most exalted Word: O peoples of the earth! By God, the Promise hath come, and the Promised One calleth aloud with the most great Call: Come ye and draw nigh, O people, and be not of the heedless ones! This Call is most loud, yet the ears of the world are debarred therefrom. The recompense of their deeds hath deprived all, save whom God willeth.
- 3 Today from the waves of the ocean of knowledge, and the rustling of the Tree of divine wisdom, and the murmuring of the waters of life, the word "The Truth hath come" is heard. We beseech God to assist His servants and guide them to the straight path. He is the Powerful, the Mighty.
- 4 This Wronged One hath, for the sake of God, accepted the harm of the world for the exaltation of His Word and the revelation of His Cause, until the banner "Verily He is God" was raised by the hand of might to its loftiest station, and the standard "He doeth what He willeth" was planted in the Most Great Prison. Now certain ignorant ones among the people of the Bayan who count themselves among its adherents have arisen in opposition. We beseech God, exalted be He, to adorn His servants with the ornament of justice and fairness. Verily
- بنام یکتا خداوند دانا
- یا علی سدره منتهی در قطب فردوس اعلی باین کلمه علیا ناطق یا ملأ الأرض تالله قد اتی الوعد و الموعود ینادی بأعلى النداء هلموا و تعالوا یا قوم و لا تکنوا من الغافلین این ندا بسیار بلند است مع ذلک آذان عالم از آن ممنوع جزای اعمال کل را محروم نموده الا من شاء الله
- امروز از امواج دریای علم و حقیف سدره دانش و خیر آب زندگانی کلمه قد اتی الحق اصغا میشود از حق میطلبیم عباد خود را تأیید فرماید و بصراط مستقیم کشاند اوست قادر و توانا
- اینظلم لوجه الله ضرّ علما قبول نموده لأجل اعلامی کلمه و اظهار امرالله تا آنکه رایت انه هو الله بر اعلی المقام بید قدرت مرتفع گشت و علم یفعل ما یشاء در سجن اعظم منصوب حال بعضی از جهلای ارض که خود را از اهل بیان میشمردند بر اعراض قیام نمودند نسل الله تعالی ان یزین عباده بطراز العدل و الانصاف انه هو المقتدر علی ما یشاء ویفعل ما یرید

He is the Powerful over what He willeth and doeth what He pleaseth.

- 5 Mention of you hath been made before the Wronged One, therefore this Tablet hath been sent down from the heaven of the Divine Will as a token of grace and bounty, that thou mayest rejoice and be of the thankful ones.
- 6 Say: My God, my God! Thou seest me turning toward Thee, hoping for the wonders of Thy grace. By Thy might, O Desire of the world and Adored One of the nations! My heart findeth no rest save in Thy remembrance and praise, and my soul no tranquility except in the light of Thy knowledge. O Lord! Thou seest the hands of hope raised toward the heaven of Thy bounty, and the eye of supplication fixed upon the horizon of Thy generosity and favor. I beseech Thee, by the pearls of the ocean of Thy mercy, to ordain that I may in all circumstances stand firm in Thy service and speak forth Thy praise amongst Thy creatures with wisdom and eloquence. Verily Thou art the Mighty, the Bestower.

5 ذکر آنجناب نزد مظلوم مذکور لذا محض عنایت و فضل این لوح از سماء مشیت نازل و ارسال شد لتفرح و تكون من الشاکرین

6 قل الهی الهی ترانی مقبلاً الیک و راجیاً بدائع فضلك وعزّتک یا مقصود العالم و معبود الأمم لا یستریح فؤادی الا بذکرک و ثنائک و لا یطمئن قلبی الا بنور معرفتک ای ربّ ترى ایادی الرّجاء مرتفعة الى سماء عطائک و عین الطلب ناظرة الى افق جودک و کرمک اسئلك بلألئ عمن رحمتک بأن تجعلنی فیکلّ الأحوال قائماً علی خدمتک و ناطقاً بذکرک بین خلقک بالحکمة و البیان انک انت العزيز المنان

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BH04280

To: Aqa Mirza Aqa, in Tihiran

Date: 1305-03-08 [1887-Nov-24]

- 1 He is the One speaking from His most exalted horizon.
- 2 The Word of God hath appeared in truth. Verily it aideth the Cause of its Lord, the Master of the Day of Separation. Verily it announceth unto all on earth the heaven of grace and ocean of bounty and sun of God's loving-kindness, the Lord of Lords. Blessed is the servant who hath heard and responded to the call of God, and woe unto every denying infidel.
- 3 He who loved Me hath appeared before the Wronged One. We make mention of thee in a Tablet whereunto nothing possessed by the nations can compare, as doth testify He with Whom is the Mother Book. Can anyone prevent the power of My Most Exalted Pen or the influence of My Most Great Word? Nay, by My true Self! Blessed is he who hath recognized and attained, and woe unto every hesitating doubter.

1 هو الناطق من افقه الأعلى

2 کلمة الله ظهرت بالحقّ أنّها تتصر امر ربّها مالک يوم الطلاق أنّها تبشّر من علی الأرض بسماء الفضل و بحر العطاء و شمس عنایة الله ربّ الأرباب طوبی لعبد سمع نداء الله و اجاب و ویل لكلّ منکر کفّار

3 قد حضر لدى المظلوم من احبّنی ذکرک ذکرناک بلوح لا یعادلّه ما عند الأمم یشهد بذلك من عنده امّ الکتاب هل یقدر احد ان یمنع اقتدار قلبی الأعلى او نفوذ کلمتی العلیا لا ونفسی الحقّ طوبی لمن عرف و فاز و ویل لكلّ متوقّف مراتب

4 When thou hast attained unto My Tablet and heard My call, say: My God, my God! Praise be to Thee for having made known unto me the Dawning-Place of Thy verses and the Ocean of Thy knowledge and the Repository of Thine inspiration. I beseech Thee by the sighing of the lovers in Thy days and the crying out of those yearning for Thee in their love for Thee, and by the Word before which the necks of Thy creation have bowed down, to make me one of those who have quaffed the choice wine of Thy revelation and taken hold of Thy Book through Thy power, in such wise that neither the weapons of the world nor the hosts of the nations deterred them.

4 أَنْكَ إِذَا فَرَزْتَ بِلَوْحِي وَسَمِعْتَ نِدَائِي قُلْ هَلْ هِيَ
لَكَ الْحَمْدُ بِمَا عَزَمْتَنِي مَشْرِقَ آيَاتِكَ وَبِحَرِّ عِلْمِكَ
وَمِهْطِ الْهَامِكِ اسْأَلُكَ بِضَجِيجِ الْعَاشِقِينَ فِي
أَيَّامِكَ وَصَرِيحِ الْمُسْتَاقِينَ فِي حَبِّكَ وَبِالْكَلِمَةِ الَّتِي
لَهَا خَضَعْتَ رِقَابَ خَلْقِكَ بِأَنْ تَجْعَلَنِي مِنَ الَّذِينَ
شَرِبُوا رَحِيقَ وَحْيِكَ وَاخَذُوا كِتَابَكَ بِقُوَّتِكَ
بِحَيْثُ مَا مَنَعَهُمْ سِلَاحُ الْعَالَمِ وَلَا جُنُودُ الْأُمَمِ

5 O my Lord! Ordain for this servant that which befitteth Thy bounty and grace. Then make me one of those who have heard Thy most sweet call and attained unto Thy mention and praise amidst humanity. O my Lord! Thy mercy hath preceded all and Thy grace hath encompassed all. I beseech Thee not to withhold from me that which Thou hast ordained for those of Thy servants who are nigh unto Thee and those of Thy creatures who are sincere. Thou art the Almighty One by the movement of Whose finger the heaven was cleft asunder and the earth was split and the mountains were crushed. There is no God but Thee, the Self-Sufficient, the Most Exalted.

5 أَيْ رَبِّ قَدَّرْ لِعَبْدِكَ هَذَا مَا يَنْبَغِي لْجُودِكَ
وَفَضْلِكَ ثُمَّ اجْعَلْنِي مِنَ الَّذِينَ سَمِعُوا نِدَائَكَ
الْأَحْلَى وَفَازُوا بِذِكْرِكَ وَثَنَّاكَ بَيْنَ الْوَرَى أَيْ
رَبِّ سَبَقَتْ رَحْمَتُكَ وَاحْاطَ فَضْلُكَ اسْأَلُكَ
أَنْ لَا تَمْنَعْنِي عَمَّا قَدَّرْتَهُ لِلْمُقَرَّبِينَ مِنْ عِبَادِكَ وَ
الْمُخْلِصِينَ مِنْ بَرِيَّتِكَ أَنْتَ الْمَقْتَدِرُ الَّذِي
بِحَرَكَةِ أَصْبَعِكَ انْفَطَرَتِ السَّمَاءُ وَانْشَقَّتِ
الْأَرْضُ وَنُسِفَتِ الْجِبَالُ لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ
الْمُتَعَالِ

BLIB_Or15713.158, BLIB_Or15718.018

BH05224

To: Mirza Ali, in Tihiran

Date: 1305-03-08 [1887-Nov-24]

1 He is the One that warbleth upon the branches
2 O 'Ali! Turn thy face toward God, the Self-Subsisting, the All-Compelling, and say:
3 O my God! I testify to that which the Tongue of Thy grandeur hath testified before the creation of Thy earth and heaven, that Thou art God, and that there is none other God but Thee. Thou hast ever been obeyed in Thy Cause and sovereign through Thy power, such that the conditions of Thy creation and the vicissitudes of Thy realm cannot weaken Thee. I testify to Thy oneness and Thy singleness, and to the sanctification of Thy Being from all else but Thee, and the exaltation of Thy

1 هُوَ الْمَغْرَدُ عَلَى الْأَغْصَانِ
2 يَا عَلِيَّ وَلَّ وَجْهَكَ شَطْرَ اللَّهِ الْمَهِيْمِنِ الْقَيُّومِ وَقُلْ
3 يَا هَلْ هِيَ أَشْهَدُ بِمَا شَهِدَ بِهِ لِسَانُ عَظَمَتِكَ قَبْلَ
خَلْقِ أَرْضِكَ وَسَمَائِكَ بِأَنْتَ اللَّهُ لَا إِلَهَ
إِلَّا أَنْتَ لَمْ تَزَلْ كُنْتَ مَطَاعاً فِي أَمْرِكَ وَمُهَيْمِناً
بِقُدْرَتِكَ بِحَيْثُ لَا تَضْعُفُكَ شَوْنَاتُ خَلْقِكَ
وَلَا حَوَادِثُ مَمْلَكَتِكَ أَشْهَدُ بِوَحْدَانِيَّتِكَ وَ
فِرْدَانِيَّتِكَ وَبِتَقْدِيسِ ذَاتِكَ مِنْ دُونِكَ وَتَنْزِيهِهِ
كَيْنُونَتِكَ عَمَّا سِوَاكَ قَدْ سَمِعْتَ نِدَائَكَ أَقْبَلْتُ
إِلَيْكَ وَرَأَيْتُ أَنْوَارَ أَفْئِكَ الْأَعْلَى تَوَجَّهْتُ إِلَيْهِ

Essence above all others. I have heard Thy call and turned toward Thee, and have beheld the lights of Thy most exalted horizon and turned to it through Thy grace. I beseech Thee by Thy Hidden Name which hath appeared among Thy creatures and called all to Thy horizon, that Thou make me one of the letters of Thy Book, that I may be rendered immortal through Thy grace and living and enduring through Thy bounty and favor.

- 4 O my Lord! Enable me to act according to what Thou hast commanded me in Thy Book and that whereby Thy Word may be exalted in Thy cities and lands. Thou art He to Whose power every person of insight and understanding hath testified, and to Whose grandeur every person of knowledge and wisdom hath borne witness. Nothing among all things can frustrate Thy will, nor can the might of princes and divines frighten Thee. O my Lord! Thou seest me clinging unto Thee and turning toward the lights of Thy countenance. Ordain for me through Thy Most Exalted Pen the good of the world to come and of this world. There is none other God but Thee, the Ever-Forgiving, the Most Generous.

بعنايتک استلک باسمک المکنون الذی ظهر
بین خلقک و دعی کلّ الی افقک بأنّ تجعلنی
من حروفات کتابک لأکون مخلداً بعنايتک و
حياً باقياً بجودک و فضلک

4 ای ربّ وفتنی علی العمل بما امرتني به فی کتابک
و ما یرتفع به کلمتک فی مدنک و دیارک انت
الذی شهد بقدرتک کلّ ذی بصر و ذی درایة و
بعظمتک کلّ ذی علم و ذی عرفان لا یمنعک
عن ارادتک شیء من الأشياء و لا تخوفک
سطوة الأمراء و العلماء ای ربّ ترانی متمسکاً
بک و متوجّهاً الی انوار وجهک قدّر لی من
قلبك الأعلى خیر الآخرة و الأولى لا اله الا انت
الغفور الکریم

BLIB_Or15713.228, BLIB_Or15718.020

BH00658

To: *Haji Mirza Muhammad Yazdi Alaqihband*

Date: 1305-03-09 [1887-Nov-25]

- 1 In the Name of Our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 All praise, sanctified from the conditions, manifestations and appearances of the nations, befiteth the Ancient Lord Who, through His Most Great Name, hath adorned the world of meaning with the springtime of spirituality, Who through "No" hath negated the manifestations of vain imaginings and through "but" hath adorned the daysprings of affirmation with the ornament of acceptance. Exalted be His grace, exalted be His grandeur, and exalted be His favors. There is no God but He. Glory be unto Thee, O Quickener of the graves through the breathings of revelation! I beseech Thee by the cities that were honored by Thy footsteps, by the gates that were opened through Thy Name, and by the bounties which Thou hast ordained in the most exalted Paradise for them that are nigh

1 بسم ربنا الأقدس الأعظم العلیّ الأبهی

2 حمد مقدّس از شئون و ظهورات و بروزات
امم مالک قدم را لایق و سزاست که باسم
اعظم عالم معانی را بر ریع روحانی عنایت
فرمود به لا مظاهر اوهام را نفی نمود و به الا
مطالع اثبات را بطراز اقبال بیاراست جلّت
عنایت و جلّت عظمت و جلّت الطافه لا اله غیره
سبحانک یا محیی القبور بنفحات الظهور استلک
بالمدائن الّتی تشرفّت بقدومک و بالأبواب
الّتی فتحت باسمک و بالنعماء الّتی قدرتها فی
الفردوس الأعلى للمقرّبین من عبادک و المخلصین
من بریتک بأنّ تؤیّد اولیائک علی الاستقامة

unto Thee among Thy servants and the sincere ones among Thy creatures, to assist Thy loved ones to stand firm in Thy Cause and to hold fast unto Thy cord in such wise that the doubts of the nations and the manifestations of the world shall not withhold them. Verily, Thou art the One Who hath power over whatsoever He willeth. There is no God but Thee, the All-Knowing, the All-Informed.

- 3 O Lord! Thou seest one of Thy servants who hath turned toward Thee in the early days. I beseech Thee by the waves of the ocean of Thy generosity to ordain for him that which shall abide with him in every world of Thy worlds. Make his deeds, O my God, as treasures with Thee. Verily, Thou art the Powerful One Whom the might of the world cannot withhold. Thou givest and Thou withholdest. Verily, Thou art the Ordainer, the Ancient of Days.

- 4 And then, the letter of that spiritual friend arrived. Praise be to God, it spoke of health, love, steadfastness and arising to serve. In truth, each word thereof was a volume concerning what had befallen that soul in the path of God. Though outwardly brief, inwardly each letter was a mirror reflecting conversations, hardships, migration and estrangement. In one place He saith, blessed and exalted be He: "Man seeth therein what he desireth not to see and heareth therein what he desireth not to hear" - that is, in this world. Verily, thou hast borne hardships in the path of God and hast followed the Ancient Lord in tribulations. I beseech God, exalted be He, to aid and assist you in that whereby His laws and commandments may be spread abroad. Verily, He hath power over all things.

- 5 In brief, after reading the letter and becoming acquainted with its contents, I turned toward the most exalted Kingdom, attained the presence of His countenance, and after complete permission, all of it was presented. This is what God hath revealed in reply, He, the Lord, exalted and sanctified be He:

- 6 In My Name, the Speaking One, the All-Knowing

- 7 O thou who journeyest in the lands and travelest from thy native country in the path of God, the Lord of all religions! Harken unto My call, for it draweth thee to the pavilions of My majesty and the tabernacle of My glory. Verily, thy Lord is the All-Bountiful, the All-Attractive. Neither the denial of the world nor the doubts of those who have disbelieved in the Hereafter can withhold Him. We have manifested that which was hidden in knowledge and have sent down the proof which, when revealed, caused all the proofs of the world to bow down before it. Yet the people are in doubt and dissension. The

على امرک و التمسک بجبلک بحيث لا تمنعهم
شبهات الأمم و ظهورات العالم انک انت
المقتدر على ما تشاء لا اله الا انت العليم الخبير

- 3 ايرب ترى احد عبادک اقبل اليک في اول
الايام اسئلك بأمواج بحر کرمک ان تقدّر له
ما يكون معه فيکلّ عالم من عوالمک فاجعل
يا الهی اعماله كنوزاً عندک انک انت المقتدر
الذی لا تمنعک قدرة العالم تعطی و تمنع انک
انت الامر القديم

- 4 و بعد نامهء آنحبيب روحانی رسيد لله الحمد ناطق
بود بر صحت و محبت و استقامت و قيام بر خدمت
في الحقيقة هر کلمهء آن دفتری بود بر آنچه في
سبيل الله بر آنجناب وارد شده اگرچه در ظاهر
مختصر بود ولكن در باطن هر حرفی مرآتى بود
حاکی از گفتگوها و زحمت و هجرت و غربت در
یک مقام میفرماید قوله تبارک و تعالی یری الانسان
فیها ما لا یحب ان یریه و یسمع فیها ما لا یحب
ان یسمع ای فی الدنیا فی الحقيقة در سبیل الهی
حمل شدائد نموده اید و بمالک قدم در بلایا اقتدا
کرده اید اسئل الله تعالی ان یمدکم و یؤیدکم علی ما
تنتشر به احکامه و اوامره انه علی کلشیء قدير

- 5 باری بعد از قرائت نامه و اطلاع بر آن قصد
ملکوت اعلی نموده تلقاء وجه حاضر و بعد از
اذن تمام آن عرض شد هذا ما انزله الله فی
الجواب قوله الرب تعالی و تقدس

- 6 بسمی الناطق العليم

- 7 یا ایها السائر فی البلاد و المسافر من الأوطان فی
سبیل الله مالک الأديان اسمع ندائی انه یجذبک
الی قباب عظمتی و خباء مجدی ان ربک هو
الفضال الجذاب لا یمنعه انکار العالم و لا شبهات
الذین کفروا بالمعاد قد اظهرنا ما کان مکنوناً
فی العلم و انزلنا الحجة التي اذ نزلت خضعت لها
حجج العالم ولكن القوم فی مرية و شقاق ان ملأ

concourse of the Bayan have cast the Book of God behind their backs, clinging to idle fancies and vain imaginings.

البیان نبذوا کتاب الله ورائهم متمسکین بالظنون والأوهام

- 8 O Muhammad! New deceptions have appeared and old rejected utterances have come forth. The people of the Bayan have adopted precisely the words of the Shi'is and walk in the same paths. They have fashioned a false 'Ali and turned away from One through Whose word a thousand true 'Alis are created. Consider the lack of understanding of these souls. For one thousand two hundred years they clung to vain imaginings, and when He appeared not a single one of the leading divines of that party attained to faith. Rather, they manifested such unbelief that they pronounced sentence of death upon the Lord of the world. It was never known what the fruit of that party's beliefs and the results of their deeds would be - in truth, it was loss in this world and the next. Now again the deniers of the Bayan have resorted to the same things as before. They speak as did the former party, at times speaking of the corruption of the Book, at times clinging to idle fancies and vain imaginings.

8 یا محمد مجدد شعبده‌های جدید ظاهر شده حرفهای کهنه مردوده بمیان آمده اهل بیان بعینه حرفهای شیعه را اخذ نموده‌اند و بهمان سبل مشی مینمایند علی مجموعی درست نموده‌اند و از نفسیکه هزار علی حقیقی بکله‌اش خلق میشود اعراض کرده‌اند در عدم درایت آن نفوس تنگ‌نما هزار و دویست سنه باوهم متمسک و در حین ظهور احدی از علمای اعلام آنحزب بایمان فائز نه و بکفری ظاهر که فتوی بر قتل سید عالم دادند معلوم نشد ثمر عقاید آنحزب و اثمار اعمالشان چه بوده فی الحقیقه خسران دنیا و آخرت حال هم مجدد معرضین بیان بهمان امور قبل تثبیت نموده‌اند بمثابه حزب قبل تکلم مینمایند گاهی بتخریف کتاب ناطق هنگامی بظنون و اوهم متمسک

- 9 Say: O company of the veiled ones! Today the lights of true unity have encompassed the world. Pass beyond the river of names that ye may attain unto the ocean of inner meanings. O Muhammad! The immature ones of the world were not and are not worthy of mention by the Supreme Pen. It behooveth men to find their like and cling unto them. Throughout the ages and centuries there have been idol-worshippers. How can such a party be worthy to become intimate with the mysteries of the Kingdom or to discover the fragrances of divine verses? Today every soul must sanctify the tablet of his heart from former impressions, that it may be adorned with the seal of "Verily I am God's." How remote is this station from the conditions of men and the levels of their understanding! Glory be to God! Have they no eyes? Have they no ears? Nay, they are deprived of both. The prejudices of former times have appeared a hundredfold greater. Ask of God that He may bestow a portion of the ocean of knowledge upon the ignorant people and deprive them not of the lights of the Sun of Justice.

9 بگو یا معشر المحتجبین امروز انوار توحید حقیقی عالم را احاطه نموده از نهر اسماء بگذرید شاید بحر معانی فائز شوید یا محمد نابالغهای عالم قابل ذکر قلم اعلی نبوده و نیستند شأن عباد آنکه مثل خود را بیابند و بآن تمسک نمایند در قرون و اعصار عبده اصنام بوده‌اند چنین حزیرا چه قابلیت که محرم اسرار ملکوت شوند و یا نفحات آیات الهی را بیابند هر نفسی الیوم باید لوح قلب را از نقوش قبل مقدس سازد تا بخاتم اتی لله مزین گردد این مقام بجا و شئون عباد بجا و مراتب ادراک بجا سبحان الله آیا چشم ندارند و صاحب آذان نیستند ای و نفسی از هر دو محرومند حیثیهای جاهلیه قبل صد درجه اعظم بمیان آمده از حق بطلب ناس جاهل را از دریای آگاهی قسمتی عطا فرماید و از انوار نیر عدل محروم ننماید

- 10 Hadi Dawlat-Abadi hath arisen in opposition and, like unto the Shi'ih divines, speedily sendeth his followers to hell. Say: O ye who are devoid of understanding! The chief of your divines was Shaykh Muhammad-Hasan-i-Najafi. He wrote religious rulings for fifty years, yet when the divine Tablet was sent to him, he turned away and occupied himself with leading the people astray. Likewise did all the divines of Iran in the early years - all turned away and gave verdict for the shedding of

10 هادی جاهل دولت‌آبادی بر اعراض قیام نموده بمثابه علمای شیعه تبعه را زود زود بسقر میفرستد بگو ای پیدانشها قطب علمای شما شیخ محمد حسن نجفی بود پنجاه سنه احکام نوشت و چون لوح الهی نزدش ارسال شد اعراض نمود و باضلال خلق مشغول گشت و هم چنین جمیع علمای ایران در سنین اولیه کل اعراض نمودند

His most pure blood. Now Mulla Hadi hath appeared with a new staff and a new turban, desiring to establish another party for another thousand two hundred years and send them to the abode of perdition.

و فتوی بر سفک دم اطهرش دادند حال ملا هادی با عصای جدید و عمامه جدید ظاهر شده و یک هزار و دویست سنه دیگر اراده نموده حزبی ترتیب دهد و بدار البوار بفرستد

- 11 Say: O my God, my God! Thou seest me advancing toward Thee and clinging to the cord of Thy bounty. I beseech Thee by the lights of the Dawning-Place of Thy Revelation and the mysteries of Thy Book and what Thou hast ordained for Thy chosen ones, to assist Thy servants to act with justice and equity. Verily, Thou art powerful over what Thou wilt. There is no God but Thee, the All-Knowing, the All-Wise. O my Lord! Aid them to behold the Tree and its fruits, and the Sun and its effulgence. Verily, Thou art the Protector of those who are in earth and heaven. In Thy grasp is the reins of all servants. Thou doest what Thou wilt and ordainest what Thou desirest. Verily, Thou art the Mighty, the Most Praised.

11 قل الهی الهی ترانی مقبلاً الیک و متمسکاً بحبل عنایتک استلک بأنوار مشرق وحیک و اسرار کتابک و ما قدرته لأصفیائک بأن تؤید عبادک علی العدل و الانصاف انک انت المقتدر علی ما تشاء لا اله الا انت العلیم الحکیم یرب وفقهم علی النظر الی السدره و اثمارها و الشمس و اشراقها انک انت المهیمن علی من فی الارض و السماء و فی قبضتک زمام العباد تفعل ما تشاء و تحکم ما ترید و انک انت العزیز الحمید

- 12 Praise be to God, our Lord, the King of Names and Creator of heaven! The pearls of His ocean of knowledge have ever been manifest and visible, and the fragrances of His grace diffused and wafting. Yet the servants remain heedless, save for a few who have truly rent asunder the veils, scattered the ranks of names, shattered the idols of fancy, and with their whole being joined themselves to the Truth. Such is the station of the horsemen of this field. The immature ones of the world must wallow in the clay of idle fancies and return to their abode.

12 انتهی الفضل لله ربنا مالک الأسماء و فاطر السماء لالی بحر عرفانش لازال ظاهر و مشهود و نفاتح عنایتش ساطع و متضوع و لكن عباد غافل الا معدودیکه فی الحقیقه خرق حجاب نمودند و صفوف اسماء را از هم دریدند اصنام اوها را شکستند و بکلهم و تمامهم بحق پیوستند اینست شأن فوارس اینضمار نابالغهای عالم باید در طین اوها م بغلطنند و بمقر خود راجع گردند

- 13 Concerning what you wrote about being in the state of seeking and crying "Show me!", after this matter was presented in the Most Holy Court, these exalted words descended from the heaven of Will - blessed and exalted be His utterance:

13 اینکه مرقوم داشتید در طور طلب ارنی گویانم الی آخر قولکم بعد از عرض این فقره در ساحت امنع اقدس اینکلمات عالیات از سماء مشیت نازل قوله تبارک و تعالی

- 14 "O Muhammad! This Wronged One bears witness that the words 'Thou shalt not see Me' have been transformed to 'Look and thou shalt see Me', and you have attained and achieved this. O Muhammad! By the life of God, the servants are more content with 'Thou shalt not see Me'. Consider the deniers of the Bayan. They have preferred the owl to the eagle, and the lizard to the phoenix. Those feeble souls were not and are not worthy of the effulgences of the Sun of Power. They consume dust and are occupied with dust. We beseech God to protect His loved ones from their doubts and their croaking. Verily, He is powerful over all things."

14 یا محمد اینظلم شاهد و گواهست که کلهء لن ترانی به انظر ترانی تبدیل شد و شما بآن رسیدید و فائز گشتید یا محمد لعمر الله عباد از لن ترانی راضی ترند در معرضین بیان تفکر نما جغد را بر نسر ترجیح داده اند و ضرب را بر عتقا آن نفوس ضعیفه قابل تجلیات نیر اقتدار نبوده و نیستند خاک میخورند و بخاک مشغول نسل الله ان یحفظ اولیائه من شباهتهم و نعاقدیم انه علی کل شیء قدیر انتهی

- 15 This evanescent one testifies that that spiritual beloved has ever been and continues to be remembered, has not been and will not be forgotten. I beseech God, exalted be His glory, to grant another meeting, that we may gather in the shade of the

15 این فانی شهادت میدهد بر اینکه آنحبیب روحانی لازال مذکور بوده و هستند از نظر زفته و نمیروند و از حق جل جلاله مسئلت مینمایم مرّة اخری لقا روزی فرماید تا در ظلّ سدره مبارکه جمع

Blessed Tree, to speak and to listen. Previously this servant sent a letter to you containing divine verses, but as it was during the time of upheaval, it did not reach you. All that you sent, both money and otherwise, before and after, was received according to your recent letter. Wherever you meet the loved ones of God, convey greetings on behalf of this servant. I beseech God to set them all ablaze and grant new effect to their burning, that the whole world, from East and West and South and North, may attain to the warmth of divine love through that luminous flame. Glory, remembrance and praise be upon you, upon those with you, and upon every steadfast believer.

شویم و بگوئیم و بشنویم از قبل این عبد نامه خدمت آنجناب فرستاده و حاوی آیات الهی بوده و لکن چون در ایام فتنه بوده بشما نرسیده و آنچه ارسال نمودند از نقد و غیره از قبل و بعد کل رسید مطابق نامه خود آنجناب که تازه ارسال داشته‌اند اولیای الهی را در هر محل ملاقات فرمائید از قبل خادم تکبیر برسانید از حق میطلبم جمیعاً مشتعل فرماید و در اشتعال اثر جدید بخشد تا جمیع عالم از شرق و غرب و جنوب و شمال از آن شعله نورانی بحرارت محبت رحمانی فائز گردند البهاء و الذکر و الثناء علی جنابک و علی من معک و علی کل موقن مستقیم

16 The servant 9 Rabi'u'l-Avval 1305

16 خادم فی ۹ ربیع الأول سنة ۱۳۰۵

INBA28:302

BH01826

To: *Haji Siyyid Javad Khan, in Istanbul*

Date: 1305-03-10 [1887-Nov-26]

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

1 هو الله تعالى شأنه العظمة والافتقار

2 O beloved of my heart! There exists no reminder in the world, no educator and no reformer like separation. Glory be to God! The light of union and its station and rank become manifest through it, and patience and forbearance shine forth from it. At every moment it makes the soul aware. Infinite grief appears from it, yet the discerning soul beholds in the ocean of grief the hand of divine training and witnesses the chalices of mercy. In brief, whatsoever comes from God, glorified be His majesty, is adorned with wisdom, and His wisdom in all conditions and circumstances is the cause of the exaltation and elevation of His servants. Praise be to God Who has made separation the key to union and remoteness the harbinger of nearness, Who has honored us with His oneness among His servants and adorned us with the ornament of His laws and ordinances. Verily He is the Lord of all beings. There is none other God but Him, the Mighty, the All-Knowing. And blessings and peace be upon His Beloved through whom the light of unity shone forth from the horizon of God's will, the Lord

2 یا محبوب فؤادی هیچ مذکری در عالم و مهدی و مصلحی مانند فراق نه سبحان الله نور وصال و مقام و شأنش از آن ظاهر عالم صبر و اضطراب از آن باهر در هر حین نفس را آگاه مینماید حزن بینتی از او ظاهر و لکن انسان بصیر در بحر حزن مشاهده مینماید بد تربیت موجود و کثوس رحمت مشهود باری آنچه از حق جل جلاله میرسد بحکمت مزین و حکمتش در هر حال و احوال سبب علو و سمو عباد است الحمد لله الذی جعل الفراق مفتاحاً للوصال و البعد مبشراً للقرب و عززنا بتوحیده بین عباد و زیننا بطراز الشرایع و الأحکام انه هو مولی الأنام لا اله الا هو العزيز العلام و الصلوة و السلام علی حبیبه الذی به اشرق نور التوحید من افق ارادة الله رب الأرباب و به فتح باب العلم و غرّدت حمامة العرفان علی اعلى الأغصان الملك لله

of lords, and through whom the gate of knowledge was opened and the dove of mystical understanding warbled upon the highest branches. Sovereignty belongs to God, the One, the Chosen. And upon His family and companions whom the affairs of the world prevented not from helping the Cause of God, the Lord of all beings. They strove with utmost striving until they conquered the lands. Verily He is the Lord of the servants and the King of creation in the beginning and the return.

- 3 Glorified art Thou, O my God and my Purpose and the Ultimate Object of my hope and my desire! I beseech Thee by Thy Book through which Thou didst separate between truth and falsehood and which Thou didst name the Furqan among Thy servants who arose to help Thy Cause and exalt Thy Word and manifest Thy laws, that Thou assist Thy servants in that which Thou lovest and approvest. Then I beseech Thee by the lights of Thy Throne that Thou preserve the one who hath acknowledged Thy unity and oneness and hath adorned his life with Thy remembrance and praise. O Lord! Ordain for him through Thy bounty that which befiteth the waves of the ocean of Thy generosity and bestowal. Verily Thou art the Powerful, the All-Knowing, the All-Wise.

- 4 And further, O beloved of my heart! Although the pen of this ignorant one wrote of the virtues of separation and established proofs, yet much pain and injury proceed from it. It melts the liver, dissolves the heart, and prevents the breast from expansion. I beseech God, glorified be His majesty, and hope that He will soon ordain reunion and not deprive us of the blessing of meeting, by the truth of His Prophets and Messengers and their Lord and Master. Verily He is the Hearer, the Answerer. You have always been and continue to be remembered. This evanescent servant beseeches God that He make this journey of yours the cause of outward and inward profit and the means of ordering scattered and dispersed affairs. He is the Powerful and the Mighty. If you wish to know the conditions of this land - we are alive and enjoying God's infinite bounties. All the relatives are well and adorned with the ornament of health. No grief exists save separation from that beloved, and it is hoped that even this will soon be transformed into joy and delight. I convey greetings to the friends of that land and beseech God for their assistance and confirmation. He is the All-Bountiful, He is the Bestower, He is the Generous. A letter was written by this servant in reply to the letter of his honor Aqa Muhammad Ali, upon him be God's peace, and sent, and likewise a blessed Tablet especially for the beloved of the heart, his honor Nabil ibn Nabil, upon him be peace. Peace be upon you and

الواحد المختار و على آله واصحابه الذين ما منعهم
شؤون الدنيا عن نصره امر الله مولى الورى
جاهدوا حق الجهاد الى ان فتحوا البلاد انه هو
مولى العباد ومالك الایجاد فى المبدأ والمعاد

3 سبحانک یا الهی و مقصودی و غاية رجائی
و یغنی اسألك بکتابک الذی به فرقت بین
الحق و الباطل و سمیة بالفرقان بین عبادک
الذین قاموا على نصره امرک و اعلاء کلمتک و
ابراز احکامک بأن تؤید عبادک على ما تحب
و ترضی ثم اسألك بأنوار عرشک بأن تحفظ
الذی اقر بوحدانیتک و فردانیتک و زین حیاته
بذکرک و ثنائک ای رب قدر له بحدوک ما
ینبغی لأموالک بحر کرمک و عطائک انک انت
المقتدر العليم الحکیم

4 و بعد یا محبوب فؤادی اگرچه قلم این جاهل
از برای فراق فضائل نوشت و اثبات دلایل نمود
ولکن بسیار ایذا و صدمه از او وارد کبد را آب
مینماید قلب را میگدازد صدر را از انبساط منع
میکند از حق جلّ جلاله سائل و آمل وصال
را بزودی مقدر فرماید و از نعمت لقا محروم
ننماید بحق انبیائه و رسله و سیدهم و مولیم انه
هو السامع المجیب لازال مذکور بوده و هستید
و از حق این خادم فانی میطلبید این سفر شما را
سبب ربح ظاهر و باطن و علت انتظام امورات
متفرقة متشکته فرماید اوست مقتدر و توانا اگر
احوال این ارض را بخواید زنده ایم و بنعمتهای
نامتناهی الهی متنعّم منتسبین کل سالم و به طراز
صحت مزین حزنی جز بعد آن محبوب موجود نه
آن هم امید است بزودی به بهجت و سرور تبدیل
شود دوستان آن ارض هریک را سلام میرسانم
و از حق تأیید و توفیق میطلبم اوست فضال و
اوست منعم و اوست کریم مکتوبی این عبد
در جواب نامه جناب آقا محمد علی علیه سلام
الله نوشته ارسال شد و همچنین لوح مبارک
مخصوص محبوب فؤاد جناب نبیل ابن نبیل علیه

upon God's sincere servants, and praise be to God, the Lord of the worlds.

٩٦٦ [بهاء الله] السّلام عليك وعلى عباد الله
المخلصين والحمد لله ربّ العالمين

BLIB_Or15717.256

BH04373

Date: 1305-03-18 [1887-Dec-4]

¹ He is the Hearer in His most exalted horizon

¹ هو السّامع في افقه الأعلى

² The Mother Book speaks: "The All-Giver has come with a sovereignty before which all necks have bowed low. Take heed, O people of insight!" The Beloved speaks: "The Most Great Announcement has come, whereby the hearts of the nations were thrown into commotion, save those whom God, the Lord of lords, willed." And the Spirit calls out: "O people of the Gospel! By God, the Promised One has come from the heaven of proof with His most great glory. Fear God and deny not Him Who was promised you in the Psalms and Tablets." And Moses calls out: "He Whose beauty I was prevented from beholding has appeared. Hasten, O people of the Torah, unto the good-pleasure of God, the Almighty, the Unconstrained." And the Point of the Bayan laments and says: "O My servants! We counseled you in all Our Books, nay in every leaf, to believe in Him and His verses, yet you committed that which caused all things to lament." Thus have We sent down the verses and shown you thereby the path of guidance. Fear God, lay aside what you possess and take what you are commanded by God, the Lord of creation. Thus did the tongue of the Wronged One speak when He was in the hands of the wicked. When you attain to My Tablet and find the fragrance of My utterance, say: "O my Lord! Praise be to Thee for having turned toward me from the direction of the prison. I beseech Thee by Thy wrongs and by what befell Thee at the hands of Thine enemies, to make me one of those who have taken hold of Thy Book with the hand of resignation, clinging to what hath been sent down therein from the heaven of Thy commands and laws. Verily Thou art powerful over what Thou willest. There is none other God but Thee, the Mighty, the All-Knowing."

² أمّ الكتاب ينطق قد اتى الوهاب بسلطان خضعت له الرقاب فاعتبروا يا اولى الألباب انّ الحبيب ينطق قد اتى النّبأ الأعظم الذي به اضطربت افئدة الأمم الا من شاء الله ربّ الأرباب و الروح ينادى يا ملأ الانجيل تالله قد اتى الموعد من سماء البرهان بمجده الأعظم اتقوا الله ولا تكفروا بالذى وعدتم به فى الزبر والألواح والكليم ينادى قد ظهر الذى منعت عن زيارة جماله سارعوا يا ملأ التورية الى مرضاة الله المقتدر المختار ونقطة البيان يوح ويقول يا عبادى انا وصيناكم فى كلّ كتيبى بل فى كلّ ورقى بأن تؤمنوا به وبآياته و انتم ارتكبتم ما ناحت به الأشياء كذلك انزلنا الآيات وعرفناكم بها سبيل الرشاد اتقوا الله ضعوا ما عندكم وخذوا ما امرتم به من لدى الله مالک الایجاد و كذلك نطق لسان المظلوم اذ كان بين ايدى الفجار انك اذا فزت بلوحى و وجدت نفحات بيانى قل اى رب لك الحمد بما اقبلت الى من شطر السجن اسئلك بمظلوميّتك و ما ورد عليك من اعدائك بأن تجعلنى من الذين اخذوا كتابك بيد التسليم متمسكاً بما نزل فيه من سماء اوامرک واحكامک انك انت المقتدر على ما تشاء لا اله الا انت العزيز العلام

BLIB_Or15712.043, BLIB_Or15713.180

BH06541*Date: 1305-03-18 [1887-Dec-4]*¹ He is the Hearer, the Answerer¹ هو السّامع المجيب

² This is a remembrance from Us to one who desired to drink from the Kawthar of inner meanings from the cup of God's loving-kindness, the Lord of all worlds. The Wronged One hath heard thy mention - a mention that no mention of the peoples can equal - and hath witnessed thy turning unto Him, whereupon He turneth toward thee from His Most Great Prison. We have arisen before all faces and called everyone unto God, the Mighty, the Praised. The people of hypocrisy turned away from Us and desired to extinguish the light of God through their might and their swords. Thus did their souls entice them. Yet they are assuredly among the companions of the Fire. Blessed art thou for having heard the Call and turned unto the One, the All-Informed. We counsel thee with that which the All-Merciful hath revealed in His perspicuous Book and with that whereby His Cause may be exalted among His servants. Verily, the Wronged One is the True Counsellor, the All-Knowing. He calleth thee and the friends of God while being between the fangs of those who have denied God's right, His proof, His Manifestation and His clear evidences, with that whereby His firm and mighty Cause may be exalted. Blessed is the strong one who hath arisen to help the weak, and the powerful one who hath turned toward the wronged and friendless One. The glory from Us be upon thee and upon those who have heard and answered their Lord, the Hearer, the All-Seeing.

² ذكر من لدنا لمن اراد ان يشرب كوثر المعاني
من كأس عناية الله ربّ العالمين انّ المظلوم سمع
ذكرك ذكرى بما لا يعادله ذكر الأمم و رأى
اقبالك اقبل اليك من شطر يتجنه العظيم قنا
امام الوجوه و دعونا الكل الى الله العزيز الحميد
اعرض عنا اهل النفاق و اراد ان يطفئوا نور الله
بسوطهم و اسياهم كذلك سولت لهم انفسهم
الا انهم من اصحاب السعير طوبى لك بما سمعت
النداء و اقبلت الى الفرد الخبير انا نوصيك بما
انزله الرحمن في كتابه المبين و بما يرتفع به امره بين
العباد انّ المظلوم هو الناصح العليم انه يدعوك و
اولياء الله اذ كان بين انبياء الذين انكروا حق الله
وبرهانه و ظهوره و بيناته بما يرتفع به امره المبرم
المتين طوبى لقوى قام على نصره الضعيف و لقادر
اقبل الى المظلوم الغريب البهّاء من لدنا عليك و
على الذين سمعوا و اجابوا ربهم السامع البصير

BLIB_Or15713.244

BH06718*Date: 1305-03-18 [1887-Dec-4]*¹ In the Name of Him Who shineth from the horizon of the heaven of the Kingdom¹ بسمى المشرق من افق سماء الملكوت

² A Book sent down by the Lord of Might unto him who hath hearkened to the Call and turned unto God, the Mighty, the Beauteous. O My loved ones on earth and My friends in every

² كتاب انزله مالك الجبروت لمن سمع النداء و
اقبل الى الله العزيز الجميل يا اوليائى فى الأرض و
احبابى فى البلاد اسمعوا نداء المظلوم انه اراد ان

land! Harken unto the call of the Wronged One. He desireth to make mention of you through the verses of God and give you glad tidings of His bounty which hath encompassed all who are in the heavens and on earth. When thou hast attained unto the lights of the Day-Star of My utterance and quaffed the choice wine of divine knowledge from the chalice of My bestowal, say:

- 3 My God, my God! Praise be to Thee for having guided me and made mention of me. Thou didst create me, O my God, through Thy will and purpose, and nourished me with the purest milk, and reared me through the hands of Thy care and favor until Thou didst cause me to hear Thy most sweet call and taught me Thy path. I beseech Thee, O Creator of heaven, O Thou through Whose might the earth was cleft asunder and the heaven was rent apart, and through Whose loving-kindness the countenance of all things was made to smile, to ordain that I may in all conditions remain content with what Thou hast through Thy bounty and generosity ordained for me. Verily Thou art He through Whose will all things moved and through Whose purpose all beings came to be. Nothing can frustrate Thee and no affair can hinder Thee. There is no God but Thee, the Almighty, the Strong, the All-Conquering, the All-Powerful.

يَذْكُرْكُمْ بآيات الله و يبشركم بفضله الذي احاط من
في السموات والأرضين أنك اذا فزت بأنوار نير
بياني و شربت رحيق العرفان من قدح عطائي

3 قل الهى الهى لك الحمد بما هديتني و ذكرتنى
قد خلقتني يا الهى بمشيئتك و ارادتك و
سقيتني اللبن الأصفى و ربيتني بأيدى العناية و
الأنطاف الى ان اسمعتني ندائك الأحل و علمتني
صراطك يا فاطر السماء اسئلك يا من من
سطوتك انشقت الأرض و انفطرت السماء و
بعنايتك ابتسم ثغر الأشياء بأن تجعلني فيكل
الأحوال راضياً بما قدرت لى بحدوك و كرمك
أنك انت الذى بمشيئتك تحركت الكائنات و
بارادتك الموجودات لا يعجزك شيء و لا
يمنعك امر لا اله الا انت المقتدر القوى الغالب
القدير

BLIB_Or15713.247

BH00046

To: Mulla Ali Bajistani et al.

Date: 1305-03-22 [1887-Dec-8]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 O beloved of my heart! Where is the one who heareth and where is the one who seeth? The verses speak, the clear signs give utterance, the sun beareth witness, and the moon and stars testify; yet the powers of sight and hearing are weak. The blessed Tablet which was revealed specifically for his honour 'Ali-Qabli-Muhammad, son of His Holiness the Most Truthful Name of God, upon both of whom be the Most Glorious Beauty of God, was adorned with these sublime words - thus saith the Lord, exalted and sanctified be He: "O son of My Name! Were the entire spiritual realm to be transformed into the power of hearing, one could say it would be worthy of hearkening to

1 بسم ربنا الأقدس الأعظم العلى الأبهى

2 يا محبوب فؤادى اين السميع و اين البصير آيات
ناطق بينات متكلم شمس شاهد ماه و النجم گواه
ولكن قوه باصره و سامعه ضعيف لوح مبارك
كه مخصوص جناب على قبل محمد ابن حضرت
اسم الله الأصدق عليهما بهاء الله الأبهى نازل
بأينكلمه عليا مزين قول الرب تعالى و تقدس يا
ابن اسمى اكر عالم روح بتمامه بقوه سامعه تبديل
شود ميتوان گفت لايق اصغاء اين بيانست كه از
قلم رحمن جارى گشته والا آذانهاى مشهوده قابل

these utterances that have flowed from the Pen of the Most Merciful. Otherwise, the visible ears have not been and will never be capable of hearing this call, save for a numbered few. Beseech God to grant thee insight and bestow upon thee the power of hearing, that perchance His helpless servants may not remain deprived of the sweet fragrances of this divine Day."

- 3 Today the horizons of the heavens of the unseen and the seen are illumined with the lights of the Day-Star of utterance, yet an eye capable of beholding is rarer than the red elixir. The recompense of deeds hath prevented most of the people of the world from drawing nigh and deprived them of the outpourings of the days of the All-Bountiful Lord. Throughout ages and centuries the peoples of the world have awaited the days of His manifestation and still do - the followers of Moses in temples, the followers of the Spirit in churches, and the followers of the Qur'an in mosques, all beseeching and hoping to attain His presence in the days of His appearance and not to be deprived of the ocean of His utterance. Yet when the lights of the manifestation of the Desired One of all worlds shone forth from the horizon of will, all remained heedless and veiled save whom God willing. The Christian says the Spirit must appear from heaven in great glory; that people remain heedless and deprived through such vain imaginings. And the Shi'ih sect says the Qa'im must come and appear from the imaginary Jabulqa and the fictitious Jabulsa. I testify that all sects worship their own desires and are devoted to the idols of their fancy. They follow heedless and ignorant souls and cling to their vain imaginings, while turning away from the light of the Sun of Manifestation. Such is the condition of the people of the world.

- 4 Glory be unto Thee, O Lord of the nations and Master of eternity! I beseech Thee by Thy Cause through which the ocean of knowledge surged in creation and the Day-Star of utterance shone forth from the horizon of proof, to aid the people of Thy earth to turn toward the court of Thy nearness and to attain presence before Thy countenance. O my Lord! I beseech Thee by the heaven of Thy bounty and the ocean of Thy mercy not to withhold Thy servants from the outpourings of Thy days. Draw them nigh, O my God, through Thy power, teach them the ways of Thy guidance, and make them know the manifestations of Thy greatness and the evidences of Thy might. Then ordain for them that which will keep them from all else save Thee and will guide them to Thy Mighty Announcement, whereby the limbs of all names trembled and the hearts of all in the kingdom of creation were convulsed. Verily Thou art the Omnipotent over whatsoever Thou willest, and in Thy grasp are the reins of earth and heaven. Moreover, I beseech

این ندا نبوده و نخواهد بود الا عده معدودات از حق بطلب تا بصیرت بخشد و قوه سامعه عطا فرماید که شاید عباد مسکین از نفحات یوم الهی محروم نمانند انتهی

3 امروز آفاق سموات غیب و شهود بانوار نیر بیان منور ولکن بصیرکه قابل مشاهده باشد از اکسیر احمر کمیابتر جزای اعمال اکثری از رجال عالم را از تقرب منع نموده و از فیوضات ایام حضرت فیاض محروم ساخته در قرون و اعصار احزاب عالم منتظر ایام ظهور بوده و هستند اهل کلیم در هیاکل و اصحاب روح در کائنات و مله فرقان در مساجد و از حق سائل و آمل که در ایام ظهور بلقا فائز شوند و از بحر بیان محروم نمانند ولکن چون انوار ظهور مقصود عالمیان از افق اراده اشراق نمود کل غافل و محجوب الا من شاء الله مسیحی میگوید روح باید بنجد عظیم از آسمان ظاهر شود آنحزب بامثال این موهومات غافل و محروم مانده اند و حزب شیعه میگوید باید از جابلقای مجعول و جابلسای موهوم قائم بیاید و ظاهر شود اشهد ان کل حزب یعبدون اهوئهم و علی اصنام الظنون هم عاکفون متابعت نفوس غافله جاهله را مینمایند و باوهامات آن نفوس متمسک و متشبثند و از انوار آفتاب ظهور معرض اینست شأن اهل عالم

4 سبحانک یا مولی الأمم و مالک القدم اسئلک بأمرک الذی به ماج بحر العرفان فی الامکان و اشرق نیر البیان من افق البرهان بأن تؤید اهل ارضک علی الاقبال الی ساحة قربک و الحضور امام وجهک ای رب اسئلک بسماء جودک و بعمان رحمتک ان لا تمنع عبادک عن فیوضات ایامک قربهم یا الهی بقدرتک علمهم سبل هدایتک و عزتفهم ظهورات عظمتک و شئونات قوتک ثم اکتب لهم ما یمنعهم عن دونک و یدیههم الی نبأک العظیم الذی به ارتعدت فرائض الأسماء و اضطربت افئدة من فی ناسوت الانشاء انک انت المقتدر علی ما تشاء و فی قبضتک زمام الأرض و السماء ثم اسئلک یا الهی و سیدی و سندی بالمقام الذی

Thee, O my God, my Master and my Support, by the station which was honored by Thy footsteps and by the verses which descended from the heaven of Thy grace, to assist whosoever hath turned toward Thee and desired of the wonders of Thy bounty, and to ordain for him what Thou hast ordained for such of Thy servants as are nigh unto Thee, who have arisen to aid Thy Cause. Then write down for him the good of this world and the world to come. Verily Thou art the Omnipotent, the All-Bountiful, the Generous. There is no God but Thee, the All-Knowing, the All-Wise.

- 5 And furthermore, O beloved of my heart! Your letters, like abundant rain, have arrived in succession. Their effect was as the spring breeze of inner meaning, and their fruit as the produce of the garden of utterance and significance, for every letter thereof was a truthful testimony and an eloquent witness to your acceptance, attention and steadfastness in the Cause of God, exalted be His glory. Each instance was a cause of joy and a source of delight, and the presence of each one spoke of the station of nearness and attainment. Blessed be your pen and joyous be your ink! After their observation, reading and review, they ascended to the supreme heights and most exalted horizon. In the presence of the Countenance of the Purpose of all worlds, they attained the honor of being heard, and in each instance the ocean of the utterance of the Most Merciful surged in such wise that the minds of the world were incapable and powerless to reckon it. And on this occasion, after being presented before Him, the Tongue of Grandeur spoke these verses - thus speaks the Lord, exalted and sanctified is He: "In My Name, through which the suns of manifestation have dawned from the horizon of the heaven of knowledge!"

- 6 O Ali! Hear My call from the direction of My prison. By God, through it the ocean of divine knowledge surged in creation, and the Luminary of proof shone forth from the horizon of the heaven of certitude, and the Dove of the Cause warbled upon the highest branches, "There is none other God but Me, the All-Knowing, the All-Informed."

- 7 We have seen what thou didst send before and after, and We heard thy call therefrom. We answered thee with that where-with the Lote-Tree of the Ultimate Boundary was adorned with the leaves of wisdom and utterance, but the people are in a strange sleep. We have seen thy devotion and have turned unto thee, and have brought forth from the treasuries of My Most Exalted Pen the pearls of favor and grace that thou mayest thank thy Lord, the Compassionate, the Bountiful.

- 8 Give glad tidings to My loved ones with My remembrance and remind them of what hath been sent down from the heaven of

تشرّف بقدموک و بالآیات الّتی نزلت من سماء فضلك بأن تؤیّد من اقبل الیک و اراد من بدائع جودک و قدر له ما قدرته للمقربین من عبادک الذین قاموا علی نصرة امرک ثم اکتب له خیر الآخرة و الأولى انک انت المقتدر الفضال الکریم لا اله الا انت العلیم الحکیم

5 و بعد یا محبوب فؤادی دستخطهای آنجناب کالغیث الهاطل متواتر واصل اثرش نسیم ربیع معنوی و ثمرش فواکه حدیقه بیان و معانی چه که هر حرفی از آن گواهی بود صادق و شاهدهی بود ناطق بر اقیال و توجه و استقامت آنحبيب بر امر حق جل جلاله و در هر کوه سبب فرح و علت ابتهاج بود و حضور هر یک حاکی از مقام قرب و وصال طوبی لقلکم و نعیماً لمدادکم و بعد از مشاهده و قرائت و اطلاع قصد ذروه علیا و افق اعلی نموده امام وجه مقصود عالمیان بشرف اصغا فائز و در هر کوه بحر بیان رحمن بشانی موج که عقول عالم از احصای آن عاجز و قاصر و در این کوه بعد از عرض در حضور لسان عظمت باین آیات ناطق قول الربّ تعالی و تقدّس بسمی الذی به اشرفت شمس الظهور من افق سماء العرفان

6 یا علی اسمع ندائی من شطر سجی تالله به ماج بحر العرفان فی الامکان و اشرق نیر البرهان من افق سماء الايقان و غرّدت حمامة الأمر علی اعلی الأغصان انه لا اله الا انا العلیم الخبیر

7 انا رأینا ما ارسلته من قبل و من بعد و سمعنا منه ندائک اجیناک بما تزینت به سدرۃ المنتهی بأوراق الحکمة و البیان و لکنّ القوم فی نوم عجیب قد رأینا اقبالک اقبلنا الیک و اظهرنا من کنوز قلبی الأعلی لآلی العناية و الألفاف لتشکر ربک المشفق الکریم

My Will. Verily thy Lord is the Ordainer, the All-Knowing. Say: Beware lest the tyranny of any oppressor, or the turning away of any rejecter, or the might of those who have disbelieved in God, the Lord of the Day of Judgment, hold you back.

8 بَشِّرْ اُولَیَّائِیْ بِذِکْرِیْ وَ ذَکَرَهُمْ بِمَا نَزَلَ مِنْ سَمَاءٍ
مَشِیَّتِیْ اِنَّ رَبَّکَ هُوَ الْاَمْرُ الْعَلِیْمُ قُلْ اَیُّاَکُمْ اَنْ
یَمْنَعَکُمْ ظَلَمَ کُلِّ ظَالِمٍ اَوْ اَعْرَاضَ کُلِّ مُعْرِضٍ اَوْ
سَطْوَةَ الَّذِیْنَ کَفَرُوا بِاللّٰهِ مَالِکِ یَوْمَ الدِّیْنِ

- 9 Say: Beware, O people of the Bayan, lest ye deprive yourselves of the Living Waters which flow from the Pen of God, the Lord of all worlds. Cast aside vain imaginings, then hasten with your hearts to the Most Great Ocean and drink therefrom in My Name, the Mighty, the Wondrous. Say: By God, were the Point of the Bayan to circle round the Throne of the All-Merciful before your faces - fear God and deny not the Truth through your idle fancies. Verily He hath come from the horizon of power with manifest sovereignty. We have raised Him up in truth and sent Him to give glad tidings unto men of this Most Great Cause and this Mighty News.

9 قُلْ اَیُّاَکُمْ یَا مَلَأَ الْبَیَّانُ اِنْ تَمْنَعُوْا اَنْفُسَکُمْ عَنْ کُوْثْرِ
الْحَیْوَانِ الَّذِیْ جَرِیْ مِنْ قَلَمِ اللّٰهِ رَبِّ الْعَالَمِیْنَ ضَعُوْا
الْاَوْهَامَ ثُمَّ اسْرِعُوْا بِالْقُلُوْبِ اِلَى الْبَحْرِ الْاَعْظَمِ وَ
اشْرَبُوْا مِنْهُ بِاسْمِی الْعَزِیْزِ الْبَدِیْعِ قُلْ تَاللّٰهِ لَوْ کَانَ
نُقْطَةُ الْبَیَّانِ لَیَطُوْفُ عَرْشِ الرَّحْمٰنِ اِمَامٍ وَجُوْهَکُمْ
اَتَّقُوا اللّٰهَ وَ لَا تَنْکُرُوا الْحَقَّ بِاَهْوَاَکُمْ اِنَّهٗ اَتٰی مِنْ اَفْقِ
الْاِقْتِدَارِ بِسُلْطٰنٍ مُّبِیْنٍ اَنَا بَعَثْنَاهُ بِالْحَقِّ وَ اَرْسَلْنَاهُ
لِیُبَشِّرَ النَّاسَ بِهٰذَا الْاَمْرِ الْاَعْظَمِ وَ هٰذَا النَّبَا الْعَظِیْمُ

- 10 Say: Fear God, O people of the Bayan, and be not of them who denied God's proof after its revelation and disputed His signs after their manifestation. He counseleth you out of His grace, and He is the All-Bountiful, the Ancient of Days.

10 قُلْ خَافُوا اللّٰهَ یَا مُعْشَرَ الْبَیَّانِ وَ لَا تَکُوْنُوْا مِنْ
الَّذِیْنَ اَنْکَرُوْا حُجَّةَ اللّٰهِ بَعْدَ اَنْزَالِهَا وَ جَادَلُوْا بَیِّنٰتِهٖ
بَعْدَ اَظْهَارِهَا اِنَّهٗ یَنْصَحُکُمْ فَضْلًا مِنْ عِنْدِهٖ وَ هُوَ
الْفَضَّلُ الْقَدِیْمُ

- 11 O Ali! Harken unto the call of the Wronged One. This is that call for the hearing of which the world was created. Convey My greetings to the loved ones of God in that land and its surroundings. The mention of each of those who have turned unto God hath ever flowed from the Tongue of Grandeur, that perchance they may attain such a station through the light of the Word and the fire of the Divine Lote-Tree that the seas of the doubts of the ungodly, atheists and traducers may not quench it nor stay its burning.

11 یَا عَلِیُّ نَدَیْ مُظْلُوْمٍ رَا بَشْنُوْا اَیْنِسْتَ اَنْ نَدَیْتُکَ
عَالَمٍ اَزْ بَرٰی اَصْغَاءَ اَنْ خَلَقَ شَدَّهٗ اُولَیَّایِ الْهٰی رَا
دُرْ اَنْ اَرْضٍ وَ اطْرَافَ اَنْ تَکْبِیْرُ بَرَسَانَ لَا زَالَ
ذَکْرُ هَرِّیْکَ اَزْ مُقْبِلِیْنَ اَزْ لِسَانِ عَظْمَتِ جَارِی
وَ نَازَلَ کَهِ شَایِدْ اَزْ نُوْرِ کَلَمَهِ وَ نَارِ سَدْرِهِ بِمَقَامِی
فَائِزْ شُوْنَدْ کَهِ بِحُجُوْرِ شَبَهَاتِ مُشْرِکِیْنَ وَ مُلْحَدِیْنَ وَ
نَاعِقِیْنَ اَنْرَا نِیْفَسَرْدِ وَ اَزْ اَشْتِعَالَ بَازَنْدَارْدِ

- 12 How many widespread dominions hath the hand of destiny rolled up and cast away, consigning both kings and subjects to the dust! What morning hath no evening to follow it, and what life hath not death pursuing it? Soon shall that which is visible be seized by the might of annihilation and return to non-existence. Say: O friends! These are days for which the Prophets, the Chosen Ones, and the Messengers sought audience with God, exalted be His glory. Each of you, through God's grace, hath attained unto that which hath no peer or likeness. Know ye the value of this station and illumine the horizons with the light of unity. One mention in this Day excelleth the remembrances of centuries, and one deed in these days surpasseth the deeds of ages. Strive ye that perchance ye may achieve a deed which shall be adorned with the crown of acceptance and shall endure as long as the kingdom of earth and heaven endureth.

12 چَهِ مَقْدَارِ اَزْ بِسَاطِهَایِ مَبْسُوْطَهِ رَا کَهِ یَدِ قَضَا
بِیْجِیْدِ وَ بَرْدَاشْتِ وَ مُلُوْکِ وَ مُمْلُوْکِ هَرِّ دُوْ رَا
بِخَآکِ فَرَسْتَادْ کَدَامِ صَبِیْحِ رَا شَامِ اَزْ عَقَبِ نَهْ وَ
کَدَامِ عَمْرِا اَزْ پِیْ اَجَلِ نَهْ عَنْقَرِیْبِ اَنْجَهِ مَشَاهِدِ
مِیْشُوْدِ سَطُوْتِ فَنَا اَنْرَا اَخِذْ کَنْدِ وَ بَعْدَمِ رَاجِعِ
نَمَیْدِ بَگُوْایِ دُوْسْتَانَ اِیْنِ اَیَّامِیْسَتْ کَهِ اَنْبِیَا وَ
اَصْفِیَا وَ مَرْسَلِیْنَ لِقَآئِشْ رَا اَزْ حَقِّ جَلِّ جَلَالِهٖ
سَآئِلِ وَ اَمَلِیْ شَمَا فِضْلِ حَقِّ جَلِّ جَلَالِهٖ هَرِّیْکَ
فَائِزْ شَدِیْدِ بَا نَچَهِ کَهِ شَبَهِ وَ مِثْلِ نَدَاشْتِ وَ نَدَارْدِ
قَدْرِ اِیْنِمَقَامِ رَا بَدَانِیْدِ وَ بِنُوْرِ اِتْفَاقِ اَفَاقِ رَا مُنَوِّرِ
دَارِیْدِ بَیْکَ ذَکْرِ اِیْنِ یَوْمِ اَذْکَارِ قُرُوْنِ مُعَادِلِهِ نَمَیْدِ
وَ بَیْکَ عَمَلِ اِیْنِ اَیَّامِ اَعْمَالِ اَعْصَارِ مُقَابِلِهِ نَکَنْدِ
جَهِدِ نَمَیْدِ شَایِدْ بَعْمَلِیْ فَائِزْ شُوْیْدِ کَهِ بَتَاجِ قَبُوْلِ

مرزین گردد و بدوام ملک و ملکوت باقی و
پاینده ماند

- 13 In these days the thief entereth in the guise of the trustworthy, and the manifestations of tyranny appear in the name of justice. We have formerly informed all of that which would later appear. O people of God! Give not credence to every speaker, and be on your guard against the claimants. This is the binding command of the Most Exalted Pen which hath been manifested in the prison. The Glory which is manifest, evident, radiant, and shining from the horizon of My utterance be upon thee.
- این ایام سارق با اسم امین وارد میشود و مظاهر ظلم با اسم عدل از قبل کل را اخبار نمودیم بآنچه از بعد ظاهر میشود یا حزب الله هر گویندهئی را تصدیق ننمائید و
- 14 Be on your guard against the pretenders - this is the imperative command of the Most Exalted Pen that hath been revealed in prison. The Glory that is manifest, evident, radiant and shining from the horizon of the heaven of My utterance be upon thee and upon My party, whom neither the might of the aggressors, nor the riches of the heedless, nor the doubts of the suspicious, nor the croakings of the detractors have deterred from God, the Lord of the Day of Judgment.
- از مدعیان در حذر باشید اینست امر مبرم قلم اعلی که در سخن ظاهر گشته الباء الظاهر الّاخ الساطع المشرق من افق سماء بیانی علیک و علی حزبی الذین ما منعهم سطوة المعتدین و ثروة الغافلین و شبهات المربیین و اشارات النّاعقین عن الله مالک يوم الدين
- 15 At this moment We make mention of My handmaidens. By God's life, all are remembered in the presence of the Wronged One and have attained unto divine bounty. We give them all the glad-tidings of God's mercy and remind them through resplendent verses. For each one We beseech that which hath flowed from the Pen of the Lord of all beings and hath been recorded in the Crimson Scroll. Verily, He is the Generous, the Bountiful. There is none other God but Him, the Single, the One, the Mighty, the Great.
- و نذکر فی هذا الحین امائی لعمر الله کلّ لیدی المظلوم مذکورند و بعنایت الهی فائز کل را برحمت حق بشارت میدهم و بآیات مشرق متذکر میداریم از برای هر یک مبطلیم آنچه را که در صحیفهء حرا از قلم مولی الوری جاری و ثبت شده آنه جواد کریم لا اله الا هو الفرد الواحد العزیز العظیم انتهی
- 16 Praise be unto our Lord, our Goal and our Beloved, Who hath manifested such grace as pens are powerless to recount, such mercy as tongues fail to describe, and such loving-kindness as souls fall short of comprehending. This evanescent servant, with utmost humility and supplication, beseecheth the True One, exalted be His glory, to aid His loved ones in that which is befitting of His days and worthy of His grace. Verily our Lord, the All-Merciful, is the Almighty, the All-Powerful.
- الحمد لرّبنا و مقصودنا و محبوبنا قد اظهر من الفضل ما عجزت الأقلام عن ذکره و من الرحمة ما کلت الألسن عن وصفها و من العناية ما قصرت النفوس عن ادراکها خادم فانی بکمال عجز و ابتهال از حق جلّ جلاله مسئلت مینماید که اولیای خود را مؤید فرماید بر آنچه لایق ایام او و قابل فضل اوست انّ ربنا الرحمن هو المقتدر القدیر
- 17 Missives from that honored personage arrived in succession, both before and after – some addressed to this evanescent one, and others unto His Holiness Javad, upon him be the Glory of God, the Most Glorious. God be praised! Each one bore witness to the devotion, steadfastness, remembrance and turning of that spiritual beloved, and each was submitted unto the Most Holy and Inaccessible Presence, attaining the honor of being heard. From the heaven of bounty descended that which hath perfumed the world with its fragrances, and there flowed
- دستخط آنجناب متواتر از قبل و بعد رسید بعضی با اسم اینفانی و بعضی با اسم حضرت جود علیه بهاء الله الأبهی لله الحمد هر یک گواهی داد بر اقبال و استقامت و ذکر و توجه آنحبيب روحانی و هر یک در ساحت امنع اقدس عرض شد و بشرف اصغا فائز و از سماء عنایت نازل شد آنچه که نفحاتش عالم را معطر نموده و جاری شد آنچه که بحور نزد قطره اش معدوم فی الحقیقه اینبعد

forth that beside whose merest drop the oceans are in truth as naught. This servant standeth bewildered – what praise can prove worthy of these favors, and what thanksgiving adequate unto these bestowals? Exalted is His loving-kindness, transcendent His mercy, and supreme His gifts!

متحیر کدام حمد قابل این عنایات و کدام شکر
لایق این عطایا جلّت عنایت و سبقت رحمت و
عظمت مواهبه

- 18 These exalted words once shone forth from the Dayspring of Utterance – glorified and exalted be He – saying: O servant in My presence, write unto 'Ali, upon him be My Glory: O 'Ali! These immature ones of the world have not been, nor are they, capable of recognizing this Most Great Cause and Mighty Announcement. They have sprung from the loins of idle fancies, have been nurtured in vain imaginings, and cling fast unto illusions. They have not been, nor are they, worthy to behold the effulgent lights of the Orb of true Divine Unity, and likewise are they incapable of hearkening unto this Call. Nay, We have written unto the son of Asdaq, upon him be My Glory: were the power of the spirit wholly transformed into the power of hearing, it might then be said that he is worthy to hearken unto this Call.

18 وقتی از اوقات اینکلمات عالیات از مطلع بیان
ظاهر قوله تبارک و تعالی یا عبد حاضر به علی
علیه بهائی بنویس یا علی این نابالغهای عالم قابل
عرفان این امر اعظم و نبأ عظیم نبوده و نیستند از
اصلاب اوهام ظاهر و در اوهام تربیت شده‌اند
و باوهام متمسکند لایق مشاهده تجلیات انوار
آفتاب توحید حقیقی نبوده و نیستند و همچنین
قابل اصغاء این ندا نه به ابن اصدق علیه بهائی
نوشتیم اگر قوه روح بتماما بقوه سامعه تبدیل
شود میتوان گفت لایق اصغاء این نداست

- 19 O 'Ali! The ocean of light surgeth and waveth through the breaths of the verses that have been revealed, and the realm of utterance is illumined by the proofs of truth. Where are the eyes that are dimmed, and where are these lights? Where are the ears that are debarred, and where is this Call? This people have been, and are, fit only to hearken unto the dawning-places of idle fancies. 'Leave them to plunge in their vain discourses and to sport therein.' Of late have they clung to names. Mention hath been made of a successor. God come to the aid of His servants! For certain among the unjust of the world have purposed to establish anew a sect from among the Shi'ah. Have they not beheld the former sects and witnessed their deeds? The Jews, in the Day of Resurrection, were observed to be better and more exalted than that sect, inasmuch as they pronounced no decree against the Essence of Truth Himself!

19 یا علی بحر نور از نفحات آیات ظاهر و موج
و اقلیم بیان از برهان حق منور ابصار مرموده
کجا و این انوار کجا و آذان ممنوعه کجا و این
ندا کجا این خلق لایق اصغاء مطلع اوهام بوده
و هستند ذرهم فی خوضهم یلعبون تازه باسما
تمسک نموده‌اند ذکر وصی بمیان آمده خدا بفریاد
عبادش برسد چه که بعضی از بی‌انصافهای عالم
اراده نموده‌اند مجدّد حزبی از شیعه ترتیب دهند
ایا حزب قبل را ندیده‌اند و اعمالشانرا مشاهده
نموده‌اند یهود در یوم قیام از آنحزب احسن و
اعلی مشاهده شدند چه که فتوی بر نفس حق
ندادند

- 20 I shall make mention of but one utterance from the Bab, haply some may become aware of and attain unto that which is the purpose and discover it. The Bab - may the souls of all else be sacrificed for His sake - sent a Tablet to Shaykh Muhammad-Hasan-i-Najafi, and the bearer thereof was Mulla 'Ali-i-Bastami. This Shaykh was the chief divine of the Shi'is. He rejected the Tablet, waxed proud, disdained it, and spoke that which befitted his own station. Thereafter the Bab - may the souls of all else be sacrificed for His sake - revealed another Tablet wherein He addresseth the aforementioned Shaykh, saying: "Verily, We raised up 'Ali from his resting-place and sent him unto thee with a Book..." unto the end of His utterance,

20 یا علی یک نغمه از نغمات مبشر را ذکر مینمایم
شاید بعضی عارف شوند و بآنچه مقصود است
پی‌برند و بیابند حضرت نقطه روح ما سواه
فداه لوحی به شیخ محمد حسن نجفی ارسال
فرمودند و حامل لوح ملا علی بسطامی و این
شیخ قطب علمای شیعه بود لوح را رد نمود
استکبر و استنکف و نطق بما کان لایقاً لنفسه
بعد حضرت مبشر روح ما سواه فداه لوح آخر
مرقوم فرمودند میفرمایند مخاطباً لشیخ مذکور انا
بعثنا علیاً من مرقدہ و ارسلناه الیک بکتاب الی

exalted and glorified be He. The purport of the blessed Tablet is this: "We raised up 'Ali from his resting-place and sent him unto thee with a Book. Hadst thou recognized him and prostrated thyself before him, We would assuredly have raised up from the first letter of thee the first letter, and from the second letter the third letter. But since thou didst not recognize him, all thy deeds were rendered null and void, thou didst enter into the fire, and thou wast unaware thereof." By God! Were anyone to meditate upon this utterance of the Bab which hath been mentioned, he would know of a certainty that there existeth a station with God wherein names have no access. Now they have turned away from Him at Whose mention the Point of the Bayan [the Bab] said "I am the first to worship Him."

- 21 By My life! If a soul were to contemplate this heralding utterance that hath been mentioned, he would know with absolute certainty that with God there is a station wherein names have no access. Now they have turned away from a station concerning which the Point of the Bayan hath said, at the mention of His name, "I am the foremost of them that worship," and have clung to former tales and names. It is not known what these unjust people have understood from the previous Dispensation. The divines of Persia cursed and reviled the Truth from all pulpits. By God's life! Pure and attentive ears in this hour hearken to the lamentations of these pulpits, engaged in mourning and weeping. Say: Die in your wrath! Until ye pass beyond the gulf of names, ye shall not attain, nor ever will attain, to the ocean of inner meanings. The Kingdom of Names circleth round, and the companions of the Mount are occupied with praise and glorification. Where are they who behold all save God as non-existent and as naught? These are they who have quaffed the choice wine that is sealed, who soar above the world. These repose on the thrones of certitude, recline upon the couches of assurance, and are seated upon the cushions of tranquillity. The divine Books, both past and present, speak of such souls. Blessed are they that hear!

- 22 Convey My greetings to the loved ones of that land and its surroundings. Say: O people of God! The delusions of the past have appeared; they speak of perversion and utter similar words. Enter ye into the impregnable, mighty fortress "We belong unto God" and behold yourselves detached from the world and all who dwell therein. This is the counsel of God from the Tongue of the Goal of all the worlds. His grace towards His loved ones is evident and manifest. Today the breezes of bounty are wafting and the ocean of generosity is surging. The disobedience of the world hath not withheld His mercy, nor hath the waywardness of the nations veiled the Sun of His bounty.

آخر بیانه جلّ و عزّ مضمون لوح مبارک آنکه ما علی را از مرقدش مبعوث نمودیم و بگابی بسوی تو فرستادیم اگر او را شناخته بودی و بین یدی او ساجد میشدی هرآینه از حرف اول تو حرف اول را مبعوث مینمودیم و از حرف ثانی حرف ثالث را و چون عارف نشدی جمیع اعمال حبط شد داخل نار شدی و شاعر نگشتی

21 لعمر الله اگر نفسی در این بیان مبشّر که ذکر شد تفکر نماید یقین مبین میداند که عندالله مقامیست که اسماء را در ان مقام راه نه حال مقامی را که نقطهء بیان عند ذکر اسمہ انا اول العابدین فرموده از او اعراض نموده اند و بقصص اولی و اسماء تمسک جستہ اند معلوم نیست این قوم بی انصاف از حزب قبل چه فهمیده اند بر جمیع منابر علمای ایران حق را سب و لعن نمودند لعمر الله آذان طاهره و اعیہ در این حین حنین منابر را اصغا مینماید که بنوحه و ندبه مشغولند یا علی قل موتوا بغيظکم تا از خلیج اسماء نگذرید بحر معانی فائز نشده و نخواهید شد ملکوت اسماء طائف حول است و اصحاب طور بذکر و ثنا مشغول بجایند نفوسیکه غیر الله را معدوم و مفقود مشاهده نمایند ایشانند نفوسیکه از ریح حق محتوم آشامیده اند فوق عالم حرکت مینمایند ایشان بر سر اطمینان مستوی و براعراش یقین متکی و بر نمارق سکون جالس کتب الهی از قبل و بعد بذکر آن نفوس ناطق طوبی للسامعین

22 اولیای آن ارض و اطراف را از قبل مظلوم تکبیر برسان بگو یا اهل الله اوهامات قبل بمیان آمده بتحریر ناطقند و بامثال آن متکلم در حصن محکم متین انا لله درآئید و خود را از عالم و عالمیان فارغ و آزاد مشاهده کنید اینست وصیة الله از بیان مقصود عالمیان عنایتش نسبت باحبایش واضح و هویدا امروز نسایم فضل در مرور و بحر کرم مواج عصیان عالم رحمتش را منع ننمود و نافرمانی امم نیر بخشش را ستر نکرد طوبی از برای نفوسیکه بطراز استقامت مزینند و بکلمه

Blessed are they who are adorned with the ornament of steadfastness and who utter the blessed words "We turn unto Thee." The glory shining from the horizon of the heaven of My grace be upon thee and upon My loved ones whom the calumnies of the denouncers and the assaults of the aggressors have not deterred, who have turned their hearts to the Most Sublime Horizon and have said: "Praise be unto Thee, O Lord of all beings and Master of the Throne on high and of earth below, for having guided us unto Thy straight path and Thy mighty announcement. Thou art, verily, the Almighty, the All-Knowing, the All-Wise."

- 23 The waves of the visible sea are manifest, and the lights of the sun are evident. Unto Him be praise and glory, unto Him be gratitude and splendor. He hath ever mentioned His loved ones with most excellent utterance, an utterance from which the fragrances of the One mentioned are diffused. I beseech God to aid His loved ones to perform such deeds as are worthy of these endless favors. Verily, He is the Munificent, the Kind. Praise be unto Him, for He is the Most Generous of the generous ones.

- 24 The petition that was previously sent by the loved ones of God reached the Most Holy Court and was honored to be heard. His blessed and exalted Word: O 'Ali! Upon thee be the glory of God, the Lord of all worlds. Thy letter and that wherewith thou didst call upon God, the Lord of the mighty Throne, hath reached Us. We have heard that which thy outward and inner tongue did utter, and have answered thee with this manifest Book, each letter of which speaketh before the faces of the world. The gate of heaven hath been opened and the Lord of Names hath come with mighty sovereignty. O 'Ali! Make mention of My loved ones on My behalf and give them the glad tidings of My loving-kindness, that the sweet savors of divine revelation may attract them to a station wherein the fire of tyranny shall not deter them from the direction of God, the Almighty, the Powerful. O Muhammad-Taqi! We have heard thy call and beheld thy name. We make mention of thee in this perspicuous Tablet. When thou hearest the call of Him Who is wronged from the precincts of the Prison, and art attracted by My choice sealed wine, say:

- 25 My God, my God! Praise be unto Thee for having guided me, for having made me know Thee, and for having caused me to hear Thy verses and Thy days. I beseech Thee by the Word through which the dead were raised up, the trumpet was sounded, and the mountains were moved, to make me one of those whom neither the might of the world hath deterred from drawing nigh unto Thy Most Great Name, nor the clamor of men hath kept back from turning toward Thy Name, the Most

مبارکۀ تبنا الیک ناطق البهّاء المشرق من افق
سماء فضلی علیک و علی اولیائی الذین ما حرکتهم
عواصف النّاعقین و لا قواصف المعتدین اقبلوا
بقلوبهم الی الأفق الأعلى و قالوا لک الحمد یا
مولی الوری و ربّ العرش و التّری بما هدیتنا
الی صراطک المستقیم و نبأک العظیم انّک انت
المقتدر العلیم الحکیم انتهى

- 23 امواج بحر ظاهر انوار آفتاب مشهود له الحمد و
الثّناء وله الشّکر و البهّاء اولیائش را لا زال باحسن
بیان ذکر فرموده ذکریکه نفحات مذکور از آن
متضوع از خدا توفیق میطلب اولیا را موفق فرماید
بر اعمالیکه سزاوار این عنایات لانهایاست انّه
جواد کریم الحمد له اذ هو اکرم الاکرمین

- 24 عریضهئی که از قبل از قبل احبّاء الله ارسال
نمودند بساحت اقدس فائز و بشرف اصغا مزین
قوله تبارک و تعالی یا علی علیک بهّاء الله ربّ
العالمین قد فاز کتّابک و ما نادیت به الله ربّ
العرش العظیم انا سمعنا ما نطق به لسان ظاهرک
و یاطنک اجبناک بهذا الکتاب المبین الذی ینطق
کل حرف من حروفاته امام وجه العالم قد فتح
باب السّماء و اتی مالک الاسماء بسلطان عظیم
یا علی اذکر اولیائی من قبلی و بشرهم بعنایتی
لتأخذهم نفحات الوحی الی مقام لا یمنعهم لیب
الظلم عن شطر الله المقتدر القدیر یا محمد قبل تقی
سمعنا ندائک و رأینا اسمک ذکرناک بهذا اللّوح
المبین اذا سمعت نداء المظلوم من شطر السّجن و
اخذک رحمتی المختوم قل

- 25 الهی الهی لک الحمد بما هدیتنی و عرّفتنی و
اسمعتنی آیاتک و ایامک اسئلك بالکلمة الّتی بها
قام اهل القبور و نفخ فی الصّور و مرّت الجبال
بأن تجعلنی من الذّین ما منعهم سطوة العالم عن
التّقرب الی اسمک الأعظم و لا زماجیر الرّجال
عن التّوجّه الی اسمک الغنی المتعال ای ربّ
انا عبدک و ابن عبدک اسئلك بأمواج بحر

High, the Self-Subsisting. O my Lord! I am Thy servant and the son of Thy servant. I beseech Thee by the waves of the ocean of Thy bounty and by the lights of the suns of Thy favors to make me not deprived of the manifestations of the Sun of Thy unity, nor withheld from that which Thou hast ordained for Thy chosen ones. Thou art, verily, the Omnipotent over what Thou willest. There is none other God but Thee, the All-Compelling, the Self-Subsisting.

عطائك و انوار شمس الطافك بأن لا تجعلني
محروماً من تجليات نير توحيدك ولا ممنوعاً عما
قدرته لأصفيائك أنك انت المقتدر على ما تشاء
لا اله الا انت المهيمن القيوم

- 26 We make mention of him who hath been named 'Ali (Mulla) in the Kingdom of Names, that the Call may attract him to the Most Exalted Horizon and the Hand of Bounty may give him to drink of the choice wine of Glory through My Most Glorious Name. Thus have We sent down the verses as a grace from Us, and I am verily the All-Bountiful, the Most Generous. Take thou the Book with the power bestowed by Us, and be not of the patient ones. Beware lest the hosts of the world frighten thee or the might of the sovereigns weaken thee. Cast aside what the people possess in this Day wherein the Self-Subsisting calleth and summoneth the servants unto His sealed wine, which if anyone should drink thereof, neither the croaking of the croakers would sadden him, nor would the doubts of the doubters hinder him. We counsel thee and those who have believed to be trustworthy and chaste, and to that whereby the stations of man are exalted. Thy Lord is verily the Manifest Counselor. God hath forgiven thee and thy father and thy mother as a mercy from Him, and We ask Him to ordain for thee that which will draw thee nigh unto Him and benefit thee in all His worlds. He is verily the Single, the One, the All-Knowing, the All-Informed.

26 و نذكر من سمي بعلي (ملاً) فيملكوت الأسماء
ليجذب به النداء الى الأفق الأعلى ويسقيه يد العطاء
رحيق البهاء باسمي الأبهى كذلك انزلنا الآيات
فضلاً من عندنا و انا الفضل الكريم خذ الكتاب
بقوة من عندنا ولا تكن من الصابرين اياك ان
تخوفك جنود العالم او تضعفك قوة السلاطين
ضع ما عند القوم في هذا اليوم الذي فيه ينادى
القيوم و يدع العباد الى رحيقه المختوم الذي لو
يشرب منه احد لا [يحزنه] نفاق الناقين و لا
تمنعه شبهات المربين انا نوصيك و الذين آمنوا
بالأمانة و العفة و بما ترتفع به مقامات الانسان
أن ربك هو الناصح المبين قد غفر لك الله و اباك
و امك رحمة من عنده و نسئله بأن يقدر لك
ما يقربك و ينفعك في كل عالم من عوالمه انه
هو الفرد الواحد العليم الخبير

- 27 O Karbila'i Isma'il! Praise be to God that thou hast turned unto the waves of the divine ocean of utterance and the effulgences of the lights of the Sun of inner meanings, unto the Straight Path and the Great News. This is a great bounty and a mighty station. Implore thou His protection from Him. That which thou didst beseech from God, exalted be His glory, hath been heard, but it is more fitting that thou shouldst commit all affairs unto Him and hold fast unto the cord of trust in Him, for man knoweth not what profiteth or harmeth him. None knoweth the unseen save Him. Say:

27 يا (كربلائي) اسمعيل لله الحمد از امواج بحر بيان
الهي و اشراقات انوار نير معاني بصراط مستقيم و
نبأ عظيم توجه نمودي اين فضلى است بزرگ و
مقامى است عظيم از حق حفظش را طلب نما
آنچه از حق جل جلاله مسئلت نمودى باصفا فائز
ولكن مصلحت انكه امور را باو تفويض نمائى و
بجمل توكل تمسك كنن چه كه انسان بر نفع و
ضرر خود آگاه نه لا يعلم الغيب الا هو

- 28 My God, my God! This servant of Thine hath turned unto Thee and confesseth his ignorance before the dawning of the Sun of Thy knowledge. I beseech Thee to ordain for him that which shall profit him. Thou knowest what he hath and he knoweth not what Thou hast, and Thou art verily the Most Merciful of the merciful.

28 قل الهى الهى عبدك هذا اقبل اليك و يعترف
بجهله عند اشراق شمس علمك استلک بأن تقدّر
له ما ينفعه انت تعلم ما عنده و لا يعلم ما عندك
و أنك انت ارحم الراحمين

- 29 O Haji Malik-Muhammad! He who loved Me hath mentioned thee. We have mentioned thee with verses that are not equaled by whatsoever hath been created on earth. Thy Lord is verily the Forgiving, the Merciful. Thy name hath attained unto My presence. Give thanks unto thy Lord for having aided thee to recognize Him Who was hidden in the eternity of eternities and treasured in the hearts of the Messengers. Say:
- يا (حاجی) ملک محمد قد ذکرک من احبّی
ذکرناک بآیات لا یعادلها ما خلق فی الأرض ان
ربّک هو الغفور الرحیم قد فاز اسمک بحضری
اشکر ربّک بما ایدک علی عرفان من کان مکنوناً
فی ازل الازال و مخزوناً فی افئدة المرسلین
- 30 Praise be unto Thee, O my God, for having remembered me in Thy Most Exalted Station and for having sent down for me that whose fragrance shall never fade throughout the continuance of Thy Name, the All-Compelling over those who are in the heavens and on earth. I beseech Thee to ordain for me steadfastness in Thy Cause. Thou art verily the Single, the One, the All-Knowing, the All-Wise.
- قل لک الحمد یا الهی بما ذکرتنی فی مقامک الاعلی
وانزلت لی ما لا ینفد عرفه بدوام اسمک المهیمن
علی من فی السموات و الأرضین اسئلك بأن
تقدّر لی الاستقامة علی امرک انک انت الفرد
الواحد العلیم الحکیم
- 31 O Karbila'i Ramadan! We have heard thy call and have turned toward thee from the direction of the Prison. Praise be to God that thou hast turned unto Him and hast attained unto the effulgences of the lights of the Sun of bounty of the One desired by all the worlds. Today the ocean of grace is manifest before all faces and the sun of generosity is shining from the horizon of the world. Blessed are they whom the events of the world have not prevented, nor kept back from remembrance and praise. Take thou My Book and say: Unto Thee be glory, O Thou Desire of the world, and unto Thee be praise, O Thou Beloved of them that have recognized Thee.
- یا (کربلائی) رمضان ندایت را شنیدیم و از شطر
سجن بتو توجه نمودیم لله الحمد اقبال نمودی و
بشرافات انوار آفتاب عنایت مقصود عالمیان فائز
گشتی امروز دریای فضل امام وجوه ظاهر و
خورشید کرم از افق عالم مشرق طوبی از برای
نفوسیکه حوادث عالم ایشانرا منع ننمود و از ذکر
و ثنا بازداشت خذ کجایی و قل لک البهاء یا
مقصود العالم و لک الثناء یا محبوب العارفین
- 32 O Ibrahim (Haji Mulla), hear My call which hath been raised from the precincts of My prison, summoning mankind unto Mine horizon, heralding unto them My mercy, and drawing them nigh unto the Mighty, the Great. We have heard thy call and have addressed thee from the Most Exalted Paradise's right hand side. There is none other God but He, the Compassionate, the Generous. He hath appeared and revealed whatsoever He willeth, a command from His presence, and He is the Almighty, the Omnipotent. The world's might hath not hindered Him, nor hath the oppressors' tyranny frightened Him. He hath spoken before all faces: "The Kingdom belongeth unto God, the Lord of all worlds." Blessed is he who hath heard the call and responded to his Ancient Lord. Woe betide him who hath denied and turned away from this Momentous News. Give thanks unto God for having aided thee to turn towards Him when every ignorant one remote from Him turned away. Behold the divines of Iran who awaited throughout centuries and ages the advent of God and His sovereignty. Yet when the Promise was fulfilled and the Promised One came from the heaven of their Lord, the Unconstrained's will, they arose in opposition until they pronounced against Him an injustice
- یا (حاجی ملا) ابراهیم اسمع ندائی اته ارتفع من
شطر سجنی و یدع الناس الی افقی و یبشّره
برحمتی و یقرّبهم الی العزیز العظیم قد سمعنا ندائک
نادیناک من الشّطر الایمن من الفردوس الاعلی
انه لا اله الا هو المشفق الکریم قد ظهر و اظهر
ما اراد امراً من عنده و هو المقتدر القدير ما
منعته سطوة العالم و ما خوفه ظلم الظالمین نطق
امام الوجوه الملک لله ربّ العالمین طوبی لمن
سمع النداء و اجاب مولیه القديم و یل لمن انکر و
اعرض عن هذا النّبأ العظیم اشکر الله بما ایدک
علی الاقبال اذ اعرض عنه کلّ جاهل بعید انظر
الی علماء ایران کالوا ان ینتظروا فی القرون
و الأعصار ظهور الله و سلطانه فلما ظهر الوعد
و اتی الموعود من سماء ارادة ربهم المختار قاموا
علی الاعراض الی ان افوتوا علیه بظلم ناحت به
حقائق الأشياء و عن ورائها المقربون و المخلصون

whereat the realities of all things lamented, and beyond them the near ones and the sincere. Thus have We adorned thee with the traces of My Most Exalted Pen that thou mayest rejoice and be among the thankful.

کذلک زیناک بآثار قلبی الأعلی لتفرح و تكون
من الشاکرین

- 33 O Muhammad, My glory be upon thee! Thou didst seek bounty for the people of Kakhk. A blessed tablet hath been sent down and dispatched from the Kingdom of divine knowledge. We beseech God to cause all to attain unto it, that they may drink from the ocean of utterance and be illumined by the lights of the Day-Star of true divine unity. He is the All-Bountiful, He is the Generous.

33 یا محمد علیک بهائی از برای اهل کاکخک عنایت
خواستی یک صحیفه مبارکه از ملکوت علم الهی
نازل و ارسال شد از حق میطلبیم کل را بآن فائز
فرماید تا از بحر بیان بیاشامند و از انوار نیر توحید
حقیقی منور گردند اوست فضل و اوست کریم

- 34 O Rida, say: My God, my God! I beseech Thee by the lights of Thy countenance and the mysteries of Thy knowledge to make me among those who desire naught save what Thou hast desired for them through Thy bounty and decreed for them through Thy command. O my Lord! I testify to Thy oneness and Thy singleness, and that Thou art God, there is none other God but Thee. I beseech Thee to aid me to be steadfast in Thy Cause and to ordain for me the good of the hereafter and of this world. Verily Thou art the Lord of the Throne and earth. There is none other God but Thee, the Mighty, the All-Praised.

34 یا (سید) رضا قل الهی الهی استلک بأنوار
وجهک و اسرار علیک بأن تجعلی من الدین ما
ارادوا الا ما اردت لهم بحدودک و قضیت لهم
بأمرک ای رب اشهد بوحدانیتک و فردانیتک
و یانک انت الله لا اله الا انت استلک بأن
تؤیدنی علی الاستقامه علی امرک و تقدر لی خیر
الآخرة و الأولى انک انت رب العرش و الثری
لا اله الا انت العزیز الحمید

- 35 O Muhammad Husayn, thy name hath been mentioned and these verses have been revealed and inscribed in thy honor. His grace hath encompassed the world and His mercy hath embraced all, yet in most cities the hosts of self and passion have prevailed over godliness. We beseech God to grant strength and power that the servants of earth may attain unto that for which they were brought from nothingness into being.

35 یا محمد حسین اسمت مذکور و این آیات در شأنت
منزول و مسطور فضلش عالم را احاطه نموده و
رحمتش فرا گرفته و لکن جنود نفس و هوی در
اکثر مدن بر تقوی غلبه نموده از حق میطلبیم
قوت عطا فرماید و قدرت بخشد تا عباد ارض
فائز شوند بآنچه که از برای آن از عدم بوجود
آمده اند

- 36 O Nasrullah, hear what the All-Merciful revealed in the Qur'an: "When God's help and victory come, and thou seest men entering God's religion in throngs." In truth, on the day of victory and triumph, all are seen submissive and humble. Blessed is the soul that in these days hath attained the honor of acceptance. The Messenger of God - may the spirit of all else be sacrificed for Him - commanded holy war. The Primal Point - may the spirit of all else be sacrificed for Him - commanded assistance. Yet this Wronged One hath strictly forbidden in the Tablets all conflict, strife, sword and spear, and hath commanded all to assist God's Cause through the hosts of goodly deeds and praiseworthy character, and to conquer the cities of hearts. Blessed are they who act accordingly.

36 یا نصرالله اسمع ما انزله الرحمن فی الفرقان اذا جاء
نصر الله و الفتح و رأیت الناس یدخلون فی دین
الله افواجا فی الحقیقه یوم فتح و غلبه کل خاضع و
خاشع مشاهده میشوند طوبی از برای نفسیکه این
ایام بشرف اقبال فائز گشت رسول الله روح ما
سواه فداه امر بجهاد فرمود حضرت نقطه روح
ما سواه فداه امر بنصرت نمود و لکن اینظلم
جدال و نزاع و سیف و سنان کل را نهی نمود
نهیاً عظیماً فی الألواح و امر فرمود کل را بجنود
اعمال طیبه و اخلاق مرضیه حق را نصرت نمایند
و مداین قلوب را تصرف کنند طوبی للعاملین

- 37 O Kuchak, thy mention hath flowed from the Most Exalted Pen, and the Wronged One's countenance is at this moment turned toward thee, making mention of thee. Shouldst thou

37 یا کوچک ذکرت از قلم اعلی جاری و وجه
مظلوم در این حین بتو متوجه و ترا ذکر مینماید
اگر مقام اینقام را ادراک نمائی الی الحد بکلمه

comprehend this station's rank, thou wouldst, until the grave, utter the blessed words "Praise be unto Thee, O Single One, O Unique One." The glory shining from the heaven of My mercy's horizon be upon My loved ones who have attained unto My days and have acknowledged that which hath been sent down from the heaven of their Lord's will, the All-Explaining, the All-Knowing.

38 O Ali! Each of the aforementioned names has attained that which has had and has no likeness or equal. Some have desired to attain Our presence; however, due to certain circumstances in these days, it was not and is not expedient. You should give glad-tidings to all on behalf of the Wronged One and gladden them with the Tablet of God.

39 O My beloved! The exalted standards and divine banners are manifest and evident from the clear signs. This servant beseeches and hopes for the divine grace that He may cause His loved ones to attain that which befits His Day. His standards and banners have been and are the manifestations of His commandments and prohibitions. Repeatedly from the Most Exalted Pen this most sublime word hath been revealed, blessed and exalted be His utterance: "The hosts of divine ethics and deeds are the helpers of this Cause, and the commander of these hosts is the fear of God."

40 This is the word that should any fair-minded person hear it, he would speak with justice and converse with equity. O My beloved! The sending of the reply to the letter was greatly delayed. In any case, forgiveness has been and is sought, for time was lacking and opportunity absent. I beseech you and the loved ones to pray for divine assistance and confirmation for this evanescent one, as time is outwardly short and the task momentous. There is no power nor strength except through God, the Most High, the Most Great.

41 Concerning the mention made of Aqa Muhammad-Rida and Aqa Siyyid Muhammad, upon them be the glory of God, and likewise their degree of enkindlement with the fire of God's love, after presentation before Him, these verses were revealed from the heaven of the Divine Will, blessed and exalted be His utterance:

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

43 This is a mention from Us unto him who was named Muhammad before Rida, that the mention may draw him unto God, the Lord of all names, and make him of those whom the veils of the world have not caused to slip nor the signs of the deniers hindered. We have heard thy mention and make mention

مبارکۀ لک الحمد یا فرد الأحد ناطق شوی الہیاء
المشرق من افق سماء رحمتی علی اولیائی الذین
فازوا بأیامی واعترفوا بما نزل من سماء مشیة ربهم
المبین العلیم

38 یا علی اسامی مذکورہ ہر یک فائز شد بآنچہ کہ
شبہ و مثل نداشته و ندارد بعضی ارادہء لقا
نمودہ اند نظر ببعض امور واردہ این آیام مقتضی
نمودہ و نیست آنجناب باید کل را از قبل مظلوم
بشارت دهند و بلوح اللہ مسرور دارند انتہی

39 یا محبوبی اعلام منیرہ و رایات الہیہ از آیات واضح
و لائح و مشہود این خادم از فضل الہی سائل و
آمل کہ اولیای خود را فائز فرماید بآنچہ سزاوار
یوم اوست اعلام و رایاتش ظہورات اوامر و
نواہیش بودہ و هست مکرر از قلم اعلیٰ اینکلمہء
علیا نازل قولہ تبارک و تعالیٰ ناصر این امر جنود
اخلاق و اعمال و سردار آن جنود تقوی اللہ
انتہی

40 اینست آنکلمہئی کہ ہر منصفی اصغاً نماید بعدل
سخن گوید و بانصاف تکلم کند یا محبوبی ارسال
جواب نامہ بسیار طول کشید و بتعویق افتاد در
ہر حال طلب عفو بودہ و هست چہ کہ وقت
مفقود و فرصت معدوم از آنجناب و اولیا استدعا
مینمایم از برای اینفانی توفیق و تأیید طلب نمایند
چہ کہ وقت بر حسب ظاہر کم و شغل عظیم
لا حول و لا قوۃ الا باللہ العلیٰ العظیم

41 اینکہ ذکر جناب آقا محمد رضا و جناب آقا سید
محمد علیہما بہاء اللہ را نمودند و همچنین مراتب
اشتعال ایشانرا بنار محبت الہی بعد از عرض امام
حضور این آیات از سماء مشیت نازل قولہ تبارک
و تعالیٰ

42 هو الشّاهد الخبیر

43 ذکر من لدنا لمن سَمی بجمّہ قبل رضا لیجذبہ
الذّکر الی اللہ مولیٰ الاسماء و یجعلہ من الذّین ما
زلّتهم سبحات العالم وما منعتہم اشارات المعرضین
انا سمعنا ذکرا ذکرا ناک بذکر تجذب بہ افئدة

of thee with a mention whereby the hearts of those near unto God are drawn. We counsel thee and those who have believed to fear God, the Lord of all worlds. Say:

- 44 My God, my God! Thy call hath attracted me, Thy grace hath delivered me, Thy verses have taken hold of me, and the light of Thy Cause hath guided me to Thy straight path. I beseech Thee by the waves of the ocean of Thy utterance and the effulgences of the sun of Thy manifestation to make me in all conditions steadfast in Thy Cause and firm in Thy love. O Lord! I am Thy servant and the son of Thy servant and the son of Thy handmaiden. I have turned to Thy most exalted horizon and supreme height. I beseech Thee not to disappoint me of that which Thou hast ordained for Thy chosen ones in Thy days. I am he who, O my God, hath acknowledged Thy Book and what hath been sent down therein of Thy commandments and ordinances and that which the tongue of Thy grandeur hath spoken. I beseech Thee, O Quickener of the graves and Manifestor of light, by Thy most glorious path and Thy most great announcement, to ordain for me that which will draw me nigh unto Thee in all conditions. Verily, Thou art the Self-Sufficing, the Most Exalted.

- 45 And this is what was revealed for Siyyid Muhammad, upon him be the glory of God:

- 46 O Muhammad! Hear My call from the precincts of My prison. Verily it will draw thee nigh unto Mine horizon, and will aid thee to stand firm in My Cause, and will give thee to drink of the Kawthar of Mine utterance from the hand of My bounty, and will guide thee to the station which God hath made the most exalted of stations. We have manifested the Cause before the faces of all peoples - among them are those who turned away, those who hesitated, those who pronounced sentence upon the shedding of My blood, and those who turned towards Me and said: "Here am I, O Thou Desire of the Worlds! Here am I, O Thou in Whose grasp lieth the reins of all men!" Blessed is the servant who hath heard and responded, and woe unto every denier who hath turned away from God in his final end. O Muhammad! Take thou the chalice of immortality in My Most Great Name, then drink therefrom in spite of the enemies who turned away from the Face, having followed the sources of vain imaginings. Thus hath the Divine Lote-Tree spoken that which draweth the hearts of the righteous. When thou hast drunk of My choice-sealed wine in My Self-Subsisting Name, say:

- 47 "My God, my God! Praise be unto Thee for having caused me to hear Thy call and for having made known unto me the Dayspring of Thy signs, the Manifestation of Thy clear tokens

المقربين انا نوصيك والذين آمنوا بتقوى الله رب العالمين

44 قل الهى الهى ندائك اجتذبني وفضلك انقذني و آياتك اخذتني و نور امرك هداي الى صراطك المستقيم اسئلك بأموج بحر بيانك و تجليات شمس ظهورك بأن تجعلني فيكل الأحوال ثابتاً على امرك و راسخاً في حبك اى رب انا عبدك و ابن عبدك و ابن امتك قد اقبلت الى افقك الأعلى و الذروة العليا اسئلك ان لا تخيبني عما قدرته لأصفيائك في أيامك انا الذى يا الهى اعترفت بكابك و ما نزل فيه من اوامرك و احكامك و بما نطق به لسان عظمتك اسئلك يا محيي القبور و مظهر النور بصراطك الأنعم و نبأك الأعظم بأن تقدر لى ما يقربني اليك فى كل الأحوال انك انت الغنى المتعال

45 و هذا ما نزل لجناب سيد محمد عليه بهاء الله

46 يا محمد اسمع ندائى من شطر سجنى انه يقربك الى افقى و يؤيدك على الاستقامة على امرى و يسقيك كوثر بيانى من يد عطائى و يهديك الى مقام جعله الله من اعلى المقام انا اظهرنا الامر امام وجه الخلق منهم من اعرض و منهم من توقف و منهم من افقى على سفك دمي و منهم من اقبل و قال ليبيك يا مقصود العالم ليبيك يا من فى قبضتك زمام العباد طوبى لعبد سمع و اجاب و ويل لكل معرض اعرض عن الله فى المآب يا محمد خذ كأس البقاء باسمى الأبهى ثم اشرب منها رغماً للأعداء الذين اعرضوا عن الوجه بما اتبعوا مطالع الأوهام كذلك نطقت السدرة بما تنجذب به افئدة الأبرار انك اذا شربت رحيتى المختوم باسمى القيوم

47 قل الهى الهى لك الحمد بما اسمعتنى ندائك و عرّفتنى مشرق آياتك و مظهر بيناتك و مطلع

and the Source of Thy commandments. I beseech Thee by the lights of Thy Kingdom and the mysteries of Thy Dominion to aid me in that which Thou lovest and art pleased with. Verily, Thou art the Lord of all beings and the Lord of the worlds to come and of those gone before. There is none other God but Thee, the Mighty, the All-Bestowing.”

- 48 Mention was made of Karbila'i Muhammad (the barber), upon him be the Glory of God. After it was presented before the Most Holy Court, this utterance was revealed from the Kingdom of divine grace - exalted be His glory: O Muhammad! The friends of God have ever been and are blessed with the traces of the Most Exalted Pen. Thy mention is remembered and thy name is known. God willing, thou shalt hold fast unto the Book of God with such firmness that all the world shall be powerless to separate thee from it. Praise be to God that thou hast hearkened unto the rustling of the Most Exalted Pen and hast drunk from the ocean of knowledge of the Desire of the worlds. We beseech God to aid thee to remain steadfast in this Most Great Cause. We ask God to forgive thee, thy father, thy mother, and thy wife. Verily He is the Most Merciful of the merciful ones and He is the Forgiving, the Generous. We counsel thee and those who have believed in that which be- seemeth this glorious and wondrous Day. We have mentioned and continue to mention the loved ones of that land, one and all, and We command them all to fear God, which is the crown of all deeds. Blessed are they who act, and woe unto those who neglect. Praise be to God, the Lord of the worlds.

- 49 An incalculable bounty hath been manifested, such that were all the atoms of creation to be transformed into pens, and all the seas into ink, they would be unable to render thanks for these manifest and resplendent favors. Who hath the capacity and power to offer fitting thanks? However, since the acknowl- edgment of powerlessness is beloved, perchance this powerless- ness may become the cause of acceptance and lead to success. Night and day He hath remembered His loved ones and com- manded them to that which will exalt their stations and ranks, through utterances from whose every letter doth shine forth the sun of loving-kindness. Verily our Lord, the Most Merciful, is the Compassionate, the Generous. There is no God but Him, the Forgiving, the Merciful.

- 50 A petition submitted in the name of Muhammad Husayn (son of Mulla Abu'l-Qasim) and Aqa Khalilu'llah and Aqa Asadu'llah, the two nephews of the honored teacher - upon him and upon them be the Glory of God - was presented before the Most Holy, Most Exalted Court, and these manifest verses were revealed from the Dayspring of bounty and the

احكامك اسئلك بأنوار ملكوتك و اسرار
جبروتك بأن تؤيدني على ما تحب و ترضى انك
انت مولى الورى و رب الآخرة و الأولى لا اله
الا انت العزيز الوهاب انتهى و

48 ذكر جناب كربلائی محمد (سلمانی) علیه بهاء الله
نموده بودند بعد از عرض در ساحت اقدس این
بیان از ملکوت فضل الهی نازل قوله جلّ جلاله
یا محمد لازال دوستان الهی بآثار قلم اعلیٰ فائز بوده
و هستند ذکرت مذکور و اسمت معروف انشاء الله
بکتاب الهی تمسک نمائی تمسکیکه جمیع عالم قادر
بر فصل نباشند لله الحمد صریر قلم اعلیٰ را اصغا
نمودی و از بحر عرفان مقصود عالمیان آشامیدی
از حق میطلبیم ترا تأیید فرماید بر استقامت بر
این امر اعظم نسل الله ان یغفر لک و اباک
و امک و ضلعک انه هو ارحم الراحمین و هو
الغفور الکریم انا نوصیک و الذین آمنوا بما ینبغی
لهذا الیوم العزیز البدیع اولیای آن ارض طراً را
ذکر نموده و مینمائیم و کلّ را بتقوی الله که
اکلیل اعمالست امر میکنیم طوی للعالمین و ویل
للتارکین الحمد لله ربّ العالمین انتهی

49 فضل لایحصى ظاهر بشأنیکه ذرات کائنات اگر
بقلم تبدیل شود و همچنین بحور بحر از عهده
شکر عنایات ظاهره و باهره برناید که را قابلیت
و قدرت که از عهده آنچه سزاوار است برآید
ولکن چون اقرار بعجز را دوست داشته شاید
این عجز سبب قبول شود و علت فوز گردد در
لیالی و ایام اولیای خود را ذکر فرموده و به ما
ترتفع به مقاماتهم و مراتبهم امر نموده بیاناتیکه
از افق هر حرفی از آن آفتاب شفقت مشرق و
لائح ان ربنا الرحمن هو المشفق الکریم لا اله الا
هو الغفور الرحیم

50 عریضهائی که باسم جناب محمد حسین (ابن ملا
ابوالقاسم) و جنابان آقا خلیل الله و آقا اسدالله
دو ابن اخت جناب معلم علیه و علیهم بهاء الله
معروض داشتند در ساحت اقدس اعلیٰ
عرض شد و این آیات باهرات از مطلع عنایت

Ocean of grace specifically for them - blessed and exalted be His Word:

و بحر فضل مخصوص ایشان ظاهر و نازل قوله
تبارک و تعالی

51 In the name of the One God

بنام خداوند یگنا 51

52 O My loved ones! Your letter was presented before the Wronged One in the Most Great Prison and gained the honor of being heard. Praise be to God, it testified to your awareness and to your acceptance, attention and love for the Beloved of the worlds. We beseech God to assist you in exalting His Word through wisdom and utterance, and to sanctify you from whatsoever is unworthy of the station of man. Today the Tongue of Grandeur proclaims: By God's life! The sun has neither shone nor risen upon such a day. All must recognize the value of these divine days and aid the Cause of God through goodly deeds. Praise ye the Desired One of the world Who has mentioned you - a mention whose fragrance is everlasting and enduring. We beseech God to assist you in that which He loves and is pleased with, to make you among those who have drunk the choice wine of utterance from the cups of their Lord's bountiful gifts, the Compassionate, the Generous, and to ordain for you that which shall be as light before your faces in all the worlds of His worlds. Verily, He is the Powerful, the Mighty, and worthy to grant this prayer. Glory be upon you and upon those who have attained unto this mighty Cause and this Great Announcement.

52 یا اولیائی نامه شما در سین اعظم نزد مظلوم حاضر و بشرف اصغا فائز لله الحمد گواهی داد بر آگاهی شما و بر اقبال و توجیه و محبت محبوب عالمیان از حق میطلبیم شما را مؤید فرماید بر اعلاء کلمه بحکمت و بیان و مقدس نماید از آنچه لایق مقام انسان نبوده و نیست امروز لسان عظمت ناطق لعمر الله آفتاب بر مثل چنین یوم اشراق ننموده و طالع نشده باید کل قدر ایام الهی را بدانند و باعمال طیبه امر الله را نصرت نمایند حمد کنید مقصود عالم را که شما را ذکر نمود ذکریکه عرفش باقی و دائم است نسل الله ان یؤیدکم علی ما یحب و یرضی و یجعلکم من الذین شربوا ریحق البیان من کؤوس عطاء ربهم المشفق الکریم و یقدر لکم ما یكون نوراً امام وجوهکم فی کل عالم من عوالمه انه هو المقتدر القدير و بالاجابة جدير البهاء علیکم و علی الذین فازوا بهذا الامر المبرم و هذا النبأ العظیم انتهى

53 And likewise the petition of the two sons of the martyred Ni'matullah and Nasrullah, upon him and them be the Glory of God, was presented before Him and gained the honor of being heard, and these verses were revealed from the Kingdom of the All-Merciful's utterance specifically for them. His exalted Word:

53 و همچنین عریضه ابنین حضرت شهید نعمت الله و نصر الله علیه و علیهما بهاء الله در حضور عرض شد و بشرف اصغا فائز گشت و این آیات از ملکوت بیان رحمن مخصوص ایشان نازل قوله عز شأنه

54 In the Name of the Desired One of the World

بنام مقصود عالم 54

55 The servant was present with your petition and presented it all, and this Most Holy, Most Exalted Tablet was revealed in response from the Sacred Kingdom, that ye may drink from the Euphrates of utterance and receive your portion from the Kawthar of divine knowledge. The relatives of the departed, elevated teacher - upon him be the Most Glorious Glory of God - and the martyr have ever been and are mentioned before the Wronged One. We beseech God to enable you to preserve the pearls of His love. The treacherous have been and are lying in wait for this precious gem. The ignorant and heedless servants who are unaware of the root of the Cause are striving and struggling to mislead sanctified souls, and through various forms of deceit and guile have been and are attempting to prevent them. We beseech God to assist you with such assistance

55 عبد حاضر با عریضه شما حاضر و تمام آنرا عرض نمود و این لوح امنع اقدس در جواب از ملکوت مقدس نازل تا از فرات بیان بیاشامید و از کوثر عرفان قسمت برید لازال منتسبین مرحوم مرفوع معلّم علیه بهاء الله الأبّی و شهید نزد مظلوم مذکور بوده و هستند از حق میطلبیم شما را موفق دارد بر حفظ لآلی حبش این جوهر ثمن را خائنین در کمین بوده و هستند عباد جاهل و غافل که از اصل امر بیخبرند در اضلال نفوس مقدسه ساعی و جاهد و بانواع مکر و حیل در صدد منع بوده و هستند از حق میطلبیم شما را تأیید نماید تأییدیکه صفوف عالم قادر بر منع نباشد

that the ranks of the world shall be powerless to prevent and the might of nations shall not weaken you. Stand firm in His Cause through divine power and might, and be vocal in His remembrance and praise. We counsel all to observe calmness, dignity and wisdom, lest the clamor of the ignorant be raised in ignorance. There are learned ones who are deprived and prevented from the Dawning Place of divine revelation and the ocean of heavenly knowledge. We mention the loved ones of that land and its surroundings and counsel them to that which is befitting. Glory be upon you, O My loved ones, from God, the All-Knowing, the All-Wise.

- 56 The Sun of Divine Utterance has shone forth from the horizon of the heaven of God's mercy in such wise that its light has encompassed the dust of earth and indeed all the world, and its fragrance has perfumed it. Should one possessed of the sense of smell be in the furthestmost parts of the world, he would detect this diffused fragrance, would turn with heart and soul, and would remain occupied with remembrance and praise throughout his life. One is astonished at what has prevented the eyes of the people of the world and what has veiled the sense of smell of the nations. Strange and wondrous is it that some of the ignorant ones of the world have denied this Most Great Cause and seek to establish another. Glory be to God! If this Cause be denied, what other cause would be worthy of affirmation or mention? We must beseech God that perchance the oppressors may attain unto justice and the workers of tyranny unto equity.

- 57 Likewise the petition of Aqa 'Ali-Akbar, upon him be the Glory of God, was presented before the Most Holy and Most Exalted Presence. This is what was revealed for him from the heaven of the will of our Lord, the Compassionate, the All-Bountiful. He says, blessed and exalted be He: "O 'Ali-Akbar! Thy letter arrived and We saw and heard it. Praise be to God that thou hast turned unto Him and attained the honor of recognition. Thou didst seek His presence from the Wronged One. O 'Ali-Akbar! The heedless servants have become a barrier and have prevented the people from the Truth. Be not grieved at being deprived of His presence and meeting. Beseech God that He may ordain for thee from the Most Exalted Pen the reward of His presence. He is the Lord of Command and the Sovereign of Decree. He doeth what He willeth and ordaineth what He pleaseth. The creatures of the first and the last are powerless to prevent His Will. The power of His Word and the penetration of His Purpose are manifest as the sun. Blessed is the eye that seeth and woe unto every heedless doubter. The souls mentioned in thy petition have each attained unto the Luminary of Utterance, the Goal of all the worlds. We give

و قوت امم شما را ضعیف نکند بقدرت و قوت الهی بر امرش مستقیم باشید و بذکر و ثنائش ناطق و کل را وصیت مینمائیم بسکون و وقار و حکمت لئلا ترتفع ضوضاء الجهلاء جهلا علمائی هستند که از مشرق وحی الهی و بحر علم ربانی محروم و ممنوعند اولیای آن ارض و اطراف را ذکر مینمائیم و بمعروف وصیت میکنیم البهآ علیکم یا اولیائی من لدی الله العلیم الحکیم انتهى

56 آفتاب بیان از افق سماء رحمت الهی بشأنی اشراق نمود که ارض خا را بلکه جمیع عالم را نورش احاطه فرمود و عرفش معطر نمود اگر ذی شئی در اقصی العالم باشد این عرف را که متضوع شده بیابد و بقلب و جان توجه نماید و مادام الحیات بذکر و ثنا مشغول گردد انسان متحیر که ابصار اهل عالم را چه منع نموده و شامه امم را چه حایل گشته تعجب و حیرت در اینکه بعضی از بیدانشهای عالم این امر اعظم را انکار نموده اند و اراده اثبات امر دیگری دارند سبحان الله اگر این امر انکار شود چه امری لایق اثبات و یا قابل ذکر است باید از حق بطیلم شاید اهل اعتساف بانصاف فائز شوند و اصحاب ظلم بعدل

57 و همچنین عریضه جناب آقا علی اکبر علیه بهآ الله در ساحت امنع اقدس عرض شد هذا ما نزل له من سماء مشیة ربنا المشفق الکریم قوله تبارک و تعالی یا علی اکبر نامهات رسید دیدیم و شنیدیم لله الحمد اقبال نمودی و بشرف عرفان فائز گشتی از مظلوم لقایش را طلبیدی یا علی اکبر عباد غافل حایل گشته اند و خلق را از حق منع کرده اند محزون مباش از عدم لقا و حضور از حق بطلب از قلم اعلی اجر لقا مقدر فرماید اوست صاحب امر و مالک حکم یفعل ما یشاء و یحکم ما یرید مشیتش را خلق اولین و آخرین قادر بر منع نه اقتدار کلمه و نفوذ اراده بمثابه آفتاب ظاهر و مشهود طوبی لبصر رأی و ویل لکل غافل مریب نفوس مذکوره در عریضهات هر یک بنیر بیان مقصود عالمیان فائزانا نبشّرهم بذکری و عنایتی و نوصیم بما ینبغی لآیام الله رب العرش العظیم و مالک الکرسی الرفیع انتهى

them glad tidings of My remembrance and My favor, and We counsel them with that which beseemeth the days of God, the Lord of the Mighty Throne and the Possessor of the Exalted Seat.”

- 58 Praise be to God! All have achieved victory and have been adorned with the lights of the utterance of our Lord, the Lord of the Throne and of the earth. This servant petitioneth the Almighty, glorified be His glory, that He may confirm and make successful all mankind in such deeds, actions, and character as shall ensure the permanence of His dominion throughout the Kingdom of earth and heaven. Verily, our Lord, the All-Merciful, is the Omnipotent, the All-Powerful, and He is the Compassionate, the All-Knowing.

- 59 Likewise, two petitions from Jinab-i-Aqa Siyyid ‘Ali and Jinab-i-Aqa Siyyid Baqir – upon them be the glory of God – were received. After being submitted before the presence of the Lord of all mankind, two luminous Tablets specific to them were revealed. He speaketh – blessed and exalted be He:

- 60 In the Name of Him Who is the Manifest, the Witnessed

- 61 O ‘Ali! Harken unto My Call with the ear of thy heart. By My life! Wert thou to hear it with true attention, it would draw thee unto a station wherein the sorrows of the world and the tribulations of the nations would cause thee no grief, and thou wouldst find thy spirit sanctified from the doubts of the wayward and independent of whatsoever is in the hands of kings and sultans. Harken unto the Call from the Lote-Tree beyond which there is no passing: Verily, there is no God but He, the One, the All-Knowing. The servant who is present hath come with thy letter and hath presented it before the Wronged One. We have answered thee with this luminous Book which proclaimeth throughout the world and summoneth all unto God, the Lord of all the worlds. Give thanks unto God, thy Lord, for that He hath confirmed thee in turning toward Him and hath made known unto thee that which hath been withheld from the men of the earth and its champions. Verily, bounty is in His grasp, and He is the Compassionate, the Generous. When the wafting of the verses doth move thee, turn thy face and thy heart unto the Dawning-Place of the clear tokens. Say:

- 62 My God, my God! Praise be unto Thee for having caused me to hear Thy call, shown me Thy tokens and summoned me from the precincts of Thy prison. I beseech Thee by Thy Cause, through which they that are sincere hastened to the seat of sacrifice and they that are devoted to the highest horizon, to ordain for me that which shall make me steadfast in Thy Cause and firm in Thy love, such that neither the hosts of

58 لله الحمد كلّ فائز شددت و بأنوار بيان ربنا و ربّ العرش و الثرى مزین گشتند این خادم از حقّ جلّ جلاله مسئلت مینماید جمیع را مؤید و موفق فرماید بر افعال و اعمال و اخلاقیکه عرفش بدوام ملک و ملکوت باقی و دائم است ان ربنا الرحمن هو المقتدر القدير و هو المشفق الخبير

59 و همچنین دو عریضه از جناب آقا سید علی و جناب آقا سید باقر علیهما ۶۶۹ [بهاء الله] رسید بعد از عرض امام وجه مولی الأنام دو لوح مبین مخصوص ایشان نازل قوله تبارک و تعالی

60 بسمی الظاهر المشهود
61 یا علی اسمع ندائی باذن فؤادک لعمری لو تسمعه حق الاصغاء یجذبک الی مقام لا تحزنک احزان العالم و لا حوادث الأمم و تجد روحک مقدساً عن شبهات المربیین و غنیاً عما فی یدى الملوک و السلاطین اسمع النداء من سدرۃ المنتهى انه لا اله الا هو الفرد الخبير قد حضر العبد الحاضر بکتابک و عرضه لدى المظلوم اجبتاک بهذا الکتاب المبين الذى ینادى فی العالم و یدع الكل الى الله رب العالمین اشکر الله ربک بما ایدک علی الاقبال و عرفک ما منع عنه رجال الأرض و ابطالها ان الفضل فی قبضته و هو المشفق الکريم اذا هزتك نفحات الآيات اقبل بوجهک و قلبک الى مطلع البينات

62 قل الهی الهی لک الحمد بما اسمعتنى ندائک و اريتني آثارک و ناديتنى من شطرنجک استلک بأمرک الذى به سرح المقبلون الى مقرّ الفداء و المخلصون الى افقک الأعلى بأن تقدّر لى ما يجعلنى مستقيماً على امرک و راسخاً فى حبک بحيث لا تمنعنى جنود الظالمين و لا سطوة المشركين اى

the oppressors nor the might of the ungodly shall prevent me. O my Lord! I testify that Thou hast created me to know the Dayspring of Thy signs and the Source of Thy commandments and ordinances, and to act according to what Thou hast revealed in Thy Tablets. I beseech Thee by Thy bounty through which the ocean of existence hath surged, and by the generosity through which Thou hast quickened the world and its peoples, to ordain for me and for those with me that which shall cause us to be numbered with them that have attained unto Thy good-pleasure and have quaffed the choice wine of detachment from the hands of Thy bestowal. Verily, Thou art the Almighty over what Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

63 This was revealed for Jinab-i-Aqa Siyyid Baqir, upon him be the Glory of God.

64 He is the One Who ruleth over all who are in earth and heaven.

65 The Call of God hath, from everlasting, been uplifted on high; and the resplendent Luminary of His Revelation hath arisen and shone forth from the horizon of the heaven of Tur. Behind this Light there have, indeed, followed dark clouds, and after it have swept the mists of hatred. Though, in these days, they have hindered the rays of the Sun of Truth from shedding their splendour, yet shall the Light, in the end, prevail, the Cause be made manifest, and the all-compelling decree be witnessed in its ascendancy.

66 We admonish the loved ones of God—exalted be His glory—to cleave unto trustworthiness and uprightness, and to whatsoever will lead to the exaltation and advancement of the Word of God. O people of God! From among your attributes must the attribute of God be made evident; and your deeds, your motions and your stillness, must become the mirrors of the Will of God. This Wronged One hath ever enjoined upon them that turn unto Him and them that love Him that which causeth loftiness and sublimity. The atoms of creation bear witness and testify that He hath desired nothing for Himself. Render thanks unto the Ancient Lord, Who hath mentioned thee in a time when thou art encompassed by the slanders of the peoples. We beseech God to bestow upon thee, and upon the loved ones in that land, His bounty of success, and to aid them to persevere in remembrance and praise, in wisdom and utterance. There is none other God but He, the Single, the One, the Ordainer, the Judge, the Mighty, the Bountiful.

67 Take counsel together in thine affairs; whatsoever proceedeth from consultation, that do thou carry out—for in divers Tablets have We commanded all men to consult. We ask God

رَبِّ اشْهَدْ أَنَّكَ خَلَقْتَنِي لِعِرْفَانِ مَشْرِقِ آيَاتِكَ وَ
مَصْدَرِ أَوْامِرِكَ وَأَحْكَامِكَ وَالْعَمَلِ بِمَا أَنْزَلْتَهُ
فِي الْوَاحِكِ اسْتَطْلِكَ بِجُودِكَ الَّذِي بِهِ مَاجَ بَحْرِ
الْوُجُودِ وَالْكَرَمِ الَّذِي بِهِ أَحْيَيْتَ الْعَالَمَ وَالْأُمَمَ
بَأَنْ تَكْتُبَ لِي وَلِمَنْ مَعِيَ مَا يَجْعَلُنَا مِنَ الَّذِينَ فَازُوا
بِرِضَائِكَ وَشَرِبُوا رَحِيقَ الْإِنْقِطَاعِ مِنْ أَيْدِي
عِظَائِكَ أَنَّكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ
إِلَّا أَنْتَ الْعَلِيمُ الْحَكِيمُ

63 و هذا ما نزل لجناب آقا سيد باقر عليه بهاء الله

64 هو المهيمن على من في الأرض والسماء

65 لازال نداء الهى مرتفع و نير ظهور از افق سماء
طور مشرق و لائح اين نور را سحاب تيره از عقب
و غمام ميغضه از پي اگرچه در اين ايام انوار
آفتاب حقيقت را از اشراق منع نموده اند ولكن
بالآخره نور غالب و امر ظاهر و حكم مهيمن
مشاهده گردد

66 وصيت مينمائيم اوليائى حق جلّ جلاله را بامانت
و ديانت و بآنچه سبب ارتقاء و ارتقاء كلمه الله
است يا حزب الله بايد از شئون شما شأن الله
ملاحظه شود و اعمال و حرکات و سکون شما
مرايائى ارادة الله گردد اينظلولم لازال مقبلين و
محيين را بآنچه سبب علو و سمو است امر فرموده
ذرات کائنات شاهد و گواهست که از برای
خود چيزى طلب نموده حمد کن مالک قدم
را که ترا ذکر نموده در حالتیکه بمفتریات امم
مبتلاست از حق ميطلبم تو و اوليائى آن ارض
را توفيق عطا فرمايد و تأييد نمايد بر ذکر و ثنا و
حکمت و بيان لا اله الا هو الفرد الواحد الامر
الحاکم العزيز المنان

67 در امور مشورت نما آنچه از شورى برآيد بآن عمل
کن چه که در الواح شتى کل را بمشورت امر
نموديم نسل الله ان يؤيدک و اوليائه على ما يحب

to confirm thee and His loved ones in that which He loveth and approveth; and We ask Him to forgive thy father and thy mother, and then those who have ascended unto Him. Verily He is the Most Merciful of the merciful, and the God of all who are in the heavens and on the earth. End.

ویرضی و نسله ان یغفر اباک و امک ثم الذین
صعدوا الیه انه هو ارحم الراحمین و اله من فی
السموات و الارضین انتهی

- 68 To render befitting thanks for these favours no one hath been, nor can ever be, capable—by the righteousness of His own Self, the One, the True. Though the pens of the world and the tongues of all peoples were to utter His praiseworthy remembrance, the praises of the first and the last, they would assuredly not be equal to a single word of those words which shine forth from the Dayspring of His Will. Yet, since we are bidden to praise and glorify Him, we cling to the cord of remembrance; else, what are the praises of created things, and where is the all-holy, most pure, most sanctified Court? In every state we are of Him, and from Him we implore that which is worthy of His bounty.

68 از عهدهء شکر این عنایات که برمیآید لا و نفسه
الحق احدی قادر نبوده و نیست اگر اقلام عالم
و السن امم باذکار ممدوحهء اولین و آخرین نطق
نمایند هرآینه بایک کلمه از کلمات که از مشرق
اراده تجلی نماید معادله نکند و لکن چون مأمور
بمجد و ثنائیم لذا بجبل اذکار متمسکیم و الا اذکار
مخلوق کجا و بساط اقدس اطهر انزه کجا در هر
حال از اوئیم و از او میطلبیم آنچه را که سزاوار
بخشش اوست

- 69 This servant beseecheth the Lord of Existence to kindle His loved ones with such a fire that the world itself may be set aflame. Verily our Lord is the Omnipotent, the Almighty. There is none other God but He, the All-Powerful, the Mighty, the All-Praised.

69 اینعبد از مالک وجود میطلبد اولیای خود را
مشتعل فرماید بشأنیکه عالم مشتعل شود ان ربنا
هو المقتدر القدیر لا اله الا هو المقتدر العزیز الحمید

- 70 Concerning that honoured beloved, Haji Mirza 'Ali-Akbar—upon him be the glory of God—of whom they wrote, and whose steadfastness and ardour they made mention: after this was laid before the Most Holy, the Most Exalted Court, these mighty verses were sent down from the Kingdom of the grace of the Lord of all mankind. He saith, Exalted, the Sanctified be He:

70 اینکه در بارهء حبیب مکرم جناب حاجی میرزا
علی اکبر علیه بهاء الله مرقوم داشتند و همچنین
مراتب استقامت و اشتعال ایشان را ذکر نمودند
بعد از عرض در ساحت امنع اقدس این آیات
کبری از ملکوت فضل مولی الوری نازل قول
الرب تعالی و تقدس

- 71 O 'Ali-Akbar! Hear thou the call of the Wronged One. He verily remembereth thee and draweth thee nigh and teacheth thee that which beseemeth the days of God, thy Lord and the Lord of thy forebears. Repeatedly hath thy mention flowed from the Most Exalted Pen, and time and again hast thou been favored with the tokens of the Pen of Command. Ponder thou upon that which hath been sent down from the heaven of God's will. In every utterance lieth concealed the Kawthar of divine knowledge. Blessed are they that drink thereof! I swear by the Sun of Truth that whosoever shall today observe the divine verses with the eye of justice and fairness shall be sustained by the Kawthar of steadfastness and shall find himself detached from all else but God. When thou art illumined by the lights of the Orb of My proof and hast drunk the Salsabil of knowledge from the chalices of My verses, say:

71 یا علی قبل اکبر اسمع نداء المظلوم انه یدکرک
و یقرّبک و یعرفک ما ینبغی لایام الله ربک
و رب آبائک الاولین مکرر ذکرت از قلم اعلی
جاری و کرة بعد کرة بآثار قلم امر فائز در آنچه
از سماء مشیت الهی نازل شده تفکر نما در هر بیان
کوثر عرفان مستور طوبی للشاریین قسم بآفتاب
حقیقت هر نفسی الیوم ببصر عدل و انصاف
در آثار ملاحظه نماید از کوثر استقامت مرزوق
گردد و خود را از ما سوی الله فارغ مشاهده
کند اذا تتورت بأنوار نیر بهانی و شربت سلسبیل
العرفان من کوثر آیاتی قل

- 72 My God, my God! Praise be to Thee for having remembered me and magnified me and honored me and made me to know Thee. I beseech Thee, O Creator of the world and Light shining amidst the nations, by Thy Most Great Name through which the limbs of the aggressive ones among Thy servants and the idolaters among Thy creatures have trembled, to make me in all conditions steadfast in Thy Cause, firm in Thy love and acting according to what Thou hast revealed in Thy Book. There is no God but Thee, the Single, the One, the Powerful, the All-Knowing, the All-Informed.
- 73 This servant likewise beseecheth God, exalted be His glory, to aid him to champion His Cause in such wise that the fame of his steadfastness may spread throughout all lands and regions. Should they consider the signs, tokens and verses of the Messengers, and ponder that which hath been revealed and made manifest in this Most Great Revelation from the heaven of bounty, they would testify with absolute certainty to the greatness, power, sovereignty and all-encompassing nature of this Most Great Revelation over all past and future Manifestations. God willing, they are aided to make mention and offer praise and serve the Cause of God - our purpose and the purpose of all who are in the heavens and on earth. Praise be to Him, for He is the Goal of them that know.
- 74 As for what was mentioned in the previous letter regarding traveling to different regions for the purpose of teaching God's Cause, after its presentation They said that in these matters consultation must be made. We beseech God to establish this decree - that is, consultation - which We have in these days made binding, that all may adhere to it henceforth. O 'Ali! In the path of God thou hast witnessed and heard that which caused the greatest sorrow. No deed is ever lost in the sight of God, nor shall it ever be. The deeds of His loved ones in His path are each like unto a treasure in the keeping of a Trustee to Whose trustworthiness all things have testified and do testify.
- 75 As for appointing this evanescent one as representative specifically for visitation on Friday the seventeenth of the month of Rabi'u'l-Avval at noon, after permission was granted, this one presented himself and there was fulfilled that which hath been the purpose of that Beloved One and all the chosen ones of God, past and future. How blessed are mine eyes and thine eyes, and how blessed am I and art thou! We beseech Him, exalted be He, to aid us in remembrance and praise, and in attaining His presence and circumambulating His shrine. Verily, He is powerful over all things.
- 72 الهی الهی لک الحمد بما ذکرته و کبرتني و اکرمته و عرفتني استلک یا موجد العالم و النور المشرق بین الأمم بالاسم الأعظم الذی به ارتعدت فرائص المعتدين من عبادک و المشرکین من خلقک بأن تجعلني فيکّل الأحوال مستقيماً علی امرک و ثابتاً فی حبک و عاملاً بما انزلته فی کتابک لا اله الا انت الفرد الواحد المقتدر العليم الخبير انتہی
- 73 اينعبد هم از حقّ جلّ جلاله مسئلت مينمايد که ايشانرا تأييد فرمايد بر نصرت امر بشأنيکه صيت استقامتشان در ديار و بلاد منتشر گردد اگر در آثار و علامات و آيات مرسلين نظر فرمايد و در آنچه در ظهور اعظم از سماء عنايت نازل شده و ظاهر گشته تفکر نمايد بيقين مبين شهادت دهند بر عظمت و قدرت و سلطنت و احاطه اينظهور اعظم بر مظاهر قبل و بعد انشاءالله ايشان مؤيدند بر ذکر و ثناء و خدمه امر الله مقصودنا و مقصود من في السموات و الأرضين الحمد له اذ هو مقصود العارفين
- 74 اينکه در دستخطّ قبل ذکر توجه باشطار را لأجل تبليغ امر الله نموده بودند بعد از عرض فرمودند در اين امور بايد مشورت نمايد از حقّ ميطليم اين حکم را ثابت فرمايد يعنى مشورت را در اين ايام حکمش را جاری نموديم تا از بعد کلّ بأن متمسک شوند يا علی در سبيل الهی دیدی و شنیدی آنچه را که سبب حزن اکبر بود هيچ عملي عندالله ضايع نشده و نخواهد شد اعمال اوليا في سبيله تعالى هر يك بمثابة كنز است نزد امينيكه جميع اشياء بر امانتش شهادت داده و ميدهند انتہی
- 75 اينکه ايفاني را وکیل فرمودند مخصوص زيارت در يوم جمعه هفدهم ۱۷ شهر ربيع الأول حين زوال بعد از اذن امام وجه حاضر و بعمل آمد آنچه که مقصود آنجوب و جميع اصفياي الهی از قبل و بعد بوده قرّت عيني و عينک و هنيئاً لي و لک نسله تعالى ان يؤيدنا على الذكر و الثناء و على الحضور و الطواف انه على كلشيء قدير

- 76 And as to what thou hast written concerning the honoured Aqa [Shahviri] and Aqa Shahvirdi—upon them be the glory of God—and thy mention of their pleasing qualities and their pure deeds, and likewise thy remembrance of the trustworthiness and integrity of the loved ones in that land: these matters were submitted in the presence of His holy Court. He—blessed and exalted be He—hath spoken:
- 76 و اینکه در باره جنابان آقا [شاهویری] و آقا شاهویردی علیهما بهاء الله مرقوم داشتند و ذکر اخلاق مرضیه و اعمال طیبیه ایشان و همچنین ذکر امانت و دیانت اولیای آن ارض را نمودند ایتراتب در پیشگاه حضور عرض شد قوله تبارک و تعالی
- 77 “Out of sheer grace and favour We drew the sons of Abraham and the heirs of Moses from the dust of the earth unto the Most Exalted Horizon, and guided them from the north of idle fancy unto the right hand of certitude. Convey, on behalf of the Wronged One, to these two, Our greetings of magnification. Their mention hath been, and shall ever remain, in the precincts of the Wronged One; and each hath attained unto the traces of the Pen of the Most High and to other favours besides. We beseech God to confirm them, that they may arise with perfect steadfastness to render service unto the Cause of the Lord of mankind. O ‘Ali! Implore of God that He may adorn, one and all, the heirs of Kalim with trustworthiness and integrity, with sanctity and purity. Some, in the regions round about, are acting in a manner unbefitting; beseech thou God that He may strengthen all to cleave unto that which causeth exaltation and advancement.” End.
- 77 ابناء خلیل و وراثت کلیم را محض فضل و عنایت از ارض غبرا بافق اعلی کشیدیم و از شمال و هم یمین یقین راه نمودیم این دو را از قبل مظلوم تکبیر برسان ذکرشان در ساحت مظلوم بوده و هست و هر یک با آثار قلم اعلی و عنایات اختری فائز گشته از حق میطلبیم ایشانرا تأیید فرماید تا باستقامت تمام بر خدمت امر مولی الأنام قیام نمایند یا علی از حق بطلب وراثت کلیم طراً را بامانت و دیانت و تقدیس و تنزیه مزین فرماید بعضی در اطراف به ما لا ینبغی عاملند از حق بطلب کل را مؤید فرماید بر آنچه سبب ارتفاع و ارتقاء است انتهی
- 78 The supplication of Jinab-i-Ibn-i-Azghandi—upon him be the glory of God—was laid before the Most Holy, the Most Exalted Presence, and was honoured with His listening ear; and this most holy and mighty Tablet was revealed especially for him, that he might drink from the cups of the utterance of our Lord, the All-Merciful, the Kawthar of wisdom and understanding. He—blessed and exalted be He—hath spoken:
- 78 عریضه جناب ابن ازغندی علیه بهاء الله در ساحت امنع اقدس عرض شد و بشرف اصغا فائز و این لوح امنع اقدس مخصوص ایشان نازل لیشراب من کؤوس بیان ربنا الرحمن کوثر الحکمة و العرفان قوله تبارک و تعالی
- 79 In the Name of Him Who speaks with wisdom
- 79 بسمی الناطق العلیم
- 80 O son of Azghand, upon thee be the Glory of God! Thy letter hath come before the Wronged One, and the servant in attendance before the Throne hath presented it. We have revealed for thee a Tablet whereby the cities of knowledge and wisdom have been perfumed. Verily thy Lord is the Mighty, the Bestower. We have turned toward thee from the direction of the Prison as a token of Our grace. Verily thy Lord is the Mighty, the All-Bountiful.
- 80 یا ابن ازغند علیک بهاء الله قد حضر کتابک لدی المظلوم و عرضه العبد الحاضر لدی العرش انزلنا لک لوحاً تطعّرت به مدائن العلم و العرفان ان ربک هو العزیز المنان قد اقبلنا الیک من شطر السجن فضلاً من لدنا ان ربک هو العزیز الوهاب
- 81 We counsel thee and those who have believed to be characterized by trustworthiness, righteousness, truthfulness and purity. Blessed is the servant who acteth in accordance with what hath been ordained in the Book of God, the Lord of all lords. Hearken unto the call from the direction of ‘Akka - verily there is no God but Him, the Mighty, the Unconstrained. Blessed be
- 81 انا نوصیک و الذین آمنوا بالأمانة و الدیانة و الصدق و الصفاء طوبی لعبد عمل بما امر به فی کتاب الله رب الأرباب اسمع النداء من شطر عکاء انه لا اله الا هو المقتدر المختار طوبی لأیک ثم طوبی له انه اخبر عبادی بظهوری قبل اظهاری

thy father, again blessed be he! He informed My servants of My Manifestation before I manifested Myself. Verily nothing is hidden from thy Lord's knowledge. He is the Mighty, the All-Knowing.

اَنَّ رَبِّكَ لَا يَعْزِبُ عَنْ عِلْمِهِ شَيْءٌ اِنَّهُ هُوَ الْعَزِيزُ الْعَلِيمُ

- 82 We have mentioned him in the Crimson Tablet with My Most Exalted Pen in such wise that his remembrance shall endure among all mentions and his spirit among all spirits. Verily thy Lord is the Mighty, the All-Bountiful. Take hold of God's Tablet with the power bestowed by Him and follow not those who follow the sources of fancy and imagination. Say: O people of the Bayan! By God, the All-Merciful hath come, He for Whom the Point of the Bayan sacrificed Himself in His path. Fear God, O people of fairness! Be just concerning God's Cause and His Manifestation. He hath come from the heaven of proof with verses which have left those of understanding powerless to comprehend them. Say: Cast away what ye possess and take what ye have been given by God, the Illuminator of all horizons. O son of Ahmad, upon him be My glory, My mercy and My loving-kindness! When the breezes of My revelation stir thee and the wine of My utterance intoxicates thee, say:

82 اَنَا ذَكَرْنَاهُ فِي الصَّحِيفَةِ الْحُمْرَاءِ مِنْ قَلَمِي الْأَعْلَى مَا يَبْقَى بِهِ ذِكْرُهُ بَيْنَ الْأَذْكَارِ وَ رُوحُهُ بَيْنَ الْأَرْوَاحِ اَنَّ رَبِّكَ هُوَ الْعَزِيزُ الْفَضَالُ خَذْ لَوْحَ اللَّهِ بِقُوَّةٍ مِنْ عِنْدِهِ وَلَا تَتَّبِعِ الَّذِينَ اتَّبَعُوا مَطَالِعَ الظُّنُونِ وَالْأَوْهَامِ قُلْ يَا مَلَأَ الْبَيَانَ تَاللهِ قَدْ أَتَى الرَّحْمَنَ الَّذِي فَدَى نَفْسَهُ فِي سَبِيلِهِ نَقْطَةَ الْبَيَانِ اتَّقُوا اللَّهَ يَا أُولَى الْأَنْصَافِ انْصَفُوا فِي أَمْرِ اللَّهِ وَظَهْرُهُ أَنَّهُ أَتَى مِنْ سَمَاءِ الْبُرْهَانِ بآيَاتٍ عَجَزَ عَنْ ادْرَاكِهَا أُولُو الْأَبْأَابِ قُلْ ضَعُوبًا مَا عِنْدَكُمْ وَخَذُوا مَا أُوتِيتُمْ مِنْ لَدَى اللَّهِ مُنَوَّرِينَ بِالْآفَاقِ يَا ابْنَ أَحْمَدَ عَلَيْهِ بَهَائِي وَرَحْمَتِي وَعَنَائِي إِذَا هَزَّتْكَ نَفْحَاتُ وَحْيِي وَاخْذُكَ سَكْرُ رَحِيقِ بَيَانِي قُلْ

- 83 O my God, my God! I beseech Thee by Thy Most Great Prison, and by Thy imprisonment in the Land of Ta, and by another imprisonment in another land, and by Thy mighty signs, to assist me and Thy loved ones in that which befitteth Thy days and beseemeth Thy station. O my Lord! Thou seest me turning unto Thee and clinging to Thee. Ordain for me that which will draw me nigh unto Thee in all conditions. Verily, Thou art the Mighty, the Bountiful. I beseech Thee, O God of existence and Lord of the seen and unseen, by the banners of Thy signs and the emblems of Thy power and sovereignty, to make me steadfast, firm, upright and unwavering in Thy Cause, through which the limbs of the learned have quaked, the hearts of the divines have trembled, and the feet of the wise have slipped, save those whom the hands of Thy favor have delivered. Verily, Thou art the One Who hath power over whatsoever Thou willest. There is none other God but Thee, the Single, the One, the All-Compelling, the Self-Subsisting.

83 اَللّٰهُمَّ اَسْأَلُكَ بِسُجُنِكَ الْأَعْظَمِ وَبِسُجُنِكَ فِي أَرْضِ طَاءَ وَبِسُجُنِ آخَرٍ فِي أَرْضٍ أُخْرَى وَبِآيَاتِكَ الْكُبْرَى بِأَنْ تُؤَيِّدَنِي وَاحْبَانِي عَلَى مَا يَنْبَغِي لِأَيَّامِي وَبِإِلْقِيقِ لِقَامِي إِلَى رَبِّ تَرَانِي مُقْبِلًا إِلَيْكَ وَبِمَتَسْكَا بِكَ قَدَّرَ لِي مَا يَقَرِّبُنِي إِلَيْكَ فِي كُلِّ الْأَحْوَالِ إِنَّكَ أَنْتَ الْعَزِيزُ الْفَضَالُ اسْأَلُكَ يَا إِلَهَ الْوُجُودِ وَمَالِكُ الْغَيْبِ وَالشُّهُودِ بِرَايَاتِ آيَاتِكَ وَاعْلَامِ قُدْرَتِكَ وَسُلْطَانِكَ بِأَنْ تَجْعَلَنِي ثَابِتًا رَاسِخًا قَائِمًا مُسْتَقِيمًا عَلَى أَمْرِكَ الَّذِي بِهِ ارْتَعَدَتْ فَرَائِصُ الْعُلَمَاءِ وَاضْطَرَبَتْ أَفْئِدَةُ الْفُقَهَاءِ وَزَلَّتْ أَقْدَامُ الْحُكَمَاءِ إِلَّا الَّذِينَ انْقَذَتْهُمْ إِيَادِي الطَّافِكِ إِنَّكَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْفَرْدُ الْوَاحِدُ الْمُهَيْمِنُ الْقَيُّومُ انْتَهَى

- 84 Such bounty and mercy hath been manifested as the eye of creation hath neither seen nor shall see the like thereof. O people of God! Know ye the worth of this most exalted station and this ultimate goal, and at all times hold fast unto service to His Cause. The victorious hosts are wisdom and utterance and deeds and character. Blessed is he who aids the Cause of his Lord through wisdom and utterance and through that which hath been revealed in the Book. Convey my greetings

84 فَضْلٌ وَرَحْمَتِي ظَاهِرٌ شَدِيدٌ كَمَا جُشِمَ امْكَانُ شَبْهِهَ آتَرَا نَدِيدِهِ وَنُحُوَاهُ دِيدٌ يَا حَزْبَ اللَّهِ قَدْرَ اِيْتِمَامِ اَعْلَى وَغَايَةَ قَصْوَى رَا بَدَانِيدِ وَدَرِ لِيَالِي وَآيَامِ بِخِدْمَتِ اَمْرِشْ تَمَسَّكَ نَمَائِيدِ جُنُودِ مَنْصُورِهِ حَكْمَتِ وَبَيَانِ وَاعْمَالِ وَاخْلَاقِ اسْتَطَوْبِي لِمَنْ نَصَرَ اَمْرَ رَبِّهِ بِالْحِكْمَةِ وَبِالْبَيَانِ وَبِمَا اَنْزَلَهُ فِي الْكُتُبِ خِدْمَتِ جَمِيعِ اصْحَابِ اَنْ اَرْضِ وَاطْرَافِ تَكْبِيرِ وَسَلَامِ مِيرَسَانِمِ وَازِ حَقِّ جَلِّ

and salutations to all the friends in that land and its surroundings. I beseech God, exalted be His glory, to assist them in that which beseemeth this blessed Day. Verily our Lord, the All-Merciful, is the Compassionate, the Generous. Glory and remembrance and praise be upon thee and upon those with thee and upon God's loved ones there and upon all who are steadfast and upright. Praise be to God, the Mighty, the Wise.

جلاله میطلبم ایشانرا مؤید فرماید بر آنچه سزاوار
این یوم مبارکست انّ ربنا الرحمن هو المشفق
الکریم البهاء و الذکر و الثناء علی حضرتک و
علی من معک و علی اولیاء الله هناک و علی
کل ثابت مستقیم

85 The servant 18th of Rabi'u'l-Avval 1305

85 الحمد لله العزيز الحكيم خادم في ١٨ شهر
ربيع الأول سنة ١٣٠٥

BLIB_Or15717.044, AVK4.261.15x,
TSBT.272x, TSBT.273x, MAS4.037x,
MAS7.129ax, MAS7.137bx, AYI2.302x,
AYI2.303x, ASAT1.102x, ASAT4.385x,
ASAT5.002x, MSBH5.481x, YMM.178x,
YMM.474x

BH00103

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

Date: 1305-03-22 [1887-Dec-8]

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

1 بسم ربنا الأقدس الأعظم العليّ الأبهى

2 Praise, glory, gratitude and honor befit the Lord of the Kingdom of Names, Who through His grace and bounty brought the world from nothingness into being, adorned it with the ornament of existence, and bestowed the gift of knowledge that all might attain to His recognition, which was the purpose of creation. Whosoever has attained to this station is adorned with such deeds and character as conduce to the reformation of the world and the tranquility of nations. Blessed are they whom the affairs of the world and its vicissitudes have not withheld from the Truth nor debarred from the divine path. These are the flowing rivers and the enduring stars; these are the dawning-places of goodness and the daysprings of benevolence. The servant beseecheth his Lord to strengthen them with His hosts, to protect them by His sovereignty, and to aid them through the signs of His victory. Verily, He hath power over all things.

2 حمد و ثنا شکر و سنا مالک ملکوت اسماء را
لایق و سزااست که عالم را محض فضل و عطا از
عدم بوجود آورد طراز هستی بخشید نعمت دانائی
عنایت فرمود تا بعرفانش که مقصود از آفرینش
بوده فائز شوند چه هر نفسی باین مقام فائز گشت
او مزینست باعمال و اخلاقی که سبب اصلاح
عالم و راحت امم است طوبی از برای نفوسیکه
شئون دنیا و حوادث آن ایشانرا از حقّ منع
نمود و از صراط الهی محروم نساخت ایشانند انهار
جاریه و انجم باقیه و ایشانند مطالع خیر و مشارق
معروف یسئل الخادم ربّه بأن یمدهم بجنوده و
یحفظهم بسلطانه و ينصرهم بآیات نصره انه علی
کلّ شیء قدير

3 My God, my God! The servant beseecheth Thee, by the mysteries of Thy Divinity and the manifestations of Thy Lordship,

3 الهی الهی یسئلك الخادم بأسرار الوهیتک و
ظهورات ربوبیتک و بأمرک الذی به نبئت من

and by Thy Command through which the flowers of Thy grace and bounty have sprung forth from the gardens of Thy glorious Oneness, that Thou protect Thy loved ones from the evil of every clamourer, every idolator, and every heedless one who hath turned away from Thy proof and evidence and violated Thy Covenant and Testament. Verily, Thou art the Omnipotent over whatsoever Thou willest. There is none other God but Thee, the Witness, the Hearer, the All-Knowing, the All-Wise.

حدائق عزّ احدیتک اوراد فضلک و عنایتک
بأن تحفظ اولیائک من شرّ کلّ ناعق و کلّ
مشرک و کلّ غافل اعرض عن حجتک و
برهانک و نقض عهدک و میثاقک انک انت
المقتدر علی ما تشاء لا اله الا انت الشاهد السامع
العلیم الحکیم

- 4 And further: O beloved of my heart! Thy exalted letters arrived one after another, each a straight path, a truthful and manifest proof, and for His Holiness the Trustworthy One a clear testimony and an eloquent witness. Through the grace of God he hath received and hath been granted the outward and inward bounty. A hundred thousand thanks to the Goal of all the worlds Who hath made His loved ones the manifestations of grace and favor, that they may not withhold from His servants love and mercy. In any case, after observing the first letter dated the ninth of the sacred month of Dhi'l-Qa'dah, numbered 2, We repaired to the Most Exalted Station and Supreme Summit, attaining the presence before the face of the Lord of all beings. This is what was sent down from the heaven of the grace of our Lord, the All-Knowing, the All-Wise.

4 و بعد یا محبوب فزادی دستخطهای عالی واحداً
بعد واحد رسید و هر یک سبیلی بود مستقیم
و دلیلی بود صادق و مبین و از برای حضرت
امین گواهی بود ظاهر و شاهی بود ناطق عنایة
الله اخذت فرمود نعمت ظاهر و باطن عطا نمود
صد هزار شکر مقصود عالمی را که دوستانش را
مظهر عنایت و الطاف قرار داد تا عبادش را از
محبت و مرحمت منع ننماید باری بعد از مشاهده
دستخطّ اول که نهم ۹ شهر ذی القعدة الحرام
و رقم ۲ تاریخ آن بود قصد مقام اعلی و ذروه
علیا نموده امام وجه مولی الوری بشرف حضور
فائز

- 5 His blessed and exalted Word: "O Amin! Upon thee be the glory of God, the Lord of the worlds! We have heard thy call and whatsoever thou didst mention hath attained the honor of being heard. The Supreme Pen hath ever mentioned and continueth to mention His loved ones. Know thou with evident certitude that none among the peoples of the earth except His loved ones are capable of hearing this Call which hath been raised from the Most Exalted Horizon. These heedless ones have been seized by the slumber of negligence to such extent that in the Mother Book they are accounted as dead. The world hath never witnessed itself adorned and illumined as in these days. O Amin! This is the Day concerning which He saith: 'The whole earth shall be but His handful on the Day of Resurrection, and the heavens shall be rolled together in His right hand.' Do they appear worthy of recognition of this Most Exalted Station and Supreme Summit? The Primal Point declared 'I am the first to worship Him,' yet behold what they have said and what hath come to pass. Beseech God that He deprive not His servants of the lights of the Most Great Luminary.

5 هذا ما نزل من سماء عنایة ربنا العلیم الحکیم
قوله تبارک و تعالی یا امین علیک بهاء الله ربّ
العالمین ندایت را شنیدیم آنچه ذکر نمودی بشرف
اصغافائز لا زال قلم اعلی اولیای خود را ذکر نموده
و مینماید یقین مبین بدان جز اولیا اهل ارض
قابل اصغاء این ندا که از افق اعلی مرتفع است
نبوده و نیستند این پیخردها را نوم غفلت اخذ
نموده بشأنی که در امّ الکتاب از اموات محسوب
عالم هیچ هنگام خود را بمثابه این آیام مزین و
منور مشاهده نموده یا امین امروز روزیست که
میفرماید و الأرض جمیعاً قبضته يوم القيامة و
السّموات مطویّات بینه آیا لایق عرفان این مقام
اعلی و ذروه علیا مشاهده میشوند نقطه اولی به
انا اول العابدین ناطق مع ذلک بین چه گفته اند
و چه وارد شده از حق بطلب عباد خود را از
انوار نیر اعظم محروم ننماید

6 سبحان الله بعضی از اماء بقوت رجال ظاهر و
بطراز عرفان مزین و باستقامت کبری فائز
اوست فضال و اوست کریم اگر ورقه یابسه ای

6 Glory be to God! Some of the handmaidens have appeared with the might of men, adorned with the ornament of knowledge and blessed with supreme steadfastness. He is the All-Bountiful and He is the Generous. Should a dried leaf from among the trees take precedence, it is, in the sight of God, preferred above those who sit upon the thrones of ordinances and recline upon the couches of commandments - that is, the divines of the earth and its jurisprudents. Alas! Alas! The wolf hath devoured and the serpent hath struck. Give thanks to the Goal of the world Who hath turned toward thee from the direction of the Prison and maketh mention of thee. This mention cannot be equaled by the pearls of all the seas nor matched by the jewels of kings. The ornaments of the world are not worthy of mention before Him. Blessed is My mention for which one hath sacrificed his life in My path. This is that mention concerning which He saith 'The remembrance of God is the greatest.'

7 In all days and nights he uttereth mention of this Wronged One and is aware and informed of the tribulations that have befallen Him from the people of the Bayan and others. By the life of God! He hath lamented and wailed in the Garden of the Bayan and beseeched that perchance the people of the Bayan might not be sullied with the dust of idle fancies and might not cause grief to come upon the Lord of existence and the Sovereign of the seen and the unseen. Say: O ye who have turned away from the Face of God! Look with fairness and speak with justice. They have turned away from Him Who from the beginning of the Cause until now hath arisen before the faces of all and summoned all without any veil, and have turned to the dawning-place of vain imaginings. They are indeed in evident loss. Nevertheless, we beseech God, exalted be His glory, for the salvation of these people. What a pity that ears should be deprived of hearing and eyes prevented from beholding.

8 O Amin! Convey, on behalf of the Wronged One, greetings of magnification to His loved ones—those souls who have drunk from the hand of bestowal the cup of everlasting life, and who have renounced the world and all that is therein for His sake. Say: Today is the day of bounty and mercy, the day of service and of victory; and victory hath ever been, and shall ever remain, through wisdom and utterance, and its hosts are righteous character and pure deeds. In most of the Tablets this exalted word hath been revealed, that all may become acquainted with the Will of God, may discover the Purpose, and may recognize the hosts that do His bidding. The glory that shineth forth from the horizon of the heaven of My loving-kindness be

از اشجار سبقت گیرد او لدی الله مقدم است از نفوسیکه بر سر احکام جالسند و بر اعراش اوامر متکأ یعنی علمای ارض و فقهای آن آه آه آن الذئب اکل و الرقشاء لدغ حمد کن مقصود عالم را که از شطر سخن بتو توجه نموده و ترا ذکر مینماید این ذکر را لآلی بحور معادله ننماید و جواهر ملوک برابری نکند زینت عالم نزدش مذکور نه طوبی لذلکری الذی فدی نفسه فی سبیلی اوست آن ذکریکه میفرماید و لذلک الله اکبر

7 در جمیع ایام و لیالی بذکر اینظلم ناطق و بر بلایای وارده بر او از حزب بیان و غیره آگاه و مخبر لعمر الله در حدیقه بیان نوحه نموده و ناله کرده و التماس فرموده که شاید اهل بیان بغبار اوهام آلوده نشوند و بر مالک وجود و سلطان غیب و شهود حزن وارد نیاورند بگوای معرضین لوجه الله نظر نمائید و بانصاف و عدل تکلم کنید نفسیکه از اول امر تا حین امام وجوه کل قیام فرمود و کل را من غیر ستر تبلیغ نمود از او اعراض نموده اند و بمطلع اوهام اقبال کرده اند الا انهم فی خسران مبین ولکن از حق جلّ جلاله نجات اینخرب را میطلبیم حیف است آذان از اصغا محروم شود و ابصار از مشاهده ممنوع

8 یا امین اولیای مظلوم را تکبیر برسان یعنی نفوسیکه از ید عطا کأس بقا نوشیده اند و از عالم و عالمیان در سبیلش گذشته اند بگو امروز روز فضل و رحمتست و روز خدمت و نصرت و نصرت بحکمت و بیان بوده و هست و جنودش اخلاق و اعمال در اکثری از الواح اینکلمه علیا نازل تا کل بر اراده حق آگاه شوند و مقصود را بیابند و جنود را بشناسند الیهاء المشرق من افق سماء عنایتی علیک و علی الذین نبذوا الأوهام و سرعوا الی افق الایقان اولئک

upon thee, and upon them that have cast away vain imaginings and hastened unto the horizon of certitude—these are the people of Baha, in the Crimson Book and in this lucid Tablet. End.

اهل البهآء فى الصّحيفة الحمراء و فى هذا اللّوح
المبين انتهى

- 9 Within every word uttered by Him Who is the Desire of the world are hidden gems of peerless splendour and meanings resplendent as pearls. The rulers of the earth and the learned among the peoples are powerless and deficient to reckon their worth. Who is able to number the bounties of God, His favours, His signs and His clear testimonies? Every learned one hath confessed his helplessness, and every knower his insufficiency—save the sanctified, all-encompassing Soul, Who hath encompassed them; He alone hath numbered them, and He alone shall number them. Sufficient is He as Witness and as Knower.

9 جواهر لآلى و بيان در هر لفظى از الفاظ
مقصود عالميان مستور مقومان عالم و عارفان امم
از احصاء قيمتش عاجز و قاصر من يقدر ان
يحصى عنايات الله و الطافه و آياته و بيناته قد اقرّ
كلّ عالم بالعجز و كلّ عارف بالقصور جز نفس
مقدّس محيطش احصا ننوده و نخواهد نمود و
كفى به شهيداً و عليماً

- 10 As to what thou hast written concerning Jinab-i-Aqa Mulla Qasim (the maker of mirrors)—upon him be the glory of God—and his feast: it was submitted in the presence of the Most Holy, the Most Exalted Court. He—blessed and exalted be He—hath spoken:

10 اينكه در باره جناب آقا ملا قاسم (صانع
مرآت) عليه بهآء الله و ضيافت ايشان مرقوم
داشتيد در ساحت امنع اقدس اعلى عرض شد
قوله تبارك و تعالى

- 11 “O Aba'l-Qasim! Thou hast spoken the truth. We mentioned thee in another place with such a remembrance that bodies soared thereby, much more spirits. And now, once again, render thou thanks unto God for this mighty favour. We beseech Him to strengthen thee in the Most Great Steadfastness, in such wise that neither the treasures of the world nor the hosts of the peoples may hinder thee. Verily thy Lord is the Omnipotent, the Almighty. He hath come down from the heaven of utterance with proof and demonstration, yet the people have turned away from Him, inasmuch as they have followed every ignorant, doubting one.”

11 يا اباالقاسم نطقك بالحقّ انا ذكرناك فى مقام
آخر بذكر طارت به الأجساد فضلاً عن الأرواح
و هذه مرّة اخرى اشكر الله بهذا الفضل العظيم
نسئله ان يؤيّدك على الاستقامة الكبرى بحيث
لا تمنعك خزائن العالم و لا صفوف الأمم ان
ربّك هو المقتدر القدير انه اتى من سمآء البيان
بالحجة و البرهان و القوم اعرضوا عنه بما اتبعوا كلّ
جاهل مريب

- 12 We make mention of him who is named (Mirza) Muhammad, that he may rejoice in the remembrance of the Wronged One and give thanks unto his gracious Lord. O Muhammad! Muhammad came, and the people denied Him; and before Him the Spirit came, and the servants turned away from Him and broke the covenant of God and His testament—yet they are in manifest error. And before Him the One Who conversed with God came with signs upon signs; the people rose up against Him and committed that whereat every fair-minded, discerning soul must lament. Consider what the All-Merciful hath revealed in the Furqan: “No Messenger came unto them but they mocked him.” Blessed is he who hath cast off the people, holding fast unto His Name, the Self-Subsisting; verily he is of the people of this lofty station. End.

12 و نذكر من سمّى (ميرزا) بمحمّد ليفرح بذكر المظلوم
و يشكر ربّه الكريم يا محمّد قد اتى محمّد انكره القوم
و من قبله اتى الرّوح اعرض عنه العباد و نقضوا
عهد الله و ميثاقه الا انهم فى ضلال مبين و من
قبله اتى الكلّم برايات الآيات قام عليه القوم و
ارتكبوا ما ناح به كلّ منصف بصير انظر ما انزله
الرّحمن فى الفرقان ما يأتهم من رسول الا كانوا
به يستهزءون طوبى لمن نبذ القوم متمسكاً باسمه
القيوم انه من اهل هذا المقام الرّفيع انتهى

- 13 His Holiness the Name of God—may the glory of all glory be upon Him—turned His face towards the mention of Aqa Mulla Qasim, and likewise towards the tea and its being served in His blessed Presence; the purport being that his act was adorned with the ornament of acceptance. Happy is he!
- 14 And as to thy mention of Aqa Muhammad Ja'far and his son Aqa Muhammad Mahdi—upon them be the glory of God: it was laid before the Most Holy Court, and these shining verses were sent down from the heaven of the Divine Will. He—glorified and exalted be He—hath spoken:
- 15 He is the All-Hearing, the All-Seeing.
- 16 O Muhammad Ja'far! The Truth is manifest, and He hath commanded His servants to that which is the cause of the exaltation of being, glory and benefit. He hath repeatedly revealed in scriptures and tablets the path that leadeth unto Him, and hath counselled justice, fairness, trustworthiness and godliness. Blessed are they who have hearkened unto the voice of the Self-Sufficing and acted according to His bidding. After godliness, trustworthiness is mentioned as the first ornament and is inscribed as the primal word. Its light hath dominated and continueth to dominate all other lights even as the light of the sun. Blessed is the one who hath been illumined by its light and hath recognized its station. Be not grieved by the vicissitudes of time. Praise be to God, thou hast attained unto the tokens of the Most Exalted Pen. Preserve this station through His Name, the Truth, and say: "Praise be unto Thee, O God of the worlds and Lord of all nations, and glory be unto Thee, O Thou the Goal of them that know." That which hath befallen thee in the path of God - its recompense is preserved and treasured with the Trustworthy One, that is, with God, exalted be His glory. Rejoice and be of them that render thanks.
- 17 We make mention of him who is named Muhammad before Mihdi and give him the glad-tidings of God's loving-kindness, the Lord of the worlds. His honor the Trustworthy One, upon him be My glory, made mention of you. Therefore have We brought forth from the treasured pearls of utterance that which lay hidden in the treasures of the Most Exalted Pen, that thou mayest with the utmost assurance and certitude fix thy gaze upon the Most Sublime Horizon, detached and free from aught else. There is no harm in the loss of material possessions. However, should that which causeth the elevation of existence and is the source of human stations be lost, it would be a cause for a hundred thousand regrets. We beseech God to assist thee and ordain for thee that which conduceth to the good of this world and the next. He is the Powerful, the Mighty.
- حضرت اسم الله م ه عليه من كل بهاء ابهاء ذكر
جناب آقا ملا قاسم را تلقاء وجه نموده و همچنین
ذكر چای و صرف آن در حضور مبارک مقصود
آنکه عمل ایشان بطراز قبول فائز گشت هنیئا له
- اینکه ذکر جناب آقا محمد جعفر و ابن ایشان آقا
محمد مهدی علیهما بهاء الله را نمودند در ساحت
اقدس عرض شد این آیات باهرات از سماء
مشیت نازل قوله جل و عزّ
- هو السامع البصیر
- یا محمد جعفر حق ظاهر و عباد را بآنچه سبب
ارتفاع وجود و عزّت و منفعت بود امر فرمود
سبیل وصول بحق را در زیر و الواح مکرر نازل
نمود و بعدل و انصاف و امانت و دیانت وصیت
کرد طوبی از برای نفسیکه آواز بینیا را شنیدند
و بآنچه امر فرمود عامل گشتند امانت بعد از
دیانت از طراز اول مذکور و از کلمه اولی
مسطور نورش بمثابه نور شمس بر جمیع انوار غلبه
داشته و دارد طوبی از برای نفسیکه بنورش منور
گشت و بر مقامش آگاه شد از حوادث روزگار
محزون مباش لله الحمد بآثار قلم اعلی فائز شدی
اینقام را باسم حق حفظ نما و قل لک الحمد یا
اله العالم و مالک الأمم و لک الثناء یا مقصود
العارفین آنچه بر تو در سبیل الهی وارد شد اجرش
نزد امین یعنی حق جل جلاله موجود و محزون
افرح و کن من الشاکرین
- و تذکر من سنی ب محمد قبل مهدی و بشره بعنایه
الله رب العالمین جناب امین علیه بهائی ذکر شما
را نمود لذا از لالی محزوننه بیان که در خزائن
قلم اعلی مکنون بود ظاهر نمودیم تا بکمال اطمینان
و ایقان بافق اعلی ناظر باشی و از دوش فارغ
و آزاد در فقدان اموال ظاهره بآسی نه اما اگر
آنچه سبب ارتقاء وجود و علّه ظهور مقامات
انسانیت مفقود شود جای صد هزار افسوسست
از حق میطلبیم ترا مؤید فرماید و آنچه سبب خیر
دنیا و آخرت است مقدر نماید اوست قادر و
توانا انتهی

- 18 This servant conveyeth greetings to him. His letter was received some time ago and truly caused grief. God, exalted be His glory, hath ever counselled His servants to goodly deeds and to that which attracteth the people of the world. Without doubt trustworthiness, godliness, praiseworthy character and goodly deeds are the cause of attraction, while their opposites are the cause of aversion. This exalted word was previously uttered by the Lord of all being. Blessed and exalted be His word: "God, exalted be His glory, hath come for the manifestation of the gems of inner meanings from the mine of man." Throughout nights and days there hath been sent down from the heaven of loving-kindness that which is the cause of the glory of existence. This evanescent servant beseecheth God to assist His servants and enable them to achieve that which is befitting. Verily He is the Compassionate, the All-Bountiful. This much is submitted: nothing hath been or is hidden from God, exalted be His glory, and the recompense of every deed is clear and evident. Were it not for His mercy that hath preceded all, most of the people of the world would assuredly have been seized by the scourges of His wrath. I beseech God, exalted be His glory, by His ancient forgiveness, to enable His servants to be truthful, just and fair. He is the Powerful, and He is the Mighty.
- این عبد خدمت ایشان تکبیر میرساند نامه ایشان چندی قبل رسید فی الحقیقه سبب حزن شد لازال حق جل جلاله عباد خود را بمعروف وصیت فرموده و بآنچه سبب و علت اقبال اهل عالم است شکی نبوده و نیست که امانت و دیانت و اخلاق راضیه مرضیه و اعمال طیبه سبب اقبال است و دونش علت اعراض اینکلمه علیا از قبل از لسان مولی الوری جاری و نازل قوله تبارک و تعالی حق جل جلاله از برای ظهور جواهر معانی از معدن انسانی آمده انتهی در لیالی و ایام از سماء عنایت آنچه سبب عزت وجود است نازل شده این خادم فانی از حق سائل و آمل که عباد خود را تأیید فرماید و بر آنچه سزاوار است موفق دارد آنه هو المشفی الکرم ایقدر عرض میشود که بر حق جل جلاله امری مستور نبوده و نیست و جزای هر عملی معلوم و واضح اگر رحمتش سبقت نگرفته بود هرآینه اکثری از اهل عالم بسیاط غضب گرفتار میشدند از حق جل جلاله آمرزش قدیمش را میطلبم عبادش را موفق فرماید بر صدق و عدل و انصاف اوست مقتدر و اوست توانا
- 19 That they have written that they gave four tumans to Jinabi-Aqa Shaykh Hasan, upon him be Baha'u'llah's glory, and likewise nineteen qirans to the emigrants of the land of Sad, upon them be Baha'u'llah's glory, and similar instances - after being presented before the Most Holy and Most Exalted Presence, He said: "Whatever is given to the friends of God is acceptable and approved. Permission has already been given to assist the companions to the extent possible. Would that nineteen tumans had been given instead of nineteen qirans." Although that beloved of hearts is aware and informed of the details of that land, nevertheless the poor ones of those regions have ever been and continue to be in the sight of the True One, exalted be His glory. It is beloved that they show consideration to the extent of their ability. The command is in His hands and He is the All-Bountiful, the Generous.
- اینکه مرقوم داشتند بجناب آقا شیخ حسن علیه بهاء الله چهار تومان دادند و همچنین بمهاجرین ارض سد علیهم بهاء الله نوزده قران و امثال آن بعد از عرض در ساحت امنع اقدس فرمودند آنچه بدوستان الهی داده شود مجری و ممضی است و از قبل اذن داده شد بقدر مقدور در اعانت اصحاب کوتاهی ننمائید کاش عوض نوزده قران نوزده تومان داده میشد انتهی مع آنکه آن محبوب فؤاد از تفصیل این ارض آگاه و مطلعند مع ذلک لازال فقرای آن اراضی در نظر حق جل جلاله بوده و هستند و محبوب آنکه بقدر قوه ملاحظه احوال فرمایند الأمر بیده و هو الفیاض الکرم
- 20 At this moment the Supreme Pen makes mention of the friends of Qamsar and Mazgan. His blessed and exalted Word: "O My loved ones! Hear the call of the Wronged One in the Persian tongue. Praise be to God, ye are all mentioned in the presence and have attained a special bounty. We have, out of wisdom, concealed the names. God acts according to the requirements of His wisdom and has likewise commanded all to do the same.
- در این حین قلم اعلی ذکر اولیای قصر و مازگان را مینماید قوله تبارک و تعالی یا احبائی ندای مظلوم را بلسان پارسی بشنوید لله الحمد کل لدی الوجه مذکورید و بعنایت مخصوصیه فائز نظر بحکمت اسامی را ستر نمودیم حق بمقتضیات حکمتش عمل میفرماید و همچنین کل را بآن

Praise be to God, in the Most Great Prison repeatedly have the glances of favor been directed to those regions and He has made mention and continues to make mention of His friends. Jinab-i-Amin, upon him be My glory and loving-kindness, has mentioned you and has sought special favors from the Wronged One for all. We beseech God to aid you in that which He loves and is pleased with, to draw you nigh unto Him, and to ordain for you the reward of those who soared in the atmosphere of His love, hearkened unto His call, turned toward His horizon, stood before the door of His grandeur, and offered up their souls in His path. Rejoice, O My loved ones! Be glad, O My friends, in what hath flowed from My Pen concerning you in this station which hath been named the Most Great Prison through that which the hands of the heedless have wrought. The glory from Us be upon you and upon those who have cast behind their backs what the people possess, turning unto God, the Protector, the Self-Subsisting."

21 As for what was written regarding the son of the Martyr, upon them both be Baha'u'llah's glory, it was presented and was honored with acceptance in the Most Holy, Most Exalted Presence, and mention was made of each one from the Tongue of Grandeur. Blessed are they who have been enabled to give and who spend to the extent of their ability in the path of God. Give to all the glad-tidings of this mighty blessing. This evanescent servant beseeches God, exalted be His glory, to assist those who give in carrying out what they have undertaken. Verily He is the Helper, the Forgiving, the Merciful.

22 On this blessed night the Tongue of Grandeur utters these exalted words, His blessed and exalted Word: "O Amin! This time thou didst not make mention of Jinab-i-Navvab, upon him be My glory. In consideration of his demonstration of faithfulness, We make mention of him and We beseech God, exalted be His glory, on his behalf for that which shall make his reward everlasting and his mention eternal. O Navvab! The All-Giving says: The world is transient. At every moment its changes are manifest and its evanescence evident. Praise be to God that thou hast attained unto that which is mentioned in the Divine Kingdom. Preserve this most mighty, most exalted station and say:

23 "O my God, my Lord, O Gracious One, O Merciful One, O Self-Sufficient One! Thou hast shown favor, Thou hast bestowed grace. Thou hast drawn me from the left hand of idle fancies to the right hand of certitude, and from the crooked path of the people to Thy straight path and mighty announcement. No thanksgiving or praise can adequately meet Thy gifts or compare with them. I beseech Thee not to deprive me of the

امر فرموده لله الحمد در سخن اعظم مکرر لحاظ عنایت بآنجهات متوجه اولیائش را ذکر نموده و مینماید جناب امین علیه بهائی و عنایتی ذکر شما را نموده و از مظلوم مخصوص کل عنایت طلبیده نسل الله ان یؤیدکم علی ما یحب و یرضی و یقرّبکم الیه و یکتب لکم اجر الذین طاروا فی هواء حبه و سمعوا ندائه و اقبلوا الی افقه و قاموا لدی باب عظمته و انفقوا ارواحهم فی سبیلہ ابشروا یا اولیائی افرحوا یا احبائی بما جری فی حقکم من قلبی فی هذا المقام العزیز البدیع الذی سمی بالسجن الأعظم بما اکتسبت ایدی الغافلین البهائم من لدنا علیکم و علی الذین نبذوا ورائهم ما عند القوم متوجهین الی الله المهیمن القیوم انتہی

21 اینکه در باره ابن حضرت شهید علیهما بهاء الله مرقوم داشتند عرض شد و در ساحت اقدس اعلی بشرف قبول فائز گشت و ذکر هر یک از لسان عظمت جاری طوبی از برای نفوسیکه بر انفاق مؤید شدند و بقدر قوه فی سبیل الله صرف نموده و مینماید آنحضرت کل را بشارت دهند باین نعمت کبری از حق تعالی شأنه این خادم فانی سائل که منفقین را تأیید فرماید بر اجراء آنچه قبول نموده اند انه هو المؤید الغفور الرحیم

22 در این لیلہ مبارکه لسان عظمت باینکلمه علیا ناطق قوله تبارک و تعالی یا امین از جناب نواب علیه بهائی این کرمه ذکر نمودی نظر باظهار وفا ذکرش مینمائیم و از حق جل جلاله از برایش میطلبیم آنچه را که اجرش ابدی و ذکرش سرمدست یا نواب و هاب میفرماید دنیا فانست در هر حین تغیراتش ظاهر و فنائش هویدا لله الحمد آنجناب فائز شدند بآنچه که ذکرش در ملکوت الهی مذکور این مقام اعزّ اعلی را حفظ نما و بگو

23 الها پروردگارا کریم رحیم باینایزا فضل نمودی عنایت فرمودی از شمال اوهام بین ایقانم کشاندی و از سبیل معوج قوم بصراط مستقیم و نبأ عظمت هدایت فرمودی عطایت را شکر و ثنا از عهده برنیاید و معادله نکند از تو میطلبم از امطار رحمت رحانیت محرومم مفرمائی و

rain-showers of Thy Most Merciful grace and to preserve me through Thy mighty hand. Thou art the Hearer and Thou art the Powerful.”

- 24 This servant also conveys greetings to them and beseeches God, exalted be His glory, to inflame him with the heat generated by His love and to grant him eternal life from the Kawthar of utterance that flows from His Pen, that there may appear from him that which shall endure throughout the duration of His earthly and heavenly dominion.

- 25 Concerning the mention made of the spiritual friend, His honor Haji Siyyid Nasru'llah, upon him be the glory of God, and his father and his wife, the leaf who is the daughter of his paternal uncle, and the honored aunt, upon them be the glory of God - and likewise concerning the mention of their troubles and services and their acts of hospitality that were recorded - all were presented at the Most Holy, Most Exalted Court, and there was revealed specifically for each one that which this servant is unable and powerless to enumerate. The waves of the ocean of His bounty have not been and never shall be counted. Who is able to mention or enumerate that which hath appeared from a station that cannot be indicated by any indication, nor described by any description, nor mentioned by any mention? In truth, the souls mentioned have attained unto that of which the peoples of the world are deprived, save whom our Lord and your Lord and the Lord of the mighty throne hath willed.

- 26 To each one I convey greetings and salutations. The troubles of the spiritual friend, His honor Haji Siyyid Nasru'llah, upon him be the glory of God and His favors - which in truth are the cause of eternal rest and everlasting favor - are evident and manifest from the garden. Praise be to God that mention of them hath been and continueth to be made in the Most Holy Court. Blessed is he and happy is he.

- 27 And regarding the mention made of Hakim Reyhan and his son, and likewise their feast, after being submitted before the Throne of the Lord, these exalted words were revealed, blessed and exalted be His utterance: “O Abu'l-Hasan! Make mention of each one on behalf of the Wronged One and say: The desire of this Wronged One is that the horizons be illumined with the light of unity, and that the rancor and hatred in the hearts of the various peoples be transformed into love and concord. We have mentioned that which conduceth to the refinement of souls, the betterment of the world, and the elevation and advancement of nations. We beseech God to aid all to act in accordance with that which hath been sent down from the

بید اقتدارت حفظم نمائی توئی شنوا و توئی توانا
انتهی

- 24 اینفانیم خدمت ایشان تکبیر میرساند و از حقّ
جلّ جلاله میطلبد از حرارتیکه از محبتش احداث
میشود او را مشتعل فرماید و از کوثر بیان که
از قلبش جاری حیات باقیه عطا نماید لیظهر منه
ما یبقی بدوام ملکه و ملکوته

- 25 اینکه ذکر حبیب روحانی جناب حاجی سید
نصرالله علیه بهاء الله و والده و حرم ایشان ورقه
بنت عمّه و مخدّره عمّه علیهنّ بهاء الله را نمودند و
همچنین ذکر زحمتهای و خدمتها و ضیافتهای ایشانرا
مرقوم داشتند کل در ساحت امع اقدس اعلی
عرض شد و مخصوص هر یک نازل شد آنچه
که اینعبد از احصائش عاجز و قاصر است
امواج بحر فضلش احصا نشده و نخواهد شد
من بقدر ان بذكر او یحصی ما ظهر من مقام لا
یشار بشاره و لا یوصف بوصف و لا یذكر بذكر
فی الحقیقه نفوس مذکوره فائز شدند بآنچه که
خلق عالم از آن محرومند الا من شاء ربنا و ربکم
و ربّ العرش العظیم

- 26 خدمت هر یک تکبیر و سلام میرسانم زحمات
حبیب روحانی جناب حاجی سید نصرالله علیه
بهاء الله و عنایتیه که فی الحقیقه سبب راحت
ابدی و عنایت سرمدیست از بستان ظاهر و
مشهود الحمد لله ذکرشان در ساحت اقدس بوده
و هست هنیئاً له و مرثیاً له

- 27 و اینکه ذکر جناب حکیم ریحان و ابن ایشان و
همچنین ضیافتشانرا نموده بودند بعد از عرض
امام کرسی ربّ اینکلمات عالیات نازل قوله
تبارک و تعالی یا اباالحسن از قبل مظلوم هر
یک را ذکر نما و بگو اراده اینمظلوم آنکه آفاق
بنور اتفاق منور گردد و ضغینه و بغضای افنده
احزاب بجمت و اتحاد مبدل شود آنچه سبب
تهذیب نفوس و اصلاح عالم و علو و سمو امم
بود ذکر نمودیم و از حق میطلبیم کل را مؤید
فرماید بر عمل بآنچه از قلم اعلی در الواح نازل
شده انه هو المؤید الکریم انتهی الحمد لله جمیع

Supreme Pen in the Tablets. Verily, He is the Helper, the All-Bountiful." All the souls mentioned have been honored with divine remembrance and adorned with His favors. Which tongue can adequately render thanks, and which soul can befittingly hold fast unto what is meet? All are seen to be wanting and deficient, save those souls who are adorned with His remembrance, confirmed in His praise, and steadfast in service to His Cause. Blessed are they that act, and blessed are they that are firm.

- 28 As to what was written that "Today I am a guest at the home of Aqa Muhammad Husayn (Uncle Zaynal), upon him be the Glory of God," and a request was made for mention of those gathered in that assembly - this was granted, and after being submitted, these verses dawned from the Dayspring of favors, blessed and exalted be His utterance: "O Mirza Hasan! Thy faithful mention hath caused Us to make mention of thee with that which shall never lose its fragrance throughout the duration of the Kingdom of God, the Lord of the worlds. Preserve this most exalted station through My Name, the Mighty, the Wondrous. O Ali (Aqa Hasan)! Ali came as the Creator; the Ali-worshippers cursed Him and finally martyred Him. We beseech God not to afflict the peoples of the world with the vain imaginings of the Shi'ih sect. He is verily the Powerful, the Almighty. O Mihraban! The Light is manifest, the Sun is shining, the Fire is speaking, the Manifestation is evident, yet the people remain heedless and veiled. Blessed is the soul that hath recognized the station of the Day of God and hath arisen as behooveth it. O Ali (Isma'il)! Ask the Shi'ih: What was the fruit of your deeds on the Day of Reckoning and what became of them? They perpetrated that which no other sect in the world hath done. Woe unto them and unto those who led them astray.

- 29 O Jamshid! From the fire of divine love the light appeareth. This is the Day of attainment. The Mount hath attained unto its Interlocutor and the Tree unto its Fire. Blessed are they who have seen and recognized, and woe unto the heedless.

- 30 O Mashhadi Husayn! Thy name was present at the Most Holy, Most Exalted Court, therefore have We turned unto thee and made mention of thee. Know thou the station of this mention and through the Name of God conceal it from the eyes of the heedless.

- 31 O Ali-Akbar! The Lord of Power hath made mention of thee from the Most Great Scene, that thou mayest give thanks unto thy Lord, the All-Bountiful. Praise be to God, thou wast present, thou didst attain, and thou didst drink from the cups

نفوس مذکوره بذکر الهی فائز و بعنايتش مزین
آیا کدام لسان از عهده شکرش برآید و کدام
نفس بآنچه سزاوار است تمسک نماید کل خاسر
و قاصر مشاهده میشوند مگر نفوسیکه بذکرش
مزین گشته اند و بنائش مؤیدند و بر خدمت
امرش قائمند طوبی للعاملین و طوبی للراستخین

28 اینکه مرقوم داشتند امروز در خانه جناب آقا
محمد حسین (عمو زینل) علیه بهاء الله میهمانم و
از برای نفوس مجتمعه در آنجلس از حق جلّ
جلاله ذکر مسئلت نمودند باجابت مقرون بعد از
عرض این آیات از مشرق الطاف مشرق قوله
تبارک و تعالی یا (میرزا) حسن (بر) ذکرک
الأمین ذکرناک بما لا ینفد عرفه بدوام ملکوت
الله رب العالمین احفظ هذا المقام الأعلى باسمی
العزیز البدیع یا علی (آقا حسن) خالق علی آمد
علی پرستان لعنش کردند بالأخره شهیدش نمودند
از حق میطلبیم احزاب عالم را باو هام حزب شیعه
مبتلا ننماید اوست قادر و توانا یا مهربان نور ظاهر
مهر ساطع نار ناطق ظهور لائح و لکن قوم غافل
و محجوب طوبی از برای نفسیکه مقام یوم الله
را درک نمود و بر آنچه سزاوار است قیام کرد
یا علی (اسمعیل) از شیعه ها سؤال نما ثمره اعمال
شما در روز جزا چه بود و چه شد عمل نمودند
آنچه را که هیچ حزبی از احزاب عالم عمل ننمود
و یل لهم وللذین اغویهم

29 یا جمشید از نار محبت الهی نور ظاهر یوم یوم
وصال است طور بمکملش و سدره بنارش فائز
طوبی از برای نفوسیکه دیدند و شناختند و یل
للعافلین

30 یا مشهدی حسین اسمت در ساحت امنع اقدس
حاضر لذا بتوجه فرمودیم و ذکرک نمودیم مقام
این ذکر را بدان و باسم حق از ابصار غافلین
سترش نما

31 یا علی اکبر مالک قدر در منظر اکبر ذکرک
نموده لشکر ربک الکریم لله الحمد حاضر شدی
فائز گشتی و از سلطان کؤوس عالم نوشیدی انّ
ربک هو الفضال العزیز العظیم

of the world's Sovereign. Verily thy Lord is the All-Bounteous, the Mighty, the Great."

- 32 O Husayn (Uncle Zaynal) Amin, upon him be the Glory of God! Mention hath been made of thee and of thy household. Blessed is the house wherein My loved ones gather and from which My remembrance and praise are raised! We beseech God to protect thee, draw thee nigh unto Him, and ordain for thee the good of this world and of the world to come. We implore Him to make thee steadfast in His Cause, to enable thee to speak His praise, and to aid thee to serve His loved ones. Verily, He is the Most Merciful of the merciful ones and the Answerer of prayers.

32 یا حسین (عمو زینل) امین علیه بهائی ذکر ترا و ذکر بیت ترا نموده طوی لیت اجتماع فيه احبائی و ارتفع منه ذکرى و ثنائى نسل الله ان یحفظک و یقرّبک و یکتب لک خیر الآخرة و الأولى از حق میطلبیم ترا مستقیم فرماید بر امرش و ناطق نماید بذکرش و مؤید نماید بر خدمت اولیائش آنه هو ارحم الراحمین و مجیب السائلین انتہی

- 33 Praise be to God! Each one hath been blessed with infinite bounties. The grace of God, exalted be His glory, hath encompassed the world. Today even the pebbles are engaged in remembrance and praise, yet souls remain deprived and forbidden. Glory be to our Lord! What a strange talisman - with eyes they see not, with ears they hear not. The Command is in God's hands, the Possessor of Destiny.

33 الحمد لله هر یک بعبایات لانهایه فائز عنایت حقّ جلّ جلاله عالم را احاطه نموده امروز حصاة بذکر و ثنا مشغول و لکن نفوس محروم و ممنوع سبحان ربنا عجب طلسمی مع اعین کوردند و مع آذان کر الامر ید الله مالک القدر

- 34 Mention was made of Aqa Ghulam-'Ali, upon him be the Glory of God. The Supreme Pen hath repeatedly made mention of him. Specifically, one day at the farm, a Tablet was revealed in his name, wherein mention was also made of his son. I beseech God to deliver it and grant him attainment.

34 ذکر جناب آقا غلامعلی علیه بهاء الله را فرموده بودند مکرر ذکر ایشان از قلم اعلی نازل مخصوص یومی از ایام در مزرعه لوحی باسم ایشان نازل شد و ذکر ابن ایشان در آن لوح مبارک نازل از حقّ میطلبیم برساند و فائز فرماید

- 35 Likewise, mention was made of Aqa Muhammad-Hashim and Aqa Muhammad, sons of Aqa Husayn, upon them be the Glory of God. After being presented before Him, these verses were specifically revealed for them: "O My loved ones! The Wronged One remembereth you from the prison and giveth you glad tidings of God's favor, the Lord of the Day of Judgment. The gate of heaven hath been opened, and its Creator hath come with a clear command. He maketh mention of those who have turned unto Him, attained His presence, and quaffed the choice wine of recognition from the hand of the bounty of their Lord, the Generous. Take hold of that which hath been sent down unto you with power from God, the One, the Single, the Mighty, the Powerful. Glory be upon you both and upon those who have cast the idols behind them, hastening unto the All-Knowing, the All-Wise."

35 و همچنین ذکر جنابان آقا محمد هاشم و آقا محمد ابناء آقا حسین علیهم بهاء الله را مرقوم داشتند بعد از عرض در حضور این آیات مخصوص ایشان نازل قوله تبارک و تعالی یا احبائی یدکرکم المظلوم من شطر السجن و یشترکم بعبایة الله مالک يوم الدين قد فتح باب السماء و اتی فاطرها بأمر مبین یدکر الذين اقبلوا و فازوا و شربوا رحيق العرفان من يد عطاء ربهم الكريم خذوا ما نزل لكم بقوة من عند الله الفرد الواحد المقتدر القدير البهاء علیکم و علی الذين نبذوا الأصنام ورائهم مسرعین الى العليم الحكيم انتہی

- 36 Regarding the mention of Haji Nabil-i-Qa'ini, upon him be the Glory of God, favor hath been and continueth to be shown unto him. They said that from the earliest days he hath arisen to serve. God willing, until the end of his days he will remain focused on the Most Exalted Horizon, holding fast to the cord

36 و اینکه ذکر جناب حاجی نبیل قبل حا (ل ط) علیه بهاء الله را نمودند اظهار عنایت نسبت بایشان شده و میشود فرمودند از اول ایام بر خدمت قیام نموده اند انشاء الله تا آخر ایام هم باقی اعلی ناظر

of grace and clinging to the hem of bounty. At the time of departure from the Land of Purpose, We specifically commanded his protection. Praise be to God, he attained unto the ocean of divine forgiveness. The glances of favor have been and are with him. We beseech God to assist him and ordain for him the good of this world and of the world to come.

و بجبل فضل متمسک و بذیل عنایت منشبت
هنگام خروج از ارض مقصود مخصوص حفظ
او را فرمودیم الله الحمد ببحر عفو الهی فائز شدند
لحاظ الطاف با او بوده و هست نسل الله ان
یوفقه و یقدر له خیر الآخرة و الأولى انتهى

- 37 As for the mention of the nephew of the one who turned away, after being presented before Him, these verses were revealed:

37 و اینکه ذکر ابن اخت معرض را نمودند بعد از
عرض امام وجه این آیات نازل قوله تبارک و
تعالی

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

38 هو الشاهد الخبير

- 39 O 'Ali-Akbar! In the letter of Amin, mention was made of thee; therefore, the glance of the Wronged One's favor was directed towards thee. We beseech God to aid thee in such wise that the doubts and intimations of the people of the world may not hold thee back from thy goal. Throughout ages and centuries, the Shi'is sought after the Truth and searched for Him; yet when He appeared, they martyred Him. Give thanks unto the Desired One of the world, Who aided thee and guided thee to the straight path and the Great Announcement. Say:

39 یا علی اکبر در نامهء جناب امین ذکر ت بود لذا
لحاظ عنایت مظلوم بتو متوجه از حق میطلبیم
ترا تأیید فرماید بشأنیکه شبهات و اشارات اهل
عالم ترا از مقصود منع ننمایند در قرون و اعصار
شیعه حق را میطلبیدند و او را میجستند چون
ظاهر شد شیدش نمودند حمد کن مقصود عالم
را که ترا تأیید نمود و بصراط مستقیم و نبأ عظیم
هدایت فرمود

- 40 My God, my God! I have turned toward Thee, detached from all else but Thee. I beseech Thee by the ocean of Thy verses and the heaven of Thy clear signs, and by the hearts which have soared unto Thee in their longing to attain Thy presence, to render me steadfast in Thy remembrance and successful in serving Thy Cause. Verily, Thou art the Lord of the world and the Sovereign of eternity, seated upon the Most Great Throne. There is none other God but Thee, the All-Knowing, the All-Informed.

40 قل الهی الهی اقبلت الیک منقطعاً عن دونک
اسلک ببحر آیاتک و سماء بیناتک و بالأفئدة
التي طارت الیک شوقاً للقاءک بأن تجعلی مؤيداً
على ذکرک و موقفاً على خدمة امرک انت
مولی العالم و مالک القدم و المستوی على العرش
الأعظم لا اله الا انت العليم الخبير انتهى و همچنین
ذکر آقا علی و آقا حسن علیهما بهاء الله را نموده
بودند قوله تبارک و تعالی

- 41 O Ali! Blessed art thou and blessed is thy father who was named Hasan. We beseech God to grant from the chalice of steadfastness in such wise that the world shall be powerless to hinder. Take thou the Book of God with the hand of submission and resignation and preserve it through His might and power. Whosoever attaineth thereunto this day is mentioned as one of those who are nigh unto God. Verily He is the Protector of the sincere ones. There is none other God but Him, the Single, the One, the All-Knowing, the All-Wise.

41 یا علی طوبی لک و لأبیک الذی سمی بحسن
از حق میطلبیم از کأس استقامت عنایت فرماید
بشأنیکه عالم قادر بر منع نباشد بید تسلیم و رضا
کتاب الله را اخذ نما و بقوت و قدرت امرش
حفظ کن هر نفسی امروز فائز شد او از مقرین
لدى الله مذکور انه ولی المخلصین لا اله الا هو
الفرد الواحد العليم الحکیم انتهى

- 42 The second letter from that beloved one was dated the twenty-fifth of Dhi'l-Hajjih, number 3, and the last letter was dated the twenty-ninth of Dhi'l-Hajjih, number 4. It transformed the cottage into a palace and the eye into an ocean, and attained to hearing in the most exalted horizon. However, mention of that which hath been sent down from the heaven of bounty is beyond this evanescent one's power to describe. That beloved

42 دستخط ثانی آنجبوب تاریخ بیست و پنجم ۲۵
شهر ذی الحجة الحرام رقم ۳ و دستخط آخر ۲۹
ذی الحجة رقم ۴ کلبه را قصر نمود و دیده را
دریا و در افق اعلى باصفا فائز ولكن ذکر آنچه
از سماء عنایت نازل از عالم تحریر اینفانی خارج
خود آنجبوب فؤاد امواج بحر عنایت را دیده و

of the heart hath himself witnessed and knoweth the waves of the ocean of bounty. A hundred thousand blessings be upon those souls who in this spiritual springtime have been blessed by the rain of the All-Merciful's utterance.

- 43 Mention was made of arrival in the Land of Y and before that, proceeding to A and R. Likewise mention was made of Mirza R.F. and Mirza M.H., upon them be the Glory of God, and the friends of God in that land, upon them be the Glory of God. These matters were presented before His presence. This is what was revealed from the heaven of our Lord's will, the All-Knowing, the All-Informed. He saith, exalted be His glory: "O Amin! Upon thee be My glory. Those related to the Most Great Victory, upon them be My glory and My bounty, and likewise the friends in that land have ever been and are mentioned in the Most Holy Court, especially Rafi', upon him be My glory, and Muhammad, upon him be My bounty." Two Most Holy, Most Exalted Tablets were revealed from the heaven of the All-Merciful's mercy and were sent. God willing, they shall drink from the ocean of utterance and be illumined by the lights of the Sun of meanings.

- 44 Praise be to God, there hath been revealed for them that which would resurrect decayed bones and adorn the world of heedlessness with the ornament of awareness. Likewise there hath been revealed especially for the friends of that land, both men and women generally, that with which nothing in the world can compare. I beseech God, exalted be His glory, to grant joy supreme to all.

- 45 Mention was made of the honored leaf, the mother of Mirza Hasan, upon her be the Glory of God. After being presented in the Most Holy, Most Exalted Court, this supreme word was revealed from the highest Kingdom. He saith, blessed and exalted be He: "O My handmaiden! Amin, upon him be My glory, hath mentioned thee, and likewise mentioned Muhammad-i-Qabli-Hasan, and hath beseeched bounty for you. Therefore the Sun of utterance hath shone forth from the horizon of the Supreme Pen's heaven with His mention. Ye have been blessed with His mention. God willing, ye shall remain steadfast in His love. The doubts of the peoples have deprived the world from the Lord of eternity. Blessed is the handmaiden who hath turned and attained, and woe unto the heedless ones, both women and men. We counsel you to fear God and to that which leadeth to sanctity and detachment."

- 46 And as to what thou hast written concerning the wife of the honoured Nazir—upon him be the glory of God—yea, in obedience to the command, this servant remitted the sum of one

میدانند صد هزار طوبی از برای نفوسیکه در این ربیع روحانی بامطار بیان رحمانی فائز گشته‌اند

43 ذکر ورود ارض یاء و قبل از آن توجه به الف و را (قبل دس) فرموده بودند و همچنین ذکر جناب میرزا رف و جناب میرزا مح علیهما ۹ ۶۶ [بهاء الله] و دوستان الهی علیهم بهاء الله را در آن ارض انحراف در پیشگاه حضور عرض شد هذا ما نزل من سماء مشیة ربنا العليم الخبير قوله جلّ جلاله یا امین علیک بهائی منتسبین فتح اعظم علیه بهائی و عنایتی و همچنین اولیای آن ارض لازال در ساحت اقدس مذکور بوده و هستند و مخصوص رفیع علیه بهائی و محمد علیه عنایتی دولوح اقدس از سماء رحمت رحمانی نازل و ارسال شد انشاء الله از بحر بیان بیاشامند و از انوار نیر معانی منور گردند انتهی لله الحمد

44 نازل شد از برای ایشان آنچه که عظم رمیم را برانگیزاند و عالم غفلت را بطراز آگاهی مزین نماید و همچنین مخصوص اولیای آن ارض از ذکور و اناث عموماً نازل شد آنچه که ما فی الدنیا بآن معادله ننماید از حق جلّ جلاله میطلبم کل را بفرح اکبر فائز فرماید

45 ذکر ورقه مخدّره امّ میرزا حسن علیها بهاء الله را نمودند بعد از عرض در ساحت اقدس ایکنهء علیا از ملکوت اعلی نازل قوله تبارک و تعالی یا امّی امین علیه بهائی ذکرت را نموده و همچنین ذکر محمد قبل حسن را و از برای شما طلب عنایت نموده لذا نیر بیان از افق سماء قلم اعلی اشراق نمود بذکرش فائز شدید انشاء الله بر حبش مستقیم عالم را شهبات امم از مالک قدم محروم ساخت طوبی لامة اقبلت و فازت و ویل للغافلات و الغافلین شما را بتقوی الله وصیت مینمایم و بآنچه سبب تقدیس و تنزیه است انتهی

46 و اینکه در باره ضلع جناب ناظر علیه بهاء الله مرقوم داشتید بلی حسب الامر اینعبد مبلغ صد و پنجاه حواله نمود لا غیر ذکر جناب حاجی

hundred and fifty; no more. And the mention of Haji Malik-Husayn—upon him be the glory of God—and of that which hath befallen him, was submitted, and attained the honour of being laid before the Most Holy, the Most Exalted Court.

ملک حسین علیه بهاء الله و آنچه بر ایشان وارد شده نموده بودند در ساحت امنع اقدس بشرف عرض فائز

47 He—blessed and exalted be He—hath spoken:

47 قوله تبارک و تعالی

48 O Husayn! The Tongue of Utterance in the Kingdom of Divine Knowledge, at this hour when two hours of night have passed, makes mention of thee and turns toward thee from the prison quarters. The treasures of the world and the wealth of nations cannot compare with this exalted Word which hath appeared from the Dayspring of the mouth of the Will of the Lord of all beings. The Command is in His hand and wealth is in the grasp of His power. Fleeting riches became the cause of everlasting mention. By the Sun of Truth! The profit is with thee and the loss with the taker. Verily thy Lord is the Powerful, the Unconstrained. He changes the Command as He pleaseth, and He is the Mighty, the Bestower.

48 یا حسین لسان بیان در ملکوت علم الهی در این حین که دو ساعت از شب گذشته ترا ذکر مینماید و از شطربین بتوجه نموده کنوز عالم و ثروت امم باینکلمه علیا که از مطلع فم اراده مولی الوری ظاهر شده معادله نموده و نمینماید الامر بیده و الثروة فی قبضة قدرته مال فانی سبب ذکر باقی شد قسم بآفتاب حقیقت ریح با تو و خسران با آخذ شد آن ربک هو المقتدر المختار یبدل الامر کیف یشاء و هو العزیز الوهاب انتهی فی الحقیقه

49 Indeed, after hearing what befell them, boundless grief occurred, but after it was presented in His presence and verses were revealed, an ocean of joy appeared. All the world cannot compare with what hath been revealed. Every truthful and trustworthy one beareth witness to this. The Command is in the hand of God, our Lord and the Lord of all worlds.

49 بعد از استماع آنچه بر ایشان وارد شد حزن لانهایه روی داد و لکن بعد از عرض در حضور و انزال آیات بحر سرور ظاهر همه عالم بآنچه نازل شده برابری ننماید بشهد بذلک کل صادق امین الامر بید الله ربنا و رب العالمین دستخط رقم ۲۱ ۵ شهر محرم الحرام آنجوب رسید و عرض شد و در جواب این آیات از مظهر بینات ظاهر و نازل قوله تبارک و تعالی

50 O Amin! We have heard thy call and have repeatedly made mention of thee. The ocean of utterance is ever-surging and the cities of mention and praise are adorned through the will of the Lord of Names. Blessed is the one who possesseth hearing and attaineth unto listening, and likewise possesseth sight. Remind the friends in those regions of the mention, praise, bounty and favors of the Wronged One. Thou didst make mention of Ghulam, upon him be My glory. His name accordeth with his being. He hath attended and drunk the choice wine of utterance from the cup of his Lord's bounty, the Mighty, the Bestower. I beseech God, exalted be His glory, to aid him to attain such a station wherein the conditions of the world—its elevation and abasement, its ugliness and beauty—will not change him. May he remain seated upon the throne of tranquility and repose upon the couch of certitude. He hath attained unto the good from the presence of the Good One. The Lord of all mankind in His days beareth witness to this, and He sufficeth as a witness. We send Our greetings upon him, and peace be upon him from God, the All-Knowing, the All-Wise.

50 یا امین ندایت را شنیدیم مکرر ذکر نمودیم بحر بیان لازال موج و مداین ذکر و ثنا باراده مولی الأسماء مزین طوبی از برای نفسیکه دارای سمعست و باصفا فائز است و همچنین صاحب بصر دوستان آن اطراف را بذکر و ثنا و عنایت و الطاف مظلوم متذکر دار ذکر جناب غلام علیه بهائی را نمودی اسمش با مسمی است حضر و شرب ریحیق البیان من کأس عطاء ربّ العزیز المنان از حق جل جلاله میطلیم او را بمقامی فائز فرماید که شئونات دنیا از علو و دنو و زشت و زیبا ایشانرا تغییر ندهد بر کرسی اطمینان مستوی باشند و بر سریر ایقان مستریح قد فاز بالمعروف من لدی المعروف یشهد بذلک مولی الأنام فی آیامه و کفنی به شهیدا نکبر علیه و السلام علیه من لدی الله العلیم الحکیم

- 51 Thou didst make mention of M.H. (formerly R.D.), upon him be the glory of God. He hath attained unto the Kawthar of divine mention. We mentioned him before and at this moment the Wronged One giveth him glad-tidings. We beseech God to strengthen him in that which will draw him near unto Him in all His worlds and to ordain for him, through His Most Exalted Pen, the good of the hereafter and of this world. Verily, He is the Generous, the Bountiful.
- 52 O trustee! Each of the souls mentioned in the papers has attained to that which hath no peer or likeness. Give them the glad tidings of such grace and mercy as hath preceded existence itself, both seen and unseen. This evanescent servant conveyeth greetings and glorification to the friends, especially to those gentlemen - upon them be the Most Glorious Glory of God - who were present at the aforementioned feast. Blessed are they, and joy be unto them! Praise be to our Lord and thanks be unto Him for having adorned them with His greatest ornament, which is the love of His Exalted Self, and for having aided them, caused them to recognize Him, and enabled them to hear in a Day wherein eyes were blind and ears were deaf. Thus did the grace of our Lord and your Lord, the Lord of the Mighty Throne, encompass all.
- 53 I beseech the True One, exalted be His glory, to aid each one to guide mankind. Verily, He is the Omnipotent over whatsoever He willeth through His Word "Be" and it is. In this station, responses to the letters of that beloved one were mentioned one after another. The praise and thanksgiving that adorned and illumined the opening of these letters were each as volumes expressing divine bounty and manifesting the mercy of the All-Merciful. Praise be to God that that beloved one hath tasted the sweetness of recognition and acknowledgment, and hath mentioned, by the will of the True One, exalted be His glory, that which is befitting. The purpose is that your words and deeds have been accepted in the Most Holy and Most Exalted Court.
- 54 We thank God, our Lord and the Lord of earth and heaven, Who created us, caused us to recognize Him, and aided us to mention and praise Him in His glorious and wondrous Day. Glory, remembrance and praise be upon you and upon those with you who hearken unto your words in praise of God, our Lord and your Lord, the Lord of the Mighty Throne and the Lord of the Exalted Seat. And praise be to God, the Mighty, the Inaccessible.
- 55 The servant 22 Rabi'u'l-Avval 1305
- 51 ذکر جناب مح قبل رض علیه بهاء الله را نمودی بکوتر ذکر الهی فائز است ذکرناه من قبل و فی هذا الحین بشره من قبل المظلوم نسئل الله ان یؤیده علی ما یقرّبه الیه فیکلّ عالم من عوالمه و یکتب له من قلبه الاعلی خیر الآخرة و الاولى انه جواد کریم
- 52 یا امین نفوس مذکوره در اوراق هر یک فائز شد بآنچه که شبه و مثل نداشته و ندارد بشرهم بعنایتی و رحمتی الّتی سبقت الوجود من الغیب و الشهود انتهی اینعبد فانهم خدمت اولیا سلام و تکبیر میرساند مخصوص آقایان علیهم بهاء الله الابهی که در ضیافت مذکوره حاضر بوده اند هنیئاً لهم و مریئاً لهم و الحمد لرّبنا و الشکر له بما زینهم بالطراز الاول و هو حبه جلّ جلاله و ایدهم و عزّفهم و اسمعهم فی يوم كانت العیون فیه عیاء و الاذان صماء کذلک احاط فضل ربنا و ربکم ربّ العرش العظیم
- 53 از حقّ جلّ جلاله میطلبم هر یک را تأیید فرماید بر هدایت خلقی که هو المقتدر علی ما یشاء بقوله کن فیکون در این مقام جواب دستخطهای آنحیوب واحداً بعد واحد ذکر شد و شکر و حمدیکه رؤوس نامه ها بآن مزین و منور بود هر یک دقتی بود در اظهار نعمت الهی و ابراز رحمت رحمانی الحمد لله آنحیوب لذت اقرار و اذعان را یافته اند و باراده حق جلّ جلاله ذکر نموده اند آنچه را که سزاوار است مقصود آنکه اقوال شما و اعمال شما در ساحت امنع اقدس بطراز قبول فائز گشت
- 54 نشکر الله ربنا و ربّ الأرض و السماء قد خلقنا و عزّفنا و ایدنا علی ذکره و ثنائه فی یومه العزیز البدیع البهاء و الذکر و الثناء علی حضرتکم و علی من معکم و یسمع قولکم فی ذکر الله ربنا و ربکم ربّ العرش العظیم و ربّ الكرسي الرفیع و الحمد لله العزیز المنیع

55 خادِم فی ۲۲ شهر ربیع الاولی سنة ۱۳۰۵

INBA15:050, INBA26:050

BH01829

To: Muhammad Mustafa Baghdadi et al., in Beirut

Date: 1305-03-25 [1887-Dec-11]

- 1 He is God, exalted be His glory. Might and power are His. 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to God Who completed His First Most Exalted Word with His Last Word, which is "He doeth whatsoever He willeth." Glory be unto Him! Glory be unto Him! How great is His station and how mighty His sovereignty! 2 الحمد لله الذى اتم كلمته الاولى العليا بكلمته الأخرى و هى يفعل ما يشاء سبحانه سبحانه ما اعظم شأنه و ما اعز سلطانه
- 3 And blessings and peace be upon the Divine Lote-Tree through which appeared the fruits of wisdom and utterance and the leaves of knowledge and understanding - He Who was named Muhammad in the Kingdom of Names. Verily He is the Manifestation of His most beautiful names and His most exalted attributes, and the Manifestation of His Command, and the Dawning-Place of His Revelation, and the Recipient of His knowledge - blessings eternal and everlasting. 3 و الصلوة و السلام على سدره فضله التى بها ظهرت اثمار الحكمة و البيان و اوراق العلم و العرفان الذى سمي بمحمد [ص] فيملكوت الأسماء انه هو مظهر اسمائه الحسنی و صفاته العليا و مظهر امره و مشرق حبه و مهبط عليه صلوة دائماً ابداً
- 4 And now, O beloved of my heart, the luminary of your words has shone forth from the horizon of your love and sincerity towards God, our Lord and your Lord and the Lord of the mighty throne. At that moment I attained joy and gladness, for from your words wafted the fragrance of the oneness of God, the Mighty, the Praiseworthy. 4 و بعد يا محبوب فؤادى قد اشرق نير بيانكم من افق حبكم و خلوصكم لله ربنا و ربكم و رب العرش العظيم و فزت فى ذاك الحين بالفرح و السرور لأن من بياناتكم تضحّ عرف التوحيد لله العزيز الحميد
- 5 Thereafter I approached the Most Exalted Station and presented myself before the countenance of the Lord. He - may our spirits be sacrificed for His sake - said: "We have made mention of him and have beseeched the Lord of the exalted Throne to ordain for him the good of the hereafter and of this world, and to aid him to perform deeds that will be as light before his face in all the worlds, and to make them a treasure preserved with Him. We testify that he has testified to the oneness of God, His singleness, His might, His greatness and His sovereignty. Peace be upon him from the Wronged One, and upon those with him, and upon God's righteous servants." Thus ended His words. 5 و بعد قصدت المقام الأعلى و عرضت امام وجه المولى قال ارواحنا فداء انا ذكرناه و سئلناه ربّ الكرسي الرفيع ان يقدّر له خير الآخرة و الأولى و يؤيّده على عمل يكون نوراً امام وجهه فى كلّ عالم من عوالمه و يجعله خزينة محفوظة له عنده نشهد انه شهد بوحداية الله و فردانيته و عزّه و عظمته و سلطانه السلام من لدى المظلوم عليه و على من معه و على عباد الله الصالحين انتهى
- 6 As for what you mentioned regarding Jinab-i-'Abdu'l-Mihdi - upon him be God's peace - he is among those who have attained to turning towards God and drawing near, and has attained His presence and associated with the friends and taught the Cause. However, O beloved of my heart, sincerity and certitude and faith and knowledge are not perfected through words but through deeds. God has counseled His servants in His perspicuous Book regarding spiritual and praiseworthy conduct. 6 و اما ما ذكرتم فى جناب عبدالمهدى عليه سلام الله انه ممن فاز بالتوجه و الاقبال و حضر و اشر و بلغ و فاز ولكن يا محبوب فؤادى انما الخلوص و الايقان و الايمان و العرفان لا تتم بالأقوال بل بالأعمال قد وصّى الله عباده فى كتابه المبين

This servant conveys greetings to him and counsels him with that which God has counseled His servants in His firm and perspicuous Book.

- 7 And regarding what you mentioned about God's servants and His loved ones in Abu Sida and Ya'quba and 'Awashiq, after presenting this before the countenance of the Lord, He - may our spirits be sacrificed for His sake - said: "We make mention of them and counsel them to justice and fairness and to that which befitteth man. O servants of God! God has commanded you to act with righteousness, and the Wronged One counsels you to fear God. Blessed is he whose head is adorned with the crown of detachment, whose temple with the ornament of the fear of God, and whose heart with the light of recognition. Hasten to that which pleaseth God. He hath ordained for those who act in the Most Exalted Paradise stations which the pens are powerless to describe. And We counsel you, O My loved ones, to fellowship and unity that the horizons may be illumined with the light of accord. We beseech God, exalted be He, to ordain for you that which will bring joy to your eyes and gladden your hearts and expand your breasts, and to aid you in that which will benefit yourselves and your brethren, and to assist you with the hosts of wisdom and utterance. Verily He is the Powerful, the Mighty, the Bestower. We send greetings from this station to My loved ones whose names you mentioned before the Wronged One, and We make mention of them with My mention and remind them of My words and give them glad tidings of God's loving-kindness, the Lord of the worlds." Thus ended His words.

- 8 And this servant conveys greetings to them and beseeches God his Lord to send down upon them from the heaven of His bounty and the clouds of His grace the rain of His mercy and generosity, and to aid them to act according to what He has revealed in His Book. Verily He is the Hearer, the Answerer. There is no God but Him, the Single, the One, the Mighty, the Wise. And he conveys greetings to your honor and to those with you and to those among God's servants who are firm in His unity, the Lord of the worlds. And praise be to Him, for He is the Goal of the mystics and the Beloved of the hearts of the sincere ones.

- 9 The servant 25 Rabi'u'l-Avval 1305

بالأخلاق المرضية الروحانية أن الخادم يسلم عليه
ويوصيه بما وصى الله عباده في كتابه المحكم المبين

7 و ما ذكرتم من عباد الله و أحبائه في ابوصيدة
و يعقوبة و عواشق بعد العرض امام وجه المولى
قال ارواحنا فداه أنا ذكرناهم و نصيهم بالعدل و
الانصاف و بما ينبغي للانسان يا عباد الله ان الله
امركم بالمعروف و المظلوم يوصيكم بتقوى الله طوبى
لمن تزين رأسه باكليل الانقطاع و هيكله بطراز
التقوى و قلبه بنور العرفان سارعوا الى مرضاة
الله انه قدر للعاملين في الجنة العليا مقامات تعجز
عن ذكرها الأقلام و نصيكم يا أحبائي بالألفة و
الاتحاد لتستضيء الآفاق بنور الاتفاق و نسل
الله تعالى ان يقدر لكم ما تقر به عيونكم و تفرح
قلوبكم و تنشرح صدوركم و يوفقكم على ما ينتفع به
انفسكم و اخوانكم و ينصرمكم بجنود الحكمة و البيان
انه هو المقتدر العزيز المنان نسلم من هذا المقام
على أحبائي الذين ذكرت اسمائهم لدى المظلوم و
نذكرهم بذكرى و نذكرهم بكلماتي و نبشّرههم بعناية
الله رب العالمين انتهى

8 و هذا العبد يسلم عليهم و يسأل الله ربه بأن ينزل
عليهم من سماء عطائه و سحاب فضله امطار رحمته
و كرمه و يوفقهم على العمل بما انزله في كتابه انه
هو السامع الجيب لا اله الا هو الفرد الواحد العزيز
الحكيم و يعرض السلام على حضرتكم و على من
معكم و على الموحدين من عباد الله رب العالمين
و الحمد له اذ هو مقصود العارفين و محبوب افئدة
المخلصين

- 9 خادام في ٢٥ ربيع الأول سنة ١٣٠٥

BLIB_Or15731.518

BH02274

To: Ali Akbar Khurasani Qaini, in Nazareth

Date: 1305-03-25 [1887-Dec-11]

- 1 He is God, exalted be His station, the Greatest and Most Powerful
هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to Him Who is sanctified beyond all limitations, the Praised One, Who is worthy and befitting, for through His Name the praised station was made manifest and through His station was revealed "We raised him to an exalted station." He is the Representative of God, glorified be His majesty, among creation. He is the Seal of the Prophets and the King of all paths. Through Him the Hijaz was illumined and metaphor was transformed into reality. Through Him Batha received the waters of divine knowledge and Yathrib was adorned with the light of the Sun of Manifestation. Upon Him and His family and companions be the blessings of God, His peace, His grace, His favors, His mercy and His beneficence.
حمد مقدّس از حدود حضرت محمودیرا لایق و سزااست که باسمش مقام محمود ظاهر و بمقامش مقام و رفعا مقاماً علیاً باهر اوست قائم مقام حق جلّ جلاله مابین خلق اوست ختم رسل و شاه سیل باو حجاز منور و مجاز بحقیقت مبدل بطحا باب معارف فائز و یثرب بضیاء آفتاب ظهور مزین علیه و علی اله و اصحابه صلوات الله و سلامه و فضله و الطافه و رحمته و احسانه
- 3 And now, the letter of that beloved of the heart arrived, bringing boundless joy. From your good health, the spirit found rest, and from news of your child, the heart received glad tidings. Praise be to God, His bounty and mercy, His grace and generosity have been and continue to be bestowed upon His loved ones morning and evening. The tongues of the world and the pens of nations are powerless and fall short of mentioning this station. After presenting myself before my Lord, the tongue of loving-kindness spoke these blessed words:
و بعد نامه آنحبيب فؤاد رسيد فرح لانهايه دست داد از صحت شما روح راحت يافت و از مولود شما قلب بشارت لله الحمد نعمت و رحمت فضل و عطا در صباح و مساء بر دوستانش مبذول فرموده و ميفرمايد السن عالم و اقلام امم از ذکر اين مقام عاجز و قاصر بعد از عرض امام وجه مولی لسان شفقت باينکلمه مبارکه ناطق
- 4 O 'Ali-Akbar! Infinite bounties and imperishable glory have been and continue to be specially reserved for the chosen ones of God. I swear by the Sun of the horizon of utterance, the divine names and attributes are manifest and evident in the world particularly for the Prophets and their loved ones. "All glory belongs to God and to His Messenger and to the believers." Glory seeks those of equal station. All attributes seek their place and are in love with their station, and that place and station have been and continue to be the chosen ones and pure ones of God.
يا على اكبر نعمت لا تحصى و عزّت لا تنفي مخصوص اوليای حق بوده و هست قسم بآفتاب افق بيان مخصوص انبيا و احباب ایشان اسماء و صفات الهی در عالم ظاهر و باهر العزة لله و لرسوله و للمؤمنين عزّت همشان ميطلبد جميع صفات طالب محل و عاشق مقامند و مقام و محل اوليا و اصفيای الهی بوده و هستند
- 5 When thou hearest My call and drinkest the choice wine of My utterance, arise, then turn thy face toward the Qiblih and say: "My God, my God! Praise be to Thee for having guided me unto Thy straight path, taught me recognition of Thee and turning toward Thee, and made known to me the oneness of Thy Being and the sanctity of Thy Self. I beseech Thee
آنک اذا سمعت ندائی و شربت رحيق بيانی قم ثمّ ولّ وجهک الى القبلة و قل الهی الهی لک الحمد بما هديتني الى صراطک المستقيم و علمتني عرفانک و الاقبال اليک و عرفتني توحيد ذاتک و تقدیس نفسك استلک بمشارق امرک و مطالع فضلك و مهابط علمک و

by the Daysprings of Thy Cause, the Dawning-Places of Thy grace, and the Recipients of Thy knowledge and wisdom, to bless that which Thou hast given me through Thy bounty and bestowal, and ordain for me, for her mother, and for her the good of this world and the next. Verily, Thou art the Lord of all beings, and Thou art the Hearing, the Answering One.” As for the leaf, We have named her Zuhuriyyih.

- 6 Praise be to God that beloved of the heart has been the recipient of favors and bounties. This evanescent one begs from the Eternal Truth that He may bestow blessing and bounty from the heaven of generosity. He is the Giver and He is the Generous One. I convey greetings to the honored leaf, upon her be God's peace, and I beseech for her divine confirmations. Peace and praise be upon you and upon those with you and upon God's righteous servants.

7 The servant 25 Rabi'u'l-Avval 1305

- 8 Some rock candy has also been sent as a gift. This sweetness is for you, but our sweetness lies with you. This is our prayer - I beseech God that He may assist you until such time as you can repay the world.

BRL_APBH#15x

حکمتک بأن تبارک لی ما اعطیتنی بحدک
و عطائک و قدر لی و لأمّها و لها خیر الآخرة
و الأولى انک انت مولی الوری و انک انت
السامع الجیب و [أمّا] الورقة سمنها ظهوریة
انتهی

6 الحمد لله آنحییب فؤاد مورد عنایت و الطاف واقع
اینفانی از حقّ باقی میطلبد برکت و نعمت از
سماء عطا عطا فرماید اوست معطی و اوست
کریم و رقه اهل علیها سلام الله را سلام میرسانم
و از برای او توفیق طلب مینمایم السلام و الثناء
علیکم و علی من معکم و علی عباد الله الصالحین

7 خادام فی ۲۵ شهر ربیع الاول سنة ۱۳۰۵

8 قدری هم نبات عنایت شد این شیرینی شما امّا
شیرینی ما با شماست این طلب ما از حقّ میطلبم
شما را تأیید فرماید تا وقتی از اوقات عالم ادا
فرمائید

BLIB_Or15731.521, BRL_DA#092

BH00560

To: Haj Mirza Muhammad Husayn Afnan, in China

Date: 1305-04 [1887-Dec]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 Praise, sanctified beyond mention and utterance, befiteth the Lord of all creation, Who from agitation brought forth tranquility, and from tumult created assurance. He illumined the horizons of the world with the light of His Revelation and adorned it with the ornament of His grace. He is the Speaker on Sinai, the Hidden Secret, and the Treasured Mystery mentioned and recorded in the divine Books of the past and present. In the midst of tribulations He raised the standard of utterance, and in the center of hardship and adversity He hoisted the banner of steadfastness. Before the faces of the world, without veil or covering, He summoned all to the Lord of all beings. He rent

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدّس از ذکر و بیان مالک امکانرا لایق
و سزااست که از انقلاب سکون ظاهر نمود و
از اضطراب اطمینان آفاق عالمرا بنور ظهور منور
فرمود و بطراز عنایت پیاراست اوست مکلم طور
و سرّ مکنون و کنز مخزون که در کتب الهی
از قبل و بعد مذکور و مسطور در بحبوحهٔ بلایا
علم بیان برافراخت و در قطب بأسا و ضراً رایة
استقامت برافراشت امام وجوه عالم من غیر ستر و
حجاب کلّاً بمالک الرقاب دعوت فرمود جیّاترا
درید و سبحات را خرق نمود تا ابصار مستعدين

asunder the veils and tore away the coverings until the eyes of those who were ready beheld His presence and the hearts of the knowing ones were adorned with the ornament of wisdom. Glorified be His majesty, mighty be His proof, and exalted be His utterance! He guided the lost and bestowed the Kawthar of knowledge upon the ignorant. The world's abasement diminisheth not His glory, nor can the might of nations hold back His will. But today the seeing one attaineth, and the informed one witnesseth, even as He hath said: "Verily, those who have been given insight from God, these are they who see with His eyes and witness what God Himself hath witnessed before the creation of the heavens and earth."

- 3 Glorified art Thou, O Mystery of existence and Lord of the seen and unseen! I bear witness that through Thy most exalted Word the ocean of utterance surged within creation, and through Thy Will the Dove of Paradise warbled upon the highest branches, declaring that Thou art God, there is no God but Thee. Thou hast ever been sanctified beyond the remembrance of those who remember, the praise of those who praise, and the description of those who describe. Thou wert hidden from the sight of Thy creation and concealed from the eyes of Thy servants. Then, when Thou didst desire to manifest Thyself, Thou didst shine upon the world with a light from the lights of the Orb of Thy Cause, according to a determined measure. Thereupon, the lovers throughout the lands were seized with ecstasy and sought to attain Thy presence and reunion, and the people of the Covenant hastened forth - they whom neither the world's tribulations nor the oppression of nations could deter. I beseech Thee, O God of Names and Creator of heaven, by them and by those who cast aside treasures and riches, seeking Thy most exalted station and Thy loftiest summit, to assist Thy chosen ones to achieve such steadfastness as cannot be shaken by the clamor of the deniers nor the murmuring of the ungodly.

- 4 O Lord! Thou seest and knowest that this servant desired to make mention of Thy Afnan, whom Thou didst choose for Thy recognition, establish in Thy service, acquaint with Thy path, and distinguish among Thy servants for the exaltation of Thy Word. Thou didst give him to drink from the Kawthar of Thy love and honor him with attaining Thy presence. Praise be to Thee, O my God, and thanksgiving be unto Thee, O my Beloved and my Heart's Desire, for having ordained for him that which tongues are powerless to recount and enumerate. I beseech Thee to send down upon him from the heaven of Thy bounty, at every moment, a new mercy from Thy presence and a fresh benevolence from Thy side. There is no God but Thee, the All-Bountiful, the Generous, the Hearing, the Answering.

بمشاهده فائز گشت و افتدهء عارفین بطراز دانائی
مزین شد جلّ جلاله و عظم برهانه و عزّ بیانه
گنگشتگانرا راه نمود و جاهلانرا کوثر علم عطا
فرمود ذلت عالم از عزّتش نکاهد و سطوت امم
از اراده اش باز ندارد و لکن بصیر امروز فائز
است و خیر ناظر چنانچه فرموده ان الذین اوتوا
بصائر من الله اولئک ینظرون بعینه و یشهدون بما
شهد به الله قبل خلق السموات و الارضین

3 سبحانه یا سرّ الوجود و مالک الغیب و الشّهود
اشهد بکلمتک العلیا ماج بحر البیان فی الامکان
و بمشیئتک نطق حمامة الفردوس علی اعلی
الأغصان بأنک انت الله لا اله الا انت لم تزل
کنت مقدساً عن ذکر الذّاکرین و ثناء المثنین
و وصف الواصفین و کنت غائباً عن مشاهدة
خلقک و مکنوناً مستوراً عن اعین عبادک فلما
اردت الظهور تجلّیت علی العالم بنور من انوار نیر
امرک علی قدر مقدور اذا اخذ الاهتزاز عشاق
البلاد و ارادوا الحضور و الوصال و سرع اصحاب
الميثاق الذین ما منعهم حوادث العالم و لا ظلم
الأمم استلک یا اله الأسماء و فاطر السّماء بهم
و بالذین نبذوا الخزائن و الکائز قاصدين مقامک
الأعلى و ذروتک العلیا بأن تؤید اصفیائک علی
استقامة لا تزلها ضوضاء المعرضین و لا دمدمة
المشرکین

4 یربّ ترى و تعلم بأنّ الخادم اراد ان یذکر افنانک
الذی اخترته لعرفانک و اقمته علی خدمتک و
عزّفته سیلک و اختصصته بین عبادک لاعلاء
کلمتک و سقیته کوثر حبّک و شرفته بالحضور
امام وجهک لک الحمد یا الهی و لک الثناء یا
محبوبی و مقصودی بما قدّرت له ما عجز العباد عن
ذکره و احصائه استلک بأن تنزل علیه من سماء
فضلک فیکلّ حین رحمة بدیعة من عندک و
عناية جدیدة من جانبک لا اله الا انت الفضل
الکریم و السّامع الحبيب

- 5 May my spirit be a sacrifice for your steadfastness, your firmness and your service. In these days mention of your honor has repeatedly been made in the Most Holy and Most Exalted Presence, and at this moment these sublime words have been revealed from the Dayspring of special favors for your honor. Blessed and exalted be His Word: "O My Afnan! Upon thee be My glory, My favors and My mercy." My Name Mihdi, upon him be My glory and My favors, was present and made mention of you, and sought bounty and mercy from the Dawning-Place of generosity of the Sovereign of existence. Praise be to God that the ocean of grace is surging and the effulgences of the Sun of favor are manifest and visible.
- 6 The gaze of the Wronged One has ever been directed towards the Afnan. In days when the world was in upheaval and the fire of hatred and animosity was ablaze in the hearts and souls of the nations, He summoned the servants to the fear of God and to that which would profit them unto all eternity. He mentioned, in clear statements and evident, kindly utterances, those qualities that are the cause of the salvation and exaltation of the servants, that all might hold fast unto them and be preserved from the abasement of self and passion and its evil. Nevertheless some forgot the counsel of God and regarded His Cause as insignificant. Soon shall they behold the recompense of their deeds in this vain life. They shall call for help but none shall help them. They abandoned that which they were commanded to observe and practiced that which was forbidden them. The praiseworthy attributes - their source, their origin, their influence, their operation, and their glory and exaltation - have repeatedly flowed from the Supreme Pen.
- 7 These exalted words were revealed in one of the Tablets addressed to one of the friends: Say: O My loved ones in My lands! Harken unto the counsel of Him Who counseleth you for the sake of God. He verily created you and manifested for you that which exalteth you and profiteth you, and taught you His Straight Path and His Mighty Announcement. O Jalil! Counsel the servants to fear God. By God! It is the greatest commander amongst thy Lord's hosts, and its troops are praiseworthy deeds and an upright character. Through them have the cities of men's hearts been opened throughout the ages and centuries, and the standards of triumph and victory been raised upon the loftiest poles.
- 8 We make mention unto thee of Trustworthiness and its position with God, thy Lord, the Lord of the Mighty Throne. One day We repaired unto Our Green Island. Upon Our arrival, We found its streams flowing, and its trees luxuriant, and the sunlight playing in their midst. Turning Our face to the right,
- روحی لقیامکم و لاستقامتکم و لخدمتکم الفداء این ایام مکرر ذکر آنحضرت در ساحت امنع اقدس بوده و این حین اینکلمات عالیات از مشرق عنایت مخصوص آنحضرت نازل قوله تبارک و تعالی یا افنانی علیک بهائی و عنایتی و رحمتی اسمی مهدی علیه بهائی و عنایتی حاضر ذکر شما را نمود و از مطلع جود سلطان وجود عنایت و رحمت طلب کرد لله الحمد بحر فضل مواج و اشراقات انوار آفتاب عنایت ظاهر و مشهود
- لازال لحاظ مظلوم متوجه افنان بوده در ایامیکه عالم منقلب و نار ضغینه و بغضا در افنده و قلوب امم مشتعل عباد را بتقوی الله و بما ینفعهم الی ابد الآباد دعوت فرمود صفاتیکه سبب و علت نجات و علو و سمو عباد است بیانات واضح و اذکار لائحہ مشفقانه ذکر نمود تا کل بان تمسک نمایند و از ذلت نفس و هوی و شرارت آن محفوظ مانند مع ذلک بعضی نصیح الله را فراموش نمودند و امرشرا حقیر شمردند سوف یرون جزاء ما عملوا فی الحیوة الباطلة یستغیثون و لا یغاثون ترکوا ما امروا به و عملوا ما نهوا عنه صفات ممدوحه هر یک اصلش و مبدئش و اثرش و تصرفش و عزت و رفعتش مکرر از قلم اعلی جاری
- اینکلمات عالیات در یکی از الواح مخصوص یکی از دوستان نازل قل یا اولیائی فی بلادی اسمعوا نصیح من ینصحکم لوجه الله انه خلقکم و اظهر لکم ما یرفعکم و ینفعکم و علمکم صراطه المستقیم و نبأه العظیم یا جلیل و ص العباد بتقوی الله تالله هو القائد الاول فی عساکر ربک و جنوده الأخلاق المرضیة و الأعمال الطیبة و بها فتحت فی الأعصار و القرون مدائن الأفئدة و القلوب و نصبت ریایات النصر و الظفر علی اعلی الأعلام
- اَنَا نَذِکْرُ لَکَ الْأَمَانَةِ وَ مَقَامِهَا عِنْدَ اللَّهِ رَبِّکَ رَبِّ الْعَرْشِ الْعَظِیمِ اَنَا قَصِدْنَا یَوْمًا مِنَ الْأَیَّامِ جَزِیرَتَنَا الْخَضِرَاءَ فَلَمَّا وَرَدْنَا رَأَینَا اِنْهَارَهَا جَارِیَةً وَ اشْجَارَهَا مُلْتَفَّةً وَ کَانَ الشَّمْسُ تَلْعَبُ فِی خِلَالِ

We beheld what the pen faileth to describe; nor can it set forth that which the eye of the Lord of Mankind witnessed in that most sanctified, that most sublime, that blessed, and most exalted Spot. Turning, then, to the left We gazed on one of the Beauties of the Most Sublime Paradise, standing on a pillar of light, and calling aloud saying: 'O inmates of earth and heaven! Behold ye My beauty, and My radiance, and My revelation, and My effulgence. By God, the True One! I am Trustworthiness and the revelation thereof, and the beauty thereof. I will recompense whosoever will cleave unto Me, and recognize My rank and station, and hold fast unto My hem. I am the most great ornament of the people of Baha, and the vesture of glory unto all who are in the kingdom of creation. I am the supreme instrument for the prosperity of the world, and the horizon of assurance unto all beings.' Thus have We sent down for thee that which will draw men nigh unto the Lord of creation.

الأشجار اذاً توجّهنا الى اليمين رأينا ما لا يتحرّك
القلم على ذكره و ذكر ما شهدت عين مولى الورى
فيذاك المقام الألف الألف الأشراف المبارك الأعلى
ثمّ اقبلنا الى اليسار شاهدنا طلعة من طلعات
الفردوس الأعلى قائمة على عمود من النور و
نادت بأعلى النداء يا ملأ الأرض و السماء
انظروا جمالى و نورى و ظهورى و اشراقى تالله
الحقّ انا الأمانة و ظهورها و حسنها و اجر لمن
تمسك بها و عرف شأنها و مقامها و تشبّث بذيلها
انا الزينة الكبرى لأهل البهاء و طراز العزّ لمن
فى ملكوت الانشاء و انا السبب الأعظم لثروة
العالم و افق الاطمينان لأهل الامكان كذلك
انزلنا لك ما يقرب العباد الى مالک الایجاد

- 9 O Afnan! Upon thee be My glory and My loving-kindness! In the watches of the night and throughout the days, the Pen of the Lord of all names hath been engaged in admonition and counsel, yet these utterances and words - each like unto a sun in the heaven of existence - have been forsaken, and men cleave instead to their own vain imaginings, each of which is but a gate to abasement and loss. I pour out My grief and sorrow unto thee. Were they, in truth, to observe with the eye of justice and fairness the pearls and gems of counsel that have been revealed from the Treasury of the Most Exalted Pen, they would forsake the world and all that is therein and turn unto these counsels. The days pass like lightning, nay swifter still, while they rejoice in them, heedless and unmindful of the eternal realms. I beseech God to grant the world of existence understanding, that all may become aware of that which harmeth them and that which profiteth them, and that they may hold fast unto the divine commandments and ordinances which are the cause and means of protecting existence, preserving souls, exalting the Word, and elevating their stations.

9 يا افنانى عليك بهائى و عنايتى در ليالى و ايام
قلم مالک انام بموعظه و نصيحت مشغول و اين
بيانات و کلمات که هريك بمثابه آفتابست از
براى سماء وجود آنرا ترک نموده اند و باوهامات
خود که هريك بایست از براى ذلت و
خسارت متمسکند اشکو بئى و حزنى اليک
اگر فى الحقيقه ببصر عدل و انصاف در لآلى و
جواهر نصيح که از خزانه قلم اعلى ظاهر شده
ملاحظه نمايند عالما و آنچه در اوست بگذارند
و بآن توجه نمايند ايامیکه بمثابه برق در مرور
بل اسرع بآن مسرورند و از عوالم باقيه سرمديه
يخبر و غافل از حقّ بطلب عالم وجود را دانائى
عطا فرمايد تا بما يضرّهم و ينفعهم مطلع شوند و
باوامر و احکام الهى که سبب و علت صيانت
وجود و حفظ نفوس و اعلاء کلمه و ارتقاء
مقامست تمسک نمايند

- 10 The Afnan too must, in all conditions, awaken some of the heedless souls. To enjoin what is right beseemeth the Afnan who are adorned with the ornament of distinction. However, this must be done with wisdom, lest the clamor of every malicious enemy and every stubborn misbeliever be raised. We have ordained that every matter be resolved through consultation, and this binding decree hath repeatedly flowed from the Most Exalted Pen in Scriptures and Tablets. Nevertheless, some act without consultation, rather in mere obedience to self and passion, doing that which hath been and is the cause of grief to God's loved ones. The True One hath ever

10 بايد افنان هم در جميع احوال بعضى از نفوس
غافله را آگاه نمايند امر بمعروف شأن افنانيست
که بطراز تخصيص مزينند ولكن بحکمت لئلا
ترتفع ضوضاء کل مغل مبغض و کلّ مشرک
عنيد هر امرا بمشورت قرار نموديم و اينحکم محکم
مکرّر از قلم اعلى در زير و الواح جارى شده
معذک بعضى بمشورت بلکه محض اطاعت
نفس و هوى عمل مينمايند آنچه را که سبب و
علت حزن اوليائى الهى بوده و هست حقّ لازال

loved the name "Concealer"; despite His knowledge and all-encompassing awareness, He concealeth and will conceal. He is the Concealer. He hath commanded all to observe sublime concealment, and He is the All-Patient, and hath commanded His servants to practice beautiful patience.

اسم ستار را دوست داشته مع علمه و احاطته
ستر و یستر هو الستار امر الكل بالستر الجلیل و
هو الصبار و امر عباده بالصبر الجمیل

- 11 Let your honor beseech God to aid His servants in that which pleaseth Him. Verily, He is the Hearer, the Answerer. Praise be to God! From the earliest days thou wert blessed to attain and didst arise to serve the Cause. This testimony of the Most Exalted Pen is preserved and immortalized in God's Book. By the life of God! Were this most exalted station to be unveiled, all would sacrifice their lives in pursuit thereof. To this doth testify He with Whom is the Mother Book. The Glory that is manifest, evident, and shining from the horizon of the heaven of God's Will be upon thee and upon those who are with thee and who love thee and hearken unto thy words concerning this Most Great Cause and Mighty News. End.

11 آنجناب از حق بطلبند عباد خود را مؤید فرماید بر
آنچه رضای او در اوست آنه هو السامع المجیب لله
الحمد در اوّل ایام فائز شدی و بر خدمت امر قیام
نمودی این شهادت قلم اعلی در کتاب الهی مغلّد
و محفوظست لعمر الله اگر این مقام اعلی کشف
شود کلّ در طلبش جان نثار نمایند بشهد بذلک
من عنده امّ الکتاب البهاء الظاهر الّاخ المشرق
من افق سماء مشیئة الله علیک و علی من معک
و یحبّک و یسمع قولک فی هذا الامر الأعظم و
النبا العظیم انتهى

- 12 His is the praise and the glory, and His is the laudation and the splendor. His grace hath encompassed His Afnan, and the Sun of His bounty hath so brilliantly shone forth that its light hath taken hold of the world. In each of His verses there is concealed an ocean, and from every letter floweth a river. This evanescent servant ever beseecheth the Self-Subsisting One to ordain for each of your honor's deeds and remembrances a treasure, that your remembrances and traces may endure throughout the dominion of the Kingdom. Though in truth these bounties have already been answered before being asked, and there hath descended from the heaven of the bounty of God, exalted be His glory, that before which every mention boweth down and every station is humbled.

12 له الشکر و الثناء و له الحمد و البهاء عنایتش
افنائش را احاطه نموده و آفتاب فضلش بشأنی
مشرق که نورش عالم را اخذ کرده در هر
کلمه ای از آیاتش بحری مستور و از هر حرفی
نهری جاری اینخادم فانی لازال از قیوم بی‌زوال
سائل و آملی که اعمال و اذکار آنحضرت هر یک را
کنزی و مقدر فرماید لیبقی اذکاره و آثاره بدوام
الملک و الملكوت اگرچه فی الحقیقه این عنایات
قبل از سؤال باجابت رسیده و از سماء عطاء
حق جلّ جلاله نازلشده آنچه که هر ذکر
نزدش خاضع و هر مقامی نزدش خاشع

- 13 I beseech God to illumine the hearts and souls of His servants with the lights of the Day-Star of His knowledge, and to open the doors of His grace that all may attain and none remain deprived. However, the heedlessness and misguidance of the leaders have prevented and deprived the people. Glory and remembrance and praise be upon your honor and upon those who are with you and who love you and who do not oppose you and who hearken unto your words concerning the Cause of God, our Lord and your Lord and the Lord of the Mighty Throne. And praise be unto Him, for He is the God of all who are in the heavens and on earth.

13 از حق میطلبم افتده و قلوب عباد را از انوار
نیر عرفانش منور فرماید ابواب عنایت خود را
بگشاید تا کلّ فائز شوند و محروم نمانند و لکن
غفلت و ضلالت پیشوایان مردمان را منع نموده و
محروم کرده البهاء و الذکر و الثناء علی حضرتکم و
علی من معکم و یحبّکم و لا یعترض علیکم و یسمع
قولکم فی امر الله ربنا و ربکم و ربّ العرش العظیم
و الحمد له اذ هو اله من فی السموات و الأرضین

- 14 The servant, 6 Rabi'uth-Thani 1305

14 خادم فی ۶ ربیع الثانی سنة ۱۳۰۵

INBA31:179

BH00738

To: Haji Siyyid Javad Khan, in Istanbul

Date: 1305-04 [1887-Dec]

- 1 He is God, exalted is He in power and might
 1 هو الله تعالى شأنه العظمة والاقْتدار
- 2 Glorified be God, exalted be His majesty, universal His bounty, mighty His power, and great His dominion! At times He bestows reunion, at times He afflicts with separation. Through nearness and union He gives life, and through remoteness and separation He causes death. What need then of Azrael, when this separation and remoteness is sufficient poison for the heart? Indeed, what wondrous power lies concealed in these hosts! Verily it has and shall ever surpass the power of the world. According to what is heard, His Holiness the Prophet (may our souls be a sacrifice for His sake) was fond of jest. Therefore if anything of this nature appears from these servants in such contexts, there is no harm in it.
 2 سبحان الله جلّ جلاله و عمّ نواله و عظم قدرته و کبر سلطانه گاهی لقا میبخشد گاهی بفراق مبتلا مینماید به وصال و قرب زنده میکند و به هجر و بعد میکشد دیگر عزرائیل از برای چه این هجر و بعد سمش از برای قلب کافست فی الحقیقه عجب قدرتی در این جنود مستور است البتّه قدرت عالم را سبقت گرفته و میگیرد از قرار مسموع حضرت رسالت پناهی روح ما سواه فداه مزاح را دوست میداشتند لذا اگر از این عباد چیزی ظاهر شود در این مقامات بآسی نیست
- 3 Praise, sanctified from reality and metaphor, befits the Self-Sufficient Lord Who, through His Most Exalted Word, has bestowed infinite love between the hearts and souls of His friends and established spiritual unity. No blessing has been or is greater than this blessing. Every knowledgeable one bears witness and every informed one testifies. However, this blessing has been and is exclusive to the friends of Truth. The people of metaphor have no awareness of this mystery and no share in this blessing.
 3 حمد مقدّس از حقیقت و مجاز مالک بیناز را لایق و سزاست که بکلمه مبارکه علیا مابین افتاده و قلوب دوستانش الفت لانهایه عنایت فرمود و اتحاد روحانیه مقرر داشت نعمتی افضل از این نعمت نبوده و نیست هر علیمی شاهد و هر خیبری گواه و لکن این نعمت مخصوص اولیای حق بوده و هست اصحاب مجاز را از این راز آگاهی نه و از این نعمت قسمت نه
- 4 He created the servants with perfect power, sent Messengers, revealed Books, that all might find the path of truth and sincerity, love and faithfulness, and live in this world by these fruits which are in truth the fruits of the soul. The Exalted Truth, glorified be His majesty, is worthy of a hundred thousand thousand worlds of praise and glorification at every moment - though not by these tongues nor by these perceptions.
 4 عباد را بقدرت کامله خلق فرمود رسل فرستاد کتب نازل نمود تا کلّ راه صدق و صفا و محبت و وفا را یابند و در دنیا باین اثمار که فی الحقیقه اثمار جانست زندگی نمایند حقّ منیع جلّ جلاله سزاوار صد هزار هزار عالم مدح و ثناست در هر حین و لکن نه باین السن و نه باین ادراکات
- 5 And blessings and peace be upon His Beloved and Chosen One, the Dawning-Place of His names and the Manifestation of His attributes and the Source of His Cause, through Whom His mysteries and the meanings of His Books and the symbols of His Messengers were revealed, and upon His family and companions through whom the decree of the word "there is no God but Him" was established and the banner of power was raised among the righteous ones.
 5 و الصلوة و السلام علی حبیبیه و صفیه و مشرق اسمائه و مظهر صفاته و مصدر امره الذی به ظهرت اسراره و معانی کتبه و رموز رسله و علی آله و اصحابه الذین بهم ثبت حکم کلمه انه لا اله الا هو و ظهرت رایة الاقتدار بین الأخیار
- 6 And then, O beloved of my heart, the letter arrived - a clear writing in the eyes of those possessed of vision. Nothing was
 6 و بعد یا محبوب فؤادی نامه رسید گنجی بود مبین نزد صاحبان بصر جز مراتب شوق و اشتیاق

found therein save degrees of yearning and longing, love and unity. In truth, all of it concluded with the blessed word "Verily, we are God's." After hearing the melodies of the nightingales of meanings and utterance, and witnessing the symbols of the mysteries of wisdom and exposition, it was taken to the station and presented before His presence. The Master (may our spirits be a sacrifice for Him) said:

و محبت و اتحاد در آن موجود نه فی الحقیقه
جمیعش منتهی بکلمه مبارکه انا لله میشد و بعد
از اصغاء نغمات عنادل معانی و بیان و مشاهده
رموز اسرار حکمت و تبیان قصد مقام نموده امام
حضور عرض شد

7 He is the All-Knowing, the All-Informed

7 قال المولی ارواحنا فداء هو العلیم الخیر

8 Thou hast ever been and art remembered before the Wronged One. We beseech God to manifest through thee that which will draw people near unto Him. Verily, He is the Generous, the Bountiful. And We beseech Him by His Prophets and His chosen ones to protect thee by His protection and guard thee by His guardianship, and to ordain for thee the good of the hereafter and of this world. Verily, He is the Lord of the throne and the earth.

8 لازال نزد مظلوم مذکور بوده و هستی نسل الله
ان يظهر بک ما یقرب الناس الیه انه جواد کریم
و نسله بأنبیائه و اصفیائه بأن یحفظک بحفظه
و یحرسک بحراسته و یقدر لک خیر الآخرة و
الأولی انه هو رب العرش و الثری

9 We have ever mentioned and continue to mention the friends, and counsel them with that which will elevate the stations of man. We hope that the trees of existence may, through the rain of divine mercy, become adorned with delicate, gathered fruits. The fruits of the Tree of existence have been and are goodly deeds and praiseworthy character. Blessed is the soul that turns from what the people possess to what God possesses - such a one is accounted among those who have turned to Him in the Perspicuous Book. This Wronged One conveys greetings to each one and seeks for each that which is everlasting and eternal.

9 دوستانرا لازال ذکر نموده و مینمائیم و به ما یرتفع
به مقامات الانسان و صیت میکنیم امید هست
اشجار وجود از نیشان رحمت رحمانی با ثمار جنیه
لطیفه فائز شوند اثمار سدره وجود اعمال طیبه
و اخلاق پسندیده بوده و هست طوبی از برای
نفسیکه از ما عند الناس بما عند الله توجه نماید
اوست از مقبلین در کتاب مبین اینظلم هر یک
را سلام میرساند و از برای هر یک میطلبد آنچه
را که باقی و دائمست اتمی

10 Praise be to God! The purpose hath been attained, and Divine favors have become manifest and evident. At all times I have beseeched and do now beseech the Self-Sufficient Lord to grant us the grace to do that which pleaseth Him. All that you wrote was fitting and true - indeed they were words imbued with reality, meaning, strength and purity. Today in certain cities where one or two of the friends reside, the radiance of submission and contentment must shine forth from their countenances. It is hoped that through the endeavors of that beloved of hearts, the unworthy thorns of self and desire will be consumed by the fire of that beloved one's counsels and exhortations, so that in the realm of fancy certainty may prevail, and in the abode of tyranny justice may find its dwelling place. This is not difficult for God to achieve.

10 لله الحمد مقصود حاصل و عنایت مشرق و ظاهر
در جمیع احوال از غنی متعال رجا نموده و مینمائیم
ما را بر آن توفیق عطا فرماید که رضای او در
اوست آنچه مرقوم داشتید جمیع مطابق و موافق
فی الحقیقه کلماتی بود با حقیقت و معانی و متین
و صافی امروز در بعضی از شهرها که یکنفر یا دو
نفر از دوستان ساکنند باید نضره تسلیم و رضا
از وجوهشان ساطع و لامع باشد انشاء الله امید
هست بهمت آنحبيب فؤاد خاشاکهای نالایقه
نفس و هوای بنار نصایح و مواعظ آنحبيب معدوم
شود تا در مقام وهم یقین و محل اعتساف انصاف
مقرر گیرد و مسکن گریند لیس هذا علی الله بعزیز

11 Praise be to God! The spiritual beloved, the honored Shaykh, upon him be God's peace and favors, has ever been engaged in service through God's grace and has spoken words of praise and

11 لله الحمد محبوب روحانی جناب شیخ علیه سلام
الله و عنایت به عنایت حق لازال بر خدمت قائم
بوده اند و به ذکر و ثنا ناطق لحاظ عنایت با ایشان

glorification. The glances of divine favor have been and continue to be directed towards him. In these days Aqa Ahmad, son of his eminence the departed and exalted one, upon them both be the Glory of God, sent a letter wherein he mentioned his transactions in the Sublime Porte, and likewise wrote to Hadrat-i-Ism-i-Jud. They stated that there is no blame upon the honored Shaykh, as this transaction was done with his knowledge and was sent to Mirza Mihdi in Tabriz. The Shaykh was in no way at fault in this matter. Mirza Mihdi must fulfill his obligation and send the funds. At most, the honored Shaykh, out of love, assisted him in the transaction and offered help - this is cause for gratitude, not complaint.

بوده و هست چنانچه در این آیام جناب آقا احمد ابن حضرت مرفوع مبرور علیهما ۹ ۶۶ [بهاء الله] نامه ارسال داشته‌اند و در آن نامه معاملات خود را در علیه مذکور نموده‌اند و همچنین بحضور اسم جود هم نوشته بودند فرمودند بحثی بر جناب شیخ نیست چه که باطلاع خود او این معامله شده و نزد میرزا مهدی به تبریز ارسال گشته بهیچوجه شیخ در این میانه مقصر نبوده و نیست باید جناب میرزا مهدی از عهده برآید و وجه را ارسال دارد منتهی آنکه جناب شیخ نظر بحبت در معامله کمک او نموده و اعانتی کرده این محل شکر است نه شکایت

- 12 From all these utterances the fragrances of grace waft. Praise be to God! They have regarded and continue to regard the station of His loved ones. And then the letter of the honored Shaykh himself - upon him be the Glory of God - arrived, and it became clear that for him it yielded naught but trouble. There is no doubt that the bearing of these burdens was for the sake of God. The reward for these deeds rests with God. We beseech Him to protect His loved ones and to sanctify them from the doubts, insinuations and calumnies of His servants. Verily, He hath power over all things.

12 از جمیع این بیانات نفعات عنایت در مرور است لله الحمد مقام اولیای خود را منظور داشته و دارند و بعد دستخط خود جناب شیخ علیه بهاء الله رسید معلوم شد از برای ایشان جز زحمت حاصلی نداشته شکی نبوده و نیست که حمل این امور لوجه الله بوده مکافات این اعمال با حق است از او میطلبیم اولیای خود را حفظ فرماید و از شبهات و اشارات و مفتریات عباد مقدس دارد انه علی کلشیء قدير

- 13 This servant conveyeth greetings to each of the friends and seeketh for each that which is befitting.

13 اینعبد خدمت هریک از دوستان سلام میرساند و از برای هریک میطلبد آنچه را که سزاوار است

- 14 They mentioned the feast of Jinab-i-Aqa Muhammad-'Ali, upon him be the peace of God. After presenting it, they said: "Excellent is what he hath done! Blessed is he who hath honored thy dwelling place." I beseech God to illumine that land through the goodly deeds and praiseworthy character of His loved ones, that all may bear witness to their detachment, trustworthiness, truthfulness and refinement of soul. This servant hath ever beseeched this from the heaven of bounty of the Lord of existence, at all times, and it will assuredly be answered, for He hath promised: "Call upon Me and I shall answer you." He is the All-Forgiving, He is the All-Merciful, He is the All-Hearing, He is the Answerer. The affairs there have surely by now been uncovered and become known, so that it may be evident to every soul that which they had imagined without proof. Here the Afnan all testify to the trustworthiness, religiosity, mercy and kindness of the beloved Shaykh, upon him be 966 [Baha'u'llah]. Some time ago this servant wrote and sent a letter to the honored brother Aqa

14 ذکر ضیافت جناب آقا محمد علی علیه سلام الله را نمودند بعد از عرض فرمودند نعم ما عمل طوبی لمن اکرم مثواک از حق میطلبم آن ارض را باعمال طیبیه و اخلاق مرضیه دوستانش منور فرماید تا کل شهادت دهند بر انقطاع و امانت و صداقت و تهذیب انسان لازال این مسئلت را در لیالی و ایام اینعبد از سماء جود مالک وجود نموده و البته باجابت مقرونست چه که وعده فرموده ادعونی استجب لکم اوست غفور و اوست رحیم و اوست سامع و اوست مجیب امورات آنجا هم البته الی حین کشف شده و معلوم گشته تا بر هر نفسی محقق شود آنچه را که من غیر دلیل توهم مینمودند اینجا حضرت افنان کل شهادت دهند بر امانت و دیانت و رحمت و شفقت جناب محبوبی حضرت شیخ علیه ۹

Muhammad-'Ali, upon him be 966 [Baha'u'llah]. It has surely arrived. I beseech God that complete affection and complete unity may appear between them in such wise as to cause all to wonder. This matter was heard from the tongue of the Desired One. In any case, this servant ever hopes for that which is the cause of loftiness, exaltation, glory, and bounty. This hope hath not been and will not be cut off. After Divine grace, until now, whatsoever we have beseeched from the heaven of generosity and sea of bounty, He hath granted. Verily He is the All-Bountiful, the All-Generous, and He is the All-Forgiving, the All-Merciful. Peace and praise be upon you and upon those who are with you and who love you for the sake of God, the Lord of all worlds.

۶۶ [بهاء الله] چندی قبل هم اینعبد بجناب
برادر مکرم آقا محمد علی علیه ۹۶۶ [بهاء الله]
نامه نوشته و ارسال داشت البتّه رسیده از حقّ
میطلبم الفت کلی و اتحاد کلی مابین ایشان ظاهر
گردد بشأنیکه سبب حیرت کلّ شود اینفقره از
لسان حضرت مقصود استماع شد در هر حال
اینعبد راجی است آنچه را که سبب علوّ و سموّ
و عزّت و رفعت و نعمت است این امید قطع
نشده و نخواهد شد بعد از فضل الهی الی حین
آنچه از سماء کرم و بحر جودش مسئلت نمودیم
عنایت فرمود آنّه هو الفضال الکرم و هو الغفور
الرحیم السّلام و الثناء علی حضرتکم و علی من
معکم و یحبّکم لوجه الله ربّ العالمین

BLIB_Or15731.303

BH00913

To: Siyyid Yahya Unsi, in Alexandria

Date: 1305-04-01 ? [1887-Dec-17]

- 1 He is God, exalted is He in might and power
- 2 Praise and gratitude befit the sanctified and most holy court of that Remembered One Who hath illumined the world of being with the new radiance and wondrous light of utterance. At the first dawning of His effulgence, countless veils and shrouds appeared, all of which He rent asunder with the finger of divine power, causing His Cause to become manifest from the most exalted horizon. The desires of the world and its peoples could not prevent Him. With supreme steadfastness He conveyed His message before all humanity, and through this conveyance illumined the world. Glory be unto God, Who made the Perfect Power, the Source of the lights of knowledge, learning, books, scriptures and arts, to appear in the Hijaz - a place adorned with naught but rocks and thorny shrubs. Glorified be His grandeur, His power, His might and His sovereignty, that He made such a place the point of adoration for all who dwell on earth and in heaven, and likewise the Kaaba of the believers and those near unto God. Were one to truly reflect, he would spend his entire life uttering "Power belongeth unto God!" How many unbelievers strove and labored to extinguish

- 1 هو الله تعالى شأنه العظمة والاقترار
- 2 حمد و شکر ذا کرین ساحت امنع اقدس حضرت
مذکور را لایق و سزااست که بانوار بیان عالم
امکانرا روشنی جدید و نور بدیع بخشید بمجرب
اشراق تجلی اول حجاب و سیحات لاتخصی بمیان
آمد کلّ را باصبع قدرت شقّ نمود و امرش را از
افق اعلی ظاهر فرمود ارادات عالم و امم او را منع
نمود باستقامت کبری امام وجوه وری رسالت
خود را ابلاغ داشت باین ابلاغ عالم را منور
فرمود سبحان الله قدرت کامله مبدء انوار علوم
و معارف و کتب و صف و فنون حجاز را قرار
داد محلیکه زینتش صخره و طرازش مغیلاں جلت
عظمته و قدرته و قوّته و سلطانه که چنین مقامی
را مطاف اهل ارض و سماء قرار داد و همچنین
کعبه موحدین و مقررین اگر نفسی فی الحقیقه
تفکر نماید تمام عمر بکلمه القدرة لله ناطق شود
چه مقدار مشرکین در اطفاء نور محمدی جهد
نمودند و سعیا کردند ولکن ید قدرت سراج علم

the Muhammadan Light, yet the Hand of Power preserved the lamp of His knowledge and wisdom within the glass of grace and bounty, despite the ungodly and the proud ones.

- 3 Glory be unto Thee, O my God and my Aim! Send down at all times the rain of Thy mercy upon the believers. O Lord! Thou seest them encompassed by Thy creation. Deliver them, through Thy power which hath conquered all contingent things, from their evil and their greed. Then preserve, O my God, Thy cities and Thy lands through the angels and the Spirit. Verily, Thou art the Almighty, the Powerful.

- 4 Thereafter, the letter of that beloved of the heart arrived, bringing comfort and blessing, with fresh fruits arranged in perfect order within vessels of words. Praise be to God, each was a delicate food and a luminous blessing. We partook with sincere appetite, offered thanks and praise, and became occupied with glorification. Following its presentation, He said: O Yahya, upon thee be the peace of God, the Lord of all beings! Never has the mention of your honor and the fruit of the tree of love been forgotten, nor shall it ever be, God willing. Praise be to God, your deeds are accepted and your efforts appreciated. Repeatedly mention the fruit on behalf of the Wronged One. It is incumbent upon all to assist him in every matter. We beseech God to illumine the world of existence with the light of His loved ones and to cause new, wondrous, and fresh fruits to appear from the trees of the garden of meanings and utterances. He is the Powerful One Whom the limitations of the contingent world cannot reach. His Command is truth and His decree is certain. In that station, there is no place for why and wherefore.

- 5 O Abdul-Husayn! God is witness and aware that thou art beheld as sustenance upon the table, present both day and night. We beseech God to assist thee in that which He loveth and pleaseth, and to make thee among those who have aided His Cause through wisdom and utterance. Verily, He is the Powerful, the Mighty, the All-Bountiful. We have mentioned and continue to mention the loved ones of that land. We have sent a small stream from the rivers of the Sadat to that direction, namely Inayatullah. We beseech God to protect him and those who have turned unto Him with radiant faces and illumined hearts. Verily, He is the Hearer, the Answerer, and worthy to respond.

- 6 The Ocean of Utterance surgeth at all times, and the Luminary of Assurance dawneth in every moment. Glory be to God! The deniers perceive the mirage as water, even as they have counted the learned as ignorant, called the trustworthy

و حکمتش را بزجاج فضل و عنایت حفظ فرمود
رغماً للبشرکین و المتکبرین

- 3 سبحانک یا الهی و مقصودی انزل فی کلّ حین
علی الموحّدين امطار رحمتک ای ربّ تربهم محاط
بین خلقک خلصهم بقدرتک الّتی غلبت الممکات
عن شرّهم و طمعهم ثمّ احفظ یا الهی مدنک و
دیبارک بالملائکة و الروح انک انت المقتدر القدیر

- 4 و بعد نامهء آنخوب فؤاد رسید راحت بخشید
نعمت آورد فوا که جدید در ظروف کلمات
بنظم و ترتیب تمام چیده الله الحمد هر یک غذائی
بود لطیف و نعمتی بود نورانی باشتهای صادق
خوردیم و شکر گفتیم و ثنا آوردیم و بجمد مشغول
گشتیم و بعد از عرض در حضور فرمودند یا
یحیی علیک سلام الله مولی الوری لازال ذکر
آنجناب و ثمر سدرهء حبّ مذکور فراموش نشدید
و انشاء الله نخواهید شد لله الحمد عملتان مبرور و
سعیتان مشکور ثمر را مکرر از قبل مظلوم ذکر نما
اعانتش در هر باب بر کلّ لازم از حقّ میطلبیم
عالم وجود را بنور اولیائش منور دارد و از اشجار
حدیقہء معانی و بیانش اثمار جدیدہء بدیعہء جنیہ
ظاهر فرماید اوست مقتدریکه تحدید عالم امکان
باو نرسد امرش حقّ و حکمش صدق لم و بم و
چون و چرا را در آن مقام راه نه

- 5 یا عبدالحسین حقّ شاهد و عالم گواه که بمثابة
نعمت در سفره مشاهده میشود در یوم موجود
و در لیل موجود نسل الله ان یوفّقک علی ما
یحبّ و یرضی و یجعلک من الذّین نصرّوا امره
بالحکمة و البیان انه هو المقتدر العزیز المتّان اولیای
آن ارض را ذکر نموده و مینمائیم یکنهر کوچکی از
سادات نهری بآنجهت فرستادیم یعنی عنایت الله
نسل الله ان یحفظه و الذّین اقبلوا الیه بوجوه
بیضاء و قلوب نوراء انه هو السّامع المجیب و
بالاجابة جدیر

- 6 انتهى بحر بیان در هر حین مّواج نیر ایقان در هر
حان مشرق سبحان الله معرضین سراب را بمثابة
آب مشاهده کنند چنانچه عالم را جاهل شمرده اند
و امین را خائن گفته اند و مصلح را مفسد این

treacherous, and named the reformer a corrupter. This evanescent servant hath ever beseeched the True One, exalted be His glory, to increase the power of hearing and preserve the eyes from inflammation and veils, that all may observe with their own eyes and hearken with their own ears.

- 7 I convey greetings to the apple of mine eye, nay the apple of existence and the beloved of hearts, that is, Aqa Mirza 'Abdu'l-Husayn - upon him be God's peace and favors. I beseech the True One, glorified be His majesty, on his behalf whatsoever shall cause the appearance of lasting fruits and eternal qualities. This is not difficult for God, our Lord and our Goal.

- 8 The friends are all remembered, nay they are present in the heart and visible before the eyes. The outpourings of the true Bestower have ever encompassed all and continue to do so, for ye have entrusted all unto Him and have placed your reliance in Him. Verily He is with whosoever hath desired Him, loved Him and mentioned Him. There is no God but He.

- 9 The mention of the beloved of the heart, Aqa Mirza Ahmad - upon him be the Glory of God - was made in His presence and attained the honor of His hearing. We made mention of him and besought from the True One, glorified be His majesty, whatsoever would cause the exaltation of the Word and the advancement of being. God willing, he shall be assisted in the remembrance and praise of the True One and be confirmed in that which hath been recorded and inscribed in God's Book by the divine Pen.

- 10 O Yahya, upon thee be God's peace! Make mention on behalf of the Wronged One to him and his relations, both mother and sister. Praise be to God, they have attained that which hath no equal.

- 11 Jinab-i-Sad - upon him be the peace of God, the Lord of creation - praise be to God, attained the privilege of visiting the House of God, and after the visitation and circumambulation proceeded in that direction. We beseech God to protect him from the wolves and dogs of the earth. Verily He hath power over all things.

- 12 This concludes what this evanescent servant hath performed on behalf of him and on behalf of Aqa Mirza Ahmad - upon them both be the Glory of God - that which causeth the loftiness and elevation of the stations of His friends.

- 13 Another submission: Your choice dates which truly reflected the bounty of the True One, glorified be His majesty, arrived distinguished and acceptable. However, the spiritual friend,

خادم فانی لازال از حقّ تعالی شأنه سائل و آمل که بر قوهء سامعه بیفزاید و باصره را از رمد و حجاب محفوظ دارد تا کلّ بچشم خود ملاحظه نمایند و باذن خود اصغا کنند

7 قرّة العین بل قرّة الوجود و محبوب القلوب یعنی آقای میرزا عبدالحسین سلام الله و عنایتہ را سلام میرسانم و از حقّ جلّ جلاله از برای ایشان میطلبم آنچه را که سبب ظهور اثمار باقیه و صفات دائمه است لیس هذا علی الله سیدنا و مقصودنا بعزیز

8 اولیا طراً مذکورند بل موجود در قلب مذکور و امام عین مشهود لازال فیوضات فیاض حقیقی شامل بوده و هست چه کلّ باو تفویض نموده اید و بر او توکل کرده اید آنه مع من اراده و احبّه و ذکره لا اله غیره

9 ذکر محبوب فؤاد جناب آقا میرزا احمد علیه ۹۶ [بهاء الله] فرموده بودند در حضور یشرف اصغا فائز فرمودند او را ذکر نمودیم و از حقّ جلّ جلاله از برایش طلبیدیم آنچه را که سبب اعلاء کلمه و ارتقاء وجود است انشاء الله موفقند بر ذکر و ثنائی حق و مؤیدند بر آنچه در کتاب الهی از قلم ربّانی مذکور و مسطور است

10 یا یحیی علیک سلام الله او و منتسبین از امّ و اخت کلّ را از قبل مظلوم ذکر نما الله الحمد فائز شدند بآنچه که شبه نداشته

11 جناب صاد علیه سلام الله مالک الایجاد الحمد لله بزیارت بیت الله فائز گشتند و بعد از زیارت و طواف بانسمت متوجه نسل الله بأن یحفظه من ذیاب الأرض و کلابها آنه علی کلشیء قدیر

12 انتی اینبعد فانیهم بنیابت ایشان و نیابت جناب آقا میرزا احمد علیهما ۹۶ [بهاء الله] عمل نمود آنچه را که سبب علو و سمو مقامات اولیاست

13 عرض دیگر آنکه رطبهای جنیه شما که فی الحقیقه حاکی از عنایت حقّ جلّ جلاله بود رسید ممتاز و مقبول و لکن حبیب روحانی

His honor Aqa Siyyid Taqi - upon him be God's peace - was negligent in retrieving and saving them from the steamship house. Nevertheless they arrived. They partook of them repeatedly and repeatedly bestowed them upon the kindred and the circumambulators. "Well may it do you!" was heard repeatedly from the blessed tongue, and these "Well may it do you!" refer to your honor. I beseech the True One that He may cause a lofty tree to appear from each one and adorn it with the dates of wisdom and utterance. Verily He hath power over all things and is worthy to answer.

جناب آقا سید تقی علیه سلام الله از تنبلی در اخذ و نجاتش از بیت واپور اجمال نمودند مع ذلک رسید مکرر میل فرمودند و مکرر بمنسبین و طائفین عنایت فرمودند هنیئاً مرثیاً هم از لسان مبارک مکرر استماع شد و این هنیئاً مرثیاًها بآنحضرت راجع است از حق میطلبم از هر یک سدره باسقه ظاهر فرماید و برطبهای حکمت و بیان مزین دارد انه علی کلشیء قدیر و بالا جوابه جدير

- 14 Peace, remembrance and praise be upon your honor and upon those with you and upon those who have heard and responded and acknowledged the oneness of His Essence and His attributes.

14 السلام والذكر والثناء علی حضرتکم و علی من معکم و علی الذین سمعوا و اجابوا و اعترفوا بتوحید ذاته و صفاته

- 15 The servant, on the first of Rajab 1305

15 خادم فی غره رجب سنه ۱۳۰۵

BLIB_Or15731.332

BH11326

To: Aqa Muhammad Husayn son of Pir-i Rawhani et al., in Um al-Qara

Date: 1305-04-03 [1887-Dec-19]

- 1 ...He is the All-Seeing, the All-Hearing

1 هو الشاهد السميع...

- 2 Since the name "the village" [qaryih] was pleasing unto the Wronged One, We therefore did not change it. It is hoped that by the Most Exalted Pen it may be designated as the Mother of Villages [Um al-Qara], inasmuch as the gaze of God's loving-kindness is directed towards that quarter....

2 چون اسم قریه نزد مظلوم پسندیده بود لذا تغییر ندادیم امید هست که از قلم اعلی به ام القرى موسوم گردد چه که لحاظ عنایت حق بآنشطر متوجه ...

ASAT1.187.14x

BH01146

To: *Haji Mulla Husayn Lari et al., in Jiddah*

Date: 1305-04-06 [1887-Dec-22]

1 He is God, exalted be His glory, majesty and power!

1 هو الله تعالى شأنه العظمة والاقدار

2 Praise be to God Who guided His servants to His straight path, informed them of His momentous announcement, and gave them glad tidings of the Day when mankind shall stand before the Lord of the worlds. We beseech Him, exalted be He, not to disappoint us from what He has ordained for His loved ones and to protect us on that Day when the heaven shall be cleft asunder, the earth shall be split, and the mountains shall pass away. Verily, He is the Generous, the Self-Sufficient, the Most High. And blessings and peace be upon Him through Whom was established the sovereignty of God, His grandeur, His commandments, His laws, the encompassing nature of His power and His might, and upon His family and companions whom neither the swords of the world nor the ranks of nations frightened. They arose with limited numbers before the hosts of the world, aided the Cause of God with true victory and strove in God's path with true striving. Through them the idols were shattered and the manifestations of vain imaginings were struck down. These are the servants whom the All-Merciful described in the Furqan, whom no blamer could turn away from God. We bear witness that there is no God but Him, in acknowledgment of His oneness and singleness, and in recognition of His grace and bounty.

2 الحمد لله الذي هدى عباده الى صراطه المستقيم واخبرهم بنبأه العظيم وبشّرههم بيوم يقوم الناس لرّب العالمين نسأله تعالى ان لا يخيبنا عما قدّره لأوليائه ويحفظنا في ذاك اليوم الذي فيه ينفطر السماء وينشقّ الأرض وتمرّ الجبال انه هو الكريم الغني المتعال والصلوة والسلام على من ثبت به سلطنة الله وعظمته واوامره واحكامه واحاطة قدرته واقتداره وعلى الله واصحابه الذين ما خوفتهم اسياف العالم ولا صفوف الأمم قاموا مع عدّة معدودات امام احزاب العالم نصروا دين الله حقّ نصره وجاهدوا في الله حقّ الجهاد بهم انكسرت الأصنام وانصعقت مظاهر الأوهام اولئك عباد وصفهم الرحمن في الفرقان ما اخذتهم في الله لومة لائم نشهد ان لا اله الا هو اقراراً بوحديته وفردانيته واعترافاً بفضلته وعطاءه و

3 Your noble letter was received, and from it I sensed the fragrance of the exalted Gate. Blessed are they who circumambulate the House and visit Yathrib and Batha. By the life of our Beloved, the people of vision would not exchange a single pebble thereof for all the jewels of the world. Verily, whenever the spirit hears mention of those places, it thrills with joy and gladness. All this is from God's grace, the Lord of lords.

3 بعد قد حضر كتابكم الشريف كأني وجدت منه عرف الباب المنيف طوبى للذين يطوفون البيت ويزورون يثرب وبطحاء لعمر محبوبنا اهل البصر لا يبدلون حصاتها بجواهر الدنيا ان الروح كلّها يسمع ذكر تلك الجهات يهتّز ويستبشر ويفرح كلّ ذلك من فضل الله ربّ الأرباب

4 The letter of that spiritual friend arrived, diffusing the fragrance of divine love. After reading and perusing it, I approached the sacred threshold and presented it before the Master. He said: "Praise be to God, you have attained and performed the circumambulation." Say:

4 بارى نامۀ آن حبيب روحاني رسيد عرف محبت رحمانى از آن متضوع بعد از قرائت و اطلاع قصد مقام نموده نزد مولی عرض شد فرمودند لله الحمد فائز شدی طواف نمودی قل

5 "My God, my God! I testify to the sanctity of Thy Being above mention and utterance, and the exaltation of Thy Self above what is ordained in contingent existence. Thou hast created creation for the recognition of the Dawning-Place of Thy Cause,

5 الهى الهى اشهد بتقدیس ذاتك عن الذکر والبيان وتنزيه نفسك عما قدر في الامكان قد خلقت الخلق لعرفان مشرق امرک ومظهر نفسك ومطلع آياتك فلما ظهر اعرض عنه اكثر خلقك

the Manifestation of Thy Self, and the Dayspring of Thy signs. Yet when He appeared, most of Thy creation turned away from Him - among them were those who denied Him, those who objected to Him, and those who arose to shed His blood. I beseech Thee, O Master of existence and Ruler of the seen and unseen, by Thy Command through which appeared the pearls of the ocean of Thy knowledge and the effulgences of the heaven of Thy grace, to ordain for this servant of Thine the good of the hereafter and of this world. O Lord! Thou seest me clinging to the cord of Thy oneness and holding fast to the hem of Thy generosity. I beseech Thee to ordain for me that which shall accompany me in all the worlds of Thy worlds.

- 6 "O Lord! The thirst of separation from Thee hath consumed me - where is the sweet water of Thy mercy? My transgressions have removed me far from the court of Thy nearness - where are the waves of the ocean of Thy forgiveness? I beseech Thee by Thy Book which Thou didst reveal unto Thy Beloved, whereby Thou didst separate truth from falsehood and light from darkness, to preserve me in all conditions from whatsoever might prevent me from turning to Thee, O Lord of mankind and Lord of the Sacred Place and Station! By Thy glory, O Desired One of the world and Worshipped One of the nations, I have desired naught from Thee except that which would make me, by night and day, speak Thy praise, utter Thy remembrance, and arise to serve Thy loved ones. Assist me, O my God, through Thy bounty and generosity; enable me, O my Beloved, through Thy power and loving-kindness. Verily, Thou art He Whom the wishes and desires of the nations cannot frustrate. There is no God but Thee, the Forgiving, the Merciful." End

- 7 Praise be to God that your honor and those with you are successful in all conditions. I beseech God, exalted be His glory, on behalf of that spiritual beloved, whatsoever is worthy of His bounty. After mention of the distinguished lady upon whom be 966 [Baha'u'llah], the Master spoke:

- 8 O handmaiden of God! This Wronged One makes mention of thee and beseeches God, exalted be His glory, on thy behalf whatsoever is conducive to thy good in this world and the next. Thou hast ever been and art remembered before the Wronged One. Give thanks to the Peerless Beloved Who guided thee and taught thee the blessed Word of Unity. This is a great bounty and a mighty favor from God. Know thou its worth and recognize its station. Praise be to God Who caused thee to associate with one who possesses true unity and spiritual

منهم من انكره ومنهم من اعترض عليه ومنهم من قام على سفك دمه اسألك يا مالک الوجود والمهيمن على الغيب والشهود بأمرک الذي به ظهرت لآلئ بحر علمک وتجليات انوار سماء فضلك بأن تكتب لعبدک هذا خير الآخرة والأولى ای رب ترانی متمسکاً بحبل توحیدک ومتشبهاً بأذیال کرمک اسألك بأن تقدر لی ما یکون معی فی کل عالم من عوالمک

6 ای رب قد اهلکني ظمأ هجرک این فرات رحمتک و ابعدتني جریراتی عن ساحة قریک این امواج بحر غفرانک اسألك بکتابک الذي انزلته علی حبیبک وبه فرقتم بین الحق والباطل والنور والظلمة بأن تحفظني فی کل الأحوال عما یمنعني عن التوجه الیک یا مولی الأنام و رب المشعر والمقام وعزمتک یا مقصود العالم ومعبود الأمم الی ما اردت منک الا ما یجعلنی فی الیالی والأیام ناطقاً بشائک ومتکلماً بذكرک و قائماً علی خدمة اولیائک ایدنی یا الهی بجودک و کرمک وفقنی یا مقصودی بقدرتک و عنایتک انک انت الذي لا تمنعک ارادات الأمم و مشیائهم لا اله الا انت الغفور الرحیم انتی

7 لله الحمد که آن جناب و من معه موفقند در جمیع احوال از حق جلّ جلاله از برای آن حبیب روحانی میطلبم آنچه را که سزاوار عنایت اوست بعد از ذکر مخدّره اهل علیها ۹۶۶ [بهاء الله] نزد مولی فرمودند

8 یا امة الله این مظلوم ترا ذکر مینماید و از حق جلّ جلاله میطلبد از برای تو آنچه را که سبب خیر دنیا و آخرت تو است لازال نزد مظلوم مذکور بوده و هستی شکر کن مقصود یگا را که راه نمود و کلمه مبارکه توحید را القا فرمود این عنایتی است بزرگ و فضلی است کبیر من عند الله قدرش را بدان و مقامش را بشناس الحمد لله حق ترا بکسی مانوس نمود که اهل توحید حقیقی و عرفان معنوی است اشکری ربک

knowledge. Be thankful unto thy Lord for this supreme blessing and this greatest gift. The glory from Us be upon him and upon thee and upon him who was named Muhammad-'Ali and upon the leaf whom God hath given unto you both.

- 9 This evanescent servant beseeches the Eternal Truth to assist all to mention, meditation, and acceptance, as well as to deeds from which the fragrance of divine acceptance is inhaled. Now, praise be to God, your honor hath attained unto that which is the greatest cause for the mention and praise of God, exalted be His glory. We beseech Him to make His grace continuous. He is the Powerful, the Mighty. And likewise may He grant whatsoever is conducive to the exaltation of His Word. This evanescent one also conveys greetings to the distinguished lady and children, makes mention of them, and beseeches God for the good of this world and the next for each one. Peace, remembrance and praise be upon your honor and upon those with you and those who love you and upon God's sincere and righteous servants. And praise be to God, the Lord of the worlds.

بهذه النعمة العظمى و هذه العطية الكبرى البهاء من لدنا عليه و عليك و على من سمى بمحمد قبل على و على الورقة التي وهبها الله بكما انتهى

9 این خادم فانی از حقّ باقی سائل و آمل که کل را مؤید فرماید بر ذکر و فکر و اقبال و همچنین بر اعمالی که عرف قبول از آن استشمام میشود حال الحمد لله آن جناب فائز شده‌اند به آنچه که سبب اعظمست از برای ذکر و ثناء حقّ جلّ جلاله از او میطلبیم عنایتش را مستمرّ فرماید اوست قادر و توانا و همچنین عطا فرماید آنچه را که سبب اعلاء کلمه اوست این فانی هم خدمت مخدّره و اولاد سلام میرساند و ذکر مینماید و از حقّ میطلبد از برای هر یک خیر دنیا و آخرت را السلام و الذکر و الثناء علی جنابکم و علی من معکم و یحبّکم و علی عباد الله المخلصین الصالحین و الحمد لله ربّ العالمین

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BH00120

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

Date: 1305-04-16 [1888-Jan-1]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord.
- 2 The testimony of Truth, exalted be His glory, is sufficient for His Own Self. He has said, and His word is the truth: "He cannot be described by any description besides His Own, nor can He be known by any besides Himself." The praise of those who praise and the glorification of those who glorify are bounded by human limitations, and from the Most Great Horizon to the human station lies an endless path. How can the condition of a servant be compared with that station which is sanctified beyond all sanctification and glorification, let alone other stations? The station that cannot be comprehended is not known through comprehension, and that which cannot be described is not encompassed by description. Exalted be His grandeur, elevated be His dominion, and magnificent be His majesty! It

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 شهادت حقّ جلّ جلاله از برای نفسش کافیهست قال و قوله الحقّ انه لا یوصف بوصف دونه و لا یعرف بسواه حمد حامدین و ثناء مثنین محدود است بحدود بشر و از منظر اکبر تا مقام بشر راهی بی پایان شئونات عبد کجا و مقامیکه مقدس از تقدیس و تنزیهست کجا تا چه رسد بمقامات دیگر مقام لایدرک بادرک معروف نگردد و لا یوصف بوصف درناید جلّت عظمته و علت سلطنته و کبر کبریائه از قبل گفته‌اند السبیل مسدود و الطریق مردود ولكن نامه دوستان و ذکر و ثناء و انقطاع و انجذابشان یک باب خوشی فتح مینماید و یک عرف

has been said of old: "The way is blocked, and the path is barred." However, the letters of the friends and their mention, praise, detachment and attraction open a joyful door and diffuse a sweet fragrance. Though we may not attain to befitting praise and description, they have brought us somewhat closer to the path. For when that beloved one's letter arrives, the heart records something and joy takes hold from all directions. Though the letter has no tongue, yet it speaks and expresses with eloquent language. Wherever one places one's hand, no ear is found, yet what a wonderful hearer and what an excellent bearer of news it is! Its fragrance spreads news and its acceptance and attention listen attentively. Whence comes this power, and whence this witnessing and hearing? All this is from God's grace - our Lord, your Lord, and the Lord of the heavens and earths.

- 3 I beseech God to make the world one region and one homeland, as has been revealed in the Tablets from the heaven of His Will, and to grant His servants the ability to occupy themselves with the betterment of the world and the refinement of their own souls, so that the light of knowledge may encompass all possibility. The purpose of knowledge is those matters that preserve humans from what is unworthy and guide them to what is worthy. We beseech Him to grant this success which He has revealed in His scriptures and tablets, and to deliver His servants from the abyss of suppositions and idle fancies which is in truth the abyss of perdition. He is the Powerful, He is the Mighty.

- 4 And further: that beloved of the heart's handwriting, dated the twelfth of the month of Safar and numbered 6, its effect superior to the spring rains and the springtime of creation, gave freshness to the heart and illumined the sight. After reading and inhaling its fragrance, proceeding to the station of the Lord of all beings, it was presented before the Seat of Grandeur, and at that moment a pleasing command was manifested, and this too is evidence of the grace of Truth, exalted be His glory, upon His servants, His loved ones, and His companions. The Tongue of Grandeur was speaking and this servant was engaged in writing before His presence when three persons arrived from His Honor Afnan, Mr. Mirza Aqa - upon him be the Most Glorious Glory of God - each carrying in hand a tray filled with true confections. In truth, this is evidence of that beloved one's sincerity, detachment, and spiritual orientation. In any case, after returning, the Tongue of Grandeur spoke these verses, exalted be His utterance and mighty be His proof:

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

خوشی متضوع اگر بوصف و ثنائیکه لایق است
نرسیم یک قدری راه را نزدیک نموده اند چه
که در حین ورود نامهء آنجبوب قلب چیزی
احصا مینماید و سرور از اطراف اخذ میکند
با نامه لسان نیست ولکن حرف میگوید و
بلسان فصیح بیان مینماید هر کجا دست گذاشته
میشود گویی پیدا نه ولکن عجب سماع و
عجب تمامیست عرفش تمامی مینماید و اقبال و
توجهش سمعی این قدرت از کجا و این مشاهده
و اصفا از کجا کل ذلک من فضل الله ربنا و
ربکم و رب السموات و الارضین

- 3 از خدا میطلبم عالم را یک قطعه و یک وطن
فرماید چنانچه در الواح از سماء مشیتش نازل
شده و عبادش را توفیق عطا نماید تا کل باصلاح
عالم و تهذیب نفوس خود مشغول شوند تا نور
عرفان امکانرا اخذ نماید و مقصود از عرفان
اموریست که انسان را از مالا ینبغی حفظ نماید
و بما ینبغی رساند از او میطلبیم این توفیق را که
در زیر و الواحش نازل فرموده عنایت فرماید
و عباد خود را از ورطهء ظنون و اوهام که
فیالحقیقه ورطهء هلاکتست نجات عطا فرماید
اوست قادر و اوست مقتدر

- 4 و بعد دستخط آنجبوب فؤاد که تاریخ آن
دوازدهم ۱۲ شهر صفر و رقم ۶ بود اثرش
افضل از نisan و ربیع امکان قلب را طراوت
داد و بصر را روشن نمود و بعد از قرائت و
استشمام قصد مقام مولی الأنام نموده امام
کرسی عظمت عرض شد و در آنحین امیر
خوشی ظاهر و آنهم دلیل عنایت حق جل
جلاله است بر عبادش و بر احبابش و بر
اصحابش لسان عظمت در نطق و این بنده امام
وجه بتحریر مشغول سه نفر از جانب حضرت
افنان جناب آقا میرزا آقا علیه بهاء الله الایبی
وارد و در دست هر یک قابی و سینی مملو از
حلویات حقیقی فیالحقیقه این دلیل بر خلوص
و انقطاع و توجه معنوی آنجبوبست باری بعد از
رجوع لسان عظمت باین آیات ناطق قوله جل
بیانه و عز برهانه

- 5 هو الشاهد الخبیر

6 O Amin! Hear the call of God, the True King, the Manifest One, on this Day of Judgment. He calleth aloud with the most exalted voice, making mention of all who dwell in the kingdom of creation, and summoneth them unto God, the Possessor of this luminous Day. The servant who is present hath appeared and read thy letter before the Wronged One. We have answered thee with that which draweth the hearts of them that hearken. We made mention of thee before, and sent unto thee from the precincts of the Prison the fragrances of the All-Merciful, that thou mightest inhale them and be amongst the thankful. It behooveth one to write the verses of God with gold rather than with ink. Verily, thy Lord is the All-Knowing Teacher. Blessed is the servant who hath cast away his desires, clinging fast to the Lord of all humanity, Who hath come from the heaven of bounty with a mighty command and hath desired naught save the unity of hearts. To this testifieth every fair-minded and discerning soul. Corruption hath been abolished and righteousness established by the command of God, the Lord of all worlds.

7 Say: O concourse of the earth! Fear ye God and be not of the wrongdoers. Arise to that which profiteth and exalteth you. Verily, He hath appeared with the truth and hath bid-den all to godliness and that whereby man's station in creation may be made manifest. Exalted is the All-Merciful, the Manifestor of that which draweth people nigh unto His straight Path. We beseech God to aid all to do that which He loveth and approveth. Verily, He is the Protector of them that act. Blessed art thou, O Amin, for having girded up thy loins to serve God, thy Lord, the Lord of the mighty Throne. He is with thee and beholdeth what thou doest and heareth what thy tongue uttereth concerning this manifest News. Beware lest the veils of glory prevent thee from the lights of beauty, or the power of the oppressors weaken thee in regard to the Cause of God, the Possessor of this wondrous Day. Make mention of My loved ones on My behalf and give them the glad tidings of the heaven of My mercy, the ocean of My bounty, and the sun of My loving-kindness. Say: By God! Ye have attained unto that which none besides you hath attained. To this beareth witness the Book of God, the Speaking, the All-Knowing. We counsel you, O My loved ones, to be trustworthy and godly, that the attributes of your Lord and His sanctification may be made manifest among His servants and throughout the lands. He, verily, is the Ordainer, the Ancient of Days. Thus have We expounded the verses as a grace from Our presence and sent them unto thee, that thou mightest give thanks unto thy Lord, the Almighty, the All-Powerful.

6 يا امين اسمع نداء الله الملك الحق المبين في يوم الدين انه ينادى بأعلى النداء ويذكر من في ناسوت الانشاء ويدعوهم الى الله مالك هذا اليوم المنير قد حضر العبد الحاضر وقرأ كتابك لدى المظلوم اجبتك بما تجذب به افئدة السامعين انا ذكرناك من قبل وارسلنا اليك نفحة الرحمن من شطر السجن لتجد وتكون من الشاكرين ينبغي ان يكتب آيات الله بالتبر لا بالحبر ان ربك هو المعلم العليم طوبى لعبد نبذ الهوى متمسكاً بمولى الورى الذى اتى من سماء العطاء بأمر عظيم و ما اراد الا اتحاد القلوب يشهد بذلك كل منصف بصير قد رفع الفساد ووضع الصلاح امراً من لدى الله رب العالمين

7 قل يا ملاء الأرض اتقوا الله ولا تكونوا من الظالمين قوموا على ما ينفعكم ويرفعكم انه ظهر بالحق وامر الكل بالتقوى وما يظهر به مقام الانسان في الامكان تعالى الرحمن مظهر ما يقرب الناس الى صراطه المستقيم نسئل الله ان يؤيد الكل على ما يحب ويرضى انه ولى العالمين طوبى لك يا امين بما شمرت الذيل لخدمة الله ربك رب العرش العظيم انه معك ويراك فيما تعمل ويسمع ما ينطق به لسانك في هذا النبأ المبين اياك ان تمنعك سبحات الجلال من انوار الجمال او تضعفك قوة الظالمين عن امر الله مالك هذا اليوم البديع اذكر اوليائى من قبلى وبشرهم بسماء رحمتى وبحر عنايتى وشمس شفقتى قل تالله فزتم بما لا فاز به دونكم يشهد بذلك كتاب الله الناطق العليم نوصيكم يا اوليائى بالأمانة والديانة ليظهر منكم صفات ربكم بين العباد وتقديسه لمن في البلاد انه هو الامر القديم كذلك صرفنا الآيات فضلاً من لدنا وارسلناها اليك لتشكر ربك المقتر القدير

- 8 Give ear in the Persian tongue: Every utterance and remembrance that contains His praise is beloved in whatsoever language it may be - Persian, Turkish, Arabic or other tongues. However, the Arabic language is most eloquent, comprehensive and expansive. Praise be to God, thou hast attained that which befitteth His servants in this Day. The Breath of God hath awakened thee and the warmth of the Sun of Truth hath taken hold of thee. Thou hast arisen to serve and clung to the hem of detachment. All that hath come to pass is from His grace and bounty. Awaken the friends to the Call of Truth.
- 8 بلسان پارسی بشنو هر بیان و ذکریکه حاوی ذکر و ثنای اوست محبوبست بهر لسان که باشد پارسی و یا ترکی و یا عربی و یا السن اخرى ولكن لسان عربی افصح و ابسط و اوسع لله الحمد فائز شدی بآنچه که سزاوار عباد است در یوم قیام نسمة الله بیدارت نمود و حرارت آفتاب حقیقی اخذت فرمود بر خدمت قیام نمودی و بذیل انقطاع تشبث جستی جمیع آنچه شده از عنایت اوست و از فضل اوست اولیا را بندای حق بیدار نما
- 9 If thou shouldst meet Haydar-Qabli-'Ali, upon him be My glory and favor, convey My greetings and say: O Haydar-Qabli-'Ali, hearken with thy inner ear to the Divine Call. For the teacher, naught is needed save confirmatory proofs, for they are knowing of God and recognize Him according to their capacity. This is the gate of guidance and salvation. No knowledge save this is required. Whoso seeketh or asketh for more hath erred. Today, knowledge of God is beloved, recognition of Him is accepted, and His utterance is the goal. Among the sincere ones, the knowledge of God hath been and is the knowledge of devotion, detachment, and awareness of the path. Consider Jesus, son of Mary. His disciples in the early days were sanctified and free from outward knowledge. Likewise were the companions of the Seal of the Prophets, may our souls be a sacrifice for His sake, in the beginning of His revelation. Many were from the marketplaces. O Haydar-Qabli-'Ali, the fisherman became the fisher of men, and the wooden staff struck down the swords of the world. These are the works of steadfastness, reliance and sanctification. Praise be to God, thou hast attained unto the Kawthar of inner meanings and utterance from the Hand of the All-Merciful's bounty. Thou art the cupbearer of the choice sealed wine, possessing it in the name of the Self-Subsisting. Drink and give to drink, that perchance the heedless servants may become aware, find the path of God and hold fast to His cord.
- 9 اگر حیدر قبل علی علیه بهائی و عنایتی را ملاقات نمودی از قبل مظلوم تکبیر برسان بگو یا حیدر قبل علی ندای الهی را بگوش جان بشنو از برای مبلغ جز ادله اثباتیه لازم نه چه که ایشان عالم باللهند و عارف باو علی قدر مقدور اینست باب هدایت و نجات علی جز این علم لازم نه هر که بطلبد و یا سؤال نماید خطا کرده امروز علم بالله محبوب و عرفانش مقبول و بیانش مقصود نزد مخلصین معرفه الله بوده و علم توجه و انقطاع و آگاهی بر سبیل در عیسی بن مریم ملاحظه نما اصحاب آنحضرت در اول ایام از علوم ظاهره مقدس و مبرا بودند و همچنین اصحاب خاتم انبیا روح ما سواه فداه در اول ظهور بسیاری از اهل سوق یا حیدر قبل علی صیاد ماهی صیاد عالم شد و عصای چوبی بر اسیاف عالم زد این کارها کار استقامت و توکل و تقدیس است لله الحمد بکثر معانی و بیان از ید عطای رحمن فائز شدی توئی ساقی رحیق مختوم و دارای آن باسم حضرت قیوم بنوش و بنوشان شاید عباد غافل آگاه شوند و سبیل الله را بیابند و بجلش تمسک نمایند
- 10 The divers branches of learning wherewith the wearers of the turban pride themselves are such as have led them, in the cities and provinces of Iran, to ascend the pulpits and revile Him Who is the Desire of the world—God forbid! May God preserve us and thee from their vain imaginings, their doubts, and their insinuations. One craft, of the crafts of the peoples of the West and of the East, which in this day is of service to mankind, and which ministereth to their comfort and tranquillity, is, in the sight of God, more excellent than all that
- 10 علوم متفرقه نزد اهل عمام است که در مدن و دیار ایران بر منابر سب مقصود عالمیان مینمایند اعاذنا الله و ایاک من وساوسهم و شبهاتهم و اشاراتهم یک صنعت از صنایع اهل غرب و شرق که الیوم بکار مردم میآید و سبب آسایش و علت راحت عباد است عندالله افضل است از آنچه آن نفوس غافله حمل نموده اند و بر منابر میگویند بیقین مبین بدان که تجلی اینظهور اعظم عالم را احاطه نموده و عنقریب اسباب و صنایعی

these heedless souls have borne about in their minds and proclaim from the pulpits. Know thou, with firm and manifest assurance, that the effulgence of this Most Great Revelation hath encompassed the whole world; and ere long such means and such arts shall appear in the realm as shall be witnessed to confound the minds of men of understanding, who will be found powerless to fathom their secret.

در ملک ظاهر گردد که عقول اولی الالباب
از عرفانش عاجز مشاهده شود

- 11 Praise be to God, thou hast attained unto true knowledge. Now recognition and acceptance are needed, that all servants may be adorned with the ornament of recognition and illumined by the lights of acceptance. From this recognition and acceptance shall appear that which no eye hath ever beheld. Reflect upon Christ and the outward crafts. Verily thy Lord is the Expositor, the All-Knowing, and He is the Wise Craftsman. The most great cause and supreme reason for whatsoever was seen before or shall be seen hereafter, or hath appeared or shall appear, hath been and is the Divine verses and the Will and Purpose of the Lord. The ladder of knowledge is high, and the feet of the servants are afflicted with paralysis. The horizon is radiant, but vision is weak. In any case, I beseech the Self-Sufficient, the Exalted to show generosity, to bestow bounty, to grant healing in His Name, the Healer. He is the Powerful, the Mighty.

11 لله الحمد بعلم حقیقی فائزی حال عرفان و اقبال
لازم تا جمیع عباد بطراز عرفان مزین گردند و
بانوار نیر اقبال منور و از این عرفان و اقبال ظاهر
شود آنچه که چشم روزگار ندیده در حضرت
مسیح و صنایع ظاهره تفکر نما آن ربک هو المبین
العلیم و هو الصانع الحکیم انتهی سبب اعظم و
علت عظمی از برای آنچه از قبل دیده شد و یا
از بعد بشود یا ظاهر گشته و یا ظاهر شود آیات
الهی و اراده و مشیت ربانی بوده و هست مرقات
معرفت بلند و ارجل عباد بداء فلج مبتلا افق
منیر و بصر ضعیف باری در هر حال از غنی
متعال میطلبم کرم فرماید بخشش نماید باسم شافی
شفا عطا کند اوست قادر و توانا

- 12 Concerning the Afnan upon him be the Glory of God, who is attracted to the verses of God and immersed in the ocean of His love and soaring in the atmosphere of His affection and will, who was named Muhammad in the Book of God, the Lord of all beings, what you wrote was presented before the Most Holy, Most Exalted Presence. The Lord, exalted and sanctified be He, speaks: "O Amin! Verily Muhammad has attained My presence and circled round My throne and stood before the gate of My grandeur and spoke My praise. He is the one mentioned in My prison and witnessed before My countenance. Give him the glad tidings of My favor. We beseech God to send down upon him that which will draw him near in all conditions. Verily He is the Self-Sufficient, the Most High."

12 اینکه در باره حضرت افنان علیه بهاء الرحمن
المنجذب بآیات الله و المتغمس فی بحر حبه و
الطائر فیهواء مودته و ارادته الذی سَمیَ مُحَمَّدَ فی
کتاب الله مولی الوری مرقوم داشتید در ساحت
امنع اقدس اعلی بشرف اصغا فائز قول الرب
تعالی و تقدس یا امین ان محمداً فاز بلقائی و طاف
عرشی و قام لدی باب عظمی و نطق بثنائی انه
هو المذكور فی سجنی و المشهود امام وجهی بشره
بعنایتی نسل الله ان ينزل علیه ما یقربه فی کل
الأحوال انه هو الغنی المتعال

- 13 And likewise concerning the honored Afnan, His Excellency Aqa Mirza Muhammad-Baqir, upon him be the Most Glorious Glory of God, after being presented at the highest horizon and supreme height, these verses were revealed from the heaven of the will of the Lord of all beings. His blessed and exalted Word: "O My Afnan! Upon thee be My Glory! Praise the Desired One of the world Who granted confirmation and bestowed success, Who gave determination, manifested capacity and ability until He guided thee to the supreme height and ultimate goal. Say: Praise be unto Thee, O my God, for having guided me to the

13 و همچنین حضرت افنان آقای مکرم جناب آقا
میرزا محمد باقر علیه بهاء الله الابهی بعد از عرض
در افق اعلی و ذروه علیا این آیات از سماء
مشیت مولی الوری نازل قوله تبارک و تعالی یا
افنانی علیک بهائی حمد کن مقصود عالم را تأیید
داد و توفیق عطا فرمود همت بخشید قابلیت و
استعداد ظاهر تا ترا بذروه علیا و غایه قصوی
راه نمود قل لک الحمد یا الهی بما هدیتنی الی
سبیل رضائک و اسمعنی آثار قلبک الأعلی اذ

path of Thy good-pleasure and caused me to hear the verses of Thy Most Exalted Pen when the seat of Thy throne was established in the prison of 'Akka, and for having taught me what was hidden in the treasures of Thy knowledge from time immemorial. I beseech Thee, O King of Kings and Ruler of the Kingdom, by Thy Most Great Name, to ordain for me from Thy Most Exalted Pen that which will cause my mention to endure among all mentions, my name among all names, and my spirit among all spirits. Verily Thou art the Lord of all beings and within Thy grasp is the key to success. There is none other God but Thee, the Forgiving, the Generous."

- 14 This evanescent servant conveys greetings and glorification to each of these gentlemen. Praise be to God, they are present and have attained His favor. The servant beseeches his Lord to ordain for them both that which will cause them to be among those who circle round His mighty throne. There is none other God but He, the Fulfiller of the needs of all who ask. Supreme joy, delight and happiness have been attained because that beloved one has in every instance recorded mention of the Afnan and their adherence to the Divine Lote-Tree and their being set ablaze with the fire of the Lote-Tree and whatsoever hath been manifested from them in the path of God, and likewise the mention of the loved ones of God and what hath appeared from them in His path. That beloved one hath ever been and continues to be the cause of the manifestation of divine bounties and favors concerning His loved ones. This is a mighty grace and a great blessing.

- 15 And as to what thou hast mentioned concerning Aqa Muhammad-Husayn—upon him be the glory of God—his turning towards God, his eager response, and his being kindled with the fire of Divine love; and likewise concerning Aqa Muhammad-Hasan—upon him be the glory of God—his neighbour, and his attention and acceptance: these remembrances were laid before the Countenance of that Holy One, the Spirit of all in the kingdom of command and of creation be a sacrifice unto Him. Whereupon there was revealed that which hath descended from the heaven of the Will of our Lord and your Lord and the Lord of the Throne and of the dust. He—blessed and exalted be He—hath spoken:

- 16 O Amin, upon thee be My glory! Thou didst make mention of Muhammad-Husayn, upon him be My glory. Praise be to God that he hath been enkindled with the fire of the love of God, hath turned toward the Most Exalted Horizon, and remaineth steadfast in his love for the Peerless Friend. He hath been and continueth to be oriented in his countenance, remembering with his tongue, beholding with his eye, accepting with his

كان مقرّ عرشك في سجن عكّا وعرفني ما كان مكنوناً في خزان علمك في ازل الآزال اسلك يا مالک الملوك والمهيمن على الملكوت باسمك الأعظم بأن تكتب لي من قلبك الأعلى ما يجعل ذكرى باقياً في الأذکار واسمى في الأسماء وروحي في الأرواح انك انت مولی الوری وفي قبضتك مفتاح الفلاح لا اله الا انت الغفور الكريم انتهى

14 اینعبد فانهم خدمت هر یک از آقایان سلام و تکبیر میرساند لله الحمد حاضرند و بعنایت فائز یسئل الخادم ربّه بأن یقدّر لهما ما یجعلهما من الطائفین حول عرشه العظیم لا اله الا هو مقضی حوائج السائلین کمال فرح و بهجت و سرور از آنجهت حاصل که آنحبيب ذکر افنان و تمسکشان بسدره و اشتعالشان را بنار سدره و آنجه در سبیل الهی از ایشان ظاهر شده در هر کوه مرقوم داشته اند و همچنین ذکر احبای الهی و ما ظهر منهم فی سبيله را باری آنحبيب سبب ظهور فیوضات و عنایات الهی در باره اولیائش بوده و هستند این فضل عظیمست و این نعمت بزرگ

15 و اینکه در باره جناب آقا محمد حسین علیه بهاء الله و اقبال و توجه و اشتعالشان بنار محبت الهی و همچنین جناب آقا محمد حسن علیه بهاء الله همجوار ایشان و توجه و اقبالشان ذکر نمودند این اذکار امام وجه حضرت مذکور روح من فی ملکوت الامر و الخلق فداه عرض شد هذا ما نزل من سماء مشیه ربنا و ربکم و رب العرش و الثری قوله تبارک و تعالی

16 یا امین علیک بهائی ذکر جناب محمد حسین علیه بهائی را نمودی لله الحمد بنار محبت الهی مشتعل گشته اند و بافی اعلی متوجه و در محبت دوست یگا مستقیم بوجه متوجه و بلسان ذاکر و بعین ناظر و بقلب مقبل و بید آخذ بوده و هستند اعمال آن بیت از قبل لدی المظلوم مذکور عنده

heart and grasping with his hand. The deeds of that household have ever been remembered in the presence of the Wronged One - with Him is the knowledge of all things in a clear Book. Give him My glad-tidings and illumine him with that which hath shone forth from the horizon of the heaven of My Pen, that he may rejoice and be among the thankful ones.

علم کلتیء فی کتاب مبین بشره من قبل و نوره
بما اشرق من افق سماء قلبی لیفرح و یکون من
الشاکرین

- 17 O Muhammad-Husayn! The call of the Wronged One is raised, and the lights of His countenance shine forth from the Most Exalted Horizon without veil or covering. Yet the veils of fancy and vain imaginings of the hearts have outwardly prevented the sincere ones from drawing nigh and have held back those who are near from attaining His presence. Praise be to God that in these days when darkness hath encompassed the world, thou hast attained unto the light of the Cause. Beseech God to preserve His people in this Revelation from the fancies and vain imaginings of the former party, namely the Shi'ites, lest they become like that party who hath lost both this world and the next.

17 یا محمد قبل حسین ندای مظلوم مرتفع و انوار
وجه از افق اعلی من غیر ستر و حجاب مشرق
ولکن سیحات افنده اهل ظنون و اوهام حایل
مخلصین را از تقرّب در ظاهر منع نموده و مقربین
را از حضور بازداشته الله الحمد ایامیکه ظلمت عالم
را گرفته تو بنور امر فائز شدی از حق بخواه که
حزب خود را در اینظهور از ظنون و اوهام حزب
قبل یعنی شیعه حفظ فرماید که مباد مثل آنحزب
خسر الدنیا و الآخرة واقع شوند

- 18 Reflect upon the baseness of understanding and the heedlessness of that party. For years they counted themselves the most learned and exalted in the world, yet on the Day of Resurrection they were found to be the most ignorant and abased. Now the new deniers of Bayan desire to occupy people with the vain imaginings of the former party. Glory be to God! That party which clung to the true Ali put to death its Creator, Manifestation and Source on the Day of His appearance. Now what will these souls who cling to the false Ali do, and what excellence will they manifest? It behooveth those possessed of insight to weep and lament, for they have sullied the Day of God with their own delusions. Today a thousand Alis are circumambulating, created by a single word of the chosen ones and holy ones. The former party, with their countless claims and immeasurable pride, their most renowned, most learned and most ascetic ones occupy the pulpits cursing the Goal of all the worlds. They testified to the infidelity of the King of being, Whom they had beseeched night and day with utmost humility, submissiveness and lamentation to attain His presence, and issued the verdict for His blood to be shed. What then hath befallen and will befall the new deniers? This utterance hath repeatedly descended from the heaven of knowledge as a token of grace, that the people of God may be aware and may protect the servants from new fancies and vain imaginings. Thus hath My Most Exalted Pen spoken, as a favor from Me unto thee. When thou hearest it, say: Praise be to Thee, O Thou Goal of the world! And glory be to Thee, O Thou Beloved of the hearts of the sincere ones!

18 در پستی ادراک و غفلت آنحزب تفکر نما سالها
خود را ارجح و افضل عالم میشمردند و در روز
قیام اضلّ و اخسر مشاهده گشتند تازه معرضین
بیان اراده نموده اند باوهامات حزب قبل ناس
را مشغول نمایند سبحان الله آنحزب که متمسک
به علی حقیقی بودند در یوم قیام خالق و مظهر
و مبعثش را شهید نمودند حال این نفوس که
به علی مجعول متمسکند چه خواهند نمود و چه
فضیلتی ظاهر نمایند بر صاحبان بصر لازم که
بنوحه و ندبه مشغول شوند چه که یوم الهی را
بوساوس خود آلوده نموده اند امروز هزار علی
بکلهئی مخلوق اصفیا و اولیا بطواف مشغول
حزب قبل با ادعاهای زیاد و افتخارهای
لاتخصی شهر و اعلم و ازهدشان بر منابر بلعن
مقصود عالمیان مشغول سلطان وجودیرا که در
لیالی و ایام از حق جلّ جلاله بکمال خضوع و
خشوع و ابتهال و ناله و زاری لقائش را مسئلت
مینمودند بر کفرش شهادت دادند و بر سفک
دمش فتوی دیگر معرضین جدید چه شده و
چه میشوند این بیان مکرر از سماء عرفان محض
فضل نازل تا حزب الله ملتفت باشند و عباد را
از ظنون و اوهام جدیده حفظ نمایند کذلک
نطق قلبی الاعلی فضلاً من عندی علیک اذا
سمعت قل لک الحمد یا مقصود العالم و لک
الفضل یا محبوب افئدة المخلصین

- 19 This is what was revealed for Muhammad Hasan, upon him be the Glory of God. He, blessed and exalted, says: O Muhammad Hasan, upon you be My Glory! The honored Amin, upon him be My Glory, mentioned you and sent it to the Most Holy Court. We beseech God to assist you and enable you to do that which He loves and is pleased with, and to make you among those who have arisen to serve the Cause and have held fast to the cord of God, the Mighty, the Praiseworthy. Blessed art thou for having turned to the Wronged One while He was imprisoned in the hands of the heedless. Say:
- و هذا ما نزل لجَناب مُحَمَّد حسن عليه بهاء الله
قوله تبارك و تعالى يا مُحَمَّد حسن عليك بهائي
جَناب امين عليه بهائي ذَكَرتْ غُمد و يسَاحت
اقدس ارسال داشت نَسَل الله ان يؤيدَكَ و
يوفقَكَ على ما يَحِبُّ و يرضى و يجعلكَ من الذين
قاموا على خدمة الامر و كانوا متمسكين بحبل الله
العزیز الحميد طوبى لك بما اقبلت الى المظلوم اذ
كان مسجوناً بين ايدي الغافلين قل
- 20 My God, my God! Illumine my face with the lights of Thy countenance and my heart with the radiance of Thy knowledge. I beseech Thee by Thy Most Great Signs and by the traces of Thy Most Exalted Pen to make me, in all conditions, steadfast in Thy Cause and firm in Thy love, such that nothing whatsoever shall prevent me from Thy remembrance, O Thou Lord of Names and Creator of heaven! There is none other God but Thee, the Omnipotent, the All-Conquering, the All-Powerful, the Mighty, the Beauteous.
- الهي الهى نور وجهي بأنوار وجهك و قلبي
بضياء معرفتك اسئلك بآياتك الكبرى و آثار
قلبك الأعلى بأن تجعلني فيكَلّ الأحوال ثابتاً
على امرك و راسخاً في حبك بحيث لا يمنعني
شيء من الأشياء عن ذكرك يا مالِك الأسماء
و فاطر السَّماء لا اله الا انت المقتدر الغالب
المهيمن العزيز الجميل انتهى
- 21 Praise be to God! The waves of the divine ocean of generosity have encompassed both, and the rain of grace is so abundantly pouring and descending that no speaker can find words to describe it. His mercy is continuous and His grace is successive. Every person of insight is bewildered and every person of understanding is perplexed, for His grace has exceeded all reckoning and His generosity has transcended all bounds. How lofty is this most exalted station and supreme summit! Glorified be He Who raised it, glorified be He Who established it, and glorified be He Who confirmed it. There is no God but Him.
- لله الحمد امواج بحر عنایت ربّانی هر دورا شامل
امطار فضل بشأنی هاطل و نازل که از برای
قائل مجالی نبوده و نیست رحمتش متواتر عنایتش
متتابع هر صاحب بصری متحیر و هر ذی خردی
مبهوت چه که فضل از احصا گذشته و عنایت
از حدود مبرا گشته چه مقدار بلند است این مقام
اسنی و ذروهء علیا جلّ من رفعه و جلّ من حقّقه
و جلّ من ثبته لا اله غیره
- 22 As for the repeated mention of Haji H.S. (upon him be the Glory of God) and the supplications made for divine favors upon him, his mention has repeatedly flowed from the Most Exalted Pen, and at this time these blessed words and radiant verses have been revealed from the heaven of grace. He, blessed and exalted, says: The mention of Muhammad-before-H and S, upon him be My Glory, has repeatedly been revealed. God has forgiven him as a favor from His presence, purified him, and enabled him to serve His Cause. He turned in the early days to the Most Exalted Horizon and drank the sealed nectar from the hand of the bounty of My Name, the Self-Subsisting. He shattered the idols of fancy and vain imaginings through the power of his Lord, the Possessor of mankind, and rent asunder the veils through My Name, the Mighty, the Bestower.
- اینکه ذکر جناب حاجی حا قبل سین (ل ط) علیه
بهاء الله را مکرر فرموده اند و همچنین از برای
ایشان طلب عنایت نموده اند مکرر ذکرشان از قلم
اعلی جاری و در این حین اینکلمات مبارکات و
آیات مشرفات از سماء فضل نازل قوله تبارک
و تعالی ذکر مُحَمَّد قبل حا و سین علیه بهائی مکرر
نازل ان الله غفره فضلاً من عنده و طهره و اقامه
على خدمة امره انه اقبل في أول الأيام الى الأفق
الأعلى و شرب الرّحیق المختوم من يد عطاء اسمی
القیوم و کسر اصنام الظنون و الأوهام بقدرة
ربه مالک الأنام و خرق الأعجاب باسمی العزيز
الوهاب
- 23 O Amin! These deeds which have been manifested by him from the beginning of the Cause until now have not been and will not be forgotten. Verily, thy Lord is the Compassionate,
- يا امين این اعمال که از او از اول امر تا حین
ظاهر شده از نظر زفته و نمی رود ان ربّک هو

the Generous, and He is the Forgiving, the Merciful. Make mention of him on behalf of the Wronged One and convey to him what has been revealed for him from the Most Exalted Pen. Likewise for the emigrants who emigrated and attained with him the Most Holy Court. By the life of God! There has been ordained for each one, male and female, that which the outward eye has not been and is not capable of beholding. He Who possesses the Clear Book bears witness to this. Convey greetings to all on behalf of the Wronged One and give them the glad tidings of the waves of the ocean of utterance which have at this time appeared from the Pen of the Most Merciful specifically for them, that the utterance may attract them to the Kingdom of knowledge and bring them to a station wherein the conditions of the world will not change them nor the doubts of the nations sadden them.

24 O Amin! Blessed art thou and joy be to thee! In every letter thou hast made mention of the friends and hast spoken of A and M and their daughters and other daughters in each of thy letters, and each hath attained to that which hath no equal. In these days, especially for some of the leaves, upon them be 9 66 [Baha'u'llah], the Most Holy, Most Exalted Tablet hath been sent down from the heaven of will. We beseech God to confirm all to that which beseemeth His days. In truth, some from the beginning until now have been engaged in service, turning to Him and making mention of Him. Verily, He doth not suffer to be lost the reward of those men and women who do good and who are devout.

25 This servant conveyeth greetings to all and beareth witness before God, exalted be His glory, to the turning, the devotion, the steadfastness, and the praise and glorification of these assured souls mentioned, and from the ocean of the All-Merciful's mercy and the sea of divine bounty, he seeketh for each that which shall endure throughout the sovereignty of earth and heaven. Verily our Lord is the One Who hath power over whatsoever He willeth, He is the Speaker of Truth, and He is the Hearer, the Answerer.

26 Concerning what thou didst write about Sirri Effendi, upon him be the glory of God, after it was presented before the Most Holy, Most Exalted Presence, He said: "Yes, O Amin, the one mentioned hath protected and continueth to protect, and from the beginning the sweet savors of love have wafted from him. However, those who have dealings with the government, it often happens that without intention a word escapeth from their tongue. Therefore concealment in this matter is preferable. Thou didst write about this before and an answer was sent. The command remaineth the same and the decree is

المشفق الكريم وهو الغفور الرحيم از قبل مظلوم ذكرش نما و آنچه از قلم اعلی مخصوص او نازل شده باو برسان و همچنین مهاجرینیکه هجرت نمودند و با او بساحت اقدس فائز گشتند لعمر الله مخصوص هر یک از ذکور و اناث مقدر شد آنچه که بصر ظاهر قادر بر مشاهده آن نبوده و نیست یشهد بذلک من عنده کتاب مبین کل را از قبل مظلوم تکبیر برسان و بامواج بحر بیان که در این حین از قلم رحمن مخصوص ایشان ظاهر شده بشارت ده لیجذبهم البیان الی ملکوت العرفان و یبلغهم الی مقام لا تغیره شئون العالم ولا تحزنهم شبهات الأمم

24 یا امین طوبی لک و نعیماً لک در هر نامه ذکر اولیا را نموده‌ای و ذکر ع و م و بنات و بنات انجری در هر نامه‌ات بوده و هر یک فائز شده بآنچه که لا عدل له است و این آیام مخصوص بعضی از ورقات علین ۹ ۶۶ [بهاء الله] لوح امنع اقدس از سماء مشیت نازل از حق میطلبیم کل را مؤید فرماید بر آنچه سزاوار آیام اوست فی الحقیقه بعضی از اول آیام تا حین بخدمت و اقبال و ذکر ناطق و مشغولند انه لا یضیع اجر المحسنین و المحسنات و القانتین و القانتات انتهى

25 اینعبد هم خدمت کل تکبیر میرساند و امام وجه حق جلّ جلاله گواهی میدهد بر اقبال و توجه و استقامت و ذکر و ثناء نفوس مطمئنه مذکوره و از دریای رحمت رحمانی و عمان فضل الهی از برای هر یک میطلبد آنچه را که بدوام ملک و ملکوت باقی و پاینده است ان ربنا هو المقتدر علی ما یشاء و هو الناطق بالحق و هو السامع المجیب

26 و اینکه در باره جناب سّری افندی علیه بهاء الله مرقوم داشتید بعد از عرض در ساحت امنع اقدس فرمودند بی یا امین جناب مذکور حمایت نموده و مینماید و از اول آیام نفحات حب از او متصوّر و لکن نفوسیکه با حکومت مراوده دارند بسا میشود من غیر اراده حرفی از لسان خارج شود لذا ستر اولی در اینفقره از قبل نوشتید و جواب ارسال شد امر همانست و حکم همان از حق بطلب مقصود این ظهور و اراده‌اش را بر

unchanged. Beseech God to reveal unto all the purpose of this Revelation and His will, that what is hidden in the hearts may become as evident as the sun. In such case all would arise to assist the oppressed. But now the Cause is veiled and doubts and idle fancies are an obstacle. Therefore ye must observe prudence according to the requirements of the time. The former deeds of this group have grieved hearts and minds, therefore until now they cling to their vain imaginings. We beseech God to aid all to witness the signs and fruits of the divine Tree. In such case doubt will be transformed to certitude and agitation to tranquility, and the tongues of all created things will proclaim "The Truth hath come."

27 Concerning what they wrote about thy loved ones, Mulla Husayn and Aqa Hasan, upon them be the glory of God, it was presented before the Most Holy, Most Exalted Presence. The word of the Lord, exalted and sanctified is He:

28 He is the Hearer, the Answerer

29 O Husayn! Upon thee be My glory! The Trusted One made mention of thee, and We make mention of thee in this Clear Tablet. Blessed is the heart that hath on this day turned toward the Supreme Horizon, and the face that hath directed itself to the light of the countenance of its Lord, the All-Knowing, the All-Wise. Everyone possessed of discernment perceiveth in all things the fragrance of transience. Blessed is the strong one who hath cast it behind him, turning unto God, the Kind, the Generous. Every tongue hath acknowledged the transience of the world and its transformation. Blessed is the seeing one who hath turned away from it and faced toward God, the Lord of the worlds. Say:

30 Praise be unto Thee, O my God, for having guided me and made me know and hear, and for having revealed unto me that which hath set me ablaze with Thy love. I beseech Thee by Thy Name through which Thou hast subdued the kingdom of earth and heaven, to make this servant of Thine one who gazeth upon Thee, who speaketh Thy praise, and who holdeth fast unto Thy cord. 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 Almighty, the Powerful.

31 This is what was revealed for Hasan, upon him be the Glory of God: He is the One Who gazeth from the horizon of the heaven of bounty

32 O Hasan Amin, upon thee be My glory and loving-kindness! Thou hast been mentioned and We have remembered thee. Praise be to God, thou hast attained and hast drunk from the

کل کشف نماید تا ما فی الضمیر بمثابه آفتاب روشن و واضح گردد در اینصورت کل براعات مظلومین قیام نمایند و لکن حال امر مستور و ظنون و اوهام حایل لذا باید بمقتضیات وقت مراعات حزم نمائید اعمال اول اینطائفه افتده و قلوب را رنجانده لذا الی حین باوهامات پیش متمسکند از حق میطلبیم کل را تأیید فرماید تا آثار و اثمار سدره را مشاهده نمایند در اینصورت وهم بیقین و اضطراب باطمینان تبدیل شود و السن کائنات به قد اتی الحق ناطق گردد انتهى

27 و اینکه در باره منتسین آنخوب جناب ملا حسین و آقا حسن علیهما بهاء الله نوشتند در ساحت امنع اقدس عرض شد قول الرب تعالی و تقدس

28 هو السامع المجیب

29 یا حسین علیک بهائی ذکرک الامین ذکرناک بهذا اللوح المبین طوبی لقلب اقبل الیوم الی الأفق الأعلى و لوجه توجه الی انوار وجهه ربّه العلیم الحکیم یجد کلّ ذی شئ من کلّ شیء رائحة الفناء طوبی لقوی نذره ورائه مقبلاً الی الله المشفق الکریم قد اعترف کلّ لسان بفناء الدنیا و تغییرها طوبی لبصیر اعرض عنها و توجه الی الله رب العالمین قل

30 لک الحمد یا الهی بما هدیتنی و عرّفتنی و اسمعتنی و انزلت لی ما اشعلنی فی حبک اسئلك باسمک الذی به سخرت الملک و الملکوت بأن تجعل عبدک هذا ناظراً الیک و ناطقاً بثنائک و متمسکاً بجبلک ثم قدر لی خیر الآخرة و الأولى انک انت مولی الوری لا اله الا انت المقتدر القدير

31 و هذا ما نزل لجناب حسن علیه بهاء الله هو الناظر من افق سماء العطاء

32 یا حسن امین علیه بهائی و عنایتی ذکرک نمود یادت کردیم لله الحمد باقبال فائزی و از کوثر عطا که از قلم اعلی جاریست آشامیدی رحمتش

Kawthar of bounty which floweth from the Supreme Pen. His mercy hath preceded all things and His loving-kindness hath encompassed all. He hath manifested Himself and made clear the path of success, guiding His servants thereto. Some have heard and attained, while others remain deprived and forbidden from the eternal bounty and the heavenly feast. The cause of their deprivation are those souls who have usurped His station in His name and pass judgment among the servants. Ever have those who outwardly cling to the Truth and are honored by His name sent the people to the abode of perdition. Give praise to the Desired One of the world Who hath made you aware and guided you, and Who hath sent down in the Most Great Prison, by His will, that which hath been and ever shall be the cause of the preservation of names and mention. Glory be upon thee and upon those who have drunk the wine of steadfastness from the hand of the bounty of their Lord, the All-Knowing, the All-Informed.

سبقت گرفته و عنایتش احاطه نموده خود را ظاهر فرمود و سبیل نجات را واضح نمود و عباد را بآن دلالت کرد بعضی شنیدند و رسیدند و برخی از نعمت باقیه و مائدهء سمائیة محروم و ممنوع علت منع نفوسی هستند که باسم حق مقامش را تصرف نموده اند و مابین عباد حکم مینمایند لازال نفوسیکه در ظاهر بحق متمسکند و باسمش معزز خلق را بدار البوار فرستاده اند حمد کن مقصود عالم را که شما را آگاه نمود و هدایت فرمود و در سین اعظم باراده اش نازل شد آنچه که سبب و علت بقاء اسم و ذکر بوده و هست البهآء علیک و علی الذین شربوا رحيق الاستقامة من يد عطاء ربهم العليم الخبير انتهى

33 This lowly one conveyeth greetings to each one, and at all times beseecheth from the Desired One of the worlds the exaltation of His loved ones, especially those souls who are associated with and cling to His servants. Verily He is the All-Bountiful, He is the Generous. There is none other God but He, the Forgiving, the Merciful.

33 اینفانیهم خدمت هر یک تکبیر میرساند و در لیلی و ایام از مقصود عالمیان علو و سمو اولیائش را میطلبید مخصوص نفوسیکه بخدامش منسوب و متمسکند آنه هو الفضل و هو الکریم لا اله الا هو الغفور الرحیم

34 Regarding the mention of my beloved Ibn-i-Abhar, upon them both be the Glory of God, the Lord of Power, and likewise regarding the sum that was sent to him, this matter hath been accepted in the Most Holy and Exalted Presence. His blessed and exalted Word: "O Amin! Excellent is what thou hast done." We beseech God to aid him to assist His Cause through wisdom and utterance. Spending in His path and assisting His loved ones is acceptable.

34 اینکه ذکر محبوی جناب ابن ابهر علیهما بهآء الله مالک القدر را فرمودند و همچنین وجهیکه نزد ایشان ارسال داشته اند اینفقره در ساحت امنع اقدس مقبول قوله تبارک و تعالی یا امین نعم ما عملت از حق میطلبیم او را تأیید فرماید بر نصرت امرش بحکمت و بیان انفاق در سبیلش و اعانت اولیائش مقبول انتهى

35 Mention was made of Muhammad Husayn, upon him be the Glory of God. His petition attained the Most Holy Court and a most wondrous and glorious Tablet was revealed and sent down from the horizon of will. Let him rejoice and give thanks unto our Lord, the All-Bountiful, the Generous.

35 ذکر جناب محمد حسین علیه بهآء الله را نمودند عریضه اش بساحت اقدس فائز و یک لوح ابداعی از افق اراده ظاهر و نازل و ارسال شد لیفرح و یشکر ربنا الفضل الکریم

36 Likewise mention was made of Aqa Mirza Asadu'llah and Aqa Mirza Javad, the two dyers, upon them both be the Glory of God. The mention of both was heard in the Greatest Scene before the face of the Lord of Power, and these brilliant verses were sent down from the heaven of bounty. His blessed and exalted Word:

36 و همچنین ذکر جناب آقا میرزا اسدالله و آقا میرزا جواد دو صباغ علیهما بهآء الله را نمودند ذکر هر دو در منظر اکبر امام وجه مالک قدر باصغا فائز و این آیات باهرات از سماء جود نازل قوله تبارک و تعالی

37 He is the Faithful Speaker

37 هو الناطق الأمين

38 O Asadu'llah! God willing, thou shalt remain firm and steadfast in the Cause of God with the power and might of a lion. True steadfastness maketh the world steadfast and spiritual attraction causeth the world to become attracted. Ever fix thy gaze upon this word: "He is praised in His deeds and obeyed in His command." Whosoever holdeth fast to this exalted word, the calumnies of the servants shall not affect him and the clamor of the oppressors and the doubts of the barkers shall not deprive him from the Most Great Ocean. The Trustworthy One hath mentioned thee, and We mention thee as a bounty from Us, and verily We are the All-Bountiful, the Generous. Blessed art thou for having turned, hearkened, and witnessed that which the Tongue of Grandeur hath spoken before the creation of all things. Verily there is none other God but He, the Single, the One, the Protector, the Self-Subsisting. Glory be upon thee and upon those who have drunk the wine of utterance from the hand of the bounty of their Lord, the Forgiving.

39 And this is what was revealed for Javad, upon him be the Glory of God, the Lord of Creation. His blessed and exalted Word:

40 In My Name, the All-Bountiful, the Generous

41 O Javad! Ask the leaders of the Shia sect what became of those demands, what happened to that cry of 'May God hasten', what were those lamentations in the month of Muharram, and what were those dirges? Judge fairly - you considered yourselves most profitable but were found to be most lost; you counted yourselves most learned but were observed to be most ignorant. O faithless ones! You have torn the veil of honor. The King of existence, through whose bounty all created things were adorned with the ornament of being - Him you cursed and reviled from your pulpits, and finally pronounced the verdict for His martyrdom. Now fear God and have mercy upon yourselves. How long will heedlessness endure? Until when will tyranny persist? The Jews keep their distance from you, let alone the People of the Sunna. For twelve hundred years you played the game of successorship, and finally busied yourselves with cursing the Truth from your pulpits. Shame upon you and upon your beliefs and your faith!

42 O Javad! Now ponder these matters and thank God that He saved you by the hands of His will and delivered you from ghouls and demons. You heard the call of the Wronged One and responded to it. Blessed art thou and joy be unto thee! He hath mentioned thee with that which no mention can equal. Verily thy Lord is the All-Remembering, the All-Wise, the Helper, the All-Knowing. The glory be upon thee and upon

38 یا اسدالله انشاءالله بقوت و قدرت اسدی بر امر
الله ثابت و مستقیم باشی استقامت حقیقی عالم
را مستقیم مینماید و توجه معنوی عالم را متوجه
میسازد لازال باینکله ناظر باشی آنه محمود فی فعله
و مطاع فی امره هر نفسی باینکله علیا تمسک
جست مفتریات عباد در او تأثیر ننماید و ضوضاء
ظالمین و شبهات ناعقین او را از بحر اعظم محروم
نسازد ذکرک الامین ذکرناک فضلاً من عندنا و
انا الفضل الکرم طوبی لک بما اقبلت و سمعت و
شهدت بما نطق به لسان العظمة قبل خلق الاشیاء
آنه لا اله الا هو الفرد الواحد المهيمن القيوم البهاء
علیک و علی الذین شربوا رحيق البیان من ید
عطاء ربهم الغفور

39 و هذا ما نزل لجواد علیه بهاء الله مالک الایجاد
قوله تبارک و تعالی

40 بسمی الجواد الکرم

41 یا جواد از مقتداهای حزب شیعه سؤال نما آن
طلبها کجا رفت آن کلمه بجلل الله چه شد آن
ناله‌ها در شهر محرم چه بود و آن نوحه‌ها چه
انصاف دهید خود را اربع میدانستید اخسر
مشاهده شدید و اعلم میشمردید اجهل ملاحظه
گشتید ای بیوفاه‌ها ستر حرمت را دریدید سلطان
وجودیکه موجودات از جود او بطراز هستی
مزین گشت او را بر منابر سب و لعن نمودید و
بالآخره بر شهادتش فتوی دادید حال از حق
بترسید و بر خود رحم کنید غفلت تا چند
ظلم تا کی یهود از شما در احتراز و اجتناب تا
چه رسد باهل سنه و جماعت هزار و دویست
سنه وصی‌بازی نمودید بالآخره بر منابر بلعن حق
مشغول گشتید اف لکم و لعنایکم و ایمانکم

42 یا جواد حال در این امور تفکر نما و حق را
شکر کن که بآبادی اراده ترا نجات داد و از
غولان و دیوان خارج فرمود ندای مظلوم را
شنیدی و اجابت نمودی طوبی لک و نعیماً
لک آنه ذکرک بما لا یعادل ذکرک آن ربک هو
الذاکر الحکیم و المؤید العلیم البهاء علیک و علی

those who have cast the rejectors behind them, turning unto God, the One, the Mighty, the Great.

الَّذِينَ نَبَذُوا الْمُعْرِضِينَ وَرَاءَهُمْ مُقْبِلِينَ إِلَى اللَّهِ الْوَاحِدِ الْعَزِيزِ الْعَظِيمِ انْتَهَى

- 43 They mentioned Jinab-i-Aqa Mirza Farajullah, upon him be the glory of God and His favors, that he is engaged in praise and thanksgiving and is steadfast in serving the Cause. After this matter was presented before the Most Glorious Horizon, a most holy and mighty Tablet was revealed from the heaven of favor and was sent. God willing, may they obtain eternal life from its verses and drink of the everlasting Kawthar. Praise be to God, they have attained to that for which existence itself was brought into being. This servant conveys greetings and salutations to him and the mentioned souls, upon them be the glory of God, and seeks confirmation and success for them. Verily our Lord, the Most Merciful, is the Almighty, the Powerful, and He is the Hearer, the Answerer.

43 ذَكَرَ جَنَابَ آقَا مِيرْزَا فَارُجَ اللَّهِ عَلَيْهِ بَهَاءُ اللَّهِ وَعَنَايَتُهُ رَا نُمُودَنَدَ كَهْ بِذِكْرِ وَثَنًا مَشْغُولَنَدَ وَ بِرِ خَدَمَتِ امْرِ قَائِمٌ بَعْدَ از عَرَضِ اَيْنْفَرِهْ دَرِ افَقِ اِهْيَ يَكِ لَوْحِ اَمْنَعِ اَقْدَسِ از سَمَاءِ عَنَايَتِ نَازِلِ وَ اَرْسَالِ شَدَّ اَنْشَاءُ اللَّهِ از آيَاتِش حَيَاتِ اَبَدِي تَحْصِيلِ ثَمَانِيَدَ وَ كَوْثَرِ بَاقِي بِيَا شَامَنَدَ اللَّهُ الْحَمْدُ فَائِزْ شَدَنَدَ بَآنْجِهْ وَجُودِ از بَرای آن مَوْجُودِ شَدَهْ اَيْنْعَبْدِ خَدَمَتِ اِيشَانِ وَ نَفُوسِ مَذْكُورَهْ عَلَيْهِمُ بَهَاءُ اللَّهِ تَكْبِيرِ وَ سَلَامِ مِيرْسَانَدَ وَ تَأْيِيدِ وَ تَوْفِيقِ مِطْلَبِ اَنْ رَبَّنَا الرَّحْمَنُ هُوَ الْمُقْتَدِرُ الْقَدِيرُ وَ هُوَ السَّامِعُ الْمَجِيبُ

- 44 Concerning the mention of the ascension and passing of the elevated, deceased and blessed His Holiness Raj, upon him be the glory of God, His mercy and His favors - after this was presented in the Most Holy and Most Mighty Presence, there was revealed from the heaven of Will that which is the cause of exaltation and elevation. He was ever remembered in the Most Great Scene. There hath been revealed concerning his station and rank that which the tongues of all created things are powerless to recount. He turned to God on a day when all the divines were engaged in rejection, and he acknowledged the Truth at a time when all were denying it, save those whom God willed. His is a station with God.

44 اَيْنَكِهْ ذَكَرْ صُعُودِ وَ عُرُوجِ مَرْفُوعِ مَرْحُومِ مَبْرُورِ حَضْرَتِ رَجِّ عَلَيْهِ بَهَاءُ اللَّهِ وَ رَحْمَتِهِ وَ عَنَايَتِهِ رَا نُمُودَنَدَ بَعْدَ از عَرَضِ دَرِ سَاحَتِ اَمْنَعِ اَقْدَسِ از سَمَاءِ مَشِيَّتِ نَازِلِ شَدَّ اَنْجِهْ كَهْ سَبَبِ عَلَوِّ وَ سَمُوِّ اسْتِ لَازِلِ اِيشَانِ دَرِ مَنْظَرِ اكْبَرِ مَذْكُورِ بُوْدَهْ اَنْدَ قَدْ نَزَلَ فِي شَأْنِهِ وَ مَقَامِهِ مَا عَجَزَتْ عَنْ ذِكْرِهِ السَّنُ الْخَلَائِقِ اَجْمَعِينَ اِقْبَالَ نُمُودَنَدَ دَرِ يَوْمِيكِهْ جَمِيعِ عُلَمَاءِ بَرِ اَعْرَاضِ قَائِمٌ وَ تَصْدِيقِ نُمُودَنَدَ حِينَئِذِيكِهْ كُلِّ تَكْذِيبِ مِينُمُودَنَدَ اِلَّا مَنْ شَاءَ اللَّهُ لَهُ شَأْنُ عِنْدَ اللَّهِ

- 45 Likewise mention hath been made of his honor Ibn, upon him be the Glory of God - that is, his honor Shaykh M.H. - and such verses have been revealed as have caused the fragrance of loving-kindness to be diffused among the concourse of those near unto God and them that circle round His throne. Similarly have his other sons, upon them be the Glory of God, been remembered, each one being mentioned in the presence of the Truth. Nothing whatsoever escapeth the knowledge of our Lord. Verily, He doth not suffer to be lost the reward of the doers of good.

45 وَ هَمِچُنِينَ ذَكَرْ جَنَابَ ابْنِ عَلَيْهِ بَهَاءُ اللَّهِ اَعْنَى جَنَابِ شَيْخِ مَهْ نَازِلِ شَدَهْ اَنْجِهْ كَهْ عَرَفْ عَنَايَتِ بَيْنِ مَعْشَرِ مُقَرَّبِينَ وَ طَائِفِينَ مَتَضَوِّعِ وَ هَمِچُنِينَ اِبنَاءِ دِيْكَرِ اَتَمْرُفُوعِ عَلَيْهِمُ بَهَاءُ اللَّهِ هَرِ يَكِ لَدَى الْحَقِّ مَذْكُورِ لَا يَعْزُبُ عَنْ عِلْمِ رَبَّنَا مِنْ شَيْءٍ اَنَّهُ لَا يَضِيعُ اَجْرَ الْمُحْسِنِينَ

- 46 This servant beseecheth and imploreth God, exalted be His glory, that He may keep them aflame at all times with the fire of His love and illumined with the light of His Cause, that they may arise to render service and lead men from that which they possess unto that which God possesseth. At this time there is no opportunity to write and send more, but at another time, God willing, it shall be sent, that their eyes may be solaced thereby, their hearts gladdened, and their breasts

46 اَيْنْعَبْدُ از حَقِّ جَلِّ جَلَالِهِ سَائِلٌ وَ آمَلٌ كَهْ اِيشَانِزَا دَرِ جَمِيعِ اَحْوَالِ بَنَارِ حَبْشِ مَشْتَعَلِ وَ بَنُورِ امْرِشِ مَنُورِ دَارِدَ تَا بِرِ خَدَمَتِ قِيَامِ ثَمَانِيَدَ وَ خَلْقِ رَا از مَا عِنْدَهُمْ بِهْ مَا عِنْدَ اللَّهِ كَشَانَدَ اَيْنِ كَرَّهْ مَجَالِ تَحْرِيرِ وَ اَرْسَالِ نَهْ كَرَّهْ اُخْرَى اَنْشَاءُ اللَّهِ اَرْسَالِ مِيشُودِ لَتَقَرُّ بِهْ عِيُونُهُمْ وَ تَفْرَحُ قُلُوبُهُمْ وَ تَنْشُرُحْ صَدُورُهُمْ اَنْ رَبَّنَا الرَّحْمَنُ هُوَ الْمَشْفِقُ الْغَفُورُ الرَّحِيمُ

dilated. Verily our Lord, the All-Merciful, is the Compassionate, the All-Forgiving, the Most Merciful. There is no God but Him, the Single, the One, the All-Knowing, the All-Wise. Glory and praise and honor be upon you and upon them that are with you and love you for the sake of God, the Lord of the worlds.

لا اله الا هو الفرد الواحد العليم الحكيم البهاء و
الذكر والثناء على حضرتكم وعلى من معكم ويحبكم
لوجه الله رب العالمين

47 The servant 16 Rabi'u'th-Thani 1305

BRL_TRUST#30x, COC#2042x

47 خادم في ١٦ ربيع الثاني سنة ١٣٠٥

INBA15:132, INBA26:133, COMP_TRUSTP#31x

BH01445

To: *Habib et al., in Mashhad*

Date: 1305-04-16 [1888-Jan-1]

1 He is the One Who gazeth from His Most Glorious Horizon

1 هو الناظر من افقه الأبهى

2 O son of My name! Harken unto My call from around My throne. Verily it draweth thee to a station wherein the affairs of creation shall not grieve thee, nor shall the doubts of the doubters hinder thee. This is the call which the Interlocutor heard on Sinai when We revealed unto him from this Manifestation, whereby the Hand of Bounty appeared from the kingdom of creation and gave to drink the sealed wine, through His Name the Self-Subsisting, unto such servants as turned unto Him. Thus did the Luminary of grace shine forth from the horizon of this heaven, and the Tongue of Grandeur did speak: The Kingdom belongeth unto God, the Lord of the worlds.

2 يا ابن اسمي اسمع ندائي من حول عرشي انه
يجذبك الى مقام لا تحزنك شئون الخلق و
لا تمنعك شبهات المريئين هذا نداء سمعه الكليم
في الطور اذ تجلينا عليه من هذا الظهور الذي به
ظهرت يد العطاء من ناسوت الانشاء وسقت
رحيق الختم باسمه القيوم عباد الذين اقبلوا اليه
كذلك اشرق نير الفضل من افق هذا السماء
ونطق لسان العظمة الملك لله رب العالمين

3 This is the day wherein the Dove of Knowledge warbled and the nightingales of utterance sang upon the highest branches. O people of the world! By our Lord, the All-Merciful! This is the day wherein the Hidden One hath revealed His beauty, and the Concealed One His mysteries, and the Ocean its waves, and the Divine Lote-Tree its fruits, and the Sun its effulgence, and the verses their sweet savors. Blessed is he who hath found and recognized, and woe unto every remote denier. Verily We withheld the Pen for a time. Thy Lord doeth what He willeth and ordaineth what He desireth. He is the Powerful, the Mighty.

3 هذا يوم فيه غرّدت حمامة العرفان و غنت
عنادل البيان على اعلى الأغصان يا اهل الامكان
وربنا الرحمن هذا يوم فيه اظهر العالم جماله و
المكنون اسراره والبحر امواجه والسدرة اثمارها
والشمس اشراقها والآيات نفحاتها طوبى لمن
وجد و عرف و ويل لكل منكر بعيد انا امسكنا
القلم في برهة من الزمان ان ربك يفعل ما يشاء
و يحكم ما يريد و هو المقتدر القدير

4 O beloved! Remember when thou didst seek the Ultimate Goal and the Supreme Summit. We aided thee with the hosts of love and affection until thou didst attain the presence of the

4 يا حبيب اذكر اذ قصدت المقصد الأقصى و
الذروة العليا ايدناك بجنود المحبة والوداد الى
ان حضرت امام وجه المظلوم في سجنه العظيم و

Wronged One in His mighty prison, and beheld the Dawning-Place of thy Lord's verses, and heard His sweetest call, and stood before a door which was opened unto all who are in earth and heaven. Verily thy Lord is the All-Bountiful, the Generous. The iniquity of the world and the transgressions of the nations have not withheld His mercy. He ordaineth for whomsoever He willeth whatsoever He pleaseth. He is the Single One, the One, the All-Knowing, the All-Wise.

- 5 We counsel thee and those who have believed to be trustworthy and religious, and to that which elevateth the station of man. I am the Counselor, the All-Knowing. Say: Aid ye My Cause with these My hosts. Thus were ye commanded aforetime in diverse Tablets, as attesteth he who hath in his possession a perspicuous Book. Aid your Lord through wisdom and utterance, through deeds and character. By the life of God! Through these are manifested the sanctification of My Being and the purification of Mine Essence. Blessed is he who hath understood My purpose, and woe unto the heedless. Say: Adorn your temples with the ornament of fear of God. He is the Leader of My hosts and their Chief. Thus hath the All-Wise decreed while seated upon His exalted throne.

- 6 We make mention of My loved ones there. We have mentioned them before and given them glad tidings of My favor which hath encompassed all who are in the heavens and on earth. We beseech God to aid them and My loved ones in all lands to act in accordance with what He hath revealed in His Book. He is the Helper, the Powerful, the Mighty, the All-Praised. O beloved! Upon thee be My glory. We have desired at this time to make mention of My leaf and My handmaiden who hath ascended unto the Supreme Companion. Verily thy Lord is the All-Merciful, the Most Merciful.

- 7 The Light shining from My Most Exalted Horizon and the Fragrance wafting from the Supreme Perspective be upon thee, O handmaiden of God! I testify that thou didst hear the Call and answer thy Lord, and didst turn unto Him when the people were in manifest aversion, and thou didst win the days of thy Lord and didst hearken unto His verses when the handmaidens of the earth were heedless thereof. We beseech God to send down upon thee mercy from His presence and grace from His own Self, and to show thee in all times the manifestations of grace and bounty. He is verily powerful over what He willeth, and He is the Hearer, the Answerer.

- 8 Blessed is the servant who hath remembered her through what hath been revealed from My Most Exalted Pen, and the handmaiden who hath turned unto her. He verily heareth and seeth, and He is the All-Hearing, the All-Seeing.

رأيت مشرق آيات ربك وسمعت ندائه الأمل
وقت لدى باب فتح على من في الأرض و
السماء أن ربك هو الفضل الكريم لم يمنع
رحمته عصيان العالم ولا خطيئات الأمم يقدر
لمن يشاء ما يشاء أنه هو الفرد الواحد العليم
الحكيم

5 أنا نوصيك و الذين آمنوا بالأمانة و الديانة و ما
يرتفع به مقام الانسان وانا الناصح العليم قل انصروا
امرى بجنودى هذا ما امرتم به من قبل فى الواح
شئت يشهد بذلك من عنده كتاب مبين انصروا
ربكم بالحكمة و البيان و بالأعمال و الأخلاق
لعمركم الله بها يظهر تقديس ذاتي و تنزيه كينونتي
طوبى لمن عرف مرادى و وبل للغافلين قل زينوا
هياكلكم بطراز التقوى أنه قائد جنودى و رئيسهم
كذلك حكم الحكيم اذ كان مستويًا على كرسية
الرفيع

6 و نذكر اوليائى هناك أنا ذكرناهم من قبل و
بشرناهم بعنايتى التى احاطت من فى السموات
و الأرضين نسل الله ان يؤيدهم و اوليائى فى
الأقطار على العمل بما انزله فى كتابه أنه هو المؤيد
المقتدر العزيز الحميد يا حبيب عليك بهائى أنا اردنا
فى هذا الحين ان نذكر ورقتي و امتي التى صعدت
الى الرفيق الأعلى ان ربك هو الرحمن الرحيم

7 النور المشرق من افق الأعلى و العرف الساطع
من منظر الكبرياء عليك يا امة الله اشهد أنك
سمعت النداء و اجبت مولاك و اقبلت عليه اذ
كان القوم فى اعراض مبين و فزت بأيام ربك
و باصغاء آياته اذ غفلت عنه امة الأرض نسل
الله ان ينزل عليك رحمة من عنده و نعمة من
لده و يريك فى كل الأحيان ظهورات الفضل
و العطاء أنه هو المقتدر على ما يشاء و هو السامع
المجيب

8 طوبى لعبد ذكرها بما نزل من قلبى الأعلى و لأمة
اقبلت اليها أنه يسمع و يرى و هو السميع البصير

9 O beloved! Give thanks unto God for what He hath revealed unto thee of verses while the Wronged One was imprisoned in the hands of the oppressors. Say: O my God, my God! Withhold not Thy servants from turning to the Most Great Ocean, nor deprive them of the effulgent rays of Thy luminous horizon. Through Thy bounty and generosity, ordain for them that which will draw them nigh unto Thee. Verily, Thou art He in Whose grasp are the reins of grace and munificence. There is no God but Thee, the Mighty, the Generous. Thy generosity hath encompassed all creation and Thy grace hath pervaded all beings. Deliver Thy servants from the promptings of self and passion, that they may turn with their hearts unto Thee, hearken unto Thy call, and recognize that which Thou hast ordained for them through Thy bounty. There is no God but Thee, the Omnipotent, the Supreme, the Mighty, the All-Conquering, the Glorious, the All-Wise. Illumine, O my God, the faces of those who have turned to the light of Thy countenance, and their hearts with the light of Thy knowledge. Verily, Thou art the Most Wise of judges and the Most Merciful of the merciful. I testify that Thou hast manifested Thyself as a token of Thy bounty and an evidence of Thy loving-kindness. Close not, O my God, the door which Thou hast opened unto the world. Verily, Thou are the Strong, the Powerful. Glory be upon Thee and upon Thy loved ones there, and upon those who are with Thee. Verily, thy Lord is the All-Remembering, the All-Knowing.

9 يا حبيب اشكر الله بما انزل لك الآيات اذ كان المظلوم في السجن بين ايدي الظالمين قل الهى الهى لا تمنع عبادك عن التوجه الى البحر الأعظم ولا تخيهم من تجليات افئك المنير و قدّر لهم بحدك و عطائك ما يقربهم اليك انك انت الذى فى قبضتك زمام الفضل و الكرم لا اله الا انت العزيز الكريم قد احاط كرمك الكائنات و فضلك الموجودات خلص عبادك عن تصرفات النفس و الهوى ليقبلوا بقلوبهم اليك و يسمعو نداءك و يعرفوا ما قدرت لهم بحدك لا اله الا انت المقتدر المهيمن القوى الغالب العزيز الحكيم نور يا الهى وجه الذين توجهوا الى انوار وجهك و قلوبهم بنور معرفتك انك انت احكم الحاكمين و ارحم الراحمين اشهد انك اظهرت نفسك اظهاراً لفضلك و ابرازاً لعنايتك لا تغلق يا الهى بابك الذى فتحته على العالم انك انت القوى القدير البهاء عليك و على اوليائى هناك و على من معك ان ربك هو الذاكر العليم

BLIB_Or15713.063, BLIB_Or15716.153b

BH03061

To: *Siyyid Mustafa Rumi*

Date: 1305-04-16 [1888-Jan-1]

1 He is God, exalted be His station of grandeur and power
2 Today the horizon of the world is illumined with the lights of the manifestation of the Most Great Luminary. The Prophets and Messengers, both before and after, gave glad tidings to all on earth of the appearance of Him Who conversed with Moses. The Primal Point - may the spirit of all else be sacrificed for Him - states: "I have written an essence regarding His mention, which is that He cannot be known through My allusion nor through what was revealed in the Bayan." He is the true Herald

1 هو الله تعالى شأنه العظمة و الاقتدار
2 امروز افق عالم بانوار ظهور نیر اعظم منور انبيا و مرسلين از قبل و بعد من على الأرض را بظهور مکلم طور بشارت داده اند نقطه اولی روح ما سواه فداه میفرماید و قد کتبت جوهره فی ذکره و هو انه لا يستشار باشارتی و لا بما نزل فی البیان اوست مبشر حقیقی ظاهر شد تا مردم را اخبار نماید خود را مستعد کنند و راهها را پاک نمایند

Who appeared to inform the people, that they might make themselves ready and clear the paths, even as John son of Zacharias, who is mentioned in the Books as John the Baptist, gave glad tidings of the appearance of Christ while he was in prison when Jesus son of Mary declared His Cause. Blessed is the one whom the doubts and allusions of the people of the world did not prevent or deprive from beholding the Supreme Horizon.

چنانچه یحیی بن زکریّا که در کتب به یوحنا میگردانی مذکور است مردم را بشارت میداد بظهور مسیح آنحضرت در سجن بود و عیسی بن مریم اظهار امر فرمود طوبی از برای نفسیکه شبها و اشارات اهل عالم او را از مشاهده افق اعلی منع نمود و محروم ساخت

- 3 Today the path is clear and the proof is revealed. The friends of God must arise to serve the Cause and through wisdom and utterance draw the people of the contingent world to the divine law. This transient world and all that exists therein will soon return to nothingness. Strive that there may appear from you deeds that will endure in the gathering of the world through the eternality of the divine names and attributes.

3 امروز سبیل واضح و دلیل نازل باید اولیای حق بر خدمت امر قیام نمایند و بحکمت و بیان اهل امکان را بشریعه رحمن کشانند عالم فانی و آنچه در او موجود عنقریب فنا راجع شود جهد نمایند از شما عملی ظاهر شود که در انجمن عالم بدوام اسماء و صفات الهی باقی و پاینده ماند

- 4 O thou who gazest upon the Countenance! The servant of the Cause today is one who, should he pass by cities of gold and silver, would not open his eyes, and his heart would remain pure and sanctified from all that he beholds - that is, from the ornaments and bounties of the world. I swear by the Sun of Truth that his soul is effective and his word is attractive. We beseech God to assist thee in that which befits His Day. Thou hast ever been and art remembered. Arise by My leave, then help thy Lord with the hosts of wisdom and utterance. Verily He is the Mighty, the Bestower. Peace and glory be upon thee and upon those who have not exchanged the enduring bounty for transient benefits, and upon every steadfast and firm one, and every knowing and perceiving one.

4 یا ایها الناظر الی الوجه خادم امر امروز کسیست که اگر بر مدائن ذهب و فضّه مرور نماید چشم نگشاید و قلبش پاک و مقدّس باشد از آنچه مشاهده میشود یعنی از زخارف و آلاء دنیا قسم بآفتاب حقیقت نفسش مؤثر و کلمه اش جاذب از حقّ میطلبم ترا تأیید فرماید بر آنچه سزاوار یوم اوست لازال مذکور بوده و هستی قم باذنی ثم انصر ربّک بجنود الحکمة و البیان انه هو العزیز المتّان السلام و البهاء علیک و علی الذین ما بدّلوا النعمة الباقیة بالآلاء الفانیة و علی کلّ ثابت مستقیم و کلّ عارف بصیر

BSW#04.18x, COC#2028x, ADJ.023x

DWNP_v4#01 p.003

BH04571

To: daughter of Ismullahul-Asdaq

Date: 1305-04-16 [1888-Jan-1]

- 1 In the Name of the one true God!

1 بنام خداوند یگّا

- 2 O My handmaiden and My leaf! Your mention has ever been present at the Most Holy Court. We heard your call and all that proceeded from you in praise and glorification of the Goal of the worlds was received with hearing. Nothing escapes His knowledge. All matters are manifest and evident before God.

2 یا امتی و ورقتی ذکرت لازال در ساحت اقدس بوده ندایت را شنیدیم و آنچه در مدح و ثناء مقصود عالمیان از تو ظاهر کل باصفا فائز لا یعزب عن علمه من شیء جمیع امور عندالله

Veils do not prevent Him from beholding. That which is apparent and that which is hidden are witnessed in the presence of Divine knowledge.

مکشوف و واضح است حجاب او را از مشاهده منع نماید آنچه ظاهر و آنچه مکنون در حضرت علم الهی مشهود

- 3 O My leaf! Were but one manifestation from among the manifestations of stations ordained for My Most Truthful Name to become manifest and visible in the world, all the tongues of the peoples of the world would speak forth "Blessed be God, the Compassionate, the Generous!" This Wronged One has ever been afflicted in the hands of enemies, therefore We act according to what wisdom requires. We beseech God to increase your success in all times.

3 یا ورقی اگر یک تجلی از تجلیات مقاماتیکه مخصوص اسمی اصدق مقدر شده در عالم ظاهر و هویدا گردد جمیع السن اهل عالم به تبارک الله المشفق الکریم ناطق شود اینظلم لازال در دست اعدا مبتلا لذا آنچه مقتضای حکمت است عمل میشود از حق میطلبیم در جمیع احوال بر توفیق پیفزاید

- 4 Convey greetings from this Wronged One to the handmaidens of that city. God willing, may they drink in all conditions from the choice wine of the love of the Beloved of the worlds, and may they speak His praise and mention, and be accounted before God among the men, not like the women and men of the Shi'ih party who for one thousand two hundred years occupied themselves with successor and guardian and chiefs and nobles, then on the Day of Reckoning arose to deny and turn away from His Holiness the Desired One. They martyred the King of existence by Whose word a thousand Alis could be created.

4 اماء آن مدینه را از قبل مظلوم تکبیر برسان انشاءالله در جمیع احوال از ریح حق محبت محبوب عالمیان بیاشامند و بذکر و ثنایش ناطق باشند و عندالله از رجال محسوب شوند نه مثل نساء و رجال حزب شیعه که در هزار و دویست سال بوسی و ولی و نقبا و نجبا مشغول و در یوم جزا بر انکار و اعراض حضرت مقصود قیام نمودند سلطان وجودیکه بکله اش هزار علی خلق میشد شهید کردند

- 5 O My handmaidens! The Day is the Day of God. Pass beyond the river of names that you may attain unto the ocean of meanings. Glory be upon you and upon My handmaidens who have believed in God, the Single, the All-Informed.

5 یا امائی یوم یوم الله است از نهر اسماء بگذرید تا بحر معانی فائز شوید بهاء الیک و علی امائی الائی آمن بالله الفرد الخبیر

BLIB_Or15716.153a

BH07715

To: Abu-Zafar, in Rangoon

Date: 1305-04-16 [1888-Jan-1]

- 1 He is the One Who gazeth from His Most Exalted Horizon.
- 2 Blessed is he who hath arisen to serve and who hath awakened the servants from the slumber of heedlessness through the fragrances of revelation and the rustling of the Supreme Pen. Whosoever attaineth unto this honor must have his head adorned with the crown of detachment, his temple embellished with the robe of godliness, and his heart illumined with the light of divine knowledge. This Day is different from other days,

1 هو الناظر من افقه الأعلى

2 طوبی از برای نفسیکه بر خدمت قیام نمود و عباد را بنفحات وحی و صریق قلم اعلی از خواب غفلت بیدار کرد هر نفسی باین شرافت فائز شود باید رأسش با کلیل انقطاع مزین و هیکش برداء تقوی مطرز و قلبش بنور معرفت الهی منور باشد این یوم غیر ایامست و این امر غیر امور از حق

and this Cause different from other causes. Beseech ye God that He deprive not eyes from beholding His signs, nor ears from hearkening to the rustling of His Supreme Pen. Strive that thou mayest attain unto that which shall never cease to yield fruit, and whose mention shall not be erased from God's Book. Glory be unto the people of Baha who have not broken God's Covenant and His Testament, who have turned with their hearts and said: "Praise be unto Thee for having remembered us while Thou wert imprisoned in the hands of the heedless ones."

ADJ.079x

بطلبید ابصار را از مشاهده آثار محروم ننماید و آذان را از اصغاء صریح قلم اعلی منع نفرماید جهد نما شاید فائز شوی بآنچه که ثمرش از عالم قطع نشود و ذکرش از کتاب الهی محو نگردد الباء علی اهل البهاء الذین ما نقضوا میثاق الله و عهده اقبلوا بالقلوب و قالوا لک الحمد بما ذکرتنا اذ کنت فی السجن بین ایدی الغافلین

HDQI.057, ANDA#24 p.03

BH01951

To: Muhammad Javad Qazvini, in Beirut

Date: 1305-04-29 [1888-Jan-14]

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

1 هو الله تعالى شأنه العظمة والاقترار

2 The traces of the Pen of love and purity have bestowed purity upon the world and removed the dust of events from hearts and souls. It was a clear proof and a crying herald. It mentioned thirty-hour journeys which were like thirty years. The length of this journey nearly caused the sweetness of nearness to be erased from the heart, but divine grace provided assistance and the true sea showed generosity. And after being presented in the court of His presence, a word was revealed that transformed every remoteness into nearness and every separation into union. Therefore the luminary of hope for nearness has risen from the horizon of the heart. We hope that soon the meeting will be attained and union will open a new book. "Without the help of the people of truth and the chosen ones of truth, even if one be a king, his page is black."

2 آثار قلم محبت و صفا عالم را صفا داد و کدورات حوادث را از افنده و قلوب برداشت دلیلی بود واضح و پیک بود صالح سیاحت های سی ساعته را که بمثابه سی سته بود ذکر نمود طول این سیاحت نزدیک بود لذت قرب را از قلب محو نماید و لکن فضل الهی اعانت نمود و بحر حقیقی کرم فرمود و بعد از عرض در ساحت حضور کلمه ای ظاهر که هر بعدی را بقرب تبدیل نمود و هر فراقی را بوصول لذا تیر رجاء قرب از افق قلب طالع امید آنکه بزودی لقا حاصل شود و وصال دفتر جدید باز نماید بی مدد اهل حق و خاصان حق گر ملک باشد سیاهستش ورق

3 In all conditions we hold fast to the cord of His grace and cling to the hem of His generosity. We have no other sorrow. Surely the sorrows of the world cannot darken this station, nor can the events of nations scatter it. Although outwardly dispersion is apparent, inwardly we are united and watchful. The loved ones, wherever they may be, are beneath the pavilions of His grandeur. This heaven is but one dome of that royal tent. Whatever we are, we are from Him, and wherever we are, we are with Him. The effulgences of the Sun of grace have shone forth in such wise that the learned one of creation can neither

3 در جمیع احوال بحبل عنایتش متمسکیم و بذیل کرمش متشبث دیگر غم نداریم البتّه این مقام را احزان عالم مگدر ننماید و حوادث امم پربشان نکند اگرچه حال در ظاهر تشّتت ظاهر و لکن در باطن جمعیم و ناظر اولیا هر کجا باشند در ظل قباب عظمتند این آسمان قبه ای از قباب آخرگاه محسوب هر چه باشیم از اوئیم و هر کجا باشیم با اوئیم اشراقات انوار آفتاب عنایت نه بقسمی

describe nor mention it. The world of existence appears as but a span, nay less, before the expanse of His generosity.

- 4 Praise be to God, again praise be to God, for awareness comes from His grace and knowledge from His endless bounty. With one word He kindled the fire of His love in hearts and souls until all, without intention, ran toward Him and found rest in His shadow. This fire was reserved for the hearts of those near and sincere. Glory be to God! His jealousy is such that He accepts no rival. This is why the world appears frozen. Were He to lift the veil, new souls would gather in such wise as to make the space too narrow for the former friends. Nay, by His very Self! The blessed word "The foremost ones are the foremost ones - these are they who will be brought near" has ever been and will ever be established and realized. Every person of insight bears witness and every hearing ear attests.

- 5 Better now to leave this theme and turn to mention the Afnan of the Blessed Tree and the loved ones, upon them be God's peace. The honored presence of the most great Afnan, upon him be the Most Glorious Beauty, has ever been and is remembered. The days of his presence are witnessed and observed. Repeatedly his mention was heard from the tongue of the Master, may our spirits be sacrificed for Him, especially in these days. Furthermore, I convey greetings and nothingness to both luminaries - the brilliant star, his honor Afnan, and the honored beloved, his honor Haji, and the spiritual beloved, his honor Muhammad Mustafa, and likewise his honor Aqa Mirza Mihdi and all the other loved ones, upon them all be God's peace and praise. Praise be to God, they are mentioned and present before His face. Peace and praise and remembrance and glory be upon you and upon God's sincere servants.

تجلی نموده که ادیب امکان قادر بر وصف باشد
یا مقتدر بر ذکر عالم وجود نزد فضای جودش
بمثابه شبری بل احقر مشهود

4 حمد الله ثم حمد الله چه که آگاهی از عنایت
اوست و دانائی از فضل بینتهای او نار حبش
را در افنده و قلوب بکلهئی مشتعل نمود تا کل
من غیر اراده سوش دویدند و در ظلش آرمیدند
این آتش مخصوص افنده مقربین و مخلصین بوده
سبحان الله غیرتش بمقامی است که رقیب قبول
نمینماید اینست که عالم افسرده مشاهده میشود
اگر پرده بردارد انفس جدیده بشأنی اجتماع
نمایند که عرصه را بر اولیای قدیم تنگ کنند
لا ونفسه الحق کلمه مبارکه السابقون السابقون
اولئک المقربون لازال ثابت و محقق بوده هر
صاحب بصری شاهد و هر صاحب اذنی گواه

5 بهتر آنکه این بساط را حال بگذاریم و بذكر افنان
سدره مبارکه و اولیا علیهم سلام الله مشغول
شویم لازال حضرت آقای معظم حضرت
افنان کبیر علیه منکل ۹ [بهاء] ابهه مذکور
بوده و هستند آیام حضورشان مشهود و منظور
مکرر از لسان مولی ارواحنا فداه ذکرشان استماع
شد مخصوص در این آیام دیگر عرض سلام و
نیستی خدمت احد نورین نجم انور جناب افنان
و محبوب مکرم جناب حاجی و محبوب روحانی
جناب محمد مصطفی و همچنین جناب آقا میرزا
مهدی و سایر اولیا طراً علیهم سلام الله و ثنائیه
میرسانم الحمد لله مذکورند و امام وجه حاضر
السلام و الثناء و الذکر و البهاء علی حضرتکم و
علی عباد الله المخلصین

BLIB_Or15731.523, MSHR2.289x

Study guide to this volume

Volume 84 opens the year 1305 A.H. (1887–88) with a striking combination of systematic theology and urgent pastoral consolidation. At its doctrinal center stands BH00827, the *Lawh-i-Haft Pursish* (Tablet of Seven Questions), one of the most sustained and comprehensive answers to formal theological inquiry in the late-period writings: seven questions concerning the direction and language of worship, the nature of faith, how to treat religious difference, the fulfillment of Zoroastrian eschatological expectation, the reality of Paradise and Hell, the soul after death, and Baha'u'llah's own ancestry and lineage. Around this systematic exposition cluster tablets of pastoral urgency: BH00918's vivid account of pulpits across Iran reviling Baha'u'llah, countered by the counsel of "beauteous patience"; BH01817's explicit instruction to counsel those whose words foster discord; and BH04665's compressed declaration that "today is not the day for words" but for genuine hearing and acceptance. The volume enters the year with a community increasingly self-conscious of its universalist identity and increasingly pressured to protect that identity from internal divisiveness and external contempt.

The Tablet of Seven Questions: A Theological Synthesis

Key Passages

The beginning of all utterance is the worship of God, and this followeth upon His recognition. Sanctified must be the eye if it is to truly recognize Him, and sanctified must be the tongue if it is to befittingly utter His praise. In this day the faces of the people of insight and understanding are turned in His direction; nay every direction inclineth itself towards Him. — BH00827

The Faith of God hath in this day been made manifest. He Who is the Lord of the world is come and hath shown the way. His faith is the faith of benevolence and His religion is the religion of forbearance. This faith bestoweth eternal life and this religion enableth mankind to dispense with all else. It verily embraceth all faiths and all religions. Take hold thereof and guard it well. — BH00827

The fifth question concerneth the Bridge of Sirat, Paradise, and Hell. The Prophets of God have come in truth and have spoken the truth. Whatsoever the Messenger of God hath announced hath been and will be made manifest. The world is established upon the foundations of reward and punishment. Knowledge and understanding have ever affirmed and will continue to affirm the reality of Paradise and Hell, for reward

and punishment require their existence. Paradise signifieth first and foremost the good-pleasure of God. Whosoever attaineth His good-pleasure is reckoned and recorded among the inhabitants of the most exalted paradise. — BH00827

Context for Study

The *Lawh-i-Haft Pursish* is addressed to a Zoroastrian correspondent and engages the specific eschatological expectations of that tradition — notably the prophecy of Shah Bahram, the promised future savior of Zoroastrianism — while simultaneously addressing questions that would be intelligible across Jewish, Christian, Islamic, and philosophical frameworks. Baha'u'llah's answer to the question of the direction of worship is characteristic: in a day when the Manifestation Himself is present, “every direction inclineth itself towards Him” — a dissolution of the specific *qibla* (direction of prayer) that would privilege one spatial orientation over another. This is consistent with the broader universalism of the second answer: the faith of this Day is not a sectarian platform but “the faith of benevolence and the religion of forbearance,” a formulation that deliberately transcends the institutional language of any particular tradition. The treatment of Paradise and Hell is philosophically mature: the eschatological categories are affirmed as real rather than merely metaphorical, since “reward and punishment require their existence” and “the world is established upon their foundations” — but the primary meaning of Paradise is identified as “the good-pleasure of God,” which transforms the eschatological image from a spatial destination into a relational state. This approach — neither literalism (Paradise as a physical garden) nor dismissive allegorism (Paradise as merely a this-worldly state of mind) — reflects the hermeneutical sophistication of the late-period tablets. The answer to the seventh question (on lineage) is notable for directing the correspondent to Abu'l-Fadl-i-Gulpayigani's researches, acknowledging the legitimacy of genealogical investigation while indicating that the deeper testimony is in the works themselves.

Questions for Reflection

1. The first answer dissolves the specific direction of prayer into a universal orientation toward the Manifestation: “every direction inclineth itself towards Him.” How does this relate to the Islamic *qibla*, the Jewish practice of praying toward Jerusalem, and the Christian liturgical orientation toward the east? Is Baha'u'llah abrogating these practices or fulfilling their logic?
2. “His faith is the faith of benevolence and His religion is the religion of forbearance... it verily embraceth all faiths and all religions.” How does this claim of comprehensiveness relate to the Baha'i teaching on the distinction between essential truths and historically conditioned forms? Is a religion that “embraces all faiths” a religion at all in the sociological sense?
3. The answer to the question about Shah Bahram is that “whatsoever hath been announced in the Books hath been revealed and made clear.” Compare the hermeneutical move of claiming the fulfillment of another tradition's messianic expectation with Paul's interpretation of Hebrew scripture as fulfilled in Christ and with Islamic claims about Muhammad's foretelling in the Bible. What is the logic of this kind of cross-traditional fulfillment claim?
4. Paradise is affirmed as real but identified primarily as “the good-pleasure of God.” Compare this with Dante's vision of Paradise as the beatific vision, with the Islamic *janna* as a sensory garden of delight, and with Maimonides' spiritualization of afterlife as intellectual perfection. How does Baha'u'llah navigate between literalism and allegorism?

5. The seventh question about lineage is answered by directing the correspondent to scholarly research. What does it say about Baha'u'llah's understanding of evidence that He treats genealogical research as legitimate but subsidiary? How does this relate to His own prophetic claims?

Beauteous Patience: Affliction and Forbearance in the Face of Public Contempt

Key Passages

O Afnan! The upheaval in this land has caused the delay in reply. From the earliest days until now, the Wronged One has been in the hands of enemies. Although the might, majesty and power of the peoples of the world have not and will never prevent the penetration of the Most Exalted Word and the power of the Most High Pen, yet since being wronged has been and is acceptable in the sight of God, therefore He has been made the target of the transgressions of the oppressors and aggressors. In the transformation of the prison into the Most Exalted Paradise there are signs for the discerning and evidences for those of insight. — BH00918

As We were walking in the land of Ta, suddenly lamentations arose from all directions. Upon investigation, the wailing of pulpits throughout the cities and regions of that land was heard, uttering these words: "O my God! The purpose was that through us Thy mention, Thy praise and the praise of Thy loved ones might be raised. Yet now the ignorant ones are engaged in cursing and reviling the Intended One. O my God! Deliver us and protect us from the idolators." — BH00918

Not a single pulpit remained in Iran except that upon it God, exalted be His glory, was reviled, and that was uttered which is forbidden to mention. Had not God's mercy preceded, all would have perished. Two things have caused preservation: one, divine forgiveness, and the other, the deeds of certain souls who claimed to be related to the Truth. We beseech God to awaken those who slumber and illumine those who are heedless with the light of wisdom. — BH00918

Context for Study

BH00918's account of reviling from the pulpits is one of the most viscerally specific passages in the late *'Akká* writings. The imaginative device is striking: the pulpits themselves are heard lamenting, crying out that they were created for the praise of God but have been made instruments of cursing and reviling. This ventriloquism — giving voice to the inanimate objects of sacred architecture — inverts the ordinary understanding of who speaks and who is spoken about. It is a rhetorical device with deep roots in the Hebrew prophetic tradition: Isaiah has the mountains and hills break into song, Habakkuk hears the very stones of plundered walls crying out. The doctrine that "the transformation of the prison into the Most Exalted Paradise" is itself a sign for the discerning echoes the entire tradition of the theology of suffering: what appears as the ultimate humiliation (imprisonment, reviling from pulpits) is simultaneously, for those with penetrating

sight, the supreme evidence of divine power manifested through endurance. The theological logic is consistent: divine sovereignty is not demonstrated by the absence of opposition but by the persistence of creative utterance in the face of it. The two things said to have “caused preservation” — divine forgiveness and the deeds of certain souls — are deliberately mundane: the first is wholly divine, the second is the witness of individual human lives. The community is thus situated as a co-agent with divine mercy in the preservation of what would otherwise be overwhelmed.

Questions for Reflection

1. The device of the lamenting pulpits — inanimate sacred objects given voice to protest their own misuse — is a powerful rhetorical figure. Compare with Isaiah’s singing mountains (Isaiah 55:12), Habakkuk’s stones crying out (Habakkuk 2:11), and Jesus’s prediction that “the stones themselves would cry out” (Luke 19:40). What theological claim does this rhetorical device make about the nature of creation’s relationship to divine revelation?
2. BH00918 declares that Baha’u’llah has been “acceptable” to God as the object of transgression and oppression. How does this connect with the Christian theology of the cross — divine power expressed through humiliation — and with the Shi‘i theology of Imam Husayn’s suffering at Karbala? What is shared and what is distinctive?
3. “Two things have caused preservation: divine forgiveness and the deeds of certain souls.” What does the pairing of these two causes imply about the relationship between divine action and human agency in historical preservation? Compare with the Calvinist doctrine of divine sovereignty and the Catholic emphasis on the cooperation of human free will.
4. How should a community understand its own vocation when the dominant public narrative about it is one of reviling and contempt? What resources does this tablet offer for maintaining spiritual dignity and integrity in such a context?
5. The concept of “beauteous patience” (*sabr jamāl*) appears in this period as the prescribed response to persecution. Compare with the Stoic concept of *apatheia* (freedom from disturbance by external events), with Christian “longsuffering” (*makrothymia*), and with Gandhi’s *ahimsa* as an active rather than passive response.

The Religion of Forbearance: Faith That Embraces All

Key Passages

O My loved ones! Certain souls love those things that cause change and difference. Should anyone appear and utter a word from which the fragrance of discord can be detected, ye must counsel him with perfect steadfastness, with wisdom and utterance, that perchance he may turn to that which God desireth and be illumined with the light of unity and concord. O friends! Unity is the cause of the appearance of the lights of the Most Great Luminary throughout all regions. — BH01817

This Wronged One hath from the beginning until now been engaged in the exaltation of the Word of God. He hath summoned all, without distinction, to the Most Exalted

Horizon, and hath delivered that which hath no likeness in the world. Yet the people of vain imaginings have not been and are not content. Every day they utter a new word that saddeth the hearts of the chosen ones. Blessed are those who are not debarred by the words of these heedless souls. The Most Exalted Pen hath ever counseled the people of God to that which will cause unity and harmony among the hearts. —
BH00835

O friends! God declareth: Today is not the day for words. Give ear to the call of the Incomparable Friend and accept that which causeth mankind to become aware and bestoweth freedom. The words of all the Messengers of God have been uttered in the Books of the words of Him Who is the Desire of the world. Reflect. Today the Daystar of utterance is shining resplendently above the horizon of the heaven of testimony. It behooveth men to purify their ears from the words of the peoples of the world that they may discover the words of the Divine Messengers which are evident in these words. —
BH04665

Context for Study

A persistent theme across this volume is the contrast between a faith characterized by “benevolence and forbearance” and the actual behavior of community members who spread discord, and of opponents who spread reviling. BH01817’s instruction to counsel those who generate discord is practical and psychologically astute: the counsel is to be offered “with perfect steadfastness, with wisdom and utterance” rather than with counter-argument or exclusion. The assumption is that those who love discord can be turned by persuasion if approached with the right quality of presence. BH00835 adds the theological context: the Cause itself has been summoning all, “without distinction,” to the Most Exalted Horizon — a universalism that makes internal division even more incongruous. BH04665’s declaration that “today is not the day for words” might seem paradoxical coming from a figure whose primary activity was the composition of words. The paradox resolves when one reads the instruction carefully: it is not a prohibition of speech but a counsel about the quality of listening. The day’s demand is for ears that have been “purified” from the words of the peoples of the world, so that the words of the divine Messengers — already present in the tablets — can be genuinely heard and received. The contrast is between words as a medium of one-upmanship or disputation and words as the vehicle of a call to which one might genuinely respond. The verb “give ear” (*isma‘*) is Qur’anic in resonance: the imperative to hear is the beginning of all revelation.

Questions for Reflection

1. BH01817 instructs that those who spread discord should be counseled “with perfect steadfastness, with wisdom and utterance” — not excluded or condemned. What does this approach to internal dissent reveal about Baha'u'llah’s understanding of community authority and the limits of discipline?
2. “Unity is the cause of the appearance of the lights of the Most Great Luminary throughout all regions.” Compare this claim about the causal relationship between unity and divine manifestation with Paul’s account of the Church as one body whose unity makes Christ present (1 Corinthians 12), with the Buddhist Sangha’s unity as a condition for the preservation of the Dharma.

3. "Today is not the day for words." How does one reconcile this with the fact that this instruction is itself a word, and that the entire ministry of the period consists of revealed words? What kind of hearing is being contrasted with what kind of speaking?
4. The faith is described as one of "benevolence and forbearance" that "embraces all faiths." Does this characterization challenge or complement the prophetic urgency evident elsewhere in the same volume — the reviling of pulpits, the warning against discord-makers?
5. BH00835 notes that "the people of vain imaginings" utter "every day a new word that saddeth the hearts of the chosen ones." What is the spiritual harm of this daily exposure to words that sadden and confuse? What disciplines of attention protect the community from this form of erosion?

Reward, Punishment, and the Order of the World

Key Passages

The world is established upon the foundations of reward and punishment. Knowledge and understanding have ever affirmed and will continue to affirm the reality of Paradise and Hell, for reward and punishment require their existence. Paradise signifieth first and foremost the good-pleasure of God. Whosoever attaineth His good-pleasure is reckoned and recorded among the inhabitants of the most exalted paradise and will attain, after the ascension of his soul, that which pen and ink are powerless to describe.— BH00827

Whatsoever the Messenger of God hath announced hath been and will be made manifest. The Bridge of Sirat, Paradise, and Hellfire — for them that are endued with insight and have fixed their gaze upon the Most Sublime Vision, all that hath been mentioned and recorded in the Sacred Scriptures are clear and manifest. At the time of the appearance and manifestation of the Most Great Resurrection, all the Promised Ones of the world have become manifest. Each hath appeared in the garment of a different sect, while the people remained in manifest error. — BH00827

We answered you before your letter arrived and made mention of My loved ones while they were still in the loins of their fathers and the wombs of their mothers. With Him is the knowledge of all things in a Book that speaks openly before the faces of the world. There is no God but Him, the Single, the One, the All-Knowing, the All-Informed. — BH04635

Context for Study

The fifth question in the *Lawh-i-Haft Pursish* provides the most direct treatment of traditional Islamic eschatological categories in the late writings. The Bridge of Sirat (the razor-thin bridge over Hell that the faithful must cross at the resurrection), the Balance (on which deeds are weighed), Paradise, and Hell are all affirmed as real — but "real" here means something specific: the world's moral order requires them. This is a fundamentally Kantian type of argument, though arrived at through a different route: the moral order of the universe postulates the existence of ultimate

accountability; reward and punishment are therefore structural necessities of any coherent moral cosmos, not merely optional metaphysical add-ons. The identification of the “most great Resurrection” with the appearance of each Manifestation transforms what was expected as a singular cosmic event into a recurring structure of sacred history: each appearance is a resurrection, and the “Promised Ones” of all traditions have each appeared in the garment of a specific tradition. The declaration from BH04635 — “We answered you before your letter arrived and made mention of My loved ones while they were still in the loins of their fathers” — is a claim about divine foreknowledge that situates each believer within a pre-eternal relationship with the Manifestation. The pastoral implication is significant: recognition is not merely an act of intellectual assent in the present; it is the fulfillment of a covenant that predates the individual’s birth.

Questions for Reflection

1. The reality of Paradise and Hell is grounded in the claim that “the world is established upon the foundations of reward and punishment.” Compare this moral argument for eschatological categories with Kant’s postulate of immortality and God as required by the moral law (in the *Critique of Practical Reason*), with the Qur’anic affirmation of the resurrection as God’s justice requiring a Day of Reckoning, and with the Hebrew prophets’ confidence in divine justice ultimately prevailing.
2. “Paradise signifieth first and foremost the good-pleasure of God.” How does this primary definition reshape the meaning of the afterlife categories? What is preserved and what is transformed when Paradise is understood primarily as a relational state rather than a spatial destination?
3. “At the time of the Most Great Resurrection, all the Promised Ones of the world have become manifest. Each hath appeared in the garment of a different sect.” What is the theological claim embedded in this plural fulfillment? How does it relate to the teaching on the unity of religions?
4. “We answered you before your letter arrived and made mention of My loved ones while they were still in the loins of their fathers.” What does this claim about divine foreknowledge imply about the nature of individual spiritual identity? Compare with the Sufi concept of pre-eternal covenant and with Jeremiah’s call (Jeremiah 1:5): “Before I formed you in the womb I knew you.”
5. How does the specific context of a Zoroastrian correspondent shape the theological content of the *Lawh-i-Haft Pursish*? Is this a form of contextual theology, and if so, what does it imply about the relationship between the universal and the particular in Baha’u’llah’s revelation?

Appointed Teachers and the Instruction of the Community

Key Passages

Praise, glory, gratitude and honor befit the Lord of the Kingdom of Names, Who through His grace and bounty brought the world from nothingness into being, adorned it with the ornament of existence, and bestowed the gift of knowledge that all might attain

to His recognition, which was the purpose of creation. Whosoever has attained to this station is adorned with such deeds and character as conduce to the reformation of the world and the tranquility of nations. — BH00103

Blessed art thou for having drawn near and attained recognition. Thou didst arrive, thou didst see, thou didst hear the Call, thou didst behold the horizon, and thou didst acknowledge that which the Tongue of Grandeur hath spoken. Blessed art thou and blessed are My friends who have not broken My covenant and My testament, who have drawn nigh and have drunk the choice wine of revelation. We have remembered them before and remember them now that this remembrance may attract them to the Greater Steadfastness, lest their feet slip from the Path of God, the Lord of all worlds. — BH00998

Trustworthiness, chastity, faithfulness, and goodly deeds — these are the distinguishing marks of the people of Baha in this Day. Blessed are they who adorn themselves therewith and arise with pure hearts and illumined faces to serve God and exalt His Cause. Verily He doth not suffer to be lost the reward of them that do good. — BH03754

Context for Study

The pastoral management of the community in volume 84 involves both direct exhortation and more structural instructions. BH00835 includes a significant directive: believers should appoint teachers from among themselves for local instruction — a move that anticipates the later institutions of Baha'i administration while keeping the appointment organic to the community rather than imposed from outside. The repeated coupling of recognition with steadfastness — “lest their feet slip from the Path” — reflects the specific danger of this period: not that the community will reject the Cause outright but that it will be eroded by the accumulation of doubts, distractions, and the words of those who generate discord. The list of virtues in BH03754 — trustworthiness, chastity, faithfulness, goodly deeds — represents the operational definition of “the people of Baha” for this period: not those who profess a theological formula but those who embody a specific moral profile. The image in BH00103 of recognition leading naturally to “deeds and character that conduce to the reformation of the world and the tranquility of nations” establishes the same trajectory: genuine recognition of God produces, without any forced transition, an orientation toward social good. The moral and the spiritual are not two separate domains requiring reconciliation but a single continuum from inner recognition outward to social effect.

Questions for Reflection

1. BH00835 instructs the community to appoint teachers from among themselves. How does this instruction relate to the later development of Baha'i administrative institutions, and how does it compare with the appointment of elders in the early Christian communities (Acts 14:23; Titus 1:5) and with the selection of teachers in the Islamic tradition?
2. “Blessed art thou and blessed are My friends who have not broken My covenant and My testament.” The Covenant — the divine arrangement ensuring continuity of guidance — is

invoked repeatedly in this volume. What is the specific content of this covenant in the 1887–88 context, and how does it connect to the administrative developments taking shape in these years?

3. “Lest their feet slip from the Path of God.” What kinds of slippage does the volume most fear? Are these primarily doctrinal failures, moral failures, or failures of communal solidarity? How do they differ from one another?
4. The four virtues of the people of Baha — trustworthiness, chastity, faithfulness, goodly deeds — constitute a moral profile. Compare with the cardinal virtues of the classical tradition (prudence, justice, fortitude, temperance), with the Islamic *akhlāq* literature, and with the Confucian five constants. What is distinctive about this particular combination?
5. How does the instruction to advance the Cause through “pure deeds and goodly character” rather than disputation relate to the doctrine of the independent investigation of truth? Can character serve as evidence in the way that argument does?

A Guiding Question for the Whole Volume

The first volume of 1305 A.H. opens a new year in Baha'u'llah's late ministry with a remarkable conjunction: the most systematically universal statement of the Cause's theological scope (the *Lawh-i-Haft Pursish*, with its declaration of a faith that “embraces all faiths”), paired with the most viscerally particular account of public contempt (the lamenting pulpits of Iran). Between these poles the community is called to trustworthiness, steadfastness, unity, and the kind of hearing that genuine forbearance makes possible. The Covenant — evoked repeatedly in this volume as the guarantee against slippage — is both the doctrinal basis for the community's resilience and the source of the specific obligations whose fulfillment distinguishes those who are truly of the people of Bahá from those who merely claim the name.

A guiding question for the whole volume might therefore be: **How does a community that embodies a faith of “benevolence and forbearance” — one that embraces all faiths — maintain the specific moral discipline, doctrinal clarity, and communal loyalty that distinguish genuine membership in the Covenant from mere profession, especially when public contempt and internal discord are pressing simultaneously from without and within?**