



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 85:

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



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

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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
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- 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
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- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
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- 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
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Introduction to volume 85

This second volume from 1305/1887–1888 is dominated by a rhetoric of perseverance in the face of denial, together with repeated efforts to consolidate the ethical and communal life of the Baha’i community. Many of the tablets are occasional letters of encouragement, consolation, greeting, or prayer, yet taken together they show a community being instructed not merely to endure opposition but to translate fidelity into recognizable social virtues: trustworthiness, sincerity, unity, patience, detachment, and active service. The volume repeatedly contrasts the divine generosity of the revelation with the blindness of those who, whether Muslim, Babi, or internal dissidents, fail to recognize it. In this respect BH01140 is a strong opening exemplar: it combines an elevated proclamation to “the people of Baha,” “the people of the Furqan,” and “the people of the Bayan” with consolation for bereavement and a call to remain “as mountains” in the Cause. Likewise BH02500 and BH02720 frame the age as one in which the appearance long awaited by all has nevertheless been met with hostility, especially from the learned classes, while the faithful are exhorted to patience and steadfastness.

Among the more noteworthy tablets, BH02014 stands out for the centrality it gives to trustworthiness. It does not treat trustworthiness as a secondary moral ornament, but virtually as the social condition of the revelation’s success: after recognition and steadfastness comes the “station of trustworthiness,” and its light is presented as the basis of prosperity, justice, and blessing in cities and lands. BH00256 is perhaps the most substantial and distinctive item in the volume. Beginning as a message to the believers of Kirmanshah, it expands into a wide-ranging summons to Muslims and Babis alike, calls for repentance and return, and then turns into a vigorous rebuttal of the accusation that the Cause exists for “extortion.” In doing so it appeals to the history of exile, imprisonment, dispossession, and martyrdom, invoking figures such as Badi’ and the martyrs of Zanzan and Sad in order to argue that a movement marked by sacrifice on this scale cannot plausibly be reduced to material self-interest. This makes BH00256 especially valuable for understanding Baha’u’llah’s late defensive and apologetic mode, as well as the persistence of internal tensions during this period. The brief statement in BH05026, insisting that mention of Huquq is “in no way permissible” and that the matter depends upon the willing acceptance of souls, is also significant in this connection, since it resonates strongly with the anti-coercive emphasis found elsewhere in the volume.

A second set of interesting tablets reveals the texture of late Akka correspondence and the range of audiences being addressed. BH03663 is notable as a prayer in the voice of “helpless handmaidens,” emphasizing the inadequacy of all praise before divine bounty; BH05575 addresses a female believer in warmly personal language and offers a compact statement of spiritual detachment, in which neither poverty nor wealth should determine one’s condition. BH02292, BH02396, and BH02603 preserve glimpses of practical relationships, travel, visitation, gifts, financial transfers, and the everyday services surrounding the Holy Household and its wider network, while BH01604 is especially

valuable for its references to poetry, letters, and literary service. Even where these pieces are not doctrinally elaborate, they are historically revealing, because they show the revelation functioning through dense personal bonds of remembrance, petition, transmission, and reciprocal service. The result is a volume less marked by major doctrinal compositions than by the steady moral and communal labor of a mature religious movement: one still under pressure, yet increasingly concerned to embody its truth in conduct, solidarity, and disciplined voluntary service.

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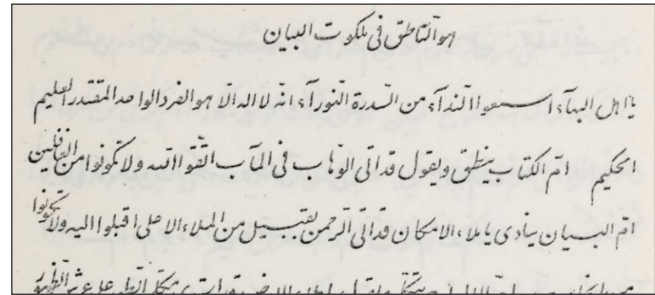
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BH01140

To: *Haji Mulla Muhammad Kazim*
Nasrabadi, in Yazd
 Date: 1305-05 [1888-Jan]



INBA51

- 1 He is the Speaker in the Kingdom of utterance
- 2 O people of Baha! Hearken unto the Call from the luminous Tree, that verily there is none other God besides Him, the Single, the One, the Mighty, the All-Knowing, the All-Wise. The Mother Book speaks and says: The All-Bountiful has come in His retreat. Fear God and be not of the heedless ones. The Mother of the Bayan calls out: O people of creation! The All-Merciful has come with a host from the Supreme Concourse. Turn unto Him and be not of the lost. The Mother of Tablets speaks and says: O peoples of the earth! He Who conversed on Sinai is established upon the throne of Revelation. Withhold not yourselves from drawing nigh unto Him. This is what ye have been commanded in the Books of God and in this perspicuous Tablet.
- 3 O Kazim! Upon thee be My glory and My loving-kindness. Thou art he who has turned unto My horizon, who has held fast unto the cord of My loving-kindness, and who has arisen to serve My Cause and to make mention of Me and to praise Me amongst My servants. We beseech God to assist thee and to aid thee with a host of the near angels. Blessed is the tongue that hath confessed that which the Tongue of Grandeur hath spoken, and the eye that hath been honored with beholding His luminous direction. We have sent down for thee aforetime that which the riches of all the servants cannot equal. To this beareth witness the Lord of creation in His mighty prison. We have mentioned thee in numerous Tablets, drawn thee nigh unto the shore of the Most Great Ocean, and guided thee unto My straight path.
- 4 Blessed is the servant who hath cast away what he possessed and hath hearkened unto that which I have uttered in remembrance of God, the Mighty, the Praiseworthy. Say: O people of the Furqan! Have ye not heard the call of your Lord, the All-Merciful, in His words "On the day when all men shall stand before the Lord of the worlds"? This is the day whereon the
- هو الناطق في ملكوت البيان
- يا اهل البهائم اسمعوا النداء من السدرة التوراء انه لا اله الا هو الفرد الواحد المقتدر العليم الحكيم ام الكتاب ينطق ويقول قد اتي الوهاب في المآب اتقوا الله ولا تكونوا من الغافلين ام البيان ينادي يا ملاء الامكان قد اتي الرحمن بقبيل من الملاء الاعلى اقبلوا اليه ولا تكونوا من الخاسرين ام الألواح يتكلم ويقول يا ملاء الأرض قد استوى مكمم الطور على عرش الظهور لا تمنعوا انفسكم عن التقرب اليه هذا ما امرتم به في كتب الله و في هذا اللوح المبين
- يا كاظم عليك بهائي و عنايتي انت الذي اقبلت الى افقي و تمسكت بجبل عنايتي وقت على خدمة امرى و ذكرى و ثنائى بين عبادى نسئل الله ان يوفقك و يمدك بقبيل من الملائكة المقربين طوبى للسان اقر بما نطق به لسان العظمة و لعين فازت بالنظر الى شطره المنير قد انزلنا لك من قبل ما لا تعادله ثروة العباد يشهد بذلك مالِك الابدان في سجنه العظيم قد ذكرناك في الواح شتى و قربناك الى شاطئ البحر الأعظم و هديناك الى صراطى المستقيم
- طوبى لعبد وضع ما عنده و سمع ما تكلمت به في ذكر الله العزيز الحميد قل يا ملاء الفرقان اما سمعتم نداء ربكم الرحمن بقوله يوم يقوم الناس لرب العالمين هذا يوم فيه انار افق الفضل و ظهر القيوم و بيده رحيقه المختوم و يقول تعالوا تعالوا و لا

horizon of grace hath been illumined and the Self-Subsisting hath appeared with His sealed choice wine in His hand, saying: Come ye, come ye, and be not of them that tarry. This is the day which the Books of God, the Sovereign of the Day of Judgment, had promised. Say: O people of the Bayan! By the life of God, the Point of the Furqan and the Point of the Bayan bewail you in the most exalted Paradise. Fear ye God and be not of the oppressors. If ye deny this most great favor, by what proof can ye establish that which ye possess? Be fair, O people, and be not of them that are abased.

- 5 The gate of heaven hath been opened and the Lord of Names hath come with the standards of His signs. Give thanks unto your Lord for this most great favor which hath encompassed all who are in the heavens and on earth. Say: The river of utterance hath flowed from the Pen of your Lord, the All-Merciful. Draw nigh and drink thereof in the name of your Lord, the Mighty, the Wondrous, Who hath stood before all faces and called all unto the One, the All-Informed. Thus hath the Most Great Ocean spoken amongst the nations, causing the limbs of them that have denied God, the Mighty, the Powerful, to quake.

- 6 O Kazim! Verily My Most Exalted Pen desireth to make mention of thy brother who hath ascended unto God, the Protecting, the Self-Subsisting. At the time of his ascension, the Course on High perceived from him the fragrance of My love, the Mighty, the Well-Beloved, and the hand of grace admitted him to a station whereof the pens of the world are powerless to make mention. To this beareth witness He with Whom is the Preserved Tablet. The light that shone forth from the horizon of the grace of the Manifestation, and the first fragrance that wafted from the garment of thy Lord's mercy, the Sovereign of existence, rest upon thee, O thou who didst turn unto the Most Exalted Horizon when they who are on earth turned away therefrom. We testify that thou didst hear the Call and didst turn unto it and believe in God, the Lord of the invisible and the visible, and remained steadfast in the Cause in such wise that the doubts of them who denied the decree of resurrection did not deter thee. Thou didst attain unto the recognition of God and His signs, and didst hear His most sweet call when it was raised betwixt earth and heaven, and didst drink His choice sealed wine sealed with His Self-Subsisting Name.

- 7 Thus hath the Most Exalted Pen spoken in this praiseworthy station. Glorified art Thou, O God of existence and Sovereign over what hath been and what shall be! I beseech Thee by the mysteries of Thy knowledge and the breezes of Thy days and the waves of the ocean of utterance in the contingent world, to

تكونوا من المتوقفين هذا يوم بشرت به كتب الله
مالك يوم الدين قل يا ملأ البيان لعمر الله ينوح
منكم نقطة الفرقان ونقطة البيان في الفردوس
الأعلى اتقوا الله ولا تكونوا من الظالمين لو تتكبرون
هذا الفضل الأعظم بأى برهان يثبت ما عندكم
انصفوا يا قوم ولا تكونوا من الصاغرين

5 قد فتح باب السماء واتي مالك الأسماء برايات
الآيات اشكروا ربكم بهذا الفضل الأعظم الذى
احاط من فى السموات والأرضين قل قد جرى
فرات البيان من قلم ربكم الرحمن اقبلوا ثم اشربوا
منه باسم ربكم العزيز البديع الذى قام امام الوجوه
ودعا الكل الى الفرد الخبير كذلك نطق البحر
الأعظم بين الأمم وارتعدت به فرائص الدين
كفروا بالله المقتدر القدير

6 يا كاظم ان قلبى الأعلى اراد ان يذكر اخاك
الذى صعد الى الله المهيمن القيوم وفى حين
صعوده وجد منه الملاء الأعلى عرف حبي العزيز
المحبوب وادخلته يد الفضل الى مقام عجزت
عن ذكره اقلام العالم يشهد بذلك من عنده لوح
محفوظ النور الذى اشرق من افق عناية الظهور و
اول عرف تضوع من قيص رحمة ربك مالك
الوجود عليك يا من اقبلت الى الأفق الأعلى اذ
اعرض عنه من على الأرض نشهد انك سمعت
النداء و اقبلت و آمنت بالله مالك الغيب و
الشهود و كنت مستقيماً على الأمر بحيث ما
منعتك شبهات الذين انكروا حكم النشور قد فزت
بعرفان الله وآياته و سمعت ندائه الأجل اذ ارتفع
بين الأرض والسماء و شربت رحيقه المختوم
باسمه القيوم

7 كذلك نطق القلم الأعلى فى هذا المقام المحمود
سبحانك يا اله الوجود والمهيمن على ما كان وما
يكون استلک بأسرار علمك و نفحات أيامك
وامواج بحر البيان فى الامكان بأن تنزل على من

send down upon him who hath ascended unto Thee, at every moment, a mercy from Thee and a grace from Thy presence. Verily, Thou art powerful over whatsoever Thou willest. All created things have testified to Thy generosity and all beings to Thy loving-kindness. There is none other God but Thee, the Forgiving, the Merciful.

صعد اليك في كل حين رحمة من عندك و عناية
من لدنك أنك انت المقتدر على ما تشاء شهدت
بكرمك الممكّات و بعنايتك الكائنات لا اله الا
انت الغفور الرحيم

- 8 O Kazim! Give thanks unto God for having revealed unto thee and unto thy brother that whose fragrance shall never cease to persist throughout the duration of the kingdom and the realm above. A letter hath come from Salman, upon him be My glory, wherein mention was made of him who ascended unto the Supreme Companion. By reason thereof, grief seized those who circle round the Throne at eventide and at dawn. We console thee and comfort thee with verses that have no equal in all the earth and heavens. Verily thy Lord is the All-Patient; He biddeth thee to manifest beautiful patience. He, verily, is the Almighty over what He willeth. There is none other God but He, the Mighty, the Bestower.

8 يا كاظم اشكر الله بما انزل لك و لأخيک ما
لا ينقطع عرفه بدوام الملك و الملكوت قد
حضر کتاب من سلمان عليه بهائی و كان فيه
ذكر من صعد الى الرفيق الأعلى بذلك اخذت
الأحزان الذين طافوا العرش في العشي و الاشرار
انا نعزيك و نسليك بايات لا يعادها ما في
الأرضين و السموات ان ربك هو الصبار يأمرک
بالصبر الجليل انه هو المقتدر على ما يشاء لا اله الا
هو العزيز الوهاب

- 9 Convey My greetings unto the faces of My loved ones. Say: O people of God! Take heed lest the power of the world frighten you, or the might of the nations weaken you, or the clamor of the contentious deter you, or the manifestations of glory sadden you. Be as mountains in the Cause of your Lord, the Almighty, the Mighty, the Chosen One. Thus have We sent down from the clouds of grace the rains of wisdom and utterance. Blessed is he who hath witnessed and seen and said: "Praise be unto Thee, O Revealer of verses, and glory be unto Thee, O Manifestation of clear evidences!" I testify that Thou hast appeared and made manifest that which was hidden from eternity of eternities. Whoso turneth unto Thee hath turned unto God from the beginning that hath no beginning, and whoso turneth away hath turned away from God in the beginning and the end. The glory shining from the horizon of the heaven of My mercy be upon thee and upon them who hearken unto thy word in this Cause whereby the limbs of men have quaked, and upon My loved ones there who have not broken the Covenant.

9 کبر من قبلي على وجوه احبائي قل يا حزب الله
اياکم ان تخوفکم قدرة العالم او تضعفکم قوة الأمم
او تمنعکم ضوضاء اهل الجدل او تحزنکم مظاهر
الجلال كونوا كالجبال في امر ربکم المقتدر العزيز
المختار كذلك انزلنا من سحاب الفضل امطار
الحكمة و البيان طوبى لمن شهد و رأى و قال لك
الحمد يا منزل الآيات و لك الثناء يا مظهر البينات
اشهد أنك ظهرت و اظهرت ما كان مكنوناً في
ازل الآزال من اقبل اليك قد اقبل الى الله من
الأول الذي لا أول له و من اعرض انه اعرض
عن الله في المبدء و المال البهاء المشرق من افق
سماء رحمتي عليك و على من يسمع قولك في
هذا الأمر الذي به ارتعدت فرائص الرجال و
على اوليائي هناك الذين ما نقضوا الميثاق

INBA51:249, BLIB_Or15718.330,
KB_620:242-244, LHKM3.084

COC#0330x, COC#1525x, ADJ.082x

BH02014

To: Muhammad Ismail, in Tihiran

Date: 1305-05 [1888-Jan]

1 In the name of the one true God!

1 بنام خداوند یگّا

2 Thy letter which thou didst send to the Nazir, upon him be the Glory of God, attained the presence of this Wronged One. We saw it and heard it. Praise be to God, every word thereof testified to thy turning and devotion to the Most Exalted Horizon. We beseech God to increase at all times thy steadfastness, love and devotion. He is the Powerful, the Mighty.

2 نامه آنجناب که بجناب ناظر علیه بهائی ارسال نمودند بلحاظ مظلوم فائز دیدیم و شنیدیم لله الحمد هر کلمه آن گواهی بود صادق بر اقبال و توجه آنجناب با حق اعلی از حق میطلبیم در هر حین بر استقامت و محبت و اقبال پیفزاید اوست قادر و توانا

3 O thou who art mentioned before the Wronged One! In this Most Great Revelation and Mighty Announcement, praise-worthy deeds and pleasing virtues have been supporters and helpers, as hath been revealed in the Books, Psalms, Scriptures and Tablets from the Supreme Pen. Today the people of truth must be adorned with the ornament of trustworthiness, righteousness, truthfulness and sincerity. Blessed is the heart that hath been illumined with the light of trustworthiness. After the recognition of God and steadfastness in His Cause cometh the station of trustworthiness. We beseech God not to deprive cities and lands of its lights. Trustworthiness hath ever been the cause of the world's wealth and the reason for divine blessing and infinite bounties.

3 یا ایها المذكور لدی المظلوم در اینظهور اعظم و نبأ عظیم ناصر و معین اعمال پسندیده و اخلاق مرضیه بوده چنانچه در کتب و زبر و صحف و الواح از قلم اعلی نازل امروز باید اهل حق بطراز امانت و دیانت و صدق و صفا مزین باشند طوبی از برای قلبیکه بنور امانت منور گشته بعد از معرفت حضرت باری و استقامت بر امر مقام امانتست از حق میطلبیم مدن و دیار را از انوارش محروم ننماید امانت سبب ثروت عالم و علت برکت و فیوضات نامتناهی الهی بوده و هست

4 This Wronged One is saddened by certain events that have occurred. Convey My greetings to those who have turned to God. Impart unto all the divine counsels, that haply they may turn from what they possess to what God possesseth, and hold fast unto that which befiteth this Day.

4 اینظلوم از بعضی امور وارده محزونست مقبلین را تکبیر برسان و صایای الهی را بر کل القا نما شاید از ما عندهم به ما عند الله توجه نمایند و بآنچه سزاوار یوم اوست تمسک جویند

5 Say: My God, my God! I beseech Thee by the waves of the ocean of Thy bounty, and the lights of the Day-Star of Thy Revelation, and by Thy verses that have encompassed earth and heaven, and by Thy arising to establish Thy Cause after the passing away of all things, to send down from the heaven of Thy grace upon Thy loved ones that which will draw them nigh unto Thee and enable them to recognize that which will profit them in this world and the next, through Thy generosity and bounty. O Lord! Illumine their hearts with the light of Thy knowledge, and adorn their heads with the crowns of trustworthiness amidst Thy creatures, and their temples with the ornament of detachment through Thy grace and mercy. I beseech Thee, O Lord of all being and Sovereign over the seen

5 قل الهی الهی اسئلك بأمواج بحر عطائك و انوار نیر ظهورک و بآیاتک الّتی احاطت الأرض و السماء و بقیامک علی الأمر بعد فناء الأشياء بأن تنزل من سماء فضلك علی احبتک ما یقرّبهم الیک و یعرفهم ما ینفعهم فی الآخرة و الأولى بحدک و کرمک ای ربّ نور قلوبهم بنور معرفتک و زین رؤوسهم بأکلیل الأمانة بین بریتک و هیاکلهم بطراز الانقطاع بعنایتک و رحمتک اسئلك یا مالک الوجود و المهیمن علی الغیب و الشهود بأن تجعل احبائک اعلام هدایتک بین عبادک و رایات صدقک فی بلادک ثم احفظ عبدک هذا من الذین ترکوا ما

and unseen, to make Thy loved ones the standards of Thy guidance amongst Thy servants and the banners of Thy truth in Thy lands. Then protect this servant of Thine from those who have abandoned what they were bidden in Thy Book and have done what they were forbidden by Thy command. O Lord! Ordain for me the good of this world and the next, then send down upon me from the heaven of Thy bounty that which will make me independent through Thy riches, detached from all else save Thee, standing firm in Thy service and speaking Thy praise. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Single, the One, the All-Knowing, the All-Wise.

- 6 We beseech God to cause the people of that land to attain unto that which hath been revealed in these blessed words, that all may be adorned with an ornament whose light shall guide the peoples of the world to the Dawning-Place of God's Command and the Dayspring of His verses. Verily, He is powerful over all things.
- 7 Thou hast been and art remembered before the Wronged One. Soon shall appear what God, the Powerful, the Mighty, hath ordained for thee. The Nazir and Asadu'llah, upon them be My Glory and loving-kindness, abide beneath the canopies of grandeur, at rest. Under all conditions be ye vigilant in exalting the Word. Your affairs are referred to God. Verily He hath ordained for thee what He willeth, and He is the All-Bountiful, the Ancient of Days. The Glory be upon thee and upon those who have quaffed the wine of steadfastness from the cup of the favor of their Lord, the Compassionate, the Generous.

امروا به في كتابك و عملوا ما نهوا عنه بأمرك
ای رب قدر لی خیر الآخرة و الأولى ثم انزل
لی من سماء جودک ما يجعلنی غنياً بغنائک و
منقطعاً عن دونک و قائماً علی خدمتک و ناطقاً
بثنائک انک انت المقتدر علی ما تشاء لا اله الا
انت الفرد الواحد العليم الحکیم

6 از حقّ میطلبم عباد آن ارض را فائز فرماید
بآنچه در اینکلمات مبارکات نازل شده تا کل
مزمین شوند بطرازیکه نورش اهل عالم را بمشرق
امر الهی و مطلع آیات ربّانی هدایت نماید آنه علی
کلشیء قدیر

7 ذکرّت نزد مظلوم بوده و هست سوف يظهر ما
قدر لک من لدی الله المقتدر القدیر جناب ناظر
و اسدالله علیهما بهائی و عنایتی در ظلّ قباب
عظمت ساکن و مستریخ در جمیع احوال باعلاء
کلمه ناظر باشید امور شما بحقّ راجع آنه قدر لک
ما اراد و هو الفضل القدیم البهاء من لدنا علیک
و علی الذین شربوا رحيق الاستقامة من كأس
عناية ربهم المشفق الکريم

BLIB_Or15712.122

BH02500

To: *Haji Ali Akbar*

Date: 1305-05 [1888-Jan]

- 1 He is the Hearer, the Answerer
- 2 O 'Ali-i-Akbar! The whole world awaited the appearance of the Ancient King, beseeching with utmost lamentation, helplessness and supplication from the Self-Sufficient, the Exalted, the manifestation of the Dawning-Place of Revelation and the Rising-Point of His verses. Yet when the expanse of the world

1 هو السّامع المجيب

2 يا علی قبل اکبر جمیع عالم منتظر ظهور مالک
قدم بوده اند بکمال نوحه و ندبه و عجز و ابتهاج از
غنی متعال ظهور مشرق وحی و مطلع آیاتش را
مستثلت مینمودند و چون عرصهء عالم بانوار نیر

was illumined by the lights of the Most Great Luminary, all arose in opposition. The primary cause and reason for this opposition were the divines of the age. Whenever the ocean of knowledge appeared, the sun of bounty was manifest, and the heaven of Revelation was raised up, all became as veils and prevented the servants from the Lord of Creation - though all were brought from nothingness into being for the recognition of this Day. Blessed art thou for having shattered the idols of vain imaginings and turned toward the Dawning-Place of certitude. What befell thee hath repeatedly befallen Us. Give thanks unto thy Lord as We gave thanks for what befell Us in His Straight Path and His Great Announcement. Thou hast ever been mentioned in the Most Holy Court and still art. We beseech God to assist thee to be patient. Verily He is the All-Patient and hath commanded all to patience, and He is the Ordainer, the Ancient of Days.

- 3 Soon shall the people of tyranny and rebellion confess their own loss and your gain. Were they to become aware even to the extent of a needle's eye, all would cry out "I turn unto Thee, O Thou the Desire of the world!" When thou receivest My letter and findest from it the sweet fragrances of My loving-kindness, say: "My God, my God! Praise be to Thee for having made me know Thee when Thy servants were heedless of Thee, and for having caused me to turn toward Thee when most of Thy creatures turned away. I beseech Thee, O Lord of existence, by the ocean of Thy bounty and the heaven of Thy generosity, to strengthen me to remain steadfast in Thy Cause and in Thy love in such wise that the tyranny of the Pharaohs among Thy servants and the oppression of the tyrants among Thy creatures shall not prevent me. Then ordain for me the good of this world and the world to come, and that which will profit me in every world of Thy worlds. Verily Thou art the Powerful over whatsoever Thou willest. There is none other God but Thee, the All-Forgiving, the All-Bountiful."

- 4 Abu'l-Fadl, upon him be the glory of his Bountiful Lord, hath made mention of thee. We have remembered thee in a Tablet that crieth out between earth and heaven: "O people of Baha! By God, ye have attained unto that which none before you hath attained. Know ye your station, then aid your Lord, the Most Merciful, the Compassionate. Blessed is he that heareth and seeth, and woe unto the deniers." We make mention of Abu'l-Fadl, upon him be My Glory. We testify that he arose to serve Me, spoke in remembrance and praise of Me, turned his face toward My countenance and drew nigh unto My luminous horizon. The Glory shining from the horizon of the heaven of My Kingdom be upon thee, O Abu'l-Fadl, and upon him,

اعظم منور گشت کل بر اعراض قیام نمودند
علت اولی و سبب اعراض علای عصر بوده اند
هر هنگام که بحر علم ظاهر و آفتاب جود موجود
و سماء ظهور مرتفع کل حایل گشتند و عباد را
از مالک ایجاد منع نمودند مع آنکه کل از برای
عرفان این یوم از عدم بوجود آمدند طوبی لک
بما کسرت اصنام الأوهام و اقبلت الی مشرق
الایقان آنچه بر تو وارد شد بر ما مکرر وارد اشکر
ربک کما شکرنا بما ورد علینا فی سبیل المستقیم و
نبأه العظیم لازال در ساحت اقدس مذکور بوده
و هستی از حق میطلبیم ترا تأیید فرماید بر صبر آنه
هو الصّبار و امر الكل بالصّبر و هو الامر القدیم

3 زود است که اهل ظلم و طغیان بر خسارت
خود و ربح شما اقرار نمایند اگر بقدر سم ابره
آگاه شوند کل بکمه تبت الیک یا مقصود العالم
ناطق گردند آنک اذ فزت بکابی و وجدت
منه نفحات عنایتی قل الهی الهی لک الحمد بما
عزفتنی اذ غفل عنک عبادک و جعلتني مقبلاً
اذ اعرض عنک اکثر خلقک اسئلك یا مالک
الوجود بحر جودک و سماء کرمک بأن تؤیّدنی
علی الاستقامة علی امرک و حبک بحیث لا
یمعنی ظلم فراعنة عبادک و جباية خلقک ثم
قدّر لی خیر الآخرة و الأولى و ما ینفعنی فی کلّ
عالم من عوالمک آنک انت المقتدر علی ما تشاء
لا اله الا انت الغفور الکریم

4 قد ذکرک ابوالفضل علیه بهاء ربّه الفضل
ذکرناک بلوح ینادی بین الأرض و السماء یا
اهل البهاء تالله فزتم بما لا فاز به احد قبکم
اعرفوا مقامکم ثم انصروا ربکم الرحمن الرحیم
طوبی لسمیع سمع و لبصیر رأى و ویل للمنکرین
انا نذکر ابوالفضل علیه بهائی نشهد انه قام لخدمتی
و نطق بذکری و ثنائی و توجه الی وجهی و
اقبل الی افق المنیر البهاء المشرق من افق سماء

and upon those who have attained unto this Most Great, Most Exalted, Most Mighty, Most Firm Cause.

ملکوتی علیک یا ابا الفضل و علیہ و علی الذین
فازوا بهذا الأمر الأعظم الأرفع الأحکم المتین

BLIB_Or15718.333, AQA6#304 p.297b

BH04751

To: Mirza Siyyid Hasan min ahl-i-Tafrish, in Ishqabad

Date: 1305-05 [1888-Jan]

- 1 He is the One Who gazeth from His Most Glorious Horizon 1 هو الناظر من افقه الأبهی
- 2 God testifieth that there is none other God but Him, and that He Who hath come with the truth is indeed the Hidden Secret and the Treasured Symbol, and through Him hath God sent down the proof and made manifest the way. Whoso believeth in Him hath believed in God and His signs, and hath acknowledged His sovereignty and confessed His greatness and His glory. And whoso denieth Him is numbered among the wicked in the Book of God, the Lord of lords. When thou dost inhale the fragrance of My raiment and art blessed with My call, say: 2 شهد الله أنه لا اله الا هو والذي اتى بالحق انه هو السر المكنون والرمز المخزون وبه انزل الله الدليل و اظهر السبيل من آمن به انه آمن بالله وآياته و اعترف بسلطانه و اقر بعظمته و بهائه والذي انكر انه من الفجار في كتاب الله رب الأرباب انك اذا وجدت عرف قيصی و فزت بندائی قل
- 3 My God, my God! I know not in what land Thy call hath been raised, nor in what place the throne of Thy justice hath been established, and been honored by the advent of the Dayspring of Thy Revelation and the Dawning-Place of Thy signs. O Lord! Thou seest me clinging to the cord of Thy grace and holding fast to the hem of the robe of Thy bounty. I beseech Thee by Thy Cause through which Thou hast subdued the kingdom of earth and heaven, to make me steadfast in Thy remembrance and praise amongst Thy servants, and firm in the service of Thy Cause. By Thy glory, O God of Names and Creator of heaven! Mine eyes profit me not if they are prevented from gazing toward Thy most exalted horizon, nor do I love mine ears except for hearkening to Thy most sweet call, nor doth my life benefit me if it is deterred from trials in Thy path. I beseech Thee, O Lord of the world and Goal of the nations, by Thy Most Great Name, to make me detached from all else but Thee, soaring in the atmosphere of Thy nearness, gazing toward Thy horizon, and drinking the choice wine of Thy utterance. Thou art verily powerful to do what Thou 3 الهی الهی لم ادر بأی دیار ارتفع ندائک و فی ای مقام استقر کرسی عدلک و تشرف بقدم مشرق وحیک و مطلع آیاتک ای رب ترانی متمسکاً بجبل کرمک و متشبثاً بأذیال رداء فضلک استلک بأمرک الذی به یختر الملک و الملکوت بأن تجعلی مؤیداً علی ذکرک و ثنائک بین عبادک و قائماً علی خدمة امرک و عزتک یا اله الأسماء و فاطر السماء لا تنفعنی عینی لو تمنعها عن النظر الی افقک الأعلى و لا احب اذنی الا لاصغاء ندائک الأحلی و لا تنفعنی حیاتی لو تجزع عن البلیا فی سبیلک استلک یا مولی العالم و مقصود الأمم باسمک الأعظم بأن تجعلی منقطعاً عن دونک و طائراً فی هواء قربک و ناظراً الی افقک و شارباً رحیق بیانک انک انت المقتدر علی ما تشاء لا اله الا انت الغفور الکریم

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willest. There is none other God but Thee, the Forgiving, the Generous.

BH02292

To: Muhammad Javad Qazvini

Date: 1305-05-02 [1888-Jan-16]

- 1 He is God, exalted be His station, the Greatness and the Power
 1 هو الله تعالى شأنه العظمة والاقدار
- 2 The honored letter from your eminence, which is the cause of the growth of the growing powers of the world, arrived. Growth was achieved, joy was manifest, and delight was present. Praise and thanks be to Him Who has gladdened and continues to gladden the hearts and souls of His loved ones with the days of attainment and the verses of nearness. The joy of this wine shall not depart from thoughts nor vanish from existence. It is hoped that soon you will attain to His presence and succeed in true deeds.
 2 نامه نامی آنحضرت که سبب نمو قواهای نامیه عالم است رسید نمو حاصل فرح مشهود سرور موجود له الحمد والمته که افتده و قلوب اولیای خود را بایام وصل و آیات قرب مبسوط داشته و میدارد نشاط این صها از خواطر نزود و از وجود زائل نشود امید آنکه بزودی حضور دست دهد و بعمل حقیقی فائز شوید
- 3 Regarding what you wrote about His Honor the Most Great, His Honor the Greatest Afnan, upon him be all the Most Glorious Beauty and His love and favor towards that beloved one - after it was presented, He said at that time: "Praise be to God, His Afnans are adorned with two garments - patience and beneficence. We beseech Him, exalted be He, to assist them that through them the light of justice may shine forth in the world and among the nations." They certainly show the utmost love and kindness towards one such as yourself. We praise God in all conditions. End quote.
 3 اینکه از حضرت آقای معظم حضرت افنان کبیر علیه منکلی ۹ [بهاء] ابهاه و عنایت و محبتشان در باره آنخوب مرقوم داشتید بعد از عرض در مقام فرمودند لله الحمد افنانش مزینند بدو رداء بردباری و نیکوکاری نسله تعالی ان یمدهم لیظهر بهم نور العدل فی العالم و بین الأمم البته در باره مثل آنجناب کمال محبت و عطوفت را مرعی میدارند نحمد الله فیکل الأحوال انتهى
- 4 Similarly, the mention of the loved ones of that land and their love and fellowship towards that beloved one became the cause of joy and gladness. After it was presented at that time, expressions of favor were heard and witnessed towards each one. The loved ones of God, exalted be His glory, have never been and will never be absent from His sight, and they have been and are mentioned at most times. I beseech the All-Bountiful One to adorn each one with the ornament of His favor and love. He is the Hearer, the Answerer.
 4 و همچنین ذکر اولیای آن ارض و محبت و الفتشان نسبت بآنخوب سبب نشاط و انبساط گردید و بعد از عرض در مقام نسبت بهریک اظهار عنایت مسموع و مشهود هرگز احبای حق جلّ جلاله از نظر زفته و نمیروند و در اکثر اوقات مذکور بوده و هستند از کریم علی الاطلاق مسثلت مینمایم هریک را مزین فرماید بطراز عنایت و محبت و هو السامع المجیب
- 5 The trouble, attention and kindness of that beloved one, and the dispersion in the path of God - the conversation with the
 5 زحمت و توجه و عنایت آنخوب و پریشان فی سبیل الله گفتگوی با شخص روم یعنی آتمسیحی

Roman, that is, that imaginary Christian, as well as the time spent fixing the fountain in the garden, the place of recreation for all in creation - in truth these are deeds whose reward shall not end and whose mention shall not perish. It is hoped that that person will become aware and act according to his covenant and pledge.

- 6 Furthermore, the trouble of your eminence's attention in seeing the sugar and tasting its flavor, and attention to other troubles, and sending of trusts which are considered among the great services, and other various attentions which cannot be limited by the pen - all are mentioned and their rewards are beseeched and hoped for from God, exalted be His station.

- 7 I convey utter nothingness and evanescence to the service of His Honor the Most Great, His Honor the Afnan, upon him be God's favor, the Lord of Eternity. I beseech from the True One that He may repeatedly cause your eminence to attain to that which is befitting. Likewise, I convey greetings and praise to the service of the Brilliant Star and His Honor Haji and His Honor Muhammad Mustafa and the other loved ones, upon them be God's peace. Peace and praise and remembrance and glory be upon your eminence and upon those who are with you and who love you for the sake of God, the Mighty, the All-Knowing.

موهوم و همچنین صرف اوقات در اصلاح
فواره بستان محل تفرج من فی الامکان فی الحقیقه
ایتراتب عملی است اجرش لا ینفد و ذکرش لا
یفنی امید هست آنشخص متنبه شود و به عهد
و میثاق خود عمل نماید

- 6 و دیگر زحمت توجه آنحضرت بدیدن شکر و
ذائقه طعم آن و توجه بزحمات دیگر و ارسال
امانات که از خدمتهای عظیمه محسوبست و
سایر توجهات اخری که بقلم محدود نمیشود کل
مذکور و از حق تعالی شأنه اجور آنرا سائل و
آمل

- 7 خدمت آقای معظم حضرت افنان علیه عنایه
الله مالک القدم عرض نیستی و فنا میرسانم و
از حق میطلبم مکرر آنحضرترا فائز فرماید بآنچه
سزاوار است و همچنین خدمت نجم انور و جناب
حاجی و جناب محمد مصطفی و سایر اولیا علیهم
سلام الله سلام و ثنا میرسانم السلام و الثناء و
الذكر و البهاء علی حضرتکم و علی من معکم و یحبکم
لوجه الله العزیز العلیم

BLIB_Or15731.526

BH02603

To: Aqa Ali

Date: 1305-05-02 [1888-Jan-16]

- 1 He is God, exalted be His station, the Grandeur and the Power
- 2 Praise be to the Goal of the world Who assisted that honored brother to turn towards God with acceptance, attention, humility and submissiveness, and honored him with visitation of the House, and caused him to speak the blessed word of unity. The servant testifies that there is no God but Him. He has ever been and will ever be sanctified from what the creatures possess, and He is the Single, the One, the Powerful, the Unconstrained. And blessings and peace be upon the Most Great Luminary through Whom the world was illumined and the decree of unity and mention of detachment appeared among the

- 1 هو الله تعالی شأنه العظمة والاقترار

- 2 حمد مقصود عالم را که آن برادر مکرم را مؤید
فرمود بر اقبال و توجه و خضوع و خشوع لله و
مشرف نمود بزیارت بیت و ناطق فرمود بکلمه
مبارکه توحید یشهد الخادم علی انه لا اله الا هو
لم یزل کان و یكون مقدساً عما عند الخلق و هو
الفرد الواحد المقتدر المختار و الصلوة و السلام
علی النیر الأعظم الذی به اضاء العالم و ظهر حکم

peoples, and upon His family and companions who acted according to what they were commanded in His Clear Book.

- 3 Thereafter, the letter of that honored master dated the last day of Rabi'u'l-Avval arrived at sunset on Sunday, which was the day before. Therefore the delay in responding was not and is not the fault of this servant - the responsibility lies with the bearer. This evanescent one has ever beseeched and continues to beseech from God, exalted be His glory, bounty and mercy for that spiritual beloved. Though praise be to God you have attained all that was mentioned, yet since this is the station of grace, the more that appears the better and more pleasing it is. Your mention and that of the dear honored one Aqa Mirza 'Abdu'llah has ever been before the Master. Whenever anyone is present, they first ask about your circumstances with care and kindness. I beseech Him, blessed and exalted is He, to assist you and preserve you and draw you near to Him in all conditions. Verily He is the Self-Sufficient, the Most High.

- 4 As for the sum you wrote about, there was an amount in Constantinople which according to what was mentioned they sent, and it was assigned to Aqa Faraj, upon him be God's peace - give it to him. After that it is not known what happened. There was a sum belonging to Aqa Mirza Asadu'llah, upon him be Baha'u'llah's peace, which is now in Constantinople with the honored Shaykh, upon him be God's grace and favor. There is nothing here. There is nothing more to mention except that I have beseeched and continue to beseech from God, exalted be His glory, blessing and bounty and mercy and favor and glory for that beloved one. Verily He is the Answerer of prayers and the Most Merciful of the merciful. Peace and praise be upon your honor and upon those with you and upon God's sincere servants. And praise be to God, the Lord of the worlds.

التوحيد و ذكر التجريد بين الأمم و على آله و اصحابه الذين عملوا بما امروا به في كتابه المبين

3 و بعد نامه آتخدوم مكرم تاريخش سلخ ربيع الأول ولكن يوم يكشنبه كه يوم قبل باشد وقت مغرب باينعيد رسيد لذا تأخير جواب قصورش بر اينعيد نبوده و نيست العهدة على الحامل اينفاني لازال از حق جلّ جلاله عنايت و رحمت از برای آنحبيب روحاني خواسته و ميخواهم اگر الحمد لله بجمع آنچه ذكر شد فائزید ولكن چون مقام فضل است لذا هرچه زيادتر ظاهر شود بهتر و خوشتر است لازال ذكر شما و جناب عزيز مكرم آقا ميرزا عبدالله نزد مولی بوده هر نفسی حاضر اول احوال شما را پرسیده اند مع تفقد و عنايت استله تبارك و تعالى ان يؤيدكم و يحفظكم و يقربكم اليه فيكلّ الأحوال انه هو الغني المتعال

4 اما در باره وجه كه مرقوم داشتيد در عليه وجهی بوده از قرار مذکور ارسال نموده اند و حواله شد بجناب آقا فرج عليه سلام الله بدهيد ديگر بعد معلوم نشد چه شد وجهی مال جناب آقا ميرزا اسدالله عليه ۹ ۶۶ [بهاء الله] بوده حال در عليه نزد جناب شيخ عليه فضل الله و عنايته در اينجا چیزی نيست زياده مطلبي نه كه عرض شود مگر آنكه از حق جلّ جلاله نعمت و برکت و رحمت و عنايت و عزّت از برای آنحبيب طلب نموده و مينمايم انه مجيب السائلين و ارحم الراحمين السلام و الثناء على حضرتكم و على من معكم و على عباد الله المخلصين و الحمد لله رب العالمين

BLIB_Or15731.528

BH03663

To: *Sarih Khatun Aunt of Sahib, in Tihrah*

Date: 1305-05-02 [1888-Jan-16]

- 1 He is God, exalted be His glory, His greatness and His power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Glory be to God! How can we helpless handmaidens arise to praise and glorify the Lord of verses and the Sovereign of all manifestations, or render thanks for His blessings? Perfect indeed is this utterance: "We cannot offer fitting praise to Thee." Even with all the cherubim of the celestial realm, which tongue is worthy to offer praise and glory, and which being is capable of defining and enumerating? The Tongue of Grandeur hath declared: "If ye should count God's mercies, ye shall not be able to number them." 2 سبحان الله ما اماء عاجزات بکجا توانیم بجد و ثنای مالک آیات و سلطان ظهورات قیام نمائیم و شکر نعمتهای او گوئیم کلهه تمامی است اینکلهه ما نتوانیم حق حمد تو گفتن با همه کروبیان عالم بالا کدام لسان قابل ذکر و ثنا و کدام وجود قادر بر تحدید و احصا لسان عظمت فرموده و ان تعدوا نعمة الله لا تحصوها
- 3 The blessing of existence, the blessing of life, the blessing of health, the blessing of recognition, the blessing of certitude, and the blessing of nearness and presence which hath ever been and shall ever remain above all other blessings; and the blessing of divine confirmation and success in arising to serve, which hath been the hope and desire of His chosen ones and those near unto Him, both in the past and present; and His manifest favors and evident bounties which He hath bestowed through pure generosity and sheer grace - for each of these degrees, all the pens of the world and commemorations of the nations cannot reach their end, nor can the realm of utterance fulfill their thanks. The near ones and the sincere ones have confessed their powerlessness and inadequacy before a single sign among His signs. Verily, we are God's and unto Him do we return. 3 نعمت وجود و نعمت هستی و نعمت صحت و نعمت عرفان و نعمت ایقان و نعمت قرب و حضور که فوق جمیع نعمتها بوده و هست و تأیید و توفیق بر قیام بخدمت که رجا و امل اصفیا و مقربین از قبل و بعد بوده و نعماء ظاهره و آلاء مشهوده که بصرف جود و محض فضل مبذول داشته و کرم فرموده هر یک از اینتراتب را اقلام عالم و اذکار امم بانتهای نرساند و عالم نطق از عهده شکر بر نیاید قد اقر المقربون و المخلصون بعجزهم و قصورهم عند شأن من الشئون انا لله و انا اليه راجعون
- 4 Yet do we beseech the infinite ocean of favor and the great sea of supreme mercy that, through His grace and novel benevolence, He may accept this station of powerlessness from His handmaidens and record the names of these lowly ones in the book of those who are thankful and praise Him. This is not difficult for Him, for verily He is the All-Bountiful, the Kind, the Forgiving, the Generous.... 4 ولكن از دریای فضل بیهتبی و عتمان رحمت کبری سائل و آملیم که از فضل و عنایت بدیعہ این مقام عجز را از اماء خود قبول فرماید و اسماء این کینهها را در دفتر شاکرات و حامدات ثبت فرماید لیس هذا علیه بعزیز اذ انه هو الفضال العطوف الغفور الکریم...

MSHR5.047x

BH02396

To: Muhammad Javad Qazvini

Date: 1305-05-07 [1888-Jan-21]

- 1 He is God, exalted be His station, the Greatness and the Power
 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to the Desired One of the world Who safely and soundly delivered that Beloved to his true homeland - which, in the words of a former speaker, is "that city wherein dwelleth the Beloved." Once again, praised be He, for on that same day He confirmed and granted success so that they attained the honor of His presence.
 2 حمد مقصود عالم را که آنخوب را صحیحاً سالمأ بوطن حقیقی بقول گوینده قبل گفت آنشهری که در وی دلبر است رساند مرّة اخرى له الحمد چه که همان يوم تأیید فرمود توفیق عطا نمود تا بشرف حضور فائز گشتند
- 3 At every moment a hundred thousand favors and a hundred thousand bounties and a hundred thousand mercies are witnessed, while the inability of the servants to offer thanks and praise is evident. One blessing requires one tongue to give thanks and praise for it. But before any person of insight, the inability of one tongue to mention millions upon millions of favors is clear and manifest. Christ (upon Him be God's mercy), after much trouble and reflection, in one breath investigated two bounties, thereby proving human inability - and indeed He made an excellent investigation, as though He had attained unto a drop from the ocean of utterance. But now we observe that we have one tongue while hundreds of thousands upon thousands of worlds and more of bounties and favors exist. In this case, our inability requires no investigation - it is as evident as the sun. And it is hoped that this very acknowledgment of inability will be accepted. God willing, both this servant's laziness and that beloved one's troubles will be reckoned as one thing and attain the ornament of acceptance.
 3 در هر حین صد هزار عنایت و صد هزار نعمت و صد هزار رحمت مشهود و عجز عباد هم از شکر و ثنا معلوم یک نعمت یک لسان لازم دارد تا شکر کند و تحسین نماید اما یک زبان از ذکر کرور کرور عنایت نزد هر بصیری عجزش واضح و ظاهر حضرت مسیح علیه رحمة الله بعد از زحمته و تفکرهاي زیاد در یک نفس دو نعمت تحقیق نموده از اینجهت عجز را ثابت کرده و فی الحقیقه خوب تحقیقی نموده گویا برشی از بحر بیان فائز شده ولكن حال مشاهده میشود یک لسان داریم و صد هزار هزار عالم و فوق آن نعمت و عنایت موجود در اینصورت عجز احتیاج بتحقیق نداشته و ندارد بمثابة آفتاب لاأخ است و همین اظهار عجز امید هست مقبول واقع شود تنبلیهای اینعبد با زحمات آنخوب هر دو انشاءالله یکشیء حساب میشود و بطراز قبول فائز میگردد
- 4 Furthermore, praise be to God, the letter arrived and notice of receipt was sent. They said that his honor Haji Shaykh (upon him be God's peace and favor) has taken much trouble. Accordingly, he is continuously occupied with services - his reward is with God. Two days ago they brought a rosewater sprinkler with rosewater into His presence. They used it and mentioned Jinab-i-Shaykh. The point is that you have been and are in His thoughts at all times.
 4 ایضاً لله الحمد نامه رسید ورقه وصول ارسال شد فرمودند جناب حاجی شیخ علیه سلام الله و عنایت بسیار زحمت کشیده اند از اینقرار متصل بخدمات مشغولند اجره علی الله دو روز قبل یک گلاب پاش گلاب بحضور آوردند استعمال نمودند و ذکر جناب شیخ را فرمودند مقصود آنکه در هر حال در نظر بوده و هستید
- 5 As for the mention of that beloved one's stay in the mansion, it is quite clear that that beloved one did not notice the subtle, nay most subtle, hint of Aqa Mirza Aminullah (may my spirit be sacrificed for him), otherwise he would certainly have stayed. After this was submitted, He smiled and said "Although the
 5 و اما ذکر بقای آنخوب در قصر بسی معلوم و واضح است که آنخوب ذکر خفی بل اخفای آقای آقا میرزا امین الله روحی فداه را ملتفت نگشتند والا البته توقف میفرمودند بعد از عرض تبسم فرمودند و فرمودند اگرچه غرامت

compensation is with them, We shall pay it and will inform when the time comes.”

با ايشانست ولكن ما ادا مينمايم و وقتش اخبار ميكنيم

- 6 As for what you wrote about your mention being made in the Most Holy Court - praise be to God, mention of that beloved one is ever-present. Your handwritten books are before His face, occupied with your mention, and likewise your presence and your service in the realm of writing and otherwise - all are manifest. Through God's grace all these mentions have been bestowed upon you. We praise Him in all conditions. Peace be upon you, and God's mercy.

6 اينكه مرقوم داشتيد ذكرت در ساحت اقدس مذكور آيد الله الحمد ذكر آنحبيب هميشه موجود كتابهاى خط شما امام وجه بذكر شما مشغول و همچنين حضور شما و خدمت شما در عالم تحرير و غيره كل ظاهر از فضل حق همه اين اذكار بشما عطا شده نموده فيكل الاحوال السلام عليكم و رحمة الله

BLIB_Or15731.408, MSHR4.368x

BH01604

To: Ali Akbar Yazdi, in Alexandria

Date: 1305-05-18 [1888-Feb-1]

- 1 He is God, exalted be His glory, the Greatness and Power
- 2 Praise be to God! Through His loving-kindness the gates of mercy, bounty and protection are opened wide. His loved ones speak forth the blessed word of unity “There is no God but Him” and acknowledge His oneness and singleness. I beseech Him, exalted be His glory, to illumine His servants, meaning all who dwell on earth, with the lights of the Day-Star of unity, that every tongue may confess what He hath revealed in His perspicuous Book. And blessings and peace be upon Him through Whom were manifested the mysteries of His most beautiful names and most exalted attributes, Whose shoulder was adorned with the seal of Prophethood and Messengership, and Whose temple was adorned with the ornament “but He is the Messenger of God and the Seal of the Prophets”, and upon His family, the dawning-places of the hopes of the sincere ones, and upon His companions, the daysprings of His outpourings for all in the heavens and earth.
- 3 To continue: Repeatedly have letters from that honored brother arrived, each one a sign sent from the King of love. Every believer and sincere one can detect from the fragrance of each word the fragrance of your sincerity and humility. Well done to your hand and arm! Your poetry brings joy and your prose causes delight. The tongue seeks to become worthy of giving thanks for divine bounties. There is no bounty greater

1 هو الله تعالى شأنه العظمة والاقتدار

2 الحمد لله بعنايته ابواب رحمت و عنايت و حفظ گشاده و مفتوح اوليائش بكمهء مباركهء توحيد لا اله الا هو ناطق و بوحدانيت و فردانيتش مقرر و معترف از او جل جلاله سائل و آمل عبادش را يعنى من على الأرض را بانوار نير توحيد منور فرمايد ليعترف كل لسان بما انزله فى كتابه المبين و الصلوة و السلام على الذى به ظهرت اسرار اسمائه الحسنى و صفاته العليا و زين كنفه بختم النبوة و الرسالة و هيكله بطراز ولكنة رسول الله و خاتم النبيين و على آله مشارق آمال المخلصين و على اصحابه مطالع فيوضاته لمن فى السموات و الأرضين

3 و بعد مكرر نامه آن برادر مكرم رسيد هر يك آيتى بود كه از سلطان محبت فرستاده شد هر مؤمن و مخلصى از عرف هر كلمه عرف خلوص و خضوع آنجناب را استشمام مينمايد آفرين بر دست و بر بازوت باد نظمت علت فرح و نثرت سبب سرور لسان ميخواهد كه لايق شكر نعمتهاى

than His recognition - it gives eternal sustenance to the soul and bestows conquering power upon the temple. Through His grace, loving-kindness and generosity He has granted this most great bounty to His loved ones - a bounty which is in truth sanctified above the description of describers and the mention of those who make mention. It has now become clear and evident to every person of knowledge and understanding that the tongues of the world are incapable and fall short of giving thanks for even one of His bounties. In every breath a hundred thousand bounties exist - exalted be His greatness, magnificent His bounty, perfect His favors and gifts. There is no God but Him.

الهی شود نعمتی فوق عرفانش نه جانرا مانده
باقیه بخشد و هیکل را قوت غالبه عطا فرماید و
از فضل و شفقت و کرمش این نعمت کبری را
که فی الحقیقه مقدس از وصف واصفین و ذکر
ذاکین است باولیانش عطا فرموده حال مبرهن
و واضح شد بر هر ذی علم و درایتی که السن عالم
از شکر عنایتی از عنایاتش عاجز و قاصر است در
هر نفسی صدهزار نعمت موجود جلت عظمت و
عظمت نعمته و کل انعامه و عطائه لا اله غیره

4 After the reading of each letter it was presented before His presence, and each time the Luminary of loving-kindness shone forth and the Sun of grace was manifest. You yourself have witnessed the waves of the ocean of utterance - there is no need for this servant to elaborate.

4 بعد از قرائت هر نامه تلقاء وجهه عرض شد و در
هر کوه نیر عنایت مشرق و آفتاب فضل مشهود
خود آنجناب امواج بحر بیان را مشاهده نموده اند
احتیاج بعرض این بنده نیست

5 "Thou knowest what that water clear

5 خود تو میدانی که آن آب زلال

6 Doth say to rose and sapling near;

6 می چه گوید با ریاحین با نهال

7 Thou knowest what the sun in spring's

7 خود تو دانی کآفتاب اندر حمل

8 To herb and blossom murmuring."

8 می چه گوید با ریاحین با دغل

9 Regarding what you wrote about the light of my eyes, dear Aqa Abdul-Husayn, upon him be the Glory of God (96), after it was presented He commanded that whatever the two Most Exalted Names deem advisable should be done. This is a word that has flowed from the Pen of love both before and after. Take it, relying upon God, and set aside all else. There has never been and is no doubt that whatever is advisable for His loved ones, that is what He has commanded.

9 اینکه در باره نور چشم عزیز آقا عبدالحسین علیه
۹۶ [بهاء الله] مرقوم داشتید بعد از عرض
فرمودند آنچه اسمین اعلیین مصلحت دانند عمل
نمایند اینکلمه ایست که از قبل و بعد از قلم محبت
جاری شده خذها متوکلاً علی الله و ضع دونها
انتهی شکی نبوده و نیست که آنچه مصلحت
اولیاست بان امر فرموده اند

10 Tonight, which is the eighteenth night of the month of Jamadi'ul-Avval, we were occupied with your remembrance. At the end of the day of this night, the poems you composed in praise of the Lord were honored to be heard. Praise be to God, both night and day were spent in remembrance of you. I beseech God, exalted be His glory, to ever bestow His loving-kindness and grant unto you and His loved ones the fruits of the Tree of knowledge and wisdom at all times, and to provide sustenance. He is the Powerful and He is the Bestower. His is the generosity and bounty and grace which the nations are powerless to reckon.

10 امشب که شب هیجدهم شهر جمادی الاولی بذکر
شما مشغول در آخر نهار این لیل اشعاریکه در
مدح مولی انشاء نمودی بشرف اصغا فائز الحمد لله
لیل و نهار هر دو بیاد شما گذشت از حق جل
جلاله میطلبم لازال عنایت فرماید و آنجناب و
اولیا را از اثمار سدره معرفت و دانائی در کل
حین عطا فرماید و مرزوق دارد اوست مقتدر و
اوست بخشنده له الجود و الکرم و الفضل الذی
عجز عن احصائه الأمم

11 The companions in prison send greetings, especially those who circle round. Furthermore, convey greetings and praise to the loved ones and friends in that land. God is witness and the

11 اصحاب سجن سلام میرسانند مخصوص طائفین و
طائفات عرض دیگر آنکه اولیا و احبای آن ارض
را از قبل خادم سلام برسانید و ثنا معروض

lamp bears testimony that I have ever beseeched and do beseech for each one protection, health, mercy, loving-kindness, blessing and bounty. Verily He has power over all things and is worthy to answer prayers. Peace and praise and mercy and glory be upon you and those with you and upon God's sincere servants. Praise be to God, Lord of the worlds.

دارید حقّ شاهد و سراج گواه که لازال از
برای هریک حفظ و صحت و رحمت و عنایت و
برکت و نعمت طلبیده و میطلبم آنه علی کلشیء
قدیر و بالا جابة جدیر السلام و الثناء و الرحمة
و البهاء علیکم و علی من معکم و علی عباد الله
المخلصین و الحمد لله ربّ العالمین

12 The servant, on the night of 18 Jamadi'ul-Avval 1305

12 خادم فی لیل ۱۸ جمادی الأولى سنة ۱۳۰۵

BLIB_Or15731.309, MSHR2.027x

BH02315

To: *Haji Siyyid Javad Yazdi, in Beirut*

Date: 1305-05-19 [1888-Feb-2]

- 1 He is God, exalted be His glory, the Greatness and the Power
- 2 Praise be to God! The mirror of the world has arrived with what it brought - one cup of love, one cup of affection, one cup of remembrance and praise was observed therein. After journeying and traversing through the realms of truth and investigation, and traveling through the degrees of love with precision, having aimed for that station, it was presented before His face. He said: We beseech God to protect and guard His honor Javad, upon him be peace, and to bestow upon him in every moment that which befits His generosity and bounty. Likewise we beseech God to transform the days of separation and remoteness into nearness and reunion. End.
- 3 In truth, separation from that beloved one and his absence has become the dawning-place of sorrow and the cause of grief. God is sufficient as witness that the connection of limbs and members, the sight of eyes and joy of heart are, in the first degree, from union and meeting with the loved ones. This is a bounty which is truly worthy of mention, description and praise. This evanescent servant beseeches from the Ever-Abiding Lord that which will brighten the eyes and gladden the heart. Basra came but brought no glad tidings of that beloved one's presence. I beseech God to remove the causes of delay that have intervened, so that the eyes of the friends may be brightened. The mention of that beloved one has been and continues to be in the gathering of the prisoners. In truth, from what is known, all are weary from the burden of

1 هو الله تعالى شأنه العظمة والاقترار

2 الحمد لله مرآت جهان بما رسید یک جام محبت
یک جام مودّت یک جام ذکر و ثنا از آن مشهود
بعد از سیر و سلوک در میادین حقیقت و تحقیق
و سیاحت در مراتب محبت از روی تدقیق قصد
مقام نموده امام وجه عرض شد فرمودند از حق
میطلبیم جناب جواد علیه سلامی را حفظ فرماید
و حراست نماید و در هر حین عنایت فرماید آنچه
را که سزاوار بخشش و کرم اوست و همچنین
از حقّ میطلبیم ایام هجر و بعد را به قرب و لقا
تبدیل فرماید انتہی

3 فی الحقیقه فراق آنجوب و غیبتش مطلع حزن و
علّت اندوه شده کفی بالله شہدا اتصال اعضا و
ارکان و ینائی بصر و فرح قلب در رتبه اولی
از وصال و لقای اولیاست این نعمتی است که
فی الحقیقه قابل ذکر و وصف و ستایش است
این خادم فانی از حضرت باقی میطلبد آنچه
را چشم بآن روشن و قلب بآن خرسند گردد
باضره آمد و مژده حضور آنجوب نیاورد از
حقّ میطلبم اسباب تأخیر که حائل شده بردارد
تا چشم دوستان روشن شود ذکر آنجوب در
انجمن مسجونین بوده و هست فی الحقیقه آنچه
معلوم شد کل از زحمت انتظار ملولند و در

waiting and hasty in seeking relief. God willing, soon the glad tidings will arrive and the good news of reunion will dispel the clouds from hearts. God is witness and testifier to how much joy and delight was experienced from that beloved one's letter: first, the glad tidings of that beloved one's health and well-being; second, the turning to the direction of the Goal; third, the sanctification of his honor, the beloved of the heart, Nabil, son of Nabil, from allegations and limitations. From every direction there was no wine, yet it brought exhilaration; there was no carpet, yet it spread the mat of joy. What we now beseech from God is nearness and reunion.

- 4 The command is in His hand - He doeth what He willeth and decreeth what He pleaseth. To the honored master, his honor the Greater Afnan, his honor the Most Luminous Star Afnan, the honored beloved his honor Haji, and other loved ones, upon them be God's peace - I remember them all and send greetings.
- 5 O God, my God! I beseech Thee by the light of Thy Cause and the fire of Thy Lote Tree to protect Thy loved ones and ordain for them what Thou hast promised them in Thy Book. Verily Thou art the Almighty, the Powerful, and worthy to answer prayer. Peace and praise be upon you and upon those with you and upon God's righteous servants. And praise be to God, the Lord of the worlds.

طلب فرج عجول انشاءالله بزودی مژده برسد و
بشارت وصال غمام دلها را زایل نماید حق شاهد
و گواه که از نامه آنخوب چه قدر فرح و
انبساط دست داد اول مژده صحت و سلامتی
آنخوب و ثانی توجه بشطر مقصود ثالث تقدیس
جناب محبوب فؤاد نبیل ابن نبیل از مفتریات
و حدود از هر جهت نمر نبود اما نشاط آورد
فراش نبود اما بساط فرح گسترده آنچه حال از
حق میطلبیم قرب و لقاست

4 الأمر بیده يفعل ما يشاء ويحكم ما يريد خدمت
آقای معظم حضرت افنان کبیر و حضرت افنان
نجم انور و محبوب مکرم جناب حاجی و سایر
اولیاء علیهم سلام الله کل را ذاکرم و سلام
میرسانم

5 اللهم يا الهی اسئلك بنور امرک و نار سدرتک
بأن تحفظ اولیائک و قدر لهم ما وعدتهم فی
کتابک انک انت المقتدر القدير و بالاجابة جدير
السلام و الثناء علیکم و علی من معکم و علی عباد
الله الصالحین و الحمد لله رب العالمین

BLIB_Or15731.312

BH01064

To: Aqa Siyyid Farajullah al-Husayni al-Kashani, in Egypt

Date: 1305-06 [1888-Feb]

- 1 He is God, exalted be His glory, the Greatness and the Power!
- 2 It hath been said before concerning the description of truth that should anyone desire to know it, he must needs remove the veils of glory without indication. For these veils there have been and are diverse meanings. In the primary degree and first station, by 'veils' are meant the divines of Iran, for these souls have been the hindrance to the knowledge of God - glorified be His Majesty - and nearness to His chosen ones and servants. They have ever been the cause of discord and the source of upheaval. In the second station and other degree are means

1 هو الله تعالى شأنه العظمة والاقدار

2 از قبل فرموده اند در وصف حقیقت اگر نفسی
اراده عرفانش داشته باشد باید سبحات جلال
را کشف نماید من غیر اشاره و از برای این
سبحات معانی شتی بوده و هست در رتبه اولیه
و مقام اول مقصود از سبحات علمای ایران بوده
و هستند چه که مانع از عرفان حق جل جلاله
و تقرّب باصفیا و اولیا آن نفوسند لازال سبب
اختلاف و علت انقلاب ایشان بوده اند و در

that prevent man from attaining unto God. These means are at times outward things, at times occurring matters, and at times vain imaginings and idle fancies which appear denser than mountains. Upon complete observation and scrutiny, it becometh evident that their sources are those same heedless souls aforementioned. However, in the sight of the brave and the men of valor, the veils of the world and the coverings of the nations were not and are not worthy of mention. With the finger of trust they have rent them asunder, and with the arm of detachment have they shattered them - that is, the idols of vain imaginings. Exalted be their stations and magnificent their conditions and ranks! Neither commerce nor trade distracteth them from the remembrance of God. These are the manifestations of steadfastness and the dawning-places thereof. In all conditions they gaze toward God and are detached from aught else. The changes and transformations of the world and its occurrences alter them not nor make them sorrowful. They act for God, speak for God, are turned toward God, and trust in God. Blessed are they and joy be unto them!

- 3 Glory be unto Thee, O my God, my Desire and my Hope! I testify that were all mention to be endowed with as many wings as the number of all created things, and were they to soar from the First which hath no beginning unto the Last which hath no end, they would never attain unto the court of Thy glorious majesty. How then can my mention and the mention of them that make mention of Thee, or my description and the description of them that describe Thee, ever befit Thee? I testify, O my God, by Thy greatness and Thy sovereignty and Thy loftiness and Thy power, and by my effacement before the Word of affirmation and the traces of Thy Pen, O Lord! Thou seest my weakness and my poverty and my need. I beseech Thee by the ocean of Thy knowledge and whatsoever lieth hidden therein by Thy command and Thy will, that Thou assist me and Thy loved ones in Thy remembrance and Thy praise.

- 4 O Lord! Thou seest the weakness of the believers and the might of the idolaters. Their cannons have encompassed Thy realms and their bullets the horizons of Thy domains. I beseech Thee by the lights of Thy countenance that Thou protect the people of unity from the fire of their oppression and their tyranny and their might and their deceit. Verily Thou art the Powerful One Whom neither their conditions nor their might can frustrate. O Lord! Thou seest and knowest Thy servant who hath turned toward Thee and chosen exile through what hath befallen him from Thy irrevocable decree. I beseech Thee that Thou protect him with the hosts of the unseen and the seen, and that Thou open before his face the gates of joy and relief. Verily Thou art the Powerful, the Forgiving, the Bountiful.

مقام ثانی و رتبهٔ آخری اسبابیست که انسانرا از حق منع مینماید این اسباب گاهی اشیاء ظاهره است و هنگامی امور وارده و در مقامی اوهام و ظنونست که اغلظ از جبال مشاهده میشود و بعد از ملاحظه و تفرس تمام معلوم میشود که مطلع آن همان نفوس غافله‌اند که ذکر شد و لکن نزد ابطال و رجال سبحات عالم و حجات امم لایق ذکر نبوده و نیست باصبع توکل خرق نموده‌اند و بعضد انقطاع در هم شکسته‌اند یعنی اصنام اوهام را جلّت مقاماتهم و عظمت شئونهم و مراتبهم لا تلهم تجارت و لا بیع عن ذکر الله ایشانند مظاهر استقامت و مطالع آن در جمیع احوال بحق ناظرند و از دوشن فارغ تغییر و تبدیل عالم و حوادث آن ایشانرا تغییر ندهد و محزون نسازد الله عاملند و لله ناطق و الی الله متوجه و علی الله متوکل هنیئاً لهم و مرئاً لهم

- 3 سبحانک اللهم یا الهی و مقصودی و رجائی اشهد بأن لو تقدّر للأذکار یعدد الأشیاء اجنحة و تطیرون من الأول الذی لا اول له الی الآخر الذی لا آخر له لن یصلن الی ساحة عزّ کبریائک و کیف ذکری و ذکر الذاکرین و وصفی و وصف الواصفین اشهد یا الهی بعظمتک و سلطانتک و رفعتک و اقتدارک و بحوی عند کلمة الاثبات و آثار قلمک ای رب تری ضعفی و فقری و فاقتی اسئلك بعمّان علیک و ما کان مکنوناً فیہ بأمرک و ارادتک بأن تؤیّدنی و اولیائک علی ذکرک و ثنائک

- 4 ای ربّ تری ضعف الموحّدين و شوكة المشرکین قد احاطت مدافعهم ممالکک و بنادقهم آفاق دیارک اسئلك بأنوار وجهک بأن تحفظ اهل التوحید من نار اعتسافهم و ظلمهم و سطوتهم و خدعهم انک انت المقتدر الذی لا تعجزک شئوناتهم و لا اقتدارهم ای ربّ تری و تعلم عبدک الذی اقبل الیک و اختار الغربة بما ورد علیه من قضائک المبرم اسئلك بأن تحفظه بجنود الغیب و الشهادة و تفتح علی وجهه ابواب الفرح و الفرج انک انت المقتدر الغفور الکریم

- 5 Your letter arrived, bringing joy and delight, for it was adorned with the mention of God, exalted be His glory, and also brought glad tidings of good health, and furthermore news of association with his honor, the beloved of hearts, one of the two Most Exalted Names, upon him be the Glory of God, the Most Glorious. By the life of the Desired One, verily the servant remembers him at all times, and he is before his eyes at all times. After its reading and review, it was presented before the Face, and He said: "O Farajullah, upon thee be the peace of God, His mercy, His grace and His blessings. His bounty hath encompassed the world and His mercy hath preceded all. The heaven testifieth to His greatness and the seas are signs of His generosity. Ask thou of Him whatsoever is befitting and expedient, for man knoweth not that which is to his benefit or harm. Jesus, son of Mary, in his communion with God, supplicated saying: 'Thou knowest what is in my soul, and I know not what is with Thee.' We beseech God to grant that which causeth the exaltation, elevation, loftiness and ascendancy of being, and to ordain that which leadeth to nearness, certitude and steadfastness. Verily, He is powerful over all things and worthy to answer. We beseech Him, exalted be He, to change thy sorrow into the greatest joy, and thy will into what He willeth, and thy desire into what He desireth. Verily, He is the All-Bountiful, the Most Generous, and the Most Merciful of the merciful."
- و بعد نامه شما رسید سرور آورد بهجت بخشید چه که مزین بود بذکر حق جلّ جلاله و همچنین بشارت صحت با او بود و دیگر مصاحبت با حضرت محبوب فؤاد احد اسمین اعلین علیه ۹ ۶۶ [بهاء الله] الابهی لعمر المقصود انّ الخادم یذکره فی اللیالی و الاّیام و یكون امام عینه فیکلّ الأحيان و بعد از قرائت و اطلاع امام وجه عرض شد فرمودند یا فرج الله علیک سلام الله و رحمته و نعمته و برکاته فضلش عالم را احاطه نموده و رحمتش سبقت گرفته آسمان گواه بزرگی او و دریاها علامت جود او از او بخواه آنچه را که سزاوار و مصلحت است چه که انسان عالم نیست بآنچه که سبب ضرر و نفع است عیسی بن مریم در مقام مناجات مع الله عرض میکند انت تعلم ما فی نفسی و لا اعلم ما عندک از حقّ میطلبم آنچه را که سبب ارتقاء و ارتقاء و علو و سمو وجود است عطا فرماید و آنچه سبب تقرب و ایقان و استقامت است مقدر نماید انه علی کلّشی قدیر و بالاجابة جدیر و نسله تعالی ان یدلّ حزنک بالفرح الاکبر و ارادتک بما اراد و مشیتک بما شاء انه هو الفیاض الکریم و ارحم الراحمین انتهى
- 6 His is the praise and glorification, and His is the might and the bestowal. He hath ever ordained for His loved ones that which is the cause of joy and exaltation. The ocean of His mercy is surging and the heaven of His grace is upraised. In all conditions we hold fast to His cord and cling to His robe, and in humility and supplication we beseech Him to aid His loved ones as behooveth them. He is the Hearer and the Answerer. There is no God but Him, the Single, the One, the Powerful, the Mighty.
- له الشکر و الثناء و له العزة و العطاء لازال از برای اولیاء خود مقدر فرموده آنچه را که سبب سرور و علو است بحر رحمتش موج و آسمان فضلش مرتفع در جمیع احوال بحبلش متمسکیم و بذیلش متشبث و بعجز و ابتهال مسئلت مینمائیم اولیای خود را علی ما ینبغی تأیید فرماید اوست سامع و اوست مجیب لا اله الا هو الفرد الواحد المقتدر القدیر
- 7 Convey my greetings to all the friends in that land, and I beseech God, exalted be His glory, on their behalf, for that which will cause the manifestation of the fruits of the Tree of existence. Verily, He heareth and seeth, and He is the All-Hearing, the All-Seeing. Especially to the beloved, honored, magnified one of the two Most Exalted Names, his honor A.L., upon him be the Glory of God and His care. Praise be to God, all are adorned with the blessed Word of Unity and are assured of and submissive to that which God hath revealed in the Book. Their mention hath ever been and still is in this land. Peace, remembrance and praise be upon you and upon
- آقایان آن ارض طراً را سلام میرسانم و از حقّ جلّ جلاله میطلبم از برای ایشان آنچه را که سبب ظهورات ثمرات سدره وجود است انه یسمع و یری و هو السميع البصیر مخصوص محبوب مکرم معظم احد اسمین اعلین حضرت عل علیه ۹ ۶۶ [بهاء الله] و عنایته لله الحمد جمیع بکلمه مبارکه توحید مزینند و به ما انزل الله فی الکتاب موقن و مدعن لازال ذکرشان در این ارض بوده و

God's loved ones in all regions, and praise be to God, the One, the Chosen One.

هست السّلام والذّكر والثناء عليكم وعلى اولياء الله فى الأقطار والحمد لله الواحد المختار

8 The servant Jamadiyu'th-Thani 1305

8 خادام فى جمادى الثّانية سنة ١٣٠٥

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To: Aqa Siyyid Murtida et al., in Kirmanshah

Date: 1305-06-03 [1888-Feb-16]

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

1 بسم ربّنا الأقدس الأعظم العلىّ الأبهى

2 All praise, sanctified from the affairs, occurrences and utterances of men, befiteth the Most Holy Court of the Desired One, Who was not deterred from His Cause by the opposition of the opposers, the denial of the deniers, the doubts of the faithless, the tyranny of the oppressors, or the intimations of the transgressors. He was established upon the throne of utterance and with the most exalted call summoned the peoples of earth and heaven to the supreme horizon. By the sword of wisdom and utterance, the hearts and minds of the peoples of the world have been and shall continue to be opened. No mortal will can stay His will, nor can human desire impede His desire. One word is as a sword to those who turn away, and as a lion to those who turn towards Him. Exalted be His grandeur, exalted be His station, exalted be His Cause! Blessings, peace, glory and splendor be upon His loved ones and chosen ones who arose and proclaimed "God is our Lord!" and then remained steadfast. These are the servants whom the All-Merciful described in the Furqan with His exalted words: "Neither merchandise nor traffic beguile them from the remembrance of God," and with His exalted words: "Honored servants who speak not until He hath spoken, and who do His bidding."

2 حمد مقدّس از شئون و حوادث و گفتارهای عباد ساحت اقدس حضرت مقصودیرا لایق و سزاست که اعراض معروضین و انکار منکرین و شبهات ملحدین و ظلم ظالمین و اشارات معتدین او را از امرش بازنداشت بر سریر بیان مستوی و بأعلى النّداء اهل ارض و سماء را بافی اعلی دعوت فرمود بسیف حکمت و بیان افتده و قلوب عالمیان مفتوح شده و خواهد شد اراده اش را ارادات خلق و مشیتش را مشیّات عباد منع نکند یک کلمه بمثابه شمشیر است از برای معروضین و بمثابه شیر است از برای مقبلین تعالت عظمته و تعالی شأنه و تعالی امره و الصلوة و السّلام و التّکبیر و البهاء على اولیائه و اصفیائه الذّین قاموا و قالوا الله ربّنا ثم استقاموا اولئک عباد وصفهم الرّحمن فى الفرقان بقوله تعالی لا تلهیهم تجارة و لا بیع عن ذکر الله و بقوله تعالی عباد مکرمون لا یسبقونه بالقول و هم بأمره یعملون

3 Praise be to God, they are aflame with the fire of His love and illumined by the light of His Cause. The clamor of the people of the world and the vain imaginings of certain nations have not and will not deter them from God's straight path. They stand with legs of steel, grasp with hands of iron, and witness with eyes of penetrating vision.

3 لله الحمد بنار محبّت مشتعلند و بنور امر منیر وضوای اهل عالم و هدیانات بعضی از امم ایشان را از صراط مستقیم الهی منع ننموده و ننماید برجل حدید قائمند و بید حدید آخذ و ببصر حدید شاهد

4 Glory be unto Thee, O God of Names, Creator of the heavens, Who hath appeared before the faces of enemies and speaketh from the supreme horizon! Thou seest Thy loved ones in the hands of the oppressors, and in every moment there befalleth them that which causeth faces to change and beings to be set ablaze. I beseech Thee, O Source of Bounty, by Thy Name through which Thou made the sweet waters of Thy mercy to flow among Thy servants, and by Thy Command whereby the trumpet was blown and they that lay in their graves arose, to aid Thy loved ones to remember and praise Thee, and to protect them from the evil of Thy creatures. Moreover, I beseech Thee, O Lord of the worlds, Who hath appeared through the Most Great Name, to rend asunder the veils that have prevented Thy servants from turning unto Thee and drawing nigh unto Thy holy court. O Lord! Illumine their eyes to witness Thy signs and purify their ears to hearken unto Thy call. Verily, Thou art powerful over whatsoever Thou wilt. There is no God but Thee, the Forgiving, the Generous.

5 This evanescent servant hath ever mentioned, for God's sake and His Countenance, that which would cause the people of justice and fairness to turn towards Him. However, it hath yielded no fruit for the transgressors and the treacherous. The fire of hatred burning in their hearts hath deprived heedless souls from beholding the light of oneness. In all circumstances, one must beseech God, exalted be His glory, for His grace, that perchance the people of the earth might be healed from their chronic and severe ailments and, purified from all that God loveth not, might set their faces toward the most exalted station and supreme summit. Verily, God is my Lord and the Lord of the heavens and earth. He is the Almighty, the Powerful.

6 Furthermore, it is submitted that that honored one and the friends of that land have ever been and continue to be mentioned in the Most Holy Court. The letter of that spiritual friend arrived previously, and some of the friends also submitted petitions to the Most Holy Court. Now, on this third day of Jamadiyu'th-Thani, having set out for the ultimate goal and supreme summit, after attaining the presence of the Imam, the Countenance of Him Who conversed upon Sinai declared: "O servant in attendance! Our Will is to favor Siyyid Murtada, upon him be My Glory, and the friends of the land of Kirmanshah with the traces of the Supreme Pen." And thereafter these verses were revealed from the Source of Command and the Dayspring of Revelation. He saith, blessed and exalted be He:

7 He is the One Who Rules over those on earth and in heaven

4 سبحانک یا اله الأسماء و فاطر السمّاء و الظّاهر امام وجهه الأعداء و النّاطق من الأفق الأعلى ترى حبائک بین ایدى الظّالمین و یرد علیهم فیکلّ حين ما [تغیّرت] به الوجه و اشتعلت به الوجود استلک یا مطلع الجود باسمک الذی جعلته فرات رحمتک بین عبادک و بأمرک الذی به نفخ فی الصّور و قام اهل القبور بأن تؤیّد اولیائک علی ذکرک و ثنائک ثمّ احفظهم من اشرار خلقک ثمّ استلک یا مولی العالم و الظّاهر بالاسم الأعظم بأن تخرق الأعجاب الّتی منع بها عبادک عن التّوجّه الیک و التّقرّب الی ساحة قدسک ارب انزابصارهم لمشاهدة آیاتک و طهر آذانهم لاصغاء نداءک انک انت المقتدر علی ما تشاء لا اله الا انت الغفور الکریم

5 و بعد این خادم فانی لازال لله و لوجه ذکر نموده آنچه را که سبب اقبال و توجّه اهل عدل و انصاف بوده و لکن معتدین و خائنین را ثمری نبخشیده نار بغضا که در قلوب مشتعل نفوس غافله را از مشاهده نور احدیه محروم ساخته در هر حال باید از حقّ جلّ جلاله عنایت مسئلت نمود که شاید اهل ارض از مرضهای مبرمه مزمنه شفا یابند و مطهراً عمّا لا یحبّه الله قصد مقام اعلی و ذروه علیا کنند ان الله ربّی و ربّ السموات و الأرض هو المقتدر القدیر

6 و بعد عرض میشود لازال آن جناب و اولیای آن ارض در ساحت اقدس مذکور بوده و هستند نامه آن حبیب روحانی از قبل رسید و بعضی از دوستان هم بساحت اقدس عرایض ارسال نمودند تا در این حین که سیم شهر جمادی الآخری است قصد مقصد اقصی و ذروه علیا نموده بعد از حضور امام وجه مکّم طور فرمودند یا عبد حاضر اراده آنکه سید مرتضی علیه بهائی و دوستان ارض کرمانشاه را باثار قلم اعلی فائز نمائیم و بعد این آیات از مصدر امر و مشرق وحی نازل قوله تبارک و تعالی

7 هو المهيمن على من في الأرض و السمّاء

8 A mention from Us to the one who heard the Call and turned to the Most Exalted Horizon, that the remembrance and utterance may protect him from the intimations of the transgressors and the doubts of the opposers. We have remembered thee before with that whereby the luminary of proof hath shone forth from the horizon of possibility and the Herald proclaimed: "The Kingdom belongeth unto God, the Lord of the worlds!" The gate of heaven hath been opened, and the Lord of Names hath come, with the water of life at His right hand and the river of divine knowledge at His left, and behind Him a company of the near angels, while the Faithful Spirit crieth out before His face: "O people of the earth! Draw nigh, then hasten, and be not of the patient ones! Draw nigh with illumined hearts and take the cup of knowledge from the hands of bounty, then drink thereof in His Name, the Mighty, the Wondrous! Beware lest ye deprive yourselves of the outpourings of your Lord, the Most Generous, the All-Bountiful. Break the idols of self and desire, clinging to the cord of God, the All-Knowing, the All-Wise." Say: "This is a Day whereon neither wealth nor children nor whatsoever the nations possess shall profit you." The Ancient King beareth witness to this from His exalted station.

9 There hath befallen the Wronged One in God's path that which hath caused all things to lament, yet most of the people are heedless. They have cast aside their God and taken their vain imaginings as lords beside Him. They are indeed among the oppressors in the Book of God, the All-Knowing, the All-Informed. Say: "O concourse of the chosen ones! Take the Book of God with the power that is from Him, then aid the Wronged One with the hosts of wisdom and utterance." Thus did We command you before and at this time. Say: "O people of the Furqan! Be fair concerning your Lord, the All-Merciful. If ye deny that which hath shone forth and appeared from the horizon of God's Will, by what proof can ye establish that which ye possess? Bring it forth and be not of the wrongdoers! By God! That which was hidden from eternity of eternities hath appeared, and He Who was promised in God's Books hath come, the Ancient of Days. Blessed is he who hath cast aside what the people possess, holding fast to the Handle of God, the Almighty, the Powerful.

10 This is a Day wherein that which was with the Prophets and Messengers hath appeared, and this is a Day wherein the Mother Book speaketh. Blessed is he who hath turned and heard; he is indeed of the people of Baha in this noble station." Say: "O people of the Bayan! Come ye, come ye, then draw near, draw near with what ye possess, and be not of those who hesitate. Be fair concerning God in this Most Great Announcement and follow not every heedless sinner. The

8 ذكر من لدنا لمن سمع النداء و اقبل الى الأفق الأعلى ليحفظه الذكر والبيان من اشارات المعتدين وشبهات المعرضين انا ذكرناك من قبل بما لاح به نير البرهان من افق الامكان و نادى المناد الملك لله رب العالمين قد فتح باب السماء و اتى مالك الأسماء و عن يمينه بحر الحيوان و عن يساره فرات العرفان و عن ورائه قبيل من الملائكة المقربين و الروح الأمين ينادى امام الوجه يا ملأ الأرض اقبلوا ثم اسرعوا و لا تكونوا من الصابرين اقبلوا بقلوب نوراء و خذوا قدح العرفان من ايدى العطاء ثم اشربوا منه باسمه العزيز البديع اياكم ان تمنعوا انفسكم من فيوضات ربكم الفياض الكريم كسروا اصنام النفس و الهوى متمسكين بحبل الله العليم الحكيم قل هذا يوم لا تنفعكم الأموال و لا الأولاد و لا ما عند الأمم يشهد بذلك مالک القدم في مقامه الرفيع

9 قد ورد على المظلوم في سبيل الله ما ناحت به الأشياء و القوم اكثرهم من الغافلين نبدوا المهمل و اتخذوا الأوهام لأنفسهم ارباباً من دونه الا أنهم من الظالمين في كتاب الله العليم الخبير قل يا معشر الأصفياء خذوا كتاب الله بقوة من عنده ثم انصروا المظلوم بجنود الحكمة و البيان كذلك امرناكم من قبل و في هذا الحين قل يا ملأ الفرقان انصفوا بربكم الرحمن ان تنكروا ما اشرق و لاح من افق ارادة الله بأى امر يثبت ما عندكم فأتوا به و لا تكونوا من الظالمين تالله قد ظهر ما كان مستوراً في ازل الآزال و اتى من كان موعوداً في كتب الله المنزل القديم طوبى لمن نبذ ما عند القوم متمسكاً بعروة الله المقتدر القدير

10 هذا يوم فيه ظهر ما كان عند التبيين و المرسلين و هذا يوم ينطق فيه ام الكتاب طوبى لمن اقبل و سمع انه من اهل البهاء في هذا المقام الكريم قل يا ملأ البيان تعالوا تعالوا ثم هلموا هلموا بما عندكم و لا تكونوا من المتوقفين انصفوا بالله في هذا النبأ الأعظم و لا تتبعوا كل غافل اثم قد ماج البحر

ocean hath surged, the fragrance hath wafted, and the Lord of existence from the horizon of bounty calleth and saith: 'O concourse of men! By God, the Greatest Scene hath appeared by the command of God, the Lord of Destiny, and every hidden matter hath come forth. Beware lest ye commit what the people of the Furqan committed when the All-Merciful came with manifest authority.'" Thus have We sent down the verses and manifested the evidences. Blessed is he who hath heard and said: "Praise be to Thee, O my God, for having guided me unto Thy straight path."

- 11 O Murtada! We make mention of thee at this hour with that which surpasseth all the remembrances of the world and whatsoever the peoples possess, that thou mayest give thanks unto thy Lord, the All-Forgiving, the All-Merciful. We make mention, too, of My loved ones in that land and give them the glad-tidings of the tokens of My Pen and of that which hath been ordained for them in the Kingdom of God, the Almighty, the All-Praiseworthy. We counsel them with that which be-fitteth their kinship with God, the Peerless, the All-Informed, and with righteousness and the fear of God, and with that whereby the Word of God may be exalted amongst His servants. He, verily, is the Commander, the Omnipotent, the Almighty. The glory from Us be upon you and upon all who are steadfast and firm.

- 12 In eloquent speech thou hast heard the call of the Wronged One. Now hearken unto it in the language of light. Strive, that perchance thou mayest attain unto that which is everlasting and enduring. On this day the Sinai of Revelation calleth aloud, the rustling of the Divine Lote-Tree is raised, and the Sun of Truth shineth resplendent. His verses have encompassed the world and His evidences have embraced all mankind. Blessed is the ear that hath been privileged to hear and the eye that hath been illumined by beholding. Glory be to God! The ocean of utterance surgeth before all faces, and the heaven of will is upraised and adorned with the stars of grace and bounty. Nevertheless, hearts remain veiled and souls despondent. The sword of unseemly deeds hath cut down the tree of hope, and reprehensible actions have become a barrier, preventing the eye from seeing and the heart from turning toward God.

- 13 Say: O people of the Furqan and people of the Bayan! The gate of bounty is opened wide and the path is manifest. Return ye unto God, for verily He is the Ever-Forgiving, the Generous. The remedy for all ailments hath ever been and still is repentance and return. Blessed are they who have succeeded in suppling and have attained the word of acceptance from the Supreme Pen.

وہاج العرف و مالک الوجود من افق الجود
ینادی و یقول یا معشر البشر تالله ظہر المنظر
الاکبر امرأ من لدی اللہ مالک القدر و برز
کل امر مستتر ایاکم ان ترتکبوا ما ارتکبه حزب
الفرقان اذ اتی الرحمن بسلطان مبین کذلک
انزلنا الآیات و اظہرنا البینات طوبی لمن سمع و
قال لک الحمد یا الہی بما ہدیتنی الی صراطک
المستقیم

- 11 یا مرتضیٰ انا ذکرناک فی هذا الحین بما لا تعادله
اذا کار العالم و لا ما عند الأمم لتشکر ربک الغفور
الرحیم و نذکر اولیائی ہناک و نبشّرہم بآثار قلبی
و ما قدرّ لهم فی ملکوت اللہ العزیز الحمید و
نوصیہم بما ینبغی لنسبتہم الی اللہ الفرد الخبیر و
بالبرّ و التقویٰ و بما ترتفع بہ کلمۃ اللہ بین العباد
انہ هو الامر المقتدر القدر البہاء من لدنا علیکم و
علی کل ثابت مستقیم

- 12 بلغة فصیحی ندای مظلومرا شنیدی حال بلغة نورا
بشنو جہد نما شاید فائز شوی بآنچه کہ باقی
و دائم است امروز طور ندا مینماید و حقیق
سدرہ مرتفع و آفتاب حقیقت مشرق آیاتش
عالما احاطہ نموده و بیناتش کل را فرا گرفته
طوبی از برای سمعیکہ باصغا فائز شد و از برای
بصریکہ بمشاهدہ منور گشت سبحان اللہ بحر بیان
امام وجوہ کل مواج و سماء ارادہ مرتفع و بانجم
فضل و عنایت مزین مع ذلک قلوب محجوب و
نفوس مأیوس سیف اعمال شنیعہ شجرہ امید را
قطع نموده و افعال منکرہ حایل گشتہ چشم را
از مشاہدہ منع کردہ و قلب را از اقبال محروم
داشته

- 13 بگو ای اہل فرقان و ای اہل بیان باب کرم
مفتوح و سبیل مشہود بحق راجع شوید انہ هو
التواب الکریم شفای امراض کل توبہ و رجوع
بودہ و هست طوبی از برای نفوسیکہ بر رجوع
موفق گشتند و بکلمہ رضا از قلم اعلیٰ فائز شدند

- 14 My Name Jamal, upon him be My glory and loving-kindness, hath made mention of the loved ones of that land and hath beseeched favor for each one. We have heard his plea and have answered it, and all have been blessed with the tokens of the Supreme Pen. Well is it with them. We beseech God to sanctify His loved ones from whatsoever is unworthy of His Day, and to ordain for each one that which shall be the cause of eternal salvation. And finally, We send Our greetings to the faces of Our loved ones there. We beseech God to ordain for them the good of this world and the next. Verily, He hath power over all things.
- 15 Praise and gratitude be to God! The waves of the ocean of loving-kindness are evident in every word, and from the horizon of every letter the Sun of grace is dawning. A hundred thousand blessings be upon those souls who have attained the Most Great Bounty and have been illumined by the lights of the Day Star of the Ancient Lord. This servant mentions each of the loved ones and friends, conveys his greetings, and declares: Know your station and recognize the value of this Day. That which thought and fancy could never attain hath been made manifest. From all directions the lights of the Revelation are dawning, and from every quarter the mysteries of the Cause are evident and resplendent. This evanescent servant beseecheth God, exalted be His glory, to aid His loved ones to perform such deeds as are the cause of exaltation and elevation, and the source of progress and advancement.
- 16 Should anyone meet Haji Muhammad-Taqi of Sad, let him convey these few words: One day he was present in the Most Holy Court, and He said: "O servant present! Although loving-kindness and affection were shown by this Wronged One toward the aforementioned Haji, he hath done that which hath caused the denizens of the highest Paradise to lament and weep, and hath spoken that which hath grieved and saddened the essences of being. We beseech God to bestow upon him fairness and to illumine the world with the light of justice, that all may turn from fancy to certitude, and from tyranny to justice, and from oppression to equity." Say: if this Cause be denied, what other cause would be worthy of proof or mention?
- 17 In truth, certain utterances have set aflame the hearts of those who stand in ranks and of the angels drawn nigh. Among these, that person has claimed this Cause is for extortion. Now observe, this servant shall mention certain matters so that person may tell whence cometh the extortion. First, the Truth Itself - may the spirit of all in the kingdom of command and creation
- اسمی جمال علیه بهائی و عنایتی ذکر اولیای آن
ارض را نموده و از برای هر یک عنایت خواسته
طلبش را شنیدیم و اجابت نمودیم و کل باثار قلم
اعلی فائز گشتند هنیئاً لهم از حق میطلبیم اولیای
خود را مقدس فرماید از آنچه سزاوار یوم او
نیست و از برای هر یک مقدر نماید آنچه را که
سبب رستگاری ابدیست و فی آخر القول نکبر
علی وجوه اولیائی هناك نسل الله ان یقدر لهم
خیر الآخرة و الأولى انه علی کلشیء قدیر انتهى
لله الحمد و المنة
- امواج بحر عنایت در هر کلمهئی مشهود و از
افق هر حرفی نور فضل مشرق صد هزار طوبی از
برای نفوسیکه بفیض اعظم فائز گشتند و بانوار
نور مالک قدم منور این عبد هر یک از اولیا و
دوستانرا ذکر مینماید و تکبیر میرساند و عرض
میکند مقام خود را بدانید و قدر یوم را بشناسید
ظاهر شد آنچه که وهم و گمان بآن نمیرسید از
اشطار انوار ظهور مشرق و از اقطار اسرار امر
ظاهر و لائح این خادم فانی از حق جلّ جلاله
سائل که اولیای خود را بر اعمالی مؤید فرماید
که سبب علو و سمو است و علت ارتقاء و ارتقاء
- اگر نفسی حاجی محمد تقی اهل صاد را ملاقات
نماید این چند کلمه را القا کند یومی از ایام
در ساحت اقدس حاضر فرمودند یا عبد حاضر
مع آنکه نسبت بحاجی مذکور عنایت و محبت
از اینظلم ظاهر عمل نموده آنچه را که اهل
فردوس اعلی بنوحه و ندبه مشغول و گفته آنچه
را که جواهر وجود از آن مهموم و مغموم از حق
میطلبیم او را انصاف عطا فرماید و بنور عدل عالم
را منور نماید تا کل از وهم بیقین توجه نمایند و
از ظلم بعدل و از اعتساف بانصاف بگو اگر این
امر انکار شود کدام امر قابل اثبات و یا لایق
ذکر است انتهى
- فی الحقیقه از بعضی کلمات قلوب صافین و
کروبین مشتعل و محترق از جمله آتشخص گفته
این امر از برای اخذیست حال ملاحظه نمائید
ایبعد بعضی از امور را ذکر مینماید تا آتشخص
بگوید اخذی از کجا شده اولاً نفس حق

be sacrificed for Him - from the beginning of the Cause was in the hands of enemies, and whatsoever He possessed was repeatedly plundered. Thrice was He cast into prison; yet another time spent four months in chains and fetters. Say: O thou who art devoid of justice! The Sovereign of this Revelation Who, with supreme steadfastness, hath arisen before the faces of all humanity and spoken in opposition to the deeds, actions and desires of the people of the world, surely had and hath no thought of self-preservation. From the earliest days until now He hath been afflicted in the hands of enemies. Where was His homeland, and where is 'Akka, and where Adrianople? It is regrettable that man should sully with the dust of his own doubts and imaginings a Cause that shineth even as the sun in its brilliance and splendor.

- 18 His Holiness Aqa Siyyid Isma'il-i-Zavariyi - upon him be all the most glorious glory and all the most luminous light - who sacrificed himself with his own hand, surely he would say it was for extortion. Say: Consider the martyrs in the land of Sad who, despite their wealth, glory, bounty and exaltation, gave their lives in the path of the one true Friend. Reflect upon His Holiness Mulla 'Ali-Jan of Mazandaran - may the spirit of the world be sacrificed for him. The government wished to grant him a pension to turn away from the Truth. He said - may the spirit of the world be sacrificed for him: "Ten thousand tumans of my wealth have they plundered, and it hath gone in the path of Truth. I have no need of your wealth and riches. Attend to your own affairs." Thereafter that sanctified soul was martyred with the most grievous torment. Say: Why dost thou not reflect upon His Holiness Badi' - upon him be the Most Glorious Glory of God - who truly, alone and single-handed, with the Most Holy and Most Mighty Tablet, struck the world, who stood before His Majesty the Sultan and his hosts, held aloft the divine Tablet and proclaimed: "I have come unto thee from the Most Great Announcement with a manifest Book." According to his opinion and words, this surely was for extortion. Well was it said of old:

- 19 "Thou dost accuse those whom God Hath made trustees of the seventh heaven's store"

- 20 Say: Reflect upon the land of Zanzan and the martyrs of that land who, in the name of Truth, dawned from the horizon of the House and sacrificed their lives in His path. If ye were to count the martyrs of God, ye could not reckon them. Say: O ye who are bereft of justice! One sacrifice was mentioned aforetime and to this day his name is remembered from the pulpits, yet these holy souls whose detachment shone forth as bright as the sun, and to whom their pure lives were worth no more than a

روح من فی ملکوت الأمر و الخلق فداء از
اول امر دست اعدا بوده و آنچه موجود کړه
بعد کړه بیغما رفته سه بار یزندان برده اند مره
اخری چهار شهر در کند و زنجیر بگوئید ای
بی انصاف سلطان ظهوریکه باستقامت کبری
امام و جوه وری قائم و مخالف اعمال و افعال
و ارادات اهل عالم تکلم نماید البته خیال حفظ
خود نداشته و ندارد از اول ایام الی حین در
دست اعدا مبتلا بوده و وطنش کجا عکا کجا ادرنه
کجا حیف است انسان امری را که بمثابه آفتاب
روشن و منیر است بغبار ظنون و اوهام خود
بیالاید

- 18 حضرت آقا سید اسمعیل زوارهئی علیه منکّل بهاء
ابها و منکّل نور آنوره که بدست خود خود را
فدا نمود البته میگوید بجهت اخذ بوده بگوئید در
شهدای ارض صاد تفکر نما که مع کمال ثروت
و عزّت و نعمت و رفعت در راه دوست یگا
جان دادند در حضرت ملا علیجان اهل مازندران
روح العالم فداء تفکر نما دولت اراده نمود از
برایش مستمری معین نماید لأجل اعراض از
حق قال روح العالم فداء ده هزار تومان مال مرا
تاراج کرده اند و در راه حق رفته مرا احتیاج
بمال و اموال شما نیست بکار خود مشغول شوید
بعد آن نفس مقدسه را بدترین عذاب شهید
نمودند بگوئید چرا در حضرت بدیع علیه بهاء الله
الابهی تفکر نمیکنی که فی الحقیقه بجهت اخذی
فرداً واحداً بر عالم زد با لوح اقدس در
مقابل حضرت سلطان و جنودش قائم و لوح
الهی را بلند نمود و قال قد جئتک من النبأ الأعظم
بکتاب مبین یقین بجهت اخذ بوده علی رأیه و قوله

- 19 نعم ما قیل من قبل متهم داری کسانیرا که حق
کرد امین مخزن هفتم طبق

- 20 بگوئید در ارض زنجان تفکر نما و شهدای آن
ارض که باسم حق از افق بیت اشراق نمودند
و جان در سبیلش فدا کردند ان تعدوا شهداء
الله لا تحصوها بگوئید ای بی انصاف یک ذبیح
از قبل مذکور والی حین بر منابر ذکرش مینمایند
و این نفوس مقدسه که انقطاعشان مثل آفتاب
ظاهر و باهر و جان پاک نزدشان بقدر کف

handful of dust in the path of this Most Great Announcement, are not mentioned by the transgressors. Justice is praiseworthy. God is witness and testifier that this servant's purpose is to make the people aware and mindful.

- 21 Were all that hath been heard from the Tongue of Grandeur regarding the words and deeds of the aforementioned Haji - that is, Haji Muhammad-Taqi - to be mentioned, it would cause the loved ones of God to weep and lament. These servants have ever been commanded to conceal. Verily our Lord is the Concealer, the Compassionate, the Generous. One of the divine Tablets lamenteth his oppression and presenteth before Him that which these servants are powerless to mention. This is not the first oppression inflicted upon the divine Tablet. Chosroes tore up the Tablet of the Seal of the Prophets, may the spirit of all else be sacrificed for His sake. Likewise did Walid, one of the Umayyad kings, tear up the Book of God, the Quran, and composed verses to this effect: "If on the Day of Resurrection God should ask who had torn thee to pieces, say: 'Walid.'" And praise be to God, but a few days passed before he was afflicted.

- 22 The aforementioned person hath said: "I made an intention and my purpose was to test, and since they made no mention of it, therefore I turned away." These words of that heedless one are like unto the utterances of the idolaters of old, even as they said to the Seal of the Prophets, may the spirit of all else be sacrificed for His sake: "We will not believe unless thou causest streams to gush forth from the land of Yathrib and Batha, or unless thou producest a garden, or unless thou bringest forth a house of gold, or unless thou raisest the dead from the graves." In brief, these objections have existed from time immemorial. This is not the first flask that hath been shattered for the sake of Truth. Say: O hapless one! In this Revelation all things have been made manifest. Go, read the Suriy-i-Ra'is and behold the other Tablets. Haji Ibrahim from the people of Qaf was also among the hypocrites. Before him he would profess belief in the Dawning-Place of vain imaginings, while before the friends he would profess belief in God, glorified be His majesty. Thus was he wavering between the two. He hath lost both this world and the next. This indeed is manifest loss.

- 23 Now I beseech God to grant justice to His servants and not to deprive them of the adorning of equity. He is the Powerful, the Mighty. Since the purpose is to make the servants mindful, that perchance they may become aware and gain knowledge of the evident matters of the past and present, therefore mention is made of how Satan, in the form of man, said to Christ, may the spirit of all else be sacrificed for His sake: "If thou art

خاک در سبیل این نبأ اعظم قدر و مقداری نداشت نزد معتدین مذکور نه انصاف خوشت حق شاهد و گواه که این خادم مقصودش آنکه عباد را آگاه نماید و متذکر دارد

- 21 اگر آنچه از لسان عظمت در باره اقوال و اعمال حاجی مذکور یعنی حاجی محمد تقی استماع شده ذکر شود سبب ندبه و نوحه اولیای حق گردد لازال این عباد مأمورند بستران ربنا هو السّتر المشفق الکریم لوحی از الواح الهی از ظلمش ناله مینماید و عرض مینماید در حضور آنچه را که این عباد قادر بر ذکرش نه این اول ظلمی نیست که بر لوح الهی وارد شد کسری لوح خاتم انبیا روح ما سواه فداه را درید و هم چنین ولید از سلاطین بنی امیه کتاب الله یعنی قرآن را پاره نمود و اشعاری باین مضمون گفته اگر در روز قیامت حق از تو سؤال نماید که ترا پاره نموده بگو ولید و الحمد لله چند یومی نگذشت مگر آنکه مبتلا شد

- 22 شخص مذکور گفته من نیتی نمودم و مقصودم آنکه امتحان نمایم و چون ذکر نفرمودند لذا اعراض نمودم این قول آن غافل بمثابه مشرکین قبل نطق نمود چنانچه بخاتم انبیا روح ما سواه فداه گفتند ما ایمان نمیآوریم مگر آنکه از اراضی یثرب و بطحاً قنات آب جاری نمائی و یا بستانی ظاهر کنی و یا بیتی از ذهب بیاوری و یا مرده های قبرستان را برانگیزی باری این اعتراضات از قبل و قبل قبل بوده لیس هذا اول قارورة کسرت فی الحق بگوای بیچاره در اینظهور کل ظاهر شده برو سوره رئیس را بخوان و سور دیگر را بین حاجی ابراهیم از اهل قاف هم بنفاق بوده نزد او اظهار ایمان بمطلع اوهام مینمود و نزد دوستان بحق جلّ جلاله مذبدبین بین ذلک خسر الدّنيا و الآخرة ذلک هو الخسران المبین

- 23 حال از حق میطلبم عبادش را انصاف عطا فرماید و از طراز عدل محروم نسازد اوست قادر و توانا چون مقصود تذکر عباد است که شاید آگاه شوند و از امورات ظاهره قبل و بعد اطلاع یابند لذا ذکر میشود از جمله شیطان بصورت انسان بحضرت مسیح روح ما سواه

the Spirit of God, command this stone to become bread." The Spirit answered and said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Most divine Books make mention of those who intended to test and try. The purpose was to make people aware that they might know their station and observe proper conduct. Likewise did Satan say a second time: "If thou be the Spirit of God, cast thyself down" and so forth. The purpose was that by way of objection he said if thou art the Spirit of God, cast thyself down from the roof that the angels might preserve thee. The Spirit of God said it is also written: "Thou shalt not tempt the Lord thy God."

فداه عرض نمود اگر تو روح الهی بگو این سنگ نان شود فأجاب الروح وقال ليس بالخبز وحده يحيا الانسان بل بكل كلمة تخرج من فم الله اكثر كتب الهى ذكر نفوسيكه اراده تجربه و امتحان نموده اند مذکور و مقصود آگاهى خلق بوده كه مقام خود را بشناسند و ادب نگاه دارند و هم چنین ابليس كره ثانی گفته ان كنت روح الله فاطرح نفسك الى اسفل الى آخر مقصود آنكه نظر باعتراض میگوید اگر تو روح الله هستی خودت را از بام بینداز تا ملائكه ترا حفظ نمایند قال روح الله مكتوب ايضاً لا تجرب الرب الهك

- 24 In truth, such objections have forever emanated from the people of hatred and rancor in the days of Divine Manifestation. However, this evanescent servant beseeches from the ocean of God's bounty and generosity that He may guide him and not deprive him of the breathings of revelation. It is human nature to err and make mistakes, while it is divine nature to forgive and bestow. We hope that with the arm of trust in God he may rend asunder the veils of idle fancies and vain imaginings and turn toward the Dawning-Place of certitude. Today is the day of return and the day of forgiveness and favor. Verily our Lord, the All-Merciful, is the Ever-Forgiving, the All-Bountiful.

24 باری لا زال امثال این اعتراضات از اهل ضغينه و بغضا در ایام ظهور ظاهر و لكن این خادم فانی از بحر جود و کرم الهی سائل است كه او را هدایت فرماید و از نفعات وحی محروم نسازد از بقیه بشر سهو و خطا و از بقیه حق بخشش و عطا امید آنكه بازوی توكل خرق حجاب اوهام و ظنون نماید و بمشرق ایقان توجه كند امروز روز رجوع و روز بخشش و عنایت است ان ربنا الرحمن هو التواب الكريم

- 25 I convey greetings and salutations to the friends in that land, and I beseech for each one that which is conducive to the honor, exaltation, loftiness and elevation of His loved ones. Verily He is the Forgiver, He is the Concealer, He is the Ever-Relenting.

25 دوستان آن ارض را تكبير و سلام می رسانم و از برای هر يك می طلب آنچه را كه سبب عزت و رفعت و علو و سمو اولیای اوست انه هو الغفار و انه هو الستار و انه هو التواب

- 26 The matter concerning Haji occurred several years ago and until now remained concealed, and mention of it was withheld from pen and tongue that perchance he might become aware and return. But as days and nights passed and again there appeared from him that which was unseemly, therefore for the sake of God some matters were mentioned for remembrance and awareness. The servant beseeches his Lord to aid him to return and enable him to make amends for what escaped him in his days. Verily He is the Hearer, the Answerer.

26 فقره حاجی مذکور چند سنه قبل واقع شده الى حين مستور و ذكرش از قلم و لسان جاری نشد كه شاید متنبه شود و رجوع نماید و چون ایام و لیالی گذشت و مجدداً از او ظاهر شد آنچه كه شایسته نبود لذا لوجه الله بعض از امور ذكر شد لأجل یادآوری و تنبه یسئل الخادم ربه بأن يؤيده على الرجوع و يوفقه على تدارك ما فات عنه فى ایامه انه هو السامع المجيب

- 27 Glory and remembrance and praise be upon you and upon those who have believed in God and His signs and have forsaken that which they were forbidden in His perspicuous Book. Praise be to God, the Lord of the worlds.

27 البهاء و الذكر و الثناء على جنابك و على الذين آمنوا بالله و آياته و تركوا ما نها عنه فى كتابه المبين الحمد لله رب العالمين

- 28 The servant 3rd of Jamadi'th-Thani 1305

28 خادم فى 3 شهر جمادى الأخرى سنة 1305

INBA18:182, MSHR5.060-061x

BH02720

To: Haydar

Date: 1305-06-03 [1888-Feb-16]

1 He Heareth and Answereth

2 O Haydar! This Wronged One is in truth despairing of the peoples of the earth, for it has been observed with both outward and inward sight that the people of the Furqan (Muslims), after one thousand two hundred and more years of considering themselves the most learned and most excellent among all the peoples of the world, were all seen on the Day of Reckoning as denizens of hell and returned to the fire. The most learned of that people was seen to be the most ignorant, and the most God-fearing among that people was seen to be the most wretched, for they reviled from their pulpits the Object of the desire of all the worlds, and finally issued the verdict for His death. And some of the opposers of the Bayan witnessed with their own eyes and heard with their own ears the deeds and words of those souls. Nevertheless, because of a false successor and an imaginary name and Imam and the like, they turned away from Him Who spoke on Sinai and the Lord of the unseen and the visible. What more can this Wronged One mention, and to whom shall He speak? Reflect a little on what was mentioned, that thou mayest lament the state of this Wronged One and realize the depths of His despair.

3 Blessed art thou for having turned towards Him when the peoples of the earth turned away, save whom God willed. Thy letter was received before the Wronged One. We found it adorned with the ornament of steadfastness, speaking in remembrance and praise of God, holding fast to His firm cord, acknowledging that which the Tongue of Grandeur hath acknowledged, and firmly convinced of what God hath revealed in His perspicuous Book. We beseech God to aid thee, grant thee success, and ordain for thee that which will bring joy to thine eyes and solace to thy breast. Verily, He is powerful over all things.

4 Thou didst mention meeting. Between Me and thee stand ignorant servants who have broken God's covenant and His testament, denied His signs, and rejected His proof, His sovereignty, His might, His strength and His power. We beseech Him, exalted be He, to record for thee the reward of meeting Him.

1 هو السامع المجيب

2 یا حیدر اینمظلوم فی الحقیقه از عباد ارض مأیوس چه که بچشم ظاهر و باطن ملاحظه شد که حزب فرقان بعد از هزار و دوست و ازید که خود را اعلم و افضل از جمیع احزاب عالم میدانستند در یوم جزا کُلّ اهل سقر مشاهده گشتند و بنار راجع اعلم آنحزب اجهل ملاحظه شد اتقای آن قوم اشقی دیده شد چه که بر منابر مقصود عالمائرا سب نمودند و بالأخره فتوی بر قتلش دادند و بعضی از معرضین بیان اعمال و اقوال آن نفوس را بچشم خود دیده‌اند و بگوش خود شنیده‌اند مع ذلک باسم وصیّ مجعول و اسم موهوم و امام و امثال آن از مکلم طور و مالک غیب و ظهور اعراض نموده‌اند دیگر اینمظلوم چه ذکر نماید و از برای که بگوید قدری در آنچه ذکر شد فکر نما تا بر حالت مظلوم نوحه کنی و بمقامات یأسش پی‌بری

3 طوبی لک بما اقبلت اذ اعرض احزاب الارض الا من شاء الله کالت نزد مظلوم حاضر وجدناه مرئياً بطراز الاستقامة و ناطقاً بذكر الله و ثنائه و متمسکاً بجبله المتین و معترفاً بما اعترف به لسان العظمة و موقناً بما انزله الله فی کتابه المبین نسل الله ان يؤیدک و یوفقک و یقدر لک ما تقر به عینک و ینشرح به صدرک انه علی کل شیء قدیر

4 ذکر لقا نمودی قد حال بینی و بینک عباد جاهلون الدین نقضوا عهد الله و میثاقه و چا حدوا بآیاته و انکروا حجتہ و سلطانه و قدرته و قوتہ و اقتداره نسله تعالی ان یرکب لک اجر لقائه انه هو المقتدر القدیر و بالاجابة جدیر

Verily, He is the Almighty, the Powerful, and worthy to answer prayers.

- 5 Let not the happenings of the world and the affairs of nations grieve thee. Be steadfast in serving the Cause and speaking forth this momentous News. Say: Praise be unto Thee, O my God, for having given me to drink, from the hands of Thy bounty, the Kawthar of Thy knowledge, and for having enabled me to turn toward Thee when the men of the earth and its learned ones turned away. I beseech Thee to aid me in that which Thou lovest and art pleased with. Verily, Thou art the Ordainer, the Ancient of Days and the Gracious, the Compassionate.

5 ایاک ان تحزنک حوادث العالم و شئوناته الأمم
کن قائماً علی خدمة الامر و ناطقاً بهذا النبأ
العظیم قل لک الحمد یا الهی بما سقیتنی من ایدى
عطائك کوثر عرفانک و ایدتنی علی التوجه و
الاقبال اذ اعرض عنک رجال الأرض و علمائها
اسئلك بأن توفقنی علی ما تحب و ترضی انک
انت الامر القديم و المشفق الکریم

AQA7#447 p.265

BH03541

To: Aqa Mirza Taqi, in Tihiran

Date: 1305-06-03 [1888-Feb-16]

- 1 He is established upon the throne of utterance
- 2 Praise be to God that thou hast attained unto the traces of the Most Exalted Pen and been illumined by the lights of the utterance of the All-Merciful. By the mystery of existence! Today whosoever hath attained unto the divine Word, he possesseth true wealth and genuine riches. The arena of the world hath not been, nor is it now, capable of manifesting the bounties of God except in limited measure. However, the hand of power shall reveal that which is now concealed. Blessed is he who hath attained unto the Most Great Ocean and drunk therefrom by the leave of his Lord, the Compassionate, the Mighty, the Generous.
- 3 Repeatedly hath been revealed for thee that whose fragrance hath encompassed the world. In these days Asad, upon him be My glory, mentioned thee in Our presence. Again hath this Most Holy, Most Exalted Tablet been revealed and sent, that thou mayest inhale from it the fragrance of thy Lord's loving-kindness and be of them that render thanks.
- 4 Beware lest the happenings of the world sadden thee, or the doubts of them that have denied God, the Lord of all worlds. Say: My God, my God! I am Thy servant and the son of Thy servant and the son of Thy handmaiden. I heard Thy most

1 هو المستوی علی عرش البیان

2 لله الحمد بآثار قلم اعلى فائز شدى و بانوار بیان
رحمن منور قسم بسر وجود امروز هر نفسی بکلمه
الهی فائز گشت او دارای ثروت حقیقی و غنای
حقیقی است عرصه عالم قابل ظهور عنایات
حق نبوده و نیست الا علی قدر محدود ولكن
ید قدرت ظاهر فرماید آنچه را که الیوم مستور
است طوبی لمن فاز بالبحر الأعظم و شرب منه
بإذن ربّه المشفق العزیز الکریم

3 مکرراً از برای آن جناب نازل شد آنچه که عرفش
عالم را احاطه نموده این ایام جناب اسد علیه
بهائی امام وجه حاضر شما را ذکر نمود مجدّد این
لوح امنع اقدس نازل و ارسال شد لتجد منه
عرف عنایة ربک و تكون من الشاکرین

4 ایاک ان تحزنک حوادث العالم او شبهات الدین
کفرُوا بالله ربّ العالمین قل الهی الهی انا عبدک
و ابن عبدک و ابن امتک سمعت ندائک الأحلی

sweet call and turned unto Thee, O Creator of the heavens and Lord of the Kingdom of Names. I beheld the waves of the ocean of Thy utterance and turned toward them through Thy grace and bounty. Were it not for Thy grace, who would bring me nigh unto Thee, and were it not for Thy bounty, who would guide me to the Dayspring of Thy signs and the Dawning-Place of Thy mysteries? I am he who, O my God, hath clung to Thee and committed all affairs unto Thee and placed his trust in Thee. Do with me, through Thy generosity and bounty, whatsoever Thou lovest and art pleased with. Verily Thou knowest better than I, and Thou knowest what harmeth me and profiteth me. I testify that Thou art the All-Hearing, the All-Informed, and that Thou art the Truth, the Knower of things unseen. O Lord! I beseech Thee to ordain for me what Thou hast ordained for Thy chosen ones who have drunk the wine of steadfastness from the hand of Thy bounty, whom nothing whatsoever, no matter or decree, hath deterred from turning unto Thee and clinging to the hem of Thy mercy. There is no God but Thee, the Mighty, the All-Forgiving, the All-Loving.

اَقْبَلْتُ إِلَيْكَ يَا فَاطِرَ السَّمَاءِ وَ مَالِكِ مَلَكُوتِ
الْأَسْمَاءِ وَ رَأَيْتُ أَمْوَاجَ بَحْرِ بَيَانِكَ تَوَجَّهَتْ إِلَيْهَا
بِفَضْلِكَ وَ عَنَانِيكَ لَوْلَا عَنَانِيكَ مِنْ يَقْرَبُنِي
إِلَيْكَ لَوْلَا فَضْلِكَ مِنْ يَدُلُّنِي إِلَى مَشْرِقِ آيَاتِكَ
وَ مُطْلِعِ اسْرَارِكَ أَنَا الَّذِي يَا أَلْهِي تَمَسَّكَتُ بِكَ وَ
فَوَضَّتُ الْأُمُورَ إِلَيْكَ وَ تَوَكَّلْتُ عَلَيْكَ فَافْعَلْ بِي
بِحُجُودِكَ وَ كَرَمِكَ مَا تَحِبُّ وَ تَرْضَى أَنَّكَ أَنْتَ
أَعْلَمُ مِنِّي وَ تَعْلَمُ مَا يَضُرُّنِي وَ يَنْفَعُنِي أَشْهَدُ أَنَّكَ أَنْتَ
السَّامِعُ الْخَبِيرُ وَ أَنَّكَ أَنْتَ الْحَقُّ عَلَامُ الْغُيُوبِ أَيْ
رَبِّ اسْأَلُكَ بِأَنْ تَكْتُبَ لِي مَا كَتَبْتَهُ لِأَصْفِيَاكَ
الَّذِينَ شَرَبُوا رَحِيقَ الْإِسْتِقَامَةِ مِنْ يَدِ عَطَائِكَ وَ
مَا مَنَعَهُمْ شَيْءٌ مِنَ الْأَشْيَاءِ وَ أَمْرٌ مِنَ الْأُمُورِ عَنْ
التَّوَجُّهِ إِلَيْكَ وَ التَّشَبُّثِ بِأَذْيَالِ رَحْمَتِكَ لَا إِلَهَ إِلَّا
أَنْتَ الْمُقْتَدِرُ الْعَفُوُّ الْعَظِيمُ

INBA23:061b

BH04375

To: Mirza Asadullah Vazir, in Tihiran

Date: 1305-06-03 [1888-Feb-16]

1 In My Name which is sanctified above all names!

1 بِسْمِ الْمَقْدَّسِ عَنِ الْأَسْمَاءِ

2 Today the Sun of Truth hath dawned and risen from the horizon of the heaven of God's will, and the Most Great Word hath appeared from the Mother Book. Blessed is he who hath attained unto the first and been enabled to hearken unto the second. The peoples of the world, in their nights and days, are occupied with praise and remembrance in places built in the name of Truth, yet they remain deprived of the Dayspring of verses and the Source of clear proofs. The divines of Persia themselves acknowledge that these sciences appeared for the recognition of Him Who is known, yet the veils of glory have become an obstacle and barrier between those souls and their beholding the lights shining from the supreme horizon. Glory be unto God! Throughout ages and centuries they have been

2 امروز آفتاب حقیقت از افق سماء اراده الهی
مشرق و طالع و کلمه جامعۀ علیا از امّ الکتاب
ظاهر طوبی از برای نفسیکه بمشاهده اول فائز
گشت و باصغاء ثانی مؤید احزاب عالم در لیالی
و ایام در اماکنیکه باسم حق ساخته اند بذکر و
ثنا مشغول و لکن از مشرق آیات و مطلع بینات
محروم علمای ایران خود معترفند باینکه این علوم
از برای عرفان حضرت معلوم ظاهر شده و از
جزای اعمال سبجات جلال مانع و حائل گشته
مابین آن نفوس و مشاهده انوار مشرقه از افق
اعلی سبحان الله در قرون و اعصار بقرائت کتب
الهی مشغول و از ادراکش محروم و ممنوع

engaged in reading the Book of God, yet remained deprived and forbidden from understanding it.

- 3 Divine favor and grace have ever been and shall ever be in the grasp of God's power, exalted be His glory. He bestoweth them upon whomsoever He willeth. How many souls who counted themselves the most learned of all the world were seen to be unaware of Him Who is known and intended. Blessed art thou for having heard and turned unto Me and attained unto My mention in My prison. Verily thy Lord is the Helper, the Compassionate, the Generous. We beseech God to assist thee and draw thee nigh unto Him in all conditions. He is the Self-Sufficient, the Most Exalted, the Lord of the beginning and the end. The Glory be upon thee and upon thy family and upon those who have quaffed the choice wine of revelation from the cup of the bounty of their Lord, the Giving, the Munificent, the Forgiving, the Merciful.

3 عنایت و فضل در قبضه قدرت حق جلّ
جلاله بوده و هست بهر کس اراده فرماید
عطا مینماید چه بسیار از نفوسیکه خود را اعلم
اهل عالم میشمردند از معلوم و مقصود بیخبر
مشاهده شدند طوبی لک بما سمعت و اقبلت و
فرت بذکری فی سجنی ان ربک هو المؤید المشفق
الکریم نسئل الله ان یوفقک و یقرّبک الیه فی
کلّ الأحوال انه هو الغنی المتعال و مالک
المبدء و المال البهاء علیک و علی اهلك و علی
الذین شربوا رحيق الوحی من کأس عطاء ربهم
المعطی الباذل الغفور الرحیم

BLIB_Or15712.135

BH04514

To: *Haji Siyyid Abu'l-Fadl, in Tihiran*

Date: 1305-06-03 [1888-Feb-16]

- 1 He is the One manifest in His frequented Temple
- 2 This is a Book sent down by the Wronged One to him who hath been illumined by the lights of the Cause and hath believed in God, the Protector, the Self-Subsisting. The Point hath distinguished, and the Call hath been raised, and the Book hath spoken, and the Path of God, the Mighty, the Loving, hath been established. Say: O people, fear ye God and deny not His signs and His evidences. Hearken unto Him Who counseleth you for the sake of God, and be not of those who have cast the Book behind their backs, clinging to the manifestations of idle fancies and vain imaginings. We have remembered every face that hath turned, and every heart that hath advanced, and every tongue that hath spoken, through this Hidden Name, through Whose manifestation hearts were overturned and eyes were transfixed and the limbs of every heedless and veiled one did tremble. O My loved ones in My lands! Hear ye My call, for verily it draweth you nigh unto My Kingdom and giveth you glad-tidings of My praiseworthy station. Beware lest the hosts of the wicked prevent you or the might of kings frighten

1 هو الظاهر فی بیته المعمور

2 کتاب اتزله المظلوم لمن فاز بأنوار الأمر و آمن بالله
المهيمن القيوم قد فصلت النقطة و رفعت الصيحة
و نطق الكتاب و نصب صراط الله العزيز الودود
قل يا قوم خافوا الله و لا تنكروا آياته و لا بيناته
اسمعوا من ينصحكم لوجه الله و لا تكونوا من الذين
نبذوا الكتاب و راءهم متمسكين بمظاهر الأوهام
و الظنون انا ذكرنا كل وجه توجه و كل قلب
اقبل و كل لسان نطق بهذا الاسم المكنون الذي
بظهوره انقلبت القلوب و شاخصت الأبصار و
ارتعدت فرائص كل غافل محجوب يا اوليائي
فی بلادی اسمعوا ندائی انه یقرّبکم الى ملکوتی
و یشترکم بمقامی المحمود ایاکم ان تمنعکم جنود
الأشرار او تخوفکم سطوة الملوك نسئل الله ان
یمدّ الأمراء و السلاطین بجنود الحکمة و البیان

you. We beseech God to reinforce the princes and sovereigns with the hosts of wisdom and utterance, and to guide them to His manifest and conspicuous Path, and to ordain for them the good of the hereafter and of the former life, and to grant them His presence that they may attend and circle round the Throne at eventide and at dawn, at sunset and at morn. When thou hast attained unto My Tablet and drunk the choice wine of My utterance, say: Praise be unto Thee, O my Best-Beloved, for having remembered me, and glory be unto Thee, O my Lord and my King, for having turned toward me. I beseech Thee by the oceans of Thy generosity and the heavens of Thy favors and bounties to ordain for me that which shall endure through the endurance of Thy names and attributes. Verily Thou art the Powerful, the All-Knowing, the Wise.

و يهديهم الى صراطه الواضح المشهود و يقدر لهم
خير الآخرة و الأولى و يرزقهم لقاءه ليحضروا و
يطوفوا العرش في العشي و الاشرار و في الاصيل
و البكور انك اذا فزت بلوحي و شربت رحيق
بياني قل لك الحمد يا مقصودي بما ذكرتني و لك
الثناء يا مالكي و سلطاني بما اقبلت الي اسئلك
بجوار كرمك و سماوات عناياتك و الطافك بأن
تقدر لي ما يكون باقياً بقاء اسمائك و صفاتك
انك انت المقتدر العليم الحكيم

BLIB_Or15712.069, BLIB_Or15713.192

BH05026

To: Haji Mirza Haydar Ali Isfahani et al., in Tihiran

Date: 1305-06-03 [1888-Feb-16]

As to the question of Huquq: Reference to this matter is in no wise permissible. ...it is entirely dependent upon the willingness of the individuals themselves. They are well acquainted with the commandment of God and are familiar with that which was revealed in the Book. Let him who wisheth observe it, and let him who wisheth ignore it. Verily, thy Lord is the Self-Sufficing, the All-Praised. Indeed, independence of all things is as a door of guidance unto His faithful servants. Well is it with them that have severed themselves from the world and have arisen to serve His Cause. Verily, they are numbered with the people of Baha at the court of His resplendent Beauty.

در باره حقوق بهیچوجه ذکر جایز نه ... این
معلق و منوط باقبال خود نفوسست امر الله و
ما نزل فی کتاب را اکثری شنیده اند من شاء
فلیعمل و من شاء فلیترک ان ربک هو الغنی
الحمید نفس استغنا باب هدایت است از برای
عباد طوبی از برای نفوسیکه منقطعین عن العالم
بر خدمت قیام نموده اند انهم من اهل البهاء فی
هذا المنظر المنیر ...

BRL_HUQUQP#082x, HQUQ#82

BRL_HUQUQ#082x, COC#1106x

BH05467

To: Qasim Khan

Date: 1305-06-03 [1888-Feb-16]

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

1 هو الشاهد السميع

2 O my God, my God! I testify that Thou didst create Thy servants that they might know Thee and attain Thy presence and stand before the gate of Thy grandeur and be occupied with Thy remembrance and praise. But when the promised time arrived and Thou didst manifest the Dawning-Place of Thy signs, the Dayspring of Thy clear tokens, the Repository of Thy knowledge and the Source of Thy Cause, all arose in opposition and advanced with swords of objection, pronouncing judgment against Him without any clear proof from Thee or evidence from Thy presence.

2 قل الهى الهى اشد انك خلقت العباد لعرفانك و حضورهم امام وجهك و القيام لدى باب عظمتك و الاشتغال بذكرك و ثنائك فلما جاء الوعد و اظهرت مشرق آياتك و مطلع بيناتك و مهبط علمك و مصدر امرك قام الكل على الاعراض و اقبلوا بسيف الاعتراض و افتوا عليه من دون بينة من عندك و برهان من لدنك

3 O Lord! I am Thy servant and the son of Thy servant. I beseech Thee by Thy Most Exalted Word, which Thou hast made a light unto Thy loved ones and a fire unto Thine enemies, and by the mysteries concealed within Thy knowledge, and by the rustling of the Sadratu'l-Muntaha, and by the shrill voice of Thy Most Exalted Pen, to ordain for me through Thy bounty and generosity that which will make me a helper of Thy Cause and an aid to Thy loved ones, and steadfast and firm in Thy love, such that the doubts of every froward oppressor and every remote tyrant will not prevent me. Then I beseech Thee by Thy greatest signs and the waves of the ocean of Thy utterance amidst all creation to assist me in all conditions to remember and praise Thee, and to ordain for me what Thou hast ordained for Thy chosen ones and trusted ones. Verily Thou art the Mighty One, before Whose manifestation all created things bow down in submission and at Whose appearance all possibilities stand powerless. There is no God but Thee, the Almighty, the All-Dominant, the All-Glorious, the Self-Subsisting.

3 اى رب انا عبدك و ابن عبدك اسئلك بكلمتك العليا اللى جعلتها نوراً لأحبّتك و ناراً لأعدائك و بالأسرار المكنونة فى علمك و بحفيف سدرة المنتهى و صرير قلبك الأعلى بأن تقدر لى بجدك و كرمك ما يجعلنى ناصراً لأمرك و معيناً لأحبائك و ثابتاً راسخاً فى حبك بحيث لا تمنعنى شبهات كل جبار عنيد و كل ظالم بعيد ثم اسئلك بآياتك الكبرى و امواج بحر بيانك بين الورى بأن توققى فى كل الأحوال على ذكرك و ثنائك و تقدر لى ما قدرته لأصفياك و امنائك انك انت القوى الذى خضعت عند ظهوره الكائنات و عجزت عند بروزه الممكّات لا اله الا انت المقتدر المهيمن العزيز المختار

BLIB_Or15712.132

BH05575*To: Wife of Jinab-i-Haydar Ali**Date: 1305-06-03 [1888-Feb-16]*

1 In the Name of the One God

1 بنام خداوند یگا

2 O my handmaiden and my leaf! Hear thou the voice of the Wronged One. He hath turned toward thee from the precincts of the Prison and maketh mention of thee, that the mention may attract thee to a station wherein poverty shall not sadden thee, nor shall wealth gladden thee, nor shall the clamor and might of those who have denied the Lord of all beings frighten thee. Praise be to God! Through pure bounty and favor the Hand of God's Will did take hold of thee and guided thee to the dwelling-place of one of His loved ones. Know thou the value of this bounty and recognize the station of thy companion. Reflect upon the ocean of the bounty of Him Who is the Desire of all worlds. The emperors of the world go unto their churches seeking to draw nigh unto God - glorified be His majesty - yet they remain deprived of His recognition and forbidden from His good-pleasure, while thou hast attained unto that which was recorded and inscribed in the divine Books of former and latter times. Give thanks unto thy Lord for this mercy which hath preceded thee and this bounty which hath encompassed thee.

2 یا امتی و یا ورقتی ندای مظلوم را بشنو از شطر سجن بتو توجّه نمود و ترا ذکر مینماید لیجذبک الذکر الی مقام لا یحزنک الفقر ولا یسرک الغناء ولا تخوفک الضوضاء ولا سطوة الدین کفروا بمولی الوری لله الحمد محض فضل و عنایت ید ارادة حق ترا اخذ نمود و بمقریکی از اولیا راه فرمود قدر این فضل را بدان و مقام مونس را بشناس در بحر فضل مقصود عالمیان تفکر نما امپراطورهای عالم بگائس می روند لأجل تقرب بحق جلّ جلاله و از عرفانش محروم و از رضایش ممنوع و توفائز شدی بآنچه که در کتب الهی از قبل و بعد مذکور و مسطور اشکری ربّک بهذه الرحمة الّتی سبقتک و هذا الفضل الّذی احاطک

3 Say: Praise be unto Thee, O Lord of all beings, and thanksgiving be unto Thee, O Thou in Whose grasp is held the reins of earth and heaven. I testify to Thy Manifestation, and to Thy most great favor, and to Thy bounty which hath encompassed all things, and to the power of Thy Most Exalted Pen. There is none other God but Thee, the Single, the One, the All-Powerful, the All-Knowing, the All-Wise.

3 قولى لك الحمد یا مولی الوری و لك الشکریا من فی قبضتک زمام الأرض و السماء اشهد بظهورک و بعنايتک الکبری و فضلک الّذی احاط الأشياء و باقتدار قلبک الأعلى لا اله الا انت الفرد الواحد المقتدر العليم الحكيم

BLIB_Or15712.136

BH07477*To: Muhammad Hashim, in Tihran**Date: 1305-06-03 [1888-Feb-16]*

- 1 He is the One Who has dominion over all names!
- 2 On this day all things summon the servants unto the most exalted horizon. Blessed is the ear that has attained unto hearing and turned with its heart in acceptance. By the life of God! The possessors of hearing and sight are blessed with that for which no likeness or similitude exists or has ever existed. Say: O people of the earth, strive that perchance ye may deliver sight from infection and likewise hearing from that which has prevented it from hearkening. We beseech God to assist His people to purify the servants and refine souls. Verily He doeth what He willeth and ordaineth what He pleaseth, and He is the Mighty, the Powerful. Within every word an ocean of knowledge and wisdom lies concealed. Blessed is the soul that hath attained thereunto and drunk thereof. Verily such a one is of the companions of the Crimson Ark which hath been mentioned in the Qayyumu'l-Asma' by God, the Fashioner of earth and heaven.

1 هو المهيمن على الأسماء

2 امروز جميع اشياء عباد را بافق اعلى دعوت مينمايد طوبى از براى سمعيكه باصفا فائز شد و بقلب اقبال نمود لعمرالله صاحب سمع و بصر فائزند بآنچه كه از براى او شبه و مثل نبوده و نيست بگو اى اهل ارض جهد نمائيد شايد بصر را از رمد نجات دهيد و همچنين سمع را از آنچه كه او را از اصفا منع نموده از حق ميطلبم حزب خود را تأييد فرمايد بر تطهير عباد و تهذيب نفوس انه يفعل ما يشاء و يحكم ما يريد و هو القوى القدير در هر كلمه بحر علم و حكمت مستور طوبى از براى نفسيكه بآن فائز شد و از او آشاميد انه من اهل السفينة الحمراء التي نزلت ذكرها في قيوم الأسماء من لدى الله فاطر الأرض و السماء

BLIB_Or15712.127b

BH08952*To: Mashhadi Aqa Big, in Tihran**Date: 1305-06-03 [1888-Feb-16]*

- 1 He is the One Who speaks in the Kingdom of Utterance
- 2 Say: My God, my God! Praise be to Thee for having enabled me to turn towards Thy horizon, to direct myself to the lights of Thy countenance, to gaze upon the traces of Thy Most Exalted Pen, and to hold fast to the cord of Thy loving-kindness, O Lord of all beings and Creator of the throne on high and of the earth below. O Lord! Thou seest me turning towards Thee, hoping for the wonders of Thy bounty and generosity. I beseech Thee by the pearls of the ocean of Thy knowledge and the heaven of Thy wisdom to ordain for me that which will make me steadfast in Thy Cause and firm in Thy love. I

1 هو الناطق في ملكوت البيان

2 قل الهى الهى لك الحمد بما ايدتنى على الاقبال الى افقك و التوجه الى انوار وجهك و النظر الى آثار قلمك الأعلى و التمسك بحبل عنايتك يا مولى الورى و رب العرش و الثرى اى رب ترانى مقبلاً اليك و راجياً بدائع جودك و كرمك اسئلك بآلائ بحر عليك و سماء حكمتك بأن تقدر لى ما يجعلنى مستقيماً على امرك و ثابتاً على حبك انا عبيدك و ابن عبدك معترفاً بوحدايتك و فردايتك و بما انزلته فى كتابك اى رب ان الفقير

am Thy servant and the son of Thy servant, acknowledging Thy oneness and Thy singleness and that which Thou hast sent down in Thy Book. O Lord! The poor one hath hastened to the gate of Thy riches. I beseech Thee by Thy Self not to disappoint him in what he seeketh from the ocean of Thy bounty and the sun of Thy generosity. Verily, Thou art the All-Powerful, the All-Knowing, the All-Wise.

سرع الى باب غنائك اسئلك بنفسك ان لا
تخيبه عما اراد من بحر جودك و شمس كرمك
انك انت المقتدر العليم الحكيم

BLIB_Or15712.128

BH00242

To: Haji Mirza Muhammad Yazdi Alaqihband et al.

Date: 1305-06-05 [1888-Feb-18]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise, sanctified beyond the mention of pen and tongue, be-fitteth the Dawning-Place of Light, the King of Oneness, Who hath raised aloft the standard of His Cause and adorned the earth with its shade. The tyrants did not dismay Him, nor did the pharaohs prevent Him. He appeared and manifested what He desired, despite those servants who denied the Day of Mutual Summoning. Blessings, peace, glory and splendor be upon His loved ones who broke not the Covenant nor violated the Testament, who arose and declared: "God is our Lord! Verily He hath appeared with truth and illumined the horizons."
- 3 Glory be unto Thee, O my God, my Lord, my Support, and my Heart's Desire! Thou seest and knowest that Thy servant desireth naught on earth save Thy remembrance and praise, and the mention of him who was effaced before the manifestations of Thy will and the revelations of Thy purpose. I beseech Thee in all conditions to assist him and those who have believed to attain a steadfastness surpassing the steadfastness of all who dwell on earth. I implore Thee, O Thou the Desire of the hearts of the Messengers and the Beloved of the sincere and faithful ones, to open before the faces of Thy loved ones, by the finger of Thy might, the doors of Thy grace. Then raise them up through Thy power, Thy sovereignty, Thy greatness and Thy dominion. Make them lamps of guidance among Thy creation and brilliant stars in Thy lands. Verily, Thou art the All-Powerful, the Most Exalted, the All-Knowing, the All-Wise.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدّس از ذکر آیه و خامه مشرق نور سلطان
احدیّه را لایق و سزاست که علم امرش را مرتفع
نمود و عرصهء گیتی را بطلش بیاراست ما خوفته
الجبارة و ما منعتہ الفراعنة ظہر و اظہر ما اراد
رغمًا للعباد الذین کفروا بیوم التناد و الصلوة و
السلام و التکبیر و البہاء علی اولیائہ الذین ما نقضوا
العہد و ما نکثوا المیثاق قاموا و قالوا اللہ ربنا انہ
ظہر بالحق و اثار بہ الآفاق

3 سبحانک یا الہی و سیدی و سندی و مقصودی
تری و تعلم ان خادمک ما اراد فی الأرض
الا ذکرک و ثنائک و ذکر من کان فانیاً عند
ظہورات ارادتک و بروزات مشیتک و سئلك
فی کل الأحوال بأن تؤیّده و الذین آمنوا علی
استقامة تفوق استقامة من علی الأرض کلّہا
اسئلك یا مقصود افئدة المرسلین و محبوب
الموحّدين و المخلصین بأن تفتح علی وجہ
اولیائک باصبع قدرتک ابواب فضلک ثم
ارفعہم بقدرتک و سلطانک و عظمتک و
اقتدارک ثم اجعلہم مصابیح الهدایة بین خلقک
و الأنجم النيرة فی بلادک انک انت المقتدر
المتعالی العليم الحكيم

4 Moreover, I beseech Thee, O God of existence and Lord of the seen and unseen, to ordain for him who hath turned unto Thee, attained Thy presence, and stood before Thy face, the victory of Thy Cause and the exaltation of Thy Word through wisdom and utterance throughout all possibility. Verily, Thou art the Almighty, the Powerful, the All-Bountiful. O Lord! Thou knowest that he hath turned unto Thee and held fast to the service of Thy Cause. Adorn him, O Thou the Desire of the world, with the Most Great Ornament, which is the acceptance of what hath proceeded from him and what he desireth to accomplish in Thy days. Verily, Thou art the All-Bountiful, the Lord of great bounty. There is none other God but Thee, the All-Forgiving, the All-Merciful.

5 And further: an esteemed letter from that spiritual friend reached this evanescent servant. Praise be to God, it brought true joy and spiritual delight, for it was perfumed with the fragrances of love for the Beloved of all worlds. After its reading, acceptance and comprehension, it ascended to the most exalted pavilion and the ultimate goal, was presented before the face of the Lord of all beings, and was honored to be heard. When it was completed, the Tongue of Grandeur began, saying - exalted be His glory and universal be His bounty:

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

7 O Muhammad! We have made mention of thee in such wise that the rivers of grace have flowed therefrom throughout the world and the breezes of the Spirit have wafted over all peoples. Thy Lord is verily the Compassionate, the Bountiful. We have mentioned thee time and again during the days when thou didst stand before the Countenance and hearken unto the Call of God, the Almighty, the All-Knowing, the All-Informed, and when thou didst stand before the Most Great Gate which was opened unto all who are in the heavens and on the earth. Thy Lord is verily the All-Bountiful, the Munificent. He strengthened thee to turn towards the Supreme Horizon, enabled thee to draw nigh, honored thee with His presence, gave thee to drink of the pure Water of Life, caused thee to hear His most sweet call and the creaking of His Most Exalted Pen, and showed thee His hallowed, mighty and resplendent horizon.

8 O Muhammad! Hearken once again unto the Call of thy Lord, the Sovereign of the throne and of the dust. He summoneth thee to that which will draw thee nigh unto the Most Great Sea which surgeth before the faces of all peoples. Verily thy Lord doeth what He willeth and ordaineth what He pleaseth. We bear witness that thou hast attained unto that which was recorded in the Books of God, the Lord of all worlds, and that thou hast drunk, time and again, from the chalices of the verses

4 ثُمَّ اسْأَلُكَ يَا إِلَهَ الْوُجُودِ وَالْمُهَيِّمِينَ عَلَى الْغَيْبِ وَ الشُّهُودِ بِأَنْ تَقْدِرَ لِمَنْ أَقْبَلَ إِلَيْكَ وَ فَازَ بِلِقَائِكَ وَ الْحُضُورِ إِمَامَ وَجْهِكَ نَصْرَةَ أَمْرِكَ وَ أَعْلَاءَ كَلِمَتِكَ بِالْحِكْمَةِ وَ الْبَيَانِ فِي الْإِمْكَانِ أَنْتَ أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْمُنَانُ إِيْرَبِّ تَعْلَمُ أَنَّهُ أَقْبَلَ إِلَيْكَ وَ تَمَسَّكَ بِخِدْمَةِ أَمْرِكَ زَيْنَهُ يَا مُقْصِدُ الْعَالَمِ بِالطَّرَازِ الْأَعْظَمِ وَ هُوَ قَبُولُ مَا ظَهَرَ مِنْهُ وَ مَا أَرَادَ أَنْ يَعْمَلَ فِي أَيَّامِكَ أَنْتَ أَنْتَ الْكَرِيمُ ذُو الْفَضْلِ الْعَظِيمِ لَا إِلَهَ إِلَّا أَنْتَ الْغَفُورُ الْكَرِيمُ

5 وَ بَعْدَ نَامِهِ نَامِي أَزْ أَنْحَبِيبِ رُوحَانِي بَابِنِ خَادِمِ فَانِي رَسِيدِ لِلَّهِ الْاِحْمَدِ فَرَحِ حَقِيقَتِي حَاصِلِ وَ سُرُورِ مَعْنَوِي ظَاهِرِ چِهْ كِهْ مَعْطَّرُ بُودِ بِنَفْحَاتِ مَحَبَّتِ مَحْبُوبِ عَالَمِيَانِ وَ بَعْدَ اَزْ قِرَائَتِ وَ اِقْبَالِ وَ اِدْرَاكِ قَصْدِ رَفْرِفِ اَعْلَى وَ غَايَةِ قَصُوبِ نُمُودِ اِمَامِ وَجْهِ مَوْلَى الْوَرَى عَرَضِ وَ بَشْرَفِ اصْغَا فَاثِرِ وَ چُونِ تَمَامِ شِدِّ لِسَانِ عَظُمَتِ اِبْدَا فَرْمُودِ قَوْلِهِ جَلَّ جَلَالُهُ وَ عَمَّ نَوَالُهُ

6 هُوَ الشَّاهِدُ الْخَبِيرُ

7 يَا مُحَمَّدُ اَنَا ذَكَرْنَاكَ بِذِكْرِ جَرَتْ مِنْهُ اِنْهَارُ الْفَضْلِ فِي الْعَالَمِ وَ سَرَتْ نَسَمَاتُ الرُّوحِ عَلَى الْأُمَمِ أَنَّ رَبَّكَ هُوَ الْمَشْفِقُ الْكَرِيمُ اَنَا ذَكَرْنَاكَ مَرَّةً بَعْدَ مَرَّةٍ أَيَّامَ حُضُورِكَ إِمَامَ الْوَجْهِ وَ اصْغَائِكَ نِدَاءَ اللَّهِ الْمُقْتَدِرِ الْعَلِيمِ الْخَبِيرِ وَ قِيَامِكَ لَدَى الْبَابِ الْأَعْظَمِ الَّذِي فَتَحَ عَلَى مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِ أَنَّ رَبَّكَ هُوَ الْفَضْلُ الْكَرِيمُ أَنَّهُ آيَدُكَ عَلَى الْاِقْبَالِ إِلَى الْأَفْقِ الْأَعْلَى وَ وَفَّقَكَ عَلَى التَّوَجُّهِ وَ شَرَّفَكَ بِالْحُضُورِ وَ سَقَاكَ كَوْثَرَ الطُّهُورِ وَ اسْمَعَكَ نِدَائَهُ الْأَحْلَى وَ صَرِيرَ قَلْبِهِ الْأَبْهَى وَ اَرَاكَ اِفْقَهُ الْمُقَدَّسَ الْعَزِيزِ الْمُنِيرِ

8 يَا مُحَمَّدُ اسْمَعْ مَرَّةً أُخْرَى نِدَاءَ رَبِّكَ مَالِكِ الْعَرْشِ وَ الثَّرَى أَنَّهُ يَدْعُوكَ بِمَا يَقْرَبُكَ إِلَى الْبَحْرِ الْأَعْظَمِ الَّذِي مَاجَ إِمَامَ وَجْهِهِ الْأُمَمِ أَنَّ رَبَّكَ يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يَرِيدُ نَشْهَدُ أَنَّكَ فَزْتَ بِمَا كَانَ مَسْطُورًا فِي كُتُبِ اللَّهِ رَبِّ الْعَالَمِينَ وَ شَرِبْتَ مَرَّةً بَعْدَ مَرَّةٍ كَوْثَرَ الْبَيَانِ وَ الْعِرْفَانِ مِنْ كُؤُوسِ آيَاتِ

of thy Lord, the Ancient of Days, the Kawthar of utterance and knowledge, and that thou hast made mention of Him amongst the servants and hast voiced His praise before all faces. He verily heareth and seeth; He is the All-Hearing, the All-Seeing.

ربك المنزل القديم و ذكرته بين العباد و نطقت
بثائه امام الوجوه انه يسمع و يرى و هو السميع
البصير

- 9 We were seated upon the carpet when the servant in attendance entered with wondrous joy, holding in his hand a book which he showed forth and read before the face of thy Lord, the Master of the Day of Judgment. We perceived therefrom the fragrance of thy submissiveness and thy turning unto God, the True Sovereign, the Just, the Manifest. When thy mention was completed, the ocean of utterance surged and the fragrance of thy Lord's loving-kindness was diffused, and We sent down from the heaven of Will that which moveth every mouldering bone. By the life of God! At the time of its revelation, the denizens of the all-highest Paradise and the exalted Garden were present to hearken unto the Call which was raised between earth and heaven at this time when sorrows have encompassed Me from every direction through that which the hands of the oppressors have wrought.

9 قد كنا مستويين على البساط دخل العبد الحاضر
بنشاط بديع و كان بيده كتاب اظهره و ابرزه و
قرأه امام وجه ربك مالك يوم الدين انا وجدنا
منه عرف خضوعك و اقبالك الى الله الملك
الحق العدل المبين فلما تم ذكرك ماج بحر البيان و
هاج عرف عناية ربك الرحمن و انزلنا من سماء
المشيئة ما تحرك به كل عظم رميم لعمر الله حين
النزول حضر اهل الفردوس الأعلى و الجنة العليا
لاصغاء النداء الذي ارتفع بين الأرض و السماء
في هذا الحين الذي احاطتني الأحزان من كل
الأسطر بما اكتسبت ايدي الظالمين

- 10 When thou drinkest the choice wine of utterance from the cup of thy Lord's loving-kindness, say: Praise be unto Thee, O Thou before Whose manifestation the realities of all created things prostrated themselves and the essences of all beings rejoiced that Thou didst turn toward this servant from the direction of Thy prison, O Lord of all men! Thou art He Who caused him to hear Thy call and strengthened him to say "yea," and enabled him to recognize the Dayspring of Thy verses, the Ocean of Thy knowledge, the Heaven of Thy bounty and the Sun of Thy wisdom. I beseech Thee by the lands which Thou hast adorned through the footsteps of Thy sincere ones amongst Thy servants and wherein the call of them that are nigh unto Thee amongst Thy creation was raised, and by Thy Command whereby the mysteries of Thy knowledge were revealed, and by the Name through which Thou didst subdue all who are in Thy earth and Thy heaven, and by the Lamp of Thy utterance which Thou hast preserved from the tempests of the utterances of the oppressors and the hurricanes of the doubts of the transgressors, and by the Point through which the hearts of the lovers were set ablaze throughout all regions, that Thou ordain for me through Thy Most Exalted Pen the good of this world and of the world to come, and that which will exalt me amongst Thy servants and will aid me to manifest Thy Word with the wisdom wherewith Thou didst command Thy servants in Thy Books, Thy Scriptures and Thy Tablets. O Lord! Thou seest him who is as nothingness seeking the ocean of Thy bounty. I beseech Thee to number him among those for whom Thou hast ordained a station beneath the canopies of Thy grandeur and

10 انك اذا شربت رحيق البيان من كأس عناية
الرحمن قل لك الحمد يا من سجدت عند ظهورك
حقائق الكائنات و استفرحت كينونة الممكنات
بما اقبلت الى عبدك هذا من شطر سجنك يا
مولي الوري انت الذي اسمعته ندائك و ابدته
على قول لي و وقفته على عرفان مشرق آياتك
و بحر علمك و سماء فضلك و شمس عرفانك
اسلك بالديار التي زينتها بقدوم المخلصين من
عبادك و ارتفع فيها نداء المقرئين من خلقك و
بأمرك الذي به ظهرت اسرار علمك و بالاسم
الذي به سخرت من في ارضك و سمائك و بسراج
بيانك الذي حفظته من قواصف افواه الظالمين
و عواصف شبهات المعتدين و بالنقطة التي بها
اشتعلت افئدة العشاق في الآفاق بأن تقدر لي من
قلبك الأعلى خير الآخرة و الأولى و ما يرفعني
بين عبادك و يؤيدني على اظهار كلمتك بالحكمة
التي امرت عبادك بها في كتبك و زبرك و
الواحد ايرب ترى المعدوم اراد الوجود من
سماء جودك اسلك بأن تكتبه من الذين قدرت
لهم المقام فيظل قباب عظمتك و خباء مجدك
و عنايتك انك انت المقتدر على ما تشاء و في
قبضة اقتدارك زمام الأمور انك انت العطوف
الغفور

the pavilion of Thy glory and Thy loving-kindness. Thou art, verily, the One Who hath power over whatsoever He pleaseth, and in Thy grasp are the reins of all things. Thou art, verily, the Most Kind, the All-Forgiving.

- 11 O Muhammad! Upon thee be My Glory! Time and again hath mention of thee been sent down and revealed from the Supreme Pen. Ask thou God, thy Lord, to honor thee with the rains of mercy that have been caused to descend upon thee from the heaven of loving kindness. The gaze of Our favor hath been and is directed towards thee. The oppositions of the aggressive ones and the denials of the oppressors have not kept the world from the Ocean of divine utterance and the Sun of divine mercy. Glory be to God! Until now they have not become aware. Despite the proclamation of the Word with the most exalted call at all times, the people remain heedless and veiled. All are occupied with the remembrance of the Truth, yearning for His presence and seeking His manifestation; yet they are seen to be remote and turned away. They have turned away from a Cause that hath no peer or likeness in the world, and have clung to their own idle fancies. Say: O ye ignorant ones! If this Cause be denied, what cause would be worthy of acceptance, and if this Word be erased, what word would be worthy of affirmation? Be fair and be not among the oppressors. A hundred thousand regrets that the heedless servants are forbidden after their seeking, and are deprived after their supplication and pleading.

- 12 Convey My greetings to the friends in that land, namely those souls who have, of their own accord, quaffed the sealed wine and have turned towards the ocean of divine bounty. Perchance they may be enkindled by the fire of the Word and illumined by the light of the utterance of the All-Merciful. We beseech God that He withhold not any from the Kawthar of steadfastness, that all may soar with one wing in the atmosphere of the love of the Goal of all existence, and may speak with one word. Unity and concord have ever been and are the cause of the exaltation of the Word of God. We beseech God to adorn His loved ones with the ornament of spiritual virtues and goodly, pure deeds, that the people of the earth may, by reason of their conduct and deeds, be led to seek that station and attain unto that which God hath willed. The glory shining forth from the horizon of the heaven of My loving-kindness be upon thee and upon My loved ones who have cast away idle fancies and have taken God as their Guardian, their Trustee and their Lord. They are, verily, of the people of Baha in the Book of God, the Lord of all beings and the Ruler of the Kingdom of Names.

11 یا محمد علیک بهائی مکرر ذکر از قلم اعلی نازل و ارسال شد فاسئل الله ربک ان یشرفک بما هطلت لک من سماء العنایة امطار الرحمة لحاظ عنایت بآنجناب بوده و هست عالم را اعراض معتدین و انکار ظالمین از بحر بیان الهی و آفتاب رحمت رحمانی منع نموده سبحان الله الی حین آگاه نشده اند مع اعلاء کلمه بأعلی النداء در لیالی و ایام ناس غافل و محجوب کل بذكر حق مشغول و لقائش را آمل و ظهورش را سائل مع ذلک معرض و بعید مشاهده میشوند امریکه در عالم شبه و مثل نداشته از او اعراض نموده اند و بظنون و اوهام خود متمسک بگوای بی دانشها اگر این امر انکار شود کدام امر لایق اقرار و اگر اینکمه محو گردد کدام کلمه قابل اثبات انصفوا و لا تكونوا من الظالمین صد هزار افسوس عباد غافل بعد از طلب ممنوعند و بعد از عجز و ابطال محروم

12 اولیای آن ارض را یعنی نفوسیکه بدعاً از ریح حق مختوم آشامیده اند و بدریای بخشش الهی توجه نموده اند از قبل مظلوم تکبیر برسان شاید بنار کلمه مشتعل شوند و بنور بیان رحمن منور از حق میطلبیم کل را از کوثر استقامت منع ننماید تا جمیع بیک پر در هواء محبت مقصود عالمیان طیران نمایند و بیک کلمه تکلم کنند اتحاد و اتفاق سبب ارتفاع کلمه الله بوده و هست از حق میطلبیم اولیای خود را بطراز اخلاق روحانیه و اعمال حسنه طیبه مزین فرماید تا اهل ارض بسبب اخلاق و اعمال قصد مقام نمایند و بما اراده الله فائز گردند البهاء المشرق من افق سماء عنایتی علیک و علی اولیائی الذین نبذوا الأوهام واتخذوا الله لأنفسهم ولیاً و وکیلاً و رباً الا انهم من اهل البهاء فی کتاب الله مولی الوری و مالک ملکوت الاسماء انتهی

- 13 Praise be to God! The Words of God speak for themselves, the Cause of God is manifest in itself, and the lights of the Revelation are shining and evident from the horizon of the Mount. If the servants would reflect even briefly on that which hath been manifested and would read that which hath been sent down from the heaven of the Divine Will, all would find their way to the straight path and would recognize the Great Announcement.
- 13 لله الحمد كلمات الله بنفسها ناطق و امر الله بنفسه ظاهر و انوار الظهور عن افق الطور مشرق و لائح اگر عباد فی الجمله در آنچه ظاهر گشته تفکر کنند و آنچه را که از سماء مشیت نازلشده قرائت نمایند کل بصرات مستقیم راه یابند و نبأ عظیم را بشناسند
- 14 O beloved of my heart! The deeds of the heedless souls and their following of ignorant divines have debarred the servants from the ocean of the All-Merciful's mercy and from the outpourings of the True Bestower. Vain imaginings have become a mighty barrier and suppositions a thick veil, thicker than mountains, preventing and depriving the power of sight and understanding from beholding. The denizens of the Kingdom are astonished, for they observe that throughout the ages and centuries not a single person among the turbaned ones of the Shi'ih party hath recognized the purpose and nature of the Revelation. Wonder upon wonder hath come from these tales. The word spoken aforesaid hath been fulfilled: "Most of His enemies shall be the divines." The pride of that party was that they believed in the immediate successor, yet they openly reviled and issued death warrants against Him through Whose word a thousand successors and guardians were created. They have committed that which neither Jews, nor Christians, nor Zoroastrians committed. Strange it is that until now they have not awakened, and each day they increase in their perversity. Yet stranger still is that the deniers of the Bayan have again twisted their faces and busy themselves with talk of successorship, mirrors, deputies and nobles. God curse them! God curse them! Glory be to God! They have not been awakened by what they have seen and continue to witness with their own eyes. Until now they mount the pulpits to curse and revile the Truth without cease.
- 14 یا حبیب قوادی اعمال نفوس غافله و متابعت علمای جاهل عباد را از بحر رحمت رحمانی و فیوضات فیاض حقیقی منع نموده اوهام سدّیست کبیر و ضنون حجابیست غلیظ اغلظ من الجبال حایل شده و قوهء باصره و مدرکه را از مشاهده محروم داشته اصحاب ملکوت متحیر چه که مشاهده مینمایند در قرون و اعصار یکنفس از اهل عاتم از حزب شیعه بعرفان مقصود و کیفیت ظهور آگاه نبود حیرت اندر حیرت آمد زین قصص قد حقت کلمه القبل و اکثر اعدائه العلماء افتخار آنحزب آن بود که ما بوسی بلا فصل قائلیم و نفسیکه هزار وصی و ولی از کلماتش خلق شد او را جهره سب نمودند و بر قتلش فتوی دادند قد ارتکبوا ما لا ارتکبه اليهود و لا النصاری و لا المجوس عجب در اینکه الی حین آگاه نشده اند و هر یوم بر شقاوت خود افزوده اند عجب تر آنکه مجدد معرّضین بیان چانه ها را کج و چوله نموده بذکر وصی و مرآت و نقیب و نجیب مشغولند قاتلهم الله قاتلهم الله سیحان الله از آنچه بچشم خود دیده و میبینند متنبّه نشده اند الی حین بلا فصلیها بر منابر بسب و لعن حق مشغولند
- 15 In any case, we hold fast to His Most Holy and Luminous Hem, and we seek from the ocean of His generosity His ancient bounty, and with utmost humility and supplication we beseech Him not to deprive His servants of this supreme favor and greatest gift. He is the Powerful, the Mighty.
- 15 در هر حال بذیل اقدس انور متشبّثیم و از دریای جودش بخشش قدیمش را میطلبیم و به صد هزار عجز و ابتهال مسئلت مینمائیم عباد خود را از این فضل اعظم و موهبت کبری محروم ننماید اوست قادر و توانا
- 16 The matters mentioned were presented before the countenance of the Lord of all beings and were granted acceptance.
- 16 مطالبیکه ذکر نمودند امام وجه مولی الانام عرض شد و باجابت مقرون گشت
- 17 His is the praise, His the thanks, His the glory, and His the splendor. The first matter was adorned with the crown of deeds specifically, therefore after permission and leave, this evanescent servant, on behalf of that spiritual beloved, was blessed for
- 17 له الحمد و له الشکر و له الثناء و له البهاء اوّل مطالب مزین بود باکلیل عمل مخصوص لذا بعد از اذن و اجازه این خادم فانی بوکالت آنحیب روحانی یکساعت و نیم از ليله پنجم

an hour and a half on the fifth night of the month of Jumada'th-Thani with the presence of the Goal of all the worlds, and was adorned with the ornament of acceptance. Happy art thou! As for the second matter regarding forgiveness and pardon, at the time of its presentation the ocean of forgiveness surged and the Tongue of Grandeur spoke: "Verily We have purified him from all things repugnant and adorned him with the ornament of forgiveness, and We have ordained for him that whereby the sincere ones shall find the fragrance of their Lord's bounty, the Mighty, the Bountiful."

- 18 The third matter concerning divine confirmation and assistance was likewise blessed with special favor and adorned with acceptance. What needs to be mentioned is the reply to those letters of that spiritual beloved which were sent before. One day the Beauty of Divine Unity intended to visit the farm, and after arrival thy mention flowed from the Supreme Pen. All that thou hadst mentioned was presented one by one, and the response was graciously given and sent, but strange that it hath not arrived. Similarly, on other occasions thy mention was sent down from the heaven of will and purpose, and mention was made of the receipt of what had been sent. We beseech God that this may reach you wherever you may have stopped. Verily our Lord and your Lord is the All-Hearing, the All-Answering. This servant giveth thee the glad tidings of the sending of the blessed ring which thou hadst requested, that thou mayest rejoice and be amongst the thankful ones. After this matter was presented at the Most Holy and Most Exalted Threshold, the promise of favor shone forth from the heaven of bounty of the Lord of all beings. Verily our Lord, the All-Merciful, is the All-Forgiving, the Most Compassionate, the Bestower, the Bountiful, the Kind, the Generous.

- 19 Mention was made of the kinsmen, and after being presented before His presence, there was revealed for each one that from which the fragrance of grace wafteth and diffuseth. This is what was revealed for his honor, my brother Ali, upon him be the Glory of God. His blessed and exalted Word:

- 20 He is the All-Forgiving, the Most Merciful

- 21 O Ali! He who loved Me made mention of thee, whereupon We remembered thee as a favor from Us, that this remembrance may attract thee to a station wherein thou shalt find thyself detached from all that is on earth and clinging to the cord of God's grace, the Lord of all worlds. The Wronged One hath turned toward thee from the precincts of the Prison and hath remembered thee with that which all the remembrances of the world cannot equal. He, verily, is the Expositor, the

شهر جمادی الثانی زیارت مقصود عالمیان فائز و بطراز قبول مزین هنیئاً لجناحک ولی مطلب ثانی ذکر عفو و مغفرت بوده حین العرض ماج بحر الغفران و نطق لسان العظمة انا طهرناه عن المکاره و زیناه بطراز الغفران و قدرنا له ما یجد منه المخلصون عرف عناية ربهم العزيز الفضل انتهى

- 18 ثالث ذکر تأیید و توفیق آتم بعنایت مخصوصه فائز و باجابت مزین آنچه ذکرش لازم است جواب نامه‌های آن حبیب روحانیست که از قبل ارسال شد یومی از ایام جمال احدیه قصد مزمره فرمودند و بعد از ورود ذکر آنجناب از قلم اعلی جاری آنچه ذکر نموده بودند یک یک عرض شد و جواب عنایت فرموده ارسال گشت عجب است که نرسیده و هم‌چنین در مواقع اخری ذکر آنجناب از سماء مشیت و اراده نازل و ذکر وصول آنچه ارسال شده بود از حق میطلبیم هر محل که توقف نموده بشما برسد آن ربنا و ربکم هو السامع المجیب این عبد بشارت می‌دهد آنجناب را بارسال خاتم مبارک که طلب نموده‌اند لتفرح و تكون من الشاکرین بعد از عرض این فقره در ساحت امنع اقدس وعده عنایت از ایاقی سماء عطاء مالک الرقاب اشراق نمود آن ربنا الرحمن هو الغفور الرحیم و هو المعطی الباذل العطوف الکریم

- 19 ذکر منتسبین را نموده بودند بعد از عرض در پیشگاه حضور مخصوص هر یک نازل شد آنچه که عرف فضل از او ساطع و متضوع است هذا ما نزل لجناح اخوی علی علیه بهاء الله قوله تبارک و تعالی

- 20 هو الغفور الرحیم

- 21 یا علی ذکرک من احببني ذکرناک فضلاً من عندی لیجذبک الذکر الی مقام تجد نفسک منقطعة عما علی الأرض و متمسكة بجبل عنایة الله رب العالمین ان المظلوم توجه الیک من شطر السجن و ذکرک بما لا تعادله اذکار العالم انه هو المبین العلیم الحکیم قد ذکرک احاک الذی

All-Knowing, the All-Wise. Thou hast been mentioned by thy brother who hath preceded most of creation in turning to the Supreme Horizon, the station whereat the Tongue of Grandeur proclaimed: "The Kingdom belongeth unto God, the Almighty, the All-Powerful." When thou hearest the Call, say: "Praise be unto Thee, O Lord of Names and Creator of the heavens, for having aided me and made known unto me that which was recorded by Thy Most Exalted Pen in Thy Books, Thy Scriptures, and Thy Tablets. I beseech Thee, O my Lord, by the lights of Thy countenance and the lamp of Thy Cause, to make me steadfast in Thy love and firm in Thy Cause, such that the pharaohs of the land may not prevent me from turning to the Dawning-Place of Thy signs and the Dayspring of Thy evidences. Thou art, verily, the Almighty, the Exalted, the All-Wise."

سبق اكثر الخلق في الاقبال الى الافق الاعلى
المقام الذى نطق فيه لسان العظمة الملك لله
المقتدر القدير انك اذا سمعت النداء قل لك
الحمد يا مالک الأسماء و فاطر السماء بما ايدتني
و عزفتني ما كان مسطوراً من قلبك الاعلى
في كتبك و زبرك و الواحك ارب استلك
بانوار وجهك و سراج امرك بأن تجعلني ثابتاً
على حبك و راسخاً في امرك بحيث لا تمنعني
فراغنة البلاد عن التوجه الى مطلع آياتك و
مشرق بيناتك انك انت المقتدر العزيز الحكيم

22 And this is what was revealed for Javad's nephew, upon him be the Glory of God:

22 و هذا ما نزل لابن اخت جواد عليه بهاء الله

23 He is the One Who gazeth from His Most Exalted Horizon

23 هو الناظر من افقه الاعلى

24 O Javad! Hear the Call from the precincts of the Prison. There is none other God but He, the Single, the One, the All-Knowing, the All-Informed. He hath appeared and manifested what He desired, and guided His servants to His straight path. When thou art illumined by the lights of the Day-Star of thy Lord's utterance, say: "O Lord of all creation and Revealer of clear proof! I beseech Thee by Thy name, the All-Merciful, to assist me in that which Thou lovest and art pleased with. O my Lord! Thou seest the weary turning to the kingdom of Thy utterance, the weak to the heaven of Thy strength and power, and the ignorant to the ocean of Thy knowledge and favors. I beseech Thee not to disappoint him through Thy generosity which hath encompassed the world, and through Thy bounty which hath preceded existence itself. There is none other God but Thee, the Mighty, the Loving."

24 يا جواد اسمع النداء من شطر السجن انه لا اله الا هو الفرد الواحد العلم الخبير قد ظهر و اظهر ما اراد و هدى العباد الى صراطه المستقيم اذا تنورت بانوار نير بيان ربك الرحمن قل يا مالک الامكان و منزل البرهان استلك باسمك الرحمن بأن تؤيدني على ما تحب و ترضى ارب ترى الكليل مقبلاً الى ملكوت بيانك و الضعيف الى جبروت قوتك و اقتدارك و الجاهل بحر علمك و افضالك استلك ان لا تخييه بكرمك الذى احاط العالم و بجودك الذى سبق الوجود لا اله الا انت العزيز الودود

25 And this is what was revealed for the handmaidens of God, upon them be the Glory of God:

25 و هذا ما نزل لاماء الله عليهن بهاء الله

26 He is the All-Hearing, the All-Answering

26 هو السامع المجيب

27 O Kawkab! Praise be to the Desired One of the world Who hath aided thee to recognize the Most Great Name in days wherein the men of earth, the princes and the learned ones are veiled and deprived. Blessed art thou and blessed is the one who taught thee and caused thee to attain this supreme mercy and mighty gift. Know thou his worth and station, then give thanks unto thy Lord, the All-Forgiving, the Most Merciful.

27 يا كوكب حمد كن مقصود عالم را كه ترا تأيد فرمود بر عرفان اسم اعظم در اياميكه رجال ارض و امرا و علما محجوب و محرومند طوبى از براى تو و از براى نفسيكه ترا تبليغ نمود و باين رحمت كبرى و موهبت عظمى فائز كرد اعرفى قدره و مقامه ثم اشكرى ربك الغفور الرحيم

- 28 O Khadijih! Today the Sun of Truth hath appeared from the horizon of the heaven of divine favor with such a radiance that the rays of the physical sun are as nothing in comparison. O My handmaiden! Praise the Desired One of the world Who did not prevent thy sight from beholding His days, nor thine ears from hearkening to His call. Say: "Praise be unto Thee, O Beloved of the world, and glory be unto Thee, O Thou Who art the Desire of those who are in the heavens and on earth."
- 28 یا خدیجه امروز آفتاب حقیقت از افق سماء عنایت الهی باشرایق ظاهر که اشراقات آفتاب عالم نزدش معدوم و مفقود ای کنیز من حمد کن مقصود عالم را که بصرت را از مشاهده آیامش منع ننمود و هم چنین سمعت را از اصغاء ندائش قوی لک الحمد یا محبوب العالم و لک الثناء یا مقصود من فی السموات و الأرضین
- 29 O Rubabih! The Dayspring of the Light of Divine Unity hath turned toward thee from the Most Great Prison and maketh mention of thee. Praise be to God that thou hast attained unto that which most of the peoples of the world are deprived. The first ornament and the foremost adornment for the handmaidens of God, after recognition, is chastity. Blessed is the handmaiden who holdeth fast unto it. Say: My God, my God! Praise be unto Thee for having remembered me while I was in the prison amidst the heedless ones.
- 29 یا ربابه مطلع نور احدیه از سجن اعظم بتو توجه نموده و ترا ذکر مینماید لله الحمد فائز شدی بآنچه که اکثری از اهل عالم از آن محرومند طراز اول و زینت اولی از برای اماء الهی بعد از معرفت عصمت است طوبی لأمة تمسکت بها قوی الهی الهی لک الحمد بما ذکرتنی اذ كنت فی السجن بین ایدی الغافلین
- 30 O my handmaiden, O Zahra! The people of the world raised their lamentations throughout the nights and days, and with a hundred thousand supplications yearned and hoped for the presence of the Self-Sufficient, the Most High. Yet when the horizon of the world was illumined with the lights of the Most Great Luminary, all denied and turned away, save whom God willeth. And thou, through His grace and favor, didst attain unto His recognition and didst partake of the choice wine of utterance. Blessed art thou and blessed is every handmaiden who hath turned unto Him and attained unto the recognition of God, the Mighty, the Praiseworthy.
- 30 یا امتی یا زهرا اهل عالم در لیلای و آیام ناله ها نمودند و به صدهزار عجز و ابتهال لقای غنی متعال را راجی و آمل بودند و چون افق عالم بانوار نیر اعظم منور کل منکر و معرض الا من شاء الله و تواز فضل و عنایتش بعرفانش فائز شدی و از رحیق بیان نوشیدی طوبی لک و لكل امة اقبلت و فازت بعرفان الله العزیز الحمید
- 31 O Jewel! The true jewel is the divine utterance which lay hidden in the shells of the ocean of inner meanings. Today it appeareth and is visible before all faces. Blessed is the handmaiden who hath witnessed and attained, and woe unto the heedless ones, both men and women. Say: Praise be unto Thee for having guided me unto Thy path and shown me the pearl of Thy knowledge.
- 31 یا گوهر گوهر حقیقی بیان الهی است که در اصداغ بحر معانی مستور بود امروز امام وجوه ظاهر و مشهود نیماً لأمة شهدت و فازت و ویل للغافلات و الغافلین قوی لک الحمد بما هدیتنی الی صراطک و اریتنی لؤلؤ عرفانک انتی
- 32 This servant conveyeth to each one greetings and salutations, and beseecheth God, exalted be His glory, to adorn all with the ornament of supreme steadfastness, that all servants and handmaidens may, through the blessing of their steadfastness, be seen as firm and steadfast in the Cause of God. The servant beseecheth his Lord not to deprive His servants and handmaidens of His name, the Self-Subsisting, and His sealed wine.
- 32 این عبد هم خدمت هر یک تکبیر و سلام میرساند و از حقّ جلّ جلاله میطلبید جمیعاً مزین فرماید بطراز استقامت کبری تا جمیع عباد و اماء از یمن استقامت ایشان بر امر الله مستقیم و راسخ مشاهده گردند یسئل الخادم ربّه بأن لا یحرم عبادہ و امائه عن اسمه القیوم و رحیقہ المختوم
- 33 And this is what was revealed for Abu'l-Hasan and Husayn, upon them be the glory of God:
- 33 و هذا ما نزل لأبی الحسن و حسین علیهما بهاء الله

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

34 هو الناظر من افقه الأعلى

35 O Abu'l-Hasan! The Lord of the seen and unseen hath revealed for thee that whereby thy mention shall endure amongst the servants. Verily thy Lord is the Master of creation and the Ruler in the beginning and in the return. Preserve this most exalted station through His Most Exalted Name, the All-Glorious. He is verily the Commander, the Mighty, the All-Bountiful. Not a thing escapeth His knowledge, nor can the might of the world and the power of the nations render Him powerless. He doeth what He willeth and ordaineth what He pleaseth, and He is the Almighty, the Unconstrained. Say: Praise be unto Thee, O Thou the Goal of the world, for having made me recognize the ocean of Thy knowledge and the heaven of Thy wisdom. I beseech Thee to make me steadfast in Thy love. Thou art He through Whose Name the Mother Book hath spoken and that which was hidden from all eyes hath appeared.

35 يا اباالحسن قد انزل لك مالک السرّ والعن ما يتقی به ذکرک بین العباد ان ربک هو مالک الایجاد و الحاکم فی المبدء و المعاد احفظ هذا المقام الأعلى باسمه العلیّ الأبهی انه هو الأمر العزیز الوهاب لا یعزب عن علمه من شیء ولا تعجزه سطوة العالم و قوة الأمم يفعل ما یشاء و یحکم ما یرید و هو المقتدر المختار قل لك الحمد یا مقصود العالم بما عرفنی بحر علمک و سماء حکمتک اسئلك بأن تجعلنی مستقیماً علی حبک انک انت الذی باسمک نطق امّ الکتاب و ظهر ما کان مستوراً عن الأبصار

36 O Husayn! Harken unto the call of the Wronged One. He maketh mention of thee as the breezes of thy Lord's loving-kindness, the Lord of all men, wafted over thee. When thou perceivest the fragrance of My verses say: My God, my God! Unto Thee be praise and glory, and unto Thee be bounty and generosity. I beseech Thee by Thy Most Glorious Name, through which the limbs of all names trembled, to strengthen me to make mention of Thee and to praise Thee amongst Thy servants with wisdom and utterance, and to serve Thy Cause whereby the earth was shaken and eyes were dazzled.

36 یا حسین اسمع نداء المظلوم انه یدکرک بما مرّت به نسائم عناية ربک مالک الرقاب اذا وجدت عرف آیاتی قل الهی الهی لك الحمد و الثناء و لك الجود و العطاء اسئلك باسمک الأبهی الذی به ارتعدت فرائص الأسماء بأن تؤیّدنی علی ذکرک و ثنائک بین عبادک بالحكمة و البیان و علی خدمة امرک الذی به تزلزلت الأرض و شاخصت الأبصار انتهى

37 Praise and gratitude belong unto Him, and unto Him are grace, generosity and loving-kindness. He hath granted His loved ones a full portion from the ocean of His utterance. He is the All-Bountiful Who assisted the wayward to return and adorned them with the ornament of forgiveness. All the people of Baha, both men and women, must be set ablaze with the heat of His love and be perfumed by the fragrances of His utterance. I swear by the Sun of Truth that all the worlds of wisdom, utterance, knowledge and proof have been gladdened and perfumed by the fragrances of His days. O friends! While there is yet time, strive ye, perchance ye may guide the blind with the collyrium of divine knowledge, or lead a wanderer to the straight path. I beseech God, exalted be His glory, to assist each one to perform such deeds as will endure and persist in remembrance. Verily He is powerful over all things and worthy to answer prayers. Glory and remembrance and praise be upon you and upon the loved ones of God, His handmaidens, and upon those who have heard the call and answered their Lord, the Speaking, the All-Hearing, the All-Seeing. And praise be to God, the All-Knowing, the All-Informed.

37 له الحمد و المنّة و له الفضل و الجود و العناية اولیای خود را از بحر بیان خود نصیبی کامل عطا فرمود اوست کریمیکه عاصیانرا بر کلمه رجوع تأیید فرمود و بطراز غفران مزین داشت حزب الله از عباد و اماء کل باید از حرارت حبش مشتعل شوند و از نفحات بیانش معطر گردند قسم بافتاب حقیقت عوالم حکمت و بیان و علم و برهان کل از نفحات ایامش معطر و مسرور ای آقایان تا وقت باقی جهد نمائید شاید کوریرا بکحل معارف بینا کنید و یا گمراهرا بصراط مستقیم هدایت نمائید از حق جلّ جلاله میطلبم هر یک را بر اعمالی مؤید فرماید که ذکرش باقی و دائم انه علی کثیّ قدير و بالاجابة جدير البهاء و الذکر و الثناء علی جنابک و علی اولیاء الله و امائه و علی الذین سمعوا النداء و اجابوا ربهم الناطق السميع البصیر و الحمد لله العليم الخبیر

38 The servant, 5th of Jumada II, 1305

38 خادِم فی ۵ شهر جمادی الآخری سنه ۱۳۰۵

INBA28:290

BH00268*To: Shaykh Muhammad Arab et al.**Date: 1305-06-09 [1888-Feb-22]*

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

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 The Intended One beareth witness that there is none other God but Him. His are grandeur and bounty, and He is knowing of all things. The Beloved beareth witness that there is none other God but Him. His are exaltation and glory, and He is the Mighty, the Praiseworthy. The Lord beareth witness that there is none other God but Him. His are power and majesty, and He is potent over all things. The Adored One beareth witness that there is none other God but Him. He doeth what He willeth through His all-encompassing command. The Lord beareth witness that there is none other God but Him, and He is the Mighty, the Beautiful.

2 شَهِدَ الْمَقْصُودُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْعِظَمَةُ وَالْعِظَاءُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ شَهِدَ الْمَحْبُوبُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الرَّفْعَةُ وَالْعِلَاءُ وَهُوَ الْعَزِيزُ الْحَمِيدُ شَهِدَ الْمَوْلَى أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْقُدْرَةُ وَالْكِبْرِيَاءُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ شَهِدَ الْمَعْبُودُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ يَفْعَلُ مَا يَشَاءُ بِأَمْرِهِ الْحَيِّطُ شَهِدَ الرَّبُّ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَهُوَ الْعَزِيزُ الْجَمِيلُ

3 Praise and thanksgiving beseemeth Him Who hath illumined the world of vision with the light of His manifestation and hath quickened the world of hearing through the hearing of His life-giving call. In the first station and primary rank, all mention and description hath been and is reserved for the True One, exalted be His glory, even while acknowledging and confessing that He hath ever been sanctified beyond the mention of aught else and the description of all others. And in the second station and latter rank, praise beseemeth His chosen ones, whom the taunts of the ungodly, the turning away of the opposers, the tyranny of the transgressors, the doubts of the deniers, and the assault of the oppressors did not hold back from the Lord of the Day of Judgment. The wickedness of the evil ones and the clamor of those who deny did not deprive them of the Most Great Ocean and the Ancient Lord. They reduced to naught the intimations of the world and effaced and eliminated the doubts of the nations. In the path of Truth, sharp swords were to them as means of comfort, and pointed spears as spread-out couches. Their aspiration was the good-pleasure of the peerless Friend, and their goal the meeting at the most exalted height.

3 حَمْدٌ وَثَنًا حَضَرَتِيًّا لَا يَقُوتُ سِوَاكَ عَالَمِ ابْصَارٍ رَا بَنُورِ ظُهُورِ مَنْوَرٍ فَرَمُودٍ وَعَالَمِ آذَانِ بِاسْتِمَاعِ نِدَاءِ جَانِ بَحْشِشِ زَنْدَةِ نَمُودِ اذْكَارِ وَاَوْصَافِ دَرِ مَقَامِ أَوَّلِ وَرْتَبَةِ أَوَّلِي مَخْصُوصِ ذَاتِ حَقِّ جَلِّ جَلَالِهِ بُوْدَةٍ وَهَسْتِ مَعَ اِيْقَانِ وَاقْرَارِ وَاعْتِرَافِ بِأَنَّهُ كَانَ مَقْدَسًا عَنْ ذِكْرِ دُونِهِ وَوَصْفِ مَا سِوَاهُ وَدَرِ مَقَامِ ثَانِي وَرْتَبَةِ أُخْرَى سِزَاوَارِ اَوَّلِيَّيْ اَوْسْتِ كِه شَمَاتَتِ مُشْرِكِينَ وَاعْرَاضِ مُعْرِضِينَ وَظَلَمِ مُعْتَدِينَ وَشَبَهَاتِ مُنْكَرِينَ وَسَطُوتِ ظَالِمِينَ اِيْشَانِزَا اَزِ مَالِكِ يَوْمِ الدِّينِ مَنَعِ نَمُودِ شَرَارَتِ اِشْرَارِ وَضُوضَايِ اَهْلِ اِنْكَارِ اِيْشَانِزَا اَزِ بَحْرِ اعْظَمِ وَمَالِكِ قَدَمِ مَحْرُومِ نَسَاخَتِ اِشَارَاتِ عَالَمِ مُعْدُومِ نَمُودِ وَشَبَهَاتِ اَمَمِ رَا مَحُوِّ وَمَفْقُودِ دَاشْتَنْدِ اَسِيَّافِ شَاخِذِهِ دَرِ سَبِيلِ حَقِّ نَزْدِشَانِ اَسِيَّابِ رَاخَتِ وَاسْتَنَّهُ مَشْرُوعِهِ فَرَاشِ مَبْسُوطِهِ هَمِّشَانِ رِضَايَتِ دُوسْتِ يَكَا وَمَقْصُودِشَانِ لِقَايِ ذُرْوَةِ عَلِيَا

4 Glorified art Thou, O Thou in Whose grasp are the reins of wisdom and utterance, and in Whose right hand are the hearts of all who dwell in the realm of possibilities! Thou seest Thy loved ones among Thy heedless servants, who have wrought against them that which hath caused the near ones and the sincere ones to lament. I beseech Thee, O Thou through Whose name the ocean of knowledge hath surged amongst the peoples and through Whose remembrance the river of life hath flowed from Thy Most Exalted Pen in the final abode, to assist Thy loved ones in Thy remembrance and praise. Then adorn them with Thy virtues and character, illuminate their hearts with the light of Thy knowledge, and crown their heads with the diadems of piety. Verily Thou art the Lord of all beings and the Lord of the throne on high and of the dust below. There is none other God but Thee, the All-Knowing, the All-Wise.

4 سبحانه يا من في قبضتك زمام الحكمة والبيان
وفي يمين اقتدارك افئدة من في الامكان ترى
اوليائك بين عبادك الغافلين و عملوا في حقهم
ما ناه به المقربون والمخلصون اسئلك يا من
باسمك ماج بحر العرفان بين الأحزاب وبذكرك
جری کوثر الحيوان من قلبك الأعلى في المآب
بأن تؤيد احبائك على ذكرک و ثنائک ثم زينهم
بآدابک و اخلاقک و نور افئدتهم بنور معرفتک
و زين رؤوسهم بأكاليل التقوى انک انت مولی
الورى و رب العرش و الثرى لا اله الا انت العليم
الحکيم

5 And further: the letters of that spiritual friend arrived repeatedly, each one a true testament to your steadfastness, service, and devotion. After each was read and reviewed, it was taken to the Most Exalted Station and achieved the honor of being heard before the Countenance of the Intended One of all worlds. Each time, the Sun of loving-kindness rose and shone forth from the horizon of favor, until time progressed to this moment—the ninth night of the month of Jumada'th-Thani—when the new letter of that spiritual friend arrived. After its reading, it was carried on wings of longing and yearning to the Most Exalted Station, until it was presented before the face of our Intended One, your Intended One, and the Intended One of all who are in the heavens and the earth. And when it was concluded, the Tongue of Grandeur spoke these revealed verses, blessed and exalted be His Word:

5 و بعد نامه های آن حبيب روحانی مکرر رسيد
و هر یک گواهی بود صادق بر استقامت و
خدمت و توجه آنجناب و بعد از قرائت و اطلاع
قصد مقام اعلى نموده امام وجه مقصود عالميان
بشرف اصغا فائز و در هر کره از افق عنایت
نیر شفقت مشرق و لائخ تا آنکه زمان منتی
شد باینوقت که شب نهم شهر جمادی الأخری
است نامه جدید آنحبيب روحانی رسيد و بعد
از قرائت باجنحه شوق و اشتیاق قصد مقام
اعلى نموده الى ان حضرت و عرضت امام وجه
مقصودنا و مقصودکم و مقصود من فی السموات
و الأرضين و چون منتی شد لسان عظمت باین
آیات منزلات نطق فرمود قوله تبارک و تعالی

6 In His Name, the Manifest, the All-Knowing

6 بسمه المبین العليم

7 The Light which the Speaker of Sinai hath manifested from this Horizon - named the Most Exalted Horizon in the Book of God, Creator of the heavens, and the Most Glorious Paradise in this noble station - blessed be the eye that hath attained unto it, and woe betide those who have denied this gracious and manifest bounty. This is the Day whereon the Mother Book doth speak, calling all to a station wherein naught can be seen save God's command, His sovereignty, His grandeur and His power. He, verily, is the Almighty, the All-Powerful. By God! The Most Exalted Pen hath been set in motion, and from it hath flowed the Kawthar of eternity. Among the people are those who have heard, hastened, and drunk thereof, and those who have denied God's favor and that which hath been sent down from Him - these are among the most lost in His mighty Book. All things have been stirred by the Word of God,

7 نور اظهره مکلم الطور من هذا الأفق الذى
سمى بالأفق الأعلى فى کتاب الله فاطر السماء
و بالفردوس الأبهى فى هذا المقام الکريم طوبى
لبصر فاز به و ويل للذين انکروا هذا الفضل
العزیز المبین هذا يوم فيه ينطق أم الکتاب و يدع
الکل الى مقام لا يرى فيه الا امر الله و سلطانه
و عظمته و اقتداره انه هو المقتدر القدير تالله قد
تحرك القلم الأعلى و جرى منه کوثر البقاء من
الناس من سمع و سرع و شرب و منهم من کفر
بنعمة الله و ما نزل من عنده انه من الأخسرین
فى کتابه العظیم قد اهتزت الأشياء من كلمة الله

Lord of the kingdom of creation, yet the people remain veiled by a thick veil.

- 8 O Muhammad! Hear the Call from the direction of Akka - verily there is no God but Him, the Mighty, the Peerless. He speaketh before the faces of the world, as every knowing and informed one doth testify. Neither the ranks of the world, nor its armies, nor its cannons, nor its swords have hindered Him. He hath appeared and manifested what He desired, by His command, and He is the Strong, the Powerful. The world's rejection hath not weakened Him, nor what the nations possess. He speaketh in every condition that which the Primal Point foretold: "Verily there is no God but Me, the Speaker, the All-Knowing."

- 9 Say: O concourse of the earth! This is the Day of remembrance and praise, if ye be of those who know. This is the Day of turning and drawing near, if ye be of those who hear. This is the Day which God's Books have promised, if ye be of the fair-minded. This is the Day wherein the Mother of the Bayan hath appeared, if ye be of those who witness. God's Kingdom hath been manifested, if ye be of those who see. Beware lest the veils of glory prevent you from turning to God, the Lord of the worlds, or the veils of the misguided conceal you in the days of your Lord, the Master of the Day of Judgment. Say: Fear God and follow not your desires. Be fair in what hath appeared through truth - this is better for you, as every fair-minded and clear-sighted one doth testify. Beware lest ye deprive yourselves of this Most Great Bounty. Soon shall the world and all that ye behold therein perish; then shall ye find yourselves in grievous torment. Cast away names and take what ye have been given from God, the Kind, the Gracious. God's Cause and His decree have come. Verily His sovereignty sufficeth you, and He is the Protector of all who are in the heavens and on earth.

- 10 O Muhammad! Verily thy Lord hath been with His loved ones and heareth their call in His remembrance and praise - He heareth and seeth, and He is the All-Hearing, the All-Seeing. We counsel thee and those who have believed with that which will exalt this mighty, wondrous Cause. Say: O people of God! Adorn your heads with the crowns of detachment and your temples with the raiment of chastity, trustworthiness, truthfulness and purity. Thus have We sent down the Book and adorned it with commandments and ordinances from God, the Speaker, the Mighty, the Wise.

- 11 We have forbidden all from contention and conflict, and commanded them to assist their Lord through the hosts of deeds

مالك ملكوت الانشاء ولكن القوم في حجاب غليظ

8 يا محمد اسمع النداء من شطر عكّاء انه لا اله الا هو العزيز الفريد ينطق امام وجوه العالم يشهد بذلك كل عارف خبير ما منعه صفوف الدنيا ولا جنودها ولا مدافعها ولا سيوفها ظهر و اظهر ما اراد امراً من عنده وهو القوى القدير ما اضعفه اعراض العالم ولا ما عند الأمم ينطق فيكل شأن بما اخبر به النقطة الأولى انه لا اله الا انا الناطق العليم

9 قل يا ملأ الأرض هذا يوم الذكر والثناء ان اتم من العارفين وهذا يوم التوجه والاقبال ان اتم من السامعين هذا يوم بشرت به كتب الله ان اتم من المنصفين وهذا يوم ظهر فيه أم البيان ان اتم من الشاهدين قد ظهر ملكوت الله ان اتم من الناظرين اياكم ان تمنعكم سبحات الجلال عن التوجه الى الله رب العالمين او تحجبكم حجاب اهل الضلال في ايام ربكم مالك يوم الدين قل خافوا الله ولا تتبعوا اهوائكم انصفوا فيما ظهر بالحق هذا خير لكم يشهد بذلك كل منصف بصير اياكم ان تمنعوا انفسكم عن هذا الفضل الأعظم سوف تفنى الدنيا وما ترون فيها اذا تجدون انفسكم في عذاب عقيم ضعوا الأسماء خذوا ما اوتيتم من لدى الله المشفق الكريم قد اتى امر الله وحكمه انه يكفيكم بسلطانه وهو المهيم على من في السموات والأرضين

10 يا محمد ان ربك كان مع احبائه ويسمع نداءهم في ذكره و ثناءه يسمع ويرى وهو السميع البصير انا نوصيك والذين آمنوا بما يرتفع به هذا الأمر العزيز البديع قل يا حزب الله زينوا رؤوسكم بأكاليل الانقطاع و هياكلكم بأثواب العفة والأمانة و الصدق والصفاء كذلك انزلنا الكتاب وزيناه بالأوامر والأحكام من لدى الله الناطق العزيز الحكيم

11 انا منعنا الكل عن النزاع والجدال وامرناهم بأن ينصروا ربهم بجنود الأعمال والأخلاق انه هو

and character. Verily, He is the Ordainer, the Ancient of Days. By My life! We have commanded the servants only with that which profiteth them, preserveth them, and draweth them nigh unto this noble station.

الأمير القديم لعمري ما امرنا العباد ألا بما ينفعهم
ويحفظهم ويقربهم الى هذا المقام الكريم

- 12 Say: Purify your hearts and cleanse them from the fire of malice and hatred. This is what was revealed aforetime and at this moment. We have desired to make mention of Our friends there and give them glad tidings of Our remembrance of them, that they may rejoice and be of the thankful ones.

12 قل طهروا قلوبكم وخلصوها من نار الضغينة و
البغضاء هذا ما نزل من قبل و في هذا الحين
انا اردنا ان نذكر اوليائنا هناك ونبشرهم بذكرى
ايامهم ليفرحوا ويكونوا من الشاكرين

- 13 O My friends there and in all regions! The Most Great Announcement remembereth you from the precincts of His mighty prison, and commandeth you to righteousness and piety, and forbiddeth you from that which would lower your stations. Verily your Lord is the Counselor, the All-Knowing. Take hold of the Book of God with the strength that cometh from Him, then act according to what hath been sent down therein from the heaven of loving-kindness and favor. Verily it guideth you to His straight path.

13 يا اوليائنا هناك وفي الاقطار يذكركم النبأ الأعظم
من شطر سجنه العظيم و يأمركم بالبر والتقوى و
ينهاكم عما تهبط به مقاماتكم ان ربكم هو الناصح
العليم خذوا كتاب الله بقوة من عنده ثم اعملوا ما
نزل فيه من سماء العناية و الألفاف انه يهديكم
الى صراطه المستقيم

- 14 When thou hast drunk the choice wine of My utterance from the chalices of My words, and the rapture of My call hath seized thee, say: My God, my God! Praise be to Thee for having remembered me while I was among the heedless ones. I know not, O my God, which of Thy tribulations to recount, or for which of Thy calamities to weep and wail. Alas, alas, for what hath befallen Thee at the hands of the oppressors among Thy servants and the transgressors among Thy creatures.

14 انك اذا شربت رحيق بيان من كؤوس كلماتي
واخذك جذب ندائي قل الهى الهى لك الحمد بما
ذكرتني اذ كنت بين ايدي الغافلين لم ادريا الهى
اى بلاياك اذكر و بأى مصيبتك اروح و ابكى
آه آه عما ورد عليك من الظالمين من عبادك و
المعتدين من خلقك

- 15 Thou art He, O my God, Who ordained knowledge for Thy recognition and made it the greatest means of drawing near unto the Dayspring of the light of Thy unity. Yet when Thou didst manifest Thyself, those who were the manifestations and dawning-places of knowledge rose against Thee, approaching Thee only with the swords of malice and hatred. Alas, alas, for Thy sorrow and Thy loneliness!

15 انت الذى يا الهى قدرت العلوم لعرفانك و
السبب الأعظم للتقرب الى مشرق نور احديتك
فلما اظهرت نفسك قامت عليك مظاهرها و
مطالعها و ما اقبلوا اليك الا بأسيايف الضغينة و
البغضاء فآه فآه من كربتك و غربتك

- 16 I beseech Thee, O God of existence and Lord of the seen and unseen, to assist Thy servants in being just and fair. Then make known to them what hath escaped them in Thy days, and teach them what they have committed in following the manifestations of idle fancies and vain imaginings, without any clear proof from Thee or evidence from Thy presence. Alas, alas, O Thou Goal of the world and Beloved of the nations! How long wilt Thou hear what is unworthy to be heard, and how long wilt Thou behold what is unfit for any of Thy servants to see, let alone Thy most pure sight?

16 استلک يا اله الوجود و مالک الغيب و الشهود
بأن تؤيد عبادک على العدل و الانصاف ثم
عرّفهم ما فات عنهم فى ایامک و علمهم ما
ارتکبوا بما اتبعوا مطالع الظنون و الأوهام من
دون بينة من عندک و برهان من لدنک فآه فآه
يا مقصود العالم و محبوب الأمم الى متى تسمع
ما لا ينبغى اصغائه و الى متى ترى ما لا يليق ان
يراه احد من عبادک و كيف بصرك الأطهر

- 17 O Lord! I beseech Thee by Thy Most Great Countenance and the mysteries of destiny to ordain for me and for Thy loved

ones that which will adorn us with the ornament of patience, forbearance and resignation. Then decree for us the best of the hereafter and of this world. Verily Thou art the Lord of the Throne and the earth, and Thou art the Omnipotent, the Self-Subsisting, the All-Knowing, the All-Wise.

- 18 O Muhammad! You have heard the Voice of the Wronged One in the Arabic tongue; hear it now in Persian. The cause of the world's differences has been and is vain imaginings and idle fancies, and their fountainheads are those who wear the turbans - they who lead the servants to an evil habitation. As was aforetime spoken: "They have changed God's favor into ingratitude and caused their people to dwell in the abode of perdition." For twelve hundred years they prided themselves before all the world's peoples with mention of successorship, crying out "O Promised One!" day and night, yet when the blessed Tree grew forth they pronounced it astray and misguided, and afterwards cut it down with the swords of hatred. The deniers of the Bayan likewise walk in the footsteps of that faction, they too have clung to names and busied themselves with disputation, and will ultimately commit worse than what the Shi'ih perpetrated. This is a truth in which there is no doubt. Yet there is hope that after sincere investigation they may discover the root of the Cause - from Whom it came and what it is - and return to the truth.

- 19 Those souls whom you previously mentioned from the land of Shin and its surroundings have all attained to the grace of the Most Exalted Pen. Their mention is recorded and the effulgences of the Sun of favor are manifest. Well is it with them and pleasant it is unto them. We beseech God to assist His party in such wise that whatsoever the deniers possess of names and utterances may not debar them from the path of the Chosen One. Consultation in affairs is necessary and unity among the loved ones is essential. With harmony and accord and in a spirit of joy and fragrance they must enlighten the people of the earth and arise to reform it. Contention, conflict and objection are all forbidden. Blessed is the one who retires to his bed with a heart sanctified from rancor and hatred and purified from all that is unworthy of the days of God.

- 20 Say: O friends! Strive that the tribulations which in the path of God have befallen the Wronged One and His loved ones may not be lost among the people. Hold fast to the hem of chastity, and likewise to the cord of religion and trustworthiness. Consider the welfare of the world, not the promptings of self. O party of God! You are the shepherds of the world. Keep the

17 ایرب استلک بمنظرک الأكبر و اسرار القدر بأن تكتب لی و لأولیائک ما یزیننا بطراز الحلم و الصبر و الاصطبار ثم قدر لنا خیر الآخرة و الأولى انک انت رب العرش و الثری و انک انت المقتدر المختار العليم الحکیم

18 یا محمد ندای مظلوم را بلغة عربی شنیدی بلسان پارسی بشنو سبب اختلاف عالم اوهام و ظنون بوده و هست و مطلع آن ارباب عمامه ایشانند قائد عباد الی بس مقام چنانچه از قبل فرموده بدلو نعمة الله کفرأ و احلوا قومهم دار البوار هزار و دوست سنه بذکر وصایت بر احزاب عالم افتخار مینمودند و در لیلی و ایام یاقائم می گفتند و چون سدره مبارکه روئید بر ضلالت و گمراهیش فتوی دادند و بعد بسیوف بغضا قطعش نمودند معرضین بیان هم بر قدم آن حزب مشی مینمایند و ایشان هم با اسماء تمسک جستند و بمجادله مشغول بالآخره اعظم از آنچه شیعه ارتکاب نموده عمل مینمایند هذا حق لا ریب فيه ولكن امید هست که بعد از تفحص صادق اصل امر را بیابند که از که بوده و چه بوده و بحق راجع شوند

19 نفوسیرا که آن جناب از ارض شین و اطراف آن از قبل ذکر نموده اند کلّ بغایت قلم اعلی فائز گشتند ذکرشان مذکور و اشراقات نیر عنایت مشهود هنیئاً لهم و مرئاً لهم از حق میطلبیم حزب خود را مؤید فرماید بشأنیکه ما عند المعارضین از اسماء و اذکار ایشانرا از سبیل حضرت مختار منع ننماید در امور مشورت لازم و اتحاد احباً الزم باید بوفاق و اتفاق و روح و ریحان عباد ارض را آگاه نمایند و بر اصلاح آن قیام کنند جدال و نزاع و اعتراض کلّ ممنوع طوبی از برای نفسیکه در فراش وارد شود و قلبش مقدّس از ضغینه و بغضا و مطهر از کلّ ما لا ینبغی لایام الله باشد

20 بگو ایدوستان جهد نمائید شاید مصیباتیکه فی سبیل الله بر مظلوم و اولیائش وارد شده بین ناس ضایع نشود بذیل عفت تمسک نمائید و همچنین بحبل دیانت و امانت صلاح عالم را ملاحظه نمائید نه هوای نفس را یا حزب الله شمائید رعاة

sheep pure from the defilement of self and passion, and adorn them with the fear of God. This is the firm command which hath in this moment flowed from the Pen of the Ancient of Days. By the life of God! The sword of goodly character and conduct is sharper than blades of steel.

عالم اغنام را از آلايش نفس و هوى مقدّس
داريد و بطراز تقوى الله مزيّن نمائيد اينست حكم
محكم كه از قلم قدم در اين حين جارى شده لعمر
الله سيف الأخلاق و الآداب احد من سيوف
الحديد

- 21 Thou didst make mention of Abbas of Aleppo. Say: The Day hath come, yet the people remain in manifest veils. Behold, then remember when Muhammad, the Apostle of God, came with the signs of unity and the standards of detachment, how the people turned away and opposed Him, until they pronounced judgment to shed His most pure blood. Thus was the matter decreed aforetime, and in this wondrous age. We beseech God to aid His servants to justice and fairness, and to assist them in that which draweth them nigh unto Him. Verily, He is the All-Bountiful, the Most Generous.

21 ذكر عباس حلبى را نمودى قل قد اتى اليوم والقوم
فى حجاب مبين انظر ثم اذكر اذ اتى محمد رسول
الله بآيات التوحيد ورايات التجريد اعرض عنه
القوم واعترضوا عليه الى ان افتوا على سفك دمه
الأظهر كذلك قضى الأمر من قبل و فى هذا
العصر البديع نسل الله ان يؤيد عبادته على العدل
و الانصاف و يوقفهم على ما يقرّبهم اليه انه هو
المجود الكريم

- 22 O Abbas! Harken unto the call of the Wronged One. He maketh mention of thee and counseleth thee in that which beseecheth these days. Beware lest the world debar thee from this Most Great Cause. Soon shall it pass away, and that which shall endure is what hath been ordained in the Kingdom of thy Lord's loving-kindness, the All-Bountiful. We, verily, beseech God, exalted be He, to strengthen thee in that which He loveth and is pleased with, and to ordain for thee the good of the hereafter and of the former life. He, verily, hath power over all things.

22 يا عباس اسمع نداء المظلوم انه ذكرك ويوصيك
بما ينبغى لهذه الأيام اياك ان تمنعك الدنيا عن
هذا الأمر الأعظم سوف تفنى و ما يبقى هو ما
قدّر فيملكوت عناية ربك الكريم انا نسل الله
تعالى ان يؤيدك على ما يحب و يرضى و يقدر
لك خير الآخرة و الأولى انه على كلّ شىء قدير

- 23 The souls who fix their gaze upon the dayspring of vain imaginings were not and are not aware. Were they to become conscious of the truth of the Cause, they would utter the words "We turn unto Thee, O Thou the Desire of the worlds!" Leave them to their vain discourses and their sport, for these souls walk precisely in the footsteps of the Shi'ih. Neither mention, nor truthfulness, nor utterance, nor verse, nor proof shall profit them, save whom God willeth. All know that this Wronged One arose before the faces of men without concealment and spoke forth the truth. Were it not for Him, who would speak amongst the servants and who would manifest the Cause throughout the lands?

23 نفوسيكه بمطلع اوهام ناظرند آگاه نبوده و نیستند
اگر بر حقیقت امر آگاه شوند بکلهء تبنا اليك
يا مقصود العالم ناطق گردند ذرهم فى خوضهم
يلعبون چه كه آن نفوس بعينه بر قدم شيعه مشى
مینمایند لا ينفعهم ذكر و لا صدق و لا بيان و
لا آية و لا بينة الا من شاء الله كلّ عالمنه كه
ايتمظلم من غير ستر امام وجوه قيام نمود و بحق
تكلم فرمود لولا من ينطق بين العباد و من يظهر
الأمر فى البلاد

- 24 A certain Arab in that land, despite being heedless and unaware of the root of the Cause, strove to lead souls astray and committed that which he shall soon behold its signs and fruits. I pour out my grief and sorrow unto God. Verily, He witnesseth and seeth, and He is the All-Seeing, the All-Informed. The Glory shining from the horizon of the heaven of grace be upon those who have heard the Call, responded, and acted according

24 شخصى از اعراب در آن ارض مع آنكه از اصل
امر غافل و بيخبر در اضلال نفوس كوشيد و
عمل نمود آنچه را كه عنقريب آثار و ثمراتش را
مشاهده نماید اتى اشكو بى و حزنى الى الله انه
يشهد ويرى و هو الشاهد الخبير البهاء المشرق من
افق سماء الفضل على الذين سمعوا النداء و اجابوا

to that which they were commanded in the Book of God, the Lord of the worlds.

- 25 Praise be to the Goal of the worlds Who bestowed His grace and confirmations and caused that spiritual friend to receive His favors. His mercy hath preceded all, His sovereignty is mighty, and His utterance is powerful. Letters have repeatedly arrived from that land, and in sending replies there has been delay due to the volume of correspondence that required attention. From all, forgiveness has been and is hoped for. In these days a letter was written and sent in reply to his honor Aqa Siyyid Mortaza, upon him be the Glory of God, and that letter contains the verses of God. I beseech God, exalted be His glory, to illumine the eyes with His light and to adorn the hearts through its reading.

- 26 O My loved one! Meaningless tales of the past and false accounts from heedless souls have deprived the world of God's wondrous bounties. It is most regrettable that the people of the earth should remain deprived of the outpourings of the true Bestower and the lights of the Luminary of inner meanings. You and this servant and other friends must beseech God to increase the light of vision that it may become capable of witnessing, and to strengthen the power of hearing that it may become capable of listening. Had the previous party, namely the Shi'ih faction, observed with their own eyes, they would surely have distinguished the straight path from the crooked. They clung to their divines and thus committed what neither Jews nor Zoroastrians had done. Until now the fire of their hatred has not been quenched. They occupy themselves with cursing and reviling the Truth from their pulpits. If one were to listen with the ear of the heart, one would hear the lamentation of the pulpits, for they were established for the praise of God, not for His censure.

- 27 Tyranny hath reached such a degree that all atoms have engaged in lamentation and weeping, yet the heedless and veiled souls remain deprived of the recompense of their deeds. I beseech God to cleanse all through the water of return. He is the Powerful, the Mighty. In truth, justice, fairness and fidelity have vanished. A certain Haji Muhammad-Taqi from the city of Sad, despite being shown the utmost kindness and being the recipient of affection and favor, hath committed what no one from the beginning of the world until now hath committed. This servant hath concealed his deeds. Verily God is the Concealer and hath commanded all to maintain noble concealment and beautiful patience. For him too I beseech from God what is befitting, that perchance he may take heed or fear God and return unto God, the Lord of all men.

و عملوا بما امروا به في كتاب الله رب العالمين
انتهى

- 25 حمد مقصود عالمیان را عنایت نمود تأیید فرمود
آن حبيب روحانی را بعناياتش فائز داشت سبقت
رحمته و عظم سلطانه و عزّ بيانه مکرر از آن ارض
نامه‌ها رسيد و در ارسال جواب نظر بکثرت
تحریر حضور توقف رفت از کل امید عفو بوده و
هست این آیام نامه‌ئی در جواب جناب آقا سيد
مرتضی عليه بهاء الله نوشته ارسال شد و آن نامه
حاوی آیات الله است از حق جلّ جلاله میطلبم
ابصار را بنورش منور و قلوب را از قرائتش
مطرز

- 26 يا حبيبي عالم را قصه‌های بی‌معنی قبل و روایات
کاذبه انفس غافله از نعمت‌های بدیع‌ه الهی
محروم ساخته بسیار حیف است عباد ارض از
فیوضات فیاض حقیقی و انوار نیر معانی محروم
مانند آنجناب و این عبد و سایر دوستان باید از
حق بطلبم بر نور ابصار بیفزاید تا قابل مشاهده
گردد و قوت آذان را زیاد فرماید تا قابل استماع
شود اگر حزب قبل یعنی حزب شیعه ببصر خود
ملاحظه مینمودند البته راه راست را از کج تمیز
میدادند بعلهای خود تمسک نمودند لذا ارتکاب
کردند آنچه را که یهود و مجوس نکرد الی حین
نار بغضشان ساکن نشده بر منابر بسب و لعن
حق مشغولند اگر نفسی باذن قلب توجه نماید
نوحه منابر را می‌شنود چه که از برای مدح
حق مقرر شده نه از برای قدح او

- 27 ظلم بمقامی رسیده که جمیع ذرات بنوحه و ندبه
مشغولند و لکن نفوس غافل و محجوب جزای
عمل کل را محروم نموده از حق میطلبم جمیعرا بماء
رجوع مطهر فرماید اوست قادر و توانا فی الحقیقه
انصاف و عدل و وفا معدوم شخصی حاجی محمد
تقی نام از اهل صاد در آن ارض مع آنکه کمال
عنایت در باره او شد و بمهریانی و ملاطفت
فائز عمل نموده آنچه را که از اول عالم الی حین
احدی عمل ننموده آن انخادم ستر امره ان الله هو
الستار و امر الكل بالستر الجلیل و الصبر الجمیل
از برای او هم از حق میطلبم آنچه را که سزاوار

28 In the letter to his honor Aqa Siyyid Mortaza, upon him be the Glory of God, some of the incidents that have occurred have been mentioned. Perhaps that spiritual friend will see it. In any case, as commanded, you should meet the loved ones with the utmost joy and fragrance, and whatever the honored and esteemed Amin, upon him be the Glory of God and His favors, has accepted to deliver should be delivered. If anything is available with them, they will surely deliver it.

29 Glory be unto Him! Glory be unto Him! Without visible means He hath made His Cause victorious. With one pen He hath conquered the world and hath desired for all what hath had and hath no likeness or equal. I beseech God to adorn His people with that which will cause the exaltation of His Word and the upliftment of souls. Besides this, outwardly and inwardly, before God, our Lord and the Lord of the mighty Throne, there hath been and is no other purpose, as they have witnessed in the Psalms and Tablets and Books.

30 The petition of Jinab-i-Haji Siyyid Talib, may God the Most High assist him, was received and was presented before His countenance. The Beloved spoke: "O Siyyid Talib! Upon thee be My salutation. Verily the Wronged One hath heard thy call and hath answered thee with this perspicuous remembrance. We beseech God to assist thee to rend asunder the veils of idle fancies and to shatter the idols of vain imaginings, to acquaint thee with that which beseemeth this Day, and to make thee speak forth His Name with wisdom and utterance, and to ordain for thee the good of this world and of the world to come. Verily, He is powerful over all things. The Wronged One desireth for His servants naught save the grace of God and His mercy which hath preceded all who are in the heavens and on earth. What hath befallen thee of tyranny and oppression hath grieved Me. We beseech God to assist thee to practice beautiful patience and to open before thy face the doors of care and kindness. Verily, He is the Most Merciful of the merciful ones."

31 This servant also conveyeth greetings unto him and beseecheth from God, exalted be His Glory, confirmation for him. Glory and remembrance and praise be upon you and upon whosoever heareth your words concerning the Cause of God, our Lord and your Lord and the Lord of the exalted Throne.

32 The servant 9 Jamadi'th-Thani 1305

است لعلّ يتذكر او يخشى ويرجع الى الله مولى الورى

28 در مکتوب جناب آقا سید مرتضی علیه بهاء الله بعضی از امور وارده ذکر شده شاید بنظر آنحبيب روحانی برسد باری حسب الامر باید آنجناب بروح و ریحان با احباب ملاقات نمایند و آنچه را محبوب مکرم جناب امین علیه بهاء الله و عنایت قبول نموده اند که برسانند باید برسانند اگر نزد ایشان چیزی موجود شود البته میرسانند

29 سبحانه سبحانه بی اسباب ظاهره امرش را ظاهر فرموده با یک قلم بر عالم زده و از برای کلّ خواسته آنچه را که شبه و مثل نداشته و ندارد از حقّ مستلّت مینمایم حزب خود را بطرازی ظاهر فرماید که سبب اعلاء کلمه و ارتقاء نفوسست جز این در ظاهر و باطن عند الله ربنا و رب العرش العظیم مقصودی نبوده و نیست چنانچه در زیر و الواح و کتب مشاهده نموده اند

30 عریضه جناب حاج سید طالب وفقه الله تعالى رسید امام وجه عرض شد قال المحبوب يا سيد طالب عليك سلامي انّ المظلوم سمع نداءك و اجابك بهذا الذكر المبين نسل الله ان يؤيدك على خرق حجاب الظنون و كسر اصنام الأوهام و يعرفك ما ينبغي لهذا اليوم و يجعلك ناطقاً باسمه بالحكمة و البيان و يقدر لك خير الآخرة و الأولى انه على كلشيء قدير انّ المظلوم ما اراد للعياد الا فضل الله و رحمته اتى سبقت من في السموات و الأرضين قد احزني ما ورد عليك من الظلم و الاعتساف نسل الله ان يؤيدك على الصبر الجميل و يفتح على وجهك ابواب العناية و الألفاف انه هو ارحم الراحمين انتهى

31 این عبد هم خدمت ایشان سلام میرساند و از حقّ جلّ جلاله از برای ایشان تأیید میطلبد البهاء و الذكر و الثناء علی جنابکم و علی من یسمع قولکم فی امر الله ربنا و ربکم و ربّ الكرسي الرفیع

32 خادم فی ۹ جمادی الثانی سنة ۱۳۰۵

BH01952

To: *Haji Muhammad Ismayn Yazdi, in Alexandria*

Date: 1305-06-16 [1888-Feb-29]

- 1 He is God, exalted be His station, the Greatness and the Power
هو الله تعالى شأنه العظمة والاقتدار
- 2 The praise of those who praise, the remembrance of those who remember, and the description of those who describe are in truth directed to creation, for their source of manifestation is from creation, while the Truth is sanctified and exalted above these. However, since He has granted permission for praise and remembrance, therefore the praise of the world and the remembrance of nations are directed to His most holy, most exalted and most mighty Presence. We beseech Him, since He has granted permission, to accept, and since He has commanded, to receive. And blessings and peace be upon the Point of Existence through whom all contingent beings appeared and for whose sake all created things were brought into being, and upon His family and companions through whom the limbs of misbelief trembled and the hearts of the wicked were disturbed.
حمد حامدين و ذكر ذاكرين و وصف واصفين
في الحقيقة راجع بخلق است چه كه مبدء
ظهورش از خلق بوده و حق از آن مقدس و
مبرا ولكن چون به ذكر و ثنا اذن فرمود لذا
ثناي عالم و ذكر اعم بساحت امنع اقدس اعترش
متوجه از او مستثلت مينمائيم چون اذن فرمود
قبول فرمايد و چون امر نمود پذيرد و الصلوة
و السلام على نقطة الوجود الذي به ظهرت
الممكنات و لأجله خلقت الكائنات و على آله
و اصحابه الذين بهم ارتعدت فرائص الشرك و
اضطربت افئدة الفجار
- 3 And then, O beloved of my heart! Your mention has ever been and continues to be in the most holy and exalted Presence, and we implore God, exalted be His glory, to assist that beloved one at all times in improving the affairs of His servants. Yesterday, which was Monday the fifteenth of the month of Jamadiyu'th-Thani, a letter arrived from Aqa 'Ali, may God assist him. After it was read and reviewed before the face of the Lord, He said: "We beseech God, the Lord of the Throne and earth, to send down upon them the rain of His mercy at every moment and His blessings and favors at every instant." And then, according to His command, his honor my brother Aqa Mirza Husayn, upon him be the peace of God, set out for the presence and the sum was sent. This matter should remain confidential. He said that beloved one should consider what is conducive to the manifestation of trustworthiness in that land, meaning that whatever was sent should be used to pay debts. Beyond that, whatever that beloved one deems advisable may be done. If this sum is given to the creditors, it will surely cause confidence and also strengthen creditworthiness, and afterwards the means for its return will be easy. In all cases, consideration of creditworthiness, trustworthiness, the exaltation of the Word, and the glory of the Cause is necessary. He is the Helper in all conditions, outwardly and inwardly. He has bestowed and continues to bestow His favors. They should
و بعد يا محبوب فؤادی لازال ذكر آنجوب در
ساحت امنع اقدس بوده و هست و از حق جل
جلاله سائل و آمل كه آنجوب را در هر حين
مؤيد فرمايد بر اصلاح امور عبادش يوم قبل كه
يوم دوشنبه پانزدهم شهر جمادی الآخری باشد
مكتوبی از جناب آقا علی وقفه الله رسيد بعد
از قرائت و اطلاع امام وجه مولی عرض شد
فرمودند نسئل الله رب العرش و الثرى بان ينزل
عليهم امطار رحمته فيكل حين و برکته و عنايته
فيكل آن و بعد حسب الامر جناب اخوی آقا
میرزا حسين عليه سلام الله عازم حضور گشتند و
مبلغ ارسال شد اينفقره بايد مستور باشد فرمودند
آنجوب بايد بآنچه مصلحت ظهور امانت در آن
ارضست ناظر باشند يعنی آنچه ارسال شد بدین
بردارند ديگر هر قسم آنجوب مصلحت ميدانند
عمل نمايند اگر اين وجه بصاحبان طلب داده
شود لابد سبب اطمینان ميگردد و هم اعتبار محکم
ميشود و بعد هم اسباب رجوع آن سهل است در
هر حال ملاحظه اعتبار و امانت و اعلاء کلمه و
عز امر لازم اوست معين در کل احوال ظاهراً
باطناً عنايت فرموده و ميفرمايد بايد بدقت تمام

consider with utmost care and act upon whatever is beneficial for the Cause.

- 4 Another matter is that the honored Afnan, his honor Aqa Mirza Aqa, upon him be the Most Glorious Beauty of God, is traveling to that direction. Their purpose is to acquire a location in Port Said for trade, and his honor Haji Mirza Hasan, upon him be 9 66 [Baha'u'llah], had written to the Name about this matter that they would assist in whatever way possible. Now the honored Afnan is traveling for this purpose. Showing respect to them is incumbent upon all, as they are counted as being of the Tree. His honor Haji Mirza Hasan should come to Alexandria to discuss and consult with them. Whatever is decided through consultation should be acted upon. Also, one person is needed to stay with them for some time to become familiar with affairs. In any case, consultation should take place in that land and this matter should be arranged with order and firmness. I beseech God, exalted be He, to assist all in what He loves and is pleased with. And peace, remembrance and glory be upon your honor and upon those who love you and upon God's righteous servants.

ملاحظه نمایند آنچه مصلحت امر است عامل شوند

- 4 مطلب دیگر آنکه آقای مکرم حضرت افنان جناب آقا میرزا آقا علیه بهاء الله الابهی عازم آشترند مقصودشان آنکه در پرت سعید محلی اخذ نمایند لأجل تجارت و جناب حاجی میرزا حسن علیه ۹۶۶ [بهاء الله] بحضرت اسم نوشته بودند در اینفقره آنچه از ایشان برآید اجری مینماید حال حضرت افنان بآنجهت عازمند احترام ایشان بر کل لازم چه که از سدره محسوبند باید جناب حاجی میرزا حسن بیایند به اسکندریه با ایشان مذاکره و مشاوره نمایند آنچه از حکم شور برآید عامل شوند و دیگر یکنفس هم لازمست چندی با ایشان باشد لأجل اطلاع بر امور در هر حال باید در آن ارض مشورت شود و این امر با نظم و محکم گردد اسئل الله تعالى ان یمد کلک علی ما یحب و یرضی و السلام و الذکر و البهاء علی حضرتکم و علی من یحبکم و علی عباد الله الصالحین

BLIB_Or15731.319

BH00792

To: Mihdi et al., in Kirmanshah

Date: 1305-06-17 [1888-Mar-1]

- 1 He is the One Who gazeth from His Most Exalted Horizon
- 2 This is a mention from Us unto him who hath hearkened to the Call and turned toward the Most Exalted Horizon, who hath attained, witnessed and beheld, as a bounty from God, the Lord of the worlds. O Mihdi! Thy letter hath arrived and We have heard its contents. We answer thee through this wondrous Epistle which crieth out with the most exalted call between earth and heaven, and summoneth all unto the All-Informed One. Blessed is he who hath heard and turned toward Him; woe unto them that turn away, who have followed the dawning-places of idle fancies. They are assuredly among the most lost in the Book of God, the All-Knowing, the All-Wise. Blessed art thou for having aimed for the Ultimate Goal and the Most

1 هو الناظر من افقه الأعلى

- 2 ذکر من لدنا لمن سمع النداء و اقبل الى الأفق الأعلى حضر و شهد و رأى فضلاً من الله رب العالمین یا مهدی قد حضر کتابک سمعنا ما فيه اجبتاک بهذا الكتاب البديع الذي ينادى بأعلى النداء بين الأرض والسماء ويدع الكل الى الفرد الخبير طوبى لمن سمع و اقبل ويل للمعرضين الذين اتبعوا مطالع الأوهام الا انهم من الأخسرین فی کتاب الله العليم الحكيم طوبى لك بما قصدت المقصد الأقصى و الذروة العليا الى ان قت لدى

Exalted Summit, until thou didst stand before the Gate which was opened through the Most Great Name unto all who are in the heavens and on earth. We beseech Him, exalted be He, to aid thee and preserve thee in such wise that the affairs of creation shall not withhold thee from the Truth. Verily, He is the Protector of those who do good. Grieve not at anything. In all matters place thy trust in Him Who hath strengthened thee and caused thee to recognize this mighty Cause. Remind My loved ones of My verses and give them the glad-tidings of My tender mercy and My loving-kindness. Verily thy Lord is the All-Merciful, the Munificent.

باب فتح بالاسم الأعظم على من في السموات و
الأرضين نسئله تعالى ان يؤيدك و يحفظك علي
شأن لا تمنعك شئون الخلق عن الحق انه ولي
المحسنين لا تحزن من شيء توكل في كل الأمور
على من أيدك و عرفك هذا الأمر العظيم ذكر
اوليائي بآياتي و بشرهم بعناتي و رحمتي ان ربك
هو المشفق الكريم

- 3 Say: O people of God! Beware lest the affairs of men debar you from My Self-Subsisting Name, or the oppression of those who have disbelieved in the Day of Judgment fill you with fear. We counsel you to observe patience and tranquility in all conditions, and that which hath been sent down from My Most Exalted Pen in My Perspicuous Book. And We make mention of Our loved ones that the remembrance may draw them to a station wherein neither the taunts of enemies nor the might of the heedless shall grieve them.

3 قل يا حزب الله آياكم ان تمنعكم شئون القوم
عن اسمي القيوم او يخوفكم ظلم الذين كفروا بيوم
الدين نوصيكم بالصبر و السكون في كل الأحوال
و بما نزل من قلبي الأعلى في كتابي المبين و نذكر
اوليائي ليجذبهم الذكر الى مقام لا تحزنهم شماتة
الأعداء و لا سطوة الغافلين

- 4 O Ibrahim! Hear the call from the Uttermost Tree before the faces of all men: Verily there is none other God but He, the Possessor of the Throne and earth. Break the idols of vain imaginings with the power of Abraham, then aid thy Lord with the hosts of wisdom and utterance. He, verily, is the Ordainer, the All-Wise.

4 يا ابراهيم اسمع النداء من السدرة المنتهى امام
وجوه الوري انه لا اله الا الله مالک العرش
و الثرى كسر بقوة الخليل اصنام الأوهام ثم انصر
ربك بجنود الحكمة و البيان انه هو الأمر الحكيم

- 5 O Sadiq! My Most Exalted Pen hath turned toward thee while the Wronged One was in the prison of His enemies, and mentioneth thee with that whereby the near ones perceive the fragrance of the garment, the believers perceive the fragrance of Beauty, and the sincere ones perceive the fragrance of God, the Powerful, the Supreme, the Mighty, the All-Knowing.

5 يا صادق قد اقبل اليك قلبي الأعلى اذ كان
المظلوم في سجن الأعداء و يذكرك بما يجد منه
المقربون عرف القميص و الموحدون عرف
الجمال و المخلصون عرف الله المقتدر المهيمن
العزیز العليم

- 6 O Fadlu'llah! The face of bounty hath turned toward thee and calleth thee to that which shall be a lamp unto thee in every world of the worlds of thy Lord. Cast aside what the people possess; take what thou art bidden by God with a strength that the might of the world cannot frustrate, and with a power that the hosts of the oppressors cannot prevent.

6 يا فضل الله قد توجه اليك وجه الفضل و يدعوک
بما يكون سراجاً لك في كل عالم من عوالم ربك
ضع ما عند القوم خذ ما امرت به من لدى الله
بقوة لا تعجزک قوة العالم و بقدره لا تمنعک
جنود الظالمين

- 7 O Sabbagh! The All-Bountiful maketh mention of thee from this station which hath been named with the Most Beautiful Names in the Book of Names, and commandeth thee to observe trustworthiness, godliness, truthfulness and fidelity. Thus hath spoken the Lord of the worlds in His Most Great Prison, as a bounty from His presence upon thee. He is, verily, the Forgiving, the Merciful.

7 يا صباغ يذكرک الوهاب في هذا المقام الذي
سمي بالأسماء الحسنی في كتاب الأسماء و يأمرک
بالأمانة و الديانة و الصدق و الوفاء كذلك
نطق مولی العالم في سجنه الأعظم فضلاً من عنده
عليک انه هو الغفور الرحيم

- 8 O Ahmad! When a crier cometh unto thee, leave him to himself and turn toward the Most Exalted Summit, the station wherein the atoms cry out: "The kingdom and dominion, and the power and might belong unto God, the Lord of the mighty Throne!"
- 9 O Pen! Turn thy face toward him who hath been named Muhammad Isma'il. Say: The Ancient Countenance hath turned toward thee from the Most Exalted Horizon and desireth to make mention of thee with that which attracteth the hearts of the Concourse on High and the Most Exalted Paradise. When thou hearest and perceivest the fragrance of thy Lord's verses, arise and say: "Praise be unto Thee, O Lord of the worlds, for having remembered me while I was among the ungodly."
- 10 O Ali! We counsel thee to manifest supreme steadfastness in this Cause whereby the feet of the learned have slipped, the limbs of the jurisprudents have trembled, and the hearts of the names have been perturbed, save those whom thy Lord, thy Lord and the Lord of thy forefathers, hath willed.
- 11 O Baha'ud-Din! Thy name hath been mentioned in the presence of the Wronged One. We have remembered thee with verses that cannot be equaled by the treasures of the world or the riches of nations. When thou attainest and findest the fragrance of thy Lord, the Most Merciful's utterance, say: Praise be unto Thee, O Lord of existence and Sovereign of the seen and unseen! Thou hast borne tribulations for the exaltation of the Most Great Word and hast manifested that which was hidden in God's knowledge, the Lord of the exalted Throne.
- 12 O Abdullah! Take hold of the Book with such strength that neither the foolish ones of the world nor the clamor of nations can deter thee. This is what was ordained in the Book, when it appeared all the books of the world bowed down before it. He Who possesseth the knowledge of all things from God, the Goal of the worlds, beareth witness to this.
- 13 O Aqa Beg! This is the Day of steadfastness and faithfulness. Blessed is the servant who hath arisen to serve his Lord with such strength that neither ranks nor multitudes could hinder him. He arose and said: "God is our Lord, the Lord of our fathers, and the Lord of this glorious and wondrous Day."
- 14 O Baqir! The Promise hath come, and the Promised One from the Supreme Horizon calleth out with the most exalted call: "O people! Fear God and follow not those who have taken their idle fancies as lords besides God. Turn with radiant faces and be not of the patient ones."
- يا احمد اذا جاىك ناعق دعه بنفسه مقبلاً الى
الذروة العليا المقام الذى فيه تنادى الذرات
الملوك والملوك ثم القدرة والجبروت لله
رب العرش العظيم
- يا قلم ول وجهك شطر من سمى بمحمد اسمعيل
قل قد اقبل اليك وجه القدم من الأفق الأعلى
واراد ان يذكرك بما تنجذب به افئدة الملاء الأعلى
والفردوس الأبهى انك اذا سمعت وجدت
عرف آيات ربك قم وقل لك الحمد يا مولى
العالم بما ذكرتنى اذ كنت بين ايدى المشركين
- يا على انا نوصيك بالاستقامة الكبرى فى هذا
الأمر الذى به زلت اقدام العلماء وارتعدت
فرائص الفقهاء واضطربت افئدة الأسماء الا من
شاء الله ربك ورب آبائك الأولين
- يا بهاء الدين قد حضر اسمك لدى المظلوم
ذكرناك بآيات لا تعادلها كنوز العالم ولا ثروة
الأمم انك اذا فزت وجدت عرف بيان
ربك الرحمن قل لك الحمد يا مالک الوجود
وسلطان الغيب والشهود انك حملت الشدائد
لإعلاء الكلمة العليا واظهرت ما كان مكتوناً فى
علم الله رب الكرى الرفيع
- يا عبدالله خذ الكتاب بقوة لا تمنعك ابطال العالم
ولا ضوضاء الأمم هذا ما امرت به فى كتاب
اذ ظهر خضعت له كتب العالم يشهد بذلك من
عنده علم كل شئ من لدى الله مقصود العالمين
- يا آقا بيك هذا يوم الاستقامة والوفاء طوبى لعبد
قام على خدمة مولاه بقوة ما منعه الصفوف و
الألوف قام وقال الله ربنا ورب آبائنا ورب
هذا اليوم العزيز البديع
- يا باقر قد اتى الوعد والموعود من الأفق الأعلى
ينادى بأعلى النداء يا قوم اتقوا الله ولا تتبعوا
الذين اتخذوا الأوهام لأنفسهم ارباباً من دون الله
اقبلوا بوجوه بيضاء ولا تكونوا من الصابرين

- 15 O Asghar! The Lord of Destiny remembereth thee from the direction of His Most Great Scene, and counseleth thee with that which will elevate God's Cause among His servants and manifest man's station in the realm of possibility. Verily, thy Lord is the Counselor, the Compassionate, the Mighty, the Luminous.
- 15 يا اصغر يذكرك مالک القدر من شطر منظره الأکبر و یوصیک بما یرتفع به امر الله بین العباد و بما یظهر به شأن الانسان فی الامکان ان ربک هو الناصح المشفق العزیز المنیر
- 16 O Ibrahim! the ungodly turned away and objected to Him Who created them, fashioned them, manifested them, made them witness, and gave them utterance. Thus did their souls prompt them to that which caused the Concourse on High to lament, and the dwellers of Paradise and the inhabitants of this glorious station to weep.
- 16 یا ابراهیم انّ المشرکین اعرضوا و اعترضوا علی الذی خلقهم و صورهم و اظهرهم و اشهدهم و انطقهم کذلک سولت لهم انفسهم ما ناح به الملائ الأعلی و سکنان الفردوس و اهل هذا المقام المنیع
- 17 O Muhammad-Baqir! Blessed is he who hath attained unto the traces of My Most Exalted Pen, recognized its station, and read what was revealed unto him from this quarter, whose light was sanctified above the sun and its effulgence, and above the moon and its radiance. Verily, thy Lord is the Almighty, the Powerful.
- 17 یا محمد باقر طوبی للذی فاز بأثر قلبی الأعلی و عرف مقامه و قرء ما نزل له من هذا الشطر الذی کان نوره مقدساً عن الشمس و اشراقها و من القمر و انواره انّ ربک هو المقتدر القدير
- 18 O Sha'ban! The Wronged One hath turned toward thee and remembered thee with that which God hath made a proof unto all on earth and a light unto those in heaven. Blessed is he who heareth and seeth, and woe unto every heedless one who is debarred from this glorious station.
- 18 یا شعبان قد اقبل الیک المظلوم و ذکرک بما جعله الله حجة علی من علی الأرض و نوراً لمن فی السماء طوبی لسمیع سمع و لبصیر رأى و ویل لكل غافل منع عن هذا المقام العزیز
- 19 O Abu-Talib! The Wronged One remembereth thee in His station and counseleth thee with such virtues that all who possess the sense of smell shall find from them the fragrance of My morals, and with such deeds that all who possess sight shall behold from them My shining and luminous light.
- 19 یا ابا طالب انّ المظلوم یذكرک فی مقامه و یوصیک بأخلاق یجد منها کلّ ذی شَم عرف اخلاقی و بأعمال یرى منها کلّ ذی عین نوری المشرق المنیر
- 20 O Ali! Blessed art thou and thy father who bore tribulations in God's path and heard the derision of enemies, the turning away of the wretched, and the objections of those who disbelieved when the Lord of Revelation and the Speaker of Sinai came - He Who was mentioned in the books of God, the Goal of the mystics.
- 20 یا علی طوبی لک و لأیک الذی حمل الشدائد فی سبیل الله و سمع شماتة الأعداء و اعراض الأشقیاء و اعتراض الذین کفروا اذ اتی مالک الظهور و مکلم الطور الذی کان مذكوراً فی کتب الله مقصود العارفين
- 21 O My Most Exalted Pen! Make mention of Mirza Aqa that the rapture of the call may seize him and draw him nigh unto the Supreme Summit - the station whereon the Ancient Beauty was established upon the throne of His Most Great Name, calling all unto God, the Mighty, the Praiseworthy.
- 21 یا قلبی الأعلی اذكر میرزا آقا لیأخذه جذب النداء و یقرّبه الی الذروة العلیا المقام الذی فیہ استوی جمال القدم علی عرش اسمه الأعظم و یدع کلّ الی الله العزیز الحمید
- 22 O Abdul-Husayn! The Wronged One remembereth thee from the prison's direction and counseleth thee with that which He counseled His loved ones aforetime when the Light was shining from the horizon of Zawra. Verily, He hath come from the
- 22 یا عبدالحسین یذكرک المظلوم من شطر السجن و یوصیک بما وصی به اولیائه من قبل اذ کان النور مشرقاً من افق الزوراء انه اتی من سماء الفضل

heaven of grace for the reformation of the world and the salvation of nations. Every discerning mystic beareth witness to this.

- 23 O Asadullah! We have heard thy call and have answered thee with that which was a light to the horizons, a surge to the seas, a rustling to the trees, a spirit to bodies, a remembrance to the righteous, a treasure to the just, and a book for those who have forsaken the world, clinging to His firm cord.
- 24 O My handmaidens who have believed in the All-Informed Single One! We make mention of you at the close of the Book. O My leaves! Blessed are ye, inasmuch as ye have hearkened unto the Call when it was raised betwixt earth and heaven. Blessed is the maidservant who hath attained unto the lights of divine knowledge, who hath responded to her Lord, and who hath circled round His Cause, the Mighty, the Wondrous. And blessed is the leaf that hath clung to the Tree in such wise that neither winds could shake her, nor the clamor of them that have denied God when He came from the Kingdom of eternity with a great sovereignty. The Glory shining from the horizon of the heaven of My grace be upon the people of God who have not cast behind them His Covenant and His Testament, who have heard and responded - these, verily, are among those that are firmly established in a perspicuous Book.

لاصلاح العالم و نجاة الأمم يشهد بذلك كلّ عارف بصير

23 يا اسدالله قد سمعنا ندائك و اجبتاك بما كان نوراً للآفاق و موجاً للبحار و حفيفاً للأشجار و روحاً للأجساد و ذكراً للأخيار و ذنباً للأبرار و كتاباً للذين نبذوا العالم متمسكين بحبله المتين

24 و نذكر في آخر الكتاب امائي اللاتي آمنن بالفرد الخبير يا اوراقى طوبى لكنن بما سمعن النداء اذ ارتفع بين الأرض و السماء طوبى لأمة فازت بأنوار العرفان و اجابت ربها و طافت حول امره العزيز البديع و نعيماً لورقة تمسكت بالسدره على شأن ما منعها الأرياح و لا وضوء اللاتي كفرن بالله اذ اتى من ملكوت البقاء بسلطان عظيم البهاء المشرق من افق سماء فضلى على حزب الله الذين ما نبذوا عهده و ميثاقه سمعوا و اجابوا الا انهم من الراسخين في كتاب مبين

BLIB_Or15713.001

BH01097

To: *Ibn-i-Abhar, in Kirmanshah*

Date: 1305-06-17 [1888-Mar-1]

- 1 He is the Hearer, the Answerer.
- 2 A remembrance from Us unto him who hath turned unto the Countenance, and hath attained unto that which was ordained by the Pen and inscribed upon the Tablet. O Ibn Abhar! Harken unto the call of God, Lord of destiny. He biddeth thee to make mention of Him and sing His praise, and to arise to serve His irrevocable Cause. One of My loved ones who attained My presence and drank from the Kawthar of reunion from the hand of My bounty hath appeared before the Wronged One. We have made mention of thee with a Tablet that calleth out

1 هو السامع المجيب

2 ذكر من لدنا لمن توجه الى الوجه و فاز بما كان مرقوماً من القلم و مسطوراً في اللوح يا ابن ابهر اسمع نداء الله مالک القدر انه يأمرک بذکره و ثنائه و القيام على خدمة امره المحتوم قد حضر لدى المظلوم احد احبائي الذي فاز بلقائي و شرب كوثر اللقاء من يد عطائي ذكرک ذکرناک بلوح ينادى بين الأرض و السماء و يدع الكل الى الله العزيز الودود

between earth and heaven and summoneth all unto God, the Mighty, the Loving.

- 3 God hath forgiven those who did what they were forbidden in the Book, through a command from God, the Lord of what was and what shall be. Say: Fear ye God, O people, and be not like unto them who hear God's command and judgment yet act not accordingly. Give thanks unto your Lord that He hath forgiven you ere mention was made of your deeds. He is verily the Forgiving, the Kind. We counsel you to observe trustworthiness and godliness, and that which hath been revealed in the Book of God, the Lord of existence.

- 4 O Ibn Abhar! Make mention of Husayn on behalf of the Wronged One and give him the glad-tidings of the favor of the Truth, the Knower of things unseen. Say: O Husayn! Hold fast unto the cord of wisdom and speak forth with utterance, lest the clamor of them who have denied both the seen and the unseen be raised. We have mentioned thee aforetime with verses that have enraptured hearts and minds. We beseech God to aid thee to make mention of Him and sing His praise, and to serve His irrevocable Cause.

- 5 We make mention of him who was named Isma'il and give him the glad-tidings of My favor toward him and of that which hath been sent down for him from the Most Exalted Pen in this exalted station. Beware lest thou and the believers be kept back from God, the Supreme, the Self-Subsisting, by that which the people possess. The glory from Us be upon thee and upon thy son whose name hath appeared in this protected station.

- 6 We have desired to make mention of My handmaiden and My leaf, whose name We have mentioned and for whom We have revealed that which nothing in creation can equal, and We have written for her in the Crimson Scroll from My Most Exalted Pen that which none hath comprehended save God, the Lord of the Day of Resurrection. O Mother of Ashraf! By My life, the Maids of Paradise in the most exalted Paradise speak of thy virtues and qualities. Rejoice thou in My revelation of this most hidden mystery. Thy Lord is verily the Compassionate, the Kind, the Forgiving.

- 7 O Iman! Thou hast attained unto My mention time and again. Recognize the station of this supreme favor and say: Praise be unto Thee, O Lord of the world and Master of eternity! I beseech Thee by Thy Most Great Name to assist me to act according to that which Thou hast revealed in Thy preserved Tablet. We have heard thy call and forgiven thee. Verily thy Lord is the Forgiving, the Merciful.

3 قد غفر الله الذين عملوا ما منعوا عنه في الكتاب
امراً من لدى الله رب ما كان وما يكون قل اتقوا
الله يا قوم ولا تكونوا كالذين يسمعون امر الله
وحكمه ولا يعملون اشكروا ربكم بما غفركم قبل
ذكر عملكم انه هو الغفور العطف نوصيكم بالأمانة
والديانة وما نزل في كتاب الله مالک الوجود

4 يا ابن ابهر اذكر الحسين من قبل المظلوم وبشره
بعناية الحق علام الغيوب قل يا حسين كن
متمسكاً بحبل الحكمة وناطقاً بالبيان لئلا ترتفع
ضوضاء الذين انكروا الغيب والشهود انا ذكرناك
من قبل بآيات انجذبت به الأفئدة والعقول
نسئل الله بأن يوفقك على ذكره وثنائه و على
خدمة امره المحتوم

5 و نذكر من سمى باسمعيل و نبشره باقبالى اليه و
بما نزل له من القلم الأعلى في هذا المقام المرفوع
اياك ان يمنعك و الذين آمنوا ما عند القوم عن
الله المهيم القيم البهاء من لدنا عليك و على
ابنك الذى حضر اسمه في هذا المقام المنوع

6 انا اردنا ان نذكر امتى و ورقى التى ذكرنا اسمها و
انزلنا لها ما لا يعادله شىء من الأشياء و كتبنا
لها في الصحيفة الحمراء من قلبى الأعلى ما لا
اطلع بها احد الا الله مالک يوم النشور يا ام
اشرف لعمري تنطق حوريات الفردوس الأعلى
بفضائلک و مناقبک افرحى باظهارى هذا السر
الأخفى و ربك هو المشفق العطف الغفور

7 يا ايمان قد فزت بذكري مرة بعد مرة اعرف
مقام هذا الفضل الأعظم و قل لك الحمد يا
مولي العالم و مالک القدم اسئلك باسمك
الأعظم بأن تؤيدنى على العمل بما انزلته في
لوحيك المحفوظ سمعنا ندائك غفرناك ان
ربك هو الغفور الرحيم

- 8 We have desired at this time to make mention of him who was named Muhammad-Quli, that he may hold fast unto the Sure Handle, detached from the cords of the world. And I am the Counselor, the All-Knowing. Mention was made of thee before the Wronged One, and We have remembered thee with this wondrous Tablet that thou mayest rejoice and be of them that are thankful. Beware lest anything whatsoever keep thee back from the straight path of God.
- 8 اَنَا اردنا ان نذكر في هذا الحين الذي سمي بمحمد قبل قلى ليمسك بالعروة الوثقى منقطعاً عن حبال العالم و انا الناصح العليم قد ذكرت لدى المظلوم ذكرك بهذا اللوح البديع لتفرح و تكون من الشاكرين اياك ان يمنعك شيء من الأشياء عن صراط الله المستقيم
- 9 O Messenger! The Lord of the Day of Judgement hath at this hour drawn nigh unto thee and made mention of thee in such wise that the fragrance of utterance hath been wafted throughout creation and the Spirit hath spoken in the highest paradise. Hearken, hearken, O ye people of grace and bounty! By God, the call of your Most Glorious Lord hath been raised between earth and heaven. And when they heard it, their conditions were transformed: some were thunderstruck, some were attracted, some placed their fingers between their teeth and looked to the right and left like one bewildered and dumb-founded, and some gave up their lives in the path of God, the Lord of all worlds. Thus did My Most Exalted Pen move, and from it appeared that which tongues are powerless to mention, the pen to describe, and ears to hear. Blessed is he who hath found the fragrance of the verses and was of them that have attained.
- 9 يا رسول قد اقبل في هذا الحين مالك يوم الدين اليك و ذكرك بما تضيوع عرف البيان في الامكان و نطق الروح في اعلى الجنان اسمعوا اسمعوا يا اصحاب الفضل و العطاء تالله قد ارتفع نداء ربكم الابهى بين الارض و السماء و لما سمعوا انقلبوا الاحوال منهم من انصعق و منهم من انجذب و منهم جعل اصبعه بين انيابه و ينظر الى اليمين و الشمال كموله باهت و منهم من انفق روحه في سبيل الله رب العالمين كذلك تحرك قلبي الاعلى و ظهر منه ما عجزت الالسن عن ذكره و القلم عن بيانه و الآذان عن اصغائه طوبى لمن وجد عرف الآيات و كان من الفائزين
- 10 O Siyyid Hamzih! We have made mention of thee before, and at this hour, as a token of grace from God, the All-Knowing, the All-Informed. Blessed is he who standeth firm whom the might of the world hath not caused to sit, blessed is the speaker whom the clamor of the nations hath not silenced, blessed is the seeker who hath aimed with his heart toward the ultimate goal, and blessed is the just one who hath dealt equitably in this most mighty, most holy, most glorious Cause. He is, verily, of the people of Paradise in the estimation of God, the Lord of the mighty throne.
- 10 يا سيد حمزة انا ذكرناك من قبل و في هذا الحين فضلاً من لدى الله العليم الخبير طوبى لقائم ما اقعده سطوة العالم و طوبى لناطق ما اصمته ضوضاء الأمم و طوبى لقاصد قصد بقلبه الى الغاية القصوى و طوبى لمنصف انصف في هذا الأمر الأعزّ الأقدس الابهى أنه من اهل الفردوس عند الله ربّ العرش العظيم
- 11 O Ibn Abhar! Convey My greetings to the friends of God on behalf of the Wronged One, and give them the glad-tidings of the waves of the ocean of utterance of God, exalted be His glory. Praise be to God, today the Most Great Luminary is shining and the heaven of bounty is upraised. All must be set ablaze with the fire of the love of God and guide the people of creation to the horizon of the All-Merciful through wisdom and utterance. That which was forbidden before and they committed, the forgiveness of God, exalted be His glory, hath effaced it, and before the news reached them they attained unto divine mercy, pardon and forgiveness. This is attested by what
- 11 يا ابن ابهر دوستان الهى را از قبل مظلوم تكبير برسان و بامواج بحريان حق جلّ جلاله بشارت ده لله الحمد امروز نير اعظم مشرق و سماء كرم مرتفع بايد كل بنار محبة الله مشتعل شوند و اهل امكان را بحكمت و بيان بافق رحمن هدايت نمايند آنچه از قبل نهى شد و عمل نمودند عفو حق جلّ جلاله محوش نمود و قبل از وصول خبر برحمت و بخشش و عفو الهى فائز گشتند قد شهد بذلك ما ارسلناه من قبل ان ربك هو المخبر العليم قلم

We sent before. Verily thy Lord is the All-Informed, the All-Knowing. The Most Exalted Pen counseleth all in that which is the cause of salvation in the divine worlds.

- 12 O Ibn Abhar! By the lights of the Sun of Truth which shineth and gleameth from the horizon of the prison, the harm of the unseemly deeds that have been forbidden by the Most Exalted Pen in the Book returneth unto the Truth, and likewise causeth the Cause to be withheld from being made manifest amongst the servants. We beseech God that henceforth all may act according to what God hath decreed, that they may attain unto the Word of His good-pleasure. Today the hosts of God and His helpers are goodly deeds and praiseworthy qualities. With these hosts must the hearts, minds and breasts of the servants be conquered. Say: Take ye the fear of God with the hands of submission and contentment. Verily He is your supporter, your uplifter, your helper and your deliverer, on the part of God, your Lord and the Lord of the exalted throne.

اعلیٰ کل را نصیحت میفرماید بآنچه که سبب و علت نجاتست در عوالم الهی

12 یا ابن ابهر قسم بانوار آفتاب حقیقت که از افق
سجین مشرق و لائحتست ضرا اعمال شنیعه که در
کتاب منع آن از قلم اعلیٰ جاری شده بحق راجع و
همچنین سبب توقف ظهور امر است مابین عباد
از حق میطلبیم از بعد کل به ما حکم به الله عامل
شوند شاید بکلمه رضا فائز گردند امروز جنود
حق و ناصرش اعمال و اخلاقت باید باین جنود
افتاده و قلوب و صدور عباد را تصرف نمود قل
خذوا التقوی بأیادی التسلیم و الرضاء انه ممدکم
و رافعکم و ناصرکم و منجیکم من لدی الله ربکم و
ربّ الكرسی الرّفع

BLIB_Or15726.064, BRL_DA#097,
AYI2.054x, YIA.146-148

BH02056

To: *Nazm-i-'Ulya, in Kirmanshah*
Date: 1305-06-17 [1888-Mar-1]

- 1 He is the One speaking in the Kingdom of Utterance!
- 2 This is a Book sent down in truth from God, the Protector, the Self-Subsisting. It guides the servants to the supreme horizon - the station wherein the call has been raised that there is no God but Him, the Single, the One, the Mighty, the Loving. We have heard your call and mentioned you before, and at this time with a mention from which wafts the fragrance of God's loving-kindness, the Lord of the seen and unseen.
- 3 This is the Day in which the Most Great Name has appeared - He Who is the Great Announcement in the Qur'an, the Comforter and Lord of all being in the Gospel and Psalms. Hear the call of the Wronged One. Go forth from the horizon of the House, speaking forth this Name by which the limbs of the tyrant trembled, the veils were rent asunder, and the back of the idols was broken - to this testifies He with Whom is the Preserved Tablet.

1 هو الناطق فی ملکوت البیان

2 کتاب نزل بالحق من لدی الله المهیمن القیوم و
یهدی العباد الی الأفق الأعلى المقام الذی ارتفع
فیه النداء انه لا اله الا هو الفرد الواحد العزیز
الودود انا سمعنا ندائک ذکرناک من قبل و فی
هذا الحین بذكر تضرّع منه عرف غایة الله مالک
الغیب و الشّهود

3 هذا یوم فیه ظهر الاسم الأعظم و هو النّبأ
العظیم فی الفرقان و المعزّی و مالک الوجود فی
الانجیل و الزبور اسمع نداء المظلوم اخرج من
افق البیت ناطقاً بهذا الاسم الذی به ارتعدت
فرائص الطّاغوت و به خرقت الأجباب و انکسر
ظهر الأصنام یشهد بذلك من عنده لوح محفوظ

- 4 Arise in thy Lord's Name and say: O peoples of the earth! This is a Day wherein ears were created to hearken to the shrill voice of the Supreme Pen and eyes to behold the lights of the Manifestation. Beware lest human doubts prevent you from the Lord of Destiny, or the misleader who turned away and denied God, Lord of all being, veil you. Say: O misleader! Where were you when the Wronged One stood before the faces of princes and divines? Where were you when He came from the horizon of power with manifest sovereignty? Fear God and refute not the truth by what you possess. Return unto Him - He hears what your tongue utters and sees what has appeared and will appear from you. He is the Truth, Knower of the unseen. Nothing prevents Him from anything, and no affair escapes His knowledge.
- 4 قم باسم ربك وقل يا ملأ الأرض هذا يوم فيه خلقت الآذان لاصغاء صرير قلم الأعلى والعيون لمشاهدة انوار الظهور أيًا كم ان تمنعكم شبهات البشر عن مالک القدر او يحجبكم المضل الذي اعرض وكفر بالله مالک الوجود قل يا مضل أين كنت اذ كان المظلوم قائماً امام وجوه الأمراء والعلماء و أين كنت اذ اتى من افق الاقتدار بسلطان مشهود قل خف عن الله ولا تدحض الحق بما عندك ثم ارجع اليه انه يسمع ما ينطق به لسانك ويرى ما ظهر ويظهر منك انه هو الحق علام الغيوب لا يمنعه شيء عن شيء ولا يعزب عن علمه من امر
- 5 He has arisen and called out with the most exalted call: O peoples of the earth! The appointed time is fulfilled and this is the Promised One. Deny Him not by what you possess. Turn with radiant faces and return unto Him - He is the Ever-Forgiving, the Mighty, the Pardoning.
- 5 قام و قال بأعلى النداء يا ملأ الأرض قد تمّ الميقات و هذا هو الموعد لا تنكروه بما عندكم اقبلوا بوجوه بيضاء ثم ارجعوا اليه انه هو التواب العزيز الغفور
- 6 When thou hast attained the choice wine of My utterance and found the fragrance of My verses, say: My God, my God! Aid me to remember Thee and praise Thee and serve Thy Cause, that I may arise among Thy servants to exalt Thy Word and manifest Thy Cause until the standards of Thy oneness and the banners of Thy victory are raised. O Lord! Illumine my heart with the light of Thy knowledge and my breast with the radiance of Thy verses. I am Thy servant and the son of Thy servant. I testify to Thy oneness and singleness, and that Thou art God - there is no God but Thee. Thou hast ever been sanctified above the deeds of the world and the mentions of the nations, and wilt ever be as Thou hast been from time immemorial.
- 6 أنك اذا فزت برحيق بياني ووجدت عرف آياتي قل الهى الهى ايدنى على ذكرك و ثنائك و خدمة امرک بحيث اقوم بين العباد لاعلاء كلمتك و اظهار امرک الى ان ترتفع رايات توحيدک و اعلام نصرتك اى رب نور قلبى بنور معرفتك و صدرى بضياء آياتک انا عبدک و ابن عبدک اشهد بوحدانيتک و فردانيتک و بأنک انت الله لا اله الا انت لم تزل كنت مقدساً عن اعمال العالم و اذکار الأمم و لا تزال تكون بمثل ما قد كنت فى ازل الآزال
- 7 O Lord! I beseech Thee by the cries of the sincere ones and the wailing of those near unto Thee in their separation and remoteness from Thee, and by the lights of the Orb of Thy grace which has shone from the horizon of the world for the reformation of the nations, to make me steadfast in Thy Cause and firm in Thy love such that the power of created things weakens me not, nor the might of contingent beings frightens me. Thou art He to Whose power the denizens of Thy Kingdom and Thy Realm have testified, and before Whose will the Concourse on High and the most exalted Paradise have bowed. Ordain for me through Thy bounty and grace that which will solace mine eyes, assure my heart and dilate my breast. Then write for me what will profit me in every world of Thy worlds. Thou art,
- 7 اى رب اسئلك بضجيج المخلصين و صرخی المقربين فى هجرک و فراقک و بانوار نیر فضلک الذى اشرق من افق العالم لتهديب الأمم بأن تجعلنى ثابتاً على امرک و راسخاً فى حبک بحيث لا تضعفنى قوة الکائنات و لا تخوفنى سطوة الممکات انک انت الذى شهد بقدرتک اهل ملکوتک و جبروتک و خضع عند ارادتک الملأ الأعلى و الجنة العليا قدر لى بجودک و فضلک ما تقر به عینی و يطمئن به قلبى و ينشرح صدرى ثم اکتب لى ما ينفعنى فى کل

verily, powerful over what Thou willest. There is no God but Thee, the Protector of what was and what will be.

عالم من عوالمك أنك انت المقتدر على ما تشاء
لا اله الا انت المهيمن على ما كان وما يكون

BLIB_Or15713.083, BLIB_Or15718.093b

BH03378

To: Muhammad Ali Khan, in Kirmanshah

Date: 1305-06-17 [1888-Mar-1]

- 1 In His Name Who shineth from the horizon of the Kingdom of Utterance! 1 بِسْمِ الْمَشْرِقِ مَنْ أَفَقَ مَلَكُوتِ الْبَيَانِ
- 2 This is a Book which the All-Merciful hath sent down to him who hath turned unto the horizon of the Revelation, that he might hearken unto His most sweet call from the Dayspring of the verses of his Lord, the Mighty, the All-Bestowing. This is a Day wherein the Mount hath attained reunion with Him Who conversed upon it, and the Book with Him Who revealed it. Blessed is he who hath heard and attained, and woe unto every heedless doubter. 2 كِتَابُ أَنْزَلَهُ الرَّحْمَنُ لِمَنْ أَقْبَلَ إِلَى أَفَقِ الظُّهُورِ لِيَسْمَعَ نِدَائَهُ الْأَحْلَى مِنْ مَشْرِقِ آيَاتِ رَبِّهِ الْعَزِيزِ الْوَهَّابِ هَذَا يَوْمٌ فِيهِ فَازَ الطُّورُ بِمَكْلَمِهِ وَالْكِتَابُ بِمَنْزِلِهِ طُوبَى لِمَنْ سَمِعَ وَفَازَ وَوَيْلٌ لِكُلِّ غَافِلٍ مَرْتَابَ
- 3 God testifieth that there is none other God besides Him, and He Who hath come from the heaven of grace with proof and evidence is verily the Manifestation of His Cause, the Revealer of His Self, and the Source of His commandments and laws. Whoso hath attained unto Him hath attained unto all good, and he who hath turned away is indeed of the people of the veil in God's Book, the Lord of all lords. 3 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالَّذِي آتَى مِنْ سَمَاءٍ الْفَضْلَ بِالْحُجَّةِ وَالْبُرْهَانِ أَنَّهُ مُطَّلِعٌ أَمْرِهِ وَمُظْهِرُ نَفْسِهِ وَمُصَدِّرُ الْأَوَامِرِ وَالْأَحْكَامِ مَنْ فَازَ بِهِ فَازَ بِكُلِّ الْخَيْرِ وَالَّذِي أَعْرَضَ عَنْهُ مِنْ أَهْلِ الْمَجَابِ فِي كِتَابِ اللَّهِ رَبِّ الْأَرْيَابِ
- 4 The servant who is present hath presented thy letter and read it before the Wronged One. We have answered thee with a Tablet from whose horizon hath shone the luminary of loving-kindness and favor. We beseech God to give thee to drink of His sealed wine through His Name, the Self-Subsisting, and to ordain for thee from His Most Exalted Pen that which shall gladden eyes and hearts. 4 قَدْ حَضَرَ الْعَبْدَ الْحَاضِرَ بِكَتَابِكَ وَقَرَأَهُ لَدَى الْمَظْلُومِ أَجْبَنَاكَ بُلُوحُ أَشْرِقَ مِنْ أَفْقِهِ نَبْرَ الْعِنَايَةِ وَالْأَلْطَافِ نَسَأَلُ اللَّهَ أَنْ يُسْقِيكَ رَحِيقَهُ الْمُخْتَوِّمَ بِاسْمِهِ الْقَيُّومِ وَيَقْدِّرَ لَكَ مِنْ قَلْبِهِ الْأَعْلَى مَا تَقَرُّ بِهِ الْعَيُونَ وَالْأَبْصَارُ
- 5 The verses have been sent down and the evidences have appeared, yet the people are in a strange sleep. They have forsaken their God and taken their vain desires. Lo! They are among the most lost in God's Book, the Lord of all men. 5 قَدْ نَزَلَتْ الْآيَاتُ وَظَهَرَتِ الْبَيِّنَاتُ وَلَكِنَّ الْقَوْمَ فِي نَوْمٍ عَجَابٍ نَبَذُوا الْمَهْمَ وَاخَذُوا أَهْوَاءَهُمْ إِلَّا أَنَّهُمْ مِنَ الْآخَسَرِينَ فِي كِتَابِ اللَّهِ مَالِكِ الرَّقَابِ
- 6 When thou hast drunk the Kawthar of utterance from the chalices of My words and been seized by the fragrances of My verses, say: My God, my God! Praise be to Thee for having guided me 6 أَنْكَ إِذَا شَرِبْتَ كَوْثَرَ الْبَيَانِ مِنْ كُؤُوسِ كَلِمَاتِي وَاخَذْتَكَ نَفَحَاتِ آيَاتِي قُلْ الْهِيَ الْهِيَ لَكَ الْحَمْدُ

unto Thy straight path and made known unto me Thy Great Announcement, whereby the hearts of the servants were disturbed and the limbs of the people trembled, save those whom the hand of Thy power rescued and the arm of Thy might sustained. O my Lord! Thou seest me turning unto Thee, clinging to Thy cord. I beseech Thee by the breezes of the morn of Thy Revelation, by what lay hidden in Thy knowledge, and by the Most Great Word whereby Thou hast subdued earth and heaven, to strengthen me to remember Thee and praise Thee and serve Thy Cause. Then assist me, O God of Names and Creator of heaven, in that whereby my mention may endure amongst Thy servants and my name in Thy Book. Verily Thou art the Mighty, the Exalted, the Unconstrained.

بما هديتني الى صراطك المستقيم وعرفتني نبأك العظيم الذي به اضطربت افئدة العباد وارتعدت فرائص اهل البلاد الا من انقذته يد قدرتك وعضد اقتدارك اى رب ترانى اقبلت اليك متمسكاً بجبلك اسألك بنسمات فجر ظهورك وما كان مكنوناً في عليك وبالكلمة العليا التي بها سخرت الأرض والسماء بأن تؤيدني على ذكرك وثنائك وخدمة امرك ثم ايدني يا اله الاسماء وفاطر السمااء على ما يبقى به ذكرى بين عبادك واسمى في كتابك انك انت المقتدر العزيز المختار

BLIB_Or15726.069

BH03686

To: Aqa Mirza Aqa, in Kirmanshah

Date: 1305-06-17 [1888-Mar-1]

1 He is the All-Conquering, the Self-Subsisting!

1 هو الغالب القيوم

2 We have revealed the utterance in the form of a Tablet and sent it to those who have believed in God, the Protector, the Self-Subsisting - those whom the affairs of the people did not prevent, who turned to Us and said: "We believe in Thee, O God of the unseen and the visible!"

2 قد بعثنا البيان على هيئة اللوح وارسلناه الى الذين آمنوا بالله المهيمن القيوم الذين ما منعتهم شؤونات القوم اقبلوا وقالوا آمنا بك يا اله الغيب والشهود

3 We have desired at this time to give one of My loved ones to drink of the Kawthar of My loving-kindness from the hand of My bounty, that he may attain to such a station where the happenings of the world shall not sadden him, nor shall the might of the earth and its divines cause him fear - they who have broken God's covenant and His testament and led His friends into the shadow of darkness.

3 انا اردنا في هذا الحين ان نسقي احداً من احبائى كوثر عنايتى من يد عطائى ليلبغه الى مقام لا تحزنه حوادث العالم ولا تخوفه سطوة الأرض وعلماؤها الذين نقضوا عهد الله وميثاقه وقادوا اوليائهم الى ظل من يحموم

4 My Most Exalted Pen beareth witness, as the Lord of all beings was seated upon the throne of His Most Glorious Name, that thou didst leave thy home, turning toward God, and didst traverse mountains and valleys, land and sea, until thou didst attain Our presence and hear the Call and witness that where-with God's books, the Lord of what was and what shall be, had given thee glad tidings. Blessed be thy countenance for having turned, and thy heart for having advanced toward the wronged

4 يشهد قلبى الأعلى اذ كان مولى الورى مستوياً على عرش اسمه الأبهى بأتك خرجت من البيت مقبلاً الى الله وقطعت الجبال والأوعار والبر والبحر الى ان حضرت وسمعت النداء ورأيت ما بشرت به كتب الله رب ما كان وما يكون طوبى لوجهك بما توجهه ولقلبك بما اقبل الى

Exile, Whom neither the veils of glory nor the obscuring veils of the people of error prevented.

- 5 He arose amidst all beings and proclaimed with the most exalted call: "By God! That which ye were promised hath come to pass, and He for Whose meeting the heavens and earth were created hath appeared. Behold, O people, and be not of those who denied God's proof and rejected His bounty and disputed His signs and turned away from Him on His promised Day."
- 6 Blessed art thou for that which My Most Exalted Pen hath testified concerning thee in this exalted station. We beseech God to aid thee to preserve that which hath been sent down unto thee from thy Lord, the Mighty, the All-Loving. The glory from Us be upon thee and upon My loved ones whom neither the world and its ornaments nor its trade and profit have prevented from My remembrance, the Mighty, the Beautiful.

الغريب المظلوم الذي ما منعه سبحات الجلال و
لا حجابات اهل الضلال

5 قام بين الورى و نادى بأعلى النداء تالله قد اتى ما
وعدتكم به و ظهر من خلقت السموات و الأرض
للقائه انظروا يا قوم و لا تكونوا من الذين انكروا
حجة الله و كفروا بنعمته و جادلوا بآياته و اعرضوا
عنه فى يومه الموعود

6 نعيماً لك بما شهد لك قلبى الأعلى فى هذا
المقام الرفيع نسل الله بأن يؤيدك على حفظ ما
نزل لك من لدن ربك العزيز الودود البهاء من
لدننا عليك و على اوليائى الذين ما منعهم الدنيا
و زخرفها و لا تجارتها و ربجها عن ذكرى العزيز
الجميل

INBA23:098a, BLIB_Or15716.119b,
BRL_DA#235, AHB_131BE #01-02
p.040, BSHI.020-021, BSHI.155-156

BH03949

To: Aqa Mulla Husayn, in Kirmanshah

Date: 1305-06-17 [1888-Mar-1]

- 1 He is the One Who gazeth forth from His Most Exalted Horizon.
- 2 O Husayn! The Wronged One maketh mention of thee from the quarter of His prison, that the breezes of utterance may draw thee unto the Horizon of the All-Merciful, and bring thee nigh unto a station wherein naught shall be heard save His remembrance, the All-Glorious, the All-Praised.
- 3 Hearken unto the call from the quarter of 'Akka: "Verily, there is no God but He, the One, the All-Informed." He hath sent down the verses, made manifest the clear proofs, and guided all unto His straight Path. He hath appeared, and hath revealed whatsoever He willed, as a bounty from His presence, and hath summoned all unto the Most Sublime Height. Among men are those who heard the call and turned unto it; among them are such as heard and turned aside; and among them are those who dealt with it in such wise that the tears of the denizens of nearness were made to flow.

1 هو الناظر فى افقه الاعلى

2 يا حسين يذكرك المظلوم فى شطر السجن لتجذبك
نفحات البيان الى افق الرحمن وتقرّبك الى مقام
لا تسمع فيه الا ذكره العزيز الحميد

3 اسمع النداء من شطر عكاء انه لا اله الا هو الفرد
الخبير قد انزل الآيات و اظهر الينبات و هدى الكل
الى صراطه المستقيم انه ظهر و اظهر ما اراد فضلاً
من عنده و دعا الكل الى الذروة العليا فى الناس
من سمع النداء و اقبل و منهم من سمع و اعرض
و منهم من أتى عليه بظلم ذرفت به دموع المقرّين

- 4 Give thanks unto the Lord thy God, inasmuch as He hath strengthened thee to acknowledge what hath been sent down in His perspicuous Book. Thy letter hath been presented before His face, and the servant in attendance hath read it. We have answered thee with a Tablet that hath spoken forth before the faces of all the world: "The kingdom is God's, the Lord of all that was and shall be."
- 5 We entreat God to succour thee and to confirm thee in His remembrance and His praise, and in the service of His mighty, His most firm Cause.
- 6 Say: Unto Thee be praise, O God of existence and Lord of the unseen and the seen, for having made me attracted by Thy verses, turned toward Thy horizon, and attentive to Thy sweetest call, which hath been uplifted between earth and heaven.
- 7 O Lord! Thou beholdest the one who seeketh, directing his gaze toward the furthestmost goal beneath the shadow of the canopies of Thy majesty, and the poor one standing at the dawn of Thy wealth before Thy face. I beseech Thee by the Supreme Paradise, by the Highest Garden, by the fire of the Lote-Tree of Thy Command, and by the light of Thy Manifestation on the Mount of Thy knowledge, that Thou mayest assist me in the promulgation of Thy Cause among Thy servants.
- 8 O my Lord! I entreat Thee by the ocean of Thy bounty and the heaven of Thy favour to make me firm and unswerving in Thy love, and steadfast in Thy remembrance. Verily, Thou art the All-Powerful, the Mighty, the All-Conquering, the All-Knowing, the All-Wise.
- 4 اشكر الله ربك انه ايدك على الاعتراف بما نزل
في كتابه المبين قد حضر كتابك لدى الوجه وقرأه
العبد الحاضر اجنالك بلوح نطق امام وجوه العالم
الملك لله رب العالمين
- 5 نستل الله ان يمدك ويؤيدك على ذكره وثنائه
وخدمة امره المحكم المتين
- 6 قل لك الحمد يا اله الوجود ومالك الغيب والشهود
بما جعلتني منجذباً بآياتك ومقبلاً الى افقك
وسامعاً ندائك الاحلى الذي ارتفع بين الارض
والسماء
- 7 اى رب ترى القاصد قصد الغاية القصوى ظلّ
قباب عظمتك والفقير بسحر الغناء امام وجهك
استلك بالفردوس الاعلى والجنة العليا وبنار سدره
امرك وبنور ظهورك في طور عرفانك بان تؤيدني
على تبليغ امرك بين عبادك
- 8 اى رب استلك ببحر جودك وسماء فضلك بان
تجعلني ثابتاً راسخاً على حبك ومستقيماً على ذكرك
انك انت المقتدر القوى الغالب العلم الحكيم

BLIB_Or15726.071

BH04509

*To: Abatalib, in Kirmanshah**Date: 1305-06-17 [1888-Mar-1]*

- 1 He is the One speaking from His most exalted horizon.
- 2 This is a Book which the All-Merciful hath sent down unto him who hath believed and turned unto His straight path. Hear My call from the direction of My prison, then speak forth My remembrance and praise amongst My servants.
- 1 هو الناطق من افقه الأعلى
- 2 كتاب انزله الرحمن لمن آمن واقبل الى صراطه
المستقيم اسمع ندائي من شطر سجنى ثم انطق بذكرى
وثنائى بين عبادى

- 3 We aid those who have cast away what is with the people, holding fast to that which hath been sent down unto them from the presence of One mighty and powerful. This is a day wherein the fire speaketh and the light speaketh, yet most of the people are heedless. He Who was hidden in the eternity of eternities hath come, and through Him are revealed the mysteries of God, the Powerful, the All-Knowing, the All-Wise.
- 4 Beware lest the doubts of the people prevent thee from drawing nigh unto God, the Lord of all worlds. Say: O concourse of the earth! The call hath been raised from the most exalted horizon - hasten ye and be not of them that hesitate. All things have attained their fulfillment through the appearance of the Lord of all beings, to this testifieth every discerning sage.
- 5 By God! The veils have been rent asunder and the Lord of all men speaketh before the faces of the parties, as a grace from Him - and He is the All-Bountiful, the Most Generous. Among the people are those who heard the call and turned away from it, and among them are those who turned towards it and hastened and attained and said: "Thine be the praise, O Thou Who art the Goal of the world, and Thine be the glory, O Thou Who art remembered in the hearts of the Messengers."
- 6 Take hold of the Book of God with such strength from Him that the hosts of the oppressors shall not prevent thee - they who denied the proof of God and His testimony and committed that which caused the tears of the sincere ones to flow.
- 7 The glory from Us be upon thee and upon those who have quaffed the choice wine of utterance from the cup of the bounty of their Lord, the Forgiving, the Generous. And praise be to God, the Lord of all worlds.
- 3 أَنَا نُوَيِّدُ الَّذِينَ نَبَذُوا مَا عِنْدَ الْقَوْمِ مَتَمَسِّكِينَ بِمَا نَزَلَ لَهُمْ مِنْ لَدُنْ قُوًى قَدِيرٍ هَذَا يَوْمٌ فِيهِ تَنْطَلِقُ النَّارُ وَيَنْطَلِقُ النَّورُ وَالْقَوْمُ أَكْثَرُهُمْ مِنَ الْغَافِلِينَ قَدْ أَتَى مِنْ كَانَ مَكْنُونًا فِي أَرْزَالِ الْأَزَالِ وَظَهَرَتْ بِهِ أَسْرَارُ اللَّهِ الْمُقْتَدِرِ الْعَلِيمِ الْحَكِيمِ
- 4 أَيَّاكَ إِنْ تَمْتَنَعَكَ شَبَهَاتُ الْقَوْمِ عَنِ التَّقَرُّبِ إِلَى اللَّهِ رَبِّ الْعَالَمِينَ قُلْ يَا مَلَأَ الْأَرْضِ قَدْ أَرْتَفَعَ النَّدَاءُ مِنَ الْأَفْقِ الْأَعْلَى اسْرِعُوا وَلَا تَكُونُوا مِنَ الْمُتَوَقِّعِينَ قَدْ فَازَتْ الْأَشْيَاءُ بِظُهُورِ مَوْلَى الْوَرَى يَشْهَدُ بِذَلِكَ كُلُّ عَالَمٍ بَصِيرٍ
- 5 تَاللَّهِ قَدْ خَرَقَتْ الْأَعْجَابُ وَمَالِكُ الرِّقَابِ يَنْطَلِقُ أَمَامَ وَجْهِهِ الْأَحْزَابُ فَضْلًا مِنْ عِنْدِهِ وَهُوَ الْفَضْلُ الْكَرِيمُ مِنَ النَّاسِ مِنْ سَمْعِ النَّدَاءِ وَاعْرَاضَ عَنْهُ وَمِنْهُمْ مَنْ أَقْبَلَ وَسَرَعَ وَبَلَغَ وَقَالَ لَكَ الْحَمْدُ يَا مَقْصُودَ الْعَالَمِ وَلَكَ الثَّنَاءُ يَا أَيُّهَا الْمَذْكُورُ فِي أَفْتَدَةِ الْمُرْسَلِينَ
- 6 خُذْ كِتَابَ اللَّهِ بِقُوَّةٍ مِنْ عِنْدِهِ بِحَيْثُ لَا تَمْتَنَعُ جُنُودُ الظَّالِمِينَ الَّذِينَ أَنْكَرُوا حُجَّةَ اللَّهِ وَبَرَاهَانَهُ وَارْتَكَبُوا مَا ذُرِفَتْ بِهِ دُمُوعُ الْمُخْلِصِينَ
- 7 الْبَهَاءُ مِنْ لَدُنَّا عَلَيْكَ وَعَلَى الَّذِينَ شَرَبُوا رَحِيقَ الْبَيَانِ مِنْ كَأْسِ عِنَايَةِ رَبِّهِمُ الْغُفُورِ الْكَرِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

INBA23:115b, INBA23:261

BH11886

To: Jinab-i-Hi Sin, in Kirmanshah

Date: 1305-06-17 [1888-Mar-1]

- 1 He is God, exalted be His glory in wisdom and utterance
- 2 Ha, Sin. Upon thee be My Glory and My loving-kindness. Beseech God that He may make His servants aware of that which hath dawned forth from the horizon of His Will, that their
- 1 هُوَ اللَّهُ تَعَالَى شَأْنُهُ الْحِكْمَةُ وَالْبَيَانُ
- 2 ح س عَلَيْكَ بَهَائِي وَعِنَايَتِي أَزْ حَقِّ بَطْلِبِ عِبَادِ خُودِ رَا بَرِ أَنْجِهْ أَزْ أَفْقِ ارَادَةِ اشْرَاقِ عُودِهِ أَكْغَاهُ فَرْمَايِدِ تَا لِسَانِ بِهِ قَدْ أَتَى الْمَالِكُ نَاطِقُ وَ

tongues may speak forth "The Lord hath come", that their hearts may be adorned with the seal "Verily I am God's", and that their eyes may be illumined by beholding the lights. The heedlessness of the servants hath prevented the divine bounty, and although the errors of the world cannot withhold the Ancient Lord from bestowing His grace, yet the people have deprived their own selves of the wondrous tokens of His mercy, favor and loving-kindness.

- 3 Praise be to God that thou hast attained unto the effulgences of the Sun of Truth. God shall soon reveal that which He hath ordained for thee in His perspicuous Book. By God's life! Were the people of the earth to peruse but a single Tablet from among the divine Tablets with justice and fairness, they would all turn toward the Most Exalted Horizon and return from that which they possess unto that which is God's. Remind the servants with wisdom and utterance, and acquaint them with God's Most Straight Path and His Great Announcement. The glory shining forth from the horizon of the heaven of My mercy be upon thee and upon those who have remained faithful to God's Covenant and Testament and who have acted in accordance with that which they were bidden in His perspicuous Book.

قلب بخاتم اتی لله مزین و بصر بمشاهده انوار منور گردد غفلت عباد نعمت الهی را منع نموده اگرچه خطای عالم مالک قدما از عطا بازندارد ولکن خلق خود انفس خود را از بدایع رحمت و فضل و عنایت محروم نمودند

3 لله الحمد آنجناب بتجلیات انوار آفتاب حقیقت فائز گشتند سوف یظهر الله ما قدر لک فی کتابه المبین لعمر الله اگر اهل ارض یک لوح از الواح الهی را یعدل و انصاف قرائت نمایند کل بافق اعلی توجه کنند و از ما عندهم به ما عند الله راجع گردند ذکر العباد بالحکمة و البیان و عرفهم صراط الله الاقوم و نبأه العظیم البهاء المشرق من افق سماء رحمتی علیک و علی الذین وفوا بميثاق الله و عهده و عملوا بما امروا به فی کتابه المبین

BRL_DA#700

BH07845

To: Ghulam-Husayn, in Kirmanshah

Date: 1305-06-17 [1888-Mar-1]

- 1 He is the One Who speaks in the Kingdom of Utterance!
- 2 Praise be to God that thou hast attained unto that which the people of the world are deprived of and forbidden from, save for a few who have rent asunder the veils and torn away the coverings. These are they who have arisen to promote His Cause with complete steadfastness. These are the men whom God hath described aforetime in His mighty Book, saying: "Neither merchandise nor traffic beguile them from the remembrance of God." The verses have been sent down and the evidences are manifest. The Speaker of the Mount is seated upon the throne of Revelation, yet the people remain heedless. Praise thou the True One, exalted be His glory, Who hath aided thee and enabled thee to attain this most great bounty. His generosity

1 هو الناطق فی ملکوت البیان

2 لله الحمد فائز شدی بآنچه اهل عالم از آن محروم و ممنوعند مگر معدودی سبحاترا خرق نمودند و حجاباترا شق ایشانند عبادیکه باستقامت تمام بر امر قیام نمودند اولئک رجال وصفهم الله من قبل فی کتابه العزیز بقوله لا تلهمهم تجارة و لا بیع عن ذکر الله آیات نازل و بینات ظاهر مکلم طور بر عرش ظهور مستوی ولکن خلق غافل حمد کن حق جل جلاله را که ترا تأیید فرمود و باین فوز اعظم فائز نمود کرمش عالم را احاطه نموده و جودش عرصه وجود را طوبی از برای نفسیکه

hath encompassed the world and His munificence hath pervaded the realm of being. Blessed is the soul whom the doubts of the misguided have not prevented from nor deprived of the Ever-Living, the Self-Subsisting. The Glory be upon thee and upon those who have turned unto God, the One, the Peerless, the Mighty, the Great.

شبهات اهل ضلال او را از غنى متعال منع ننمود
و محروم نساخت البهاء عليك و على الذين اقبلوا
الى الله الفرد الواحد العزيز العظيم

INBA51:184, KB_620:177-178, LHKM3.338

BH07702

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

Date: 1305-06-17 [1888-Mar-1]

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

1 هو الشاهد الخبير

2 God beareth witness that there is none other God but Him. His are power and majesty; His are greatness and dominion. He hath sent forth the Messengers and hath revealed the Books, as a bounty from His presence; and He is, verily, the All-Bountiful, the Most Generous. He hath ordained the laws and hath sent down the commandments, that His servants may be preserved and His creation may advance. Whoso cleaveth to them shall be saved; and whoso turneth away shall perish. We beseech God to succour His servants with that which will draw them nigh unto Him. He, in truth, is the All-Forgiving, the Most Generous.

2 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْقُدْرَةُ وَالْعَظَمَةُ وَ
لَهُ الْكِبَرِيَاءُ وَالسَّلْطَنَةُ قَدْ أَرْسَلَ الرُّسُلَ وَأَنْزَلَ
الْكِتَابَ فَضْلًا مِنْ عِنْدِهِ وَهُوَ الْفَيَاضُ الْكَرِيمُ قَدْ
شَرَعَ الشَّرَائِعَ وَأَنْزَلَ الْأَوَامِرَ لِحِفْظِ ع

3 My Most Exalted Pen hath borne witness that thou didst turn unto the Prison, didst enter therein, didst stand before the Countenance of the Wronged One, didst hear His call, and didst behold His horizon. Recognize, therefore, this Most Exalted Station, and be thou of the thankful. We ask God to confirm thee and to grant thee success in that which He loveth and approveth, and to aid thee to act according to that which He hath revealed in His perspicuous Book. And praise be to God, the Lord of all worlds.

3 بِإِذِهِ وَارْتِقَاءَ خَلْقِهِ مَنْ تَمَسَّكَ بِهَا نَجَا وَمَنْ
أَعْرَضَ هَلَكَ نَسْتَلُ اللَّهَ أَنْ يَمُدَّ عِبَادَهُ بِمَا يُقْرَبُهُمْ
إِلَيْهِ إِنَّهُ هُوَ الْغَفَّارُ الْكَرِيمُ شَهِدَ قَلْبِي الْأَعْلَى بِأَنَّكَ
أَقْبَلْتَ إِلَى السَّجْنِ وَوَرَدْتَ فِيهِ وَحَضَرْتَ أَمَامَ
وَجْهِ الْمَظْلُومِ وَسَمِعْتَ نِدَائِهِ وَرَأَيْتَ أَفْقَهُ أَعْرِفْ
هَذَا الْمَقَامَ الْأَعْلَى وَكُنْ مِنَ الشَّاكِرِينَ نَسْتَلُ اللَّهَ
أَنْ يُرِيْدَكَ وَيُوفِّقَكَ عَلَى مَا يُحِبُّ وَيَرْضَى وَ
عَلَى الْعَمَلِ بِمَا أَنْزَلَهُ فِي كِتَابِهِ الْمُبِينِ وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ

INBA51:243, KB_620:236-236, LHKM3.171

BH08022

To: Farajullah, in Kirmanshah
Date: 1305-06-17 [1888-Mar-1]

1 In the Name of the One God!

2 Today the ocean of bounty is surging and the Sun of Truth is shining forth and manifest from the horizon of the heaven of loving-kindness. Blessed are they whom the intoxication of self has not prevented from the Lord of all beings nor deprived of the supreme horizon. We beseech God - glorified be His majesty - to bestow from the hands of grace that which is the cause of eternal life and everlasting remembrance.

3 Your letter arrived in the Most Great Prison. We have seen and heard. The world at every moment proclaims in most eloquent utterance its own change and transformation and evanescence. Nevertheless most are occupied with it and deprived of God's eternal kingdom, save whom God wills. We beseech Him, exalted be He, to make you attracted by His verses, speaking His praise, and holding fast to His mighty cord. And praise be to Him, for He is the Goal of those who know.

1 بنام خداوند یگنا

2 امروز بحر فضل مَوّاج و آفتاب حقیقت از افق
 سماء عنایت مشرق و لائخ طوبی از برای نفوسیکه
 سکر هوی ایشانرا از مولی الوری منع نمود و
 از افق اعلی محروم نساخت از حقّ جلّ جلاله
 میطلبیم از ایادی عطا عطا فرماید آنچه را که
 سبب حیات ابدی و ذکر سرمدیست

3 نامه شما در سجن اعظم وارد دیدیم و شنیدیم
 عالم در هر حین بأفصح بیان تغییر و تبدیل و فنای
 خود را ذکر میکند و مینماید مع ذلک اکثری
 بآن مشغول و از ملکوت باقی الهی محروم الا من
 شاء الله نسئله تعالی ان يجعلک منجذباً بآياته و
 ناطقاً بثناءه و متمسکاً بحبله المتین و الحمد له اذ هو
 مقصود العارفین

BLIB_Or15726.070

BH09742

To: Ahmad, in Kirmanshah
Date: 1305-06-17 [1888-Mar-1]

1 In the Name of Him Who is the Goal of all the worlds!

2 Today the people of God are those souls who are holding fast to the cord of the love of God - glorified be His majesty - and are clinging to the hem of His grace. How excellent is the state of that servant who has arisen to serve the Cause of God and has protected the people from the whisperings of the mislead-ers and the cawers. The triumph of God's Cause is through wisdom and utterance, naught else. This Wronged One in the Most Great Prison is occupied with the remembrance of the friends. We beseech God to keep all steadfast on His path and to assist them in His remembrance. He is the Powerful, the Mighty. Thy mention was made in the presence of this

1 بنام مقصود عالمیان

2 امروز حزب الله نفوسی هستند که بحبل محبت
 حقّ جلّ جلاله متمسکند و بذیل فضلش
 متشبث نیکوست حال عبدیکه بخدمت امر الله
 قیام نمود و ناس را از وساوس مغلین و ناعقین
 محفوظ داشت نصرت امر الهی بحکمت و بیان
 است لا غیر اینظلوم در سجن اعظم بذکر دوستان
 مشغول از حقّ میطلبیم کل را بر صراطش
 مستقیم دارد و بر ذکرش مؤید فرماید اوست

Wronged One, and this Tablet hath been sent down from the heaven of grace that thou mayest rejoice and be of those who are thankful.

قادر و توانا ذکر ت نزد مظلوم مذکور و این لوح از سما فضل نازل لتفرح و تكون من الشاکرین

BLIB_Or15712.127a

BH01723

To: Haji Siyyid Javad Yazdi, in Beirut

Date: 1305-06-20 [1888-Mar-4]

- 1 He is God, exalted be His glory, majesty and power! 1 هو الله تعالى شأنه العظمة والافتدادر
- 2 Praise sanctified from severance and decline befiteth the Peerless Object of all, Who created the world and adorned it with the light of recognition. The bearers of this light are the Prophets and Messengers who, by the command of the Ancient King, have stepped forth into the arena of manifestation for the salvation of the peoples of the world. However, some of mankind, due to their preoccupations, and some due to lack of capacity, and others due to the consequences of their deeds, did not attain to the blessed and goodly Word of Unity. Yet others regarded the world as non-existent and hastened with heart and soul to the horizon of the All-Merciful, until that light culminated in the Lord of the world and the Exemplar of nations, He Who speaks of the Most Great Name and relates the Mighty News. Upon Him be the blessings and peace of God, and upon His family and companions through whom appeared God's authority among His servants and His fear among His creation, and through whom was revealed the judgment of the Book and the Cause encompassed all regions. 2 حمد مقدّس از انقطاع و زوال مقصود بیزوالی را لایق و سزاست که عالم را خلق فرمود و بنور عرفان مزین نمود حامل این نور انبیا و مرسلین که از برای نجات اهل عالم از عدم بامر مالک قدم بعرصه ظهور قدم گذارده اند و لکن خلق بعضی نظر باشتغال و حزبی نظر بعدم استعداد و گروهی از جزاء اعمال بکلمه طیبه مبارکه توحید فائز نگشتند و برخی عالم را بمثابه عدم انگاشتند و بجان بافق رحمن شتافتند تا آنکه آن نور منتهی شد به سید عالم و مقتدای امم المحمّی عن الاسم الأعظم والحاکی عن النّبأ العظیم علیه صلوٰة الله و سلامه و علی آله واصحابه الذین بهم ظهرت سطوة الله بین عباده و خشیته بین خلقه و بهم ظهر حکم الکتاب و احاط الأمر کل الاضطار
- 3 And further: O beloved of my heart, thy precious letter arrived, from which wafted such fragrances of love that were it to be styled a Tablet it would not be improper, for it had a complete effect and complete influence. Glorified be your Creator and magnified be your Maker and Confirmer! After being apprised of it, it was presented before the Master, Who said: "God willing, they will return, adorned with the blessing of health and well-being and partaking of the feast of attainment to His presence. Verily He is the Kind, the Forgiving." End quote. 3 و بعد یا محبوب فؤادی نامه نامی گرامی وارد نفحات حبّ از آن ساطع بشأنیکه اگر لوحی نسبت داده شود عیب ندارد چه که اثری تمام و نفوذی تمام نمود جلّ خالقکم و عظم بارتکم و مؤیدکم بعد از اطلاع لدی المولی عرض شد فرمودند انشاء الله رجوع نمایند مزیناً بنعمة الصّحة و العافیة و متمتعاً بمائدة الحضور انه هو العطوف الغفور انتهی
- 4 Praise be to God, the affiliated ones in this land are sound and healthy. These days they attained the honor of His presence at the mansion for two days, and the spiritual beloved 4 لله الحمد منتسبین در این ارض صحیح و سالم این ایام دو یومی در قصر بشرف حضور فائز

Aqa Mirza Mihdi, upon him be the peace of God, delayed one steamer specifically to meet that beloved one and then returned. As for the letter of the beloved of the heart, his honor Aqa Siyyid Yahya, upon him be Baha'u'llah's peace, it was seen and all of it was heard. However, before the arrival of your letter, the beloved of the heart Aqa Mirza Husayn, upon him be Baha'u'llah's peace, had already proceeded to that direction as commanded. What must now be adhered to according to the command is this: whatever arrives and they are able to obtain should be delivered to the creditors, and they should consult about affairs and act as they deem advisable, placing their trust in God. If there are excess goods they should distribute them to various places. If they request someone specific, certain souls can be sent from this land for that purpose. This matter must remain confidential and not be mentioned to anyone. In any case, consideration for them is necessary, and since they are trustworthy and the thought of betrayal has never crossed their minds, it is hoped that affairs will be set right. Whoso is for God, God is for him - unless some other firm purpose is intended from this upheaval.

و جناب حبيب روحانی آقا میرزا مهدی علیه سلام الله یک واپور هم مخصوص لقای آنجیوب توقّف نمودند و بعد راجع شدند و اما نامه جناب محبوب فؤاد حضرت آقا سید یحیی علیه ۹ ۶۶ [بهاء الله] دیده شد و تمام آن باصفا فائز و لکن قبل از ورود نامه شما جناب حبيب فؤاد آقا میرزا حسین علیه ۹ ۶۶ [بهاء الله] حسب الامر بانشطرتوجه نمودند آنچه حال حسب الامر باید بان تمسک جست اینست هرچه برسد و بتواند تحصیل نمایند بصاحبان دیون برسانند و در امور مشورت نمایند هر قسم مصلحت دیدند متوکلاً علی الله عمل نمایند اگر جنس زیاد است در اطراف متفرق سازند اگر معین طلب نمایند میتوان از این ارض بعضی از نفوس را بانجهت فرستاد و اینطلب باید محفوظ ماند باحدی ذکر نشود در هر حال ملاحظه ایشان لازم و چون امینند و خیانت در خاطرشان خطور نکرده امید هست که امور اصلاح پذیرد لبس کان لله کان الله له مگر آنکه از این انقلاب امر محکم دیگر منظور باشد

- 5 Another submission: Some time ago a letter was sent to that beloved and it is not known whether it arrived or not. And this letter was sent after that beloved's arrival in Beirut. God grant it does not arrive with "Verily we are God's and to Him we return." May the hands of destiny and decree of Truth give life and bestow vitality and bring it before the most luminous gaze. Knowledge is with God, our Lord and your Lord and the Lord of the mighty throne. To his honor the esteemed master, the great Afnan, upon him be from all the Most Glorious Glory, and his honor the most luminous star Afnan, upon him be the Glory of God, I present my utter evanescence and nothingness. And likewise I send greetings to all other friends. Peace, remembrance and praise be upon your honor and upon God's sincere servants. And praise be to God, the Lord of the worlds.

5 عرض دیگر چندی قبل نامه خدمت آنجیوب ارسال داشت و معلوم نشد رسیده یا نرسیده و این نامه بعد از تشریف آوردن آنجیوب به بیروت ارسال شد خدا کند به انا لله و انا الیه راجعون نرسد و ایادی قدر و قضاء حق زنده کند و حیات بخشد و بنظر انور برسد العلم عند الله ربنا و ربکم و رب العرش العظیم خدمت آقای معظم حضرت افنان کبیر علیه منکّل ۹ [بهاء] ابهه و حضرت افنان نجم انور علیه ۹ ۶۶ [بهاء الله] عرض فنا و نیستی معروض میدارم و همچنین خدمت سایر اولیا طراً سلام میرسانم السلام و الذکر و الثناء علی حضرتکم و علی عباد الله المخلصین و الحمد لله رب العالمین

BLIB_Or15731.321

BH01213*To: Aqa Mirza Abdullah, in Akka**Date: 1305-06-24 [1888-Mar-8]*

1 He is God, exalted be His station, the Greatest and the Most Powerful

1 هو الله تعالى شأنه العظمة والاقترار

2 Praise be to the Goal of all the worlds, Who hath enabled His loved ones to turn unto Him and to stand firm, and hath blessed them to acknowledge and confess the blessed word "There is none other God but Him," and hath adorned them with the ornament of justice and fairness. These are the servants whom God hath described in His mighty Book as honored servants who speak not until He hath spoken, and who act by His command. And prayers and peace be upon the Ensigns of His guidance and the Banners of His victory and the Cities of His knowledge and the Oceans of His grace, through whom every name was established upon the throne of glory and bounty, and the Sun of every attribute shone forth amidst humanity, and the Most Great Word encompassed all who dwell in the kingdom of creation, until the Names culminated in their Lord Muhammad - verily He is the Manifestation of the blessed Word, praiseworthy in His Cause and obeyed in His judgment - and upon His family and companions, the pearls of wisdom and understanding and the sources of ordinances and laws.

2 حمد مقصود عالمنا که دوستانش را مؤید فرمود بر توجّه و اقبال و استقامت و فائز نمود بر اقرار و اعتراف بکلمه مبارکه لا اله الا هو و مزین داشت بطراز عدل و انصاف اولئک عباد وصفهم الله فی محکم کتابه عباد مکرمون لا یسبقونه بالقول و هم بأمره یعملون و الصلوة و السلام علی اعلام هدیته و رایات نصرته و مدائن علیه و بحار فضله الذین بهم استقر کل اسم علی کرسی البهجة و العطاء و اشرق نیر کل صفة بین الوری و احاطت الکلمة العلیا منی فی ناسوت الانشاء الی ان انتهت الاسماء بسیدها محمد انه هو مظهر الکلمة المبارکه محمود فی امره و مطاع فی حکمه و علی آله و اصحابه لآلئ الحکمة و العرفان و مصادر الاوامر و الاحکام

3 And further: the letter of that honored brother arrived and after its reading and review, it was granted audience before the Master. They said these matters are contingent upon consultation. Praise be to God, the soul that ascended did so with utmost joy and fragrance and with the light of certitude and assurance, attaining the horizon of the favor of the Goal of all the worlds. Neither wealth nor poverty of the world, nor the doubts and intimations of the nations, nor hardship and adversity and difficulty and tribulation prevented him from the Word of Unity nor deprived him from the Most Great Ocean. This is what transpired and all must mention with utmost sanctity and purity that which hath been revealed and flowed from the Kingdom of utterance and the realm of possibility. We beseech God, exalted be He, to send down upon him at all times mercy from His presence and favor from His own Self, and to give him to drink, from the hands of bounty, the Kawthar of eternity in the highest Paradise and the supreme Heaven. Verily, He is powerful over all things.

3 و بعد نامه آن برادر مکرم رسید و بعد از قرائت و اطلاع بحضور مولی فائز فرمودند این امور معلّق است بمشورت لله الحمد نفسیکه صعود نمود بکمال روح و ریحان و نوریقین و اطمینان بافق عنایت مقصود عالمیان بالغ و فائز ثروت و فقر عالم و شبهات و اشارات امم و بأسا و ضرا و سختی و بلا او را از کلمه توحید منع نمود و از بحر اعظم محروم نساخت اصل اینست که واقع شد باید کل بکمال تقدیس و تنزیه ذکر نمایند آنچه را که از ملکوت بیان و ناسوت امکان نازل و جاری شد نسل الله تعالى ان یزل علیه فیکل حین رحمة من عنده و عنایة من لدنه و یسقیه من ابدی العطاء کوثر البقاء فی الفردوس الاعلی و الجنة العلیا انه علی کلشیء قدير

4 Convey to each of the relatives the greetings from the Wronged One and console them. In truth, that which causeth burning

4 منتسبین هریک را از قبل مظلوم سلام برسان و تسلی بگو فی الحقیقه بر بازماندگان وارد شده

grief and sorrow hath befallen those who remain. However, by the life of God, that departed one hath attained unto the ocean of God's mercy and dwelleth in utmost joy and assurance with those near ones and sincere ones. The relatives too must in truth be joyous, for whatsoever appeareth from the Just, the Wise, is pure good. God, exalted be His glory, He is the All-Patient, the Concealer, the All-Forgiving, the Ever-Relenting, the Forgiver, the Merciful. In truth, sorrow in these days is not permitted. Were the proofs of this matter to flow from the Pen, the Perspicuous Book would be witnessed.

آنچه که سبب احتراق و احزانست و لکن
لعمریله آثمحوم بجر رحمت الهی فائز گشت و با
کمال فرح و اطمینان با مقربین و مخلصین معاشر
منتسبین هم فی الحقیقه باید مسرور باشند چه
که آنچه از حکیم عادل ظاهر میشود خیر محض
است حتی جلّ جلاله هو الصّبار و هو السّّار
و هو الغفّار و هو التّوّاب و هو الغفور الرّحیم
فی الحقیقه حزن در این ایام جایز نه اگر دلائل
ایفقره از قلم جاری شود کتاب مبین مشاهده
گردد

- 5 O Abdullah! Upon thee be the peace of God, the Lord of all names and Creator of heaven. The mother and sister and other sister and two sons - all are remembered before the Wronged One. We make mention of Hibatu'llah, upon him be God's peace and favor, and We beseech God, exalted be His glory, for each one that which causeth elevation and ascendancy. This mention shall not be erased from the Book of the mindful ones and the scroll of the knowing ones.

5 یا عبدالله علیک سلام الله مالک الاسماء و فاطر
السماء ام و اخت و اخت اخرى و ابنین کلّ
مذكورند نزد مظلوم جناب هبة الله علیه سلام الله
و عنایتہ را ذکر مینمائیم و از برای هریک از حقّ
جلّ جلاله میطلبیم آنچه را که سبب علوّ و علّت
سموّ است این ذکر از کتاب ذاکرین و دفتر عارفین
محو نشود

- 6 Glory be unto Thee, O God of Names and Creator of heaven! Aid Thy loved ones to be steadfast in Thy Cause and draw them nigh unto Thee, and ordain for them the best of what Thou hast ordained for Thy trusted ones and chosen ones. Then send down upon them from the heaven of Thy favor a blessing from Thy presence and a bounty from Thy own Self. Verily Thou art God, the Lord of all worlds, and the Goal of all who seek, and the Most Merciful of the merciful ones.

6 سبحانک یا اله الاسماء و فاطر السماء اید
اولیائک علی الاستقامه علی امرک و قرّبهم
الیک و قدر لهم خیر ما قدرته لأمنائک و
اصفیائک ثمّ انزل علیهم من سماء عنایتک
برکة من عندک و نعمة من لدنک انک انت
الله رب العالمین و مقصود القاصدین و ارحم
الرّاحمین انتی

- 7 A hundred thousand praises and thanks unto the Goal of the world Who hath enabled His loved ones to achieve that which is the cause of enduring mention and an everlasting name. This evanescent servant beseecheth and imploreth from the heaven of divine Will and the ocean of divine generosity that He may preserve that honored one and his relatives in all conditions beneath the shadow of His favor with utmost joy and gladness. Verily He is the most powerful of the powerful and the most generous of the generous, and praise be unto Him for He is the Lord of all worlds.

7 صد هزار حمد و شکر مقصود عالم را که اولیائش
را مؤید فرمود بر آنچه سبب ذکر باقی و اسم باقی
است این خادم فانی از سماء مشیت ربّانی و بحر
کرم سبحانی سائل و آمل که در جمیع احوال
آنجناب و منتسبین را در ظلّ عنایت بکمال بهجت
و سرور محفوظ دارد آنّه هو اقدر الاقدارین و
اکرم الاکرامین و الحمد له اذ هو ربّ العالمین

- 8 And regarding the matters you had written about, it was presented and They said to hold fast to whatever emerges from consultation, and the members of consultation are the certain, assured, and designated souls - upon them be God's peace and favors. It is very difficult to find someone who would at once take the shop's goods and pay the debts, for after the appearance of treachery in this land, blessing hath halted. Therefore

8 و اما در باره امور آنچه مرقوم داشتید عرض
شد فرمودند آنچه از مشورت ظاهر شود بآن
تمسک نمایند و اصحاب مشورت نفوس موقّنه
مطمئنّه معینه علیهم سلام الله و عنایاته بسیار
مشکل است نفسی یافت شود که حال مرّة
واحده اسباب دکان را اخذ نماید و دیون را ادا

one must act according to what is now easiest and most beloved and most beneficial. This servant asketh for you the good of this world and the next from the heaven of bounty of our Lord and your Lord and the Lord of the exalted Throne. Make mention of the women from this evanescent one. I beseech God, exalted be His glory, to grant patience and adorn with the garment of forbearance. Peace and remembrance and praise be upon you and upon those with you and upon God's righteous servants.

کند چه که بعد از ظهور خیانت در این ارض
برکت توقف نمود لذا باید بآنچه حال اسهل و
احب و اصلح است بآن عمل نمود یسئل الخادم
لکم خیر الدنیا و الآخرة من سماء عطاء ربنا
و ربکم و ربّ الکرسی الرفیع مخدرات را از
قبل فانی ذکر نمائید از حقّ جلّ جلاله میطلبم
صبر عنایت فرماید و بقمیص اصطبار مزین دارد
السلام و الذکر و الثناء علیکم و علی من معکم و
علی عباد الله الصالحین

BLIB_Or15731.324

BH02761

To: Muhammad Ismail Tabrizi, in Istanbul

Date: 1305-06-28 [1888-Mar-12]

- 1 He is God, exalted be His station, the Most Great, the All-Powerful
- 2 Praise befits and is worthy of the Sovereign of Manifestation, Who through His existence brought all things into being. His generosity is manifest through Him and His bounty is evident through Him. He is the Dawning-Place of the light of divine unity and the Manifestation of "He doeth whatsoever He wil- leth and ordaineth whatsoever He pleaseth." Upon Him be the blessings of God, the Mighty, the Praiseworthy, and upon His family and companions through whom the traces of misbe- lief were erased and the decree of divine unity was established, through whom the clouds rained down and the Word of the Cause was exalted amidst the parties.
- 3 Thereafter, your letter arrived and after being read and re- viewed was presented before the Lord and achieved the honor of His attention. He said: We beseech God to assist him in that which will cause the manifestation of praiseworthy char- acter and goodly deeds. Today is the day for the manifestation of deeds. We have ever counseled the servants of God to fear God [...] Man has been and continues to be well-known. It is hoped that the effulgences of the Luminary of utterance which have shone forth from the horizon of God's Book will illumine all and adorn them with the raiment of the Most Great Infal- libility. Verily He is the Powerful, the Mighty, the Bestower. He

1 هو الله تعالى شأنه العظمة والافتقار

2 حمد سلطان ظهور را لایق و سزااست که
بوجودش اشیاء را موجود فرمود جودش باو
ظاهر و کرمش باو باهر اوست مطلع نور توحید
و مظهر یفعل ما یشاء و یحکم ما یرید علیه صلوة
الله العزیز الحمید و علی آله و اصحابه الذین بهم
محت آثار الشّرك و ثبت حکم التّفرید و بهم
امطر السحاب و علت کلمة الأمر بین الأحزاب

3 و بعد نامه آنجناب رسید و بعد از قرائت و
اطلاع نزد مولی عرض شد و بشرف اصغا فائز
گشت فرمودند از حقّ میطلبیم او را مؤید فرماید
بر آنچه سبب ظهور اخلاق مرضیه و اعمال طیبیه
است امروز روز ظهور اعمال است عباد الله
را لازال بتقوی الله وصیت نمودیم [...] انسان
معروف بوده و هست امید هست اشراقات انوار
نیر بیان که از افق کتاب الهی اشراق نموده کل
را منور دارد و بطراز عصمت کبری مزین نماید
آنّه هو المقتدر العزیز الوهاب قال و قوله الحقّ

hath said, and His word is the truth: "Men whom neither merchandise nor selling diverteth from the remembrance of God." We beseech God to protect the believers from the evil of the ungodly, and likewise to protect the cities and habitations of the people of divine unity. Verily He is powerful over all things and worthy to answer prayers.

رجال لا تلهيهم تجارة ولا بيع عن ذكر الله از
حقّ میطلبیم موحدین را از شرّ مشرکین حفظ
فرماید و همچنین مدن و دیار اهل توحید را آنّه
علی کلّشیء قدیر و بالاجابة جدیر انتهی

- 4 In truth, the ungodly and aggressors have surrounded the believers and their towns and villages from all directions, attacking from every side. We beseech God, blessed and exalted be He, by His Prophets and chosen ones, by those who were martyred in His path and strove in His Cause and aided His religion, and by the Manifest Book and its Bearer, to ordain for His loved ones the good of this world and the next. Verily He is the Lord of all beings and the Lord of the throne and earth.

4 فی الحقیقه از جمیع جهات مشرکین و معتدین
موحدین و مدن و قری را احاطه نموده اند از
هر جهت حمله کرده اند یسئل الله تبارک و تعالی
بانبیائه و اصفیائه و بالذین استشهدوا فی سبيله و
جاهدوا فی امره و نصروا دینه و بالکتاب المبین و
حامله بأن یقدر لأولیائه خیر الآخرة و الأولى آنّه
مولی الوری و رب العرش و الثری

- 5 Praise be to God that you have arrived at the Sublime Gate and associated with the friends. Convey my greetings to his honor Aqa Muhammad-'Ali, upon him be the peace of God. He has been and continues to be mentioned before the Lord. We beseech God, exalted be He, to assist him in that which He loves and is pleased with. Peace be upon you, and the mercy of God, and His blessings.

5 الحمد لله در علیّه وارد شدید و با دوستان معاشر
خدمت جناب آقا محمد علی علیه سلام الله سلام
میرسانم ذکرش نزد مولی بوده و هست نسئل الله
تعالی ان یوفقّه علی ما یحبّ و یرضی السّلام علیکم
و رحمة الله و برکاته

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BH09559

To: Aqa Rasul from Rasht
Date: 1305-07 [1888-Mar]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 Praise be to the Lord of the worlds, Who hath educated all beings and hath called Himself in the Most Great Book the Lord of all worlds. The manifestation and emergence of this most exalted station hath appeared in this most great Revelation, inasmuch as His grace hath embraced all, and the clouds of His mercy have rained upon all parties. His bounty hath encompassed existence itself, and His favor hath encompassed both the seen and unseen.
- 3 Thereafter, two letters were received from that honored one and esteemed friend. As to the first, it was deemed inexpedient

1 بسم ربّنا الأقدس الأعظم العلیّ الأبهی

2 حمد پروردگار عالم را که کل را تربیت فرمود و
خود را در کتاب اعظم ربّ العالمین نامید ظهور
و بروز این مقام اعلی در این ظهور اعظم ظاهر چه
که عنایتش کل را اخذ نموده و بحباب رحمتش
بر جمیع احزاب باریده فیضش وجود را احاطه
نموده و فضلش غیب و شهود را

to present it before His presence, but the second was presented and achieved the honor of being heard. This is what the Lord of the Final End spoke in reply, blessed and exalted be His words:

4 He is the Hearer, the Answerer!

5 Hear the call of God, the Mighty, the Loving. Verily the Divine Lote-Tree speaketh and the fruits cry out, and the Herald before His face saith to thee: Praise be unto Thee for having manifested Thy Beauty and that which lay concealed in Thy knowledge and was recorded in Thy Books, Thy Scriptures, and Thy Tablets. There is no God but Thee, the Protector, the Self-Subsisting. This is the Day wherein the countenance of the world hath been illumined by reason of the advent of the Ancient King with His Most Great Name. Rejoice, O people of the earth, then hearken unto that which the Speaker of Sinai uttereth. Beware lest what the people possess prevent you from His Choice Sealed Wine. Draw nigh with radiant hearts and take the cup of the Choice Wine in His Most Glorious Name, then drink thereof in remembrance of Him, the Mighty, the Well-Beloved.

6 O Rasul! Thou wert present before the Wronged One, thou didst witness His signs, hear His utterance, and recognize His character. It behooveth thee to make mention of Him among the religions with joy and fragrance. Verily thy Lord is the Commander, the Protector over what was and what shall be. Know of a certainty that nothing whatsoever escapeth His knowledge, and He is the Truth, the Knower of the unseen. We beseech God to assist thee and ordain for thee that which shall make thee steadfast in His Cause and hold fast to His Extended Cord. We have made mention of thee time and again, before and after thy presence, whereunto bearer witness honored servants. Preserve what thou hast been given in thy Lord's name and say: Praise be to Thee, O Lord of existence, for having enabled me to turn toward Thee and attain Thy presence, despite Thy knowledge of my transgressions. I testify that Thou art indeed the All-Kind, the Forgiving.

7 Say: "My God, my God! I beseech Thee by Thy greatest favors, and Thy mighty signs, and the waves of the ocean of Thy forgiveness, and the effulgences of the Orb of Thy pardon, to ordain for me that which will draw me nigh unto Thee. Then assist me, O my God, in that whereby Thy Cause may be exalted. Verily Thou art God, the Single, the One, the Protector, the Self-Subsisting." End.

3 و بعد دو نامه از آنجناب مکرم و دوست معظم رسید اما اول مصلحت ندانست که امام وجه عرض شود و اما ثانی عرض شد و بشرف اصغا فائز گشت هذا ما نطق مالک المآب فی الجواب قوله تبارک و تعالی

4 هو السامع المجیب [ل...]

5 اسمع نداء الله العزيز الودود ان السدرة تنطق و الأنمار تتادی و المبشر امام الوجه يقول لك الحمد بما اظهرت جمالك و ما كان مستوراً في علمك و مرقوماً في كتبك و زبرك و الواحك لا اله الا انت المهيمن القيوم هذا يوم فيه اقترنغر العالم بما اتى مالک القدم باسمه الأعظم ابشروا يا ملأ الأرض ثم استمعوا ما ينطق به مكلّم الطور اياكم ان يمنعم ما عند القوم عن رحيقه المختوم اقبلوا بقلوب نوراء و خذوا كأس الرحيق باسمه الأبهى ثم اشربوا منها بذكره العزيز المحبوب

6 يا رسول كنت حاضراً لدى المظلوم رأيت آثاره و سمعت بيانه و عرفت اخلاقه ينبغي لك ان تذكره بين الأديان بالروح و الریحان ان ربك هو الأمر المهيمن على ما كان و ما يكون اعلم [ليقنين] انه لا يعزب عن علمه من شيء و هو الحق علام الغيوب نسئل الله ان يؤيدك و يقدر لك ما يجعلك مستقيماً على امره و متمسكاً بحبله الممدود انا ذكرناك مرّة بعد مرّة قبل ورودك و بعده [يشهد] بذلك عباد مكرمون احفظ ما اوتيت باسم ربك و قل لك الحمد يا مالک الوجود بما ايدتني على الاقبال اليك و الحضور امام وجهك بعد علمك بجزيراتي اشهد انك انت العطوف الغفور

7 قل الهی الهی اسئلك بعناياتك الكبرى و آیاتك العظمی و امواج بحر غفرانك و باشرافات نبر عفوكم بأن تقدّر لی ما یقرّبني اليك ثم ایدنی یا الهی علی ما یرتفع به امرک انک انت الله الفرد الواحد المهيمن القيوم انتهى

- 8 Praise be to God! The grace and favors of God, glorified be His majesty, have encompassed your circumstances. You have spent some time here and have witnessed with your own eyes the manifestations of God's favors, exalted be His glory. Before any request was made, He bestowed His grace and extended hospitality. You yourself can testify to the effulgent rays of the Sun of grace and mercy. At the time of departure, that which indicated the absence of means was done. This much I submit: the debt for what was given to that group on that day remains to this day. This servant, both due to the abundance of correspondence, as your honored self knows, and because he was perplexed as to what to write, delayed in sending a reply.
- 9 In any case, I beseech God, exalted be His glory, and hope that He may open the door of His favor and transform these constraints into abundance. He is the All-Powerful, the Omnipotent. Be not grieved! I swear by the Sun of Truth that rises from the horizon of the prison, there was a time when the Ancient Beauty Himself had no spare garment to wear. He would wash the one He had, dry it, and put it on again. Keep this matter confidential. The purpose is that you should know how circumstances were in the past and not be saddened by the hardships that have befallen you. In the eyes of people, poverty and wealth are causes of elevation and abasement, but in the sight of God, rank and station depend on acceptance, steadfastness and certitude. You have been in the prison and have witnessed the conduct and association of the True One. There is no need for this evanescent one to elaborate. Praise be to God, the love of God exists in your heart, and the appraisers of the world cannot determine the value of this precious pearl, being utterly incapable of setting its worth and station. Convey my greetings and praise to the friends. Glory, remembrance and praise be upon you and upon those who hold fast to God, the Mighty, the Beautiful. And praise be to God, the All-Knowing, the All-Informed.

8 لله الحمد فضل و عنایت حقّ جلّ جلاله شامل احوال آنجناب بوده مدّتی تشریف داشته‌اند و ظهورات عنایات حقّ جلّ جلاله را ببصر خود مشاهده نموده‌اند قبل از سؤال عنایت فرمودند پذیرائی نمودند خود گواهند بر اشراقات آفتاب فضل و رحمت حین رجوع عمل شد آنچه که دلیل بود بر عدم اسباب اینقدر عرض میکنم آنچه در آن یوم بآنجمع داده شد الی حین دینش باقیست و اینعبد هم بجهت کثرت تحریر که خود آن برادر مکرم میدانند و هم اینکه متحیر بود که چه عرض نماید در ارسال جواب توقف نمود

9 باری از حقّ جلّ جلاله سائل و آملم باب عنایتش را بگشاید و این تنگیها را بوسعت تبدیل فرماید اوست قادر و توانا محزون [مباشید] قسم بآفتاب حقیقت که از افق سخن مشرق وقتی شد که خود جمال قدم بر حسب ظاهر پیراهن عوضی نداشتند همان که بود میبستند و خشک مینمودند و میپوشیدند اینکله را مستور دار مقصود آنکه آنجناب بدانند که از قبل امور بچه نحو بوده و از تنگی که بر ایشان وارد شده محزون نباشند فقر و غنا نزد خلق سبب علوّ و دنوّ است ولیکن عند حقّ مقام و رتبه باقبال و استقامت و ایقانست آنجناب در سخن بوده‌اند و رفتار و معاشرت حقّ را دیده‌اند احتیاج بعرض اینفانی نیست لله الحمد حبّ حقّ در قلب شما هست و این در ثمن را مقومین عالم قیمت ندانند و از تعیین و تحدید و قدر و مقام عاجز و قاصر دوستان را تکبیر و سلام برسانید البهاء و الذکر و الثناء علی جنابک و علی من تمسک بالله العزیز الجمیل و الحمد لله العلیم الخبیر

Majlis210461.054-056, BRL_DA#531,
ADM3#114 p.134x, TZh4.229x

BH01551

To: Muhammad Ali Isfahani, in Istanbul

Date: 1305-07 [1888-Mar]

- 1 He is God, exalted be His station, the Greatness and the Power
هو الله تعالى شأنه العظمة والاقترار
- 2 Befitting and proper is good mention and pleasing praise for the gathering of the friends of God, who have become detached from self and attached to God. Trust in God is a firm cord and resignation to His will is the most upright and secure handle. How blessed is the soul that has attained to this most exalted station. "Whoso trusteth in God, sufficient unto him is He." I beseech God to give His friends to drink from the cup of trust and to bestow upon them from the chalice of reliance. The prosperity of the world and its development is a book that tells of its ruin. Blessed is the soul whose heart is free and detached from the world and all that is therein. Such a one is worthy to make mention of the blessed Word of Unity.
ذکر خوب و ثنای مرغوب بساط اولیای حق را لایق و سزاست که از خود رستند و بحق پیوستند توکل جبلی است محکم و تفویض عروه‌ایست اقوم و اتقن خوشا حال نفسیکه بایستقام اعلی فائز گشت من یتوکل علی الله فهو حسبه از حق میطلبم اولیای خود را از کأس توکل عطا فرماید و از قدح توسل روزی نماید آبادی عالم و تعمیر آن دقیرست حاکی از خرابی طوبی از برای نفسیکه قلبش از عالم و آنچه در اوست فارغ و آزاد است او قابل ذکر کلمه مبارکه توحید است
- 3 Praise be to God that the favored community has attained to this station and acknowledges and confesses the oneness of God. For the exaltation of the Word of Unity they have borne a hundred thousand afflictions and faced the arrows of martyrdom in His path. The soul has no station in this regard, nor does the spirit have any rank. Would that we were like the leaves of the trees, which have no motion of their own - their movements come from the wind, and the wind appears through the Will. Would that we servants too had our motion and stillness proceed from the Will of God, exalted be His glory. Though this station has not yet appeared, there is hope that through divine confirmations and the endeavors of His friends it will become manifest. I beseech God, exalted be His glory, and take as intercessors the Lord of "Were it not for thee" and His family and companions, that perchance the door of joy may be opened and His relief may come, and He may purify His servants from defilements and grant them ease. Verily He has power over all things.
لله الحمد امت مرحومه بایستقام فائزند و بتوحید الله مقرر و معترف صد هزار بلا را لأجل ارتفاع کلمه توحید حامل و سهام شهادت را در سبیلش مقابل جانرا در اینستقام شأنی نه و روانرا مقامی نه ایکاش بمثابه اوراق شجر میبودیم چه که آنرا از نزد خود حرکتی نه حرکتش از باد بوده و هست و باد از اراده ظاهر ایکاش اینعباد هم حرکت و سکونمان باراده حق جل جلاله میبود اگر تا حال اینستقام ظاهر نشده امید هست که از بعد بتأییدات الهی و همت اولیا ظاهر شود از حق جل جلاله سائل و آمل و سید لولاک و آل و اصحابش را شفیع مینمایم شاید باب فرح مفتوح شود و فرجش دست گیرد و عباد خود را از آلائش پاک فرماید و بآسایش رساند انه علی کلشی قدیر
- 4 And further: the beloved of the heart, that is, the honored Haji Siyyid Javad, upon him be the Glory of God, has repeatedly made mention of you and has presented before the face of the Lord that which is the cause of joy and the source of gladness. It is hoped that from the ocean of divine bounty and the infinite mercy of the All-Merciful He will manifest through him that which will cause his mention and name to endure as long as His names and attributes endure, and in every moment grant him a portion from the cup of His favor. He is the Powerful One
و بعد حضرت محبوب فؤاد یعنی جناب حاجی سید جواد علیه ۹۶۶ [بهاء الله] مکرر ذکر شما را نمودند و امام وجه مولی عرض نمودند آنچه را که سبب فرح و علت ابتهاج است فرمودند امید هست از دریای بخشش الهی و رحمت نامتناهی رحمانی از ایشان ظاهر فرماید آنچه را که ذکر و اسمش بدوام اسماء و صفات باقی و پاینده ماند و در هر حین از کأس عنایت قسمت عطا فرماید

Whom the power of the world cannot withhold and Whom the hosts of nations cannot prevent from His purpose. His is the power and the strength and the might, and His is the sovereignty and the greatness and the authority.

اوست مقتدریکه قدرت عالم او را منع ننماید و صفوف امم از اراده‌اش باز ندارد له القدرة و القوة والافتقار وله السلطنة والعظمة والاختيار انتهى

- 5 This servant, at all times, beseeches God, exalted be His glory, not to deprive His friends of the manifestations of His Most Bountiful Name and to grant them from the ocean of His gifts that which is befitting. This evanescent servant has ever been occupied with the mention of the friends and has sought and continues to seek for each one that which is conducive to the exaltation and advancement of God's friends. The purpose of this letter has been to mention the friends so that it may be known before all faces that this servant has not forgotten and will never forget them, and has sought and continues to seek blessing and bounty and mercy for them.

5 اينعبد در ليالی و ایام از حقّ جلّ جلاله مسئلت مینماید که اولیایش را از ظهورات اسم فیاضش محروم نفرماید و از بحر عطایش عطا فرماید آنچه را که سزاوار است لازال این خادم فانی بذکر دوستان مشغول و از برای هر یک طلبیده و میطلبد آنچه را که سبب علو و سمو اولیای اوست مقصود از این نامه ذکر اولیا بوده که امام وجوه معلوم باشد که اینعبد فراموش ننوده و نخواهد نمود و نعمت و برکت و رحمت از برای ایشان طلب نموده و مینماید

- 6 Another matter to mention is that the spiritual friend, the honored Aqa Muhammad Hasan, son of the martyr, upon both of them be the Glory of God, who was present at the beginning of the exile and has never fallen short in service and attendance - the utmost favor and consideration exists and is evident regarding him. He has recently acquired a shop and intends to engage in business. Therefore I request of that honored master that care be taken in his transactions and that whatever he requires be carefully obtained and well-packed so that it may be preserved from damage and loss during transport and reach him safe and sound. It is certain that your honor will exert the utmost effort in what has been mentioned, and surely blessing and favor from God has encompassed and will encompass this. Peace be upon you and upon God's righteous servants.

6 عرض دیگر آنکه حبیب روحانی جناب آقا محمد حسن ابن شهید علیهما ۶۶۹ [بهاء الله] که در اول هجرت همراه بوده و در خدمت و مواظبت بهیچوجه کوتاهی ننموده کمال عنایت و التفات در باره ایشان موجود و مشهود و تازه دکان اخذ نموده اراده آنکه بکسب مشغول شود لذا از آن مخدوم مکرم میطلبم در معاملات ایشان دقت شود و آنچه را میطلبند مواظب باشند که خوب اخذ شود و خوب بسته شود که در عرض راه از کسر و تلف محفوظ ماند و صحیح و سالم بایشان برسد یقین است آنجناب کمال سعی را مبذول میدارند در آنچه ذکر شد و البته برکت و عنایت هم از حقّ شامل شده و خواهد شد السلام علیکم و علی عباد الله الصالحین

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BH00266

To: Abbas Khan et al.

Date: 1305-07-01 [1888-Mar-14]

- 1 In the Name of Him Who is manifest and Who calleth aloud before all men!

1 بسمی الظاهر المنادی امام الوجوه

- 2 Today the Euphrates of divine bounty floweth from the right hand of the Throne of the All-Merciful, and the heaven of utterance is adorned with the stars of inner meanings. Perfect wisdom at times uniteth and at times separateth, and whatsoever appeareth is from God and is pure justice and unmixed good. Failure to attain unto the recognition of this most exalted station is the cause of anxiety and the source of fear. This is the Day of the Most Great Joy mentioned in the divine Scriptures and recorded by the Pen of Command. Blessed are they whom the happenings of the world have not prevented from the Ancient Lord, nor deprived of the Most Great Name. Were the ear of one's true nature to become but slightly attuned to hear, the attraction of the blessed word "The Kingdom on that day shall be God's" would seize all, in such wise that neither outward conditions, nor afflictions that befall, nor divine decrees that descend would hinder or deter them from turning unto Him.
- 3 O Haydar-'Ali! The Sun of loving-kindness is manifest and visible above all heads, its radiance having encompassed both the kingdom of earth and heaven. The penetrating eye beholdeth, and the attentive ear heareth the exalted call from every direction. The pearls of wisdom and utterance are at all times manifest and evident. Beseech the True One that He may set aflame the benumbed world with the fire of the Blessed Tree. He is the One Who is powerful - neither the happenings of the world nor the might and wrath of rulers and divines could prevent His loved ones from the Most Sublime Horizon and the Supreme Summit.
- 4 Convey My greetings to the people of God. We beseech Him to guide all and to open the gates of relief through His finger of power. By the life of God! Today the sun riseth in their name and the rains descend especially for them. When the time cometh, that which is now concealed shall be revealed. This Wronged One is visible and manifest, alone and without any veil or covering. The pharaohs of the earth and the tyrants of the lands behold Him and hear that which hath been sent down from His presence. Were the people of the earth to ponder on that which hath appeared, all would hold fast to the Straight Path. They regard the idolaters as earthworms and their clamor as the buzzing of flies. Make mention of the sanctified and assured souls through God's verses, give them glad-tidings of His bounty, and remind them of His evidences. Verily, remembrance profiteth the believers.
- 5 His honor 'A, upon him be My glory and loving-kindness, hath been and is before Our gaze. We have sent down for him, both
- 2 امروز فرات فیض الهی از یمن عرش رحمانی جاری و آسمان بیان بانجم معانی مزین حکمت بالغه گاهی وصل مینماید و هنگامی فصل و آنچه ظاهر میشود من عند الله عدل محض است و خیر صرف و عدم بلوغ بعرفان ایستقامت اعلی سبب جزع و علت فرح است امروز روز فرح اکبر در زیر الهی مذکور و از قلم امر مسطور طوبی از برای نفوسیکه حوادث عالم ایشانرا از مالک قلم منع ننمود و از اسم اعظم محروم نساخت اگر فی الجمله سمع فطرت از برای اصغا مستعد شود جذب کلمه مبارکه الملک یومئذ الله کل را اخذ نماید بشأنیکه شئونات ظاهره و بلائی وارد و قضایای نازله از توجه منع ننماید و از اقبال بازندارد
- 3 یا حیدر قبل علی آفتاب عنایت فوق رؤوس طالع و مشهود پرتوش ملک و ملکوت را احاطه نموده ابصار حدیده مشاهده نماید و آذان واعیه ندای مرتفعه را از کل جهات اصغا کند لالی حکمت و بیان در هر حین ظاهر و باهر از حق بطلب عالم افسرده را بنار سدره مبارکه مشتعل فرماید اوست مقتدریکه حوادث دنیا و سطوت و غضب امرا و علما دوستانش را از افق اعلی و ذروه علیا منع ننمود
- 4 حزب الله را از قبل مظلوم تکبیر برسان از حق میطلبیم کل را مستقیم فرماید و ابواب فرج را باصبع اقتدار بگشاید لعمرالله امروز آفتاب باسم ایشان طالع و امطار مخصوص ایشان نازل چون وقت آید ظاهر شود آنچه حال مستور است اینظلوم فرداً واحداً من دون ستر و حجاب ظاهر و مشهود فراعنة ارض و جبارة بلاد مشاهده می نمایند و ما نزل من عنده را می شنوند اگر عباد ارض در آنچه ظاهر شده تفکر نمایند کل بصرات مستقیم تمسک جویند انهم یرون المشرکین نکراطین الأرض و زماجیرهم کطنین الذباب نفوس مطمئنه مقدسه را بآیات الهی ذکر نما و بعنایتش بشارت ده و بیناتش متذکر دار ان الذکری تنفع المؤمنین

before and after, that which cheereth the eyes, and in the Crimson Book from the Most Exalted Pen that which none knoweth save God, the All-Knowing, the All-Wise. We beseech God, exalted be He, to ordain for whosoever hath turned toward My horizon, attained My presence, and heard My call, that which shall profit him in all the worlds of His worlds. Verily, He is the Almighty, the All-Powerful. The Son in his communion with God, blessed and exalted be He, said: "Thou knowest what is in my soul, and I know not what is with Thee. Verily, Thou art the All-Forgiving, the All-Bountiful." Were man to reflect but slightly, he would hold fast unto trust in God and resignation to His will. The tongue of the Wronged One beareth witness unto this from the presence of God, the Knower of the unseen.

5 جناب ع عليه بهائی و عنایتی در نظر بوده و هست قد انزلنا له من قبل و من بعد ما قوت به العیون و فی الصحیفه الحمراء من القلم الاعلی ما لا اطلع به الا الله العلیم الحکیم نسل الله تعالی ان یقدر لمن توجهه الی افقی و فاز بلقائی و سمع ندائی ما ینفعه فی کلّ عالم من عوالمه انه هو المقتدر القدر ان الابن قال فی مناجاته مع الله تبارک و تعالی انک تعلم ما فی نفسی و لا اعلم ما عندک انک انت الغفور الکریم اگر فی الجمله انسان تفکر نماید بتوکل و تفویض متمسک گردد یشهد بذلك لسان المظلوم من لدی الحق علام الغیوب

6 We make mention of M.N.Sh. Nothing can equal the Word of God - this is evident and manifest. We beseech God the Exalted to reveal unto him that which is ordained for him. Verily, He is powerful over all things. We behold him beneath the canopies of grandeur, and We beseech God to aid him in that which He loveth and is pleased with, and to assist him in that whereby His Cause, the firm and mighty, may be uplifted. This Wronged One maketh mention from the prison of those whose names have been sent to the Most Great Prison. We beseech God to aid them all to serve the Cause - that is, to engage in mention and praise with wisdom and utterance, and to guide others to the extent possible. On the Day of Revelation, all the divines of Persia turned away, while certain souls who had no standing in their gatherings ascended the standard and were seated upon the throne of certitude.

6 جناب م ن ش را ذکر نموده و مینمائیم بکلمه الله معادله نمی نماید آنچه ظاهر و مشهود است نسل الله تعالی ان یظهر له ما قدر له الله علی کلّ شیء قلیر انا نراه فی ظل قباب العظمة و نسله تعالی ان یؤیده علی ما یحب و یرضی و یوفقه علی ما یرتفع به امره الحکم المتین این مظلوم از شطر سجن ذکر می نماید نفوسی را که اسامی ایشان بسجن اعظم ارسال شده و از حق میطلبیم کلّ را موفق فرماید بر خدمت امر یعنی بذکر و ثنا بحکمت و بیان بقدر امکان بهدایت عباد مشغول گردند یوم ظهور علمای ایران طرّاً اعراض نمودند و بعضی از نفوس که در مجالس ایشان راه نداشتند بر فراز علم جالس و بر کرسی اطمینان مستوی

7 O Abbas Kh-A! Jinab-i-Haydar-'Ali made mention of thee. The Sun of the bounty of God, exalted be His glory, hath turned from the horizon of prison towards thee. Perchance its effulgences may cause the dispirited to attain unto the warmth of divine love. He is the Powerful One whom the power of the world could neither prevent nor weaken. He appeared and, with perfect steadfastness, called out before the faces of all peoples, commanded all to that which God desired, and gave them the glad-tidings of the waves of the ocean of His grace. O My Most Exalted Pen! Turn towards him who is named Muhammad and Ahmad and give them the glad-tidings of My turning towards them from this remote spot. Praise be to God! In the days when most of the people of the world turned away from the Ancient Beauty, ye attained unto acceptance. Count this bounty as great and preserve this grace by His Name. He is the Hearer, the Answerer, the Mighty, the Praiseworthy.

7 یا عباس خا جناب حیدر قبل علی ذکرت نمود آفتاب عنایت حق جلّ جلاله از افق سجن بتو توجه فرمود شاید تجلیاتش افسردگانرا بحرارت محبت الهی فائز فرماید اوست قادریکه قدرت عالم او را منع ننمود و ضعیف نساخت ظاهر شد و باستقامت تمام امام وجوه انام ندا نمود و کلّ را بما اراده الله امر فرمود و بامواج بحر فضلش بشارت داد یا قلبی الاعلی اقبل الی من ستمی بمحمد و احمد و بشرهما باقبالی الیهما من هذا الشطر البعید لله الحمد در ایامیکه اکثر اهل عالم از جمال قدم اعراض نمودند شما باقبال فائز گشتید این نعمت را بزرگ شمرد و این فضل را باشمش حفظ کنید اوست سامع و اوست مجیب و هو العزیز الحمید

- 8 O Sulayman! Harken unto the call of the Wronged One with the ear of nature and hold fast unto the firm cord of God. The world is transient and what is with God endureth. Strive that thou mayest succeed in performing a deed whose fragrance will not be cut off and whose mention will not be erased from the scroll of them that have turned towards God. Verily, He is the All-Bountiful, the Most Generous.
- 8 یا سلیمان ندای مظلوم را باذن فطرت بشنو و بجبل متین الهی تمسک نما عالم فانی و ما عند الله باقی جهد نما شاید فائز شوی بعملیکه عرفش قطع نشود و از دفتر مقبلین ذکرش محو نگردد انه هو الفضال الکرم
- 9 O Muhammad-'Ali Haydar! Thy name was sent to the Wronged One in the Most Great Prison. Blessed is he and blessed art thou. We beseech God, exalted be His glory, that He withhold thee not from the outpourings of His days and grant thee a portion of the choice sealed wine through His Name, the Self-Subsisting. His generosity brought existence into being, and His bounty adorned the world with its means. We beseech of Him that which is befitting. Verily, He is the Forgiving, the Merciful.
- 9 یا محمد علی حیدر اسمت را در سخن اعظم نزد مظلوم فرستاده طوبی له و لک از حق جلّ جلاله میطلبیم ترا از فیوضات ایامش منع ننماید و از ریحی مختوم باسم قیومش قسمت عطا فرماید جودش وجود را موجود نمود و کرمش عالم را باسباب زینت داد از او میطلبیم آنچه را که سزاوار است انه هو الغفور الرحیم
- 10 O Rida Quli Kh-A! Today the hosts of God are those who make people aware through deeds, character, wisdom and utterance, and who guide them to the horizon of the Peerless Friend. The visible hosts and manifest ranks hath God, exalted be His glory, entrusted to the manifestations of power, namely the kings. They, through these hosts, protect and safeguard cities and realms. And the friends, through the hosts of wisdom and utterance, conquer hearts and souls. Sword and spear have been removed, and spirit and delight have been established in their place. This is the firm decree that hath been sent down from the Most Exalted Pen in the Mother Book. Blessed are they that hold fast! Blessed are they that attain!
- 10 یا رضا قبل قلی خا امروز جندالله نفوسی هستند که باعمال و اخلاق و حکمت و بیان خلق را آگاه کنند و بافق دوست یگا راه نمایند جنود ظاهره و صفوف مشهوده را حق جل جلاله بمظاهر قدرت یعنی ملوک و گذاشته ایشان باین جنود مدائن و ممالک را حفظ و حراست نمایند و اولیا بجنود حکمت و بیان افنده و قلوب را سیف و ستان از میان برخاست و روح و ریحان بر مقام آن دو قائم و ثابت اینست حکم محکمی که از قلم اعلی در امّ الکتاب نازل گشته طوبی للمتمسکین طوبی للفائزین
- 11 O 'Ali Kha! Reflect upon what hath befallen this Captive. God, the Tablet and the Pen bear witness that My sole purpose hath been the reformation of the world, the unity of nations, the advancement of existence and the upliftment of souls. Yet that which hath come to pass hath caused the Pen to tremble in its recounting. Since it hath occurred for the sake of God, it hath attained the station of life itself - tribulation in His path is rest, and calamity in His love is counted as bounty. O Pen! Turn thy face towards him who is named 'Ali Kha, that he may hear the call of the Wronged One and be of the thankful.
- 11 یا امیر خا در آنچه بر این اسیر وارد شده تفکر نما حق شاهد و لوح و قلم آگاه که جز اصلاح عالم و اتحاد امم و ارتقاء وجود و ارتفاع نفوس مقصودی نبوده مع ذلک وارد شد آنچه که قلم از ذکرش مضطرب مشاهده میشود و چون لوجه الله وارد شده بمقام جان محسوب گشته زحمت در سیلش راحت است و بلا در حبش از عطا مذکور یا قلم ولّ وجهک شطر من سبی بعلی خا لیسمع نداء المظلوم و یكون من الشاکرین
- 12 This is the Day of service and the Day of utterance. Blessed is he whom neither the world's vicissitudes nor the ignorance of the divines hath debarred from the splendours of the Day-Star of Revelation, who hath rent asunder the veils and, through His Name, hath dispersed the doubts. Today the adornment of the world and the riches of nations cannot compare with
- 12 امروز روز خدمتست و امروز روز بیان طوبی از برای نفسیکه حوادث دنیا و جهل علما او را از تجلیات انوار آفتاب ظهور محروم ننمود جبارا خرق نمود و سبحاترا باشمش از میان برداشت امروز زینت عالم و ثروت امم بیک کلمه از کلماتیکه از سماء مشیت ربّانی نازل شده معادله

a single word sent down from the heaven of the divine Will. Blessed are they whose names have been recorded by the Most Exalted Pen.

نماید طوبی از برای نفوسیکه اسامی ایشان از قلم
اعلی جاری شده و نازل گشته

- 13 O Najaf-‘Ali-Kha! All are asleep in this night of heedlessness, but the Wronged One is awake. All are silent, while this Prisoner speaketh in remembrance of His loved ones. In truth, whoso speaketh of aught but God is accounted as silent, nay rather as dumb before God. Hold fast unto unity and cleave unto concord. In your gatherings, despite the idolaters, occupy yourselves with the remembrance of the Word of Unity. The former people were deprived of the light of true unity, and thus were they debarred from the rays of the Sun of Truth and remained deprived thereof, save whom God willeth.

13 یا نجف قبل علی خا کلّ در این لیل در خواب
غفلتند و لکن مظلوم بیدار جمیع صامت و این
مسجون بذکر اولیا ناطق فی الحقیقه هر نفسیکه بذکر
غیر حق ناطقست او عندالله صامت بل اخرس
باتحاد تمسک نمائید و باتفاق تشبث کنید و در
مجالس رغماً للمشرکین بذکر کلمه توحید ذاکر و
مشغول گردید حزب قبل از انوار توحید حقیقی
محروم مشاهده گشتند لذا از انوار آفتاب حقیقت
ممنوع و بی نصیب بوده و هستند الا من شاء الله

- 14 O ‘Ali Kha! We counsel the friends of God to observe righteousness and fear of God, and We bid them to that which promoteth the Cause of God. The helper of His Cause and its supporter throughout all ages and centuries hath been the fear of God. Blessed is he who hath held fast unto it and taken shelter beneath its standard. Praise thou the Desired One of all worlds, Who hath remembered thee in this night in the Most Great Prison and hath illumined thee with the effulgences of the Sun of His utterance. Say: Praise be unto Thee, O my God, and thanksgiving be unto Thee, O my Desire, and glory be unto Thee, O my Hope and my Beloved, for having guided me unto Thy Cause, whereby the limbs of all names have quaked and the hearts of the learned have trembled. I beseech Thee, O my Lord, by the power of Thy most exalted Word, to make me steadfast in Thy love and to enable me to drink the choice wine of Thy revelation from the hands of Thy bounty. Thou art, verily, the All-Powerful, the All-Knowing, the All-Wise.

14 یا علی خا دوستان الهی را بمعروف و تقوی
نصیحت مینمائیم و بآنچه سبب ارتفاع امر الله
است امر میکنیم ناصر امر و معینش در جمیع
اعصار و قرون تقوی الله بوده طوبی از برای
نفسیکه بآن تمسک جست و در ظل رایتش
مأوی گرفت حمد کن مقصود عالمینرا که در
این شب ترا در سجن اعظم ذکر نموده و بتجلیات
انوار آفتاب بیانش منور داشته قل لک الحمد یا
الهی و لک الثناء یا مقصودی و لک البهاء یا
رجائی و معبودی بما هدیتنی الی امرک الذی
به ارتعدت فرائض الأسماء و اضطربت افئدة
العلماء ای رب اسئلك باقتدار کلمتک العلیا
بأن تجعلنی مستقیماً علی حبک و شارباً رحيق
وحیک من ایدای عطائک انک انت المقتدر
العلیم الحکیم

- 15 O Pen! Blessed art thou for having made mention of the friends of God and His chosen ones, and for having guided them to His straight path and His mighty announcement. Make mention at this hour of him who hath been named Hidayat, that he may guide the people to the supreme horizon, the station wherein hath been raised the shrill voice of the Most Glorious Pen. Beware lest the happenings of the world prevent thee from mentioning the peoples. Thus doth command thee He with Whom is the perspicuous Book.

15 یا قلم طوبی لک بما ذکرتم اولیاء الله و اصفیائه
و هدیتهم الی صراطه المستقیم و نبأه العظیم اذکر
فی هذا الحین من ستمی بهدایت لیهدی الناس الی
الأفق الأعلى المقام الذی فیہ ارتفع صریر القلم
الأبهی ایاک ان تمنعک حوادث العالم عن ذکر
الأمم کذلک یا امرک من عنده کتاب مبین

- 16 O Hidayat! Today the call is raised high and the horizon of Revelation is illumined with the effulgences of the Sun of inner meanings, the ocean of utterance is surging in the realm of possibility, and the Sun of proof hath dawned and is shining before the faces of all religions. Blessed is the soul that hath

16 یا هدایت امروز ندا مرتفع و افق ظهور بتجلیات
انوار نیر معانی مشرق و لائح و بحر بیان در قطب
امکان موج و آفتاب برهان امام وجوه ادیان
طالع و ساطع طوبی از برای نفسیکه اقبال نمود
و خود را از نفعات وحی و فوحات ذکر محروم

turned towards it and hath not deprived itself of the sweet savors of revelation and the fragrances of remembrance. We beseech God to assist thee to serve His Cause in such wise that thou mayest occupy thyself day and night with the refinement of the souls of His servants, and quicken those who are dead in the valleys of heedlessness with the living waters that flow from the lips of the Will of Him Who is the Goal of all worlds, and lead them to the precincts of the Friend. Take what hath been revealed unto thee, holding fast to the cord of God, the Almighty, the All-Powerful.

- 17 O Muhammad-Qabli-Hasan! The call of the Wronged One hath been raised at all times in such wise that both kings and subjects have hearkened unto it. At all times, without any veil or hindrance, We have summoned the peoples to that which is the source of true wealth and spiritual riches, and We have commanded that which God hath willed, and We have counselled the kings to observe the Most Great Peace, that perchance the fire of war might be stilled and the world might be freed from this grievous calamity. They regarded the counsellor as a mischief-maker and counted pure mercy as vengeance. We beseech God to make them aware and acquaint them with His purpose. He is the Powerful, the Mighty, the All-Seeing, the All-Knowing.

- 18 O Murad-Ba'd-'Ali-Murad! The World is come but they recognized Him not, for His raiment and name were changed. Blessed is he who hath made his desire the desire of all who are in the heavens and on earth. Today all must renounce their own will and desire and fix their gaze upon the Will and Good-Pleasure of God. This is the truth. We beseech God to assist thee in that which is enduring and everlasting. Vain imaginings have withheld the world from the Lord of all names. They are occupied with themselves and are heedless of the Truth. Soon shall they witness the recompense of their deeds. Verily thy Lord and the Lord of the Throne doth witness and see, and He is the All-Knowing, the All-Informed.

- 19 O Mahmud! The Wronged One of the world hath awakened the heedless servants with His call and cry, that all might attain to the praiseworthy station, which is the station of man's knowledge of that which profiteth or harmeth him. However, those who turn to Him are few and those who hearken are rare. Strive that thou mayest be the cause of guidance to a soul, or by some deed immortalize thy remembrance in God's Book. This Wronged One hath been in the hands of His enemies from the earliest days until now. Today is tranquil and bright; tomorrow is unknown. The command is in God's hands. O Pen! We have created thee for the remembrance of Our loved ones.

نساخت از حقّ میطلبیم ترا تأیید فرماید بر خدمت
امرش بشأنیکه در لیالی و ایام بتهدیب نفوس
عباد مشغول شوی و از کوثر بیان که از فم
اراده مقصود عالمیان جاری شده مردگان وادی
غفلت را زنده نمائی و بکوی دوست رسانی خد
ما نزل لک متمسکاً بحبل الله المقتدر القدیر

17 یا محمد قبل حسن ندای مظلوم در کلّ حین
مرتفع بشأنیکه ملوک و ملوک کلّ اصغا نمودند
در جمیع احیان من غیر ستر و حجاب احزاب
را بآنچه سبب غنای حقیقی و ثروت معنویست
دعوت نمودیم و به ما اراده الله امر فرمودیم و
ملوک را بصلح اکبر وصیت کردیم که شاید نار
حرب ساکن شود و عالم از این بلای عقیم فارغ
گردد ناصح را مفسد دانستند و رحمت صرفه را
نقمت شمردند از حقّ میطلبیم ایشانرا آگاه فرماید
و بر مقصود مطلع نماید اوست قادر و توانا و بینا
و دانا

18 یا مراد بعد علی مراد عالم آمد نشناختندش چه که
جامه و اسم تبدیل شد طوبی لمرد جعل مراده
مراد من فی السموات والأرضین امروز باید کلّ
از اراده و مشیت خود بگذرند و باراده و مشیّه
الله ناظر باشند هذا هو الحقّ از حقّ میطلبیم ترا
تأیید فرماید بر آنچه عرفش باقی و دائمست عالم
را اوهام از مالک انام منع نمود بخود مشغولند
و از حقّ غافل زود است جزای اعمال خود را
مشاهده کنند ان ربّک و ربّ العرش یشهد و
یری و هو العلیم و الخبیر

19 یا محمود مظلوم عالم عباد غافل را بندا و صبیحه
بیدار نمود و آگاه کرد تا کلّ بمقام محمود که
مقام معرفت انسانست بما یضّرّه و ینفعه آگاه نماید
ولکن مقبل کیاب و شنوا مفقود جهد نما شاید
سبب هدایت نفسی شوی و یا بعملی ذکر را در
کتاب الهی مخلص نمائی این مظلوم از اول ایام الی
حین در دست اعدا امروزش ساکن و روشن
فردا معلوم نه الامر بید الله یا قلم انا خلقناک

Beware lest the fire of thy love be quenched. Make mention of them by My command and remind them of My verses. Verily thy Lord is the All-Commanding, the All-Knowing.

- 20 Remember him who is named Muhammad-'Ali and give him the glad tidings of My regard for him from the prison, that the attraction of My utterance may seize him and draw his heart near to the horizon of My loving-kindness. I am, verily, the Counselor, the All-Knowing.

- 21 All the world sought the Truth, and the people of Persia sought the Qa'im. At His mention, all smiled, were stirred, arose, and uttered "May God hasten." Yet when He appeared, the first group heard but turned away, while the second approached with swords of hatred and martyred Him. This Tongue does not wish to utter the words "Nay, unto..." as We have forbidden cursing. Today the ocean of mercy surgeth and the sun of bounty shineth. We beseech God to aid all to do what beseemeth His Day.

- 22 O Baqir! The unconscionable ones of the world have reached such a state that they cite what hath flowed from the Most Exalted Pen as proof of their own truth, while remaining heedless and unaware of its Source. The misleader of the world who counteth himself the guide of nations is, by the life of God, unaware and heedless of the Cause. It is not known whether he hath truly taken the path to hell or is merely confused. We beseech God to aid him to return unto Him. Verily He is the Forgiving, the Merciful, the Hearer, the Answerer. Praise be to the Goal of the world Who hath mentioned thee and hath turned toward thee in the Most Great Prison. He is, verily, the Most Merciful of the merciful ones and the Most Generous of the generous ones.

- 23 O Ja'far! The Lord of Power from the direction of the Most Great Scene declareth: Thou seekest the meeting and We seek the encounter, but the heedless servants have intervened. Each day a saying appeareth and they engage in consultation regarding the Wronged One. Say: My God, my God! I testify that Thou didst create me and make me manifest, and caused me to know Thee and to hear Thy most sweet call from the Most Exalted Horizon. Thou knowest, O my God, that I have desired to attain Thy presence and to stand before Thy face. I beseech Thee by the waves of the ocean of Thy utterance and the splendors of the light of the sun of Thy grace, not to disappoint me of that which Thou hast ordained for Thy chosen ones and Thy loved ones. O Lord! I beseech Thee by the fragrances of

لذكر احبائنا اياك ان نخمد نار حبك اذكرهم
بأمرى و ذكرهم بأياتى ان ربك هو الأمر العليم

20 اذكر من سنى بمحمد قبل على وبشره بتوجهي اليه
من شطر سجنى لياخذه جذب بيانى و يقربه بقلبه
الى افق عنايتى و انا الناصح العليم

21 جميع عالم حق را طلب ميموندند و اهل ايران
قائم را و عند ذكرش كل متبسم و متحرك و
قائم و بكلمة عجل الله ناطق و چون ظاهر شد قوم
اول شنيدند و اقبال نمودند و ثانی با سيوف بغضا
اقبال نمودند و شهيدش کردند اين لسان دوست
ندارد بكلمة الا الى آخره تكلم نمايد چه كه لعن را
منع نموديم امروز بحر رحمت موج و آفتاب جود
مشرق و موجود از حق ميطلبيم كل را موفق
فرمايد بر آنچه سزاوار يوم اوست

22 يا باقرى شعورى عالم بمقامى رسیده كه بآنچه از
قلم اعلی جاری شده استدلال بر حقیقت خود
می نمایند و از منزل غافل و بخیبر مضلّ عالم كه
خود را هادی امم ميشمرد لعمرالله از امر بخیبر و
غافلست معلوم نیست فی الحقیقه راه سقر گرفته
و یا اشتباه دست داده نسل الله ان يؤيده على
الرجوع اليه انه هو الغفور الرحيم و السامع المجيب
حمد كن مقصود عالم را كه ترا ذكر نمود و
در تبين اعظم بتو مشغول گشت انه هو ارحم
الراحمين و اكرم الاكرمين

23 يا جعفر مالك قدر از شطر منظر اكبر ميفرمايد
تو طالب لقا و ما طالب دیدار ولكن عباد غافل
حائل شده هر يوم قولى ظاهر و بمشورتى در امر
مظلوم مشغول قل الهى الهى اشهد انك خلقتنى
و اظهرتنى و عزفتنى و اسمعتنى ندائك الاحلى
من افق الاعلى و تعلم يا الهى باقى اردت لقاك و
الحضور امام وجهك اسلك بأمواج بحر بيانك
و اشراقات انوار نير فضلک ان لا تخيبنى عما
قدرته لأصفيائك و اولياك اى رب اسلك
بنفحات آياتك فى ايامك و ظهورات قدرتك
بين عبادك بأن تكتب لى اجر لقاك ثم اقبل
منى ما عملته فى سبيلك اى رب فاجعل ارادتى

Thy verses in Thy days and the manifestations of Thy power amongst Thy servants, to ordain for me the reward of attaining Thy presence and to accept from me what I have done in Thy path. O Lord! Make my will to be dissolved in Thy will and my desire in Thy desire, such that I seek only what Thou hast ordained for me and wish only what Thou wishest. There is no God but Thee, the Almighty, the Powerful.

فانيةً في ارادتك و مشيتك في مشيتك بحيث لا
اطلب الا ما قدرت لي ولا اشاء الا ما تشاء لا
اله الا انت المقتدر القدير

- 24 O Haydar-'Ali! Praise be to God! Each of the names mentioned has been blessed with divine verses and illumined by the light of the Lord's proof. Beseech God to preserve what He has bestowed, for He is the Powerful, the Mighty.

24 يا حيدر قبل على لله الحمد اسامي المذكوره هريك
بآيات الهى فائز و بانوار نير برهان ربانى منور از
حق بطلب آنچه عطا فرموده حفظ فرمايد اوست
قادر و توانا

- 25 Mention Siyyid Mustafa - upon him be My glory - and give him the glad-tidings from the Wronged One. His name has repeatedly flowed from the Most Exalted Pen and been revealed from the Tongue of Grandeur. Say: O Siyyid, reflect upon Muhammad - may the spirit of all else be sacrificed for Him - and His manifestation in Yathrib and Batha. The humiliation that befell Him was first from the opposition of His relatives and kin, second from the opposition of the divines and mystics, third from the neglect of the people of the city and surroundings, and fourth - which was greatest of all - from the seven scholars who later ascribed many partners to Him, even while they considered themselves believers and the most excellent of all people. Those who were created by His Word would sometimes exalt others above Him and at times far above Him. Though they may not openly acknowledge this statement, from the evidence the matter is clear and manifest.

25 جناب سيد مصطفی عليه بهائى را ذکر نمائيد
و از قبل مظلوم بشارت دهيد مکرر ذکرش از
قلم اعلى جارى و از لسان عظمت نازل بگويا
سيد در حضرت مصطفی روح ما سواه فداه و
ظهورش در يثرب و بطحا تفکر نما ذلتی که بر
آنحضرت وارد شد اول اعراض اقربا و منتسبين
و ثانی اعراض علما و عرفا و ثالث اغماض اهل
بلد و اطراف و رابع که اعظم از کل بوده
معارف سبعة که از بعد شرکای زيادی از برای
آنحضرت قرار دادند مع ذلک خود را موحد
میدانستند و افضل اهل عالم میشمردند نفوسیکه
بکلمه آنحضرت خلق شدند گاهی ایشانرا فوق و
هنگامی فوق فوق آنحضرت ذکر مینمودند بظاهر
این کلمه را تصدیق نمی نمایند ولکن از قراین امر
مشهود و هویداست

- 26 O Mustafa! God willing, may your will be seen as effaced in God's Will and your desire in His Desire, that you may arise to serve His Cause by His Will and undertake His service - which is His mention - with wisdom and utterance, with spirit and fragrance. Convey My greetings to the loved ones of that land and give them the glad-tidings of the Wronged One's favor.

26 يا مصطفی انشاءالله ارادهات در اراده حق و
مشیتت در مشیت او فانی مشاهده شود تا باراده
الهی بر امرش قیام نمائی و بخدمتش برخیزی
و خدمتش ذکرش بوده آنهم بحکمت و بیان و
روح و ریحان اولیای آن ارض را تکبیر برسان
و بعنایت مظلوم بشارت ده

- 27 O Haydar-'Ali! Upon thee be the eternal glory of God. Convey My greetings to Mirza Kuchik from the Wronged One. He has attained to My mention before and to the traces of My Most Exalted Pen, through which all things have spoken: "The Kingdom belongs to God, the Lord of Names and Creator of Heaven."

27 يا حيدر قبل على عليك بهاء الله الأبدی جناب
میرزا کوچک را از قبل مظلوم تکبیر برسان انه
فاز بذکری من قبل و بآثار قلبی الأعلی الذی به
نطقت الأشياء الملك لله مالک الأسماء و فاطر
السماء

- 28 We beseech God to confirm him and ordain for him that which leads to eternal mention and everlasting name. O Haydar-'Ali, convey greetings to the other loved ones from the Wronged One. God willing - the names are many but time is scarce,

28 از حق میطلیم تأییدش فرماید و مقدر فرماید
آنچه را که سبب ذکر ابدی و اسم سرمديست
يا حيدر على سایر اولیا را از قبل مظلوم تکبیر

indeed like non-existent elixir. From every direction, letters and petitions arrive continuously, all seeking replies. Though by God's grace, from the first day We proclaimed the Cause of the Ancient King before the faces of the world, verses have been revealed and descended like rain from the heaven of God's Will - God forgive me - tongue has no access here and there exists no likeness or parallel. We beseech God to adorn all with the ornament of contentment, which is the most excellent ornament of the world, to engage them in His service and confirm them. Verily, He has power over all things.

- 29 Mention all the relatives of Muhammad-'Ali on behalf of the Wronged One, especially 'Abbas-Quli who has always been and continues to be in Our sight, and whose mention has repeatedly been revealed from the Most Exalted Pen. We beseech God to assist him in His mention, enable him to serve Him, and remind him of His verses time after time. Verily, He is the Powerful, the Guardian over all in the heavens and earth. There is no God but He, the Compassionate, the Forgiving, the Merciful.

برسان ماشاء الله اسماء زياد و وقت كمياب بلکه بمثابه اكسير غير موجود از هر شطري متواتر نامه و عرايض مي رسد و كل طالب جواب اگرچه بفضل الهي از اول يوميكه امام وجوه عالم امر مالک قدم را اظهار نموديم آيات بمثابه امطار از سماء مشيت نازل و هاطل استغفرالله لسان اينجا راه ندارد و شبیه و نظير را وجودی نه از حق ميطلبيم كل را بطراز رضا که احسن طراز عالمست مزین فرمايد و بخدمتش مشغول نمايد و تأييد کند آنه علی کل شيء قدیر

29 منتسبين جناب محمد قبل علی طراً را از قبل مظلوم ذکر نما مخصوص جناب عباسقلى لازال در نظر بوده و هست و ذکرش مکرر از قلم اعلی نازل نسل الله ان يؤيده لذكره و يوفقه لخدمته و يذكره بآياته مرة بعد مرة و كرة بعد كرة انه هو المقدر المهيمن على من فى السموات والأرضين لا اله الا هو المشفق الغفور الرحيم

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To: *Mirza Abdul-Husayn Javahiri et al., in Baghdad*
Date: 1305-07-01 [1888-Mar-14]

- 1 He is God, exalted be His station, the Grandeur and the Power!
- 2 All praise, sanctified above imagination and conjecture, utterance and description, befiteth the Most Holy, Most Exalted Court of the Goal of all the worlds, Who raised high the banner of existence with His Pen and with ink unfurled the standard of unity. Blessed are they who have held fast to the Most Great Law and who have taken shelter beneath the standards and banners of Truth, exalted be His glory. Their purpose is to exalt the Word and their aim is to elevate the stations of humanity. The opposition of the oppressors and the clamor of the deniers did not hold them back from ascent nor prevent them from their goal. These are the manifestations of divine attributes and the Hands of the Cause among the high and the lowly. And the blessings and peace be upon the Lord of the people, their Master, the refuge and shelter of the servants,

1 هو الله تعالى شأنه العظمة والاقترار

2 حمد مقدس از اوهام و ظنون و ذکر و بیان ساحت عزّ اقدس مقصود عالميانرا لایق و سزاست که بقلم علم وجود برافراخت و بمداد رایة اتحاد را طوبی از برای نفوسیکه بناموس اکبر تمسک جستند و در ظلّ اعلام و رایات حق جلّ جلاله مأوی گردیدند همشان اعلاى کلمه و مقصودشان ارتفاع مقامات بریه اعراض ظالمین و وضوء منکرین ایشان را از صعود باز نداشت و از مقصود منع نفوذ ایشانند مظاهر صفات الهی و ایادی امر بین اعلی و ادانی و الصلوة و السلام علی سید القوم و مولیم و ملجأ العباد و مأویهم الذی به انار افق التوحید و لاح نیر التجرید و به

through Whom the horizon of oneness was illumined and the luminary of detachment shone forth, through Whom the fragrance of submission was diffused and the straight path was made manifest, and upon His family and companions who cast aside all else but God and acted according to what they were commanded in the Book. Through them the Word was exalted and the breeze wafted, and the decree of the Divine Will was established and the potency of His Purpose was revealed, and through them God's dominion and power encompassed all things and His awe and sovereignty were made manifest.

فاح عرف التّسليم و ظهر الصّراط المستقيم و على
آله و اصحابه اللّذين نذبوا ما سوى الله و عملوا ما
امروا به فى الكتاب و بهم علت الكلمه و سرت
النّسمه و ثبت حكم المشيئة و ظهر نفوذ الاراده و
بهم احاطت سطوة الله و اقتداره و برزت خشية
الله و سلطانه

- 3 To continue: Your spiritual friend's letters arrived repeatedly, their verse and prose were presented before the countenance of the Master and attained the honor of His hearing. However, due to intervening circumstances, some were answered while others remained pending. O friend of my heart! God, the All-Knowing, and all creation bear witness that you have ever been and are present before this ephemeral one's face and are mentioned before the Master. Whenever your letter arrived, its verse brought joy and its prose caused delight. However, recent events have dispelled all gladness and joy. In prison, nothing is observed save sighs and tears. Every believer must lament and every godly soul cry out, for most lands of the believers have been taken by unbelievers, and they continue in their pursuit. Each day a herald proclaims that this country has fallen, that land has been conquered. Truly, for the believers and sincere ones, these matters are a grievous torment. Until now, none knows what has been and is the cause of this great abasement after supreme glory. Protection is possible and deliverance is possible; nevertheless, despair has encompassed hearts, preventing them from turning to the remedy.

3 و بعد نامه‌هاى آنحبيب روحانى مكرّر رسيد نظم
و نثرش امام وجه مولى عرض شد و بشرف
اصغا فائز ولكن نظر بامورات حادثه جواب
بعضى عرض و برخى در عهده تأخير ماند يا
حبيب فؤادى حق عالم و عالم گواه كه لازال
امام وجه فانى حاضر بوده و هستيد و نزد
مولى مذکور هر هنگام كه نامه رسيد نظم
سبب سرور و نثرش علت ابتهاج گشت ولكن
امورات وارده جدیده فرح و سرور را از
میان برد در سخن جز زفراّت و عبرات چیزی
ملاحظه نمیشود هر موحّدی باید نوحه نماید و
هر مؤمنی صیحه زند چه كه ديار موحّدين را
اکثرى مشرکين برده‌اند و در صدد باقى بوده و
هستند هر يوم منادى ندا مينمايد فلان مملکت
رفت فلان ارض را تصرف نمودند فى الحقيقه از
براى موحّدين و مخلصين اين امور عذابى است
اليم و الى حين احدى آگاه نه كه سبب اين
ذلت كبرى بعد از عزّت عظمى چه بوده و
چيست حفظ ممكن و نجات ممكن مع ذلک
يأس قلوب را احاطه نموده از توجه بعلاج منع
کرده

- 4 In any case, this servant and you and the believers dwelling in every land must, with complete helplessness and absolute humility, beseech God, exalted be His glory, for protection and the exaltation of the Word of Unity. Verily, He is the Hearer, the Answerer, and He is the Mighty, the Powerful. The atoms of creation testify and bear witness that His Holiness the Existing One, may our spirits be sacrificed for Him, had no desire save the glory of government and nation. Nevertheless, they have brought about that which has changed the dust of sorrow upon the hems of the believers.

4 بارى بايد اينعبد و آنجناب و موحّدين كه در
هر ديار ساکنند بعجز صرف و خضوع بات از
حقّ جلّ جلاله حفظ و اعلاء كلمه توحيد را
مسئلت نمائيم انه هو السّامع المجيب و هو المقتدر
القدير ذرّات کائنات شاهد و گواه كه حضرت
موجود ارواحنا فداه جز عزّت دولت و ملت
اراده‌ئى نداشته مع ذلک وارد آورده‌اند آنچه را
كه غبار حزن اذيال موحّدين را تغيير داده

- 5 On this day the honored master, His Holiness Aqa Siyyid Mi-hdi, upon him be the Glory of God and His favors, sent your heart's beloved letter to the Sacred Presence, and after its

5 در اين يوم آقاى مكرم حضرت آقا سيّد مهدى
عليه ۹ ۶۶ [بهاء الله] و عنايت نامه آنحبيب
فؤاد را بساحت ارسال نمودند و بعد از عرض

presentation and hearing, He spoke these words: "O Zaynu'l-'Abidin! Upon you be the peace of God and His favors. The Wronged One testifies that you have acknowledged the unity and oneness of God and have witnessed what God witnessed before the creation of earth and heaven - that there is no God but Him. You have held fast to the handle of His grace and clung to the hem of the robe of His bounty and mercy, and you have been mindful of His verses, speaking His praise, and patient in tribulations in His path. We beseech God to assist you in what He loves and is pleased with, and to enable you in all conditions to draw near unto Him. Verily, He is the Mighty, the All-Bountiful. There is no God but Him, the Self-Sufficient, the Most Exalted."

و اصفا باينكلمات نطق فرمودند يا زين العابدين عليك سلام الله و عنايته يشهد المظلوم بانك اعترفت بوحداية الله و فردانيته و شهدت بما شهد الله قبل خلق الارض و السماء انه لا اله الا هو و تمسكت بعروة فضله و تشبثت باذيال رداء جوده و رحمته و كنت متذكراً باياته و ناطقاً بثنائه و صابراً في البلايا في سبيله نسئل الله ان يؤيدك على ما يحب و يرضى و يوفقك على ما يقربك اليه فيكل الاحوال انه هو العزيز الفضال لا اله الا هو الغنى المتعال

- 6 We have turned from eloquent speech to luminous utterance. Today it is incumbent upon all to turn unto God, exalted be His glory, in repentance and contrition, that perchance the all-encompassing tribulations and afflictions visited upon this favored community may be lifted, and that its lost glory may be raised aloft like a banner upon the most exalted station in all the world. We have ever beseeched God, exalted be His glory, on behalf of His servants, for that which would lead to the elevation of the stations of the people of divine unity and the exaltation of their ranks. Throughout the nights and days We have held fast to that which preserveth, exalteth and uplifteth His servants. Yet there hath befallen Us that which hath caused every seeing one to weep and every hearing one to lament. And now We find Ourselves in the Most Great Prison, subject to the will of the oppressors and the heedless. Each day witnesseth the appearance of some tyranny and the manifestation of some decree.

6 از لغت فصیحی بلغت نوری توجه نمودیم امروز بر کل لازم است رجوع بحق جلّ جلاله و توبه و انابه که شاید بلایای محیطه و رزایای وارده از امت مرحومه رفع شود تا عزّت مفقوده بمثابه علم بر اعلی مقام عالم مرتفع گردد لزال از برای عباد از حق جلّ جلاله مسئلت نموده ایم آنچه را که سبب ارتقاء مقامات اهل توحید و ارتفاع مراتب ایشانست در لیلای و ایام آنچه سبب حفظ و علو و سمو عباد است تمسک جستیم و لکن بر ما وارد آمد آنچه که هر بصیری گریست و هر سمیعی نوحه نمود و حال در بین اعظم تحت اراده غاصبین و غافلین بوده و هستیم هر یوم ظلمی ظاهر و حکمی باهر

- 7 Praise be to God Who hath adorned this Wronged One with the ornament of patience and resignation. He, verily, is the All-Patient, Who commandeth His servants to show forth beautiful patience. Convey My greetings to the friends and bid them to wisdom and utterance. Corruption, conflict and contention have ever been and shall ever be condemned. That which today is the cause of the exaltation of man's station are goodly deeds and praiseworthy character. Blessed are they that act, and woe unto them that neglect.

7 لله الحمد اینظلم را بطراز صبر و اصطبار مزین فرموده انه هو الصّبار امر عباد به بالصبر الجمیل دوستان را سلام برسان و به حکمت و بیان امر نما لزال فساد و نزاع و جدال مردود بوده و هست آنچه الیوم سبب علو مقام انسانست اعمال طیبه و اخلاق مرضیه است طوبی للعاملین و ویل للتارکین انتهى

- 8 O My loved one who art present before Me! The world hath been laid waste by vain imaginings. Glory be to God! The vain imaginings of the divines of Persia have been manifested in the kings, for all are occupied with imaginings. One deviseth instruments of slaughter while another seeketh to outdo him in this endeavor. Day after day they devise new schemes to destroy life from the visible world, creating ever more devices.

8 یا حبیبی و الحاضر امام وجهی عالم را اوهام خراب کرده ویران نموده سبحان الله اوهامات علمای ایران بر ملوک تجلی نموده چه که جمیع باوهام مشغولند یکی ترتیب سلاح قتاله میدهد دیگری در صدد اعظم از آن برمیآید باری هر یوم در برانداختن وجود از عالم شهود تدبیرها مینمایند

Their peace and war revolve around the cities and lands of the people of divine unity. When one becomes displeased with another, he immediately bestows upon him one of the dominions belonging to the people of unity.

و آلتها ایجاد میکنند و صلح و جنگشان بر سر مدن و دیار اهل توحید است هر یک از یک مگرد شود فی الفور یکی از املاک اهل توحید را باو میدهد

- 9 In brief, peace and war today center upon the lands of Islam. I beseech God, exalted be His glory, to assist the people of unity that perchance they may discover the cause and reason for what hath occurred and arise to set things aright, though this be most difficult. For the primary cause is that man must observe with his own eyes. The riches and ornaments of the world have prevented the eyes of the princes from witnessing. Yet there is hope that after this blindness is removed and heavenly assistance arriveth, they will see, come, and discover. The matter is in the hands of our Lord and your Lord and the Lord of the mighty throne.

9 باری صلح و جنگ امروز بر سر بلاد اسلام است از حقّ جلّ جلاله میطلبم اهل توحید را تأیید فرماید شاید سبب و علت آنچه وارد شده بیابند و در صدد اصلاح برآیند اگرچه بسیار مشکل است چه که سبب اول عرفان آنکه انسان بچشم خود ملاحظه نماید ثروت عالم و زینت آن ابصار امرا را از مشاهده منع نموده ولكن امید هست از بعد رمد رفع شود و مدد غیبی برسد ببینند و بیابند و بیابند الامر بید ربنا و ربکم و ربّ العرش العظیم

- 10 If you wish news of this land, it is somewhat unsettled and disturbed. A new governor hath come whose intention and purpose are unknown. Knowledge is with God. God willing, it will be for the best.

10 اگر از اخبار این ارض بخواهید قدری منقلب و متحرک حاکم جدید آمده اراده و نیتش معلوم نیست العلم عند الله انشاء الله بخیر باشد

- 11 As for what you wrote concerning Aqa Mirza Musa, upon him be God's peace and loving-kindness, in truth many steadfast, upright and distinguished souls grieved for this person, for he had been shown the utmost favor. Nevertheless, without cause there occurred that which was truly a source of great regret. However, this servant hopeth that henceforth he will arise to do that which will elevate his station. His apparent interest also lay in manifesting steadfastness. In any case, after mentioning him in the presence of the Lord, He said: "O Musa! Upon thee be the peace of God, the Lord of the throne and earth, the Lord of the hereafter and this world. Until now the glance of favor hath not been withdrawn from thee, for God hath loved and continueth to love faithfulness. Thy mentions, thy tears, and thy services have not been forgotten. We have repeatedly remembered thee and counseled thee concerning that which causeth the exaltation and elevation of being. We beseech God to assist thee with the hosts of the seen and unseen and to raise thee up through His power and sovereignty. Verily He is powerful over all things. Grieve not over anything. Trust in God in all matters. Say:

11 و اما در باره جناب آقا میرزا موسی علیه سلام الله و عنایتہ مرقوم داشتید فی الحقیقه بسیار نفوس ثابته مستقیمه عزیزه از برای انسان تأسف خوردند چه که کمال عنایت در باره ایشان بوده مع ذلک من غیر جهت وارد شد آنچه که فی الحقیقه سبب اسف اکبر شد ولكن خادم امیدوار است که از بعد قیام نمایند بر آنچه که سبب ارتفاع مقام انسانست مصلحت ظاهره ایشانهم این بوده که باستقامت ظاهر باشند باری بعد از عرض ذکر ایشان در ساحت مولی فرمودند یا موسی علیک سلام الله مالک العرش و الثری و ربّ الآخرة و الأولى الی حین لحاظ عنایت از تو قطع نشد چه که حق وفا را دوست داشته و میدارد ذکرهای تو و گریه‌های تو و خدمت‌های تو از نظر زفته مکرر ترا ذکر نمودیم و بآنچه سبب ارتقاء و ارتفاع وجود است وصیت کردیم نسل الله بأن یمدک بجنود الغیب و الشّهاده و یرفعک بقدرته و سلطانه انه علی کلّ شیء قدیر لا تحزن من شیء توکل علی الله فیکل الأمور

- 12 My God, my God! Separation from Thee hath destroyed me. Ordain for me from Thy Most Exalted Pen the cup of nearness

12 قل الهی الهی اهلکنی فراقک قدر لی من قلبک الأعلى قدح القرب و اللقّاء و احرقنی نار البعد بدّلها بکثر الوصال یا غنیّ المتعال اسئلک بلآئی

and reunion. The fire of remoteness hath consumed me - transform it into the water of eternal life, O Thou Self-Sufficing One! I beseech Thee by the pearls of the ocean of Thy grace and the lights of the sun of Thy proof to ordain for me that which shall profit me in all the worlds of Thy worlds. Then forgive, O my God, my heedlessness and whatever hath proceeded from me. Verily Thou art the Generous, the All-Bountiful."

- 13 This servant also mentioneth him and conveyeth greetings, and beseecheth from God, exalted be His glory, whatsoever is the greatest cause of his exaltation and elevation. Verily our Lord is the All-Forgiving, the All-Generous.

- 14 Concerning the apple of your eye, Aqa Mirza 'Abdu'l-Husayn, upon him be God's peace, you wrote, and after it was presented before Him, He spoke these words: O 'Abdu'l-Husayn! Upon thee be the peace of God, the Lord of all worlds! Thy name was presented before the Wronged One, Who hath made mention of thee with this manifest remembrance. We beseech God to assist thee and to aid thee with the hosts of the seen and the unseen, that thou mayest make mention of Him with wisdom and utterance throughout all possibility. He, verily, is the Mighty, the All-Bountiful. Say:

- 15 "My God, my God! I beseech Thee by the fragrances of Thy Revelation, the mysteries of Thy Book, and the pearls of the ocean of Thy knowledge, to ordain for me that which will draw me nigh unto Thee. O my Lord! Thou seest me turning unto the court of Thy mercy and the heaven of Thy grace, acknowledging Thy oneness and Thy singleness, and that which Thou hast sent down in Thy Book. I beseech Thee by Thy mercy which hath preceded all created things, and by Thy grace which hath encompassed all existence, not to disappoint me of that which Thou hast ordained for those of Thy servants who are nigh unto Thee, and for the sincere ones among Thy creation. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise."

- 16 It is hoped that he may be among those servants whose attributes God, exalted be His glory, hath described in the Book: "No fear shall be upon them, neither shall they grieve." And likewise He saith: "Neither merchandise nor traffic beguile them from the remembrance of God." In these days, from the land of Ta, the mother of Aqa Mirza Siyyid Husayn, upon them both be the glory of God, hath again sent a petition to the Most Holy Court, and hath likewise written to others requesting her son who is in your service. Last year also when she attained the presence of the Most Holy Court, she repeatedly made this request. Now, according to instructions, you should

بحر فضلک و انوار نیر برهانک بأن تقدّر لی ما
ینفعنی فیکل عالم من عوالمک ثم اغفر یا الهی
غفلتی و ما ظهر منی أنّک انت الکریم الفضل
انتهی

- 13 این عبد هم خدمت ایشان ذکر مینماید و سلام
میگوید و از حقّ جلّ جلاله از برای ایشان
میطلبد آنچه را که سبب اعظم است از برای
علو و سمو ایشان انّ ربنا هو الغفور الکریم

- 14 در باره قرّه عین آقا میرزا عبدالحسین علیه
سلام الله مرقوم داشتید بعد از عرض حضور
باینکلمات نطقی فرمودند یا عبدالحسین علیک
سلام الله رب العالمین قد حضر اسمک لدى
المطلوم ذکرک بهذا الذکر المبین انا نسئل الله ان
یؤیّدک و یمدک بجنود الغیب و الشّهاده لتذکره
بالحکمه و البیان فی الامکان انه هو العزیز المنان

- 15 قل الهی الهی استلک بنفحات وحیک و اسرار
کتابک و لآئی بحر علمک بأن تکتب لی ما
یقربنی الیک ای ربّ ترانی مقبلاً ای بساط
رحمتک و سماء فضلک و معترفاً بوحدانیتک
و بفردانیتک و بما انزلته فی کتابک استلک
برحمتک الّتی سبقت الکائنات و بفضلک الّذی
احاط الموجودات بأن لا تخیبنی عما قدرته
للمقرّبین من عبادک و المخلصین من خلقک
انّک انت المقتدر علی ما تشاء لا اله الا انت
العلیم الحکیم انتهی

- 16 امید هست ایشان از عبادی شوند که وصف
ایشانرا حقّ جلّ جلاله در کتاب فرموده لا
خوف علیهم و لا هم یحزنون و همچنین میفرماید
لا تلهم تجارتهم و لا یبع عن ذکر الله این آیام از
ارض طاء مجدّد والده جناب آقا میرزا سید
حسین علیهما بهاء الله عریضه بساحت اقدس
ارسال داشته و همچنین بسائرین نوشته اند اینش
را که خدمت آنجنابست طلب نموده در سنه
قبل هم که بساحت اقدس فائز بود این رجا
را مکرّر نموده حال حسب الامر آنجناب ابن

send her son to his mother. Furthermore, convey greetings on my behalf to your honored brother Aqa Mirza 'Abdu'llah, upon him be the glory of God. His letter was received and presented before Him. God willing, a response will be sent. What you forwarded was received and accepted. Convey greetings from this servant to the friends in that land. For each one I seek the confirmation of humility, submissiveness, steadfastness, and worship. Peace and praise be upon you and upon those with you and upon God's sincere servants. Praise be to God, the Lord of all worlds.

را نزد والدهاش بفرستید دیگر خدمت برادر
مکرم جناب آقا میرزا عبداللہ علیہ ۹۶ [بہاء
اللہ] از جانب اینفانی سلام برسانید نامہ ایشان
رسید و در حضور عرض شد انشاء اللہ جواب
عرض میشود و آنچه ارسال داشتید رسید و
بقبول فائز گشت دوستان آن ارض را از قبل
خادم سلام برسانید از برای هر یک توفیق
خضوع و خشوع و استقامت و عبادت میطلبم
السلام و الثناء علی جنابکم و علی من معکم و
علی عباد اللہ المخلصین و الحمد لله رب العالمین

BLIB_Or15731.426

BH00928

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

Date: 1305-07-01 [1888-Mar-14]

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

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 O beloved of my heart! Upon thee be the glory of my Lord, my Sovereign, and my Master! At every moment and from all directions, the signs of the Revelation of the Revealer of verses are manifest and evident. The ocean of utterance surges with its waves, the sun of bounty shines with its radiance, and the divine Lote-Trees of the garden of truth are adorned with wondrous fruits. It is not known what has prevented the servants and deprived them from turning to the horizon of Revelation. Praise be to God, He has bestowed sight and granted hearing, yet as can be observed, though every soul is distinguished by these two great gifts, they are not employed in their proper place.

2 یا محبوب فؤادی علیک بہاء مولائی و سلطانی
و مالکی در هر حین از جمیع جهات آثار ظهور
منزل آیات ظاهر و لائح بحر بیان بامواجش ظاهر
خورشید عنایت باشرافش باهر سدرہ ہای بستان
حقیقی باثمار بدیعہ مشہود معلوم نیست عباد را
چہ منع نموده و چہ از اقبال بافق ظهور محروم
داشته اللہ الحمد بصر عطا فرمودہ و سمع بخشیدہ
چنانچہ مشاہدہ میشود ہر نفسی باین دو بخشش
بزرگ ممتاز عیب کار آنکہ در محلش صرف
نمیشود

3 O beloved of my heart! The preoccupation of the servants with the desires of self and passion and the ornaments of this world has caused heedlessness, and when heedlessness gains strength it is transformed into error. In the eyes of those endowed with vision, that which has become the source and cause of these unseemly matters is the recompense of deeds, otherwise the Cause of God is more manifest than the sun. His verses are revealed at all times in such wise that pens are powerless to record and tongues fail to describe. His evidences in the divine Books are like unto a surging ocean, and the manifestations of

3 یا محبوب فؤادی اشتغال عباد بمشہیات نفس
و ہوی و زخارف دنیا سبب غفلت و غفلت
چون قوت باید بضلالت مبدل گردد و عند
صاحیان بصر مبدیکہ سبب و علت این امور غیر
مرضیہ است جزای اعمال والا امر اللہ اظہر از
شمس است آیاتش در کل حین بشائی نازل کہ
اقلام از تحریر و السن از تقریر عاجز و بینات در
کتب الہی بمثابہ بحر ظاهر و مواج و ظہورات
قدرت و قوت بشائیکہ هیچ منصفی انکار ننماید و

His power and might are such that no fair-minded person can deny them. All know that despite the enmity of the people of the earth and the opposition of various factions, He stands firm before all faces and has spoken that which has shattered the idols of vain imaginings and raised high the standard of divine unity in an impregnable stronghold. Glorified be His greatness and exalted be His dominion!

كل میدانند مع عداوت اهل ارض و اعراض
احزاب امام وجوه قائم و فرمودند آنچه را که
اصنام اوهام را در هم شکست و علم توحید را
در حصن متین برافراخت جلّت عظمته و جلّ
سلطانه

- 4 The letter of that beloved one numbered 7 dated the 26th of Safar, and likewise number 8 dated the 14th of Rabi'u'th-Thani, arrived from Ya and Kaf. At present, due to lack of time, a brief response is offered, as there has not been and is not the opportunity to address each matter in detail. I hope for forgiveness. I beseech God to grant ample time, for verily He has power over all things. In any case, after reading the letters, all were presented before the countenance of the Goal of all the worlds and attained the honor of His attention. This is what the Tongue of the All-Merciful uttered in the Kingdom of Utterance - His word, exalted be His glory and mighty be His utterance and great be His station:

4 نامه آنخوب رقم ۷ تاریخ ۲۶ شهر صفر و
همچنین رقم ۸ ۱۴ ربیع الثانی از یاء و کاف
رسید و حال نظر بعدم فرصت مختصری عرض
میشود چه که مجال آنکه هر یک مفصلاً عرض
شود نبوده و نیست امید عفو است از خدا
میطلبم وقت را وسعت عطا فرماید انه علی
کثیء قدر باری بعد از قرائت نامه ها کل در
پیشگاه امام وجه مقصود عالمیان عرض شد و
بشرف اصغرا فائز گشت هذا ما نطق به لسان
الرحمن فیملکوت البیان قوله جلّ جلاله و عزّ
بیانه و عظم شأنه

- 5 In My Name, the One manifest before all men

5 بسمی الظاهر امام الوجوه

- 6 The Book sent down by the Lord of the Seen and Unseen to draw hearts and souls unto God, the All-Encompassing, the Self-Subsisting. He proclaims amidst all peoples: By God! The All-Bountiful hath come riding upon the clouds, and the necks of those who denied God, the Lord of existence, are bowed before Him. He is the Euphrates of wisdom among all creatures and the Banner of Power for the party of God, the Lord of what was and what shall be. And there was inscribed upon it by the Most Glorious Pen: "The Kingdom belongeth to God, the Single, the One, the Mighty, the Loving."

6 کتاب انزله مالک الغیب و الشّهود لیجذب
الأفئدة و القلوب الى الله المهيمن القیوم انه
ینادی بین الأحزاب تالله قد اتى الوهاب راجاً
على السحاب و خضعت له اعناق الذین کفروا
بالله مالک الوجود انه هو فرات الحکمة بین
البریة و رایة الاقتدار لحزب الله ربّ ما کان و
ما ینکون و رقم علیها من القلم الأبهی الملک الله
الفرد الواحد العزیز الودود

- 7 O Amin, hearken unto the call of God, the True King, the Manifest. He maketh mention of thee from the precincts of the Prison with verses before which all verses bow down, and with an utterance through which the Utterance itself hath spoken: "The Truth, the Knower of the unseen, hath come!" Through Him power hath been made manifest between the righteous and the wicked. Blessed is he who hath acknowledged and confessed, and woe unto every heedless and veiled one. Neither the occupants of pulpits nor the turban-wearing divines who violated the Covenant and Testament, who denied God's proof after its appearance and His bounty after its revelation, could prevent Him. They perceive not. They follow vain imaginings and know not. They drink fetid water and understand not.

7 یا امین اسمع نداء الله الملک الحقّ المبین انه ذکرک
من شطر السّجن بآیات خضعت لها الآیات و
بیان نطق البیان قد اتى الحقّ علام الغیوب به
ظهر الاقتدار بین الأبرار و الأشرار طوبی لمن
اقرّ و اعترف و ویل لكلّ غافل محجوب ما منعه
اصحاب المنابر و لا اهل العمائم الذین نقضوا العهد
و الميثاق و انکروا حجّة الله بعد ظهورها و نعمته
بعد انزالها الا انهم لا یشعرون یتبعون الأوهام و
لا یعرفون یشربون الصّدید و لا یفقهون

- 8 Say: Fear God, O peoples of the earth, and reject not the Truth through what ye possess. He hath come for your salvation, if ye but knew. Cast away what the people have. The Self-Subsisting calleth out on this Day whereon the sealed wine hath been unsealed by the finger of power at My glorious station.
- 9 O Amin, glorify My loved ones on My behalf, remind them of My verses, and illumine them with the lights of My loving utterance. Every name hath been mentioned by the tongue of the Wronged One as a bounty from God, the Lord of the Promised Day.
- 10 Hearken in Persian: The souls mentioned have attained the bounties of the True One, exalted be His glory, and now there is no opportunity to make specific mention of each one. O Amin, praise the Goal of the world that thou hast become a means of grace, making mention of the loved ones and seeking from the cloud of divine mercy for each one that which shall never be erased from the Book nor its fragrance cease from the world. Today the Sun of loving-kindness is dawning and manifest from the horizon of the heaven of grace. The ocean of utterance is ever-surging and the verses all-encompassing. Blessed are they who hold fast to justice and equity and who speak with truthfulness. In every city and region convey the greetings of the Wronged One to the righteous and cause them to attain the traces of the Most Exalted Pen. The glory from Us be upon thee and upon whosoever heareth thy word and loveth thee for the sake of God, the Lord of the worlds.
- 11 The bounties of God have been and are limitless, and His generosity has not and will not accept any bounds. Those beloved of the heart have attained to that which the pen is powerless to befittingly describe. Whenever your letter arrives, the ocean of favor surges forth, and unto every soul are bestowed the pearls of wisdom and utterance. Such is the grace of the All-Bountiful One. I beseech God, exalted be His glory, to aid that beloved one in that which will cause the exaltation of His Word. Praise be to God, you have been and are achieving this.
- 12 That which was sent has arrived, meaning that which was written in your letter. This year, praise be to God, those who seek admission come with permission and some without permission, from every tribe. I beseech God to ordain for each one that which the heaven itself needs, let alone the people of earth. Three leaves of arrival were sent as per your request. Your letter mentioning the sons of Khalil and the heirs of Kalim, upon them be the glory of God, was seen. God willing, the answer will flow forth and descend from the ocean of favor and the kingdom of utterance, and will be sent. However, that beloved
- 8 قل خافوا الله يا ملأ الأرض ولا تدحضوا الحق بما عندكم انه اتى لنجاتكم ان اتم تعرفون ضعوا ما عند القوم ان القيوم ينادى في هذا اليوم الذي فيه فك الرحيق المختوم باصبع الاقدار في مقامى المحمود
- 9 يا امين كبر من قبلى على اوليائى و ذكرهم باياتى و نورهم بانوار بيانى العزيز المحبوب قد ذكر كل اسم من لسان المظلوم فضلاً من لدى الله مالک اليوم الموعود
- 10 بلسان پارسی بشنو نفوس مذکوره بعنايات حق جلّ جلاله فائز گشتند و حال مجال آنکه هر یک مخصوص ذکر شود نه یا امین حمد کن مقصود عالم را که واسطه فیض شدهئی ذکر اولیا را مینمائی و از سخاب رحمت الهی از برای هر یک میطلبی آنچه را که ذکرش از کتاب محو نشود و عرفش از عالم قطع نگردد امروز نیز عنایت از افق سماء فضل مشرق و لائح لازال بحر بیان موج و آیات محیط طوبی از برای نفوسیکه بعدل و انصاف تمسک نمایند و بصدق تکلم کنند در هر مدینه و دیار ابرار را از قبل مظلوم تکبیر برسان و باآثار قلم اعلی فائز نما البهاء من لدنا علیک و علی من یسمع قولک و یحبک لوجه الله رب العالمین انتهی
- 11 فضل الهی لایحصى بوده و هست و کرمش حدّ قبول نفرموده و نیمفرماید آنحبيب فؤاد فائزند بآنچه علی ما هو حقّه قلم از ذکرش عاجز هر هنگام نامه شما میرسد دریای عنایت بموج ظاهر میشود و از برای هر نفسی لآلی حکمت و بیان عنایت میگردد اینست فضل فضال از حق جلّ جلاله میطلبم آنحبيب را مؤید فرماید بر آنچه که سبب ارتفاع کلمه اوست الحمد لله فائز بوده و هستید
- 12 آنچه ارسال شد رسید یعنی آنچه در نامه آنحبيب مسطور بود این سنه مقبلین بحمد الله با اذن و بعضی هم بی اذن از هر قبیل میرسند از حق میطلبم از برای هر یک مقدر فرماید آنچه را که آسمان بآن محتاج است تا چه رسد باهل ارض سه ورقه وصول حسب الخواش آنحبيب ارسال شد نامه آنحبيب که ذکر ابناء خلیل و وراث کلیم علیم بهاء الله بود دیده شد انشاء الله جواب از بحر عنایت و ملکوت بیان

one had not mentioned the other loved ones of God, upon them be the glory of God, specifically the mention of the beloved of the heart, Nabil-i-Akbar, upon him be the glory of God.

جاری و نازل میشود و ارسال میگردد ولیکن
آنحیوب ذکر سایرین از اولیا علیهم بهاء الله را
نموده [بودند] مخصوص ذکر محبوب فؤاد جناب
نبیل قبل با علیه بهاء الله را

- 13 In all conditions, this evanescent servant beseeches from the ocean of divine generosity, for the loved ones, that which will cause their protection and exaltation. Verily, He is the Hearer, the Answerer. Glory, remembrance and praise be upon you and upon those who are with you and who love you for the sake of God, the Mighty, the Praiseworthy.

13 در هر حال این خادم فانی از بحر بخشش الهی از
برای اولیا طلب مینماید آنچه را که سبب حفظ
و علت ارتفاع است آنه هو السامع المجیب البهاء
والذكر والثناء علی حضرتک و علی من معک
و یحبک لوجه الله العزیز الحمید

- 14 The servant, on the first of the month of Rajab, 1305

14 خادم فی اول شهر رجب سنة ۱۳۰۵

INBA27:485b, MAS4.090ax

BH01003

To: *Siyyid Ali Yazdi Husband of Hubbiyyih, in Egypt*

Date: 1305-07-01 [1888-Mar-14]

- 1 He is God, exalted be His glory, the Greatness and the Power
- 2 The world is illumined by the light of knowledge, yet darkened by the dust of the hearts of the transgressors. The sign of the Day when the heaven shall bring forth a manifest smoke was made manifest aforetime, and 'the Kingdom on that Day shall be God's' is delayed and postponed. With this great tribulation and mighty darkness that hath encompassed the world, how can the peoples be worthy of the effulgent dawns of the Sun of divine favor? All have heard of the Cause of the existence of bounty and have witnessed the precedence of mercy and grace, yet have forgotten the cause of their own creation. 'I loved to be known' was the cause, yet they have forgotten the cause and reason of their own existence. They have abandoned mercy and clung to vengeance, such that naught can be heard from all directions save the clash of swords. The Tongue of Power at every moment whispereth in the innermost heart, saying: Fix your gaze upon this verse and hold fast unto it: 'Lo! though it be but the weight of a grain of mustard seed, and though it be within a rock, or in the heavens or in the earth, God will bring it forth.' Glory be to God! The cry hath ever been raised, yet they hear not, and the Kingdom hath ever been God's, yet they see not. What hath hindered them?

1 هو الله تعالى شأنه العظمة والاقترار

2 عالم از نور معرفت روشن و از غبار افتده معتدین
تاریک و مظلم اثر یوم یأتی السماء بدخان مبین
از قبل ظاهر و الملک یومئذ لله در تأخیر و تعویق
با این نعمت کبری و ظلمت عظمی که عالم را
احاطه نموده بجا امم لایق اشراقات تجلیات نیر
عنایت الهی کل علت وجود وجود را شنیده اند
و سبقت رحمت و فضل را دیده اند علت خلق
چه بوده احببت ان اعرف سبب و علت وجود
خود را فراموش نموده اند رحمت را گذارده اند و
بنقمت تمسک بسته اند چنانچه جز صلیل سیوف
از اطراف استماع نمیشود لسان قدرت در کل
حین در سر سر میفرماید باین آیه ناظر باشید و
بآن متمسک آنها ان تک مثقال ذرة من خردل
فیکن فی صحرة او فی السموات او فی الارض
یأت بها الله سبحانه الله صیحه لازال مرتفع و
نمیشوند و ملک لازال از برای حق و نمیبینند
چه منع نموده او هام چه حایل شده غفلت انام

Vain imaginings. What hath veiled them? The heedlessness of the peoples.

- 3 Glorified art Thou, O Creator of the world and Bestower of favors upon the peoples! Withhold not Thy bounties from Thy servants, and disappoint them not from the ocean of Thy knowledge and the heaven of Thy grace. Purify them from whatsoever hath hindered them from drawing nigh unto Thee and from walking in the ways of Thy good-pleasure. Verily, Thou art the Generous, the Bountiful, the Powerful, the All-Knowing, the All-Wise.

3 سبحانک یا خلاق العالم و یا فضال الأمم لا تمنع فیوضاتک عن عبادک و لا تخیبهم عن بحر عرفانک و سماء فضلک طهرهم عن کل ما منعهن عن التقرّب الیک و السلوک فی طرق رضائک انک انت الجواد الکریم و المقتدر العلیم الحکیم

- 4 O Beloved of my heart! Thy letter arrived - it was an ocean of love. Thy missive reached Me - it was a book comprehensive in the degrees of affection. After it was read and perused, it attained the honor of being heard by the Lord. He said:

4 یا محبوب فؤادی نامه رسید بحری بود از محبت و رقه رسید کجایی بود جامع از مراتب مودت بعد از قرائت و اطلاع نزد مولی بشرف اصغا فائز فرمودند

- 5 "O 'Ali, upon thee be the peace of God and His favors! Praise be to God that neither profit nor loss defiled the holy souls nor held them back from turning unto Him. Blessed are ye, and joy be unto you! The cup of love hath strange effects and wondrous properties. I swear by the Luminary of Batha that this world is not worthy of joy or sorrow, nor deserving the attention of the sincere ones and them that are nigh unto God. For were it worthy, it would have been yours and with you. The world and its adornments are, in the estimation of them that are detached, as a piece of leather paste sewn onto the finest garment - nay, even more detestable than that. It befitteth not the free - it is good only for its people. Verily, it is carrion, and they that seek it are known. We beseech God, exalted be He, to exalt you through His Name, to draw you nigh through His grace, and to make you the ensigns of His remembrance amidst His creation and the standards of His justice amongst His servants. Verily, He is powerful over all things and worthy to answer.

5 یا علی علیک سلام الله و الطافه لله الحمد ریح و خسارت هیچیک نفوس مقدسه را آلوده ننمود و از توجه باز نداشت نعمتاً لکم و هنیئاً لکم کأس محبت را آثاریست غریب و خواصیست عجیب قسم بنیر بطحا که این عالم قابل حزن و سرور نیست و لایق التفات مخلصین و مقربین نه چه اگر قابل بود از شما بود و نزد شما بود دنیا و زینتش نزد منقطعین بمثابة آنست یکشبر از چرم خمیر بر جامه بسیار لطیف دوخته شود بل اقبح از آن قابل آزادگان نه از برای اهلش نیکو آنها جیفه و طالبها معلومه نسأل الله تعالی ان یرفعکم باسمه و یقرّبکم بفضلہ و یجعلکم اعلام ذکره بین خلقه و رآیات عدله بین عبادہ انه علی کلشیء قدیر و بالا جابة جدیر

- 6 "Convey unto the believing, unified, and assured ones the greetings from the Wronged One. We beseech God to assist them, preserve them, and ordain for them the blessings of the heavens of His grace and the gifts of the clouds of His bounty. Verily, He is the Generous, the Possessor of great favor. There is no God but He, the Single, the One, the Forgiving, the Merciful." End

6 مؤمنین موحدین مطمئنین را از قبل مظلوم سلام برسان نسأل الله ان یدّهم و یحفظهم و یقدر لهم برکات سموات فضلہ و عطایاء سحاب جوده انه هو الکریم ذو الفضل العظیم لا اله الا هو الفرد الواحد الغفور الرحیم انتهى

- 7 Praised be God! Pure intention, clear purpose, and manifest deeds have caused the fragrance of detachment, love, affection, trustworthiness and truthfulness to waft through the cities of justice and equity. Every unbiased one has perceived it and every unprejudiced one has acknowledged it. One word has been recorded in the book of divine favor which is in truth

7 لله الحمد نیت خالص و مقصود واضح و عمل ظاهر عرف انقطاع و محبت و مودت و امانت و صداقت در مداین عدل و انصاف متضوع هر بیغرضی ادراک نموده و هر بیغرضی اقرار کرده یک کلمه در دفتر عنایت الهی ثابت شده که

the light of knowledge and the Most Great Luminary of books: "Whoso is for God, God is for him." This blessed word is, in the estimation of the mystics, beyond the stations of effacement and existence. This evanescent servant gazeth upon this word and cleaveth unto it, beseeching and imploring God - exalted be His glory - to make its effects manifest unto all His servants. He is the Powerful, the Mighty.

فی الحقیقه نور معارف و تیر اعظم کتب است من کان لله کان الله له این کلمه مبارکه نزد عارفان فوق مقامات محو و اثبات است این خادم فانی باین کلمه ناظر و بآن متمسک و از حقّ جلّ جلاله سائل و آمل که آثارش را بر کلّ عباد ظاهر فرماید اوست قادر و توانا

- 8 As to your mention of him who is in truth the solace of the eyes, Aqa Mirza Mihdi - upon him be God's peace - the servant beareth witness that he is among the triumphant ones. Convey my greetings unto him. His letter was received and from it wafted the fragrance of love, affection, sincerity and devotion. In truth, his entire letter appeared to this evanescent one as a single word: "Verily I am for God alone." Well is it with him! He hath drunk from the ocean and hath not contented himself with the river. He is among those servants from whom one cannot witness excessive attention from the Source, for the doors of "Is there more?" would open. In truth, he is worthy of a hundred thousand mentions and salutations. On this night, mention of him flowed from the blessed tongue in such wise as to attract hearts, cause bodies to soar, let alone spirits.

8 اینکه ذکر فی الحقیقه قرّه عیون جناب آقا میرزا مهدی علیه سلام الله را فرمودید یشهد الخادم بآنّه من الفائزین خدمت ایشان سلام میرسانم نامه ایشان رسید و عرف محبت و مودّت و خلوص و اقبال از آن متضوّع فی الحقیقه نامه ایشان روی هم رفته یک کلمه بنظر فانی آمد انّی لله وحده هنیئاً له از بحر آشامیده بنهر اکتفا نموده ایشان از عبادی هستند که نمیتوان زیاد التفات از مبدا مشاهده نمود چه که ابواب طمع هل من مزید باز میشود فی الواقع سزاوار صد هزار ذکر و سلامند در این لیل ذکرشان از لسان مبارک جاری بما تجذب القلوب و یطیر الأجساد و کیف الأرواح

- 9 Concerning what thou didst write about the petition of Aqa 'Abbas - may God assist him - some time ago a letter arrived from the beloved of hearts, His Holiness Samandar - upon him be the Glory of God - and they forwarded the petition of the aforementioned one. A Tablet was graciously revealed; after perusing it they should forward it. The mention of this 'Abbas opened a door to the meeting with the spiritual beloved, Haji 'Abbas - upon him be God's peace and favors. We beseech God to assist him, confirm him and draw him nigh unto Him in all conditions.

9 و اینکه در باره عریضه جناب آقا عباس و فقه الله مرقوم داشتید چندی قبل نامه از جناب محبوب فؤاد حضرت سمندر علیه ۹۶۶ [بهاء الله] رسید و عریضه جناب مذکور را ارسال نمودند لوحی عنایت شد بعد از ملاحظه ارسال دارند ذکر این عباس بانی باز نمود از برای لقای حبیب روحانی جناب حاجی عباس علیه سلام الله و عنایتیه نسأل الله ان یوفقه و یؤیده و یقرّبه الیه فیکل الأحوال

- 10 The petition of Haji Yusuf - may God, exalted be He, strengthen him - arrived and one blessed Tablet was sent to be delivered to him. Convey my greetings to the friends of that land. I beseech from God whatsoever leadeth to the manifestation of praiseworthy character. In truth, the horizons are illumined and radiant through goodly character. Likewise, I seek divine confirmation that they may hold fast unto wisdom and fix their gaze upon it. Verily, He is the Generous, the Bountiful. Specifically, they commanded: Write to 'Ali: "O 'Ali! Thou art remembered in all conditions. We counsel thee to observe wisdom. Take hold of it and leave all else." End.

10 و عریضه حاجی یوسف ایدّه الله تعالی رسید و یک لوح مبارک ارسال شد بایشان برسد خدمت اولیای آن ارض سلام میرسانم و از حقّ میطلب آنچه را که سبب ظهور اخلاق مرضیه است فی الحقیقه آفاق باخلاق روشن و منیر و همچنین تأیید میطلب بحکمت متمسک باشند و بآن ناظر انّه جواد کریم مخصوص فرمودند بجناب علی بنویس یا علی در جمیع احوال مذکوری وصیت مینمائیم ترا بحکمت خذها و دع دونها انتهى

- 11 As to the mention of falling short in services - God is the witness and creation doth testify that that beloved of hearts hath

11 و اینکه ذکر قصور از خدمات حقّ شاهد و خلق گواه که آنجوب فؤاد لازال بر خدمت قائم بوده

ever been steadfast in service, vocal in remembrance, adorned with truthfulness, illumined with faithfulness, and embellished with trustworthiness. Praise be to God for all of this. Verily, He is the Helper, and He is the Compassionate, the Bountiful. Peace and praise be upon you and upon God's sincere servants. And praise be to God, the Lord of the worlds.

و بذكر ناطق و بصدق مزین و بوفاء منور و بامانت
مطرز لله الحمد علی کلّ ذلک انه هو المؤید و هو
المشفق الکریم السلام و الثناء علیکم و علی عباد
الله المخلصین و الحمد لله ربّ العالمین

BLIB_Or15731.413

BH01168

To: *Ali et al.*

Date: 1305-07-01 [1888-Mar-14]

- 1 In the Name of God, Exalted be His station, the All-Wise, the All-Knowing in all creation! 1 هو الله تعالى شأنه الحكمة و البیان فی الامکان
- 2 O friends of God! Every soul today who desires to drink from the chalice of divine knowledge and attain the light of certitude must first purify their heart with the water of the utterance of Him Who is the Aim of all worlds. Likewise must they purify their hearing and sight to such degree that names will not prevent them from turning towards Him, nor will the veils of beauty and the clouds of majesty hold them back from the Self-Subsisting Lord. In brief, they must sanctify their thoughts from the mention of all else but God, that they may become worthy to turn towards Him and capable of drawing near. Today the ocean of utterance is surging and the luminary of grace is shining forth. The previous people - namely the Shi'ites - were prevented by their vain imaginings from the Dayspring of Certitude. They occupied themselves with names while remaining heedless and veiled from their Lord. The divines, with utmost tyranny and injustice, uttered unseemly words from their pulpits - all have heard and know this. What was the cause of this turning away, the reason for this blindness? And whence arose this enmity against the Truth? 2 یا اولیاء الله هر نفسی الیوم اراده نماید از کأس عرفان بیاشامد و بنورایقان فائز گردد باید قلب را از ماء بیان مقصود عالمیان مطهر سازد و همچنین سمع و بصر را بشائی که اسماء او را از توجه باز ندارد و حجابات جمال و سبحات جلال او را از غنی متعال منع نکند مختصر آنکه خاطر را از ذکر ما سوی الله مقدس دارد تا لایق توجه و قابل تقرب گردد امروز بحر بیان مواج و نیر فضل مشرق حزب قبل یعنی شیعه را اوهام از مشرق ایقان منع نمود با اسماء مشغول و از مالک آن غافل و محجوب علما بکمال ظلم و اعتساف بر منابر باذکار نالایقه ناطق و متکلم کل شنیده و میدانند آیا سبب این اعراض چه بوده و علت این اغماض چه و این عداوت بحق از چه ظاهر شده
- 3 O servants! Ponder, that perchance ye may discover the purpose and not be deprived of the Most Great Ocean through clinging to the gulf of names. The One Whose presence they sought throughout ages and centuries - they issued the decree for His death and martyred Him. Hearken unto the call of the trusted Counselor! Cleanse your hearts wholly from the doubts and allusions of the past, for all the words and deeds of that party were rejected on the Day of His Manifestation. Today 3 ای عباد فکر نمائید شاید مقصود را بیابید و بخلیج اسماء از بحر اعظم محروم نشوید نفسی را که در قرون و اعصار لقایش را میطلبیدند فتوی بر قتلش دادند و شهیدش نمودند بشنوید ندای ناصح امین را قلب را از شبهات و اشارات قبل کلها مطهر سازید چه که اقوال آن حزب و اعمال کل در یوم ظهور مردود گشت امروز اشجار

the trees cry out "The Truth is come!" and the fruits proclaim "The Kingdom is God's!" Deprive not your hearing and sight from witnessing and hearkening to the divine call. Leave the idolaters to their vain disputations. This Day is the Day of God - names have no station therein save for those souls who are the cupbearers of the choice-sealed wine and the Hands of the Cause of the Self-Subsisting Lord. These are they who have arisen with complete detachment to serve the Cause of the Lord of all beings. The ornaments of these fleeting days did not prevent them from the everlasting bounties and the eternal, perpetual feast. These are servants whom the ornaments and adornments of the world did not hinder. They have turned with illumined hearts and radiant faces to the Supreme Horizon, and answered their Lord, the Lord of all beings, when the call was raised between earth and heaven. These are honored servants, these are they who are brought nigh. The sweetness of the utterance of the All-Merciful so transported them that they sacrificed their lives. All else besides God did not prevent them from turning unto Him.

- 4 O My loved ones in the two villages! Know ye, then recognize that the Revealer of verses hath turned toward you from the direction of the Prison, and the Manifestor of clear evidences hath sent down for you that which will solace your eyes. And He Who conversed on Sinai calleth you from the horizon of Revelation, even as griefs encompass Him from the wickedness of the evil ones. Rejoice ye in My remembrance, then thank your Lord, for He hath sent down for you that which will draw you nigh unto Him - from which every possessor of smell perceiveth the fragrance of His bounty, His grace and His mercy that have preceded all that was and that shall be.

- 5 Hear ye the call of the Wronged One! By the Sun of Truth, whosoever hath attained unto the hearing of the Word findeth himself free and detached from the world and all that dwell therein. We beseech God not to deprive His servants of the lights of the Sun of true unity. By God's life! The Shi'ih sect hath been recorded in the Crimson Book by the Most Exalted Pen as being among the idolaters. Strive ye, that ye may attain unto that for which ye were created from nothingness. The objectors of the Bayan are seen to be veiled anew from God, exalted be His glory, through their attachment to imaginary names. They have forsaken the Self-Subsisting and cling to vain imaginings. They are indeed among the most lost in God's Book, the Lord of all worlds.

- 6 O My loved ones! I counsel you, after recognition of God, to steadfastness supreme, and to trustworthiness and godliness.

به قد اتی الحق ناطق و اثمار به الملك لله ذاكر
سمع و بصر را از مشاهده و اصغاء ندای الهی
محروم نمائید ذرّوا المشرکین فی خوضهم یلعبون
یوم یوم الله است اسماء را در این یوم مقامی
نه مگر نفوسی که ساقی رحیق مختومند و ایادی
امر حضرت قیوم ایشانند آن نفوسی که بانقطاع
تمام بر امر مالک انام و خدمتش قیام نموده اند
زخارف ایام فانیه ایشان را از نعمتهای باقیه
و مائدهء دائمهء ابدیه منع ننمود اولئک عباد ما
منعتهم الزخارف و لا زینة الدنيا و آلائها قد اقبلوا
الی الأفق الأعلى بقلوب نوراء و وجوه بیضاء
و اجابوا ربهم مولی الوری اذ ارتفع النداء بین
الأرض و السماء اولئک عباد مکرمون اولئک
عباد مقربون حلاوت بیان رحمن بشأنی اخذشان
نمود که جان را نثار نمودند ما سوی الله ایشان
را از اقبال باز نداشت

4 یا اولیائی فی القریتین اعلوا ثم اعرفوا ان منزل
الآیات قد توجه من شطر السجن الیکم و مظهر
البینات قد انزل لکم ما تقر به عیونکم و مکلم الطور
من افق الظهور ینادیکم فی حین احاطته الأحران
من الأشرار افرحوا بذکری ثم اشکروا ربکم انه
انزل لکم ما یقر بکم الیه و یجد منه کل ذی شئ
عرف عنايته و فضله و رحمته الّتی سبقت ما کان
و ما یکون

5 بشنوید ندای مظلوم را قسم بافتاب حقیقت هر
نفسی باصغاء کلمه فائز شد او خود را از عالم و
عالمیان فارغ و آزاد مشاهده نماید از حق میطلبیم
عباد خود را از انوار آفتاب توحید حقیقی
محروم نفرماید لعمر الله حزب شیعه از مشرکین
از قلم اعلی در صحیفهء حمرا مذکور و مسطور
جهد نمائید شاید فائز شوید بآنچه که از برای
او از عدم بوجود آمده اید معرضین بیان مجدد
بذکر اسماء موهومه از حق جلّ جلاله محجوب
و ممنوع مشاهده میشوند نبذوا القیوم متمسکین
بالموهوم الا انهم من الأخسرین فی کتاب الله
رب العالمین

6 یا اولیائی وصیت مینمایم شما را بعد از عرفان
حق باستقامت کبری و بامانت و دیانت جنود

The hosts of triumph and victory have ever been pure and acceptable deeds and character. We beseech God to make His loved ones the emblems of His remembrance in His lands and the standards of His guidance throughout His realms. Verily, He is the One Who hath power over whatsoever He willeth through His word "Be" and it is.

ظفر و نصرت اخلاق و اعمال طاهره مرضيه
بوده و هست از حق ميطلبيم يجعل اوليائه اعلام
ذکره في بلاده و رايات هدايته في دياره انه هو
المقتدر على ما يشاء بقوله كن فيكون

- 7 O 'Ali! Upon thee be My glory and loving-kindness. We have repeatedly made mention of the loved ones in the land of Kha and those regions, and there hath been sent down from the heaven of divine Will that which containeth in every word a treasury of utterance and concealed waters of life. Ask thou God to grant the power of hearing and sight, and likewise the strength of steadfastness, that they may arise with legs of iron to support this new Cause and may speak the words "We are God's" with such utterance that silence shall not overcome it, nor shall the insinuations of the doubtful prevent it. Glory be to God! Despite all that hath been witnessed and is now being witnessed, the barking ones lie in wait for the believers. Convey to all the greetings of the Wronged One and counsel them to observe the manners and character of the Concourse on High. Verily thy Lord is the Generous, the Bountiful. He loveth His loved ones and maketh mention of them ere they make mention of Him. He is verily the All-Bountiful, the Forgiving, the Merciful.

7 يا علي عليك بهائي و عنايتي اولياي ارض خاء و
آن جهات را مکرر ذکر نموديم و از سماء مشيت
الهي نازل شد آنچه که در هر کلمه نئی کنز بيان
مستور و ماء حيوان مکنون از حق بطلب قوه
سامعه و باصره عطا فرمايد و همچنين قدرت
استقامت تا برجل حديد بر امر جديد قيام نمايند
و بکلمه انا لله ناطق گردند نطقی که صحت او
را اخذ نمايد و اشارات اهل شبهات او را منع
نسازد سبحان الله مع آنچه مشاهده شده و ميشود
ناعقين در کمين موحدين بوده و هستند کل را
از قبل مظلوم تکبير برسان و باداب و اخلاق
ملا اعلی وصيت نما ان ربک جواد کریم بحب
اوليائه و ذکرهم قبل ذکرهم انه هو الفضال الغفور
الرحيم

- 8 The Light shining from My most exalted horizon be upon you, O My loved ones and friends, and upon those who will be attracted by the call of God, the Mighty, the All-Praised.

8 النور المشرق من افقى الأعلی علیکم يا اوليائى و
احبابى و على الذين سوف يأخذهم جذب النداء
من الله العزيز الحميد

BLIB_Or15712.179, MAS4.140cx

BH01196

To: Ali et al., in Tabriz

Date: 1305-07-01 [1888-Mar-14]

- 1 He is the One speaking from His Most Exalted Horizon!
- 2 O 'Ali, upon thee be My glory and loving-kindness! We have heard thy call and have turned toward thee from the Most Great Prison. The effulgence of the lights of the Day-Star of Truth hath shone upon His loved ones. Today mercy hath preceded all else and grace hath encompassed all things. Praise be to God that on the Day of Recompense thou hast attained

1 هو الناطق من افقه الأعلی
2 يا علي عليك بهائي و عنايتي ناديت را شنيديم و
از سخن اعظم بتو توجه نموديم پرتو تجليات انوار
نیر حقيقت بر اوليا تابيده امروز رحمت سبقت
داشته و دارد و فضل احاطه نموده لله الحمد در
يوم جزا باصغاء نداء مولى الورى فائز شدی و

unto the hearing of the call of the Lord of all beings and hast drunk from the Kawthar of utterance. The fruit and result of this deed shall never be effaced from the divine ledger. We beseech God to aid thee in preserving that which He hath bestowed. The glance of His loving-kindness hath been and continueth to be directed toward thee. Nothing escapeth His knowledge; He witnesseth and seeth all things, and He is the All-Knowing, the All-Informed.

- 3 Thou didst mention Muhammad. We have verily forgiven him, purified him, and appointed for him a station. The grace of thy Lord hath indeed encompassed him from all directions. He is, in truth, the Forgiving, the Bountiful. We have mentioned him before in such wise that nothing which thou beholdest can equal it, as this Great Announcement doth testify.

- 4 Convey My greetings to the handmaiden of God. Blessed is the servant who is engaged in serving the friends of God, and blessed are those handmaidens who act for the sake of God alone. Say: O My handmaiden, O Tusi! These are the days of the Most Great Manifestation; His light hath encompassed the world. In the Most Great Prison, while surrounded by encompassing sorrows, We are occupied with thy remembrance and make mention of thee. The deeds of no soul have ever been, nor shall ever be, lost in the sight of God. Be thou thankful unto thy Lord for this manifest grace.

- 5 Mention was made of Mashhadi Allah-Virdi. Praise be to God that he hath turned toward the Most Great Ocean in days when the darkness of repudiation hath encompassed the world. God hath verily aided him to turn toward Him and attain His presence. He is, in truth, the Protector of those who turn unto Him. Convey My greetings unto him and give him the glad-tidings of My remembrance, that he may rejoice and give thanks unto his Lord, the Compassionate, the Bountiful.

- 6 O Hasan! Harken unto the call of the Wronged One and hold fast unto the cord of His Cause with such tenacity that all the peoples of the world shall be powerless to separate thee from it. This is the binding command that hath in this moment been sent down from the Pen of the Most Great Name.

- 7 O Sadiq! Thy mention hath been made before the Countenance, and thou hast attained unto these verses which have shone forth from the horizon of the heaven of mercy. Say: Praise be unto Thee, O my God, for having remembered me while Thou wert wronged at the hands of the heedless ones.

- 8 O Mihdi! The Book Manifest speaketh before the faces of all who dwell in the heavens and the earth, and giveth glad-tidings unto all. However, the veils of glory have deprived the

از کوثر بیان آشامیدی ثمر و نتیجه این عمل اعلی از دفتر الهی محو نمیشود از حق میطلبیم ترا تأیید فرماید بر حفظ آنچه عطا فرموده لحاظ عنایت متوجه بوده و هست لا یعزب عن علمه من شیء یشهد و یری و هو العليم الخبير

- 3 ذکر جناب محمد را نمودی انا غفرناه و طهرناه و جعلنا له مقاماً ان فضل ربك اخذه من كل الجهات انه هو الغفور الكريم و ذكرناه من قبل بما لا يعادله ما تشهد و ترى يشهد بذلك هذا النبأ العظيم

- 4 امة الله را از قبل مظلوم تکبیر برسان طوبی از برای عبدیکه بخدمت دوستان حق مشغول و از برای امائیکه لوجه الله عمل نموده و مینمایند قل یا امتی یا طوطی ایام ظهور اعظمست انوارش عالم را اخذ نموده در سخن اعظم در حالتیکه احزان وارده احاطه کرده بذکر تو مشغولیم و ترا ذکر مینمائیم عمل هیچ نفسی عند الله ضایع نشده و نخواهد شد اشکری ربک بهذا الفضل المبين

- 5 ذکر جناب مشهدی الله و یردی را نمودند الحمد لله قصد بحر اعظم نمود در ایامیکه ظلمت اعراض عالم را احاطه نموده قد ایده الله علی الاقبال و الحضور انه ولی المقبلین کبر علیه من قبلی و بشره بذکری لیفرح و یشکر ربه المشفق الکريم

- 6 یا حسن بشنو ندای مظلومرا و بحبل امرش تمسک نما تمسکیکه اهل عالم قادر بر فصل نباشند اینست امر مبرم که از قلم اسم اعظم در این حین نازل گشت

- 7 یا صادق ذکر ت لدی الوجه مذکور و باین آیات که از افق سماء رحمت اشراق نموده فائز گشتی قل لک الحمد یا الهی بما ذکر تني اذ کنت مظلوماً بین ایدی الغافلین

- 8 یا مهدی کتاب مبین امام وجوه اهل سموات و ارض نطق میفرماید و کل را بشارت میدهد و لکن قوم غافل را سبحات جلال از مشاهده

heedless people from beholding the lights of the Manifestation of the Self-Sufficient, the Most High. Praise be to the Lord of Eternity Who hath enabled thee to attain this most great bounty, which is the recognition of the Dawning-Place of His verses.

انوار ظهور غنی متعال محروم نموده حمد کن
مالک قدم را که ترا باین فضل اعظم که عرفان
مشرق آیاتست فائز فرمود

9 O 'Abbas-'Ali! Hear thou the call of the Wronged One of the horizons and say:

9 یا عباس قبل علی بشنو ندای مظلوم آفاقرا و قل

10 My God, my God! Praise be unto Thee for having guided me and made me to know Thee. I beseech Thee by the pearls of the ocean of Thy grace to make me steadfast in Thy love and holding fast unto the wisdom which Thou hast sent down in Thy Book. Thou art, verily, the Almighty, the Powerful.

10 الهی الهی لک الحمد بما هدیتنی و عزفتنی استلک
بلالیء صدق عمن فضلک بأن تجعلنی ثابتاً علی
حبک و متمسکاً بالحکمة الّتی انزلتها فی کتابک
انک انت المقتدر القدير

11 O Muhammad-'Ali! Hear My call from the direction of My prison. He hath verily aided thee to serve the Cause of God and to make mention of Him amongst His servants. That which thou beholdest today shall pass away, and sovereignty shall remain with God, the Peerless, the All-Informed. When thou dost inhale the fragrance of My verses and drinkest the choice wine of My utterance from the cup of My bounty, say: My God, my God! Thou seest my poverty and Thy wealth, my weakness and Thy strength, my powerlessness and Thy might, my ignorance and Thy knowledge. The poor one knocketh at this moment at the door of Thy generosity, and the unlettered one turneth toward the ocean of Thy knowledge and wisdom. I beseech Thee by that treasure which Thou hast deposited in the hearts of them that are sincere amongst Thy servants to make me steadfast in Thy Cause, firm in Thy love and standing ready to serve Thee. Praise be unto Thee, O my God and my Lord, for having shown me the billows of the ocean of Thy utterance and the lights of the orb of Thy bounty. I implore Thee, O Lord of existence and King of the seen and unseen, to assist me and Thy loved ones in that which Thou lovest and art pleased with. Thou art in truth the Lord of all men. There is none other God but Thee, the All-Knowing, the All-Wise.

11 یا محمد قبل علی اسمع ندائی من شطر سجی آنه
ایدک علی خدمة امر الله و ذکره بین عبادہ
سیفنی ما تراه الیوم و یتقی الملک لله الفرد
الخبیر اذا وجدت نفحات آیاتی و شربت ریح
بیانی من کأس عطائی قل الهی الهی تری فقری
و غنائک و ضعفی و قوتک و عجزی و اقتدارک
و جهلی و علمک ان المسکین یقرع فیذا الحین
باب کرمک و الأمیّ توجّه الی بحر علمک و
حکمتک استلک بالکنز الذی اودعته فی افئدة
المخلصین من عبادک بأن تجعلنی ثابتاً علی امرک
و راسخاً فی حبک و قائماً علی خدمتک لک
الحمد یا الهی و سیدی بما اریتنی امواج بحر بیانک
و انوار نیر فضلک استلک یا مالک الوجود و
سلطان الغیب و الشهود بأن تؤیدنی و اولیائک
علی ما تحب و ترضی انک انت مولی الوری لا
اله الا انت العلیم الحکیم

12 O Ali! Praise be to the Lord of the world. Each of the souls mentioned in thy letter hath attained unto that which every discerning one hath inhaled and continueth to inhale therefrom the fragrance of divine favors. We beseech Him, exalted be He, to ordain for thee the reward of meeting Him and to decree for thee and His loved ones that which shall profit you in His days. He, verily, is the All-Knowing, the All-Informed.

12 یا علی حمد کن مقصود علماً نفوس مذکوره
در نامهات هر یک فائز شد بآنچه که هر ذی
شیمی عرف عنایت از او استشمام نموده و مینماید
نسئله تعالی ان یکتب لک اجر لقاءه و یقدر لک
و لأولیائه ما ینفعکم فی ایامه آنه هو العلیم الخبیر

13 We conclude Our utterance by making mention of him who hath turned unto his Lord, the All-Merciful, and hath drunk the choice wine of certitude from the hands of the bounty of his Lord, the Gracious, the Bountiful - he who heard My call

13 و نختم البیان بذكر من اقبل الی ربّه الرحمن و
شرب ریحق الايقان من ایدای عطاء ربّه العزیز
المنان الذی سمع ندائی و اقبل فی اول الايام الی

and turned in the first days toward My horizon, and whom the rapture of My remembrance so seized that he soared in My atmosphere, cast away all else beside Me, and arose to extol My praise amidst My creatures and to serve Me amongst My servants. We beseech God to strengthen him under all conditions and to make him a standard for the triumph of My wondrous and glorious Cause, through which the limbs of the world have quaked, and the hearts of all nations have been convulsed, and all the tribes of the earth have lamented, except such as God, the Lord of the worlds, hath willed. Blessed is his eye for what it hath beheld, and his ear for what it hath heard, and his face for having turned toward God, and his heart for having been drawn unto God, the Supreme, the Self-Subsisting. Verily we are God's, and verily unto Him shall we return.

JHT_S#085x

افقی و اخذه جذب ذکرى على شأن طار فيهوائى
و نبذ سوائى و قام على ذكرى بين خلقى و خدمتى
بين عبادى نسل الله ان يؤيده فى كل الأحوال
و يجعله علماً لنصرة امرى العزيز البديع الذى به
ارتعدت فرائض العالم و اضطربت افئدة الأمم و
ناحت قبائل الأرض كلها الا من شاء الله رب
العالمين طوبى لعينه بما رأت و لأذنه بما سمعت و
لوجهه بما توجه و لقلبه بما اقبل الى الله المهيمن
القيوم انا لله و انا اليه راجعون

BLIB_Or15712.169, ADM3#046 p.059x

BH01214

To: *Haji Muhammad Ismayn Yazdi, in Alexandria*

Date: 1305-07-01 [1888-Mar-14]

- 1 He is God, exalted be His station, the Greatness and the Power!
- 2 Praise sanctified above all mention of the world and its peoples befiteth the Lord of Eternity, Who through His Most Great Name conquered the world and made manifest the path of salvation. The purpose of the creation of beings and the manifestation of existence hath been the bestowal of His grace and the expression of His generosity and bounty. Through His will He brought them from nothingness into being, and through His wisdom He ordained the means of glory and exaltation, that all might ascend the ladder of knowledge to that most great station of glory and supreme nobility which is the recognition of His sacred Being. Glorified be His majesty, magnified be His bounty, and exalted be His grace!
- 3 The letter of that beloved of the soul, which was even as a brilliant and radiant sun, illumined the court of existence. This pure radiance hath been and is from the effulgences of the lights of divine love. What can this servant mention and what can he express in describing this station, when even those who have attained thereunto are seen to be powerless and wanting in its comprehension? For this is the station of love, the prince of all stations.

1 هو الله تعالى شأنه العظمة والافتقار

2 ذکر مقدّس از اذکار عالم و امم مالک قدم را
لایق و سزاست که باسم اعظمش عالم را مستخر
فرمود و راه نجات را ظاهر نمود مقصود از خلقت
خلق و ظهور وجود اعطاء فیضش بوده و اظهار
جود و بخشش اراده اش از عدم بوجود آورد
و حکمتش اسباب عزّت و رفعت معین داشت
تا کلّ بمرفاة دانش بمقام عزّ اکبر و شرافت
کبری که عرفان ذات مقدّس بوده فائز شوند
جلّ جلاله و عظم عطائه و کبر فضله

3 نامه آنحبيب جان که بمثابه آفتاب روشن و
تابان بود عرصه وجود را روشن نمود این روشنی
بخت مات از اشراقات انوار محبت الهی بوده و
هست این خادم چه ذکر نماید و چه اظهار دارد
در ذکر این مقام که بالغین از ادراکش عاجز و
قاصر مشاهده میشوند چه که این مقام محبت است
و سید مقامات

4 "I need a mouth as wide as heaven itself, To tell the praise of that which angels envy."

5 After its perusal, and with joy and delight, it was presented before the face of the Lord. He said: "Praise be to God! They are adorned with that which beseemeth them. The atoms of creation bear witness to their trustworthiness, faithfulness, station and rank. O Muhammad - upon thee be the peace of God, the Single, the One! The riches of the world and the wealth of nations cannot compare with a single word of yours which hath been manifested through trustworthiness and faithfulness. The ornaments of the world are not mentioned before the trusted ones of God. That which is worthy of mention are those qualities which have been manifested among the servants from the friends of God. Praise be to God, they are adorned with the finest raiment in all the world. This is the shield of protection that preserveth the station of man. We beseech God that He may illumine the world through this luminary of detachment and adorn it with the ornament of trustworthiness. Verily He is the Mighty, the All-Bountiful, and He is the Self-Sufficient, the Most Exalted. Peace be from the Wronged One upon the friends of God who are there, and upon those whom neither the doubts of the people have withheld from the Truth, nor the clamor of the ungodly from turning towards God, the Lord of the worlds."

6 In truth, the letter of that beloved was a herald of joy. This servant has always been and continues to be joyful at the happiness of that beloved of hearts. Indeed, a single drop of joy is witnessed as an ocean. Through the grace of God, exalted be His glory, this servant has been and remains confident and assured that whatever appears and transpires is pure good. "Whosoever places his trust in God, He is sufficient unto him." Witness to this statement was the letter of that true traveler and spiritual emigrant who appeared solely through the Absolute Will - that is, the honored beloved, Aqa Mirza Husayn, upon him be God's peace, grace and mercy. It arrived, and by the testimony of the loved ones, he has attained the most excellent of deeds, as it has been previously said: "The most excellent of deeds are the most difficult." His letter was presented to the Master upon arrival, who repeatedly said: "Blessed be he, and may it be wholesome unto him." At tea time, when the Branches of the Blessed Tree and the people of the pavilion of infallibility were present, He repeatedly mentioned him, and concluded with these blessed words: "We beseech God, the Exalted, to send down upon him and upon them from the heaven of His grace a blessing from Him, a grace from His presence, and a mercy from His side. There is no God but He,

4 یک دهان خواهم بینای فلک تا بگویم وصف آن رشک ملک

5 بعد از قرائت و سرور و انبساط قصد بساط نموده امام وجه مولی عرض شد فرمودند لله الحمد بآنچه سزاوار است مزینند ذرات کائنات بر امانت و دیانت و مقام و منزلت شاهد و گواهند یا محمد علیک سلام الله الفرد الأحد ثروت عالم و غنای امم بیک کلمه شما که از روی امانت و دیانت ظاهر شده معادله نمیکند زخارف دنیا نزد امتاء الله مذکور نه آنچه قابل ذکر است صفاتیست که از اولیای الهی مابین عباد ظاهر شده الله الحمد بهترین جامه‌های عالم مزینند اوست درع حفظ که مقام انسان را حفظ مینماید از حق میطلبیم از این نیر انقطاع عالم را منور فرماید و بطراز امانت مزین دارد انه هو العزیز الفضال و هو الغنی المتعال السلام من لدی المظلوم علی اولیاء الله هناك و علی الذین ما منعتم شبهات الخلق عن الحق و لا زماجیر المشرکین عن التوجه الی الله رب العالمین انتهى

6 فی الحقیقه نامه آنجوب پیک سرور بود لازال ایبعد بفرح آن محبوب فؤاد با فرح بوده و هست بلکه یکقطره از فرح بمثابة دریا مشاهده میشود و اینبعد بعنایت حق جلّ جلاله موقن و مطمئن بوده و هست که آنچه ظاهر شود و وارد گردد خیر محض بوده و هست من یتوکل علی الله فهو حسبه شاهد اینمقال نامه جناب مسافر حقیقی و مهاجر معنوی که فقط باراده مطلق ظاهر شده یعنی محبوب مکرم جناب آقا میرزا حسین علیه سلام الله و عنایت و رحمته رسید و ایشان بشهادة اولیا بافضل اعمال فائز گشته‌اند که از قبل فرموده‌اند افضل الأعمال احمزا نامه ایشان نزد مولی حین ورود عرض شد مکرر فرمودند هیتأله و مریتأله هنگام صرف چای که اغصان سدره مبارکه و اهل سراق عصمت در حضور حاضر ذکر ایشان را مکرر فرمودند و باینکلمه مبارکه ختم شد نسل الله تعالی ان ینزل علیه و علیهم من سماء فضله برکه من عنده و عنایه من لدنه و رحمة من جانبه لا اله الا هو الفضال الکریم و هو الغفور الرحیم

the All-Bountiful, the Generous, and He is the Forgiving, the Merciful.”

- 7 This evanescent servant sends greetings to the number of the drops in the seas to him and to the loved ones of that land, and beseeches for each one the outpouring of the True Generous One. Verily, He has power over all things. In response to the letter of the spiritual beloved, Aqa 'Ali, upon him be God's peace, a letter was sent containing [expressions of] grace. God willing, may it be the cause of joy and unity. And as for the known matter, let them mention whatever they deem advisable. I beseech God, the Exalted, to teach you what is best for you. Verily, He is the Truth, the Knower of the unseen.

- 8 Another submission: The missive from the spiritual beloved Haji 'Abdu'l-Karim, upon him be God's peace, arrived. Indeed, it was distinguished. Praise be to God, he is confirmed. I beseech God, the Exalted, to assist him, confirm him, and draw him near. Verily, He has power over all things. Final submission: As commanded, at this time the true emigrant and special traveler, that is, Aqa Mirza Husayn, upon him be God's peace and grace, has brought news of the spiritual beloved Haji Husayn, upon him be God's peace and mercy. The purpose is to express grace towards them. Indeed, they have performed what most of the people of the world are heedless of. They have always been and continue to be remembered. Likewise, as commanded, whenever their letters arrive, the loved ones of that land should write about his conditions. He repeatedly said: “Verily, He loves faithfulness in all things.”

7 این خادم فانیهم خدمت ایشان و اولیای آن ارض
علی عدد قطرات البحار سلام میرساند و از برای
هر یک فیض فیاض حقیقی را مسئلت مینماید
آنکه علی کشتیء قدیر در جواب نامهء حبیب
روحانی آقا علی علیه سلام الله نامه ارسال شد
حاوی عنایت است انشاءالله سبب فرح و اتحاد
گردد و اما در فقرهء معهود هر قسم مصلحت
دانند ذکر نمایند اسئله تعالی ان یعلکم ما هو خیر
لکم آنکه هو الحق علام الغیوب

8 عرض دیگر مرسلهء جناب حبیب روحانی
حاجی عبدالکریم علیه سلام الله رسید فی الحقیقه
ممتاز بود لله الحمد موقتند اسئله تعالی ان یمده
و یوفقه و یقریه آنکه علی کشتیء قدیر عرض
آخر حسب الامر در این حین جناب مهاجر
حقیقی و مسافر مخصوص یعنی جناب آقا میرزا
حسین علیه سلام الله و عنایت از حبیب روحانی
جناب حاجی حسین علیه سلام الله و رحمت
خبر بیاورند مقصود اظهار عنایت است نسبت
بایشان فی الحقیقه عمل نموده اند آنچه را که اهل
عالم اکثری از آن غافلند لازال مذکور بوده
و هستند و همچنین حسب الامر آنکه اولیای
آن ارض هر هنگام نامه های ایشان میآید از
احوال او بنویسند مکرر فرمودند آنکه احب الوفاء
فیکشتان

BLIB_Or15731.328, ANDA#73 p.44x,
MSHR5.435x

BH01256

To: Ahmad Yazdi, son in law of Abdu'l-Baha, in Alexandria
Date: 1305-07-01 [1888-Mar-14]

- 1 He is God, exalted is He in might and power
- 2 Praise be befitting unto the Lord of all desires, Who, through His complete power, hath brought forth the pearls of wisdom and utterance from the shells of the ocean of knowledge, and

1 هو الله تعالی شأنه العظمة والافتدار

2 حمد حضرت مقصودی را سزاوار بوده و هست
که بقدرت کامله لآلی حکمت و بیان را از
اصداق بحر علم بیرون آورد و باین دولو گرانها

through these two precious pearls hath bestowed perfect order upon the world and guided His servants to the realm of immortality. In all conditions His purpose hath been and is the exaltation, elevation and loftiness of the station of His creation, that all may attain unto that which shall assist and protect humanity throughout all worlds. At times He appeareth in the form of a lamp, and at others in the guise of an army. In truth these two are two banners, nay rather two pavilions - the station of rest and the seat of security have been and ever shall be beneath the shade of these two pavilions. Blessed is he who hath chosen therein a place for himself.

- 3 Glory be unto Thee, O my God, my Desire and my Beloved! I beseech Thee by the Banner beneath whose shade, despite its loftiness and grandeur, the heaven itself doth dwell, that Thou aid Thy chosen ones and loved ones in a manner befitting the ocean of Thy bounty and the heaven of Thy generosity. O Lord! Thou seest this servant of Thine, detached from all save Thee and turning unto the lights of Thy countenance. I beseech Thee not to disappoint him of that which he seeketh from Thy mighty grace and all-encompassing favor.

- 4 And now, the letter of that beloved of the heart arrived like a flowing spring. We took it in the name of Truth and drank of its mention. Its fruit was joy and its effect was gladness. After its reading and perusal, it was honored to be heard before His presence. Though the Temple be hidden from sight, yet his mention and name are present. Praise be to God, thou art favored with the Most Great Bounty and known by the name of the Peerless Beloved. We beseech God, exalted be He, to open before his face the gates of His mercy and make him a standard of His steadfastness among His creation. We ask Him to ordain for him the good of the hereafter and of this world, and of all His worlds. Peace be upon him from Us, and upon those who follow him, and upon those who acknowledge the unity of God, His uniqueness, His grandeur and His sovereignty.

- 5 God, exalted be His majesty, is witness that that beloved of the heart hath ever been, and still is, remembered—both in His presence and in the presence of the Branches, may my spirit be a sacrifice to the dust of their feet. Fellowship and reunion are indeed a mighty bounty; likewise, separation and remoteness are a grievous affliction.

- 6 At the mention of “[the board and pieces],” He said: “Praise be unto God, and thanks and laud be unto Him; and unto Him belong glory and majesty. His loved ones, with all their faculties and in all their members, are, with the utmost love, hopeful and expectant of service unto Him. Well is it with them, and wholesome is it for them. Verily, he hath drunk

عالم را نظم کلی عطا فرمود و عباد را بعرضه
باقی راه نمود در جمیع احوال مقصود علو و سمو
و رفعت مقام خلقتش بوده و هست تا کلّ فائز
شوند بآنچه که در جمیع عوالم انسان را نصرت
نماید و حفظ کند مرّة یری علی هیئۃ السراج و
اخری علی هیکل الجند فی الحقیقه این دو دو علبد
بل دو خیمه مقام راحت و مقرّ امنیت ظلّ این
دو خیمه بوده و هست طوبی لمن اتّخذ فیہ مقاماً
لنفسه

- 3 سبحانک یا الهی و مقصودی و محبوبی استلک
بالرأیة التي جعلت السماء مع رفعتها و کبرها فی
ظلّه بأن تؤیّد اصفیائک و اولیائک علی ما ینبغی
لبحر فضلک و سماء عطائک ای ربّ ترى
عبدک هذا منقطعاً عن دونک و متوجّهاً الی
انوار وجهک استلک ان لا تخیبه عما اراده من
فضلک العظیم و کرمک العمیم

- 4 و بعد نامه آنحیب فؤاد بمثابة سلسیل وارد
باسم حقّ گرفتیم و بذکرش نوشیدیم ثمرش نشاط و
اثرش انبساط و بعد از قرائت و اطلاع امام وجه
بشرف اصغا فائز فرمودند اگرچه هیکل از نظر
غایب است ولیکن ذکر و اسمش موجود لله الحمد
بعنایت کبری فائزید و باسم محبوب یگنا معروف
نسئل الله تعالی ان یفتح علی وجهه ابواب رحمته
و یجعلہ رأیة استقامته بین خلقه و نسئله بأن یقدّر
له خیر الآخرة و الأولى و کلّ عالم من عوالمه
السلام من لدنا علیه و علی من تبعه و علی الدّین
اقروا بتوحید الله و تفریده و عظمته و سلطانه
انتهی

- 5 حقّ جلّ جلاله شاهد که آنحیب فؤاد لازال
مذکور بوده و هستند هم در حضور و هم در
محضر اغصان روحی لتراب قدومهم الفداء انس
و وصال نعمتی است عظیم و همچنین هجر و فراق
نقمتی است کبیر

- 6 عند ذکر [تخته و مهر] فرمودند لله الحمد و له
الشکر و الثناء و له العظمة و الکبریاء اولیائش
بجمیع جهات و جمیع ارکان خدمتش را بحبّ
تمام راجی و آمل هنیئاً لهم و مرثیاً لهم انه شرب
رحیق الحبّ و المظلوم یقول هنیئاً لک یا احمد

of the choice wine of love, and the Wronged One saith: Well is it with thee, O Ahmad! Upon thee rest My greeting and My glory. Call the friends to remembrance on behalf of the Wronged One and convey unto them My salutation. Verily, He is the Protector of the doers of good." Thus ended His words.

علیک سلامی و بهائی دوستان را از قبل مظلوم
متذکر دار و سلام برسان آنه ولی المحسنین اتھی

- 7 Glorified be God! Who could have imagined that Alexandria would become a dwelling-place, or that the glances of divine favor would be turned thither? Whence came these transformations? From what source arose these attractions? What relation hath Yā to Ṭā? What relation hath Alexandria to 'Akká? It is love that draweth; it is passion that carrieth away. The lions of the world are beneath its chain; the heroes of the nations are captives of its will.

7 سبحان الله کجا گمان بود اسکندریه مأوی گردد
و یا لحاظ عنایت بآن توجه نماید این تغییرات
از که شد این کششها از کجا آمد یاء کجا طاء
کجا اسکندریه کجا عکا کجا حب است که
میکشد عشق است که میرد شیرهای عالم تحت
سلسله اش غضنفرهای امم اسیر اراده اش

- 8 In any case, we beseech God to make reunion our portion, and to illumine, with the light of meeting, the expanse of separation and remoteness. He, verily, is the Powerful, the Almighty.

8 باری از حق میطلبیم لقا را روزی فرماید و از نور
وصال عرصه هجر و فراق را منور نماید اوست
قادر و توانا

- 9 The joyful tidings are these: on this night, which is the first of the honored month of Rajab, the handwriting of the honored and kind Áqá 'Alí-Akbar—upon him be the peace of God—arrived. His verses were both limpid and savory, and were presented in the gathering of the chosen ones. In truth, the fragrance of sincerity and love was diffused therefrom; likewise, in His presence, they attained unto the glances of favor. Every word thereof bore witness to love, and was a testimony to submission and affection. I convey my greetings to him and say: Formerly thou hadst been touched by the river; now thou hast been overtaken by the sea. Well is it with the people of the cloister, how intoxicated have they become therewith! In truth, that wine of which the poets have spoken, saying that it existed before the vine, they have spoken aright; truth is on their side. For this wine is the wine of love, and by the testimony of God, exalted be His majesty, love hath been made the cause of creation. There, not only was there no grape—there was not even the father of the grape.

9 بشارت آنکه در این لیل که اول شهر رجب
المرجّب است دستخط جناب مشفق مکرم آقا
علی اکبر علیه سلام الله رسید اشعارش هم
آبدار بود هم نمکین و در مجمع اخبار عرض شد
فی الحقیقه عرف خلوص و محبت از آن متضوع
و همچنین در حضور بلحاظ عنایت فائز هر کلمه
از کلماتش گواهی بود بر محبت و شاهدی بود
بر تسلیم و مودت خدمت ایشان سلام میرسانم
و میگویم از قبل نهر زده بودی حال دریا
زدهئی هنیئاً لأهل الدیرکم سکروا بها فی الحقیقه
آن مدامهئی که شعرا گفته اند پیش از درخت
انگور بوده راست گفته اند حق بجانب ایشان
است بجمه آنکه این شراب شراب محبت است و
بشهادة حق جلّ جلاله محبت علت خلق شده و
آنجا انگور نبود که سہلست پدر انگور هم نبود

- 10 We conclude these words at this time with the remembrance of our Purpose and His loved ones there, and We make mention of Qurratu'l-'Ayn 'Abdu'l-Husayn, upon him be 966 [Baha'u'llah]. God willing, he is adorned with refinement and embellished with virtues. May he hold fast in all conditions to that which is befitting. I beseech God, exalted be His glory, to protect him. Verily, He is the All-Bountiful, the Generous.

10 نختم الکلام فی هذا الحین بذکر مقصودنا و اولیائہ
ہناک و نذکر قرۃ العین عبدالحسین علیہ ۹۶۶
[بہاء اللہ] انشاء اللہ بآداب مزین است و باخلاق
مطرّز در جمیع احوال بما ینبغی متمسک باشد از
حقّ جلّ جلالہ حفظش را میطلبم آنہ ہو الفضل
الکریم

- 11 Peace and remembrance and glory be upon you and upon those who love you for the sake of God, the Lord of the mighty Throne and the exalted Seat.

11 السّلام و الذّکر و البہاء علیکم و علی من یحبّکم لوجه
اللہ ربّ العرش العظیم و الكرسي الرّفع

12 The servant, First of Rajab 1305

12 خادام غزوه رجب سنه ۱۳۰۵

BLIB_Or15731.337, MSHR2.269x

BH01722*To: Haji Muhammad Husayn Tabib, in Baghdad**Date: 1305-07-01 [1888-Mar-14]*

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

1 هو الله تعالى شأنه العظمة والاقدار

2 Praise be to the Lord of all desire, Who is worthy and deserving, Who hath distinguished between the ungodly and the believers through the blessed word "There is none other God but God." This blessed word is the decisive utterance. Every word that hath proceeded from the Mouth of His Will hath been and is the decisive utterance. His words are powerful, His verses all-encompassing, and His proofs penetrating - yet the servants remain heedless, save those whom our Lord, the Lord of the Throne and of earth, hath willed. He is the All-Bountiful, the One Who hath united hearts and minds through His most exalted Word. He hath gathered the peoples of the East and West at one table and one feast, and with most eloquent utterance hath called all who dwell on earth to unity and concord. Blessed are they who have comprehended the station of unity and concord and have held fast unto it. Woe betide the heedless! Blessings and peace be upon the Lord of the world and upon His family and companions, through whom the sovereignty of God and His power were made manifest, and the treasures of His grace and favor were revealed. Through their justice oppression was shaken, through their belief in unity the limbs of misbelief trembled, through their standards the standards of the deniers and transgressors were lowered, and through their banners the banners of the heedless and the wayward were brought low.

2 حمد حضرت مقصودی را لایق و سزااست که بکلمه مبارکه لا اله الا الله مابین مشرکین و موحدین فصل فرمود و اینکلمه مبارکه فصل الخطایست هر کلمه که از فم مشیت ظاهر شده فصل الخطاب بوده و هست کلماتش مقتدر و آیاتش محیط و بیناتش نافذ و لکن عباد ینغیر الا من شاء ربنا و رب العرش و التری اوست کریم و مؤلفیکه بین افتده و قلوب را بکلمه علیا تألیف نمود اهل شرق و غرب را بر یک خوان و یک مائده حاضر فرمود و بأفصح بیان من علی الأرض را به اتحاد و اتفاق دعوت کرد طوبی از برای نفوسیکه مقام اتحاد و اتفاق را ادراک نمودند و بآن تمسک جستند و ویل للغافلین و الصلوة و السلام علی سید العالم و علی آله و اصحابه الذین بهم ظهرت سلطنة الله و اقتداره و کنوز العناية و الطافه بعدلهم اضطرب الظلم و بتوحیدهم ارتعدت فرائص الشرک و بأعلامهم نکست اعلام المنکرین و المعتدین و برایاتهم رایات المعرضین و الغافلین و

3 O thou beloved of my heart! How wondrous is this messenger, how wondrous this sign that hath appeared and become manifest! The electric current arrived bearing news of thy arrival. This news was a clear glad-tiding and a trustworthy herald. After being informed, we proceeded to the Holy Court where it was presented before the countenance of the Lord and was blessed to attain His hearing. He said: "O Physician! Upon thee be My peace and My glory! Thou hast ever been

3 بعد یا محبوب فزادی عجب پیکی پدیدار و عجب آیتی ظاهر و هویدا سیاله برقیه رسید و ورود آنحبيب را خبر داد اینخبر بشارتی بود مبین و بشیری بود امین بعد از اطلاع قصد مقام نموده امام وجه مولی عرض شد و بشرف اصغا فائز گشت فرمودند یا طیب علیک سلامی و بهائی لازال ذکرک در ساحت مظلوم بوده از ارض

remembered in the presence of the Wronged One. From the Holy Land, the honored Afnan hath mentioned thee in every instance. Praise be to God that thou art blessed with health and enjoying His bounty. Today, the bounty that is acceptable in the sight of God is the bounty of recognition and certitude. Blessed are they who have attained unto them, and woe betide the wayward!"

- 4 This land manifesteth itself differently each day. We beseech God to assist His servants to observe justice in all matters. Verily, He is the Single, the One, the Powerful, the Mighty, the All-Loving. We likewise beseech Him to assist thee in that which causeth the exaltation of being and the advancement of souls. Say: "My God, my God! Praise be to Thee for having taught me Thy word of unity and revealed unto me that which was hidden from the eyes of most of Thy servants. I beseech Thee by Thy Most Great Name, and by Thy chosen ones and Thy loved ones, to ordain for me that which will draw me nigh unto Thee in all conditions. Verily, Thou art the Self-Sufficient, the Most High."

- 5 Praise be to God! Thy presence in that land hath been and will continue to be a source of joy. God willing, thou wilt occupy thyself with wisdom and utterance in uniting hearts and refining souls, that perchance the people of unity may arise from their lethargy and become deserving of divine mercy, and that through this bounty the remaining cities and lands may be preserved and protected from plunder, oppression, tyranny and transgression in the sheltering shadow of God, exalted be His glory, which is an impregnable fortress. Verily, God hath power over all things.

- 6 This servant beseecheth Him to ordain for the people of unity what He ordained for them in the beginning of days, and to manifest through them His power, His might, His influence, His sovereignty and His will. Verily, He is the One Who hath power over whatsoever He willeth through His word "Be" and it is. I convey greetings to the friends in that land, and I beseech God, exalted be His glory, for each one that which leadeth to eternal salvation and everlasting joy. Verily, He is the All-Hearing, the Answerer, the All-Bountiful, the All-Generous. Glory, remembrance and praise be upon you and upon those who are with you.

ها جناب افیان در هر کوه ذکر شما را نموده اند
 لله الحمد بصحت فائزى و بنعمت متنعم امروز
 نعمتیکه عندالله مقبول است نعمت عرفان و
 ایقانست طوبی للذین فازوا بهما و ویل للمعرضین

4 این ارض در هر یوم بشأنی ظاهر نسل الله ان
 یؤید عباده علی العدل فی کلّ الأمور آنه هو
 الفرد الواحد المقتدر العزیز الودود و همچنین از
 حق میطلبیم ترا تأیید فرماید بر آنچه سبب ارتفاع
 وجود و ارتقاء نفوسست قل الهی الهی لک الحمد
 بما القیتی کلمه توحیدک و اظهرت لی ما کان
 مستوراً عن اعین اکثر عبادک اسئلك بالاسم
 الأعظم و باصفیائک و اولیائک بأن تقدّر لی
 ما یقرّبنی الیک فیکلّ الأحوال انک انت الغنی
 المتعال انتهی

5 الحمد لله حضور شما در آن ارض سبب و علت
 سرور بوده و خواهد بود انشاءالله به حکمت و
 بیان در تألیف قلوب و تهذیب نفوس مشغول
 باشید شاید اهل توحید از کسالت برآیند و
 مستحق رحمت الهی شوند و شاید باین فضل
 مدن و دیاری که باقی مانده محفوظ ماند و
 از تاراج و اعتساف و ظلم و تعدی در ظل
 حراست حق جلّ جلاله که حصنی است متین
 مصون و محروس ان الله علی کلّشیء قدير

6 یسئله الخادم ان یقدّر لأهل التوحید ما قدر لهم
 فی أول الأيام و یظهر منهم قدرته و اقتداره و
 نفوذه و سلطنته و اختیاره آنه هو المقتدر علی ما
 یشاء بقوله کن فیکون دوستان آن ارض را سلام
 میرسانم و از برای هر یک از حق جلّ جلاله
 میطلبم آنچه را که سبب نجات ابدی و سرور
 سرمدیست آنه هو السامع المجیب و هو الفضل
 الکریم البهاء و الذکر و الثناء علی حضرتکم و علی
 من معکم

BLIB_Or15731.422

BH01746

To: Aqa Ali Yazdi, in Alexandria

Date: 1305-07-01 [1888-Mar-14]

- 1 In the name of God, exalted be His glory, His greatness and His power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to God Who sealed the Messengers with the Seal and the Books with the Furqan, whereby He distinguished between truth and falsehood until the Day of Reckoning. Upon Him be the blessings of God, His peace, His mercy and His favors, and upon His family and companions who aided His Cause with true aid and strove in His path with true striving. 2 الحمد لله الذي ختم الرسل بالخاتم و الكتب بالفرقان و به فرق بين الحق و الباطل الى يوم الحساب عليه صلوة الله و سلامه و رحمة الله و عناياته و على آله و اصحابه الذين نصرُوا امره حق النصر و جاهدوا في سبيله حق الجهاد
- 3 The letter of that spiritual friend arrived. Praise be to God, it was adorned with the mention and praise of God and spoke of your health and well-being. After its perusal and consideration it was presented before the face of the Lord. He said: "We beseech God, the Lord of creation and the Protector of servants and lands, to open before their faces the gates of goodly things, to rain down upon them from the heaven of His generosity the showers of His mercy and blessing, and to ordain for them the good of the latter and former worlds and whatsoever draweth them nigh unto Him in all conditions." 3 و بعد نامه آنحبيب روحاني رسيد لله الحمد مزين بود به ذكر و ثناء حق و ناطق بود به صحت و سلامتي آنجناب و بعد از مشاهده و ملاحظه امام وجه مولى عرض شد فرمودند نسل الله مالک الایجاد و المهیمن على العباد و البلاد بأن یفتح على وجوههم ابواب الخیرات و ینزل علیهم من سماء کرمه امطار رحمته و برکته و یقدر لهم خیر الآخرة و الأولى و ما یرزقهم الیه
- 4 O 'Ali, this Wronged One hath made mention of thee and continueth to do so, and seeketh from God whatsoever is best for thee and His loved ones, for none but God, exalted be His glory, knoweth what harmeth and profiteth. Verily He knoweth and seeth and heareth, and He is the Hearing, the Answering. We beseech Him to aid you outwardly and inwardly, to set right your affairs, and to ordain for you that which shall gladden your eyes and rejoice your hearts. He is verily the All-Bountiful, the Most Generous. From this spot We send greetings to the friends of God and His loved ones whom He hath enabled to acknowledge the oneness of His Being and the sanctity of His Self from all likeness and comparison. He is verily the Almighty, the All-Powerful. 4 فیکل الأحوال یا علی اینظلم ترا ذکر نموده و مینماید و از حق میطلبد آنچه را که مصلحت آنجناب و اولیای اوست چه که غیر حق جل جلاله بر ما یضر و ینفع آگاه نه انه یعلم و یری و یسمع و هو السامع المجیب نسئله ان یمدکم فی الظاهر و الباطن و یصلح امورکم و یکتب لکم ما تقرّ به عیونکم و یفرح به قلوبکم انه هو الفضل الکرم نسلم من هذا المقام على اولیاء الله و احبائه الذين ایدهم على الاقرار بتوحید ذاته و تقدیس نفسه عن المثل و الأمثال انه هو المقتدر القدیر انتهى
- 5 Praise be to God, you have been and continue to be remembered. The hearts and souls of the friends in all lands and regions are turned toward you, and all make mention of your love, unity and accord. In truth, repeated mention of you has arrived from the cities and regions of Iran. This evanescent servant beseeches the eternal Truth, exalted be His glory, and hopes that He will adorn all matters with the ornament of rectification and manifest whatsoever is best for all. His grace 5 الحمد لله مذکور بوده و هستید افتده و قلوب دوستان در ممالک و بلدان بشما متوجه و کل به محبت و اتحاد و اتفاق شما ذاکر و ناطقند فی الحقیقه مکرر ذکر شما از مدن و دیار ایران رسیده این خادم فانی از حق باقی جل جلاله سائل و آمل امور را مزین فرماید بطراز اصلاح و ظاهر نماید آنچه را که مصلحت کل در اوست

encompasseth all and the gate of His bounty is open. Soon He will transform hardship into ease, severity into comfort, and loss into profit. He is verily powerful over whatsoever He willeth. There is no God but Him, the Single, the One, the All-Knowing, the All-Wise.

- 6 Be not grieved in any way. The divine favors are countless and His grace all-encompassing. We hope that He will manifest that which containeth the good of this world and the next. O spiritual friend! His honor Aqa Mirza Husayn arrived in those parts. As it happened, no opportunity arose to present a reply to the letter of that spiritual friend. You have been and continue to be remembered. In perfect joy, gladness and delight, hold fast unitedly and in harmony to whatever remedies are devised and implemented. The intent is that no negligence or laxity in affairs should come from the friends, and they must make every possible effort at rectification. The rest of the matters are in the grasp of God's power, exalted be His glory. He doeth what He willeth and ordaineth what He desireth, and He is the Mighty, the Praiseworthy.

- 7 I convey greetings to the loved ones and friends of that land. God is witness and aware that I am gladdened by their gladness and saddened by their sadness. However, God saith: "Whoso placeth his reliance on God, He is sufficient unto him." Therefore I remain patient, calm, silent and assured. Peace, remembrance and praise be upon thee and upon God's righteous servants. Praise be to God, the Lord of the worlds.

عنايتش شامل و باب فضلش مفتوح عنقریب
عسر را بیسر و شدّت را برخا و خسارت را بریح
تبدیل فرماید آنّه هو المقتدر علی ما یشاء لا اله الا
هو الفرد الواحد العلیم الحکیم

6 بهیچوجه محزون نباشید عنايات الهی لاتخصی و
فضلش محیط رجا آنکه ظاهر فرماید آنچه را که
خیر دنیا و آخرت در اوست حبیب روحانی
جناب آقا میرزا حسین علیه ۶۶۹ [بهاء الله]
بآنجهت تشریف آوردند از قضا قسمی واقع شد
که فرصت عرض جواب نامه آنحبیب روحانی
بدست نیفتاد در جمیع احوال مذکور بوده و
هستید در کمال فرح و سرور و بهجت متحداً
متفقاً بآنچه تدارک آن میشود و بعمل میآید
تسک نمائید مقصود آنکه از جانب اولیا تساهل
و تکاهل در امور نزود و بقدریکه اصلاحش
ممکنست تشبّث لازم باقی امور در قبضه اقتدار
حق جلّ جلاله است یعفل ما یشاء و یحکم ما
یرید و هو العزیز الحمید

7 خدمت اولیا و دوستان آن ارض سلام میرسانم
حقّ شاهد و گواهد که بسرورشان مسرورم و
بخزنشان محزون ولكن حقّ میفرماید و من یتوکل
علی الله فهو حسبه لذا صابر و ساکن و صامت و
مطمئن السلام والذكر والثناء علیک و علی عباد
الله الصالحین والحمد لله ربّ العالمین

BLIB_Or15731.418

BH02544

To: *Mirza Buzurg Mustawfi, in Khurasan*

Date: 1305-07-01 [1888-Mar-14]

- 1 He is the One Who calleth before the faces of all peoples.
- 2 The Most Exalted Pen is bewildered as to what it should mention. Every sect among the sects seeketh after truth, and entereth monasteries, synagogues, mosques, churches and temples in the name of truth, turning toward God in love. Yet they remain heedless and deprived of His Most Great Appearance,

1 هو المنادی امام وجوه العباد

2 قلم اعلی متحیر که چه ذکر نماید هر حزبی از
احزاب طلب حقّ مینمایند و در صوامع و بیع و
مساجد و کائس و هیاکل باسم حقّ وارد میشوند
و حباً لله توجّه مینمایند ولكن از ظهور اعظم

the Mighty Announcement, and His verses which descend like torrential rain at all times. Glory be to God! The people of the Gospel cling to two pages while remaining debarred from the Mother Book. And the people of the Furqan, despite countless verses having descended from the heaven of Divine Will and the kingdom of the Lord's decree, are seen to be heedless. The people of Iran, throughout ages and centuries, made mention of the Qa'im and clung to names, yet when the horizon of the world became illumined and distinguished by the Most Great Light, all turned away and became inflamed with the fire of hatred and animosity. In such case, what can be said? The vain imaginings of the servants have prevented them from the Dawning-Place of Divine revelation and the Dayspring of the Sun of certitude.

- 3 Reflect upon what hath come to pass. Consider the vainglory of the Shi'ih sect: they deemed themselves the foremost of the world and the most exalted among nations. Yet when the balance of justice was set up, they were found to be the most lost among the peoples of the world. They spent their entire lives occupied with successor-games and likewise with other names such as Chiefs and Nobles and the like. On the Day of Judgment there appeared from those heedless souls that which hath appeared from no oppressor to this day. The divines of that sect are, one and all, engaged in cursing and reviling. Blessed are they who, with the arm of knowledge and the power of certitude, have rent asunder the veils of glory and become illumined by the lights of the manifestation of Him Who conversed on Sinai.

- 4 Praise thou the Goal of all beings, Who aided thee to turn unto Him in days when the most learned and accomplished of those parts turned away and engaged in opposition. Say: Praise be unto Thee, O Goal of the world and Beloved of the nations, for having given me to drink from the cup of Thy knowledge and guided me to Thy path. I beseech Thee by the hearts which Thou hast made treasuries of the pearls of Thy love, and by the blood which hath been shed in Thy path, to make me in all circumstances steadfast in Thy Cause in such wise that neither the pharaohs of the earth nor its tyrants who have violated Thy Covenant and Thy Testament, and have denied Thy signs and disputed Thy proof, shall prevent me. I testify that Thy power hath encompassed all created things and Thy mercy hath preceded all existing things. I beseech Thee not to disappoint me of that which Thou hast ordained for such of Thy servants as are detached. Verily Thou art the Single, the One, the All-Knowing, the All-Wise.

و نبأ عظیم و آیاتش که بمثابه غیث هاطل در
جمع احیان نازل غافل و محرومند سبحان الله اهل
انجیل بدو ورق متمسک و از امّ الکتاب ممنوع
و اهل فرقان مع آنکه آیات لاتخصی از سماء
مشیت الهی و ملکوت اراده ربّانی نازل غافل
مشاهده میشوند اهل ایران در قرون و اعصار
بذکر قائم ذاکر و باسما متمسک و چون افق عالم
بنیر اعظم فائز و منور کل معرض و بنار ضغینه
و بغضا مشتعل در این صورت چه گفته شود
او هام عباد را از مطلع وحی الهی و مشرق نیر
یقین منع نموده

3 در آنچه واقع شده تفکر نما در افتخار حزب شیعه
تفرّس لازم خود را صدر عالم و اعلی الأمم
میدانستند و چون میزان عدل بمیان آمد اخسر
اهل عالم مشاهده گشتند تمام عمر بوسی بازی
مشغول بوده اند و همچنین باسامی اخری از نقبا
و نجبا و امثال آن در یوم دین از آن نفوس غافله
ظاهر شد آنچه که از هیچ ظالمی نشد الی حین
علمای آنحزب طراً بلعن و سب مشغولند طوبی
از برای نفوسیکه بعضد عرفان و ذراعی ایقان
سبحات جلال را خرق نمودند و بانوار تجلیات
ظهور مکمل طور فائز گشتند

4 حمد کن مقصود عالمیان را که ترا مؤید فرمود
بر اقبال در ایامیکه اعلم و افقه اهل آنجهات
اعراض نمودند و باعتراض مشغولند قل لک
الحمد یا مقصود العالم و محبوب الأمم بما سقیتنی
کأس عرفانک و هدیتنی الی صراطک اسئلک
بالأفئدة الّتی جعلتها مخازن لآلئ حبک و بالدّماء
الّتی سفکت فی سبیلک بأن تجعلنی فی کلّ
الأحوال مستقیماً علی امرک بحيث لا تمنعنی
فراعة الأرض و جابرتها الذین نقضوا عهدک
و میثاقک و کفروا بآیاتک و جادلوا ببرهانک
اشهد ان قدرتک احاطت الکائنات و رحمتک
سبقت الموجودات اسئلک ان لا تخیننی عما
قدرته للمتقطعین من عبادک انک انت الفرد
الواحد العلیم الحکیم

BLIB_Or15712.172

BH02967

To: *Mirza Abdullah*

Date: 1305-07-01 [1888-Mar-14]

- 1 In the name of the Goal of the world and the Sovereign of nations!
- 2 A praise sanctified above all meaning and utterance befiteth the Lord of all creation, Who illumined the world with the light of His knowledge and adorned the hearts of those who have turned to Him and drawn nigh unto Him with the seal of "We are God's." In the midst of abasement the light of glory dawned from the horizon of will, and in the midst of poverty the sun of wealth rose and shone forth from the heaven of purpose. Glorified be His dominion and glorified be His proof. There is none other God but Him.
- 3 Thy letter was received and read before the face of this Wronged One, attaining the honor of His hearing. Praise be to God that thou art renowned among the people of the world as a standard-bearer of the Cause of God and art celebrated for thy love for Him. This most exalted Word hath appeared like a peerless gem from the treasury of the Most Exalted Pen: Well is it with thee and blessed art thou! We beseech God to assist thee and confirm thee in that which He loveth and is pleased with. Verily He is the Lord of all beings and the Lord of the throne on high and of earth below.
- 4 The answers to the petitions of those who have turned to God have been sent down from the heaven of His will. We beseech God to assist these souls to drink from the hidden oceans within His divine words and verses, and to receive their portion and share of the fragrance of His revelation. That distinguished one hath ever been and continues to be mentioned in the Most Holy Court. The decree of attaining His presence, the reward for attaining His presence, and mention of attaining His presence have been recorded for thee by the Most Exalted Pen. Neither the passing of centuries and ages, nor the changes in the world, nor the clamor of the peoples shall erase this mention. To this testifieth every seeing scholar and every informed mystic. Should wisdom at some time require it, they may turn towards it, but the friends of God must at all times fix their gaze upon wisdom and hold fast unto it, for this most exalted Word hath repeatedly flowed from the Most Exalted Pen.
- 5 Convey My greetings to the friends and gladden them with the effulgences of the Sun of divine favor. Verily He is with them,
- 1 بنام مقصود عالم و مالک امم
- 2 حمد مقدّس از معانی و بیان مالک امکانرا لایق و سزااست که عالم را بنور عرفانش منور فرمود و افتاده مقبلین و مقربین را بخاتم انا لله مزین داشت در بحبوحه ذلت نور عزّت از افق اراده مشرق و در بحبوحه فقر آفتاب غنا از سماء مشیت طالع و ساطع جلّ سلطانه و جلّ برهانه لا اله غیره
- 3 نامه آنجناب رسید و امام وجه مظلوم قرائت شد بشرف اصغا فائز گشت لله الحمد بمثابه علم مابین اهل عالم باسم حق مذکوری و بحبّتش مشهور اینکلمه علیا بمثابه گوهر بیناند از خزائن قلم اعلی ظاهر گشته هنیئاً لک و مریئاً لک نستل الله ان یوفّقک و یؤیّدک علی ما یحبّ و یرضی انه هو مولی الوری و ربّ العرش و الثری
- 4 جواب عرایض مقبلین از سماء مشیت نازل و ارسال شد از حق میطیلم نفوس مذکوره را موّفّق فرماید تا از بحور مستوره در کلمات و آیات الهی بیاشامند و از نفحات وحی قسمت برند و نصیب بردارند لازال آنجناب در ساحت اقدس مذکور بوده و هستند حکم لقا و اجر لقا و ذکر لقا از برای آنجناب از قلم اعلی ثبت شده این ذکر را قرون و اعصار و تغییرات عالم و وضوای امم محو ننماید یشهد بذلک کلّ عالم بصیر و کلّ عارف خبیر و اگر وقتی از اوقات حکمت اقتضا نماید توجه نمایند ولیکن باید در جمیع احوال اولیای الهی بحکمت ناظر باشند و بآن متمسک چه که این کلمه علیا مکرر از قلم اعلی جاری شده
- 5 دوستانرا از قبل مظلوم تکبیر برسان و بتجلیات آفتاب عنایت حق مسرور دار انه معهم یسمع و

hearing and seeing, and He is the All-Hearing, the All-Seeing. The splendor shining from the horizon of the heaven of My Kingdom be upon thee and upon those who have turned to God and have said: "Praise be to Thee for having shown us Thy straight path and Thy mighty message."

یری و هو السميع البصير البهاء المشرق من افق
سماء ملکوتی علیک و علی الذین اقبلوا و قالولک
الحمد بما اظهرت لنا صراطک المستقیم و نبأک
العظیم

INBA41:149, BLIB_Or15712.129b

BH03217

To: Rida et al., in Tihiran

Date: 1305-07-01 [1888-Mar-14]

1 In the Name of the one true God!

1 بنام خداوند یگانه

2 All praise, sanctified beyond the comprehension of creation, befiteth the most holy and exalted Court of the True One, Who hath, without any earthly means, through the motion of the Most Exalted Pen, made manifest and established His Cause. The ranks of those who would prevent it held Him not back, nor did thousands deter Him from exercising His power. The armies of the world cannot compare with the power of the Most Exalted Word, nor can the might of nations prevent the shrill voice of the Supreme Pen. He doeth what He willeth and ordaineth what He pleaseth. He is the Almighty, the All-Glorious, the All-Praised.

2 حمد مقدّس از ادراک خلق بساط امنع اقدس
حضرت حق را لایق و سزااست که من غیر
اسباب بحرکت قلم اعلی امرش را اظهار نمود
و ثابت فرمود صفوف منعیست ننمود و الوف از
قدرتش باز نداشت جنود عالم با قدرت کلمه علیا
معادله ننماید و اقتدار امم صریر قلم اعلی را از
اراده منع نکند یفعل ما یشاء و یحکم ما یرید و
هو المقتدر العزیز الحمید

3 O My leaf! Thy letter was received and came before the eyes of the Wronged One. We heard thy call and from the Kingdom of utterance have bestowed an answer. Praise be to God, thou hast been and art remembered before the Wronged One. We beseech God to aid thee at all times to that which causeth the exaltation of His Word and the advancement of His servants. Convey My glory to Rida. O Rida! Let not the days of attaining His presence and meeting Him fade from thy sight. We beseech God to aid thee to such deeds as will cause their fragrance to remain forever in the world and their mention to endure in the scrolls of all peoples. Verily thy Lord, the All-Merciful, is the All-Bountiful, the Generous One. Each of the children is remembered in the Prison. Make mention of them all from the Wronged One. We beseech God to protect them all beneath the tabernacles of His grace and to give them to drink, at every moment, from the milk of His knowledge, that they may attain, beneath the shadow of His loving-kindness,

3 یا ورقتی نامهات رسید و بلحاظ مظلوم فائز
ندایت را شنیدیم و از ملکوت بیان جواب
عنایت فرمودیم لله الحمد لدی المظلوم مذکور
بوده و هستی از حق میطلبیم در هر حین شما
را مؤید فرماید بر آنچه سبب ارتفاع کلمه و
ارتقاء عبادست رضا علیه بهائی را از قبل مظلوم
تکبیر برسان یا رضا ایام حضور و لقا از نظر
نرود از حق میطلبیم ترا موفق فرماید به عملیکه
عرفش از عالم قطع نشود و ذکرش از دفتر امم
محو نگردد ان ربک الرحمن هو الفیاض الکریم
اطفال هر یک در سجن مذکورند جمیع را از
قبل مظلوم ذکر نما از حق میطلبیم کل را در
ظلّ قباب فضل خود حفظ فرماید و از لبن
عرفانش در هر حین بنوشاند تا در ظلّ عنایتش

unto the station of "Blessed be God, the best of Creators." His mercy hath preceded all, His grace hath encompassed all.

- 4 Regarding what thou didst write about the turning of those left behind toward that direction - thou and the leaf are witness that several years ago this Wronged One gave permission to all the emigrants and neighbors to return to their own countries. And now, after considering the letter, mention was made to each one. However, in these days the sea is turbulent, yea turbulent, and movement is very difficult. We beseech God to aid all to that which is beneficial for all and befitting for His days.

بمقام فتبارک الله احسن الخالقین فائز گردند
رحمتش سبقت گرفته عنایتش احاطه فرموده

4 اینکه در باره توجّه بازماندگان بآن شطر نوشتید
تو و ورقه شاهد و گواهد که چند سنه قبل
این مظلوم جمیع مهاجرین و مجاورین را مرخص
فرمود که باوطان خود راجع شوند و حالهم بعد
از ملاحظه نامه بهر یک ذکر شد ولیکن این ایام
بحر منقلب هو منقلب حرکت بسیار مشکست از
حق میطلبیم جمیع را تأیید فرماید بر آنچه مصلحت
کل و سزاوار ایام اوست

BLIB_Or15716.146a

BH03281

To: *Siyyid Baqir*

Date: 1305-07-01 [1888-Mar-14]

- 1 He is the Witness from His most exalted horizon.
- 2 This is the Day wherein the Mother Book speaks, yet most of the people neither know nor hear. The proof has been perfected and the Cry has been raised and the Rock has cried out, yet most of the people are heedless. The signs have encompassed them from every direction, yet they see not. They pass by the signs of God and His manifestations, yet they understand not. They have denied the Truth and His proof, and turned away from His Cause and His sovereignty, having followed the embodiments of idle fancies and vain imaginings. I know not by what proof their faith is established, and for what reason they have turned away from God, the Protector, the Self-Subsisting.
- 3 O Baqir! When thou didst hear the call from the most exalted horizon, and the wine of thy Lord's utterance, the Lord of all beings, did intoxicate thee, say: My God, my God! My outer and inner tongue bear witness to Thy oneness and singleness, and that Thou art God, there is no God but Thee. I testify that Thou hast appeared and made manifest Thy Cause before the faces of Thy creation, and with the finger of Thy power hast rent asunder the veils of idle fancies and the curtains of vain imaginings, such that the oppression of every oppressor and the turning away of every heedless one did not prevent Thee. Thou didst arise with supreme steadfastness and called all to

1 هو الشّاهد من افقه الأعلى

2 هذا يوم فيه ينطق أمّ الكتاب و الناس اکثرهم
لا يعرفون و لا يسمعون قد تمت الحجّة و ارتفعت
الصيحة و صاحت الصخرة و القوم اکثرهم لا
يشعرون احاطتهم الآيات من كلّ الجهات و هم
لا ينظرون يمرّون عن آیات الله و ظهوراته و لا
يفقهون قد انكروا الحقّ و برهانه و اعرضوا عن
امرّه و سلطانه بما اتبعوا مظاهر الأوهام و الظنون
لم ادر بأيّ امر ثبت ایمانهم و بأيّ شيء اعرضوا
عن الله المهيمن القيوم

3 انک انت یا باقر اذا سمعت النداء من الأفق
الأعلى و اخذک سکر رحيق بیان مولی الوری
قل الهی الهی یشهد لسان ظاهری و باطنی
بوحدايتک و فردايتک و بأنک انت الله لا اله
الا انت اشهد انک ظهرت و اظهرت امرک
امام و جوه خلقتک و خرقت سبحات الأوهام و
حجبات الظنون باصبع قدرتک بحيث ما منعک
ظلم کلّ ظالم و لا اعراض کلّ غافل قد قمت
بالاستقامة الكبرى و دعوت الكلّ الى افقک

Thy most exalted horizon. Among them were those who heard the call and hastened until they drank the wine of recognition from the cup of Thy bounty, and among them were those who hesitated, and those who turned away, and those who pronounced sentence of death against Thee.

الأعلى منهم من سمع النداء وسرع الى ان شرب
رحيق العرفان من كأس عطائك و منهم من
توقف و منهم من اعرض و منهم من افق على
سفك دمك

- 4 O my Lord! Thou seest Thy servant standing at the door of Thy grandeur, clinging to the cord of Thy grace, and awaiting the wonders of Thy generosity. I beseech Thee by the hearts that were melted in Thy love, and by the breasts that were pierced by the arrows of the enemies to exalt Thy Word, that Thou make me detached from all else save Thee and holding fast to the hem of the robe of Thy mercy. O my Lord! Withhold me not from the river of Thy bounty which has flowed from the Pen of Thy grace. Then make me steadfast in Thy Cause and firm in Thy love, such that neither the crushing doubts of the learned nor the tempestuous allusions of the divines may move me. Verily Thou art powerful over whatsoever Thou wilt, and within Thy grasp is the dominion of all who are in the heavens and the earth.

4 اى رب ترى عبدك قائماً لدى باب عظمتك
و متمسكاً بحبل فضلك و منتظراً بدائع جودك
اسئلك بالأبجاد التى ذابت فى حبك و بالصدور
التي تشبكت من سهام الأعداء لاعلاء كلمتك
بأن تجعلني منقطعاً عن دونك و متشبثاً بأذيال
رداء رحمتك اى رب لا تمنعني عن فرات
جودك الذى جرى من قلم فضلك ثم اجعلني
ثابتاً فى امرى و راسخاً فى حبك بحيث لا
تحركني قواصف شبهات العلماء و لا عواصف
اشارات الفقهاء انك انت المقتدر على ما تشاء
و فى قبضتك زمام من فى السموات و الأرضين

BLIB_Or15712.175

BH04358

To: Karbala'i Yaqub

Date: 1305-07-01 [1888-Mar-14]

- 1 He is the Hearer, the Answerer!
- 2 O Ya'qub [Jacob]! The Divine Joseph hath been surrounded by the wolves of the earth, and the Purpose of the world findeth Himself afflicted among the peoples. At this hour the Wronged One is bewildered and astonished, for He observeth that every fire is extinguished and quenched by a single cup of water. What manner of fire is this that hath been kindled in the heart of the Wronged One - neither the waters of the opposition of the divines have prevented it, nor the oceans of the tyranny and objection of the school.
- 3 Having never attended school nor studied books of learning, through divine power and celestial might and glory, openly and without any veil, He summoned and guided the divines and rulers of the earth to the Dayspring of Revelation and the Dawning-Place of inspiration.

1 هو السامع المجيب

2 يا يعقوب يوسف الهى را ذئاب ارض احاطه
نموده و مقصود عالم بين امم مبتلا در اين حين
مظلوم متحير و مبهوت چه كه مشاهده ميشود
هر ناري از يك كأس آب از اشتعال باز ميماند
و خاموش ميشود آيا اين چه نارست كه در
قلب مظلوم افروخته نه مياہ اعراض علما منعش
نموده و نه بحور ظلم و اعتراض

3 مدرسه نرفته كتب علم ندیده بقدرة الهى و غلبه
و شوكت صمدانى من غير ستر و حجاب بأعلى
النداء علما و امرای ارض را بمشرق وحى و مطلع
الهام دعوت نمود و هدايت فرمود

- 4 O Ya'qub! The opposition of the world did not prevent the Most Great Name from proclamation, and the bullets of the peoples' factions did not hold Him back from His purpose. Every fair-minded one hath testified to His power and every person of insight hath become aware. Without any helper or assistant He hath aided His Cause with the Most Exalted Pen.
- 5 The intention is that the fire of hatred which is aflame in the hearts of diverse factions may be stilled by the Kawthar of divine counsel and the Salsabil of heavenly mercy, and that the light of unity and concord may illumine the horizons. This is not difficult for God thy Lord.
- 6 One of the friends of Truth mentioned thee, and We made mention of thee. Praise be to God that on this dark night thou hast attained unto the light of the traces of the Chosen Pen. Be grateful and say: "Praise be unto Thee, O God of the worlds, and glorified be Thou, O Thou Who art the Purpose of those in the heavens and on earth!"
- یا یعقوب مدافع عالم اسم اعظم را از اظهار منع نمود و بنادق احزاب امم او را از اراده بازداشت هر منصفی بر اقتدارش شهادت داده و هر بصیری آگاه گشته من غیر ناصر و معین بقلم اعلی امرش را نصرت فرموده
- 5 مقصود آنکه نار بغضا که در افتده احزاب مختلفه مشتعل است بکوتر نصح الهی و سلسبیل رحمت ربّانی ساکن شود و نور اتحاد و اتفاق آفاق را منور سازد لیس هذا علی الله ربّک بعزیز
- 6 یکی از دوستان حقّ ترا ذکر نمود ذکرّت نمودیم لله الحمد در این شب تار بنور آثار قلم مختار فائز گشتی اشکر و قل لک الحمد یا اله العالم و لک الثناء یا مقصود من فی السموات والأرضین

BLIB_Or15712.176

BH04567

To: *Mirza Buzurg Afnan Alai, in China*

Date: 1305-07-01 [1888-Mar-14]

- 1 He is the Proclaimer of Truth and the Herald of Justice
- 2 O My Afnan, upon thee be My glory and My loving-kindness. Thy letter was received and was honored to be heard in the presence of Him Who conversed upon Sinai. Praise be to God, from it wafted the fragrance of the companions of the Crimson Ark. Its perfume bore witness to thy steadfastness, thy orientation and thy acceptance. The grace of God hath been and is with you.
- 3 Grieve not over anything. That which hath been revealed from the Most Exalted Pen specifically for you in the Scriptures and Tablets shall become manifest. This Wronged One hath mentioned His Afnan in all conditions, and that which cannot be imagined nor comprehended hath been ordained. This is a word sent down from the All-Knowing, the All-Informed.
- 4 The desires of the servants cannot alter the Will of God, nor prevent the Supreme Word from penetrating. What hath been
- 1 هو المنادی بالحقّ و المبشّر بالعدل
- 2 یا افنانی علیک بهائی و عنایتی نامهات رسید و در پیشگاه حضور مکّم طور بشرف اصغا فائز گشتی لله الحمد نفحه اصحاب سفینه حرا از آن متضوع بود عرفش گواهی بود بر استقامت و توجّه و اقبال فضل حقّ با شما بوده و هست
- 3 لا تحزن من شیء ظاهر میشود آنچه از قلم اعلی مخصوص شما در زیر الواح نازل شده این مظلوم در جمیع احوال افنائش را ذکر نموده و آنچه بوهیم نیاید و ادراک احصا نکند مقدّر شده هذه کلمة نزلت من لدن علیم خبیر
- 4 ارادات عباد اراده حقّ را تغییر ندهد کلمه علیا را از نفوذ منع نکند آنچه از لسان جاری

uttered by the Tongue shall appear letter by letter in the earth. The transformation of this earth and the events of the world cannot change or erase what hath been recorded. Verily it hath flowed from the Pen of Establishment; erasure shall not overtake it throughout the duration of the dominions of earth and heaven. Thus hath spoken the Tongue of the Wronged One in His Praiseworthy Station.

- 5 Convey to the Leaf of the Divine Lote-Tree and the honored mother and those in the household greetings from the Wronged One, and remind them of that which hath been revealed. The Glory from Us be upon you and upon those who love you and hearken to your words concerning the Cause of God, the Lord of Lords.

GEN.341-342

شده حرف بحرف در ارض ظاهر میشود تغییر
این ارض و حوادث عالم آنچه را که ثبت شده
تبدیل ننماید و محو نسازد آنه جری من قلم الاثبات
لا يأخذه المحو بدوام الملکوک و الملکوت هذا
ما نطق به لسان المظلوم فی مقامه المحمود

5 ورقهء سدره و مخدره ام و من فی البيت کل
را از قبل مظلوم تکبیر یرسان و آنچه نازل شده
متذکر دار البهآء من لدنا علیکم و علی من یحبکم و
یسمع قولکم فی امر الله رب الارباب

INBA51:351b, BLIB_Or15716.066.23,
LHKM3.297, KHAF.228a, MATA.194-195

BH04470

To: Ni'matu'llah, in Yazd

Date: 1305-07-01 [1888-Mar-14]

- 1 He is the One Who has dominion over all who are on earth and in heaven!
- 2 Blessed is the heart that has turned, and the face that has been directed, and the eye that has seen, and the ear that has heard when the Call was raised from the Ultimate Tree that there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise. Your name has been brought before the Wronged One Who makes mention of you in such wise as to attract the hearts of those whom the veils of the world have not prevented from drawing nigh unto God, the Lord of all worlds. Blessed is your father who attained in the earliest days when the Call of the King of Names was raised between the heavens and the earth. He turned after hearing, when every remote scholar turned away from the Most Exalted Horizon. He heard and responded, saying "Praise be unto Thee, O Thou Who art the Goal of all seekers!" Thus has the Most Ancient Pen moved in the arena of the Tablet by the command of God, the Ordainer, the Ancient of Days. When thou dost behold the waves of the ocean of My utterance and art attracted by the choice wine of My bounty, say:

1 هو المهيمن على من في الارض والسمآء

2 طوبى لقلب اقبل و لوجه توجه و لعین رأّت و
لاذن سمعت اذ ارتفع الندآء من السدرة المنتهى
آنه لا اله الا هو الفرد الواحد العليم الحكيم قد
حضر اسمک لدى المظلوم ذکرک بما انجذبت به
افئدة الذين ما منعتهم حجابات العالم عن التقرب
الى الله رب العالمين طوبى لايك انه فاز في اول
الايام اذ ارتفع ندآء مالک الانام بين السموات
و الارضين انه اقبل بعد ما سمع اذ اعرض عن
الافق الاعلى کلّ عالم بعيد سمع و اجاب و قال
لک الحمد يا مقصود القاصدين كذلك جال قلم
القدم فی مضمار اللوح امرآ من لدى الله الامر
القديم انک اذا رأيت امواج بحر بياني واجتذبتک
رحیق عطائی

- 3 “My God, my God! Praise be to Thee for having guided me unto Thy straight path and Thy mighty announcement. I beseech Thee by the Word through which Thou didst reveal the decree of the Trumpet, causing those in the kingdoms of knowledge and learning to swoon away, to teach me that which will benefit me in every world of Thy worlds. O my Lord! I beseech Thee by the Lamp of Thy Cause which Thou hast preserved from the winds of rancor and hatred that blew from the hearts of Thine enemies who adorned their heads with that which elevated them among Thy servants and usurped Thy right in Thy name, to make me attracted to Thy verses, speaking forth Thy praise, and steadfast in Thy Cause. Verily Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the All-Compelling, the Ancient.”

3 قل الهى الهى لك الحمد بما هديتني الى صراطك المستقيم ونبأك العظيم اسئلك بالكلمة التي بها اظهرت حكم الصور وانصعق به من في ممالك العلوم والفنون بان تعليني ما ينفعني في كل عالم من عوالمك اى رب اسئلك بسراج امرك الذي حفظته من ارياح الضغينة والبغضاء التي هبت من افئدة اعدائك الذين زينوا رؤسهم بما رفعهم بين عبادك وغضبوا حقك باسمك بان تجعلني منجذباً بآياتك وناطقاً بثنائك ومستقيماً على امرك انك انت المقتدر على ما تشاء لا اله الا انت القوى الغالب القدير

INBA41:209, BLIB_Or15726.068

BH05131

To: Jinab-i-Mir Aslam Kha A

Date: 1305-07-01 [1888-Mar-14]

- 1 In the Name of Him Who rules over all names!
- 2 This is a Book sent down by the Lord of creation and the Lord of the throne and earth unto all who dwell on earth, that the fragrances of revelation might draw them to the highest horizon - the station wherein is raised the rustling of My Most Glorious Pen. Blessed is the ear that hath heard, and the eye that hath seen and turned toward it, and woe unto the heedless ones! O peoples of the earth! Fear ye the All-Merciful. He hath come with the hosts of revelation and inspiration, and calleth you unto that which draweth you nigh unto Him. He is verily the All-Bountiful, the Most Generous. Beware lest the authority of the transgressors or the might of those who have turned away from God, the Lord of all worlds, hold you back. Be fair in the Cause of God and His Manifestation, and be not of the oppressors. When thou hearest the call from the highest horizon, turn thy face toward the House and say:
- 3 My God, my God! Praise be to Thee for having caused me to hear Thy call and behold Thy signs, and guided me to Thy path, and aided me to turn toward Thy horizon, and illumined my heart with the light of Thy knowledge. I beseech Thee, O Lord of the worlds and Quickener of the nations, by Thy Most

1 بسمه المهيمن على الأسماء

2 كتاب انزله مولى الورى و ربّ العرش و الثرى لمن على الأرض لتجذبهم نفحات الوحي الى الأفق الأعلى المقام الذى فيه ارتفع صرير قلبى الأبهى طوبى لأذن سمعت ولعين رأت وتوجهت وويل للغافلين يا ملأ الأرض اتقوا الرحمن انه اتي بجنود الوحي والالهام ويدعوكم الى ما يقربكم اليه انه هو الفضل الكريم اياكم ان تمنعكم سطوة المعتدين او قوة الذين اعرضوا عن الله رب العالمين انصفوا فى امر الله و ظهوره ولا تكونوا من الظالمين انك اذا سمعت النداء من الأفق الأعلى ول وجهك شطر البيت و قل

3 الهى الهى لك الحمد بما اسمعتني ندائك و اريتني آثارك و هديتني الى صراطك و ايدتني على الاقبال الى افئتك و نورتي قلبي بنور عرفانك اسئلك يا مولى العالم و محيي الأمم بالاسم

Great Name, and by the waves of the ocean of Thy utterance before the faces of Thy creation, and by Thy clear proofs which have appeared and been made manifest among Thy servants, to make me one of those who have aided Thy Cause through wisdom and utterance. Then write down for me, O God of Names and Creator of heaven, that which will draw me nigh unto Thee in all conditions. Thou art verily the Self-Sufficient, the Most Exalted. There is none other God but Thee, the Mighty, the All-Bountiful.

الأعظم و بأمواج بحر بيانك امام وجوه خلقك
و بيناتك التي لاحت و ظهرت بين عبادك
بأن تجعلني من الذين نصرُوا امرَك بالحكمة و
البيان ثم اكتب لي يا الله الأسماء و فاطر السمَاء
ما يقربني اليك في كل الأحوال انك انت
الغني المتعال لا اله الا انت العزيز الفضال

BLIB_Or15712.174

BH05531

To: *Nazar Ali Khan*

Date: 1305-07-01 [1888-Mar-14]

1 In the Name of the One God

1 بنام خداوند یگانه

- 2 The Primal Point hath said: Should any soul appear and bring forth a single verse, reject him not. Now verses have been revealed equivalent to all previous Books, yet the immature ones of the world have rejected Him and have uttered that which no idolater ever spoke and no oppressor ever voiced. Today the people of the Most Exalted Paradise are souls who consider all else but God as non-existent and count it as naught. The tales of old do not prevent them from the highest horizon, nor do names deprive them from the shore of the ocean of meanings. In all conditions they are seated upon the throne of certitude and repose upon the seat of assurance. With perfect composure and dignity they arise to aid the Cause and with the hosts of wisdom and utterance they conquer the cities of hearts. Say: O people of the Bayan, be fair and speak with justice. Be not of those who, after witnessing, denied, nor of those concerning whom the Desired One of all creation hath said in the Qur'an: "How many a sign do they pass by and turn away therefrom!" Blessed is the soul that was not deprived and attained unto the verses of the Most Exalted Pen. Thou, verily, render thanks unto thy Lord for this supreme bounty and say: Praise be unto Thee, O Thou in Whose grasp is the dominion of all who are in the heavens and on the earth.

2 نقطه اولی میفرماید اگر نفسی ظاهر شود و یک
آیه بیاورد تکذیب مکنید حال معادل کتب قبل
آیات نازل و لکن نابالغهای عالم تکذیبش نمودند
و گفته اند آنچه را که هیچ مشرکی نگفت و
هیچ ظالمی نطق ننمود امروز اهل فردوس اعلی
نفوسی هستند [که] ما سوی الله را معدوم دانند
و مفقود شمردن قصص اولی ایشان را از افق اعلی
منع نمایند و اسماء از شاطی بحر معانی محروم نسازد
در جمیع احوال بر کرسی اطمینان جالسند و بر
سریر ایقان مستریج با کمال سکینه و وقار بر نصرت
امر قیام نمایند و بجنود حکمت و بیان مدائن
افتده را تصرف کنند بگوای اهل بیان انصاف
دهید و بعدل تکلم نمائید نباشید از نفوسی که
بعد از مشاهده انکار نمودند و همچنین از نفوسی
که مقصود امکان در فرقان میفرماید کم من آیه
یمرون علیها و هم عنها معرضون طوبی از برای
نفسی که محروم نشد و آثار قلم اعلی فائز گشت
انک اشکر ربک بهذا الفضل العظیم و قل لک

الحمد يا من في قبضتك زمام من في السموات و
الأرضين

INBA44:111b, BLIB_Or15712.240,
MKI4523.294, BRL_DA#043, ISH.294

BH05274

To: Isma'il, in Ta

Date: 1305-07-01 [1888-Mar-14]

- 1 He is God, exalted be His station of grandeur and power. 1 هو الله تعالى شأنه العظمة والافتدار
- 2 The irrevocable Command of the Ancient Lord hath dawned and shone forth from the horizon of the heaven of divine will, exalted be His glory and His greatness. This Command hath appeared from the realm of creation in the form of the Primal Word. He is the reformer of the world and the educator of nations. His fragrance is the true attractor and the spiritual magnet. He guideth seekers to their goal and showeth the way to aspirants reaching their desire. He adorneth the newly grown with the ornament of maturity and embellisheth youth with the manners of the Concourse on High. Blessed is the soul that hath found and held fast unto His fragrance. We beseech God, exalted be His glory, to assist thee in the days of thy youth in that which causeth the elevation of being and the advancement of souls. Say: 2 امر مبرم مالک قدم از افق سماء اراده الهی جلّ جلاله وجلّت عظمته مشرق ولائح و این امر بهیئت کلمه اولی از ناسوت انشاء ظاهر اوست مصلح عالم و مربی امم عرفش تمام حقیقی است و جذّاب معنوی قاصدانرا بمقصود رساند و طالبان را بمطلوب راه نماید نورستگازرا بطراز بلوغ مزین کند و جوانانرا باداد ملاّ اعلی مطرز دارد طوبی از برای نفسیکه عرفش را یافت و بآن تمسک نمود از حقّ جلّ جلاله میطلبیم در ایام جوانی ترا مؤید فرماید بر آنچه سبب ارتقاع وجود و ارتقاء نفوس است
- 3 My God, my God! I have sensed the fragrance of Thy utterance and have turned to Thee, and have beheld the Luminary of Thy manifestation and have directed myself toward Thy holy court. I beseech Thee by the pearls of wisdom and utterance which have appeared from the treasuries of Thy Most Exalted Pen to assist me in Thy remembrance and praise and service to Thy Cause. By Thy glory, O God of the world and Goal of the nations! I love naught but what Thou lovest and desire naught but what Thou desirest. I beseech Thee to enable me to achieve what Thou lovest and art pleased with. Verily Thou art the Lord of all beings and the Lord of the throne on high and of the earth below. There is none other God but Thee, the Forgiving, the Generous. 3 قل الهی الهی وجدت عرف بیانک اقبلت الیک و رأیت نیر ظهورک توجّهت الی ساحة قدسک اسئلك بالآلء الحکمة و البیان الّتی ظهرت من خزائن قلبک الأعلی بأن تؤیّدنی علی ذکرک و ثنائک و خدمة امرک و عزّرتک یا اله العالم و مقصود الأمم ما أحبّ الّا ما تحبّ و لا ارید الّا ما ترید اسئلك بأن توفّقنی علی ما تحبّ و ترضی أنّک انت مولی الوری و ربّ العرش و الثّری لا اله الا انت الغفور الکریم

BLIB_Or15726.067

BH05520

To: Aqa Khan

Date: 1305-07-01 [1888-Mar-14]

- 1 He is the One Who gazeth from His most exalted horizon
هو الناظر من افقه الأعلى 1
- 2 Praise be to God Who hath given His friends superiority, excellence and ascendancy, and will continue to bestow these upon them. The intentions of the world cannot prevent His Will, nor can the clamor of the nations hinder His Purpose. He doeth what He willeth and ordaineth what He pleaseth. He is the Strong, the Mighty, the Powerful.
2 لله الحمد دوستانش را برتری داد بهتری داد
مهرتیم خواهد داد اراده اش را ارادات عالم
منع نماید و مشیتش را ضوضاء امم باز ندارد
یفعل ما یشاء و یحکم ما یرید و هو القوی الغالب
القدیر
- 3 Thy letter arrived and We heard thy call, and this Most Holy, Most Sublime Tablet hath been sent in reply, that thou mayest drink from the hidden oceans contained within the divine verses and engage thyself in the assemblage of the world with praise and glorification. The divines of Iran have prevented the servants from believing and have deprived them of the Most Great Sea. Consider the time of the Apostle of God, that is, His Holiness the Seal - the divines were shut out while the shepherd attained. Verily the grace is in His hand and the bounty in His right hand. He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the Praiseworthy. We beseech God to assist thee and aid thee with the hosts of wisdom and utterance. Verily He is powerful over all things.
3 نامهات رسید ندایت را شنیدیم و باین لوح امنع
اقدس جواب عنایت شد تا از بحور مستوره در
آیات الهی بیاشامی و در انجمن عالم بذکر و ثنا
مشغول شوی علمای ایران عباد را از ایمان منع
نمودند و از بحر اعظم محروم داشتند در زمان
رسول الله یعنی حضرت خاتم تفکر نما علما ممنوع
و راعی غم فائز ان الفضل بیده و العنایة فی یمینه
یفعل ما یشاء و یحکم ما یرید و هو العزیز الحمید
نسئل الله ان یؤیدک و یمدک بجنود الحکمة و
البیان انه علی کل شیء قدیر
- 4 Say: Praise be to Thee, O my God, for having remembered me in Thy Most Great Prison when I was imprisoned in the hands of the nations. I beseech Thee by Thy Most Great Signs and the manifestations of Thy bounty in the kingdom of creation to ordain for me from Thy Most Exalted Pen that which will draw me nigh unto Thee and benefit me in Thy worlds. Thou art verily the All-Powerful, the All-Knowing, the All-Wise.
4 قل لك الحمد يا الهی بما ذکرتنی فی سجنک
الأعظم اذ كنت مسجوناً بین ایدى الأمم
اسئلك بآياتک الکبری و ظهورات عنایتک
فی ناسوت الانشاء بأن تكتب لی من قلبک
الأعلى ما یقریبنی الیک و ینفعنی فی عوالمک
انک انت المقتدر العليم الحکیم

INBA41:151, BLIB_Or15712.131b

BH05941

*To: Akbar**Date: 1305-07-01 [1888-Mar-14]*

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

2 O Akbar! Thy letter was received and read before the face of the Wronged One. Praise be to God that thou hast attained to that which the peoples of the world, despite their yearning and desire, are deprived of. Today Zion crieth out and Jerusalem is adorned by His footsteps. Blessed is the soul that hath turned toward the Most Exalted Horizon and hath become detached and free from all else besides God. Reflect upon the days of the Spirit. Annas and Caiaphas, who were among the learned of that age, pronounced the death sentence upon His most pure blood, while certain tax collectors were honored with the grace of faith. With one exalted word, Peter, who was occupied with fishing, became a fisher of men, and now in all cities and regions his name is exalted and his cause is remembered. We beseech God that He may strengthen thee and grant thee success, that thou mayest drink from the Kawthar of bounty and bestow it upon the servants. This is not difficult for God to accomplish. Say:

3 My God, my God! I beseech Thee by the ocean of Thy knowledge and the heaven of Thy grace and the sun of Thy bounty to make me one of those whom Thou hast aided to make mention of Thee and to praise Thee and to champion Thy Cause through wisdom and utterance. Verily Thou art the Mighty, the Bestower.

1 هو الشاهد الخبير

2 یا اکبر نامهات رسید و امام وجه مظلوم قرائت شد لله الحمد فائز شدی بآنچه که احزاب عالم بعد از طلب و آمال از آن محرومند امروز صهیون ندا مینماید و اورشلیم بقدم مزین طوبی از برای نفسیکه بافق اعلی توجه نمود و از ما سوی الله فارغ و آزاد گشت در ایام روح تفکر نما حنا و قیافا که از علای عصر بودند بر سفک دم اطهرش فتوی دادند و لکن بعضی از عشارین بشرف ایمان فائز گشتند بطرس بصید ماهی مشغول بیک کلهه علیا صیاد انسان شد و حال در جمیع مدن و دیار اسمش مرفوع و امرش مذکور از حق میطلبیم ترا تأیید فرماید و توفیق عطا کند تا از کوثر عطا پیاشامی و بر عباد مبذول داری لیس هذا علی الله بعزیز

3 قل الهی الهی استلک ببحر علمک و سماء فضلک و شمس عطائک بأن تجعلی من الذین ایدتهم علی ذکرک و ثنائک و نصره امرک بالحکمة و البیان انک انت العزیز المنان

INBA19:179b, INBA32:163b, BLIB_Or15712.131a,
ADM3#123 p.141x

BH06287

*To: Aqa Muhammad, in Yazd**Date: 1305-07-01 [1888-Mar-14]*

1 He is the One Who speaks in the Kingdom of Utterance.

2 The Tongue of Grandeur speaks this most exalted word in the Kingdom of Utterance: "O concourse of earth and heaven! He has come Who was treasured in the treasuries of infallibility,

1 هو الناطق فی ملکوت البیان

2 لسان عظمت در ملکوت بیان باین کلهه علیا ناطق یا ملأ الأرض و السماء قد اتی من کان مخزوناً فی خزائن العصمة و مکنوناً فی کائز العظمة

hidden in the repositories of grandeur, preserved in the breasts of the chosen ones, and inscribed by the Most Exalted Pen in the Books of God, the Lord of the worlds.” O Muhammad-i-Rida, when thou hearest My call and what My tongue has uttered, say:

- 3 “My God, my God! Praise be to Thee for having enabled me to attain unto the traces of Thy Most Exalted Pen and adorned me with the ornament of faith in the realm of possibilities. I beseech Thee by the ocean of Thy knowledge and the heaven of Thy bounty to aid me to remain steadfast in Thy Cause. O my Lord! I am he who has sought Thy nearness and Thy presence, to stand before Thy throne and at the door of Thy grandeur. Wouldst Thou turn away from Thy door him who hopes in Thee, or disappoint him in what he seeks from the wonders of Thy grace and favors? I beseech Thee by the Kawthar of Life which has flowed from Thy Pen through Thy Will and Purpose to ordain for me the reward of attaining Thy presence. I testify that Thou art the One with power over whatsoever Thou wilt. There is none other God but Thee, the Protector, the Self-Subsisting.”

و محفوظاً في صدور الأولياء و مسطوراً من القلم
الأعلى في كتب الله رب العالمين يا محمد قبل رضا
إذا سمعت ندائي و ما نطق به لساني

3 قل الهى الهى لك الحمد بما جعلتنى فائزاً بآثار
قلبك الأعلى و مزيئاً بطراز الايمان فى الامكان
اسئلك ببحر علمك و سماء كرمك بأن تؤيّدنى
على الاستقامة على امرى اى رب انا الذى
قصدت قربك و لقائك و الحضور امام
عرشك و القيام لدى باب عظمتك هل تمنع
الراجى عن باب جودك او تخييه عما اراد من
بدايع فضلك و الطافك اسئلك بكوثر الحيوان
الذى جرى من قلبك بارادتك و مشيتك بأن
تقدّر لى اجر لقائك اشهد أنك انت المقتدر على
ما تشاء لا اله الا انت المهيمن القيوم

BLIB_Or15716.106b

BH06677

To: Aqa Khan Jan

Date: 1305-07-01 [1888-Mar-14]

- 1 He is the All-Seeing, the All-Informed.
- 2 The Fire hath spoken from the Blessed Tree, and the Intended One hath come with might and power. Before His face marcheth the knowledge that there is none other God but Him, the One, the Chosen. O peoples of the earth! Harken unto the Call that hath been raised from the Most Exalted Pen. Beware lest the hosts of idle fancies prevent you. Cast away what the people possess and take hold of that which ye have been commanded by God, the Almighty, the Powerful, the All-Bountiful. The world hath been illumined with the lights of the Manifestation, yet the people have turned away, having followed every deluded impostor. We have heard thy mention and have made mention of thee in a Tablet from whose horizon shineth the light of thy Lord's loving-kindness, the Lord of all men. That which was hidden from all eyes hath

1 هو الشاهد الخبير

2 قد نطقت النار فى السدرة المباركة و انى المقصود
بالعزة و الاقتدار يمشى امام وجهه علم انه لا اله
الا هو الواحد المختار يا ملأ الأرض اسمعوا النداء
انه ارتفع من القلم الأعلى اياكم ان تمنعكم جنود
الأوهام ضعوا ما عند القوم و خذوا ما امرتم به
من لدى الله المقتدر العزيز الوهاب قد تنور العالم
بأنوار الظهور ولكن القوم اعرضوا بما اتبعوا كل
متوهم مكار انا سمعنا ذكرك ذكرناك بلوح لاح
من افقه نير عناية ربك مالك الرقاب قد ظهر
ما كان مستوراً عن العيون يشهد بذلك أم الكتاب
انه ينطق امام الوجوه و يقول قد خرقت الأجاب

been revealed, as witnesseth the Mother Book. It speaketh before all faces, saying: "The veils have been rent asunder and the All-Bountiful hath come with power and sovereignty." Thus have We caused thee to hear the scritch of My Most Exalted Pen, that thou mayest thank thy Lord, the Almighty, the Supreme, the Powerful, the All-Forgiving. God hath heard thy call and answered thee through His grace. Be thankful and say: "Praise be unto Thee, O Master of existence, and glorified be Thou, O Lord of Lords!"

و اتي الوهاب بقدره و سلطان كذلك اسمعناك
صرير قلبي الأعلى لتشكر ربك المقتدر المهيمن
العزیز الغفار قد سمع الله ندائك و اجابك فضلاً
من عنده اشكر و قل لك الحمد يا مالک الوجود
و لك الثناء يا رب الأرباب

INBA44:012b, BLIB_Or15712.239

BH06527

To: Aqa Muhammad Baqir (Harful-Ba), in Yazd

Date: 1305-07-01 [1888-Mar-14]

- 1 He is the Hearer and the Seer.
- 2 Hearken unto the remembrance of God in the Persian tongue. The whole world hath been brought from nothingness into being for the specific purpose of recognizing this Most Great Revelation. The True One hath appeared in the Kingdom of verses and hath called out to all, guiding them to the highest horizon. However, the divines of Iran have forbidden the people from turning towards it, and have issued the decree for the shedding of the pure blood of the Lord of mankind. They have committed that which hath caused the Mother Book to weep. We beseech God that He may guide all and cause them to attain the highest horizon. He is the Powerful, the Mighty. In every land the croaking is raised and shall continue to be raised. Blessed are they whom neither the world nor the nations have prevented from the Straight Path. These are the treasures of the earth and the riches of its countries. Blessed are they and joy be unto them, and happy and wholesome be it unto you, from God, the Lord of Lords. Praise be unto the Goal of the worlds Who hath mentioned thee and illumined thee with the lights of the Luminary of His Cause.

- 1 اوست شنونده و اوست بینا
- 2 ذکر الهی را بلسان پارسی بشنو جمیع عالم مخصوص
عرفان این ظهور اعظم از عدم بوجود آمده‌اند
حق بملکوت آیات ظاهر و جمیع را ندا نمود و
باقی اعلیٰ هدایت فرمود و لکن علمای ایران عباد
را از توجه منع نمودند و بر سفک دم اطهر سید
بشر فتوی دادند عمل نمودند آنچه را که امّ الکتاب
گریست از حق میطلبیم کلّ را هدایت فرماید و
باقی اعلیٰ فائز نماید اوست قادر و توانا در هر
ارضی نفاق مرتفع شده و میشود طوبی از برای
نفوسیکه عالم و امم ایشانرا از صراط مستقیم منع
نمود ایشانند کائنات ارض و خزائن بلاد طوبی لهم
و نعیماً لهم هنیئاً لكم و مریئاً لكم من لدی الله
ربّ الأرباب حمد کن مقصود عالمیانرا که ترا
ذکر نمود و بانوار نیر امر منور فرمود

BLIB_Or15716.106d

BH06599*To: Jafar Quli Khan et al.**Date: 1305-07-01 [1888-Mar-14]*

1 He is the Hearer, the Answerer!

1 هو السامع المجيب

2 God testifieth that there is none other God but Him and that He Who hath come from the heaven of grace is the Most Great Name through Whom the mysteries have been revealed and the traces have appeared. Whoso holdeth fast unto Him hath held fast unto God, and whoso turneth unto Him hath turned unto the Most Sublime Horizon, and whoso turneth away from Him hath turned away from God, the Lord of all worlds. Thy letter reached the Most Holy Court. We heard thy call, and there descended from the heaven of divine mercy and lordly favor that which shall endure as long as the eternal kingdom shall endure. We beseech God to assist thee in that which causeth the perpetuation of mention and name. Say:

2 شهد الله أنه لا اله الا هو والذي اتى من سماء الكرم هو الاسم الأعظم به ظهرت الأسرار و برزت الآثار من تمسك به تمسك بالله ومن اقبل اليه اقبل الى الأفق الأعلى والذي اعرض عنه اعرض عن الله رب العالمين نامه شما بساحت اقدس فائز ندايت را شنيديم و از سماء رحمت رحمانى و عنایت ربانى نازل شد آنچه كه بدوام ملك باقى و پاينده است از حقّ ميطلبيم ترا تأييد فرمايد بر آنچه سبب بقاى ذكر و اسم است

3 My God, my God! I beseech Thee by Thy Name through which Thou didst subdue the world and unite the nations, and by the influences of Thy Most Exalted Pen and the manifestations of Thy power in the kingdom of creation, to forgive me and my parents. O my Lord! Thou seest me turning toward Thee, looking unto Thy horizon. I beseech Thee to ordain for me the good of the hereafter and the present, and that which shall profit me in all Thy worlds, O Thou Lord of all beings! There is none other God but Thee, the All-Forgiving, the All-Bountiful.

3 قل الهى الهى اسئلك باسمك الذى به سخرت العالم و ألقت بين الأمم و بآثار قلبك الأعلى و بظهورات قدرتك فى ناسوت الانشاء بأن تغفر لى ولأبى وامى اى ربّ ترانى مقبلاً اليك ناظراً الى افقك اسئلك بأن تقدّر لى خير الآخرة و الأولى و ما ينفعنى فيكلّ عوالمك يا مولى الورى لا اله الا انت الغفور الكريم

BLIB_Or15712.129a

BH06669*To: Karbalai Ramadan**Date: 1305-07-01 [1888-Mar-14]*

1 O Karbila'i Ramadan, upon him be the Glory of God! He is the Desired One in the beginning and in the end.

1 هو المقصود فى المبدء والمعاد

2 The gate of attainment unto His presence hath been opened before all who dwell on earth and in heaven, and the nightingales of utterance have warbled upon the branches. The Desired One hath come from the horizon of might with proof and testimony.

2 قد فتح باب اللقآء على من فى الأرض والسمآء و غرّدت عنادل البيان على الأغصان قد اتى المقصود من افق الاقتدار بحجة و برهان كم من

How many a servant hath heard and hastened with his heart unto God, the Lord of all men, and how many a servant hath heard and turned away - verily, he is among the worshippers of idle fancies.

- 3 Thy name was mentioned in the presence of the Wronged One, Who hath remembered thee with the Pen before which all pens have bowed down. When thou attainest unto His verses and findest the fragrance of revelation from His manifestations, say: "My God, my God! Aid me to turn unto Thee and to be detached from all else but Thee. Then cause me to drink the wine of steadfastness from the hand of Thy bounty. I beseech Thee, O Lord of the world and Subduer of nations, to make me in all conditions one who speaketh Thy praise and remembrance and who gazeth toward Thy horizon. Then write down for me that which shall make me mighty through Thy might and uprising to serve Thy loved ones. Verily Thou art the Omnipotent over whatsoever Thou willest, and within Thy grasp is the dominion of all who are in the heavens and on earth."

عبد سمع و سرع مقبلاً بقلبه الى الله مالك
الرقاب و كم من عبد سمع و اعرض الا انه من
عبدة الأوهام

3 قد حضر اسمك لدى المظلوم ذكرك بقلم اذ
ظهر خضعت له الأقلام أنك اذا فزت بآثاره و
وجدت نفحات الوحي من ظهوراته قل الهى الهى
أيدنى على التوجه اليك والانقطاع عن دونك ثم
اسقني رحيق الاستقامة من يد عطائك اسئلك
يا مولى العالم و مستخر الأمم بأن تجعلنى فى كل
الأحوال ناطقاً بذكرك و ثنائك و ناظراً الى
افتك ثم اكتب لى ما يجعلنى عزيزاً بعزك و
قائماً على خدمة اوليائك أنك انت المقتدر على
ما تشاء و فى قبضتك زمام من فى السموات و
الأرضين

BLIB_Or15712.177

BH07218

To: *Haji Muhammad Tahir Qandihari, in Yazd*

Date: 1305-07-01 [1888-Mar-14]

- 1 He is the Hearer, the Answerer.
- 2 Say: In the name of God and by God! Take thou the chalice of utterance in the name of thy Lord, the All-Merciful. Then drink from it at times in My Name, at others in remembrance of Me, and yet again for love of Me, the Mighty, the Wondrous. Cast aside vain imaginings beneath thy feet. Say: O people of the Bayan! The All-Merciful hath come with the lights of certitude. Cast aside what the people possess and take what ye are commanded by God, the Lord of the worlds. Beware lest the conditions of creation hold you back from the Truth. Cast aside what the people have, clinging fast to the cord of God, the Mighty, the Praiseworthy. This is the Day wherein the Day itself proclaimeth with its most exalted call, saying: "O peoples of the earth! He Who is the Lord of Days hath come with a Cause before which neither the hosts of the heavens nor of the earth can stand. Turn with your hearts unto God, the Lord of the Day of Judgment." Thus hath the Tongue of the

1 هو السامع المجيب

2 قل بسم الله و بالله و خذ قدح البيان باسم ربك
الرحمن ثم اشرب منه تارة باسمى و اخرى بذكرى و
مرة بحبى العزيز البديع ضع الأوهام تحت قدمك
قل يا ملأ البيان قد اتى الرحمن بأنوار اليقين ضعوا
ما عند الناس و خذوا ما امرتم به من لدى الله
رب العالمين إياكم ان تمنعكم شئوننا الخلق عن
الحق ضعوا ما عند القوم متمسكين بحبل الله العزيز
الحميد هذا يوم فيه ينطق اليوم بأعلى النداء و يقول
يا معشر الأنام قد اتى مالك الأيام بأمر لا يقوم
معه جنود السموات و الأرضين اقبلوا بقلوبكم الى
الله مالك يوم الدين كذلك نطق لسان المظلوم
فى السجن الأعظم بما اكتسبت ايدى الظالمين

Wronged One spoken in the Most Great Prison because of what the hands of the oppressors have wrought. The Glory from Us be upon thee and upon all who are steadfast and firm, and all who are established and trustworthy.

الْبَهَاءُ مِنْ لَدُنَّا عَلَيْكَ وَعَلَى كُلِّ ثَابِتٍ مُسْتَقِيمٍ وَ
كُلِّ رَاسِخٍ أَمِينٍ

BLIB_Or15716.119a

BH07130

To: Haji Mahmud, in Yazd

Date: 1305-07-01 [1888-Mar-14]

- 1 He is the One Who speaketh in the Kingdom of Utterance. 1 هو التَّاطِقُ فِي مَلَكُوتِ الْبَيَانِ
- 2 The Wronged One hath heard thy call and hath answered thee with this perspicuous Tablet whereby the world hath testified before the faces of all nations that there is none other God but Him, the Single, the One, the All-Knowing, the All-Informed. The Wronged One summoned the people to the All-Compelling, the Self-Subsisting, in days wherein the tribes wailed in fear of God, the Lord of all worlds. When the rays of light had encompassed the horizons of all lands, a band of wolves emerged from behind the veil and desired to shed My blood without any proof from God, the All-Knowing, the All-Wise. 2 سَمِعَ الْمَظْلُومُ نِدَائَكَ أَجَابَكَ بِهَذَا اللَّوْحِ الْمُبِينِ الَّذِي بِهِ شَهِدَ الْعَالَمُ إِمَامَ وَجْهِ الْأُمَمِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ الْوَاحِدُ الْعَلِيمُ الْخَبِيرُ أَنَّ الْمَظْلُومَ دَعَا الْقَوْمَ إِلَى الْمَهِيْمَنِ الْقَيُّومِ فِي أَيَّامٍ فِيهَا نَاحَتِ الْقِبَائِلُ مِنْ خَشْيَةِ اللَّهِ رَبِّ الْعَالَمِينَ فَلَمَّا اخْذَتْ إِشْعَةُ الْأَنْوَارِ آفَاقَ الْبِلَادِ خَرَجَتْ شَرِذْمَةٌ مِنَ الذِّيَابِ عَنْ خَلْفِ الْحِجَابِ وَارَادَتْ سَفْكَ دَمِي مِنْ دُونِ بَيِّنَةٍ مِنَ اللَّهِ الْعَلِيمِ الْحَكِيمِ
- 3 Among the people are those who turned towards and then away from Us due to the doubts of the dubious ones. Say: Where is your steadfastness and where is your faithfulness? Fear God and be not among the wrongdoers. We aided the Cause on a day wherein the limbs of all names trembled before the onslaught of the transgressors. We beseech God at the end of this epistle to assist thee to help the Wronged One through the standards of wisdom and utterance and the hosts of remembrance and exposition. Verily, He is powerful over all things. 3 مِنَ النَّاسِ مَنْ أَقْبَلَ ثُمَّ اعْرَضَ مِنْ شُبُهَاتِ الْمُرِيْبِينَ قُلْ إِنْ اسْتَقَامْتُمْ وَإِنْ وَفَّائْتُمْ اتَّقُوا اللَّهَ وَلَا تَكُونُوا مِنَ الظَّالِمِينَ إِنَّا نَصَرْنَا الْأَمْرَ فِي يَوْمٍ فِيهِ ارْتَعَدَتْ فُرَاقِصُ الْأَسْمَاءِ مِنْ سَطْوَةِ الْمُعْتَدِينَ نَسْتُلِ اللَّهَ فِي آخِرِ الْكِتَابِ أَنْ يُؤَيِّدَكَ عَلَى نَصْرَةِ الْمَظْلُومِ بِرَايَاتِ الْحِكْمَةِ وَالْبَيَانِ وَجُنُودِ الذِّكْرِ وَالتَّيْبَانِ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

BLIB_Or15713.273a

BH07835*To: Mulla Muhammad et al., in Yazd**Date: 1305-07-01 [1888-Mar-14]*

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

2 Nothing escapes His knowledge. He witnesses and sees, and He is the All-Knowing, the All-Informed. He has appeared and made manifest His straight path, and guided all to that which profits them. Among the people are those who have turned towards Him, and among them are those who have turned away, and among them are those who have openly denied God, the All-Knowing, the All-Wise. He who loves Me has mentioned thee, so We have remembered thee in a perspicuous Tablet which speaks before the faces of the world: "The Kingdom belongs to God, the Mighty, the Praiseworthy." Blessed is he who has heard and attained. Woe to the heedless! Vain imaginings have prevented those on earth from drawing nigh unto God, the Lord of all worlds. They have taken their idle fancies as lords beside God. Verily, they are among the perishing ones. The verses have been sent down and the evidence has appeared, yet most of the people are in evident delusion. Give thanks to God, thy Lord, for having remembered thee and revealed unto thee that whereby the eyes of those endued with understanding are solaced. Praise be to God, thy Lord and the Lord of the mighty throne!

1 هو الشاهد الخبير

2 لا يعزب عن علمه من شيء يشهد ويرى و هو
العليم الخبير قد ظهر و اظهر صراطه المستقيم و
هدى الكل الى ما ينفعهم من الناس من اقبل
و منهم من اعرض و منهم من كفر جهرةً بالله
العليم الحكيم قد ذكرك من احبني ذكرناك بلوح
مبين الذي ينطق امام وجه العالم الملك لله العزيز
الحميد طوبى لمن سمع و فاز ويل للعافلين قد منعت
الأوهام من على الأرض عن التقرب الى الله رب
العالمين اخذوا الظنون لأنفسهم ارباباً من دون الله
الا أنهم من الهالكين قد نزلت الآيات و ظهرت
البيئات و القوم اكثرهم في وهم مبين اشكر الله
ربك بما ذكرك و انزل لك ما قررت به عيون
العارفين الحمد لله ربك و رب العرش العظيم

BLIB_Or15712.178

BH08367*To: Mirza Dawud, in Kha**Date: 1305-07-01 [1888-Mar-14]*

1 In the Name of Him through Whom the Sun of Utterance has dawned forth from the horizon of contingent being!

2 Say: O my God, my God! I am Thy servant and the son of Thy servant. I bear witness to that which the tongue of Thy utterance hath testified in the heaven of Thy knowledge, and to that which Thou hast sent down in Thy Books and Thy Scriptures and Thy Tablets. I have turned toward Thee in Thy days and have desired the wonders of Thy grace and the

1 بسمي الذي به اشرق نور البيان من افق الامكان

2 قل الهى الهى انا عبدك و ابن عبدك اشهد بما
شهد به لسان بيانك في جبروت عرفانك و ما
انزلته في كتبك و زبرك و الواحك و اقبلت
اليك في ايامك و اردت بدائع فضلك و
آثار قلبك اسئلك بشموس سموات مواهبك

traces of Thy Pen. I beseech Thee by the suns of the heavens of Thy gifts and favors, and by the pearls hidden in the sea of Thy knowledge and wisdom, to ordain for me that which will solace mine eyes, gladden my heart and dilate my breast. O Lord! Change my weakness into strength through Thy power, and my agitation into tranquility through Thy assurance, in such wise that the mutterings of the oppressors and the clamoring of the deniers may not hold me back. Then I beseech Thee by the lights of Thy countenance to ordain for me what Thou hast ordained for Thy trusted ones and Thy chosen ones. 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-Knowing, the All-Informed.

و غناياتك و اللآئى المكنونة فى بحر علمك و
حكمتك ان تقدر لى ما تقر به عيني و يفرح
به قلبي و ينشرح صدرى اى رب بدل ضعفى
بقوتك و اضطرابى باطمينانك بحيث لا تمنعنى
دمدمة الظالمين و زماجير المعرضين ثم اسئلك
بأنوار وجهك بأن تقدر لى ما قدرته لأمنائك
و اصفيائك انك انت المقتدر على ما تشاء لا
اله الا انت الفرد الواحد العليم الخبير

BLIB_Or15712.242a

BH08973

To: wife of al-Anis Muhammad Husayn, in Yazd
Date: 1305-07-01 [1888-Mar-14]

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

1 هو الشاهد الخبير

2 Say: My God, my God! Praise be to Thee for having guided me to Thy straight path and made me aware of Thy mighty announcement. I beseech Thee by Thy greatest signs and the manifestations of Thy Cause in the kingdom of creation, and by the wisdom which Thou hast made a fortress for the protection of Thy servants and a city for the safeguarding of Thy creation, to make me steadfast in Thy love and firm in Thy Cause in such wise that neither the lowing of any calf nor the croaking of any crow nor the swords of those who have arisen to extinguish Thy light shall prevent me. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Forgiving, the Generous.

2 قولى الهى الهى لك الحمد بما هديتنى الى صراطك
المستقيم و عرّفتنى نبأك العظيم اسئلك بآياتك
الكبرى و ظهورات امرك فى ناسوت الانشاء و
بالحكمة التى جعلتها حصناً لحفظ عبادك و مدينة
لحراسة خلقك بأن تجعلنى ثابتاً على حيك و راسخاً
فى امرك بحيث لا تمنعنى خوار كل عجل و لا
نعاق كل ناعق و لا اسيف الذين قاموا على اطفاء
نورك انك انت المقتدر على ما تشاء لا اله الا
انت الغفور الكريم

3 O God! Send Thy blessings upon Thy loved ones who have taken hold of Thy Book and uttered Thy praise before the faces of Thy creatures. O Lord! Aid them through Thy grace and assist them in that which becometh Thy days. Verily Thou art the Mighty, the Triumphant, the All-Powerful.

3 صلّ اللهم على اوليائك الذين اخذوا كتابك و
نطقوا بشناك امام وجوه خلقك ايرب ايدهم
بعنايتك و وقفهم على ما ينبغى لأيامك انك
انت القوى الغالب القدير

BLIB_Or15716.118d

BH09136*To: Aqa Ali, in Yazd**Date: 1305-07-01 [1888-Mar-14]*

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

2 O Ali! Today the Tree of Utterance, which hath been planted by the hand of grace in the highest Paradise, speaketh forth this most sublime Word: "O peoples of the earth! The Lord of all names hath come, the Sovereign! Harken unto His call, and deprive not yourselves from serving Him, nor your faces from turning unto the splendors of His countenance, nor your hearts from drawing nigh unto His horizon, nor your ears from hearkening unto His call, nor your hands from taking hold of His Book, nor your feet from arising to carry out that which ye have been commanded in His perspicuous Book." Blessed art thou, O Ali, for having attained unto His traces and turned towards Him at a time when every heedless and distant one, every dubious learned one, and every stubborn ruler turned away from Him.

1 هو الله تعالى شأنه الحكمة والبيان

2 يا علی امروز سدره بیان که در قطب جنان پید
فضل غرس شده باین کلمه علیا ناطق یا ملأ
الأرض قد اتى المالك الملك له اسمعوا ندائه
ولا تمنعوا انفسكم عن خدمته ولا وجوهكم عن
التوجه الى انوار وجهه ولا قلوبكم عن الاقبال الى
افقه ولا آذانكم عن اصغاء ندائه ولا ايادىكم عن
اخذ كتابه ولا ارجلكم عن القيام على ما امرتم به
فى كتابه المبين طوبى لك يا علي بما فزت بآثاره و
اقبلت اليه اذ اعرض عنه كل غافل بعيد و كل
عالم مريب و آمر عنيد

BLIB_Or15716.106a

BH09327*To: Mirza Asadu'llah, in Yazd**Date: 1305-07-01 [1888-Mar-14]*

1 In His Name, the All-Subduing Lord of Names!

2 God, glorified be His majesty, beareth witness unto His oneness, and this Wronged One testifieth to that which hath been sent down aforetime and afterward from the heaven of divine wisdom in the Book of God. Blessed is the soul that hath attained and hearkened unto the divine call; such a one is reckoned among them that are nigh in the perspicuous Book. Thy name was present before Our face in the Most Great Prison, and this Most Holy, Most Exalted Tablet hath been revealed especially for thee, that thou mayest know and be among the thankful. We send greetings to the friends of God and counsel all to fear God and to that which conduceth to the exaltation

1 بسمه المهيمن على الأسماء

2 حقّ جلّ جلاله شهادت میدهد بوحدايت خود و
این مظلوم گواهی میدهد بآنچه از قبل و بعد در
کتاب الهی از سماء حکمت ربّانی نازل شده طوبی
از برای نفسیکه فائز شد و ندای الهی را شنید
او از مقربین در کتاب مبین مذکور و مسطور
اسمت در سجن اعظم امام وجه حاضر و این لوح
اقدس اعلی مخصوص تو نازل لتعرف و تكون
من الشاکرین دوستان حق را تکبیر میرسانیم و
کل را نصیحت مینمایم بتقوى الله و بآنچه سبب

of His Word. Glory be upon thee and upon the sincere servants of God.

ارتفاع کلمه اوست البهآ علیک و علی عباد الله المخلصین

BLIB_Or15716.118c

BH00028

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

Date: 1305-07-12 ? [1888-Mar-25]

- 1 In the Name of our Most Holy, Most Great, Most Exalted and Most Glorious Lord
- 2 Glorified and Holy is our Lord, the Lord of the angels and the spirit! The revealed verses have encompassed the world and the manifest evidences have encircled it. The pearls of the Ocean of the Beloved of creation, glorified be His majesty, are manifest and visible before all faces, and the Blessed Tree crieth out with the most exalted call. Despite these manifest outpouring favors and infinite mercy, the people of the world remain heedless. Some have heard and denied, while others have seen and turned away. True indeed is God's word, the Most High, the Most Great: "How many signs in the heavens and the earth do they pass by? Yet they turn aside from them!" Some have perceived the divine fragrances and with the finger of certitude have rent asunder the veils and torn away the shrouds. These are they who shine forth from the horizons of the heavens of fidelity, truthfulness, certitude and assurance. The ornaments of the world and the adornments of nations are to them mere illusion and utter nothingness. Wealth did not prevent them from drawing nigh, nor did power hold them back from sacrificing their wealth and lives. Hasan of heaven sacrificed his life in the land, and Husayn of the realm of inner meanings outwardly laid down his life. What had the one drunk, and what did the other imbibe?
- 3 Glory be to God! The minds of all the world are bewildered and stupefied. How well spoke that desert-dwelling nomad: "I would not trade a single piece of felt for the whole world." By felt he meant to express his love and sincerity. Glory be to God! These souls, despite possessing wealth, worldly position, honor and station among the people, were not prevented by what they possessed from attaining unto what God possessed. What state was that when the people demanded from them the word of denial? And what grace was it that preserved them?

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 سُبُّوحٌ قُدُّوسٌ رَبُّنا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ آيَاتٌ منزله عالم را فرا گرفته و بینات ظاهره احاطه نموده لآلی عثمان محبوب امکان جلّ جلاله امام وجوه ظاهر و مشهود و سدره مبارکه بأعلى النداء ناطق مع این عنایات مشرقه ظاهره و رحمت نامتناهی اهل عالم بیخبر مانده اند بعضی شنیده اند و انکار نموده اند و بعضی دیده اند و اعراض کرده اند صدق الله العلی العظیم و کم من آیه فی السموات و الأرض تمرّون علیها و هم عنها معرضون و برخی نفحات وحی را ادراک نموده اند و باصبع یقین حجابات را خرق و سبحات را شقّ کرده اند ایشانند که از آفاق آسمانهای وفا و راستی و ایقان و اطمینان مشرقند زخارف عالم و تزیینات امم نزدشان موهوم صرف و مفقود بخت ثروت ایشانرا از تقرّب منع ننمود و شوکت ایشانرا از انفاق مال و جان باز نداشت حسن آسمانی در ارض جان فدا نمود و حسین دیار معانی در ظاهر ظاهر جان در باخت آیا آن چه نوشیده بود و این چه آشامید

3 سبحان الله عقول عالمیان متحیر و مبهوت چه خوب گفت آنصحرائی بیابان نشین یک چو ندمم بکل عالم ندمم مقصود از نمد اظهار حب و خلوصش بوده سبحان الله نفوس مذکوره مع آنکه صاحب ثروت و جاه ظاهر و عزّت و رفعت مابین بریه بودند ما عندهم ایشانرا از ما عندالله منع ننمود آن حالتیکه قوم کلمه اعراض از ایشان طلب نمودند چه حالتی بود و آن چه

With utmost joy and assurance, with spirit and fragrance, they proceeded to the place of sacrifice. Likewise the souls before them - His Holiness Kazim - the wolves of the earth did what will never be erased from the book of sorrows, nor ever shall be.

- 4 My God, my God! Inscribe the names of Thy loved ones in the book of them that strive in Thy path. Since Thou hast forbidden verbal profession, keep them firm upon the straight path that all may, with spirit and fragrance, with wisdom and utterance, make Thy servants aware and grant them a portion from the ocean of knowledge. O Generous One! Every possessor of a tongue hath testified to the precedence of Thy mercy, and every possessor of vision hath acknowledged Thy magnanimity. With the hands of power, take hold of the hands of the weak ones, guide them to the kingdom of Thy might, and bring them into the spacious arena of Thy protection, that all may discover the sweetness of Thy utterance and become aware of the ocean of Thy bounty. O Merciful One! Since Thou hast created, show mercy and transform this remoteness into nearness, that all may come and find, and choose their dwelling beneath the canopies of Thy mercy. Thou art the Powerful. There is no God but Thee, the Most Exalted, the Most Glorious.

- 5 O beloved of my heart! Your sublime letters and successive missives have arrived, each having a wondrous effect and novel influence, bestowing upon every element of existence an impact and condition. Though one contemplates many meanings, words to express them are not at hand. Praise and gratitude be to God, each one of these letters was, as it were, speaking with most eloquent tongue in sanctification, glorification, remembrance and praise of the Goal of all the worlds. Exalted be your Teacher, exalted be your Guide, exalted be your Supporter, exalted be your Inspirer, exalted be your Protector, exalted be your Helper, unto the endless End. It behooveth this servant to speak of the everlasting sovereignty of the Kingdom and to supplicate for God's favors and bounties, the ocean of His generosity and the sun of His grace, that there may be manifested from all things that which will draw him nigh unto the supreme Summit and the most exalted Horizon. On each occasion the letter of that beloved of the heart was presented before the throne of the Lord of Names and attained the honor of being heard, and each time the light of bounty dawned and the sun of grace shone forth, and at every moment it was thought that the elixir of the merciful utterance would adorn the world with a new element and a new spirit. Exalted be His bounty and mighty be the waves of the ocean of His bestowal and the

عنایتی بود که ایشانرا حفظ نمود بکمال فرح و اطمینان و روح و ریحان بمقرّ فدا تشریف بردند و همچنین نفوس قبل از ایشان حضرت کاظم ذناب ارض عمل نمودند آنچه را که ذکرش از دفتر احزان محو نشده و نخواهد شد

4 الهی الهی در دفتر مجاهدین اسماء اولیات را ثبت فرما چون از اقرار منع فرمودی بر صراط مستقیم دار تا کلّ به روح و ریحان و حکمت و بیان عبادت را آگاه نمایند و از دریای دانائی قسمت عطا کنند ای کریم هر صاحب لسانی بر سبقت رحمت گواهی داده و هر صاحب بصری بر بزرگواریت اقرار نموده بیادای اقتدار یادی ضعفا را اخذ و بملکوت قدرتت راه نما و بعرضه منیر حمایت درآر تا کلّ حلاوت بیانت را بیابد و بحر بخشش آگاه شوند ای رحیم چون خلق فرمودی رحمت نما و این دوری را نزدیکی تبدیل فرما تا کلّ بیابد و بیابد و در ظلّ قیاب رحمت مسکن گیرند توئی توانا لا اله الا انت العلیّ الأبهی

5 یا محبوب فؤادی نامه‌های عالی و دستخطهای متواتر رسید و هر یک را تأثیری بدیع و اثری جدید بوده و هر جزء از اجزاء وجود را تأثیری بخشید و حالتی داد بسیار از معانی انسان تفکر مینماید ولیکن لفظیکه آنرا معلوم کند در دست نیست لله الحمد و الله هر یک از آن نامه‌ها گویا بافصح لسان به تقدیس و تنزیه و ذکر و ثنای مقصود عالمان ناطق بود جلّ معلّمکم و جلّ معرفّکم و جلّ مؤیدکم و جلّ ملقّیکم و جلّ ملهمکم و جلّ حافظکم و جلّ ناصرکم الی الآخر الذی لا آخر له ینبغی للخدام ان ینطق بدوام الملک و الملکوت و یسئل عنایات الله و الطافه و بحر جوده و شمس فضله لیظهر من کلتی ما یقرّبه الی الذروة العلیا و الأفق الأعلى در هر کوه نامه آن محبوب فؤاد امام عرش مالک اسماء عرض شد و بشرف اصفا فائز گشت و در هر مرّه نیر عنایت مشرق و آفتاب فضل لائح و هر حین گمان میرفت که اکسیر بیان رحمت عالم را بعنصر جدید و روح جدید مزین فرماید جلّت عنایت و عظمت امواج بحر عطائه و تجلیات انوار شمس بیانه تا آنکه

effulgent rays of the sun of His utterance, until on this night - the nineteenth of Jamadiyu'th-Thani - another letter was presented before the countenance of the Lord of all beings. The Lord - exalted and sanctified be He - spoke: "In My Name through which the Kingdom of Utterance was manifested in the realm of creation."

در این شب شب نوزدهم ۱۹ جمادی الاخری
نامهء اخرى امام وجه مولى الورى عرض شد

- 6 The Mother Book speaks, calls and gives glad tidings to all of what has been sent down from God, the Lord of the worlds. The Mother of the Bayan calls out saying: "The All-Merciful has come with a sovereignty before which neither the hosts of the heavens nor of the earth can stand." The heaven calls and summons all to the Dawning Place of the Manifestation, yet most of the people remain heedless. By God! The ocean of divine knowledge has surged, and each of its waves heralds to humanity what has appeared and shone forth from the horizon of God's will, the Goal of all who seek Him. Those who have arisen to aid the Cause are among the triumphant in My perspicuous Book. The All-Merciful has described them in the Furqan as "men whom neither trade nor commerce can divert from the remembrance of God." We testify that this was revealed for My loved ones whom neither the profits of the world, nor the treasures of nations, nor whatsoever is possessed by princes and kings could prevent from turning towards the lights of their Lord's countenance, the Mighty, the Praiseworthy. They have forsaken what the people possess, holding fast to that which has been sent down to them from the presence of the Powerful, the Ancient. These are men whom neither earthly power nor heavenly might can weaken. They have cast away all that imagination can grasp, yearning for the meeting with God, the Beloved of those who know Him.

6 قول الرب تعالى و تقدس بسمى الذى به ظهر ملكوت البيان فى الامكان ام الكتاب ينطق و ينادى و يبشر الكل بما نزل من لدى الله رب العالمين ام البيان ينادى و يقول قد اتى الرحمن بسلطان لا يقوم معه جنود السموات و الارضين ان السماء تنادى و تدعو الكل الى مشرق الظهور ولكن القوم اكثرهم من الغافلين تالله قد ماج بحر العرفان و كل موج من امواجه تبشر الناس بما ظهر و لاح من افق ارادة الله مقصود القاصدين ان الذين قاموا على نصرة الامر انهم من الفائزين فى كتابي المبين قد وضعهم الرحمن فى الفرقان رجال لا تلهيهم تجارة ولا بيع عن ذكر الله نشهد انما نزلت لاوليائى الذين ما منهم ربح العالم ولا كنوز الأمم و لا ما عند الأمراء و الملوك عن التوجه الى انوار وجه ربهم العزيز الحميد تركوا ما عند القوم متمسكين بما نزل لهم من لدن قوى قدير اولئك رجال لا تضعفهم قدرة الأرض و السماء نبدوا كل ما يدركه الخيال شوقاً للقاء الله محبوب العارفين

- 7 O thou who soarest in My atmosphere, who holdest fast to the cord of My loving-kindness, and uttereth My praise! Hear My call from around My throne: "There is none other God but Him, the Single One, the All-Informed." Say: O people! Fear God and make not this world your homeland. Turn to the homeland of the All-Merciful; it is the most glorious station for you, did ye but know it. Sanctify your hearts from envy and hatred. This is what ye have been commanded in God's Book, the Mighty, the Praiseworthy. Take the sealed wine in My Name, the Self-Subsisting, then drink thereof with remembrance of Me, the Mighty, the Wondrous. Say: Beware lest ye follow your desires. Follow that which ye have been commanded by an Ancient Commander. Do the threats of princes frighten you? By My life, they are but slaves, and I am the true Sovereign. To this beareth witness the Tongue of Grandeur in this noble station.

7 يا ايها الطائر فى هوائى و المتمسك بجبل عنايتى و الناطق بشائى اسمع ندائى من حول عرشى انه لا اله الا هو الفرد الخبير قل يا قوم اتقوا الله و لاتجعلوا الدنيا وطناً لأنفسكم اقبلوا الى وطن الرحمن انه ابهى مقام لكم ان انتم من الشاعرين قدسوا افتدتكم من الحسد و البغضاء هذا ما امرتم به فى كتاب الله العزيز الحميد خذوا الرحيق المختوم باسمى القيوم ثم اشربوا منه بذكرى العزيز البديع قل اياكم ان تتبعوا هواكم اتبعوا ما امرتم به من لدن امر قديم اتخوفكم سطوة الأمراء لعمري اعليهم مملوك و انا المالك بالحق يشهد بذلك لسان العظمة فى هذا المقام الكريم

8 We have delivered unto them the messages of their Lord openly and have sent down unto them clear verses, for I am the Almighty, the Powerful. The heaven hath come with the smoke of destiny, yet the people are prevented from turning to the Single One, the All-Knowing, the All-Wise. Say: The ocean of knowledge hath surged - and it is My knowledge - and this is the straight path. Say: Beware lest ye deprive yourselves of the Lord of Names, Who hath come with proof and evidence. Be fair, O people, and be not among the oppressors. Consider My Cause: Have I ever desired aught for Myself on earth? Reflect on what hath appeared from Me and be not among the transgressors. By My life, I have not preserved Myself for less than a moment - My deeds bear witness to this, if ye be of the fair-minded. From My tribulations, the Supreme Pen trembled and raised the cry of lamentation, saying: "After Thee there shall be no Cause, O Lord of Names, and no pen after Thee, O Thou through Whose remembrance the remembrances of all who remember have been erased! How can I move across the tablet after Thee, and who would hear my shrill voice? Nay, by the lights of Thy shining, radiant face!"

9 Thus have We sent down verses before and at this time, as a command from Our presence, and I am the Expositor, the All-Knowing. Convey My greetings to the faces of My loved ones and give them glad tidings of the river of My loving-kindness, the ocean of My mercy, and the heaven of My grace, and remind them of My verses that have encompassed the heavens and the earth. Say: Know ye the station of this Day and deprive not yourselves of that which hath appeared in truth, and be not among the heedless. That which grieveth you today shall pass away, and there shall appear what God, the Mighty, the Beautiful, hath ordained for you. The glory shining from the horizon of the heaven of My mercy be upon thee and upon whoever heareth thy word concerning this Cause, whereby the heart of every oppressor hath been shaken and the limbs of the ungodly have trembled.

10 Praise and glory befit that Self-Subsisting Lord Who, without helper, supporter or outward cause, raised aloft the banner of "The Kingdom is God's" to the highest station in the world, and planted the standard of "Verily I am the One Who abideth after all things have perished" upon the most exalted places of earth. Great is His majesty and exalted His dominion and power! O leaf! Upon thee be the Glory of God, the Lord of Names. The tribulations of these days and their severity, and the trials of the loved ones, have been mentioned in the books of the past and future. Today is the day whereof it is said "the day when the sky will bring forth a visible smoke," and

8 أَنَا بَلَّغْنَاهُمْ رِسَالَاتِ رَبِّهِمْ جَهْرَةً وَانْزَلْنَا لَهُمْ آيَاتٍ بَيِّنَاتٍ وَأَنَا الْمُقْتَدِرُ الْقَدِيرُ قَدْ أَتَتْ السَّمَاءُ بِدُخَانٍ الْقَضَاءِ وَمَنْعَ النَّاسِ عَنِ الْإِقْبَالِ إِلَى الْفَرْدِ الْعَلِيمِ الْحَكِيمِ قُلْ قَدْ مَاجَ بِحَجَرِ الْعُرْفَانِ وَهُوَ عُرْفَانِي وَالصِّرَاطُ هَذَا السَّبِيلُ الْمُسْتَقِيمُ قُلْ أَيَاكُمْ أَنْ تَمْنَعُوا أَنْفُسَكُمْ عَنْ مَالِكِ الْأَسْمَاءِ الَّذِي أَتَى بِالْحُجَّةِ وَالْبُرْهَانِ أَنْصَفُوا يَا قَوْمَ وَلَا تَكُونُوا مِنَ الظَّالِمِينَ انْظُرُوا فِي أَمْرِي هَلْ أَرَدْتُ لِنَفْسِي شَيْئًا فِي الْأَرْضِ تَفَكَّرُوا فِيمَا ظَهَرَ مِنْ عِنْدِي وَلَا تَكُونُوا مِنَ الْمُعْتَدِينَ لِعَمْرِي مَا حَفِظْتُ نَفْسِي فِي أَقَلِّ مِنْ أَنْ يَشْهَدَ بِذَلِكَ عَمَلِي أَنْ أَنْتُمْ مِنَ الْمُنْصِفِينَ مِنْ بِلَائِي اضْطَرَبَ الْقَلَمُ الْأَعْلَى وَارْتَفَعَ مِنْهُ نَحِيبُ الْبُكَاءِ وَقَالَ لَا بَعْدَكَ أَمْرًا يَا مَالِكِ الْأَسْمَاءِ وَلَا قَلَمَ يَا مَنْ بِذِكْرِكَ مَحْتِ أَذْكَارِ الذَّاكِرِينَ هَلْ اتَّحَرَّكَ عَلَى اللَّوْحِ بَعْدَكَ وَهَلْ أَحَدٌ يَسْمَعُ صَرِيرِي لَا وَأَنْوَارَ وَجْهِكَ الْمَشْرِقِ الْمُنِيرِ

9 كَذَلِكَ أَنْزَلْنَا الْآيَاتِ مِنْ قَبْلِ وَفِي هَذَا الْحَيْنِ أَمْرًا مِنْ عِنْدِي وَأَنَا الْمُبِينُ الْعَلِيمُ كَبِيرُ مِنْ قَبْلِي عَلَى وَجْهِهِ أَوَّلِيَّاتِي وَبَشَرَهُمْ بِفِرَاتِ عَنَابَتِي وَبِحَرْمَتِي وَسَمَاءِ فَضْلِي وَذِكْرِهِمْ بِآيَاتِي الَّتِي أَحَاطَتْ بِالسَّمَوَاتِ وَالْأَرْضِينَ قُلْ اعْرِفُوا مَقَامَ الْيَوْمِ وَلَا تَمْنَعُوا أَنْفُسَكُمْ عَمَّا ظَهَرَ بِالْحَقِّ وَلَا تَكُونُوا مِنَ الْغَافِلِينَ سَتَفْنِي مَا يَحْزَنُكُمْ الْيَوْمَ وَيُظْهِرُ مَا قَدَّرَ لَكُمْ مِنْ لَدَى اللَّهِ الْعَزِيزِ الْجَمِيلِ الْبَهَاءِ الْمَشْرِقِ مِنْ أَفْقِ سَمَاءِ رَحْمَتِي عَلَيْكَ وَعَلَى مَنْ يَسْمَعُ قَوْلَكَ فِي هَذَا الْأَمْرِ الَّذِي بِهِ اضْطَرَبَ فَوْادِ كُلِّ ظَالِمٍ وَارْتَعَدَتْ فَرَائِصُ الْمُشْرِكِينَ

10 حَمْدٌ وَثَنًا حَضَرَتْ قِيَوْمِي رَا لَائِقٍ وَسَزَاسَتْ كَهْ مِنْ غَيْرِ مُعِينٍ وَنَاصِرٍ وَسَبَبِ ظَاهِرٍ بِقَلَمِ عِلْمِ الْمَلِكِ اللَّهُ رَا بَرِ أَعْلَى مَقَامِ عَالَمٍ مَرْتَفِعٍ نُمُودَ وَرَايَةِ أَتَنِي أَنَا الْبَاقِي بَعْدَ فَنَاءِ الْأَشْيَاءِ رَا بَرِ إِبْرَاهِيمَ بِقَاعِ أَرْضِ نَصَبِ فَرْمُودَ جَلَّتْ عِظَمَتُهُ وَجَلَّتْ سُلْطَانَتُهُ وَقُدْرَتُهُ يَا وَرَقًا عَلَيْكَ بَهَاءُ اللَّهِ مَوْلَى الْأَسْمَاءِ زَحَمَتْ إِيْنِ أَيَّامٍ وَشَدَّتْ أَنْ وَابْتَلَايَ أَوَّلِيَا دَرِ كَتَبِ قَبْلِ وَ بَعْدَ مَذْكُورِ يَوْمِ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ أَمْرُوزِ اسْتَ وَ تَرَى النَّاسَ سَكَارَى وَ مَا هُمْ بِسَكَارَى

"thou shalt see mankind as in a drunken state, yet they are not drunk: but severe is the punishment of God." Observe what was spoken: "The Day when men will be like scattered moths, and the mountains will be like carded wool." The divine Books are filled with mention of the hardships of the Day of Judgment. Praise be to God, His loved ones have borne them and have been blessed with patience and steadfastness.

- 11 O thou who gazest toward My horizon! The people have not been and are not heedless. The pearls of wisdom and utterance that were ever hidden within the shells in the ocean of divine knowledge have, through the power of the Supreme Pen, been made manifest and visible before all faces, yet the knowing one is missing and the seeing one is nowhere to be found. In truth, the Word is that which was revealed aforetime: the ears of these people have not been and are not capable of hearing. Every person of insight beareth witness to this. Where are the ears, where are the ears, where are the ears? And where are the eyes, where are the eyes, where are the eyes? Nevertheless, in all conditions the Omnipotent Cause and the pervading Will have prevailed and shall continue to prevail. We beseech God that this victory may be achieved through spirit and joy, not through the deeds of ravening beasts. In every age the idolaters strove with utmost effort to extinguish the light, yet found themselves to be losers and saw themselves powerless. No thing among all things hath ever prevented or will ever prevent the operation of the divine Will and Purpose. Convey My greetings to the loved ones and gladden them with the lights of the Luminary of utterance that hath shone forth from the heaven of the Pen of the All-Merciful. We beseech God to assist all to that which leadeth to the exaltation of the Cause and the elevation of existence. Verily He is powerful over all things and worthy to answer prayers.

- 12 Praise be to God! The waves of the sea of bounty and the rains from the clouds of the favor of the Lord of all beings are pouring down and following one upon another. Yet nostrils have become useless and perceptions idle and void. The fragrance of utterance has encompassed all creation, yet none perceives it. Moreover, if they had not claimed faith in what they possess, the superstitions and ignorance of people would not have reached such a degree. For instance, the followers of the Gospel attempt to prove their religion with two pages, while remaining heedless and turning away from the oceans of meanings and the purpose of the Lord of all worlds. This evanescent servant begs and hopes from the Truth that He may bestow one drop from the ocean of His knowledge upon the heedless ones of the world, and grant one particle from the light of His recognition to the blind ones of the earth. Perchance they may then hold

ولكنّ عذاب الله شديد امروز است انظر ما قال يوم تكون الناس كالفرش المثبوت ويكون الجبال كالعهن المنقوش كتب الهى مشحونست بذكر شدايد يوم جزا لله الحمد اوليا حمل نمودند و بعنايت صبر و اصطبار فائز گشتند

11 يا ايها الناظر الى افقى ناس غافل نبوده و نيستند لآلى حكمة و بيان كه لازال در اصداف بحر علم الهى مستور بود بقدرت قلم اعلى امام وجوه ظاهر و مشهود ولكن دانا مفقود و بينا غير موجود فى الحقيقة كله آنست كه از قبل نازل آذان اين خلق قابل اصغا نبوده و نيست هر آگاهى بر اين شاهد و گواه اين الآذان و اين الآذان و اين الآذان و اين الأبصار و اين الأبصار و اين الأبصار ولكن در هر حال امر مبهم و اراده نافذ غلبه نموده و خواهد نمود و از حق ميطلبم اين غلبه به روح و ريحان واقع شود نه باعمال حيوان مفترس در جميع اعصار مشركين بر اطفاء نور منتبى سعى را نمودند ولكن خود را خاسر مشاهده كردند و عاجزديدند نفوذ مشيت و اراده الهى را هيچ شىء از اشياء منع نموده و نخواهد نمود اوليا را از قبل مظلوم تكبير برسان و بانوار نير بيان كه از افق سماء قلم رحمن اشراق نموده منور و مسرور دار از حق ميطلبم كل را مؤيد فرمايد بر آنچه سبب ارتقاء وجود و ارتفاع امر است انه على كل شىء قدير و بالاجابة جدير انتهى لله الحمد

12 امواج بحر عطا و امطار سخاب فضل مولى الورى هاطل و متابع شامها ضايع شده ادراكها عاطل و باطل مشاهده ميشود عرف بيان امكانرا احاطه نموده ولكن احدى شاعر نه باز اگر بآنچه در دست دارند ادعاى ايمان نمينمودند خرافات و نادانى ناس باين درجها ظاهر نميشد مثلاً اهل انجيل بدو ورق اثبات دين مينمايند واز بحور معانى و بيان مقصود عالميان غافل و معرض مشاهده ميگردند اين خادم فاني از حق سائل و آمل كه يكتظره از درياى علمش بغافلهاى عالم عطا فرمايد و يك ذره از نور معرفتش بكورهاي ارض عنايت نمايد شايد بآنچه سبب نجات كل

fast to that which is the cause of salvation for all, and the world may be freed from successive calamities and continuous afflictions.

- 13 Today nothing is heard from all directions save the clashing of swords. Four persons, nurtured by pride, do not allow the world to find rest and be adorned with the light of wisdom and utterance. Their multitude, power and capacity have prevented them from attaining the Most Great Peace, even though such capacity has never been and will never be the cause and means of profit. Rather, it is the cause of manifest loss. Alas! Alas! Where is understanding? Where is understanding? True spoke he who said: "People are asleep; when they die, they awaken." But now no awakening is evident. And true spoke he who said: "Verily, a true believer is rarer than red sulfur." In any case, we hope from His boundless generosity that His hidden grace may encompass and pervade all, and guide them to the sacred court of nearness to the Lord of all beings - may the spirit of all who dwell in the kingdom of command and creation be a sacrifice unto Him. The plea and supplication are from the servant, and the response and acceptance from his Lord.

- 14 As to what you have mentioned regarding the matter of "between two matters" and have written that praise be to God, in these days through the hidden divine favors, deliverance has been achieved from that known matter of "between two matters" - after this was presented before the Presence of Divine Unity, these blessed words were revealed, He says, blessed and exalted be He:

- 15 O Varqa! Upon thee be My glory and My loving-kindness. In the Tablet of Haydar-'Ali, upon him be My glory, the purport of these supreme words was revealed from the Most Exalted Pen: Praise sanctified above the mention and utterance of all creation beseemeth the Goal of all beings, in that His loved ones, through hope of His promise and fear of His warning, transgressed not His commandments. They trampled corruption under foot and raised up the hand of power for the reformation of the world. O Varqa! Upon thee be My mercy. Beseech the True One that He may adorn all with the raiment of sanctity and confirm them in that which is conducive to the manifestation of human virtues. Although in the Psalms, Tablets, Scriptures and Books, conflict and corruption have been wholly forbidden, and firm commandments have been revealed enjoining love, fellowship, trustworthiness and reformation, most people are still observed to be in doubt and uncertainty. Day and night the tongue is occupied with the mention

است تمسک نمایند و عالم فارغ شود از بلایای متتابعه و رزایای مترادفه

- 13 امروز از اطراف جز صلیل سیوف چیزی استماع نمیشود چهار نفر مرباهای غرور نمیگذارند عالم راحت شود و بنور حکمت و بیان مزین گردد کثرت جمعیت و اقتدار و استعداد ایشانرا از صلح اکبر منع نموده مع آنکه این استعداد سبب و علت رنج نبوده و نخواهد بود بلکه علت خسران مبین است آه آه این الادراک این الادراک صدق من قال الناس ینام اذا ماتوا انتبهوا حال که انتباهی مشهود نه و صدق من قال ان المؤمن اقل من کبریت الأحمر در هر حال از کرم بیزوال امید آنکه عنایت غیبی شامل شود و کل را فرا گیرد و بساحت قرب قدس حضرت مولی الوری روح من فی ملکوت الأمر و الخلق فداه راه نماید الطلب و السؤال من العبد و الاستجابة و القبول من مولاه

- 14 اینکه در فقره امر بین الأمرین ذکر نموده اید و مرقوم داشته اید که الحمد لله در این ایام از الطاف خفیه الهیه از فقره معهوده امر بین الأمرین نجات حاصل بعد از عرض این فقره در ساحت عز احدیه اینکمه مبارکه نازل قوله تبارک و تعالی

- 15 یا ورقاء علیک بهائی و عنایتی در لوح جناب حیدر قبل علی علیه بهائی مضمون اینکمه علیا از قلم اعلی نازل حمد مقدس از ذکر و بیان اهل امکان مقصود عالمینا لایق و سزااست که اولیائش بامید وعد و بیم وعید از اوامرش تجاوز نمودند فساد را تحت قدم گذاردند و ید اقتدار لأجل اصلاح عالم برافراختند یا ورقا علیک رحمتی از حق بطلب کل را بقمیص تقدیس مزین فرماید و مؤید نماید بر آنچه سبب ظهور و بروز سجایای انسانیست مع آنکه در زیر و الواح و صحف و کتب نزاع و فساد طراً نهی شده و به محبت و مودت و امانت و اصلاح امر محکم نازل گشته اکثری الی حین در ریب و شبهه مشاهده میشوند در لیلای و ایام لسان بذکر دوستان مشغول و به اعمال و اخلاقیکه سبب رفعت و علت عزت و علو امر و سمو کلمه علیاست

of the friends and uttereth that which is the cause of exaltation and the means of glory and loftiness of the Cause and the elevation of the Most Exalted Word. Blessed are they that act! Blessed are they that understand! However, evil and treacherous souls have been and are seeking to deceive the sincere and pure ones. Glory be to God! Although they observe that corruption is the cause of the world's ruin and the abasement of nations, they cling to it and hold fast to schemes and craftiness. We beseech Him, exalted be He, to prevent them through His sovereignty, might and power. Verily, He is the All-Powerful, the Unconstrained.

ناطق طوبی للعالمین و طوبی للعارفین ولكن نفوس خائنه شریره در صدد خدعه و قریب مخلصین و مقدسین بوده و هستند سبحان الله مع آنکه مشاهده مینمایند فساد سبب خرابی عالم و ذلت امام است بآن متمسکند و به تدبیر و حیلہ متشبث نسله تعالی ان بمنعمهم بسلطانه و قدرته و اقتداره انه هو المقتدر المختار انتی

- 16 That which you wrote concerning S, may God assist him, is a cause for wonderment. Despite having traveled the world and witnessed the ups and downs of affairs and seen profit and loss in various lands, he remains heedless of thoughts whose harm returns to himself and others, and is still occupied with vain imaginings. In any case, after this matter was mentioned in His presence, He said that one must pray for him. The flame of this rejected deed is like the flame of the tongue - every fire may be extinguished, but the fire of the tongue leaves its trace throughout centuries and ages. One word bestows eternal life while another brings everlasting death. We beseech God, exalted be He, to assist him in recognizing what harms and benefits him and what will save him from destruction.

16 اینکه در باره جناب س ی وقتہ الله مرقوم داشتید عجب در آنست مع آنکه ایشان عالم را گردیده اند و پستی و بلندی امور را مشاهده کرده اند و ربح و خسارت را در ممالک متفرقه دیده اند مع ذلک بخيالاتیکه ضررش بخود او و غیر او راجع ملتفت نشده حال هم باوہامات مشغولند باری بعد از عرض این فقرہ امام حضور فرمودند باید در حقش دعا نمود شرارہ این عمل مردود بمثابہ شرارہ لسانست ہر آتشی خاموشی پذیرد ولكن نار لسان اثرش در قرون و اعصار باقی یک کلمہ حیات ابدی بخشد و کلمہ آخری موت سرمدی نسل الله تعالی ان یوفقه علی ما یعرفہ ضرہ و خیرہ و ما ینجیہ من الہلاک انتی

- 17 In His presence, they heard directly from the Tongue of Grandeur words that are the cause of the reformation of the world and the salvation of himself and all on earth, yet they did not turn away from their imaginings. Due to the love that existed between us, I have besought and continue to beseech the True One, exalted be His glory, for their protection. Verily our Lord and the Lord of the Throne and earth has power over whatsoever He willeth.

17 در حضور کلماتیکہ سبب اصلاح عالم و نجات ایشان و اہل ارض است بلا واسطہ از لسان عظمت شنیدند مع ذلک از خیالات خود منصرف نشدند نظر بحقیقہ مابین بوده از حق جل جلالہ حفظشانرا طلبیدہ و میطلبم ان ربنا و رب العرش و الثری علی ما یشاء قدیر

- 18 Concerning what you mentioned about Haji Mirza Musa, it is exactly as you wrote. However, Haji Abdul-Karim, upon him be the glory of God, is very enkindled and loving, and through love for him has mentioned and continues to mention his acceptance. Your petition mentioning him was sent by the aforementioned Haji, upon him be the glory and favor of God, to the Most Holy Court, and an answer was revealed and sent that he might rejoice and be among the thankful ones. In truth, your honor has acted with wisdom according to the words of our Lord: "Be not assured by everyone who comes, and believe not every speaker." Nevertheless, in all conditions,

18 اینکه ذکر حاجی میرزا موسی فرمودید همانقسم است کہ مرقوم داشته اید ولكن جناب حاجی عبدالکریم علیہ بہاء الله بسیار مشتعل و با محبتند و او بحبت ایشان ذکر اقبال نموده و مینماید و عریضہ شما کہ در ذکر او بود جناب حاجی مذکور علیہ بہاء الله و عنایتہ بساحت اقدس ارسال داشت و جواب ہم نازل و ارسال شد لیفرح و یكون من الشاکرین فی الحقیقہ آنحضرت بحکمت عمل فرمودہ اند و بما نطق بہ لسان ربنا لا تطمئنوا من کل وارد و لا تصدقوا کل

mere forbearance and the manifestation of love and affection is beloved, just as you have acted.

- 19 They mentioned Mirza Nabil-i-Akbar (Nabil-i-Qa'ini), upon him be the glory and favor of God, and likewise mentioned his enkindlement with the fire of the love of the All-Merciful, and also mentioned those souls who through his guidance and direction have attained to the Most Great Path, the Straight Path, and the Mighty Announcement. These matters were presented in His presence, whereupon the Tongue of Grandeur spoke that which caused bodies, let alone spirits, to soar. His blessed and exalted Word:

- 20 In the Name of the All-Knowing Speaker

- 21 Praise be sanctified beyond the comprehension and minds, and exalted above the recognition of all who dwell in the realm of possibility, befitting the most holy and sacred court of the Intended One, Who through wisdom and utterance has taken possession of the cities of the hearts of the people of possibility. The turning away of the peoples of the world, both lowly and noble, and the heedlessness of the nations, both learned and mystic, did not prevent Him from His purpose. The veils of error and the clouds of glory did not withhold the power of His Pen and the penetration of His Will from conquest. His standard is "He is God" and His banner "The Lord of all beings has come." Blessed are those souls who hearkened to His call and with sanctified and pure hearts took shelter beneath His banner. Exalted is the Word and exalted its power, mighty is the Sign and glorious its station, and exalted is its influence.

- 22 O Balance! Today the Balance speaks saying "I am verily the All-Knowing Discerner." The true balance has been and ever shall be the love of God. Blessed are they who are illumined by the light of His Cause and enkindled with the fire of the Divine Lote Tree. Give thanks to the Goal of all mankind that thy mention hath flowed from the Tongue of Grandeur, both before and after. The riches of the world and the remembrances of nations all return to nothingness, but the verses of God and what He hath ordained endure forever. The oppression of tyrants, the clamor of aggressors, and the vicissitudes of ages and centuries neither alter nor efface them. In the realm of the Supreme Pen there is no obliteration, only affirmation upon affirmation. We beseech the Lord thereof to increase His confirmations unto thee at all times and make thee a herald in His Name and one who proclaims His remembrance. Verily He is powerful over all things.

قائل ولكن در جميع احوال مجرد بردباری و اظهار محبت و مودت محبوب همانقسم که عمل فرموده اند

- 19 ذکر جناب میرزا نبیل قبل علی میزانی علیه بهاء الله و عنایت فرمودند و همچنین ذکر اشتعال ایشان بنار محبت رحمن و همچنین ذکر نفوسیکه بهدایت ایشان و راهنمایی ایشان براه اعظم و صراط مستقیم و نبأ عظیم فائز گشته اند اینرا تبیین در پیشگاه حضور بشرف عرض فائز اذا نطق لسان العظمة بما طارت به الأجساد فضلاً عن الأرواح قوله تبارک و تعالی

- 20 باسم گوینده دانا

- 21 حمد مقدس از ادراک و عقول و منزّه از عرفان من فی الامکان ساحت امنع اقدس حضرت مقصود را لایق و سزا که به حکمت و بیان مداین افنده اهل امکان را تصرف فرمود اعراض اهل عالم از وضع و شریف و اغماض امم از علما و عرفا او را از اراده اش منع ننمود اقتدار قلم و نفوذ مشیتش را حجاب ضلال و سبحات جلال از تسخیر باز نداشت علمش آنه هو الله و رایتش قد اتی مولی الوری طوبی از برای نفوسیکه ندایش را اصغا نمودند و بقلوب مقدسه طاهره در ظل رایتش مأوی گردیدند جلت الکلمة و جل اقتدارها و عظمت الآیة و عز مقامها و جل تصرفها

- 22 یا میزان امروز میزان باتنی انا المیزر العلیم ناطق میزان حقیقی محبت الهی بوده و هست طوبی از برای نفوسیکه بنور امر منورند و بنار سدره مشعل حمد کن مقصود عالم را که ذکر از قبل و بعد از لسان عظمت جاری ثروت عالم و اذکار امم کل بعدم راجع ولكن آیات الهی و ما قدر من عنده باقی و دائم ظلم ظالمین و وضوای معتدین و حوادث و تغییرات قرون و اعصار او را تغییر ندهد و محو نسازد در عالم قلم اعلی محو نبوده و نیست اثبات اندر اثبات از مالک آن میطلبیم در هر حین بر تأییدت بیفزاید و میجملک باسمه و منادیاً بالذکره آنه علی کلشیء قدیر

- 23 O thou who gazest upon the Countenance! The Son of Mary said: "Thou hast given me that which the learned and the wise have failed to comprehend." How many scholars, nobles, princes and mighty ones are deprived, their names erased from the book of acceptance and favor, while how many servants who were outwardly counted among the weak and ignorant have attained the highest station of glory, exaltation, knowledge and wisdom. God effaceth what He willeth and confirmeth what He willeth, and with Him is the Mother Book. Blessed art thou and joy be unto thee, for thou hast drunk of the sealed wine and hast bestowed it upon others. This is a great bounty - recognize its station and be of the thankful ones.
- 23 یا ایها الناظر الى الوجه ابن مریم میفرماید بمن عطا فرمودی آنچه را که علما و حکما بعرفانش فائز نگشتند چه مقدار از علما و کبرا و امرا و اقویا محرومند و اسامی ایشان از دفتر اقبال و قبول خارج و چه مقدار از عباد که در ظاهر بین خلق از ضعفا و جهال محسوب بر اعلی مقام عزت و رفعت و علم و دانش مقرر گردیدند بخو الله ما یشاء و یتبیت و عنده ام الکتاب طوبی لک و هنیئاً لک از ریح مختوم آشامیدی و عطا نمودی این فضلی است عظیم اعرف مقامه و کن من الشاکرین
- 24 Praise be to God! They have received the greatest portion and mightiest share from the Kingdom of Utterance of the Goal of all beings, and have recorded in the book of the world their righteous deeds and the bestowal of the Revealer of verses. This word is preserved from obliteration in the divine Treasury of Infallibility and sanctified from change. Those souls who have been quickened by a new spirit and who have turned toward the eternal realm through the divine wine of utterance - their mention was presented at the Most Holy Court, and these verses were revealed from the Kingdom of Utterance specifically for the aforementioned souls. The Lord, exalted and sanctified be He, speaks thus - this is what was revealed for Jinab-i-Karbila'i Husayn from Khuy, upon him be the Glory of God:
- 24 انتهی لله الحمد از ملکوت بیان مقصود عالمیان نصیب اعظم و قسمت کبری اخذ نمودند و در دفتر عالم ذکر باقیات صالحات و عنایت منزل آیات ثابت کردند اینکله در کنز عصمت الهی از محو محفوظست و از تغییر مقدس نفوسیکه بروج جدید فائز گشته‌اند و از ریح بیان ربانی بعرضه باقی توجه نموده‌اند ذکرشان در ساحت امنع اقدس عرض شد و این آیات از ملکوت بیان مخصوص نفوس مذکوره نازل قول الرب تعالی و تقدس هذا ما نزل لجناب کربلائی حسین من خوی علیه بهاء الله
- 25 He is the Hearer, He is the Answerer
- 25 هو السامع و هو المجیب
- 26 O Husayn! Hearken with thy spiritual ear to the call of the Wronged One, that it may draw thee from thy earthly homeland to thy divine homeland, and lead thee from transient abasement to everlasting glory. His bounty hath no bound or end - before a single drop from this Ocean, all the seas of the world cry out "Would that we were with thee!" Every mention is humbled before the mention of God, and every sound is submissive. The water of life hath been breathed into the reality of creation through His utterance. The trumpet hath been sounded and the decree of resurrection hath appeared - praise be to God, the Kind, the Forgiving! If thou hast drunk from the Kawthar of eternity which lieth concealed within the words of the Lord of Names, and hast found thyself detached from all else besides God, say:
- 26 یا حسین ندای مظلوم را بگوش جان بشنو تا ترا از وطن ترابی بوطن الهی کشاند و از ذلت فانیه بعزت باقیه رساند فضلش را حد اخذ ننموده و آنها نپذیرفته نزد یکقطره از ظهور این بحر مجبور عالم به یا لیتنا کما معک ناطق هر ذکری نزد ذکر الله خاضع و هر صوتی خاشع بییان روح حیوان در حقیقت امکان دمیده به نفخ فی الصور و ظهر حکم النشور و الحمد لله العطوف الغفور اگر از کوثر بقا که در کلمات مالک اسماء مستور است آشامیدی و خود را فارغ از ما سوی الله مشاهده کردی
- 27 My God, my God! I testify that Thou hast manifested Thyself and revealed that which was hidden from eternity in the treasuries of Thy power and the repositories of Thy protection. I beseech Thee, O Lord of existence and Sovereign over the seen and unseen, by Thy call which was raised betwixt earth and
- 27 قل الهی الهی اشهد انک ظهرت و اظهرت ما کان مکنوناً فی ازل الازال فی کماثر قدرتک و خزائن عصمتک اسئلیک یا مالک الوجود و المهیمن علی الغیب و الشهود بدائک الذی ارتفع

heaven, and I implore Thee by Him at Whose appearance all names bowed down, and by the stream of Thy utterance in the realm of creation and the waves of the ocean of Thy bounty amidst all religions, to make me firm, steadfast, immovable and upright in Thy Cause. I moreover beseech Thee, O Lord of all beings, to assist me in that which Thou lovest and art pleased with, in such wise that I move not except by Thy will, nor act save as Thou hast commanded me in Thy Book. Verily Thou art the Almighty over what Thou willest. There is none other God but Thee, the All-Compelling, the Self-Subsisting.

بين الأرض والسماء واستلكت بالذى اذ ظهر
خضعت الأسماء ونفرت بيانك في الامكان و
امواج بحر عطائك بين الأديان بأن تجعلني ثابتاً
قائماً راسخاً مستقيماً على امرك ثم استلكت يا مولى
الورى بان تؤيدنى على ما تحب وترضى بحيث لا
اتحرك الا بأرادتك ولا اعمل الا بما امرتنى به
في كتابك أنك انت المقتدر على ما تشاء لا اله
الا انت المهيمن القيوم

28 This was revealed for Asadu'llah of Nishapur, upon him be the Glory of God:

28 وهذا ما نزل لجناب اسدالله من نيشابور عليه بهاء الله

29 In My Name, the Compassionate, the All-Bountiful!

29 بسمى المشفق الكريم

30 The Hidden has appeared and the Light hath shone forth from the horizon of Revelation, and all things have proclaimed: The Kingdom belongeth to God, the Lord of Names and Creator of the heavens. He hath come for the life of the world, yet the peoples are in evident doubt. O Asad! Whoso hath attained unto this Day and hath arisen to help his Lord through wisdom and utterance, he verily is the lion of the jungle of knowledge before his Lord, the All-Merciful. Blessed are they that have attained. Harken unto the Call - verily it speaketh in every state: The Promise hath come, and the Promised One proclaimeth: He is God; there is none other God but Him, the Peerless, the Mighty, the All-Praised. By God! This is the Day of Return, yet the people are turning away. Blessed is he who hath soared on the wings of certitude in this holy, luminous, fragrant and exalted atmosphere. Take hold of the verses with the hands of submission and contentment, then recite them - they will draw thee to the Kingdom of utterance. Thy Lord is verily the Almighty, the Powerful. Nothing profiteth Him nor doth any matter harm Him. He hath appeared and revealed what He willeth through His all-pervading grace. When thou hast attained unto My verses and found the fragrance of Mine utterance, say: Praise be unto Thee, O Thou Who art the Wronged One of the world, and Glory be unto Thee, O Thou Who art the Glory of the worlds.

30 قد ظهر المكنون و اشرق النور من افق الظهور
و نطقت الأشياء الملك لله مالك الأسماء و
فاطر السماء قد اتى لحياة العالم ولكن الأمم في
ريب مبين يا اسد من فاز بهذا اليوم و قام على
نصرة ربه بالحكمة و البيان أنه اسد اجمة العرفان
عند ربه الرحمن طوبى للفائزين اسمع النداء انه
ينطق فيكشأن قد اتى الوعد و الموعد ينادى انه
هو الله لا اله الا هو الفرد العزيز الحميد تالله هذا
يوم الاقبال ولكن القوم من المعرضين طوبى لمن
طار بأجنحة الايقان في هذا الهواء المقدس المنور
المعطر العزيز الرفيع خذ الآيات بأيدى التسليم و
الرضا ثم اقرئها انها تجذبك الى ملكوت البيان
ان ربك هو المقتدر القدير لا ينفعه شيء و لا
يضره امر قد ظهر و اظهر ما اراد بفضله العميم
اذا فزت بآياتي و وجدت عرف بياني قل لك
الحمد يا مظلوم العالم و لك البهاء يا بهاء العالمين

31 This was revealed for the brothers Aqa Khalil of Khuy and Aqa Javad, upon them be the Glory of God:

31 وهذا ما نزل لاخوان جناب آقا خليل من خوى و جناب آقا جواد عليهما ٩ ٦٦ [بهاء الله]

32 He is the True, the Faithful!

32 هو الصادق الأمين

33 O Khalil! Verily the Glorious One remembereth thee from the prison precinct and calleth thee unto God, the Mighty, the All-Praised. He hath accepted afflictions for the comfort of all in the kingdom of creation, and thereby the seal of the Choice

33 يا خليل انّ الجليل يذكرك من شطر السجن و
يدعوك الى الله العزيز الحميد قد قبل الضراء
لراحة من في ناسوت الانشاء و به فتح ختم

Wine hath been broken - blessed are they that drink thereof. At His Name all names have bowed down, and by His command the ocean of knowledge hath surged - exalted be God, the Lord of this wondrous Day. We beseech God to assist His servants to turn unto Him - verily He is the All-Bountiful, the All-Generous. Blessed is the soul that hath not been hindered by the doubts of the barking ones nor frightened by the might of the idolaters. Give thanks unto God thy Lord that He hath assisted thee and caused thee to know that which most of creation hath been prevented from knowing. Thy Lord is verily the All-Informing, the All-Knowing. How many silent ones have spoken in My days, and how many speakers have been prevented from this beauteous Remembrance. We beseech God to assist His loved ones to remain steadfast in His Cause - verily He is the Strong, the Triumphant, the Almighty. We remember thy brother and give him glad tidings of God's loving-kindness, the Lord of the Mighty Throne.

الرَّحِيقَ طَوْبِي لِلشَّارِبِينَ لاسمِهِ خَضَعَتِ الْأَسْمَاءُ
وَبَأَمْرِهِ مَاجَ بَحْرِ الْعِرْفَانِ تَعَالَى اللَّهُ مَالِكُ
هَذَا الْيَوْمِ الْبَدِيعِ نَسْتُلِ اللَّهَ أَنْ يُؤَيِّدَ عِبَادَهُ عَلَى
الْإِقْبَالِ إِنَّهُ هُوَ الْفَضَّلُ الْكَرِيمُ طَوْبِي لِنَفْسٍ مَا
مَنْعَتْهَا شِبْهَاتِ أَصْحَابِ النَّعَاقِ وَمَا خَوَّفَتْهَا سَطْوَةُ
الْمُشْرِكِينَ أَحْمَدُ اللَّهُ رَبِّكَ أَنْ يَدْرِكَكَ وَعَرَفَكَ مَا
مَنْعَ عَنْ عِرْفَانِهِ أَكْثَرَ الْخَلْقِ أَنَّ رَبَّكَ هُوَ الْمُبْلَغُ
الْعَلِيمُ كَمْ مِنْ صَامِتٍ نَطَقَ فِي أَيَّامِي وَكَمْ مِنْ
نَاطِقٍ مَنَعَ عَنْ هَذَا الذِّكْرِ الْجَمِيلِ نَسْتُلِ اللَّهَ أَنْ يُؤَيِّدَ
أَحِبَّائِهِ عَلَى الْإِسْتِقَامَةِ عَلَى أَمْرِهِ إِنَّهُ هُوَ الْقَوِيُّ
الْغَالِبُ الْقَدِيرُ وَنَذَكَرُ أَخَاكَ وَنَبَشِّرُهُ بِعِنَايَةِ اللَّهِ
رَبِّ الْعَرْشِ الْعَظِيمِ

- 34 O Javad! The Dawning-Place of thy Lord's verses hath appeared, yet most of the people are turning away. The Call hath been raised before the faces of all men, yet most of the people are heedless. They see, yet they deny - verily they are abased in the Book of God, the Lord of the exalted Throne. We beseech God to assist thee in that which He loveth and is pleased with, and to ordain for thee that which will draw thee nigh unto Him. Verily He is the Hearing, the Answering.

34 يَا جَوَادُ قَدْ ظَهَرَ مَطْلَعُ آيَاتِ رَبِّكَ وَالْقَوْمُ
أَكْثَرُهُمْ مِنَ الْمَعْرُضِينَ قَدْ ارْتَفَعَ النَّدَاءُ أَمَامَ وَجْهِ
الْوَرَى وَالنَّاسُ أَكْثَرُهُمْ مِنَ الْغَافِلِينَ يَرُونَ وَ
يَنْكُرُونَ إِلَّا أَنَّهُمْ مِنَ الصَّابِرِينَ فِي كِتَابِ اللَّهِ رَبِّ
الْكَرْسِيِّ الرَّفِيعِ نَسْتُلِ اللَّهَ أَنْ يُوفِّقَكَ عَلَى مَا يَحِبُّ
وَيَرْضَى وَيَقْدَرُ لَكَ مَا يَقْرَبُكَ إِلَيْهِ إِنَّهُ هُوَ
السَّمِيعُ الْحَكِيمُ

- 35 This was revealed for Haji Ahmad Salmasi, upon him be the Glory of God:

35 وَهَذَا مَا نَزَلَ لِحَنَابِ حَاجِي أَحْمَدَ سَلْمَاسِي عَلَيْهِ
بِهَاءُ اللَّهِ

- 36 He is the One dawning from the horizon of the Kingdom

36 هُوَ الْمَشْرِقُ مِنْ أَفْقِ الْمَلَكُوتِ

- 37 This is a mention from Our presence for one whom the attraction of the Call drew to the Most Exalted Horizon, that he may rejoice and be among the thankful ones. Say: My God, my God! I testify that Thy Call attracted me, and the fire of Thy Lote-Tree was ignited, and the light of Thy Cause illumined me, and the choice wine of Thy utterance intoxicated me, and the influence of Thy Most Exalted Pen transformed me, and Thy grace guided me, and Thy generosity made me know Thee. I beseech Thee by the Luminary of certitude, which hath shone forth from the horizon of Thy heaven, to make me in all conditions one who speaks Thy praise, who stands firm in service to Thy Cause, who gazes toward the horizon of Thy Manifestation, who holds fast to the cord of Thy wisdom, and who acts according to what Thou hast revealed in Thy Book. Verily, Thou art the Powerful over whatsoever Thou willest. There is none other God but Thee, the Forgiving, the Kind. O

37 ذَكَرَ مِنْ لَدُنَّا مَنْ أَخَذَهُ جَذْبُ النَّدَاءِ إِلَى الْأَفْقِ
الْأَعْلَى لِيَفْرَحَ وَيَكُونَ مِنَ الشَّاكِرِينَ قُلْ الْهَى الْهَى
أَشْهَدُ أَنَّ نِدَائَكَ اجْتَذَبَ وَنَارَ سِدْرَتِكَ اشْتَعَلَتْ
وَنُورَ أَمْرِكَ تَوَرَّنَى وَرَحِيقَ بَيَانِكَ اسْكُرْنِي وَاثْرَ
قَلْبِكَ الْأَعْلَى انْقَلَبْنِي وَفَضْلَكَ هَدَانِي وَجُودَكَ
عَرَفْنِي اسْتَلْكَ بَنِيَرُ الْإِيقَانِ الَّذِي أَشْرَقَ مِنْ أَفْقِ
سَمَائِكَ بِأَنْ تَجْعَلَنِي فِي كُلِّ الْأَحْوَالِ نَاطِقًا بِذِكْرِكَ
وَقَائِمًا عَلَى خِدْمَةِ أَمْرِكَ وَنَاطِرًا إِلَى أَفْقِ ظُهُورِكَ
وَمَتَمَسِّكًا بِجَبَلِ حِكْمَتِكَ وَعَامِلًا بِمَا أَنْزَلْتَهُ فِي
كِتَابِكَ أَنْتَ الْمَقْتَدِرُ عَلَيَّ مَا تَشَاءُ لَا إِلَهَ إِلَّا
أَنْتَ الْغَفُورُ الْعَطُوفُ أَيُّ رَبِّ أَيْدِي عَلَى ذِكْرِكَ
بِالْحِكْمَةِ وَالْبَيَانِ أَنْتَ الْمَقْتَدِرُ الْعَزِيزُ الْمُنَّانُ
لَا يَعْزُبُ عَنْ عِلْمِكَ مِنْ شَيْءٍ نَطَقْتَ الْأَشْيَاءَ
أَمَامَ وَجْهِ الْوَرَى بِآيَاتِ تَوْحِيدِكَ وَمَا دَلَّ عَلَى

my Lord! Aid me to remember Thee with wisdom and utterance. Verily, Thou art the Powerful, the Mighty, the Bestower. Nothing whatsoever escapeth Thy knowledge. All things have spoken before the faces of mankind with the signs of Thy unity and that which proved the sanctification of Thy Self from peers and the exaltation of Thy Being above all likeness. There is none other God but Thee, the Self-Sufficient, the Most High.

38 This was revealed for Mulla Aqa of Salmas, upon him be the Glory of God.

39 He is the All-Wise Teacher!

40 Glorified be God! The Most Exalted Pen is bewildered and all things are deep in thought. What has occurred that hath prevented the servants from drawing nigh unto the Truth? Has there ever been seen among the parties on earth a Cause greater than this Cause, or has there been witnessed a Book more exalted than the Mother Book which speaketh before all parties in the hereafter? Nay, by His true Self! All books are dependent upon this Most Great Book and all scriptures circle round it. All the seas of the world cannot equal one drop from the ocean of its knowledge. He is the Self-Subsisting One Whose appearance was heralded and Whose praise was uttered in previous Books. The peoples of the world turn toward temples out of love for His name, yet they remain heedless of His appearance and veiled from His verses. Some among the former peoples are deprived of even a leaf of the Most Great Book and are forbidden even a word from the Mother Book. Consider the people of the Furqan - deceitful, heedless souls have tormented the helpless people in the pit of vain imaginings, to such extent that until now they remain deprived of the breezes of revelation and bereft of the effulgences of the rays of the Sun. O Mulla Aqa! Harken unto the rustling of the Divine Lote-Tree and say:

41 My God, my God! Praise be to Thee for having guided me to the Sun of Thy Manifestation, the Sea of Thy knowledge, and the Heaven of Thy grace. O my Lord! I beseech Thee by the movement of Thy Most Exalted Pen, whereby Thou hast subdued the earth and heaven, to make me hold fast unto Thee and be detached from all else save Thee. O my Lord! Thou art the Powerful One by Whose Most Exalted Word the hearts of the chosen ones and the near ones were attracted. I beseech Thee, O Creator of the heavens and Guardian over all names, to assist me in Thy remembrance and praise in such wise that the oppression of the oppressors, the plotting of the plotters, and the cawing of the crows shall not prevent me. Then cause me to be among those who have fulfilled Thy Covenant and

تقدیس نفسک عن الأشباه و تزیه ذاتک عن
الأمثال لا اله الا انت الغنی المتعال

38 و هذا ما نزل لجناب ملا آقا سلماس علیه بهاء
الله

39 هو المعلم الحكيم

40 سبحان الله قلم اعلى متحیر و جمیع اشیاء متفکر آیا
چه واقع شده که عباد را از تقرّب بسوی حق
منع نموده آیا در ارض مابین احزاب امری اعظم
از این امر دیده شده و یا کتابی اعلى از امّ الکتاب
که در مآب امام احزاب نطق مینماید مشاهده
گشته لا و نفسه الحق جمیع کتب معلق باین کتاب
اعظم و جمیع صحف طائف حولش بیک قطره
از دریای علمش بحور عالم معادله ننماید اوست
قیومیکه قائم بظهورش بشارت داده و کتب قبل
بنایش ناطق گشته احزاب عالم به حبّ و اسمش
بمعابد توجه نموده و مینمایند و لکن از ظهورش
غافل و از آیاتش محتجب بعضی از ملل قبل بورق
از کتاب اعظم محرومند و بکلمه ئی از امّ الکتاب
ممنوع در اهل فرقان تفکر نمائید نفوس کذبه
غافله ناس بیچاره را در بر اوهام معذب نمودند
بشأنیکه الی حین از نفحات وحی بی نصیب و از
تجلیات انوار آفتاب بی بهره مانده اند یا ملا آقا
اسمع حقیف سدره المنتهی و قل

41 الهی الهی لک الحمد بما هدیتنی الی شمس
ظهورک و بحر علیک و سماء فضیلتک ای رب
اسئلك بحركة قلبک الاعلى الذی به سخرت
الأرض و السماء بأن تجعلنی متمسکاً بک و
منقطعاً عن دونک ای رب انت المقتدر الذی
بکلمتک العلیا انجذبت افئدة الأصفیاء و الأولیاء
اسئلك یا فاطر السماء و المهیمن علی الأسماء
بأن تؤیّدنی علی ذکرک و ثنائک بحیث لا تمنعنی
ظلم الظالمین و مکر الماکرین و نفاق النّاعقین ثم
اجعلنی من الذین وفوا بعهدک و میثاقک و قدر
لی خیر الآخرة و الأولى انک انت ربّ العرش

Thy Testament, and ordain for me the good of this world and the world to come. Verily, Thou art the Lord of the Throne on high and of the dust below. There is none other God but Thee, the Single, the One, the All-Knowing, the All-Wise.

والتّرى لا اله الا انت الفرد الواحد العليم الحكيم

42 This was revealed for Aqa 'Ali of Salmas, upon him be the Glory of God.

42 و هذا ما نزل لجناب آقا علی سلماس علیه بهاء الله

43 In the Name of Him through Whom the sea surgeth and the fragrance wafteth

43 بسم الّذى به ماج البحر و هاج العرف

44 Today the Book of God speaks for itself, the Sign of God is manifest, and the Light of God is resplendent. Yet the heedless servants are deprived of the light of certitude by the darkness of fancy, and are barred from the presence of the Self-Subsisting by their vain imaginings. The cleaving of the heavens, the splitting of the earth, the spreading of the signs, and the rising of souls from their graves—all these are apparent and witnessed. Likewise, the seal of the choice wine has been broken, the Balance is set up, and the Path is laid out. But only those possessed of vision attain unto these and rejoice in beholding them. A few prevaricators of the world have become veils and have prevented the people of the earth from the supreme bounty and the greatest good. These are the veils of glory and the coverings of error. Beseech ye God that He may deliver His servants and rend asunder, with the finger of power, the concealing veils. They are His servants and His creation. Should He have mercy upon them, He is the Most Merciful of the merciful, and should He chastise them, He is the Ruler over what He willeth.

44 امروز کتاب الله بنفسه ناطق و آية الله ظاهر و نور الله مشرق ولكن عباد غافل بظلمت وهم از نور یقین محرومند و بظنون از حضرت قیوم ممنوع انفطار سماء و انشقاق ارض و انتشار آیات و قیام نفوس از قبور کل ظاهر و مشهود و همچنین ختم رحيق مفتوح و میزان منصوب و صراط ممدود ولكن صاحبان بصر بآن فائزند و بمشاهده آن مسرور معدودی از کذابهای عالم حجاب گشتند و اهل ارض را از فضل اعظم و خیر اکبر منع نمودند ایشانند سیاحت جلال و حجاب ضلال از حق بطلید عباد خود را نجات بخشید و حجاب مانع را باصبع قدرت شق فرماید انهم عباد و خلقه ان یرحمهم هو ارحم الراحمین و ان یعذبهم هو الحاكم علی ما یرید

45 Say: Praise be unto Thee, O my God, for having opened before the faces of Thy servants the gates of Thy tender mercies and Thy favors, and for having guided them unto Thy path, and made them know the Dayspring of Thy Revelation, the Dawning-Place of Thy inspiration, and the Source of Thy commandments. O Lord! Illumine my heart with the light of Thy knowledge and strengthen my limbs through Thy power and might. Verily, Thou art the Omnipotent, the Powerful.

45 قل لك الحمد يا الهی بما فتحت علی وجوه عبادك ابواب عنایتك و الطافك و هدیتهم الی صراطك و عرّقتهم مشرق وحیک و مطلع الهامك و مصدر اوامرک ای ربّ نور قلبی بنور معرفتك و قوّارکافی بقدرتک و قوتک انک انت المقتدر القدير انتهى

46 Would that this servant were with them and attained unto that which they have attained! I beseech God, exalted be His glory, that He may aid them to drink of the choice wine of utterance from the revealed verses and to witness the lights of the Sun of bounty from the horizon of the Tablets. His grace hath encompassed all. The accepted souls have been mentioned before mention and likewise after the mention of names they have attained unto another mention. Who is capable of enumerating this supreme bounty? None, by God, except His Self, the One Who dominates the worlds.

46 یا لیت الخادم کان معهم و فاز بما فازوا از حق جلّ جلاله میطلبم ایشانرا تأیید فرماید تا رحيق بیان از آیات منزله بیاشامند و انوار آفتاب عنایت را از آفاق الواح مشاهده نمایند فضلش کل را احاطه نموده نفوس مقبله قبل از ذکر مذکور بوده اند و همچنین بعد از ذکر اسامی بذکر آخر فائز گشتند که قادر بر احصای این عنایت کبری بوده لا والله الا نفسه المهيمنة علی العالمین

- 47 As for your mention of Aqa Mirza Majid, upon him be the Glory of God, and your request for his remembrance, after it was presented before the Most Holy and Most Exalted Presence, the carpet of utterance was spread out and the ocean of bounty surged. His blessed and exalted Word:
- اینکه ذکر جناب آقا میرزا مجید علیه بهاء الله را مرقوم داشتید و رجای ذکر نموده بودید بعد از عرض در ساحت امنع اقدس بساط بیان مبسوط و بحر عنایت مواج قوله تبارک و تعالی
- 48 O Varqa! Upon thee be the glory of the Lord of all beings and the loving-kindness of thy Lord, the Possessor of the Throne above and the earth below. The mention of Majid hath repeatedly flowed from the Pen of bounty. He turned and attained. Neither the doubts of the dubious, nor the clamor of the heedless, nor the roaring of the aggressive ones prevented him. Give him the glad tidings of My mention of him, then send unto him what We have sent unto thee, that the Call may attract him and draw him nigh unto God, the Peerless, the All-Informed. O Majid! This is the Day of assistance, and assistance hath ever been and still is through the teaching of the Cause. The loved ones must guide the servants to the pathway of the Purpose of the worlds through wisdom and utterance. Perchance rejection may be transformed into acceptance, darkness into light, the pond into the river, and bitter fluid into sweet water. In all conditions, keep your gaze fixed upon wisdom, for some are weak and are disturbed by the might of the deniers and the ungodly. Speech in measure is the water of life for hearts, but if it exceeds bounds it becomes the cause of the kindling of the fire of hatred and animosity. Divine grace hath encompassed all and His mercy hath taken precedence, therefore the teaching of the Cause must be carried out with moderation and be made manifest. We beseech God to assist His loved ones and aid them in His mention and praise. Verily, He is the Helper, the Compassionate, the Generous.
- یا ورقاء علیک بهاء مولی الوری و عنایة ربک مالک العرش و الثری ذکر مجید مکرر از قلم عنایت جاری اقبال نمودند و فائز گشتند رب مریین و ضوضاء غافلین و زماجیر معتدین او را منع ننود بشره بذکری آیه ثم ارسلا الیه ما ارسلا الیک لتجذبه النداء و یقربه الی الله الفرد الخبیر یا مجید امروز روز نصرتست و نصرت بتبلیغ امر بوده و هست باید اولیا به حکمت و بیان عباد را بشریعه مقصود عالمیان هدایت نمایند شاید اعراض باقبال و ظلمت بنور و غدیر بفرات و صدید بسلسیل تبدیل شود در جمیع احوال بحکمت ناظر باشید چه که بعضی ضعیفند و از سطوت منکرین و مشرکین مضطرب نطق باندازه ماء حیوانست از برای افتده و اگر تجاوز نمایند سبب اشتعال نار ضعیفه و بغضا شود فضل الهی احاطه نموده و رحمتش سبقت گرفته لذا باید امر تبلیغ باعتدال واقع شود و ظاهر گردد نسل الله ان یمد اولیائه و یؤیدهم علی ذکره و ثنائیه انه هو المؤید المشفق الکریم انتهی
- 49 Every word is a speaking book and a manifest scroll. Through the grace, care and mercy of the Goal of all worlds, from the beginning of the Cause until now the call has been raised, the Pen has moved without helper or assistant, the banner has appeared and been unfurled. I beseech Him, exalted be His glory, to make His servants aware and grant them vision, that they may witness the effulgences of the light of His grace in all things and hear His call from the most exalted horizon. Exalted is the care of our Lord and your Lord and the Lord of the throne and earth!
- هر کلمه گنایست ناطق و دفترست مبین از فضل و عنایت و رحمت مقصود عالمیان از اول امر الی حین ندا مرتفع قلم متحرک بی ناصر و معین علم ظاهر و رایة از حق جلّ جلاله میطلبم عباد خود را آگاه فرماید و بینائی عطا کند تا تجلیات انوار نیر فضلش را در کل مشاهده نمایند و ندایش را از افق اعلی بشنوند جلّت عنایت ربنا و ربکم و ربّ العرش و الثری
- 50 Mention was made of the beloved of the heart, his honor Ibn-i-Dakhil, upon him be the Glory of God. In truth, what was written is correct and they are deserving. After being presented at the Most Holy Court, special verses were revealed and sent for each of the names that were submitted. A hundred thousand congratulations to them, for they both attained His grace and
- ذکر حبیب فؤاد جناب ابن دخیل علیه بهاء الله فرموده بودند فی الحقیقه آنچه مرقوم شده صحیح و ایشان سزاوارند و بعد از عرض در ساحت امنع اقدس جمیع اسمی که ارسال داشتند مخصوص هر یک آیات نازل و ارسال شد صد هزار هنیئاً

became the cause of abundant good. Divine grace has seized them. Verily our Lord is the All-Bountiful, the Generous.

از برای ایشان چه که هم بعنایت فائز شدند و هم سبب خیر کثیر گشتند فضل الهی اخذشان نموده آن ربنا هو الفضل الکرم

- 51 May God, exalted be His glory, grant His servants the power to hear and the capacity to accept after understanding. Praise be to God, the Cause is firmly established and the banner of the Manifestation is raised. Whether willingly or unwillingly, the servants have accepted and will accept. There is no escape nor refuge save unto Him. I beseech His all-encompassing grace, His all-embracing mercy, and His universal generosity. His servants are powerless and weak, and He is the Giver, He is the Strong, and He is the Almighty, the Powerful.

51 حق جلّ جلاله عبادش را قوه اصغا و قوه قبول بعد از ادراک عطا فرماید لله الحمد امر ثابت و رایة ظهور مرتفع طوعاً کان او کرهاً عباد قبول نموده و خواهند نمود لا مهرب و لا مفرّ الاّ الیه اسئله تعالی فضله الحیط و رحمته الحیطة و کرمه العیم عبادش ناتوان و ضعیف و اوست معطی و اوست قوی و هو الغالب القدير

- 52 Regarding what was written about His honor who bears the name of the Goal and his brother, upon them both be the Glory of God, after being presented in His presence these manifest verses were revealed. The word of the Lord, exalted and sanctified is He:

52 اینکه در باره جناب سنی مقصود و اخوی ایشان علیهما ۶۶ [بهاء الله] مرقوم داشتند بعد از عرض در حضور این آیات باهرات ظهور یافت قول الرب تعالی و تقدس

- 53 He is the Speaker

53 هو الناطق

- 54 O thou who drinkest of My Sealed Wine! Upon thee be My glory and My loving-kindness. The one bearing thy name hath aforetime been adorned with the ornament of grace and illumined with the lights of the Day-Star of bounty. He sought attainment unto His presence, and God is well aware, doth Himself speak and doth Himself testify that the presence of them that have turned unto Him hath ever been and shall ever be beloved. However, the weakness of the servants hath become a barrier and a mighty obstacle. A certain oppressor in this land was seated in authority and engaged in tyranny and corruption. In truth, at no time, whether by day or by night, had he and justice ever dwelt in one place. Indeed, the city wherein he resided was deprived of the effulgences of the Day-Star of justice. Glory be to God! Tyranny was beloved to him and oppression desired, justice rejected and equity banished. Though the Angel of Death hath taken his place in justice, though he is gone, his influences remain. Certain souls had permission from years past, nevertheless at present it appeareth not expedient, inasmuch as most of the people of these lands are inflamed with the fire of hatred.

54 یا ایها الشارب ریحقی المختوم علیک بهائی و عنایتی سنی از قبل بطراز عنایت فائز و بانوار نیر فضل مزین لقا طلب نموده حق آگاه و خود ناطق و خود شاهد که لازال حضور مقبلین محبوب بوده و هست ولكن ضعف عباد حائل شده و سد محکم گشته ظالمی از قبل در این ارض بردست حکومت جالس و به بغی و فحشا مشغول فی الحقیقه در هیچ یومی از ایام و لیلی از لیلای او و عدل در یک محل نبوده بلکه در مدینهئی که ساکن از اشراقات انوار نیر عدل محروم سبحان الله ظلم نزدش محبوب و اعتساف مرغوب عدل مردود و انصاف مطرود اگرچه عزرائیل عدل جایش را گرفت او مفقود ولكن آثارش موجود بعضی از نفوس از سنین قبل اذن داشته اند مع ذلک حال بنظر موافق نمیاید چه که نفوس این اراضی اکثری بنار بغضا مشتعل

- 55 Convey My greetings to the aforementioned one and give him the glad-tidings of the lights of the Sun of the tender mercies of God, exalted be His glory. We beseech God, exalted be He, to inscribe for him from the Pen of Command the reward of attaining His presence and standing before His countenance. Verily, He is powerful over all things. As to the second one,

55 جناب مذکور را از قبل مظلوم تکبیر برسان و بانوار آفتاب عنایت حق جلّ جلاله بشارت ده نسئل الله تعالی ان یکتب له من قلم الأمر اجر لقائه و الحضور امام وجهه انه علی کلشیء قدير و اما الثاني ستمینه لدی العرش بمدحت بشره بهذا

We have named him at the Throne 'Midhat'. Give him the glad-tidings of this manifest bounty and this loving-kindness that hath encompassed the heavens and the earth.

الفضل المبين وهذه العناية التي احاطت السموات والأرضين

- 56 O Nightingale! Upon thee be the glory of God, the Lord of all mankind. Give glad-tidings unto the leaf who hath been named Tuba and her daughter. Verily We have heard their call and have made mention of them in such wise as cannot be equaled by the mentions and deeds of all peoples. O My handmaiden, O My leaf! Harken unto My call from the direction of My prison, which God hath made a fountain of utterance for all creation and a river of knowledge for them that are assured. Rejoice, O My handmaiden, in My mention, My loving-kindness and My bounty. Praise be unto Him Who hath aided thee and enabled thee to turn unto that which nothing in all creation can equal. The glory of God be upon thee and upon thy daughter and upon every handmaiden who hath believed in God, the Peerless, the All-Informed.

56 يا ورقاء عليك بهاء الله مولى الورى بشر الورقة التي سميت بطوبى و بنتها انا سمعنا ندائهما و ذكرناهما بما لا تعادل به اذكار الأمم و اعمالهم يا امتي يا ورقتي اسمعي ندائي من شطر سجنى قد جعله الله سلسيل البيان لأهل الامكان و كوثر العرفان لأصحاب الايقان ابشرى يا امتي بذكرى و عنايتى و فضلى الحمد لمن ايدىك و وفقك على الاقبال الى ما لا يعادله شئ من الأشياء البهاء من الله عليك و على بنتك و على كل امة آمنت بالله الفرد الخبير

- 57 The bounty of God hath taken thee and His loving-kindness hath guided thee in days wherein most of the men of the world have turned away, though all were created for turning unto Him and were brought from nothingness into being for His recognition. Shouldst thou ponder this all-encompassing, pre-existent bounty, thou wouldst cry aloud and utter "Praise be unto Thee, O Thou the Desire of the worlds!" And We make mention of another leaf whom thou didst mention in thy letter. In truth, the station of the leaves and handmaidens in this Cause is most exalted, for they have accepted that which the learned and accomplished ones, by their own admission, are powerless to comprehend and recognize. Give her the glad-tidings of My loving-kindness and remind her of My verses. By My life! Were she to find their sweetness, she would swoon away in that very moment. And We make mention in this perspicuous Tablet of him who hath been named Ali. O Ali! We beseech God that names may not hold thee back from the Lord thereof. Set thy feet upon all else but God and lift up thy head through His love. Blessed is the head that hath been adorned with the crown of His love and hath bowed down before His loved ones. Verily thy Lord is the All-Bountiful, the Compassionate, the Mighty, the Generous.

57 فضل حق اخذت فرمود و عنايتش ترا راه نمود در اياميكه اكثر رجال عالم معرضند مع آنكه كل از براى اقبال خلق شده اند و از براى عرفان از عدم بوجود آمده اند اگر در اين عنايت مبسوطه مسبوقة تفكر نمائى صيحه زنى و به لك الحمد يا مقصود العالمين ناطق شوى و تذكر ورقة اخرى التي ذكرتها فى كتابك فى الحقيقة مقام اوراق و اماء در اين امر بسيار عظيم است چه كه قبول نموده اند آنچه را كه علمائى كاملين و بالغين على قولهم از ادراك و عرفان آن عاجزند بشرها بعنايتى و ذكرها بآياتى لعمرى لو تجد حلاوتها لتصبق فى الحين و تذكر من سمي بعلى فى هذا اللوح المبين يا على از حق ميطلب اسماء ترا از مالک آن منع ننمايد بر ما سوى الله قدم گذار و بحيش سر برافراز طوبى از براى رأسيكه باكليل حبش مزين گشت و از براى اوليائش خاضع شد ان ربك هو الفضل المشفق العزيز الكريم

- 58 He is possessed of grace and bestowal, His is the bounty, might and glory, for He hath adorned all created things through one of the relationships that referreth to His Most Holy Station. Blessed is the ocean that taketh pride in its relationship to His verses, and the rain that is associated with His mercy, and the sun that is mentioned in connection with His effulgences. This all-encompassing, infinite grace that hath encompassed land

58 انتهى له الفضل و العطاء و له الجود و العز و العلاء چه كه جميع اشياء را بنسبتى از نسبتها كه بمقام اقدسش راجع است مزين فرموده طوبى از براى بحر كه بنسبت بآياتش مفتخر است و امطار كه برحمتش منسوب و آفتاب كه بتجلياتش مذكور اين فضل محيط لايتناهى كه بر و بحر

and sea and heaven hath surely singled out and distinguished His servants, who are the treasuries of His love and the repositories of His remembrance, through His favors, and will continue to do so. Soon will He elevate their stations, ranks and degrees. Verily He is the Powerful, the Most Exalted, the Mighty, the Loving.

و سماء را احاطه نموده البتّه عباد خود را که خزائن محبت او و کائز ذکر اویند بعنايتش ممتاز و مخصوص فرموده و میفرماید سوف یرفع مقاماتهم و مراتبهم و درایجهم انه هو المقتدر المتعالی العزیز الودود

- 59 The pen-marks of that beloved one which were sent before, in view of the waves of the sea of love which at times are above, at times below, at times before and at times after - a sovereign that hath power over the changes and transformations of the will and purpose in the world of existence - the answer thereto is now submitted without arrangement. In truth, the disorder of the world ariseth from this station of differences, although this slight disorder gathereth together and taketh on the pattern of order and arrangement. However this station is special to the horsemen in the arena of hearing and sight. In any case, that beloved one's letter which was adorned with the date of the tenth of Jumada'th-Thani was a wondrous essence, for it gave both hearing and sight their portion of nearness and attainment - nay rather, it bestowed perfect joy and delight upon heart and spirit. Praise be to God that from every word thereof wafted the fragrance of detachment and spread abroad the sweet scents of sincerity. The servant beseecheth his Lord to strengthen thine arm to shatter the idols of vain imaginings and the temples of idle fancies. Verily He is the Single, the Triumphant, the Powerful, the Supreme, the Self-Subsisting.

59 اثر کلک آنجبوب که از قبل ارسال شده بود نظر بامواج بحر حبّ که هنگامی فوق و هنگامی قعر و وقتی قبل و زمانی بعد که حاکی است مقتدر بر تغییرات و تبدیلات ارادات و مشیّات عالم وجود جواب آن از بعد من غیر ترتیب عرض میشود فی الحقیقه پریشانی عالم از ایتمقام اختلافها میشود اگرچه این پریشانی خفیف جمع و نقش ترتیب و نظم و لکن ایتمقام مخصوصست بفارسان مضممار سمع و بصر باری دستخط آنجبوب که بتاریخ دهم جمادی الثانی مزین بود جوهری بود بدیع چه که سمع و بصر هر دو را از قرب و وصال قسمتی داد چه جای سمع و بصر بلکه قلب و روح را فرح و سروری کامل عطا نمود لله الحمد از هر کلمه اش نفحه انقطاع متضوّع و عرف خلوص منتشر یسئل الخادم ربّه بأن یقوی عضد حضرتک بکسر اصنام الأوهام و هیاکل الظنون انه هو الفرد الغالب المقتدر المهیمن القیوم

- 60 After its reading and perusal, on wings of yearning it ascended to the Most Exalted Station and was presented before the face of the Lord of Names and achieved the honor of His attention. This is what the Intended One spoke in reply - the Word of the Lord, exalted and sanctified be He:

60 و بعد از قرائت و اطلاع باجنحه اشتیاق قصد مقام اعلیٰ نموده امام وجه مولیٰ الأسماء عرض شد و بشرف اصغا فائز گشت هذا ما نطق به المقصود فی الجواب قول الرّب تعالیٰ و تقدّس

- 61 He is the Commander, the Speaker, the Powerful, the Mighty

61 هو الأمر الناطق المقتدر العزیز

- 62 The Beloved One's Book calleth out, and the Word speaketh with most eloquent utterance, and the letters speak before all faces. By the life of God! The purified ear heareth from all things the glad-tidings of His manifestation and His days. Glory be to God! The poison of heedlessness hath affected all limbs, members and veins, and hath prevented all from attaining to understanding and awareness. Now they are seen to be in the throes of death, save those souls who have been healed with the Supreme Medicine of the Most Great Name. Make mention of the loved ones of that land before the Wronged One, that hearts may be illumined with the light of knowledge and souls set ablaze with the fire of love. O Varqa! O thou who gazest toward the Most Exalted Horizon! If they truly attain

62 المحبوب کتاب ندا مینماید و کلمه بافصح بیان متکلم و حروف امام وجوه ناطق لعمرالله سمع طاهر از جمیع اشیاء بشارت ظهور و ایام را میشوند سبحان الله سم غفلت در جمیع اعضا و ارکان و عروق اثر کرده و کلّ را از ادراک و شعور منع نموده حال در سكرات موت مشاهده میشوند مگر نفوسیکه از دریاق اعظم اسم اعظم بشفاء حقیقی فائز گشته اند اولیای آن ارض را از قبل مظلوم ذکر نما تا قلوب بنور معرفت و نفوس بنار محبت منور و مشتعل گردند یا ورقا یا ایها الناظر الى الأفق الأعلى اگر فی الحقیقه بقطره ئی

unto a drop from the ocean of bounty, they will find themselves detached and free from all else besides God. In these days one of those who have turned toward God newly sought assurance and certitude, and in reply We spoke these exalted words:

از دریای عنایت فائز شوند خود را از ما سوی
الله فارغ و آزاد مشاهده نمایند این ایام شخصی
از مقبلین تازه از ساحت ایقان و اطمینان طلب
نموده در جواب باینکلمات عالیات نطق فرمودیم

63 He is the Commander, the All-Knowing, the All-Wise

63 هو الامر العليم الحكيم

64 O Perfumer! Thy letter came before the Wronged One and was honored with His glance of favor. Praise be to God, the fragrance of acceptance wafted from it. We beseech God to assist thee and aid thee, and make thee among those who, when they hear, say: "Praise be to Thee, O Desire of the world, for having made us recognize the Dawning-Place of Thy verses and the Source of Thy firm, unshakeable, mighty Command!"

64 یا عطار نامہات نزد مظلوم حاضر و بلحاظ
عنایت فائز لله الحمد عرف اقبال از آن متضوع
نسئل الله ان يؤيدک و یمدک و يجعلک من
الذين اذا سمعوا قالوا لک الحمد یا مقصود العالم
بما عزفتنا مشرق آیاتک و مصدر امرک المبرم
الحکم المتین

65 Thou didst seek assurance. The time for such words and utterances hath passed, for there hath appeared that which, from the beginning of the world until now, the like of which hath not been witnessed. Today the light shineth forth from the highest horizon of the world, and the fire in the Blessed Tree speaketh with the most exalted call, while from the heaven of divine Will there descend, without interruption, books, scriptures and epistles. The pens of the world, the thoughts of nations, and the power of books are incapable of reckoning them.

65 طلب اطمینان نمودی مقام این گفتار و بیان
گذشته و وقت آن نیست چه که ظاهر شده
امریکه از اول عالم الی حین شبه آن دیده نشده
امروز نور از اعلی افق عالم مشرق و لائخ و نار در
سدره مبارکه باعلی النداء ناطق و از سماء مشیت
الهی من غیر تعطیل کتب و صحف و زیر نازل
اقلام عالم و افکار امم و اقتدار کتب از احصاء
آن عاجز

66 Today the temple of assurance speaketh: "Praise be to Thee, O Gracious Bestower!" and the tongue of certitude uttereth: "I believe in Thee, O Wronged One!" They spoke of the splitting of the moon - the splitting of the sun became manifest, appearing at the time when Shaykh Muhammad Hasan Najafi, who was the pivot of the divines of Iran, strayed from the path and returned to his abode.

66 امروز هیکل اطمینان به لک الحمد یا عزیز المنان
ناطق و لسان ایقان به آمنت بک یا مظلوم متکلم
شقّ قر گفته اند شقّ شمس ظاهر و آن در وقتی
پدید آمد که شیخ محمد حسن نجفی که قطب
علمای ایران بود از صراط لغزید و بمقر خود راجع

67 O questioner! The sun of assurance shineth resplendent from the horizons of the heaven of God's Tablets. Today, the Friend (Abraham) hath said "My heart is at rest," and He Who conversed with God (Moses) uttereth "Praise be to Thee, O God of the worlds!" With one Pen We struck down all the swords of the world. Hast thou not seen? Hast thou not heard? Return to the Tablets; verily they will draw thee to God, the Lord of the worlds.

67 یا ایها السائل آفتاب اطمینان از آفاق سماء الواح
الهی لائخ و ساطع امروز خلیل قد اطمئن قلبی
گفته و کلیم به لک الحمد یا اله العالمین ذا کریک
قلم بر اسیاف عالم زدیم آیا ندیدی نشنیدی ارجع
الی الألواح انّها تجذبک الی الله ربّ العالمین

68 Reflect upon what hath come to pass, and ponder what hath been revealed, that perchance thou mayest attain unto the splendors of the Day-Star of the All-Merciful's utterance and be seated upon the throne of assurance. All that existeth in heaven and earth cannot equal one of His words. The Truth is distinguished from all else by all His signs. Blessed are they

68 در آنچه واقع شده تفکر نما و در آنچه نازل تفرّس
کن شاید بتجلیات انوار آفتاب بیان رحمن فائز
شوی و بر کرسی اطمینان جالس گردی بیک
کلمه او معادله نمینماید آنچه در آسمان و زمین
موجود است حقّ بجمع آثارش از ما سواش ممتاز

who are adorned with the ornament of justice and equity. He, verily, is the All-Knowing Helper.

69 We beseeched His Majesty the Sultan for that which was the greatest means for the manifestation of the Day-Star of assurance in all regions and certitude among the servants. He rejected it and committed that which caused the Concourse on High to weep and lament. Say: O friends! Strive that perchance through the fire of the All-Merciful's love, the veils that have intervened may be consumed. The veils are such matters as prevent man from drawing nigh and turning towards God. Blessed is the soul that hath rent asunder the intervening veils through the power of detachment and the armor of might, and hath arisen to render assistance through wisdom and utterance.

70 Say: Ye are accounted before God as the trees of His garden of inner meanings. Preserve this station through the Name of God, exalted be His glory. Reflect upon the Pharaohs and tyrants of the world, and likewise upon the treasures and palaces of those heedless souls. By the Life of God! The days of life in this world have been, in the eyes of them that possess insight, less than a moment. O My loved ones! Fear the All-Merciful, and be of such character that nothing whatsoever, no name among names, no mention among mentions, may hinder you.

71 The Shi'ih sect hath remained deprived of the One Who owns the Names, and on the Day of Judgment they were seen to be lower than the idolaters, as ye have witnessed and heard, and now see and hear. Even now they occupy themselves with cursing the Truth from all pulpits. We beseech God, exalted be He, to reinforce you with the hosts of utterance and draw you nigh unto Him. Verily, He is the Mighty, the Gracious.

72 The power of the world is powerless before His might, and utterance is humbled before the dawning splendors of the Sun of His utterance. It is hoped that through the divine fragrances of revelation and the manifestations of boundless heavenly grace and mercy, this Most Great Community will appear with such power and might that the doubts of the world and the whisperings of the nations will not hold them back from the Most Great Name, and they will arise to serve the Cause with penetrating vision, attentive ears, and steadfast feet, devoting themselves to the reformation of the world and the refinement of the souls of all peoples. Verily our Lord is the All-Knowing Helper, the Powerful, the Mighty.

73 How strange, utterly strange, that recently Hadi Dawlat-Abadi has become a leader of the people and has intended to organize

طوبی از برای نفوسیکه بطراز عدل و انصاف
مزینند آنه هو المؤید العلیم

69 از حضرت سلطان طلب نمودیم آنچه را که سبب اعظم بود از برای ظهور نیر اطمینان در آفاق و ایقان مابین عباد نپذیرفت و عمل نمود آنچه را که ملأ اعلی گریستند و نوحه نمودند بگو ای دوستان جهد نمائید شاید بنار محبت رحمانی حجاب مانعه حایله از میان برخیزد و حجاب امورست که انسان را از تقرب منع مینماید و از توجه باز میدارد طوبی از برای نفسیکه بعضد انقطاع و درامی اقتدار سبجات حایله را خرق نمود و به حکمت و بیان بر نصرت قیام کرد

70 بگو شما از اشجار حدیقه معانی عندالله محسوب و مذکورید اینقام را باسم حق جلّ جلاله حفظ نمائید در فراغه و جباریه عالم تفکر کنید و همچنین در خزائن و قصور آن نفوس غافله لعمرالله ایام حیات در این دنیا نزد صاحبان بصر اقل من آن بوده و هست یا اولیائی اتقوا الرحمن و کونوا علی شأن لا تمنعکم شیء من الأشياء و لا اسم من الأسماء و لا ذکر من الأذکار

71 حزب شیعه باسما از مالک آن محروم مانده اند و در یوم جزا از مشرکین بالله پست تر مشاهده گشتند چنانچه دیده اید و شنیده اید و حال میبینید و میشنوید که بر جمیع منابر بسب حق مشغولند نسل الله تعالی ان یمدکم بجنود البیان و یقرّبکم الیه آنه هو العزیز المنان انتی

72 قدرت عالم نزد قدرتش عاجز و بیان عند اشراقات نیر بیانش خاضع امید هست از نفحات وحی الهی و ظهورات فضل و رحمت نامتناهی ربّانی اینخیز اعظم به قدرت و قوتی ظاهر شوند که شبّهات عالم و وسوس امم ایشانرا از اسم اعظم منع ننماید و بابصار حدیده و آذان و اعیه و ارجل مستقیمه بر امر قیام نمایند و باصلاح عالم و تهذیب نفوس امم پردازند آن ربنا هو المؤید العلیم و هو المقتدر القدیر

73 العجب کلّ العجب که تازه هادی دولت آبادی قائد قوم شده و اراده نموده حزبی از شیعه ترتیب

a party from among the Shi'ih. By the life of our Beloved! He is among those of whom it is said: "They have changed God's favor into blasphemy and caused their people to dwell in the abode of perdition." Strange that he has never been, nor is he now, aware of the foundation of the Cause. It is not known by what wings he flies or to what he clings. "They who denied the meeting with God and His signs are indeed among the greatest losers in the Book of our Lord, the Mighty, the Powerful."

74 Concerning what you wrote about the translation of the divine verses revealed in the Tablets to the Kings, after it was submitted to the Most Holy and Most Exalted Presence, these sublime words were uttered from the Tongue of Grandeur - thus speaks the Lord, exalted and sanctified be He: "Well done indeed! We beseech God to assist him in translating what was revealed to the kings. He is verily the Helper, the All-Knowing."

75 O Varqa! Upon thee be My glory, My loving-kindness and My mercy. Beseech God not to deprive His servants, that all may attain to that which is the purpose of creation. If they would hearken with outer and inner ears and observe with penetrating eyes, the sweetness of the utterance of the All-Merciful would so attract them all that they would find themselves detached and sanctified from all that exists. Glory be to God! The false sayings of the past have become a barrier and have held back the servants from the Kawthar of utterance. We beseech God to protect His community and illumine all with the light of unity. He is the Hearer, the Answerer, there is no God but Him, the Mighty, the Praiseworthy.

76 Convey greetings to all from the tongue of the Wronged One. Say: O loved ones of God! He has counseled you with wisdom and counsels you in this Tablet with the same. You should meet with all peoples of the earth in perfect spirit and fragrance. Convey to the heedless such utterances as contain hidden within them the sweetness of sugar and the delicacy of milk, for certain deniers are seeking to find pretexts to which they may cling and thereby bring about that which would cause confusion and disturbance. If they act according to what has flowed from the Pen, soon will the fruits of the Tree of Utterance and the effulgences of the Sun of Knowledge become manifest from every land. Blessed is he who has heard and acted upon that which he was commanded in the Book of God, the Lord of the Mighty Throne.

77 This servant and that Beloved One and other trusted ones must remind the loved ones and beseech for each from God, exalted be His glory, whatsoever will cause the upliftment of the Word and the exaltation of the Cause. In these days some

دهد لعمر محبوبنا اوست از نفوسیکه میفرماید بدلو نعمة الله کفرأ و احلوا قومهم دار البوار عجب در آنکه ابدأ از اصل امر آگاه نبوده و نیست معلوم نه که بچه پر میبرد و بچه متشبث و متمسک قد خسر الذين کذبوا بقاء الله و آیاته انهم من الأخسرین فی کتاب ربنا المقتدر القدير

74 اینکه در ذکر ترجمه آیات الهی که در الواح ملوک نازل مرقوم داشتید بعد از عرض در ساحت امنع اقدس اینکلمه علیا از لسان عظمت جاری قول الربّ تعالی و تقدّس نعم ما عمل نسئل الله ان يؤیّده علی ترجمه ما نزل للملوک انه هو المؤید العليم

75 یا ورقاء علیک بهائی و عنایتی و رحمتی از حقّ بطلب عباد خود را محروم نفرماید تا کلّ فائز شوند بآنچه که مقصود از آفرینش است اگر بخواطر ظاهر و آذان واعیه و ابصار حدیده اصغیا نمایند و مشاهده کنند حلاوت بیان رحمن کلّ را جذب نماید بشأنیکه خود را از ما فی الامکان مقدّس و فارغ ملاحظه نمایند سبحان الله اقوال کذبیه قبل حائل شده و عباد را از کوثر بیان منع نموده از حق میطلبیم حزب خود را حفظ فرماید و کلّ را بنور اتحاد منور نماید اوست سامع و اوست مجیب لا اله الا هو العزيز الحمید

76 جمیع را از لسان مظلوم تکبیر برسان بگو یا اولیاء الله انه وصّاکم بالحکمة و یوصیکم فی هذا اللوح بها باید بکمال روح و ریحان با طوایف ارض ملاقات نمائید غافلین را بیاناتیکه حلاوت شکر و لطافت شیر در او مستور است القا کنید چه که بعضی از معرضین در صدد آند اسبابی ظاهر شود و بآن تمسک نمایند و وارد آورند آنچه را که سبب تنزل و اضطراب است اگر بآنچه از قلم جاری شده عمل نمایند عنقریب اثمار سدره بیان و تجلیات نیر عرفان از هر بدی ظاهر شود طوبی لمن سمع و عمل بما امر به فی کتاب الله ربّ العرش العظيم انتهى

77 اینعید و آنحیوب و سایر اولیا باید احبّا را متذکّر داریم و از برای هریک از حقّ جلّ جلاله بطلبیم آنچه که سبب ارتفاع کلمه و اعلاء امر است

news has arrived from the Land of Ta. Surely it has spread to those lands as well. Regarding the aforementioned person, all must remain silent and still. Some time ago, this matter was written and sent to the Land of Ta as commanded. Last week this servant also submitted and sent a brief note, the purpose being to deliver the blessed and holy Tablets to their recipients that they might attain unto them. In these days, previously revealed verses are being and have been read in His presence. God willing, they will be sent complete and accurate. This is among His other favors, a bounty from Him, and He is the All-Bountiful, the Generous.

این ایام بعض اخبار از ارض طا رسیده البتّه
بآن اراضی هم نشر نموده در خصوص شخص
مذکور باید کلّ ساکت و صامت باشند چندی
قبل بارض طا هم حسب الامر اینفقره نوشته
ارسال شد هفته قبل هم مختصری اینعبد عرض
و ارسال داشت و مقصود ارسال الواح مبارکه
مقدسه بود بصاحبانش برسد و بآن فائز گردند و
این ایام آیات منزله قبل در حضور قرائت شده
و میشود انشاءالله صحیح و کامل ارسال میگردد
هذه من عنايته الأخرى فضلاً من عنده و هو
الفضل الكريم

78 As for what you wrote concerning the Kingdom, after being submitted to the Most Holy Court, this supreme utterance was revealed, His words, blessed and exalted be He: "O thou who gazest toward the Most Sublime Horizon! Upon thee be the Glory of God, the Lord of all beings! The intended meaning of 'Kingdom' in the first degree and primary station is the Greatest Scene, and in its final station is the realm of similitudes between the world of might and the material world. Whatsoever exists in heaven and earth has its likeness therein. When concealed in the power of utterance it is called Jabarut, and this is the first station of limitation. When it becomes manifest it is called Malakut. It derives power and strength from the first station and bestows it upon what is below." These worlds and the worlds of Will, Purpose, Decree, Destiny, Eternity, Perpetuity, Age and Time have repeatedly been revealed from the Supreme Pen in certain Tablets. Blessed are they who attain! As for what has been interpreted in Persian as "padshahi" and "jahan-i-payandih", both are correct and acceptable.

78 اما در باره ملکوت که مرقوم داشتید بعد از
عرض در ساحت اقدس اینکلمه علیا نازل قوله
تبارک و تعالی یا ایها الناظر الی الأفق الأعلى
علیک بهاء الله مولی الوری مقصود از ملکوت
در رتبه اولی و مقام اول منظر اکبر بوده و در
مقام آخر عالم مثال است مابین جبروت و ناسوت
و آنچه در آسمان و زمین است مثالی از آن در آن
موجود تا در قوه بیان مستور و مکنون بجزیروت
نامیده میشود و این اول مقام تقیید است و چون
بظهور آید بملکوت نامیده میشود کسب قدرت
و قوت از مقام اول مینماید و بمادونش عطا
میکند این عوالم و عوالم مشیت و اراده و قدر
و قضا و ازل و سرمد و دهر و زمان مکرر در
بعضی از الواح از قلم اعلی نازل طوبی للفائزین
و آنچه پیارسی تعبیر نموده اند پادشاهی و جهان
پاینده هر دو صحیح و مقبول است انتهى

79 Regarding what was mentioned about the Most Exalted Habitation and the Dawning-Place of the elevation of sacred places and stations of the world, by command its mention and implementation are not permitted in these days. Should God will it, He will mention it.

79 اینکه در باره مقرر اعلی و مطلع ارتفاع بقاع و
مقامات عالم ذکر نمودند حسب الامر این ایام
ذکرش و عملش جایز نه لو شاء الله یذکر انتهى

80 Truly the hearts of those near and the souls of the unified are inflamed and consumed by mention of what occurred in that place. This deed of the Shi'ih party shall never be erased from the book of existence. No rebellion in the world can compare with it. O Beloved of my heart! Nevertheless, today the ungodly of the world and the corruptors of nations, like that party, are occupied with vain imaginings and idle fancies. The words of the past have exactly repeated and appeared anew. Shame upon them and their sense of justice and their deeds! We beseech God, blessed and exalted be He, to purify the ears

80 فی الحقیقه اکباد مقررین و افتده موحدین از ذکر
آنچه در آنمقام واقع شده مشتعل و محترق و
این عمل حزب شیعه از دفتر وجود محو نخواهد
شد هیچ عصیان در عالم مقابل نشود یا محبوب
فؤادی مع ذلک حال مشرکین عالم و مفسدین
امم مانند آنحزب به اوهام و ظنون مشغولند
کلمات قبل بعینها مجدّد شده و ظاهر گشته اف
لهم و لانصافهم و اعمالهم نسل الله تبارک و

and illumine the eyes and cause justice and fairness to appear. Verily He is the Powerful, the Mighty, the Unconstrained.

- 81 They have claimed the Persian utterance has been altered. This statement has previously caused myriads upon myriads of helpless people to go astray, for by this statement the decree of the Book is nullified and every falsifying atheist finds opportunity and gives free rein to the steed of falsehood and hatred. God, exalted be His glory, through His grace and favor in this Revelation has unveiled and made manifest these concealed matters and unknown conditions. May my spirit be sacrificed for His favor and His unveiling! They had formed a divine group and considered themselves unified. God protect us and you from the calumnies of these people. Verily our Lord is the All-Bountiful, the Mighty, and He is the Compassionate, the Generous. There is no God but Him, the Manifest, the All-Knowing, the Wise.

- 82 Another missive from that Beloved One hath been received, wherefrom wafteth the morning breeze. Praise be to God, it was fresh, for it appeared from a pure nature, and was refreshing, being adorned with remembrance and praise of the Beloved. After its recitation in the Most Holy Court, the servant findeth himself incapable of expressing what the Tongue of Grandeur uttered at that time, save to a known measure. The Lord, exalted and sanctified be He, saith:

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

- 84 The servant in attendance hath appeared and presented before the face of the Wronged One that which the tongue of thy heart and the pen of thy outward being have uttered in praise of God, the Lord of all worlds. We bear witness that thou hast held fast to God's Covenant and His Testament, and neither the tempests of the Pharaohs nor the hurricanes of the tyrants moved thee, and neither the veils of the divines nor the barriers of the theologians prevented thee. Thou hast urged forward the steed of resolve in the service of God, the Sovereign of the kingdom of the heavens and the earth. Remind the servants of My verses and give them the glad-tidings of My tender mercy. Say: O My loved ones! This is the Day of Utterance, a Day the like of which the eye of creation hath never beheld. Aid ye the Wronged One with the hosts of goodly deeds and virtuous character. This is what ye have been commanded in diverse Tablets, as doth testify to this the Lord of all creation from His mighty prison.

- 85 Say: Beware lest love of these fleeting days withhold you from the enduring, everlasting grace and eternal, perpetual life. Cast away what the people possess, clinging fast to that

تعالى ان يظهر الآذان و ينور الأبصار و يظهر العدل و الانصاف انه هو المقتدر العزيز المختار

- 81 بیان پارسی را گفته اند تحریف شده اینکله از قبل سبب اضلال کرور کرور خلق بیچاره گشته چه که باینکله حکم کتاب مرتفع میشود هر ملحد مزوری مجال مییابد و فرس کذب و بغضا را جولان میدهد حق جل جلاله این امورات مستوره و شئونات غیر معلومه را به فضل و عنایتش در اینظهور کشف فرمود و ظاهر نمود روحی لعنایتہ القداء و لکشفه القداء یک صف خدا درست کرده بودند و خود را موحد میدانستند اعاذنا الله و ایاکم من مفتریات هؤلاء ان ربنا هو الفضیل العزیز و هو المشفق الکریم لا اله الا هو المبین العالم الحکیم

- 82 دستخط دیگر اتحیوب اثر نسیم صبحگاهی از آن مشهود لله الحمد تازه بود چه که از فطرت پاک ظاهر و تازه نمود چه که به ذکر و ثنای محبوب مزین و بعد از قرائت بساحت اقدس فائز آن انخادم یجد نفسه عاجزة عما نطق به لسان العظمة فی ذاک الحین الا علی قدر معلوم

- 83 قول الرب تعالى و تقدس هو السامع البصیر

- 84 قد حضر العبد الحاضر و عرض امام وجه المظلوم ما نطق به لسان سرک و قلم جهرک فی ثناء الله رب العالمین نشهد انک تمسکت بميثاق الله و عهده و ما حرکتک عواصف الفراعنه و لا قواصف الجبابره و ما منعتک سبحات العلماء و لا حجابات الفقهاء قد سرعت جواد الهمة فی خدمة الله مالک ملکوت السموات و الارضین ذکر العباد باياتی و بشرهم بعنايتی قل يا اولیائی هذا يوم البیان و هذا يوم ما شهدت عين الابداع شبهه انصروا المظلوم بجنود الأعمال و الأخلاق هذا ما امرتم به فی الواح شتی يشهد بذلك مولی الوری فی سجنه العظیم

- 85 قل ایاکم ان يمنعکم حب الايام عن النعمة الباقية الدائمة و الحیوة الأبدیة السرمیدیہ ضعوا ما عند

which is with God, your Lord, the Almighty, the All-Powerful. Verily, He hath come at the appointed time, riding upon the clouds, to teach you that which will draw you nigh unto Him. He is indeed the All-Bountiful, possessed of great bounty and of mercy that hath preceded earth and heaven. There is none other God but Him, the Single, the One, the All-Forgiving, the All-Merciful.

- 86 We have sent down, at all times, that which hath enraptured the Concourse on High, yet most of the people are heedless. Say: By God's life! That which ye possess shall profit you not. Soon shall ye behold the recompense of your deeds. Fear ye God, O people, and be not of those who turn aside. The Hour hath come and the gates of hell have been opened. This is what ye were promised in God's Books, the Mighty, the Praiseworthy. Thus hath the Wronged One spoken as a grace from His presence. Verily, He is the Most Merciful of the merciful. Harken unto God's counsel, for it shall profit you in all His worlds. To this testifieth He Who speaketh and will speak: "There is none other God but I, the Single, the All-Informed." The light shining from the horizon of the heaven of My mercy be upon thee and upon those who have heeded the Call and have said: "Yea, O Lord of all names!" and upon those who hearken unto thy word in this firm, mighty Cause.

- 87 God's grace is evident, His favor is present, His mercy hath preceded, His heavenly table is descended, His verses encompass all, His evidences are manifest. Yet vain desires arising from idle fancies have deprived the servants of the bounty of the ultimate goal and the mercy of the Lord of Glory. Glory be to God! A mere drop from ancient tales appearing from illusory souls is regarded by them as vast as an ocean, while an ocean of utterance, surging with waves of divine knowledge at its highest point, is considered by them as but a drop. What hath caused such heedlessness, that they are deprived of beholding the lights of the Sun of Truth at its meridian? Yea, O my beloved! By my Lord and thy Lord, these matters have arisen from deeds and pride. Glory be to our Lord, the Lord of the Throne and earth! He hath commanded us at all times, and counseled in the Psalms and Tablets, to show forth courtesy and the consideration which are characteristics of man. Therefore, we beseech Him, exalted be He, to unveil for them as He hath unveiled for us, for His mercy requireth pardon and grace. He is verily the Compassionate, the Generous. O my Lord! Aid them to turn unto Thee. Thou art, verily, the Almighty, the All-Powerful.

- 88 Concerning the two Blessed Tablets they mentioned, it would be most fitting and preferable for these to remain with that

القوم متمسكين بما عند الله ربكم المقتدر القدير
انه اتى في المآب راجياً على السحاب ليعلمكم ما
يقربكم اليه انه هو الفضل ذو العناية الكبرى و
ذو الرحمة التي سبقت الأرض والسماء لا اله
الا هو الفرد الواحد الغفور الرحيم

- 86 انا انزلنا في الليالي والايام ما انجذب به الملاء
الأعلى والقوم اكثرهم من الرافدين قل لعمر الله
لا ينفعكم ما عندكم سوف ترون جزاء اعمالكم اتقوا
الله يا قوم ولا تكونوا من التاركين قد اتت الساعة
وفتحت ابواب النار هذا ما وعدتم به في كتب
الله العزيز الحميد كذلك نطق المظلوم فضلاً من
لدنه انه هو ارحم الراحمين اسمعوا نصيح الله انه
ينفعكم فيكل عالم من عوالمه يشهد بذلك من نطق
وينطق انه لا اله الا انا الفرد الخبير النور المشرق
من افق سماء رحمتي عليك وعلى الذين سمعوا
التداء وقالوا بلى يا مالک الأسماء وعلى الذين
يسمعون قولك في هذا الأمر المحكم المتين

- 87 انتهى فضل الله مشهود نعمة الله موجود رحمة
الله مسبوق مائدة الله نازل آيات محيط بينات
ظاهر ولكن آماله يفايده كه از اوهام صادر
شده عباد را از نعمت مآل و رحمت حضرت ذو
الجلال محروم نموده سبحانه الله يكقطره از قصص
قبل كه از نفوس موهومه ظاهر شده بمثابة دريا
نزدشان بزرگ و كبير و يك دريا بيان كه با
امواج عرفان در كمال اوج ظاهر بمقدار قطره
نزدشان محسوب نه آيا سبب اين غفلت چيست
كه از مشاهده انوار آفتاب حقيقت در وسط
زوال محرومند بلى يا محبوبى لعمر ربى و ربكم اين
امور از اعمال و غرور احداث شده سبحانه ربنا
و رب العرش و الثرى انه امرنا فيكل الأول
و وصايا في الزير والأواح بالمدار و بالعناية التي
جعلها من سحابة الانسان لذا نسئله تعالى بأيكشف
لهم كما كشف لنا لان رحمته تقتضى العفو و
الفضل انه هو المشفق الكريم اى رب ايدهم على
الاقبال اليك انك انت المقتدر القدير

- 88 اينكه در باره دو لوح مبارك مرقوم داشتند
حسب الأر نزد آنجوب بمائد اولى و احب است

beloved one. Regarding what they wrote about that land, namely the land of Ta and its darkness, in truth the prevention of the effulgence of the light of utterance from the horizon of that city - the cause and reason in the first station and primary rank is exactly what that beloved one wrote. However, in view of the helplessness, petition and supplication of that beloved of the heart and the friends of that land, after being presented at the Most Holy and Most Exalted Court, the radiant lights of the Divine Sun of forgiveness dawned and appeared from the horizon of grace. His is the bounty and the glory, His the generosity and bestowal, His the grandeur and majesty, His the kindness and favors. By the life of our Purpose and your Purpose, after this matter was presented, the waves of the sea of favor appeared in such wise that this servant was utterly unable to comprehend it. However, in that moment the heart was occupied with thanksgiving and praise that that beloved of the heart became the cause of this most great bounty and supreme favor. This is the station of a hundred thousand "well done" and "congratulations." It is hoped that henceforth signs of awakening, consciousness and recognition will appear from all directions of that city. They will surely convey these glad tidings to the friends of that land, and this is the most great victory and all-encompassing grace.

89 His Holiness Ismu'llah Zaynu'l-Muqarrabin and Jinab-i-Mishkin-Qalam, upon them both be the Most Glorious Beauty of God, were mentioned due to that beloved of the heart's mention, and greetings and congratulations were conveyed on behalf of that beloved one, and they and all those circumambulating send greetings. Whenever that beloved one is mentioned, those present seek favor, mercy and kindness. Verily our Lord is the Hearer, the Answerer.

90 Concerning what they wrote about the fund for the Writings and contributions, after this matter was presented at the Most Holy and Most Exalted Court, He said it was necessary for Varqa himself, upon him be My glory, favor and mercy, and after several minutes this supreme word was revealed - His blessed and exalted Word: "Jinab-i-Amin should proceed to that land, consult, and act accordingly." The intention is that the request of that honored one should also be considered, and Amin had written something about this matter some time ago. End quote.

91 In any case, that beloved one is ever adorned with the favor, grace and mercy of the Purpose of all worlds. I convey greetings to the friends of that land. God willing, may they be assisted through complete determination, steadfast uprising and eloquent speech in mentioning, praising and serving the Cause,

اینکه در باره آن ارض یعنی ارض تا و ظلمتش مرقوم داشتند فی الحقیقه منع تجلیات نور بیان از افق آئندینه سبب و علت در مقام اول و رتبه اولی همانست که آنجبوب مرقوم داشته اند و لکن نظر به عجز و مسئلت و استدعای آنجبوب فؤاد و اولیای آن ارض بعد از عرض در ساحت امنع اقدس اشراقات انوار نیر عفو الهی از افق فضل مشرق و ظاهر له الفضل و البهاء و له الجود و العطاء و له العظمة و الکبریاء و له الکرّم و الالاء لعمر مقصودنا و مقصودکم بعد از عرض این فقره امواج بحر عنایت بشائی ظاهر که این عبد بهیچوجه قادر بر ضبط آن نشد و لکن در آنحین قلب به شکر و حمد مشغول که آنجبوب فؤاد سبب این فیض اعظم و عنایت کبری شدند اینست مقام صد هزار هنیئاً و مرثیاً امید هست که از بعد آثار تنبه و شعور و عرفان از جهات آئندینه ظاهر شود این بشارت را باولیای آن ارض البته میرسانند و اینست فوز اعظم و فضل محیط

89 حضرت اسم الله زین المقرّین و جناب مشکین قلم علیهما بهاء الله الاهی نظر بذکر آنجبوب فؤاد مذکور گشتند و تکبیر و تهنیت از قبل آنجبوب القا شد و ایشان و طائفین طراً تکبیر و سلام میرسانند هر هنگام ذکر آنجبوب بمیان میآید حضار حضور طلب عنایت و رحمت و شفقت مینمایند ان ربنا هو السامع المجیب

90 اینکه در باره صندوق آثار و وجوه مرقوم داشتند بعد از عرض این فقره در ساحت امنع اقدس فرمودند از برای خود ورقا علیه بهائی و عنایتی و رحمتی لازم و بعد از مقدار چند دقیقه اینکلمه علیا ظاهر قوله تبارک و تعالی جناب امین بآن ارض متوجه مشورت نمایند و بان عمل کنند مقصود آنکه خواهش آنجناب هم ملاحظه شود و امین چندی قبل در این باب چیزی نوشته بودند انتی

91 باری در هر حال آنجبوب بعنایت و فضل و رحمت مقصود عالمیان مزینند خدمت اولیای آن ارض تکبیر و سلام میرسانم انشاء الله بهمت کامل و قیام ثابت و نطق فصیح به ذکر و ثنا

in such wise that its effects become manifest and evident in all regions. He is the Powerful, He is the Mighty, He heareth and seeth and He is the Hearer, the Answerer. I mention the eyes and saplings of the garden of divine knowledge with most wondrous remembrances, and I beseech the True One, exalted be His glory, for an everlasting eternal blessing for each one. Verily He is the Mighty, the All-Bountiful, the Munificent.

و خدمت امر مؤید باشند بشأنیکه آثار آن در
اقطار ظاهر و هویدا گردد اوست قادر و اوست
مقتدر یسمع و یری و هو السامع المجیب قرر عیون
و نهالهای حدیقه عرفان الهی را بایده اذکار ذکر
مینمایم و از حقّ جلّ جلاله از برای هر یک
نعمت باقیه ابدیه میطلبم آنه هو العزیز الفضل
البذل

- 92 Glory and remembrance and praise 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 the mighty throne and the exalted seat.

92 البهاء و الذکر و الثناء علی حضرتکم و علی من معکم
و علی من یسمع قولکم فی امر الله ربنا و ربکم و
رب العرش العظیم و الكرسي الرفیع

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BH00356

To: Aqa Mirza Mihdi et al., in Hamadan

Date: 1305-07-24 [1888-Apr-6]

- 1 In the name of our Most Holy, Most Great, Most Exalted and Most Glorious Lord
- 2 Praise befitteth the most holy and exalted court of my Beloved, Who hath caused His loved ones to be enkindled with the fire of His love and illumined with the light of His knowledge, to such extent that neither the opposition of His servants nor the turning away of the peoples of the lands could extinguish or impede it. Glorified be His majesty, widespread be His bounty, exalted be His station, and there is none other God but Him.
- 3 Glorified art Thou, O God of Names and Creator of the heavens! Thou seest and knowest that in my mention I have intended naught but Thy mention and the mention of Thy loved ones, and I desire for them naught save what Thou hast ordained for them through Thy generosity and bounty. I know with certainty that Thou hast written for them only that which will exalt them among Thy servants through Thy Name and make them signs of Thy Cause and standards of Thy victory. O my Lord! Aid them through Thy bounty and generosity to that which will draw them nigh unto Thee and will acquaint

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 حمد ساحت امنع اقدس حضرت محبوبی را لایق
و سزاست که اولیایش را بنار محبتش مشتعل و
بنور معرفتش منور داشت بشأنیکه اعراض عباد
و اغماض من فی البلاد آنرا خاموش ننمود و این
را مانع نشد جلّ جلاله و عمّ نواله و عظم شأنه
و لا اله غیره

3 سبحانه یا اله الأسماء و فاطر السماء ترى و تعلم
باقی ما اردت فی ذکر الآذکرک و ذکر اولیائک و
ما ارید لهم الا ما قدرت لهم بحدک و عطائک
و اعلم بعلم الیقین بانک ما کتبت لهم الا ما
یرفعهم بین عبادک باسمک و یجعلهم علامات
امرک و رایات نصرته ای رب ایدهم بحدک
و کرمک علی ما یقرّبهم الیک و یعرفهم ما
ینجذب به افئدة خلقک انک انت المقتدر الذی

them with that which will attract the hearts of Thy creation. Verily Thou art the One Who cannot be weakened by the conditions of the servants nor hindered by the clamor of them that dwell in the lands. O my Lord! Enable them through Thy favors to remember Thee with spirit and fragrance, and with wisdom and utterance. Verily Thou art the Powerful, the Mighty, the All-Bountiful.

لا تضعفك شئون العباد ولا تمنعك ضوضاء
من في البلاد اي رب وفقهم بعنايتك ليذكرونك
بالروح والريحان والحكمة والبيان انك انت
المقتدر العزيز المنان

- 4 And further: the letters of that honored beloved arrived - both what was sent to this land and what was dispatched to Mim and Sad. Praise be to God, each was a clear book in remembrance and praise of God, glorified be His majesty, and the fragrance of steadfastness and constancy wafted therefrom. In such days when steadfastness is as rare as the philosopher's stone, praise be to God they attained unto it. How many were the servants who claimed love and sent petitions to the Most Holy Court, and in response to each a perfect proof and conclusive testimony was sent. Nevertheless, they remained deprived of the Lord of Lords by the buzzing of a fly, and were barred from the Most Great Ocean by the whisperings of souls who never had and have not any awareness of this Cause. In one of the Tablets revealed from the Pen of the Cleaver of Dawn, this blessed verse appears, His words, blessed and exalted is He:

4 و بعد نامه‌های آنحبيب مكرم رسيد آنچه باين
ارض ارسال نمودند و همچنين آنچه به ميم و
صاد فرستادند لله الحمد هر يك كتابي بود مبين
در ذكر و ثناء حق جل جلاله و عرف ثبوت
و استقامت از آن متضوع در چنين اياميكه
استقامت بمثابه كبريت احمر كمياب لله الحمد
بان فائز شدند چه مقدار از عباد كه ادعای
محبت نمودند و عرايض بساحت اقدس ارسال
داشتند و در جواب هر يك برهانی كامل و
حجتی بالغ ارسال شد مع ذلك بطنين ذباب از
رب الأرباب محروم ماندند و بوساوس نفوسيكه
ابداً از اين امر آگاه نبوده و نيستند از بحر اعظم
ممنوع گشتند در يكي از الواح كه از قلم فالح
الأصباح نازل اين آيه مبارك بوده قوله تبارك
و تعالى

- 5 Thou seest mankind as but earthworms, and their clamoring as the buzzing of flies. Such souls are worthy of this Most Great Revelation, who behold all save God as non-existent and as naught. For thirteen hundred years the Shi'ih sect was occupied with vain imaginings. From the early days of Islam, a few individuals in tattered garments and with humbled necks, with visible sighs and lamentations, preyed upon the hapless people. In every town they entered, they would seek a secluded place to reveal secrets and manifest hidden mysteries. Then, after mentioning Nahiyih and Jabulqa and Jabulsa, and two or three fabricated traditions, they would depart. The helpless people, unaware of these deceptions, were thus led to a point where it caused the shedding of the Most Pure Blood. Those fabrications appeared in the form of sword and spear, and there befell the Desired One that which no tongue can tell nor pen record.

5 لا ترى الخلق الا نحرطين الأرض و لا
زماجيرهم الا كطنين الذباب امثال اين نفوس
قابل اينظهور اعظمند كه غير الله را معدوم
و مفقود مشاهده مينمايند حزب شيعه هزار
و سيصد سنه به ظنون و اوهام مشغول از
صدر اسلام چند نفسی با لباسهای مندرس و
گردنهای خاضع و زفرا و اسفات ظاهره
بجان مردم بيجاره افتادند و در هر بلد كه
ميرفتند طلب مقام خلوت مينمودند لاظهار سرّ
و ظهور مستسر و بعد ذكر ناحيه و جابلقا و
جابلسا و دوسه روايات كاذبهء مجعوله مينمودند
و ميسپردند و ناس بيجاره غافل از اين تزويرات
تا بالآخره بمقامي رسيد كه سبب سفك دم
اطهر شد آن مجعولات بهيئت سيف و سنان
ظاهر و بر حضرت مقصود وارد شد آنچه لسان
قادر بر ذكر نه و قلم قادر بر تحرير آن نه

- 6 Now too, similar souls have appeared and are secretly engaged in misleading the people. From the beginning of this Revelation until now, in every land, divine verses have been revealed

6 حال هم امثال آن نفوس ظاهر و باضلال خلق
در سر مشغول از اول ظهور الى حين بهر بلدی
از آيات الهی رفته آنچه كه مثل و شبه نداشته
مع ذلك عباد غافل و محبوب باری بعد از

the like of which have never been seen; nevertheless, the servants remain heedless and veiled. After all the claims of the former sect, it became clear and evident on the Day of Revelation that they were the most lost among the peoples of the world and the most ignorant and tyrannical of all communities. The deniers of the Bayan have followed in the footsteps of that sect. Glory be to God! Heedlessness hath reached such a point that they again cling to that which they have seen with their own eyes to be contrary, opposed, and devoid of fruit and effect. This servant beseecheth God to bestow justice and grant insight, that His servants may not be veiled as the former sect, nor fall into the well of falsehood and vain imaginings. Verily our Lord is the All-Powerful, the Mighty, the All-Knowing.

همه ادعاهای حزب قبل در یوم ظهور مبرهن و واضح شد که اخسراهل عالم و اظلم و اجهل احزاب امم بوده اند معرضین بیان هم بآنحزب اقتدا کرده اند سبحان الله غفلت بمقامی رسیده که آنچه را بچشم خود در ظاهر ظاهر مغایر و مخالف و بی ثمر و اثر دیده اند مجدد بآن متمسکند این خادم از حق میطلبد انصاف عطا فرماید و بصیرت بخشد که شاید عبادش مثل حزب قبل محبوب نشوند و بیتر کذب و اوهام مبتلا نگردند ان ربنا هو المقتدر العزیز العلام

- 7 The letter of that loved one was presented before the Face on a certain night, and these exalted words were revealed from the heaven of the Will of the Desired One of all the worlds. His words, blessed and exalted be He:

7 نامه آنحبيب تلقاء وجه در شبی از شبها عرض شد و اینکلمات عالیات از سماء مشیت مقصود عالمیان نازل قوله تبارک و تعالی

- 8 He is the Helper and the Succourer

8 هو الناصر و هو المعین

- 9 O Mihdi! Your letter was presented to the Wronged One, We heard your call and listened to your mention. We beseech God for whatsoever will cause the exaltation of His Most Sublime Word and the advancement of His loved ones. Were the people of the earth and those who claim divine love to ponder with justice and fairness upon that which hath been manifested, all would turn from what they possess to that which is with God. Verses have been sent down like rain, and Tablets shine forth like unto the sun, yet some among the people of the Bayan remain heedless and turn away. God hath ever been the Concealer and likewise the All-Patient, and He hath commanded His servants to observe sublime concealment and beautiful patience.

9 یا مهدی نامهات نزد مظلوم حاضر ندایت را شنیدیم و ذکر ت باصفا فائز از حق میطلبیم آنچه را که سبب ارتفاع کلمه علیا و ارتقاء نفوس اولیاست اگر عباد ارض و مدعیان محبت الهی به عدل و انصاف در آنچه ظاهر شده تفکر نمایند کل از ما عندهم بما عندالله توجه کنند آیات بمثابه امطار نازل زیر و الواح بمثابه آفتاب لائح و مشرق مع ذلک بعضی از اهل بیان از آن معرض و غافل لازال حق ستار بوده و همچنین صبار و عبادش را بستر جلیل و صبر جمیل امر فرموده

- 10 If thou shouldst arrive in the land of Ha and Mim, convey My greetings to the loved ones in that land. Say: O people of God! Reflect upon the deeds and words of the former party, and contemplate the fruits of their actions, that perchance ye may be preserved from the deceptions and wiles of the barking ones. From time immemorial this blessed and exalted word hath flowed from the Most Exalted Pen: "Believe not every claimant, neither trust ye in every newcomer. Whoso desireth to know Me, must look upon Me with Mine eye, and he who regardeth Me with any other eye shall never know Me." This is specific to this Manifestation.

10 اگر بارض ها و میم وارد شدی اولیا را در آن ارض تکبیر برسان بگو یا حزب الله در اعمال و اقوال حزب قبل تفکر نمائید و در ثمره اعمال آنحزب غافل تفرس کنید که شاید از خدع و حیل ناعقین محفوظ مانید از قبل و بعد اینکلمه مبارکه علیا از قلم اعلی جاری و نازل لا تصدقوا کل قائل و لا تطمئنوا من کل وارد من اراد ان یعرفنی له ان ینظر الی بعینی و من ینظرنی بعین غیری لن یعرفنی ابداً و این مخصوص است باینظهور

- 11 Glory be to God! Some of the deniers of the Bayan have raised objections concerning the mention of Divinity, their purpose being to cast doubts in the hearts of the weak ones. It is

11 سبحان الله بعضی از معرضین بیان در ذکر الوهیت اعتراضها نموده اند و مقصودشان از اینکلمه القاء شبهه بوده در قلوب ضعفا معلوم میشود اهل

evident that the people of the Furqan, despite their rigidity and torpor, are more discerning than the deniers of the Bayan, for that party, despite their loss and error, accepted the words "Verily I am God" from the Divine Tree, while from Him Who, single and alone, hath appeared and stood and spoken before the faces of the divines, princes and jurisprudents from the beginning of the Cause, they accept not these words.

فرقان با آن انجماد و انجماد اعراف از معرضین
بیانند چه که آنحزب مع خسران و ضلالت کلمه
اتنی انا الله را از سدره پذیرفته اند و از حق جلّ
جلاله که فرداً واحداً از اول امر امام وجوه علما
و امرا و فقها ظاهر و قائم و ناطق از او اینکلمه
را نمیپذیرند

- 12 O Mihdi! Upon thee be My glory! Say: O heedless ones of the world! The Exalted One hath specifically mentioned this Wronged One in the beginning of the Bayan, saying: "He is the One Who uttereth in every condition, 'Verily I am God, there is none other God but Me'" unto the end of the verse. By My life and His life! Were it not for His mention, this Wronged One would not have uttered these words, except before those who are truly wise and mature. The Exalted One Himself, when mentioning this Revelation, declareth: "Verily, I am the first of them that worship."

12 یا مهدی علیک بهائی بگو ای غافلهای عالم
حضرت اعلی در اول بیان ذکر اینظلم را معین
فرموده اند میفرمایند هو الذی ینطق فی کلّ شأن
اتنی انا الله لا اله الا انا الی آخر الایه لعمری و
لعمره اگر ذکر آنحضرت نبود اینظلم باینکلمه
نطق نمینمود الا نزد عارفین بالغین خود آنحضرت
عند ذکر اینظهور میفرماید اتنی انا اول العابدین

- 13 Say: O people of the Bayan! Look with fairness and read the Persian Bayan, that perchance ye may attain unto a drop from the ocean of divine knowledge and preserve yourselves from the doubts and idle fancies of the former party. From the beginning of the Cause until now, there hath befallen this Wronged One that which hath no likeness or parallel, yet from those who claim to love Him there hath appeared that which causeth the heart to lament and the being to be consumed.

13 بگو ای اهل بیان بانصاف نظر نمائید و بیان
فارسی را قرات کنید شاید بقطره از بحر علم
الهی فائز گردید و خود را از ظنون و اوهام حزب
قبل محفوظ دارید از اول امر الی حین بر اینظلم
وارد شده آنچه که شبه و مثل نداشته و لکن از
مدعیان محبت ظاهر شده آنچه که سبب حنین
قلب و اشتعال وجود است

- 14 O Mihdi! Make mention of the friends in every land on behalf of the Wronged One. Praise be to God that thou hast attained His presence and heard His call. The clanking of the chains of the people of error did not prevent thee from the Dawning-Place of divine verses and the Day-Spring of heavenly evidences. With the finger of certitude thou didst rend asunder the veils and didst attain unto His presence, hearing and vision. In the land of Ha and Mim, make mention of the children of the Friend and the inheritors of Him Who conversed with God. Say: Blessed are ye and joy be unto you! The station of each one is manifest and visible. We have heard mention of each one and beseech God to aid you in that which will exalt His Cause. We have heard your call and witnessed your turning unto Him, and We enjoin upon you that which will elevate your stations. Verily, He is powerful over all things.

14 یا مهدی دوستان هر بلدی را از قبل مظلوم ذکر
نما لله الحمد بلقا فائز شدی و ندا را شنیدی زماجیر
اهل ضلال ترا از مشرق آیات الهی و مطلع
بینات صمدانی منع ننمود باصبع یقین خرق حجاب
نمودی و بمشاهده و اصغا و حضور فائز گشتی
در ارض ها و میم ابناء خلیل و وراث کلیم را
از قبل مظلوم ذکر نما بگو طوبی لکم و نعیماً لکم
مقام هر یک مشهود و ذکر هر یک مسموع از
حق میطلبیم شما را مؤید فرماید بر آنچه که سبب
علو امر اوست انا سمعنا ندائکم و رأینا اقبالکم و
نأمرکم بما یرتفع به مقاماتکم انه علی کلّ شیء قدیر

- 15 Blessed is he whose strength is not weakened by the might of the tyrants and pharaohs of the earth, and blessed is he who remains standing when the doubts of the deniers and the hints of the suspicious would cause him to falter. God hath aided and will continue to aid - whoso is for God, God is for him. Rejoice in what hath been sent down to you from My

15 طوبی لقوی ما اضعفته قوّه جباریه الأرض و
فراعنتها و لقائم ما اقعده شبهات المعارضین و
اشارات المریین حقّ نصرت فرموده و میفرماید
من کان لله کان الله له افرحوا بما نزل لکم من
قلبی الاعلی من قبل و فی هذا الحین و قولوا یا

Most Exalted Pen before and at this time, and say: O God of Names and Creator of Heaven! We beseech Thee to grant us steadfastness in Thy Cause and firmness and constancy in Thy Mighty Message, whereby the limbs of the nations have trembled and the pillars of the world have quaked, save those rescued by the hand of Thy grace and the arm of Thy power. There is no God but Thee, the Protector, the Almighty, the All-Knowing, the All-Wise.

اله الأسماء و فاطر السمآء نستلك الاستقامة في امرك والرسوخ والثبوت في نبأك العظيم الذي به ارتعدت فرائص الأمم واضطربت اركان العالم الا من انقذته يد عنايتك و ذراعي قدرتك لا اله الا انت المهيمن المقتدر العليم الحكيم

- 16 I beseech God, exalted be His glory, to protect and strengthen His loved ones that they may see and hear with their own eyes and ears, and not be deceived like the former party by the whisperings of the evil ones of the world who secretly cast doubts, imagining themselves to be learned while being - God forbid - heedless of the Truth. Would that they had understood the root of the matter! Nay, by God, they are in manifest error. We beseech the Most High to aid His servants in that which befiteth His days. Verily, He is powerful over all things.

16 انتهى از حق جلّ جلاله ميطلبم اوليای خود را حفظ فرمايد و تأييد نمايد تا به سمع و بصر خود بينند و بشنوند بمثل حزب [قبل] فريب نخورند و بوساوس خناسهای عالم که در سر سر مشتهات القا مينمايند و بگانشان آنکه خود عالمند و نعوذ بالله حق غافل ايکاش از اصل امر مطلع ميشدند لا والله انهم في جهل مبين نسئله تعالى ان يؤيد عباده على ما ينبغي لأيامه أنه على كلشيء قدير

- 17 Regarding what was mentioned about two souls in Qarabagh, Haji Yusuf and Mulla Mamish, upon them be the glory of God, who have drunk from the chalice of recognition and remain firm in the love of God, aflame with the fire of knowledge - these matters were presented before the face of the Desired One and attained the honor of His hearing, and these manifest verses were revealed specifically for them from the heaven of the grace of the Lord of Names and Attributes. His blessed and exalted Word:

17 اينکه ذکر نمودند در قره باغ دو نفر موسوم بحاجی يوسف و جناب ملا ميميش عليهما بهاء الله از قدح عرفان آشاميده اند و در محبة الله ثابت و بنار عرفان مشتعّل انخربت امام وجه مقصود عرض شد و بشرف اصغافائز گشت و اين آيات باهرات مخصوص ايشان از سماء عنايت مالک اسماء و صفات نازل قوله تبارک و تعالى

- 18 In My Name, the Remembering, the All-Knowing

18 بسمی الذاکر العليم

- 19 This is a Book sent down by the Desired One to guide people to His straight path and draw them near to the station wherein the Tree calls out: "The Kingdom belongeth to God, the Lord of the worlds." O Yusuf! Hear the call from the direction of the Wronged One. He makes mention of thee and aids thee to draw nigh unto the ultimate goal and the highest summit, the station whereon is established the throne of thy Lord's grace, the Forgiving, the Generous. Give thanks unto God for having enabled thee to turn unto Him when every learned one turned away. Say:

19 کتاب انزله المقصود ليهدي الناس الى صراطه المستقيم و يقربهم الى مقام تتادى فيه السدرة الملك لله رب العالمين يا يوسف اسمع النداء من شطر المظلوم انه يذكرك و يؤيدك على التقرب الى الغاية القصوى و الذروة العليا المقام الذي استقر فيه عرش عناية ربك الغفور الكريم اشكر الله بما وفقك على الاقبال اذ اعرض عنه كل عالم بعيد

- 20 My God, my God! I am Thy servant and the son of Thy servant. I have turned unto Thee and seek from the ocean of Thy bounty that which will render me detached from all else save Thee, speaking Thy praise and soaring in Thy atmosphere. I testify that the choice wine of Thy utterance hath seized me and the pure water of Thy expression hath intoxicated me. I

20 قل الهی الهی انا عبدک و ابن عبدک قد اقبلت اليک و اردت من بحر جودک ما يجعلني منقطعاً عن دونک و ناطقاً بشائک و طائراً في هواک اشهد ان رحيق بيانک اخذني و سلسيل بيانک اسکرني استلک بلعاطک و ندائک و بالأمر الذي به سخرت الکائنات و اجتذبت الممکات بأن تنزل على من سماء عطائک ما يطهرني من

beseech Thee by Thy glance and Thy call, and by the Command whereby Thou hast subdued all created things and attracted all beings, to send down upon me from the heaven of Thy bounty that which will purify me from the doubts of those who have denied Thy Manifestation, disputed Thy signs, and turned away from the Dawning-Place of Thy attributes and the Source of Thy commandments. O Lord! Ordain for me through Thy bounty that which will make me steadfast in Thy Cause and in service to Thy loved ones. Verily, Thou art the Almighty, the Forgiving, the Merciful.

21 And this is what was revealed for Mulla Mamish, upon him be the glory of God:

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

23 O Mulla! Harken to the call of the Lord of all beings from the precincts of the prison. Verily it draweth thee nigh unto God, purifieth thee from transgression, and causeth thee to drink from the Kawthar of life through the hands of grace and bounty. He, verily, is the Mighty, the Bestower. We have revealed unto thee on this night that which will draw thee unto God, the Lord of Lords. Say: O people of the Furqan! Open your eyes, for the All-Merciful hath come with power and sovereignty. Beware lest the doubts of men debar you from the Greatest Outlook, or the might of the oppressors frighten you - they who have violated the Covenant in the final abode. When thou hearest the utterance of the Wronged One and drinkest the choice wine sealed with My Self-Subsisting Name, say:

24 My God, my God! Praise be unto Thee for having caused me to hear Thy most sweet call and shown me the traces of Thy Most Exalted Pen. I beseech Thee by the Word whereby the earth and heaven were attracted, to make me one of those whom nothing whatsoever hath deterred from turning toward the lights of Thy countenance, O Thou Who art the Lord of the heaven and the Kingdom of Names. O Lord! Thou seest my tears and hearest my sighs. I beseech Thee by the rustling of Thy Divine Lote-Tree and the murmuring of the water of Thy loving-kindness to enable me to do that which Thou lovest and art pleased with. O Lord! I am Thy servant and the son of Thy servant, acknowledging Thy Manifestation, Thy power, Thy grandeur, and Thy sovereignty. I beseech Thee not to deprive me of any good that Thou hast sent down in Thy Book and ordained for Thy chosen ones. Verily, Thou art the Almighty over what Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

25 Praise be to God! Each one hath attained that which is the cause of eternal salvation. Today the sun of loving-kindness

شبهات الذين انكروا ظهورك و جادلوا بآياتك
و اعرضوا عن مشرق صفاتك و مطلع اوامرک
ای رب قدر لی بچودک ما یجعلنی ثابتاً علی امرک
و خدمة اولیائک انک انت المقتدر الغفور الرحیم

21 و هذا ما نزل لجناب ملا ممیش علیه بهاء الله

22 هو الناظر من افقه الأعلى

23 یا ملا اسمع نداء مولی الوری من شطر السجن
انه یقربک الی الله و یطهرک عن العصیان و
یسقیک کوثر الحیوان من ایدى الفضل و العطاء
انه هو العزیز الوهاب قد انزلنا لک فی هذا اللیل ما
یجذبک الی الله رب الارباب قل یا ملا الفرقان
افتحوا عیونکم قد اتی الرحمن بقدرة و سلطان
ایاکم ان تمنعکم شبهات البشر عن المنظر الأكبر
او یخوفکم سطوة الظالمین الذین نقضوا الميثاق فی
المآب انک اذا سمعت بیان المظلوم و شربت
رحیق المختوم باسمی القیوم

24 قل الهی الهی لک الحمد بما اسمعتنی ندائک الأحلی
و اریتنی آثار قلبک الأعلى استلک بالکلمة الّتی
بها انجذبت الأرض و السماء بأن تجعلنی من
الذین ما منعتهم شیء من الأشياء عن التوجه
الی انوار وجهک یا مالک السماء و مالک
ملکوت السماء ای رب ترى عبراتی و تسمع
زفراتی استلک بحفیف سدرتک و خیر ماء
عنائتک بأن توقفتنی علی ما تحب و ترضی ای
رب انا عبدک و ابن عبدک معترفاً بظهورک
و اقتدارک و عظمتک و سلطانتک استلک ان
لا تخیننی عن کل خیر انزلته فی کتابک و قدرته
لأصفیائک انک انت المقتدر علی ما تشاء لا اله
الا انت العلیم الحکیم انتهى لله الحمد

25 هر یک فائز شد بآنچه که سبب رستگاری
ابدیست امروز آفتاب عنایت از افق سماء فضل

hath dawned and shone forth from the horizon of the heaven of grace. That which is incumbent upon God, exalted be His glory, is to manifest and proclaim, and that which is incumbent upon us, His servants, is submission, contentment and the preservation of His bounties. The servant at all times beseecheth His favors and seeketh His grace, that all may remain protected from the whisperings of the ungodly ones and hold fast to the cord of the utterance of the Purpose of all worlds. Verily our Lord, the Merciful, is the Hearer, the Answerer, and verily He is worthy to answer. Glory, remembrance and praise be upon you and upon those who have believed in God, our Lord and your Lord, the Lord of the Throne and of the dust, and the Lord of the world to come and of the first.

- 26 God, exalted be His glory, is my witness that this servant hath ever loved and continueth to love the mention of His loved ones, and seeketh divine confirmation. That cherished friend is well aware of the frequency of this servant's writing - from every direction it cometh, and most times engaged in writing while in His presence, therefore time is scarce. The purpose is that if there be delay or postponement in any matter, this is due to lack of time and opportunity; otherwise, the light of love and the fire of affection are manifest and ablaze from every limb. His is the praise and the glory, His the grace and bounty. There is none other God but Him, the Single, the One, the Mighty, the Praiseworthy.

مشرق و لائح آنچه بر حقّ جلّ جلاله است
اظهار و اخبار و آنچه بر ما عباد است تسلیم و
رضا و حفظ عطایا خادم در کلّ حین عنایتش
را مسئلت مینماید و فضلش را میطلبد تا کلّ از
وسوسه‌های ملحدین محفوظ مانند و بحبل بیان
مقصود عالمیان تمسک جویند انّ ربنا الرحیم
هو السّامع المجیب و انه هو بالاجابة جدیر البهاء
و الذکر و الثناء علی جنابکم و علی الذین آمنوا
بالله ربّنا و ربکم و ربّ العرش و الثری و مولی
الآخرة و الاولى

26 حقّ جلّ جلاله شاهد و گواه که اینعبد لازال
ذکر اولیا را دوست داشته و دارد و از حقّ تأیید
میطلبد و خود آنحیب مکرم بر کثرت تحریر اینعبد
مطلع و آگاهند از هر جهت میرسد و اکثر اوقات
هم در حضور بتحریر مشغول لذا فرصت نایاب
مقصود آنکه اگر در امری تأخیر و یا تعویق رود
این از عدم فرصت و وقت بوده والا نور محبت
و نار مودّت از جمیع ارکان ظاهر و مشتعل له
الحمد و الثناء وله العنایة و العطاء لا اله الا هو
الفرد الواحد العزیز الحمید

INBA19:390, INBA32:334, ADM3#129
p.147x, MAS4.169x

BH00139

To: Aqa Muhammad Husayn son of Pir-i Rawhani et al.

Date: 1305-07-28 [1888-Apr-10]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 Glorified be God! The station of ears hath been so exalted as to transcend all description and mention, inasmuch as they hear at every moment the testimony of God. Likewise is the station of sight sanctified above all limitations, for it hath attained unto the vision of the Dawning-Place of verses and the Dayspring of evidences. Yet what befitteth this grace, this mercy, and this bounty! By the life of our Beloved, the most

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 سبحان الله مقام آذان بدرجه‌ئی مرتفع گشته که
از وصف و ذکر خارج است چه که در هر حین
شهادة الله را میشنود و همچنین مقام حصر از
حصر مقدّس چه که بمشاهده مشرق آیات و
مطلع بینات فائز است اما این فضل و این رحمت
و این نعمت را چه سزاوار بوده و هست لعمر
محبوبنا اثن اشياء عالم و خزائن و کنوزش و ظاهر

precious things of the world, its treasures and riches, both manifest and hidden, are unworthy of mention in this station. Exalted be the greatness of our Lord, and exalted His might and power! Glory be unto Thee, O Thou before Whose days the tongue is bewildered, knowing not with what mention to occupy itself in the presence of the manifestations of the light of Thy countenance. By Thy glory, O my Goal and the Goal of the world, my Beloved and the Beloved of all nations! Every eloquent one is speechless, every mature one is as a child, every mighty one is powerless, and every strong one is weak.

- 3 By Thy glory! Were it not for Thy grace, nothing among all things, no mention among all mentions, and no description among all descriptions would profit me. I beseech Thee, O Thou Who illuminest the horizons of hearts with the light of Thy knowledge, to assist Thy loved ones to serve Thy Cause in such wise as would exalt Thy commandments, elevate Thy remembrance, and accomplish that which Thou hast desired through Thy grace. O Lord! Thou seest and knowest the one who hath sought Thy presence, presented himself before Thy gate, heard Thy call, turned back at Thy bidding, and held fast in Thy path to that whereby Thy mention was exalted among Thy servants and Thy creation. O Lord! Ordain for him that which will draw him nigh unto Thee in all conditions and be unto him a helper, a companion, and an intimate friend. Verily, Thou art the All-Compassionate, the Forgiving. There is none other God but Thee, the Mighty, the Loving.

- 4 Thy beloved letter dated the 24th of Rabi'u'th-Thani diffused the fragrance of reunion and truly manifested the presence of attainment unto the divine presence. This is among the greatest bounties of God, glorified be His majesty. Though outward nearness may, in accordance with consummate wisdom, remain concealed for a time, He hath opened the gates of correspondence before the faces of His servants. Though it may not completely remedy the fire of separation, yet He hath graciously bestowed such a measure of the light of reunion that the heart may not be entirely deprived of joy nor the radiance of happiness remain wholly veiled. Unto Him be praise, grace, mercy, loving-kindness, generosity, munificence, and bounty, both in the beginning and in the end. There is none other God but He, the Self-Sufficient, the Most Exalted. After reading, beholding, and considering it, it was taken to the Most Exalted Horizon and presented before the countenance of the Lord of all beings. After complete permission was granted, the entire letter was submitted and was honored to be heard. This is what the tongue of our Lord, the All-Merciful, uttered in the Kingdom of Utterance - exalted be His utterance and sublime His proof:

و مستورش در ایستقام قابل ذکر نه جلت عظمت
ربنا و علت قدرته و اقتداره سیحانک یا من تحیر
اللسان فی ایامک و لم یدر بای ذکر یشتغل امام
ظهورات انوار وجهک و عزتک یا مقصودی و
مقصود العالم و محبوبی و محبوب الأمم کل فصیح
کلیل و کل بالغ صغیر و کل قادر عاجز و کل
قوی ضعیف

3 و عزتک لو لا عنایتک لا ینفعنی شیء من
الأشیاء و لا ذکر من الأذکار و لا وصف من
الأوصاف استلک یا منور آفاق القلوب بنور
معرفتک بأن تؤیّد اولیائک علی خدمة امرک
خدمة ترتفع به اوامرک و تعلوا ذکرک و ما
اردته بفضلک ای رب تری و تعلم العمل الذی
قصد مقامک و حضر لدی بابک و سمع ندائک
و رجع بامرک و تمسک فی السبیل بما ارتفع به
ذکرک بین عبادک و خلقک ای رب قدر له
ما یقرّبه الیک فیکل الأحوال و یكون له معیناً
و مؤنساً و صاحباً انک انت العطوف الغفور لا
اله الا انت العزیز الودود

4 نامه آنخوب که تاریخ ۲۴ ربیع الآخری بود
عرف وصال از آن متضوع فی الحقیقه امام
حضور و لقا را جلوه داد و این از نعمت بزرگ
حق جل جلاله است اگر قرب ظاهره نظر
بحکمت بالغه چندی در ستر و خفا ماند ابواب
مراسلات را بر وجه عباد خود مفتوح فرموده
اگر بنامه نار فراق را چاره ننماید و لکن نور
وصال را بقدریکه قلب از فرح بالکلیه باز نماند
و ضیاء سرور مستور نگردد عنایت فرموده له
الحمد و له الفضل و له الرحمة و له العناية و له
الجود و له الکرم و له الافضال فی المبدء و المال
لا اله الا هو الغنی المتعال و بعد از قرائت و
مشاهده و ملاحظه قصد افق اعلی نموده امام
وجه مولی الوری حاضر و بعد از اذن تمام نامه
عرض شد و بشرف اصغا فائز گشت هذا ما
نطق به لسان ربنا الرحمن فیملکوت البیان قوله
عزّ بیانه و جل برهانه

5 He is the Hearer, the Answerer

5 هو السّامع هو المجيب

6 Praise be to God that thou hast attained His presence and witnessed with thine outward eyes the waves of the ocean of utterance. For every moment in His presence a hundred thousand thanksgivings and praises are required, for despite the opposition of the peoples of the world, the tyranny and oppression of most nations, the prevention of hinderers and the enmity of opponents, the Hand of Power hath, through infinite means, guided thee to the Most Exalted Goal and Supreme End and caused thee to attain His presence - exalted be His dominion and great His power! The faculty of comprehension is powerless and inadequate to fathom this supreme bounty. Convey the greetings of the Wronged One to the friends of God. Say: Strive that perchance ye may quicken the dead in the valleys of heedlessness through the infinite waters of mercy flowing from the Divine Pen, and revive the withered plants. By the life of God! That which had ever been preserved and concealed within the treasury of divine protection and the repository of heavenly wisdom hath been made manifest. Hold fast to the propagation of the Cause of God. Praise be to God, thou art enkindled with the heat of His Word, adorned with its light, and aware of its manifestation and exaltation. Night and day thou shouldst be occupied with conquering hearts and minds through the hosts of knowledge, wisdom and utterance. With thy inner and outer tongue proclaim these words:

6 لله الحمد حاضر شدی و امواج بحر بیان را بچشم ظاهر مشاهده نمودی از برای هر آنی از حضور صدهزار شکر و حمد لازم چه که مع اعراض اهل عالم و ظلم و اعتساف اکثر امم و منع مانعین و عناد معاندین ید اقتدار باسباب لانهایه ترا بمقصد اعلی و غایة قصوی راه نمود و حاضر فرمود جلّ سلطانه و عظم اقتداره قوه ادراک از تحدید این فیض اعظم عاجز و قاصر است اولیای الهی را از قبل مظلوم تکبیر برسان بگو جهد نمائید شاید از فرات رحمت نامتناهی که از قلم الهی جاریست مردگان وادی غفلت را زنده نمائید و نهالهای پژمرده را تازه کنید لعمرالله ظاهر شده آنچه که لازال در کثر عصمت ربّانی و خزینه حکمت الهی مستور و مصون بوده بتبلیغ امر الله تمسک نمائید لله الحمد بحارارت کلمهئی مشتعلی و بنورش مزین و از ظهور و ارتفاعش آگاه باید در لیلی و ایام بتصرف افتده و قلوب بجنود معارف و حکمت و بیان مشغول باشی بلسان سر و جهر باینکلمه ناطق

7 O King! O Worshipped One! O Adored One! O Beloved! Through the hands of power and the arms of might, Thou hast delivered these servants from the clay of ignorance and unknowing. Aid them to shatter the idols of vain imaginings in such wise that the imaginings of the past and the remote past, as well as the doubts of the atheists and the signs of the brayers may all be utterly dispelled, and the lights of the Sun of sanctification, detachment and transcendence may purify and illumine the world. O Merciful One! Deprive not Thy servants of the heaven of grace and ocean of bounty. With a single decree Thou canst transform fire into light, ignorance into knowledge, and tyranny into justice. Thou art He Whose power the tyranny of the ungodly and the prevention of hinderers could not prevent. O Lord of the Kingdom and Sovereign of the Realm! We are bodies before Thy countenance and dead before Thy throne. Quicken us with a new spirit and adorn us with a new attire. We beseech both the fire of Thy love and the light of Thy grace. Withhold not from Thy servants the rain-showers of the clouds of Thy mercy, nor restrain the outpourings of the heaven of Thy bounty. Thou art the Bestower,

7 ملکا معبودا مسجودا محبوبا این عباد خود را بپادای قدرت و دراعی قوت از طین جهل و نادانی نجات بخشیدی بر کسراصنام جنود اوهام اعانت فرما بشأنیکه اوهامات قبل و قبل قبل و همچنین شبهات ملحدین و اشارات ناعقین کل از میان برخیزد و انوار نیر تقدیس و تنزیه و انقطاع عالم را مطهر و منور سازد ای رحیم عبادت را از سماء فضل و دریای کرم محروم منما بیک اراده نار را بنور و جهل را بعلم و ظلم را بعدل تبدیل نمائی توئی آن مقتدریکه ظلم مشرکین و منع مانعین ترا منع نمود یا مالک الملکوت و سلطان الجبروت ما اجسادیم تلقاء وجهت و مردگانیم امام عرشت ما را بروح بدیع زنده نما و بطراز جدید مزین فرما هم نار حبت را سائلیم و هم نور فضلت را طالب امطار سحاب کرمیت را از عبادت منع مکن و فیوضات سماء فضلت را باز مدار توئی بخشنده و مهربان لا اله الا انت العزیز المنان

the Compassionate. There is none other God but Thee, the Mighty, the All-Bountiful.

- 8 Say: Today is the day of victory and the day of service. Through the Name of thy Lord, efface self and passion, and give the temple of fear of God its dwelling upon the throne of the heart. I swear by the Sun of Truth that the light of godliness hath ever been and shall remain a helper and supporter. We beseech God that He may purify all through deeds and qualities that are the cause of world order and the unity of nations. Well is it with them that act and woe betide the heedless. Praise be to God, the Lord of the worlds.
- 8 بگو امروز روز نصرت و روز خدمت است نفس و هوای را با اسم مولی محو نمائید و هیكل تقوی را بر فراز عرش دل مأوی دهید قسم بافتاب حقیقت نور تقوی ناصر و معین بوده و هست از حق میطلبیم کل را طاهر فرماید به اعمال و اخلاقی که سبب نظم عالم و اتحاد امم است هنیئاً للعاملین و ویل للتارکین الحمد لله رب العالمین انتهى
- 9 Grace is perceivable and bounty is evident. In every word of the divine utterances, the ocean of mercy is surging, and from each of His statements, spiritual sustenance descends from the heaven of truth. I beseech God to awaken in every soul a hunger for this bounty, that all may hasten with heart and soul and attain it. This enduring gift bestows eternal spirit and everlasting life.
- 9 فضل محسوس عنایت مشهود در هر کلمه از کلمات الهی بحر رحمت موج و از هر بیانی از بیانانش مائده معنوی از سماء حقیقی نازل از حق میطلبم اشتیای این نعمت را در هر نفسی ظاهر فرماید تا کل به جان و روان بشتابد و فائز گردند این نعمت باقیه روح ابدی عنایت فرماید و جان سرمدی بخشد
- 10 Glory be to God! Although the light of utterance has encompassed all possibility and proof and evidence are manifest and brilliant at every moment, yet the deniers remain occupied with the vain imaginings of the past and are deprived of the lights of certitude. Fie upon their faithfulness! They appear exactly like the people of the past, even though those people were found to be, on the Day of Reckoning before God, the most lost, the most abject, the most unjust, and the most heedless among all the peoples of the world.
- 10 سبحان الله مع آنکه نور بیان امکان را فرا گرفته و حجت و دلیل در هر حین ظاهر و باهر مع ذلک معرضین بیان باو هام قبل مشغول و از انوار یقین محروم افت لوفائهم بعینه بمثابه حزب قبل ظاهرند مع آنکه آنحزب در یوم جزا عندالله از جمیع احزاب عالم اخسر و اردل و اظلم و اغفل مشاهده گشتند
- 11 O beloved of my heart! Eyes that have witnessed the loss of the former people nevertheless cling to that path and hold fast to those vain imaginings. These immature ones of the world were not and are not worthy of mention. Where is the station of those souls and the station of the detached ones who have passed like lightning beyond all save God and consider all else absolute nothingness? These are the horsemen of this field - upon them be the blessings of God, His mercy, and His grace.
- 11 یا محبوب فؤادی عیونیکه خسارت حزب قبل را مشاهده کرده مع ذلک بآن سبیل متمسک و بآن او هام متشبث این نابالغهای عالم قابل ذکر نبوده و نیستند بکاست مقام آن نفوس و مقام منقطعین که از ما سوی الله چون برق گذشته اند و معدوم صرف میدانند ایشانند فارسان این مضمار علیهم صلواة الله و رحمته و فضله
- 12 In all conditions, that Beloved and this servant and other loved ones must beseech God, exalted be His glory, for that which causes wisdom and awareness, that perchance those veiled and heedless souls may become aware and attain the fruit of existence. Verily our Lord, the Lord of the Throne and earth, is the All-Bountiful, the All-Forgiving, the All-Bestowing. Every knower and informed one, every learned and seeing one bears witness to His grace, His bounty, and His mercy.
- 12 در هر حال آنحبيب و این خادم و سایر اولیا باید از حق جلّ جلاله بطلبیم آنچه را که سبب دانائی و علت آگاهی است شاید آن نفوس محجوبه غایله آگاه شوند و بثمره وجود فائز گردند ان ربنا و رب العرش و الثری فضیال غفار و هاب یشهد بفضله و عنایته و رحمته کل عارف خبیر و کل عالم بصیر

- 13 Regarding the payment of the debts of the Blessed Leaf, the Most Exalted Leaf, upon her be the Most Glorious Beauty of God, what was written according to the command, after being presented before the Most Holy and Most Exalted Presence, this utterance shone forth from the Dayspring of proof, His blessed and exalted Word:
- اینکه در باره ادای دیون ورقه مبارکه
ورقه الفردوس علیها بهاء الله الأبهی حسب
الأمر مرقوم فرموده بودند بعد از عرض در
ساحت امنع اقدس این بیان از مشرق برهان
مشرق و لائح قوله تبارک و تعالی
- 14 O spiritual youth! Upon thee be the eternal Glory of God! The Truth hath been with thee in all gatherings, homes and lands, bearing witness to thy service, thy remembrance, thy praise and thy promotion of His mighty and wondrous Cause. Praise be to God that thou hast attained to service and been accepted in the presence of the Wronged One. Give thanks unto thy Lord for this great bounty.
- یا جوان روحانی علیک بهاء الله الأبدی حق
در جمیع محافل و منازل و بلاد با تو بوده یشهد
بخدمتک و ذکرک و ثنائک و ترویج امره العزیز
البدیع لله الحمد بخدمت فائز شدی و لدی المظلوم
مقبول اشکر ربک بهذا الفضل العظیم
- 15 We beseech God to assist the teachers of His Cause in that which will cause the exaltation of His Word and the sanctification and glorification of His Cause. From all directions have the righteous servants sought ordinances and commandments, until there dawned from the Dayspring of His Will that which would lead to sanctification, glorification, enduring might, eternal wealth, and the exaltation and advancement of souls. For several years there was delay in its proclamation, until at last, through pure grace and bounty, it was sent forth. The law of Huquq was revealed from the Supreme Pen, although this ordinance had been recorded as a firm decree in all divine Books and inscribed by the Pen of His Will. We have commanded Our trusted ones not to demand it, for the fruit of this greatest bounty returneth unto the servants themselves. Whosoever desireth should offer it with the utmost joy and radiance. Thus hath the Lord of the worlds decreed, as a bounty from Him to all peoples. The devoted ones should fix their gaze upon the glory of God's Cause and upon that which leadeth to its exaltation. Blessed is thy work in My path and thy proclamation of My firm and mighty Cause.
- از حق میطلبیم مبلغین را تأیید فرماید بر آنچه سبب
ارتفاع کلمه و تقدیس و تنزیه امر اوست از جمیع
اشطار عباد ابرار طلب احکام و اوامر نمودند تا
آنکه از مشرق اراده اشراق نمود آنچه که سبب
تقدیس و تنزیه و عزت باقیه و ثروت سرمدیه و
ارتفاع و ارتقاء نفوس بوده و چند سنه هم در
اظهار آن توقف رفت تا بالآخره محض عنایت و
فضل ارسال شد و امر حقوق از قلم اعلی جاری
و نازل مع آنکه این امر در جمیع کتب الهی
از احکام محکمه مذکور و از قلم اراده مسطور
اولیا را امر نمودیم مطالبه نمایند چه که ثمر این
فضل اعظم بخود عباد راجع و هر نفسی اراده
نماید باید بطیب خاطر و کمال روح و ریحان ادا
نماید کذلک حکم مولی العالم فضلاً من عنده علی
الأمم باید مقبلین بعز امر الله ناظر باشند و آنچه
که سبب ارتفاع امر الله است طوبی لعملک فی
سبیلی و لاظهارک امری المبرم المتین
- 16 That which was conveyed to the Leaf of Paradise - upon her be My Glory, My Grace and My Mercy - hath been accepted before the Throne. Blessed are they that act. He who was named after the First Pillar of the two Names of his Lord hath repeatedly performed that which hath been accepted. We verily extol him from this Most Exalted Station and make mention of him as We mentioned him before. Thy Lord is verily the All-Merciful, the Bountiful.
- آنچه به ورقه الفردوس علیها بهائی و عنایتی و
رحمتی رسید لدی العرش مقبول طوبی للعاملین
جناب عامل الذی سمی بالرکن الأول من اسمین
ربه مکرر عمل نموده آنچه را که بطراز قبول فائز
گشته انا نکبر علیه من هذا المقام الأعلی و نذکره
کما ذکرناه من قبل ان ربک هو المشفق الکرم
انتهی
- 17 Praise be to God, thy deeds are accepted and thy efforts appreciated. Indeed, thou hast attained unto that which, when mentioned by the Tongue of Grandeur, was heard by the denizens of the Kingdom, let alone those who have attained the presence and circled round the Throne. This is of God's grace which He
- الحمد لله عمل شما مبرور و سعی شما مشکور
فی الحقیقه فائز شدید بآنچه که از لسان عظمت
ذکر قبول آن باصغاء اهل ملکوت رسید فضلاً
عن الدین حضروا تلقاء الوجه و طافوا حول

bestoweth upon whomsoever He willeth. He is verily powerful over all things.

العرش ذلك من فضل الله يؤتيه من يشاء الله
على كلشيء قدير

- 18 Mention was made of Aqa Muhammad-Rida, son of the deceased one who attained and ascended - upon them both be the Glory of God. After being presented before the face of Him Who is our Purpose and the Purpose of all who are in earth and heaven, these verses shone forth from the Dayspring of Divine Knowledge. His mighty utterance, exalted be His mention:

18 ذكر جناب آقا محمد رضا ابن مرحوم الذي فاز
وصعد عليهما بهاء الله را نمودند بعد از عرض
امام وجه مقصودنا و مقصود من في الأرض و
السماء اين آيات از مطلع علم الهى مشرق و لائح
قوله عز بيانه و جل ذكره

- 19 Muhammad-Rida hath repeatedly been mentioned in the presence of the Lord of the Kingdom of Names. Some time ago, that which perfumed the world with its fragrance was sent. We beseech God to assist him in that which befitteth His days. Verily his father attained unto that which brought solace to the eyes of wisdom and utterance. The grace of the All-Bountiful Lord encompassed him at the time of his ascension. By the life of God! The pens are powerless to make mention of him and souls are incapable of comprehending his station. Blessed be he and blessed be they that have attained.

19 جناب محمد قبل رضا مكرّر بذكر مالك ملكوت
اسماء فائز گشته چندی قبل ارسال شد آنچه كه
عرفش عالم را احاطه نموده از حق ميطلبم او را
تأييد فرمايد بر آنچه سزاوار ايام اوست ان اباه فاز
بما قرّت به عيون الحكمة و البيان فيض حضرت
فيّاض حين صعود او را احاطه نمود لعمر الله
عجزت الأقلام عن ذكره و ثنائه و النفوس عن
ادراكه طوبى له و للفائزين انتهى

- 20 As to what was written about the clamor arising after arrival - this is not the first heedlessness that has appeared, nor the first association that has emerged, nor the first transgression that has troubled the hearts of the sincere ones. The opposers should be informed that despite these evil deeds of the Shi'ih and their divines that have grieved the world of the spirit, they have again determined to establish such a party. God protect us and thee from the evil of these people. We beseech God, our Lord and your Lord and the Lord of the throne and earth, to assist them in rending asunder the veils that have prevented them from drawing nigh unto God, the Manifestor of clear proofs. In truth, man is bewildered and the world is bewildered. The party that counted themselves the most learned and most excellent have been found to be the most lost and abject of all the peoples of the world. In all conditions we must seek divine confirmation and ask for heavenly success. Verily our Lord is the All-Bountiful, the Most Generous.

20 اينكه مرقوم داشتند بعد از ورود ضوضا مرتفع
ليس هذا اول غفلة ظهرت و لا اول شرک برز
و لا اول طغيان تكذّرت به افئدة المخلصين بايد
معرضين بيان را اخبار نمود كه مع اين سيئات
شييعه و علمائش كه عالم روح را مكدّر نموده مجدّد
اراده نموده اند كه چنين حزبي برپا نمايند اعاذنا
الله و حضرتك من شر هؤلاء و نسئل الله ربنا
و ربكم و ربّ العرش و الثرى بأن تؤيّدهم على
خرق الحجابات التي منعهم عن التّقرّب الى الله
مظهر البينات في الحقيقة انسان متحيّر و عالم متحيّر
حزبيكه خود را اعلم و افضل ميشمردند اخسر
و احقر احزاب عالم مشاهده گشتند در جميع
احوال بايد تأييد طلب نمائيم و توفيق بخواهيم ان
ربنا هو الفضل الكريم

- 21 As to the mention thou hast made of the ascension of the two departed, blessed and cherished souls - upon them be the Glory of God and His favors - after it was presented before the Most Holy, Most Exalted Presence, these sweetest words were revealed from the tongue of the greatness of the Lord of all beings. His word - exalted be His utterance and mighty His proof:

21 اينكه ذكر عروج مرفوعين مبرورين مرحومين
عليهما بهاء الله و عنايته را مرقوم داشتند بعد
از عرض در ساحت اقدس اعلى اين ذكر
احلي از لسان عظمت مولى الورى نازل قوله
جل بيانه و عظم برهانه

- 22 He is the Forgiving, the Generous

22 هو الغفور الكريم

23 O My Most Exalted Pen! Make mention of Badi' who has ascended to the Supreme Companion in the days of God, Lord of the throne and earth, that the breathings of revelation may attract him and he may be illumined by the lights of the Luminary of his Lord's tender mercy, the Kind, the Generous. By God! At the moment of mention there hath been sent down upon him from the heaven of grace and bounty that which the hearts of the mystics are powerless to comprehend. Rejoice, O Badi', once again through My greatest favor. We have turned toward thee from the precincts of the Prison and revealed for thee that which the dwellers of the most exalted Paradise recite with myriads of them that are drawn to My call. Through My mention the ocean of bounty has surged and through My remembrance the fragrance of God, the Lord of the worlds, has wafted. Through the light of My utterance sorrows have been changed to supreme joy and smoke to the radiance of My mercy that has encompassed all in the heavens and earth. Through My acceptance the holy countenances have come forth from their chambers in the All-Highest Paradise to hearken unto this wondrous and glorious call. Blessed art thou, O Badi'! Joy be to thee, O Badi'! We congratulate thee on this supreme bounty, even as We gave thee glad tidings through My manifest remembrance. Upon thee be the Glory of God, His light, His mercy, His favors and His grace that has encompassed the world. He is verily the Forgiving, the Merciful.

24 All the relatives should recite these verses and with utmost joy engage in the remembrance of God, exalted be His glory. Now in the most exalted Paradise melodies are raised and perfect, complete and supreme joy and gladness are manifest. He is verily the All-Bountiful, the Most Generous, the Mighty, the Wise.

25 O spiritual youth! Upon thee be My Glory and My favor! The Most Exalted Pen desires to make mention of thy brother who was named Zaynu'l-'Abidin. We testify that he attained to recognition when heedless servants denied Me, and held fast to affirmation when the manifestations of negation opposed Me, and turned to the Most Exalted Horizon when most of mankind turned away, and drank the choice wine of utterance when the peoples of the earth were forbidden it, save those whom God, the Mighty, the Bestower, pleased to exempt. Blessed art thou, O Zaynu'l-'Abidin, in that We have sent down for thee from the heaven of revelation that which the world cannot equal. Verily thy Lord is the Mighty, the All-Bountiful. We beseech God to send down upon thee at all times from the heaven of His grace a mercy, and from the horizon of His loving-kindness a light, and from the treasures of His bounty that which will

23 يا قلبي الأعلى اذكر البديع الذي صعد الى الرفيق
الأعلى في أيام الله ربّ العرش و الثرى لتجذبه
نفحات الوحي ويستضيء من انوار نير عناية ربّه
المشفق الكريم لعمر الله حين الذكر نزلت عليه من
سماء الفضل والعطاء ما عجزت عن ادراكه افتدة
العارفين افرح يا بديع مرّة اخرى بعنايتي الكبرى
قد اقبلنا اليك من شطر السجن و انزلنا لك
ما يقرئه اهل الفردوس الأعلى بربوات المنجدين
بندائي ماج بحر العناية و بذكرى هاج عرف الله
ربّ العالمين و بنور بياني بدلت الأحزان بالفرح
الاعظم و الدخان بضياء رحمتي التي سبقت من
في السموات و الأرضين و باقبالي اقبلت طلعات
الجنة العليا من الغرفات لاصغاء هذا النداء العزيز
البديع نعيماً لك يا بديع طوبى لك يا بديع انا
نهنتك بهذا الفضل الأعظم كما بشرناك بذكرى
المبين عليك بهاء الله و نوره و رحمته و الطافه و
فضله الذي احاط العالم انه هو الغفور الرحيم

24 جميع منتسبين بايد اين آيات را تلاوت نمايند و
بفرح تمام بذكر حق جلّ جلاله مشغول گردند
حال در فردوس اعلى نغمات مرتفع و فرح و
سرور اعظم اتمّ كامل ظاهر آنه هو الفضل و هو
البدال و هو العزيز الحكيم

25 يا جوان روحاني عليك بهائي و عنايتي انّ
القلم الأعلى اراد ان يذكر اخاك الذي سمّي
بزين العابدين نشهد انه فاز بالاقرار اذ انكرني
عياد جاهلون و تمسك بالاثبات اذ اعترض
على مظاهر النفي و اقبل الى الأفق الأعلى اذ
اعرض عنه اكثر الوري و شرب رحيق البيان
اذ منع عنه عباد الأرض الا من شاء الله العزيز
الوهاب طوبى لك يا زين العابدين بما انزلنا لك
من سماء الوحي ما لا يعادله العالم انّ ربك لهو
العزيز الفضل نسل الله ان ينزل عليك فيكلّ
حين من سماء فضله رحمة و من افق عنايته نوراً
و من خزائن جوده ما يفرح به قلبك و تقرّ به

gladden thy heart and solace thine eyes and the eyes of the relatives who have heard and turned and responded when the call was raised from God, the Lord of Lords.

- 26 Glorified art Thou, O Answerer of those who call upon Thee and Refuge of the distressed! I beseech Thee by the light of Thy countenance, by Thy sweetest call from the most exalted horizon, and by the waves of the ocean of Thy mercy, to adorn those who turn to Thee each day with the ornament of Thy grace, bounty and generosity. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Forgiving, the Generous. Thou art He Whose gifts are not prevented by the hosts of rejection, nor is Thy grace impeded by the gestures of those who have denied the Source and the Return. The effulgent Glory shining forth from the Dayspring of loving-kindness and favor, and the radiant Light gleaming from the horizon of might, be upon thee, O thou who believest in God and His signs, who holdest fast to the cord of His grace and cleaveth to the hem of His generosity. We give thanks to God on thy behalf and praise Him for His favor unto thee. He hath indeed purified thee at thy ascension and forgiven thee through His mercy. He is the Mighty, the All-Knowing.

- 27 Praise be to God! Each of the departed hath attained that which transmuteth the sorrow of death into joy. Nay, were people to discover and perceive its fragrance, all would be filled with joy and would raise their voices in His praise and glorification. Praise be to Him in all conditions. From the beginning of the Cause until now, the glances of loving-kindness have been directed toward that beloved one and his brethren and family, upon them be the Glory of God. Who is able to thank Him as He deserveth to be thanked, or praise Him as befiteth His glory, majesty and bounty that hath encompassed all existence?

- 28 Concerning what was written about Faran and the request for special mention of the friends of that land, after it was presented before the Most Holy, Most Exalted Presence, these manifest verses were revealed. His Word, exalted be His glory and universal be His bounty: "O friends of God in Faran! Hearken unto the call of the Wronged One. He remembereth you and hath revealed for you that which shall never be exhausted throughout the duration of the kingdom and the heavenly dominion. Ye have attained unto mentions that shall neither be erased nor perish, nor be altered by the length of ages and centuries. Rejoice in God's loving-kindness and favor, then aid Him through His remembrance and praise and the promotion of His mighty and impregnable Cause. Preserve what ye have been given in the name of your Lord. Thus doth He command

عينك و عيون المنتسبين الذين سمعوا و اقبلوا و اجابوا اذ ارتفع النداء من الله رب الارباب

26 سبحانك يا مجيب السامعين و ملجأ المكروبين اسئلك بأنوار وجهك و بدائك الأحلى في الأفق الأعلى و بأمواف بحر رحمتك بأن تزين من ورد عليك في كل يوم بطراز فضلك و جودك و كرمك أنك انت المقتدر على ما تشاء لا اله الا انت الغفور الكريم انت الذي لا تمنع عطاياك جنود الاعراض و لا تصد فضلك اشارات الذين كفروا بالمبدء و المآب البهاء المشرق الظاهر من مطلع العناية و الألفاظ و النور الالامع الساطع من افق الاقدار عليك يا ايها المؤمن بالله و آياته و المتمسك بجبل فضله و المتشبث بذيل كرمه انا نشكر الله من قبلك و نحمده على فضله عليك انه طهرك حين صبودك و غفرك رحمة من عنده و هو العزيز العلام انتهى لله الحمد

27 هريك از مرفوعين فائز شد بآنچه كه حزن الموت را بسرور تبديل فرمايد بلكه اگر ناس بيابند و عرفش را ادراك كنند كل مسرور شوند و به ذكر و ثنايش ناطق گردند له الحمد فيكل الأحوال از اول امر الى حين لحاظ عنايت متوجه بآنچه محبوب و اخوان و اهل عليهم بهاء الله بوده من يقدر ان يشكره حق الشكر او يحمده على ما ينبغي لعزه و جلاله و جوده الذي احاط الوجود

28 اينكه در باره فاران مرقوم داشتند و استدعاى ذكر خير مخصوص اوليائى آن ارض نمودند بعد از عرض در ساحت اقدس اعلى اين آيات باهرات نازل قوله جل جلاله و عم نواله يا اولياء الله فى فاران اسمعوا نداء المظلوم انه ذكركم و انزل لكم ما لا ينفد بدوام الملك و الملكوت قد فزتم بأذكار لا يعترها الحو و لا يأخذها الفناء و لا يغيرها طول القرون و الأعصار افرحوا بعناية الله و فضله ثم انصروه بذكره و ثنائه و تبليغ امره المحكم المتين احفظوا ما اوتيتم باسم ربكم كذلك يأمركم فضلاً من عنده و هو الحق مالك الغيب و الشهود لا تحزنوا من حوادث العالم قد فزتم بما

you as a token of His grace. He is the Truth, the Possessor of the visible and the unseen. Grieve not over the happenings of the world. Ye have attained unto that which none of the denizens of the Kingdom of Names have attained, save whom God hath willed, the Lord of Lords. Take ye My Book through My power. Verily it will draw you nigh and cast upon you that which will preserve you from the evil of those who have denied God, the Mighty, the Praiseworthy. The mountains have passed away, the heaven hath been cleft asunder, the earth hath been rent, yet most of the people know not. Thus hath the Most Exalted Pen spoken in days when sorrows have encompassed it from all sides through that which the hands of every ignorant doubter have wrought."

- 29 This is the Day of remembrance and utterance. Strive ye to reform the world and educate the nations, but through wisdom and utterance. Keep your gaze fixed upon this in all conditions. This is what the Wronged One hath decreed in the Scriptures and Tablets. Praise be to God! Ye have attained unto that for which ye were brought from nothingness into being. The people of the world are held back from drawing nigh by ephemeral conditions; they cling to that which they themselves testify is subject to perishing and extinction. O friends of God! Strive ye, perchance ye may succeed in performing deeds that will guide the people. Most of mankind are tormented and bewildered in the depths of vain imaginings. Perchance ye may deliver them through the name of the True One and illumine them with the light of the Sun of Truth. The names of all are mentioned and the deeds of all are witnessed. Blessed is the soul that hath attained unto that which beseemeth the days of God, the Lord of the worlds.

- 30 The Glory from Us be upon you and upon those whom the clamor of the oppressors hath not deterred.

- 31 As to thy having made mention of the spiritual beloveds—His Honor Áqá Sháh Khalílu'lláh, His Honor Áqá Muḥammad-Háshim, and His Honor Ustád 'Alí-Akbar, upon them be the Glory of God—on Wednesday, the twenty-sixth day of the month of Rajab, four hours after sunrise, this was presented in the Most Exalted Horizon. After the names had been specifically submitted, there was sent down, for each one, a most exalted and most holy Tablet from the heaven of the Will of the Lord of mankind. God willing, they shall attain unto that wherefrom the fragrance of divine favor is diffused, shall drink deep from the ocean of the verses, and shall be confirmed in that which is the cause of the perpetuation of existence.

لا فاز به اهل ملكوت الأسماء إلا من شاء الله ربّ الأرباب خذوا كتابي بقدرتي أنه يقربكم و يلتقي عليكم ما يحفظكم من شرّ الذين كفروا بالله العزيز الحميد قد مرّت الجبال و انفطرت السّماء و انشقت الأرض و القوم اكثرهم لا يعرفون كذلك نطق القلم الأعلى في أيام احاطته الأحران من كلّ الجهات بما اكتسبت ايدى كلّ جاهل مراتب

29 امروز روز ذکر و بیانست جهد نمائید و به اصلاح عالم و تهذیب امم مشغول شوید و لکن به حکمت و بیان در جمیع احوال بآن ناظر باشید هذا ما حکم به المظلوم فی الزبر و الألواح لله الحمد فائز شدید بآنچه که از برای او از عدم بوجود آمده اید اهل عالم را شئونات فانیه از تقرّب منع نموده متمسکند بآنچه که خود بر زوال و فناء آن شهادت میدهند یا اولیاء الله جهد نمائید شاید فائز شوید باعمالیکه سبب هدایت ناس گردد اکثر خلق در گرداب اوهام معذب و متحیر شاید باسم حق ایشانرا نجات دهید و بانوار آفتاب حقیقت منور دارید اسم کلّ مذکور و عمل کلّ مشهود طوبی لنفس فازت بما ینبغی لایام الله ربّ العالمین

30 البهَاء من لدنّا علیکم و علی الدّین ما منعتم ضوضاء الظالمین انتهى

31 اینکه ذکر حبیب روحانی جناب آقا شاه خلیل الله و جناب آقا محمد هاشم و جناب استاد علی اکبر علیهم بهاء الله را نموده بودند در یوم اربعاء ۲۶ شهر رجب چهار ساعت از روز گذشته در افق اعلی حاضر و بعد از عرض اسماء مخصوص هر یک لوح امانع اقدس از سماء مشیت مولی الوری نازل انشاء الله فائز شوند بآنچه که عرف عنایت از آن متضوع و از بحر آیات بیاشامند و مؤید کردند بر آنچه سبب بقاء وجود است

32 هذا ما نزل لجناب شاه خلیل الله علیه بهاء الله

32 This is that which was revealed for His Honor Sháh Khalílu'lláh, upon him be the Glory of God:

33 He is the Speaker of Truth.

34 O Khalil! Hear the call of the Glorious One. He makes mention of thee from the prison, even as He mentioned thee before, and hath revealed for thee that which hath caused the eye of utterance to be gladdened throughout all creation. Glorified be the All-Merciful Who hath turned toward thee from the direction of His Most Great Prison. Verily thy Lord is the All-Compassionate, the Most Generous.

35 Say: O company of the heedless! Come ye, that I may recite unto you the verses of God, the Almighty, the All-Compelling, the All-Powerful, the All-Wise. Behold, behold! By God, the ocean of divine knowledge hath surged before all faces, and the fragrance of God, the Lord of all worlds, hath been wafted. Beware lest the doubts of the world hold you back from the Most Great Name. By God, the Truth! The seal of the Choice Wine hath been broken through His Name, the Self-Subsisting. Drink ye, O people, and be not of the abject.

36 Say: Where are the Pharaohs of the earth? Where are their treasures and their riches? Where is their might and their power and their wealth? Where are their standards and their banners? Fear God, O people, and be not of the negligent. The world itself speaketh unto you, and desireth to remind you of its changes and transformations and its evanescence. Cast away today what the people possess and take what ye are commanded by God, the Lord of the Mighty Throne.

37 Say: That which hath been created on earth shall profit you not this day. To this testifieth the Book of God, the True Sovereign, the Just, the Manifest. Thus hath the Pen spoken that which hath enraptured the hearts of them that have recognized Him.

38 O Khalil! Arise to serve the Cause with such steadfastness as cannot be shaken by the hosts of the world nor by the oppression of the nations - a steadfastness by which the servants of the earth shall themselves stand firm. Verily thy Lord is the All-Knowing, the Expounder. Glorify those whom I love on My behalf and remind them of My verses, and acquaint them with that which hath been sent down from the heaven of My bounty, that they may hear and be of those who render praise.

39 The glory that proceedeth from Us rest upon thee and upon those who are with thee, and upon them that have believed in God and have acted according to what hath been ordained in His perspicuous Book.

33 هو الناطق بالحق

34 يا خليل اسمع نداء الجليل أنه يذكرك في السجن كما ذكرك من قبل و انزل لك ما قرّرت به عين البيان في الامكان تعالى الرحمن الذي اقبل اليك من شطر سجنه الأعظم ان ربك هو المشفق الكريم

35 قل يا ملاء المعرضين تعالوا لألقى عليكم آيات الله المقتدر المهيمن العزيز الحكيم انظروا انظروا تالله ما جاء امام الوجوه بحر العرفان و هاج عرف الله رب العالمين اياكم ان تمنعكم شبهات العالم عن الاسم الأعظم تالله الحق قد فكّ ختم الرّحيق المختوم باسمه القيوم اشربوا يا قوم ولا تكونوا من الصّاغرين

36 قل اين فراعنة الأرض و اين كائزهم و خزائهم و اين سطوتهم و قدرتهم و ثروتهم و اين اعلامهم و راياتهم اتقوا الله يا قوم ولا تكونوا من الغافلين ان الدنيا بنفسها تنطق بينكم و ارادت ان تذكركم بتغييرها و تبديلها و فنائها ضعوا اليوم ما عند القوم و خذوا ما امرتم به من لدى الله ربّ العرش العظيم

37 قل لا ينفعكم اليوم ما خلق في الأرض يشهد بذلك كتاب الله الملك الحق العدل المبين كذلك نطق القلم بما انجذبت افئدة العارفين

38 يا خليل قم على الأمر باستقامة لا تزعزعها جنود العالم ولا ظلم الأمم و تستقيم بها عباد الأرض ان ربك هو المبين العليم كبرى من قبلي على احبائي و ذكرهم بآيات و عرفهم ما نزل من سماء فضلي ليسمعوا و يكونوا من الحامدين

39 البهاء من لدنا عليك و على من معك و على الذين آمنوا بالله و عملوا بما امروا به في كتابه المبين

- 40 And this is what was revealed for His Honor Muhammad-Hashim – upon him be Baha'u'llah
 40 و هذا ما نزل لجناب محمد هاشم عليه بهاء الله
- 41 He is the All-Hearing, the All-Answering
 41 هو السامع المجيب
- 42 A Book hath the True One sent down from before God, the Protector, the Self-Subsisting, and it uttereth that which the Sovereign hath commanded – He Whom the might of those who have disbelieved in God, the Mighty, the Well-Beloved, could never withstand. Harken unto My call from the direction of My prison. Verily, it shall confirm thee in that wherein thou art engaged. Verily, thy Lord is the Truth, the Knower of things unseen. Be thou a herald of His remembrance, and cleave fast unto His cord, and cling tenaciously unto His outstretched robe. We have sent down from the heaven of proof that whereby the hearts and souls of men have been attracted. Some among them have been drawn by the magnetism of the Call, while others have denied this Cause which holdeth dominion over all that was and all that shall be. Blessed is the stalwart soul who hath arisen to serve the Cause with wisdom and utterance, and blessed is he who maketh mention of that which the croaking of those who have disbelieved in the promised Day could never prevent. When thou dost perceive the fragrance of My utterance and dost hear My call, say:
 42 كتاب نزل الحق من لدى الله المهيمن القيوم ينطق بما امر به سلطان ما منعه سطوة الذين كفروا بالله العزيز الودود اسمع ندائي من شطر سجنى انه يؤيدك على ما انت عليه ان ربك هو الحق علام الغيوب كن ناطقاً بذكره و متمسكاً بحبله و متشبثاً بذيله الممدود انا انزلنا من سماء البرهان ما انجذبت به الأفتدة و القلوب من الناس من اخذه جذب النداء و منهم من انكر هذا الأمر المهيمن على ما كان و ما يكون طوبى لقوى قام على خدمة الأمر بالحكمة و البيان و لذاكر ما منعه نفاق الذين كفروا باليوم الموعود اذا وجدت عرف بياني و سمعت ندائي
- 43 O my God, my God! Praise be unto Thee for having guided me, and thanksgiving be unto Thee for having enabled me to recognize Thee. O Lord! Thou seest me turning toward Thee and standing ready to serve Thy loved ones. I beseech Thee, by the hands that have been raised toward the heaven of Thy bounty, and by the hearts Thou hast made treasuries of Thy knowledge and repositories of the pearls of Thy wisdom, to aid me under all conditions to remember Thee, to glorify Thee, and to act according to what Thou hast revealed in Thy Book. Thou, verily, art the All-Powerful, the Almighty. Then ordain for me that which shall draw me nigh unto Thee and profit me. Verily, Thou art the Forgiving, the Bountiful.
 43 قل الهى الهى لك الحمد بما هديتني و لك الشكر بما عرفتنى اى رب ترانى مقبلاً اليك و قائماً على خدمة اوليائك اسئلك بالأأيادي التى ارتفعت الى سماء فضلك و بالقلوب التى جعلتها كنائز عليك و مخازن لآلى حكمتك بأن تؤيدنى في كل الأحوال على ذكرك و ثنائك و العمل بما انزلته فى كتابك انك انت المقتدر القدير ثم اكتب لى ما يقربنى و ينفعنى انك انت الغفور الكريم
- 44 This was revealed for his honor Ustad 'Ali-Akbar, upon him be the Glory of God.
 44 و هذا ما نزل لجناب استاد على اكبر عليه بهاء الله
- 45 He is the One Who speaketh in the Kingdom of Utterance:
 45 هو الناطق فى ملكوت البيان
- 46 Glorified be God! The proof shineth like unto the sun, resplendent and manifest, and the evidence standeth clear and brilliant before the faces of the world. Nevertheless, all remain deprived and forbidden from the straight path and the mighty announcement. Though but a drop, they are far from the ocean; though but a mote, they are veiled from the sun.
 46 سبحان الله برهان بمثابة آفتاب مشرق و لائح و حجة امام وجوه عالم ظاهر و باهر مع ذلك كل از صراط مستقيم و نبأ عظيم محروم و ممنوع بقطره از دريا بعيد و بذره از خورشيد محجوب امروز صبح اميد دمیده و نسيم عنايت وزیده طوبى از براى آنكه از نوم غفلت برخاست و خود را از

Today the morn of hope hath dawned and the breeze of providence hath wafted. Blessed is he who hath risen from the slumber of heedlessness and adorned himself for service. The deeds of an entire people cannot compare with a single deed performed on this day. Say: O friends! The fire of utterance is ablaze in the Tree of the All-Merciful, and the light of the Cause is shining from the horizon of grace. All must hold fast to the cord of unity and cling to the hem of concord, arising in both night and day with wisdom and utterance to that which will cause the elevation of the Cause and the upliftment of souls. This day is precious; know ye its station and act in a manner befitting thereof. Blessed art thou, O 'Ali-i-Akbar, for thou hast attained unto My mention, both before and after. Give thanks unto God, thy Lord, for this manifest bounty and His providence which hath encompassed all who are in the heavens and on earth. We beseech Him, exalted be He, to make thee strong through His power, steadfast in His service, soaring in the atmosphere of His love, and speaking His praise amongst His servants. Verily, He is powerful over all things. The glory from Us be upon thee and upon the servants of God, the Lord of all worlds.

برای خدمت بیاراست یک عمل این یوم اعمال قوم معادله ننماید بگو ای دوستان نار بیان در سدره رحمن مشتعل و نور امر از افق فضل ساطع باید کل بجبل اتحاد تمسک نمایند و بذیل اتفاق تشبث و در لیالی و ایام به حکمت و بیان قیام نمایند بر آنچه سبب ارتقاء امر و ارتقاء نفوسست این یوم عزیز است مقامش را بدانند و بآنچه سزاوار است عمل نمایند طوبی لک یا علی قبل اکبر اتک فزت بذكری من قبل و من بعد اشکر الله ربک بهذا الفضل المبین و عنایتہ الّتی احاطت من فی السموات و الارضین نسله تعالی ان یجعلک قویاً بقوّته و مستقیماً علی خدمته و طائراً فی هواء حبه و ناطقاً یثناؤه بین عبادہ انه علی کلّشیء قدیر البهاء من لدنا علیک و علی عباد الله رب العالمین انتهى لله الحمد

- 47 Praise be to God! The mentioned names, together with the people of Faran, have all attained unto the remembrance of the Goal of all the worlds. Blessed are they and joy be unto them. We beseech God, our Lord and the Lord of the Throne and earth, to assist them in that which He loveth and is pleased with. Verily, He hath power over what He willeth and is worthy to answer. This servant hath ever sought and continueth to seek that which leadeth to exaltation and elevation. Verily our Lord, the All-Merciful, is the Hearer, the Answerer.

47 اسامی مذکوره مع اهل فاران طراً بذكر مقصود عالمیان فائز گشتند طوبی لهم و نعیماً لهم نسل الله ربنا و ربّ العرش و الثری بأن یؤیدهم علی ما یحبّ و یرضی انه علی ما یشاء قدیر و بالاجابة جدیر اینفائی لازال طلب نموده و مینماید آنچه را که سبب علو و سمو است ان ربنا الرحمن هو السامع المجیب

- 48 Furthermore, for all the names of the party of God which that beloved one sent to the Most Holy Court, sacred and exalted Tablets were specifically revealed and dispatched, and likewise the answers to the petitions that were with that beloved one. Praise be to God! The Sun of providence hath risen and the Ocean of bounty is manifest. Who is that lost one whom His grace hath not sought?

48 عرض دیگر آنکه آنچه از اسامی حزب الله آنحیوب بساحت اقدس ارسال نمودید مخصوص کل الواح منیعہ مقدسه نازل و ارسال شد و همچنین جواب عرایض که با آنحیوب بوده الله الحمد نیز عنایت مشرق بحر فضل ظاهر کیست آنکه گشته کش فضلش نجست

- 49 Some time ago, a detailed letter containing divine verses and heavenly evidences was sent. God willing, it will have arrived by now. Despite the abundance of writing, of which that beloved one is aware and informed, and the lack of opportunity and scarcity of time, praise be to God, there was revealed from the heaven of providence for all that which the eye of creation hath never witnessed the like thereof. This evanescent servant beseecheth Him to educate the world through His traces and to illumine all through His lights. Mention was made of the

49 چندی قبل نامه مفصّلی که حاوی آیات الهی و بینات ربانی بود ارسال شد انشاء الله الی حین رسیده مع کثرت تحریر که خود آنحیوب مطلع و آگاهید و عدم فرصت و کمی وقت الحمد لله مخصوص کلّ از سماء عنایت نازل شد آنچه که عین ابداع شبه آنرا ندیده از حق این خادم فانی مسئلت مینماید از آقارش عالم را تربیت فرماید و از انوارش کلّ را منور دارد ذکر اخوان و اهل

brethren, the household, and the delight of the eyes - upon them be the Glory of God - at the supreme horizon, and these pearls appeared from the ocean of divine utterance. Blessed are they that attain! His blessed and exalted Word:

50 He is the Manifest, the Speaking, the All-Knowing, the All-Informed.

51 O spiritual youth! Upon thee be My glory and My loving-kindness! Aforetime and now hath thy mention flowed from the Most Exalted Pen, and likewise have thy brethren attained unto His holy verses. Convey to each one of them the greetings of the Wronged One. Praise be to God that ye have drunk from the choice wine of divine love and received your portion from His utterance on the Day of His arising. This is a mighty bounty manifested and revealed by the Self-Sufficing Lord. We make mention in this station of My handmaiden and give her the glad-tidings of My mercy. We beseech God to strengthen her and enable her to do that which He loveth and is pleased with. Convey My greetings unto her. Blessed is she and blessed is every maidservant who hath believed in her Lord and attained unto His verses. He is verily the Mighty, the Generous.

52 O Pen! Make mention of him who hath been named Nuru'llah, that this remembrance may strengthen him to remember Me, the Mighty, the Beautiful. Thy name hath been presented before the Wronged One, and We have revealed for thee this Luminous Tablet that joy may possess thee in the days of Him Who conversed with the Burning Bush, and draw thee nigh unto Him. He is verily the Mighty, the Praiseworthy. O Diya'u'llah! Blessed be thy name and blessed be he who named thee thus. Rejoice in My remembrance from which the fragrance of My loving-kindness, that hath encompassed all creation, is diffused. We have revealed for thee that which shall endure as long as the Kingdom endureth. Thy Lord is verily the Mighty, the All-Bountiful. The glory be upon thee and upon thy father and thy mother, and upon those whom neither the tempests of allusions nor the doubts of them that have disbelieved in God, the Mighty, the All-Knowing, have caused to waver.

53 O spiritual youth! Again and again do We make mention and command the loved ones of that land to convey the greetings of the Wronged One. Recite the verses of God that ears may attain unto that for which they were created and brought from nothingness into being. The name of each one hath been recorded by the Most Exalted Pen in the Crimson Book. Happy are they and joy be unto them.

بيت و قرر عيون عليهم بهاء الله در افق اعلى
عرض شد و اين لآلى از بحر بيان الهى ظاهر
طوبى للفائزين

50 قوله تبارك وتعالى هو الظاهر الناطق العلم الخبير

51 يا جوان روحانى عليك بهائى و عنايتى از قبل و
بعد ذكرت از قلم اعلى جارى و همچنين اخوان
بآثار فائز هريك را از قبل مظلوم تكبير برسان الله
الحمد از رحيق حب الهى آشاميديد و از بيانش در
يوم قيام قسمت برديد اين نعمت عظيمست و از
بخشندهء بينياز ظاهر و آشكار نذكر فى هذا المقام
ورقتى و نبشرها بر حتمى و نسل الله ان يؤيدها و
يوفقها على ما يحب و يرضى كبر عليها من قبل
طوبى لها و لكل امة امنت برها و فازت بآثارها
انه هو العزيز الكريم

52 يا قلم اذكر من سمى بنور الله ليؤيده الذكر على
ذكرى العزيز الجميل قد حضر اسمك لدى المظلوم
و انزلنا لك هذا اللوح المنير لياخذك السرور
فى ايام مكلّم الطور و يقرّبك اليه انه هو العزيز
الحميد يا ضياء الله طوبى لاسمك و لمن سماك
به افراح بذكرى منه تضوع عرف عنايتى الذى
احاط الامكان انا انزلنا لك ما يكون باقياً ببقاء
الملكوت ان ربك هو العزيز الوهاب البهاء
عليك و على ابيك و امك و على الذين ما
حركتهم قواصف الاشارات و لا شبهات الذين
كفروا بالله العزيز العلام

53 يا جوان روحانى مكرّر ذكر مينمائيم و امر ميكنيم
اوليائى آن ارض را از قبل مظلوم تكبير برسان
آيات الله را تلاوت نما تا اذان فائز شود بآنچه
كه از براى آن ظاهر شده و از عدم بوجود آمده
اسم هريك از قلم اعلى در صحيفهء حمرا مذكور
و مسطور هنيئاً لهم و مرثياً لهم انتهى

54 The waves of the ocean of loving-kindness have encompassed all things, and the light of the Sun of Truth hath surrounded all. His is the praise, and His the thanks, and His the glory, and His the splendor. There is none other God but He, our Lord and the Lord of the Throne on high and of earth below. Glory and remembrance and praise be upon you and upon those with you who have believed in God, the Single, the One, the All-Knowing, the All-Informed. And praise be to God, our Lord and the Lord of the exalted Throne.

54 امواج بحر عنایت فرا گرفته آثار و ضیاء آفتاب حقیقی احاطه نموده له الحمد وله الشکر وله الثناء وله البهاء لا اله الا هو ربنا ورب العرش والثرى البهاء والذكر والثناء على جنابكم وعلى من معكم الذين آمنوا بالله الفرد الواحد العليم الخبير والحمد لله ربنا ورب الكرسي الرفيع

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- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 God beareth witness, before and after the creation of all things, that there is none other God but Him. His are the grandeur and the power, the might and the sovereignty and the choice, and He is the Almighty, the All-Compelling, the All-Powerful, the Unconstrained.
- 3 Glorified art Thou, O King of existence and He Who sitteth upon the throne of manifestation in Thy praiseworthy station! I beseech Thee by those through whom Thy signs were spread throughout Thy lands and the fragrance of Thy utterance was diffused amongst Thy servants, to aid Thy loved ones and Thy friends to manifest Thy Cause with wisdom and utterance and to exalt Thy Word amidst all religions.
- 4 O Lord! Thou seest them clinging to the cord of Thy obedience and holding fast to the hem of the robe of Thy mercy. They have turned with their all unto Thee and desire to act according to what Thou hast commanded them in Thy Scriptures and Thy Tablets and Thy Books.
- 5 O Lord! I beseech Thee by Thy Cause through which the rains of Thy blessings and favors were showered upon Thy creation throughout centuries and ages, to assist them in all conditions to remember and praise Thee and to serve Thy Cause. Then ordain for them what Thou hast ordained for the detached among Thy servants and the sincere ones among Thy creatures. Then send down upon them that which shall profit them in this

1 بسم ربنا الأقدس الأعظم العلى الأبهى

2 شهد الله قبل خلق الأشياء و بعدها أنه لا اله الا هو له العظمة والافتدال والقوة والقدرة والاختيار وهو المقتدر المهيمن العزيز المختار

3 سبحانه يا سلطان الوجود والمستوى على عرش الظهور فى مقامك الحمد اسئلك بالذين بهم انتشرت آثارك فى بلادك وتضوع عرف بيانك بين عبادك بأن تؤيد اوليائك واحباتك على اظهار امرك بالحكمة والبيان واعلاء كلمتك بين الأديان

4 ايرب تربهم متمسكين بجبل طاعتك ومتشبثين بأذيال رداء رحمتك قد اقبلوا بكلهم اليك و ارادوا ان يعملوا ما امرتهم به فى صفحك وزبرك والواحد

5 ايرب اسئلك بأمرك الذى به هطلت امطار بركاتك والطافك على خلقتك فى القرون و الأعصار بأن تؤيدهم فى كل الأحوال على ذكرك و ثنائك و خدمة امرك ثم قدر لهم ما قدرته للمتقطعين من عبادك والمخلصين من بريتك ثم انزل لهم ما ينفعهم فى الآخرة والأولى واغفرهم

world and the next and forgive them through Thy bounty and generosity and Thy mercy which hath preceded all who are in Thy heaven and on Thine earth.

بجودک و کرمک و رحمتک الّتی سبقت من فی
سمائك و ارضک

- 6 There is none other God but Thee, the Almighty, the Powerful, the All-Bountiful. Thou art He Whom the doubts of the heedless and the signs of the opposers cannot hinder. Thou doest what Thou wilt and ordainest what Thou pleasest. Verily Thou art God, the Single, the One, the Powerful, the Mighty, the All-Praised.

6 لا اله الا انت المقتدر العزيز الفضال انت الذي
لا تمنعك شبهات الغافلين و اشارات المعارضين
تفعل ما تشاء و تحكم ما تريد و انک انت الله
الفرد الواحد المقتدر العزيز الحميد

ADM3#036 p.047

JHT_S#053

BH10756

To: *Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir) et al., in Ishqabad*
Date: 1305-08-12 [1888-Apr-24]

...My God, my God! Praise be to Thee inasmuch as Thou hast brought me forth from the loins of one of Thy loved ones. I beseech Thee, O Cleaver of the dawn and Sender of the winds, to confirm me in steadfastness in Thy Cause, and in whatsoever, in all conditions, may draw me nigh unto Thee. O Lord! I have turned wholly unto Thee, and I implore Thee to unlock before my face, through Thy power, the door of Thy loving-kindness. Verily Thou art powerful to do whatsoever Thou wilt. There is none other God but Thee, the Help-in-Peril, the Self-Subsisting....

الهي الهى لك الحمد بما اظهرتني من صلب احد
من اوليائك اسئلك يا فالح الاصباح و مرسل
الارياح بأن تؤيدني على الاستقامة على امرک
و على ما يقربني اليک فيکل الأحوال اى رب
اقبلت اليک و اسئلك بأن تفتح على وجهي
بقدرتک باب عنايتک انک انت المقتدر على ما
تشاء لا اله الا انت المهيمن القيوم ...

ADM3#115 p.135x

JHT_S#159x

BH01914

To: *Siyyid Yahya Unsi, in Alexandria*
Date: 1305-08-28 [1888-May-10]

- 1 He is God, exalted be His glory, the Greatness and the Power
2 Praise be worthy and befitting that Intended One Who favored one of the parties of the world with His special favors and honored them with the adornment of recognition and unity. His

1 هو الله تعالى شأنه العظمة والافتقار

2 حمد مقصودی را لایق و سزا که حزبی از
احزاب عالم را بعنايات مخصوصه فائز فرمود
و بطراز معرفت و توحید امتیاز عنایت نمود

mercy has encompassed the world and His grace has adorned all with the wondrous and lofty blessings of wisdom and utterance. Great is His generosity, supreme His bounty, and mighty His bestowal. There is no God but Him. And blessings and peace be upon Him through Whom the world was adorned with the light of recognition, and through Whom was opened the gate of Names in the Kingdom of Creation and the gate of Attributes to those in earth and heaven, and upon the brilliant stars and radiant manifestations and exalted words - namely His family and companions through whom the breeze of the All-Merciful wafted over all possibility and the fragrance of His garment diffused among all religions, and through whom His authority appeared and His blessing descended and His banner was raised - blessings whose mention has no end and whose termination cannot be seen.

رحمتش عالم را احاطه نموده و فضلش کل را بنعمتهای بدیع و منیع حکمت و بیان مزین داشته عظم کرمه و جل جوده و عز عطائه لا اله غیره و الصلوة و السلام علی الذی به تزیّن العالم بنور العرفان و به فتحت باب الأسماء فی ملکوت الانشاء و باب الصفات لمن فی الأرضین و السموات و علی انجم دریا و تجلیات باهرات و کلمات عالیات و هی آله و اصحابه الذین بهم سرت نسمة الرحمن علی الامکان و فاح عرف قیصه بین الأديان و بهم ظهرت سطوته و نزلت نعمته و نصبت رایته صلوة لا ینتہی ذکرها و لا یری انتہاها

- 3 And then, O beloved of my heart, your letter arrived speaking of your love and your remembrance and your praise and your turning to God and your trust and your resignation and your submission to God, our Lord and your Lord and the Lord of the Throne and earth and the Possessor of greatness and glory. After its reading and [my] joy and delight, I approached the Most Great Spot and presented it. He said: "Convey to him My glad-tidings and My greetings." You are ever mentioned in the presence of the Wronged One. God is witness and the Book testifies that We have beseeched for you from the ocean of His grace and heaven of His generosity that which endures by the endurance of His most beautiful names. We beseech God the Exalted to send down upon him and upon His loved ones there mercy from the heaven of His grace and rains from the clouds of His generosity. Verily He is powerful over all things and worthy to answer.

3 و بعد یا محبوب فؤادی نامه رسید و كانت ناطقة بجمکم و ذکرکم و ثنائکم و توجہکم و توکلکم و تفویضکم و تسلیمکم لله ربنا و ربکم و رب العرش و الثری و مالک العظمة و العلاء و بعد از قرائت و فرح و ابتهاج قصد مقام نموده عرض شد فرمودند بشره من قبل و سلم علیه من جانبی لازال نزد مظلوم مذکورند خدا شاهد و کاتب گواه از دریای فضل و سماء کرمش از برای ایشان طلب نمودیم آنچه را که باقیست ببقاء اسماء حسنی نستل الله تعالی ان یزّل علیه و علی احبائه هناك رحمة من سماء فضله و امطاراً من سحب کرمه انه علی کلشیء قدير و بالاجابة جدیر انتہی

- 4 This evanescent servant testifies that mention of that beloved of the heart and other beloved ones has ever been and is upon this carpet. I beseech the True One, exalted be His glory, not to deprive the world, that is its people, of fairness and to grant them a portion from the ocean of truthfulness that all may attain to what He loves and is pleased with. In all cases I beseech joy for those who believe in divine unity. Verily He is the Reliever of supreme anguish and the Remover of harm through His name, the Forgiving, the Merciful.

4 این خادم فانی شهادت میدهد که ذکر آنحبيب فؤاد و سایر محیوبان لازال در این بساط بوده و هست از حق جل جلاله میطلبم عالم را یعنی اهلش را از انصاف محروم نفرماید و از دریای صدق نصیب عطا نماید تا کل بما یحب و یرضی فائز گردند در هر حال از برای موحدین فرح میطلبم انه مفرج الكرب العظیم و کاشف الضر باسمه الغفور الرحیم

- 5 Regarding the countenance of the spiritual friend, His Honor Haji Muhammad Husayn, upon him be God's peace and favor, in accordance with that beloved's mention, thirty-two bento and one Ottoman [coin] arrived previously. In truth, he acts above the human station and tells of the Kingdom of giving. From beginning until now, whatever he has done has been

5 در باره وجه حبیب روحانی جناب حاجی محمد حسین علیه سلام الله و عنایتہ موافق ذکر آنحبيب سی و دو و ۳۲ عدد بنتو و یک عدد عثمانی از قبل رسید فی الحقیقه ایشان فوق مقام بشر حرکت مینمایند از ملکوت انفاق حکایت میفرمایند از

crowned with acceptance. This is another blessing. We beseech God to strengthen him and aid him and enable him to do what He loves and is pleased with.

- 6 I convey greetings to the friends of that land and the loved ones of that quarter, and I beseech for them the favor of the True One, exalted be His glory, and His mercy and bounty and generosity. And He is the Bestower, the All-Bountiful, the Generous. There is no God but Him, the All-Knowing, the All-Wise. Peace and remembrance and praise be upon your honor and upon those who love you for the sake of God, the Lord of the worlds.

- 7 The servant, on 28 Sha'ban 1305

أول الى حين آنچه عمل نموده اند بطراز قبول فائز شده هذه نعمة اخرى نسل الله ان يؤيده ويمده ويوفقه على ما يحب ويرضى

6 خدمت اوليای آن ارض و دوستان آنشطر سلام میرسانم و از برای ایشان مسئلت مینمایم عنایت حق جلّ جلاله و رحمت و جود و کرمش را و هو المنعم الفضال الکریم لا اله الا هو العليم الحکیم السلام و الذکر و الثناء على حضرتکم و على من يحبکم لوجه الله رب العالمين

7 خادام في ٢٨ شعبان سنة ١٣٠٥

BLIB_Or15717.266a

BH02373

To: Haji Muhammad Husayn Yazdi, in Alexandria

Date: 1305-08-28 [1888-May-10]

- 1 He is God, exalted be His glory, the Greatness and the Power
- 2 God is Most Great! God is Most Great! His signs are manifest and evident in all things. Were all the minds of the world to contemplate and reflect upon a single one of His signs, they would prove incapable of describing it. In a single leaf of a tree are inscribed and visible volumes of knowledge and wisdom, and the ocean of creation is apparent and surging. Exalted be His signs and magnified be His evidences! And blessings and peace be upon the first sign that shone forth from the horizon of Will and Purpose, and the first Word whereby was adorned the preamble of the Book of Unity and Love - He Who was named Muhammad in the Book of Names and by the Most Beautiful Names in a Tablet which none has seen save God, the Lord of Names and Creator of heaven, and upon His family and companions through whom flowed the rivers of generosity in the world and through whom was made manifest the decree of the Lord of Eternity amongst the peoples - blessings which no understanding or mind can encompass and which none can enumerate.
- 3 And further: the letter of that beloved of the heart arrived. It gave fresh life to the dejected one and bestowed movement and

1 هو الله تعالى شأنه العظمة والاقدار

2 الله اكبر الله اكبر آياتش در هر شيء ظاهر و باهر اگر جميع عقول عالم در آيه ئی از آياتش تفكر نمايد و تفكرس کند از عهده ذکر آن بر نياید در يك ورق از اوراق اشجار دفاتر علم و حکمت مسطور و مشهود و بحر صنع ظاهر و موج جلت آياته و عظمت [بيناته و الصلوه] و السلام على اول آية اشرفت من افق المشية والاراده و اول كلمة بها تزين ديباج كتاب [الألفة والمحبة الذي] سمي بمحمد في كتاب الأسماء و بالأسماء الحسنی في لوح ما اطلع به الا الله مالک الأسماء و فاطر السمآء [و على آله و اصحابه] الذين بهم جرت انهار الكرم في العالم و ظهر حکم مالک القدم بين الأمم صلوة لا تحيطها الادراک [و العقول و عجزت عن] احصائها المحصون

3 و بعد نامه آن محبوب فؤاد رسيد افسرده را تازه نمود و ساکن [صامت] را جريان و نطق بخشود

speech upon the still and silent one, for from each of its letters wafted the fragrance of unity and the scent of detachment. Well is it with thee and joy be to thee! After its perusal and the joy it brought, I proceeded to the Most Great Prison where it attained the honor of being heard. Glory be to God! From the earliest days until now they have dedicated themselves to mention and praise and service to the Cause. Indeed they have performed that which has had and continues to have few equals or parallels. To this testifies this Wronged One, this Stranger. Praise be to God Who aided him and caused him to soar on the wings of detachment in the atmosphere of His love, the Mighty, the Wondrous, and adorned him with the ornament of His love amongst His servants. Verily, He is powerful over all things.

چه که از هر حرفش عرف توحید متضوع و رائحه تجرید منتشر هنیا لجنابک و مرثیاً لخصرتک و بعد از قرائت و سرور قصد مقام نموده بشرف اصغا فائز فرمودند سبحان الله از اول ایام الی [حین خود] را در ذکر و ثنا و خدمت امر وقف نموده اند فی الحقیقه عمل کرده اند آنچه را که شبه و مثلش قلیل بوده و هست یشهد بذلک هذا المظلوم الغریب الحمد لله الذی ایدیه و طیره بأجنحة الانقطاع فی هواء محبته العزیز البدیع و زینته بطراز حبه بین عبادہ انه علی کل شیء قدیر انتهی لله الحمد

- 4 Praise be to God! Night and day they are engaged in remembrance and in this field they are mentioned, meaning they are occupied with the remembrance of God and are mentioned in the presence of the Remembered One. The pen is powerless to make mention of this station and the maidservant is unable to describe it. I beseech God, exalted be His glory, to shower His grace and bounty upon them at all times. Verily He is the Powerful, the Mighty, the Bestower. And that which was sent arrived with this servant through that spiritual beloved, he who is turned towards the Most Exalted Names, his honor M.H., upon him be the glory of God, the Most Glorious. Peace and praise and remembrance and glory be upon you and upon those who love you for the sake of God, our Lord and your Lord and the Lord of the heavens and earths.

4 در لیالی و ایام خود ذا کر و در این عرصه مذکور یعنی بذکر حق مشغولند و در ساحت مذکور مذکور خامه از ذکر این مقام عاجز و آمه قاصر از حق جلّ جلاله سائل و آملم در جمیع احوال فضل و عطایش را شامل حال فرماید انه هو المقتدر العزیز المنان و آنچه ارسال داشتند مطابق خط آن محبوب بتوسط حضرت محبوب معنوی شطر اسمین اعلین جناب مح علیه بهاء الله الأبهی باین خادم رسید السلام و الثناء و الذکر و العلاء علی جنابکم و علی من یحبکم لوجه الله ربنا و ربکم و ربّ السموات و الأرضین

BLIB_Or15717.266b

BH00075

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

Date: 1305-09 [1888-May]

- 1 In the Name of our Most Holy, Most Great, Most Exalted and Most Glorious Lord
- 2 The servant attained unto the presence of his Lord's mercy, and having washed his face and hands, turned towards the Supreme Horizon. When he arrived, He for Whom all in the kingdoms of command and creation would sacrifice their souls said:

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 اصبح الخادم فی جوار رحمة ربه و کان غسل وجهه و یدیه مقبلاً الی الذروة العلیا فلما حضر قال روح من فیملکوت الأمر و الخلق فداه

3 Today is a feast and tomorrow is a fast. O servant in attendance! Today thou art blessed with divine bounty, tomorrow with abstinence from all else than Him. He commands and decrees, He forbids and bestows in all conditions and deeds. Verily, He is praised in His actions and obeyed in His command. Praise be to God! At that moment the Tongue of Grandeur spoke that which intoxicated the servant to such extent that he forgot himself and all else, and the servant was immersed in the ocean of His utterance. His pervading Will summoned him once again, whereupon the Tongue of Grandeur spoke this most exalted word: "We have intended to move; it has been long since We visited the garden." Then, according to the binding command, preparations were made and He proceeded to the garden, accompanied by a group of the faithful. Along the way, mercy rained down from the heaven of grace until the garden became the seat of His throne. When He was established, He commanded the gathering to be present. When they had assembled and partaken of tea before the countenance of our Lord and the Lord of all worlds, He commanded me to bring forth pen, ink and paper. When these were brought, He for Whom all in the kingdoms of command and creation would sacrifice their souls spoke in your remembrance. How sweet is the fragrance of utterance by which God quickeneth all creation! He giveth life to whomsoever He willeth through His grace and mercy, and bestoweth upon whomsoever He desireth through His sovereignty. Verily, He is the Omnipotent over whatsoever He willeth, and He is the Single, the One, the All-Compelling, the Self-Subsisting.

4 Now I convey in Persian that by chance on the previous day your letter arrived, and after it was presented in His presence in the garden, these verses were revealed from the heaven of the Will of the Desired One of all worlds, and that time was noon on Friday. His blessed and exalted Word:

5 He is the Speaker of Truth

6 The Book speaks with truth before the faces of creation. Verily there is none other God except Him, the Single, the One, the All-Knowing, the All-Informed. He has sent down the verses and manifested the evidences, yet most of the people remain heedless. They have cast the justice of God behind their backs, clinging to every remote oppressor. They have abandoned righteousness and cast aside equity, holding fast to the hem of tyranny without any proof from God, the All-Knowing, the All-Wise. They behold the verses yet deny them, and hear what has been sent down from the heaven of grace and bounty yet turn away therefrom. They are indeed among the transgressors in the Book of God, the Lord of all worlds. They have

3 اليوم نعمه و غداً صوم يا عبد حاضر امروز
بنعمت الهی فائزی فردا بامساک عما سواه یا امر
و یحکم بمنع و یعطی فیکل الأحوال و الاعمال
آنه هو محمود فی فعله و مطاع فی امره لله الحمد در
آنحین لسان عظمت تکلم فرمود بآنچه که سکرش
خادم را اخذ نمود بشأنیکه خود و غیرخود را
فراموش کرد و کان الخادم غریقاً فی بحر بیانه
احضرته مشیتة النافذة مرّة اخرى در آنحین
لسان عظمت باینکلهء علیا ناطق ارادهء حرکت
نموده ایم مدتهاست بیستان نرفته ایم و بعد حسب
الأمر میرم اسباب حاضر قصد بستان فرمودند و
جمعی از اولیا ملتزم رکاب در عرض راه رحمت
از آسمان فضل هاطل و نازل الی ان جعل
البستان مقر عرشه فلما استوی امر باحضار الجمع
فلما حضروا و شربوا ورق الصّین امام وجه ربنا
و رب العالمین امرنی باحضار الآمة و الخامة و
الورقة فلما حضرت نطق روح من فی ملکوت
الأمر و الخلق فداه بذکرکم حبذا عرف البیان
الذی به احی الله الامکان تحیی من یشاء بفضل
ورحمته و فیض من یرید بسلطانه انه هو المقتدر
علی ما یشاء و هو الفرد الواحد المهیمن القیوم

4 حال بفارسی عرض میشود از قضا در یوم قبل
نامهء آنجبوب رسید بعد از عرض در حضور در
بستان این آیات از سماء مشیت مقصود عالمیان
نازل و آنحین حین زوال بود در یوم جمعه قوله
تبارک و تعالی

5 هو الناطق بالحقّ

6 کتاب ينطق بالحقّ امام وجوه الخلق انه لا اله
الا هو الفرد الواحد العليم الخبير قد انزل الآيات
و اظهر البينات و القوم اكثرهم من الغافلين
نبدوا عدل الله ورائهم متمسكين بكلّ ظالم بعيد
تركوا المعروف و نبدوا الانصاف متشبثين بأذيال
الاعتساف من دون بينة من الله العليم الحكيم
يرون الآيات و ينكرونها و يسمعون ما نزل من
سماء الفضل و العطاء و يعرضون عنه الا انهم
من المعتدين في كتاب الله رب العالمين قد انكروا
من امر بفضل الله العزيز الحميد و جادلوا

denied Him through whose grace God, the Mighty, the Praise-worthy, has written, and have disputed with Him Who bore afflictions for their salvation, and have committed that whereat all things have lamented. They are indeed among the most lost in the Book of God, the Master of the Day of Judgment. They have turned away from Him unto Whom the Concourse on High has turned, and for Whose path the Spirit, the Faithful Spirit, has been sacrificed. Thus did the Tongue speak in the Bayan when the Ancient Beauty was walking therein, contemplating the mysteries of His mighty and wondrous Cause. By God! At His utterance arose the lamentation of the Primal Point and the cry of the Prophets and Messengers. Blessed is he who has shattered the idols of vain imaginings and rent asunder the veils of those who disbelieved in the signs of God, the Powerful, the All-Informed.

مع الذي حمل البلايا لنجاتهم و ارتكبوا ما ناح به الأشياء الا انهم من الأخسرين في كتاب الله مالک يوم الدين قد عرضوا عن الذي اقبل الله الملأ الأعلى و انفق في سبيله الروح الأمين كذلك نطق اللسان في البيان اذ كان جمال القدم ماشياً فيه و متفكراً في اسرار امره العزيز البديع لعمر الله عند بيانه ارتفع حنين نقطة الأولى و ضجيج التبيين والمرسلين طوبى لمن كسر اصنام الهوى و خرق حجابات الذين كفروا بآيات الله المقتدر الخبير

- 7 The servant in attendance has brought thy letter and read it before Our face. We have heard thy call and have answered thee with that whereat the ocean of utterance has lamented before the faces of all religions, and the Concourse on High has soared on the wings of grace and bounty until they circled round the Throne in this noble station. Thus has thy Lord taken the Kawthar of His utterance and the rustling of the Lote-Tree of His grace and the murmuring of the waters of His loving-kindness, yet most of the people are among the heedless. They are debarred from that for which they were created, as attested by Him Who speaks at this hour - He is God, the Strong, the Dominant, the Powerful.

7 قد حضر العبد الحاضر بكتابك و قرئه امام الوجه سعنا ندائك و اجبتك بما ناح به بحر البيان امام وجوه الأديان و طار الملأ الأعلى باجنحة الفضل و العطاء الى ان طافوا حول العرش في هذا المقام الكريم كذلك اخذ ربك كوثر بيانه و حفيف سدره فضله و خرير ماء عنايته ولكن القوم اكثرهم من المعرضين منعوا عما خلقوا له يشهد بذلك من ينطق في هذا الحين انه هو الله القوى الغالب القدير

- 8 O thou who gazest upon the Countenance! We have found from thy letter the fragrance of thy turning unto God, thy love, thy sincerity and thy rising to aid His mighty and great Cause. Blessed art thou! We beseech God to assist thee and enable thee to do that which He loves and is pleased with, and to manifest through thee that which shall never end throughout the eternity of His names and attributes. Verily He has power over whatsoever He willeth, yet most people are among the deniers. We love not to compel the servants by force, but rather by their own free will. Blessed are they that understand. Joy be unto thee for having held fast to the cord of remembrance and utterance in support of the Cause of this wronged and lonely One.

8 يا ايها الناظر الى الوجه قد وجدنا من كتابك عرف اقبالك و حبك و خلوصك و قيامك على نصرة امره العزيز العظيم طوبى لك نسئل الله ان يؤيدك و يوفقك على ما يحب و يرضى و يظهر منك ما لا ينفد بدوام اسمائه و صفاته انه هو المقتدر على ما يشاء ولكن الناس اكثرهم من المنكرين اتا لا نحب ان ندخل العباد كرهاً بل طوعاً طوبى للعارفين نعيماً لك بما تمسكت بجبل الذكر و البيان في نصرة امر هذا المظلوم الغريب

- 9 O Husayn! Upon thee be My glory and loving-kindness. In previous ages the Hand of Power caused the servants to attain, willingly or unwillingly, to that for which they were created. In this Most Great Revelation it is beloved that people should enter of their own accord and drink from the Salsabil of utterance. The Kawthar of utterance is present, the sealed wine is

9 يا حسين عليك بهائي و عنايتي در اعصار قبل طوعاً و كرهاً يد اقتدار عباد را فائز فرمود بآنچه كه از برای آن از عدم بوجود آمده اند در اين ظهور اعظم محبوب آنكه ناس طوعاً وارد شوند و از سلسبيل بيان بياشامند كوثر بيان موجود رحيق

manifest before all faces, but the cup-bearer is rare. Ask thou God to raise up detached teachers for this mighty Cause who will act in a manner befitting this Day. Though praise be to God some are adorned with the ornament of detachment and have done in the path of God that which has amazed the Concourse on High - how many souls who possessed wealth, bounty, glory and station nevertheless drank with utmost eagerness the Salsabil of martyrdom from the hand of bounty. The martyrs who with complete willingness and desire hastened to the place of sacrifice - all have seen and know of them. Yet this has not awakened them. They mention the sacrifice of old and glory in it, and though there is no doubt of his station, yet where are the stations of these souls compared to that? The difference is as between the Pleiades and the earth. Say:

مختوم امام وجوه مشهود ولكن ساقى مفقود يعنى
کمیاب از حق بطلب مبلغین منقطعین از برای
این امر اعظم مبعوث فرماید تا بآنچه سزاوار این
یوم است عمل نمایند اگرچه الحمد لله بعضی بطراز
انقطاع مزینند و فی سبیل الله عمل نموده اند آنچه
را که سبب حیرت ملأ اعلی گشت چه مقدار
از نفوس که صاحب ثروت و نعمت و عزت
و مقام بودند مع ذلک بکمال اشتیاق سلسبیل
شهادت را از ید عطا آشامیدند شهادتیکه به طوع
و رغبت تمام قصد مقرر فدا نمودند همه دیده اید
و میدانید مع ذلک سبب تنبه نشده و ذبیح قبل
که بفدا فائز شد او را حزب قبل ذکر مینمایند
و بآن افتخار میکنند اگرچه لا شک فی مقامه
ولکن مقامات این نفوس کجا و آن کجا فرق از
ثریا تا ثری

- 10 My God, my God! Send forth one who is illuminating, detached, kind, compassionate, content and thankful, that he may guide Thy servants beneath the shelter of Thy most great mercy and acquaint them with Thy straight path and Thy mighty message. Verily, Thou art powerful over whatsoever Thou wilt. There is no God but Thee, the Forgiving, the Generous.

10 قل الهی الهی انبعث مبیناً منقطعاً عطوفاً رؤفاً قانعاً
شاکراً لیدخل عبادک فی ظل رحمتک الکبری و
يعرفهم صراطک المستقیم و نبأک العظیم انک
انت المقتدر علی ما تشاء لا اله الا انت الغفور
الکریم

- 11 We beseech God to raise up souls who are worthy to impart this Most Exalted, Most Blessed Word, that they may guide the servants into the Goodly City and make them aware of that which God hath willed. He is powerful and mighty. There is no God but Him, the Lord of the throne and the dust, the Lord of the Hereafter and of former times.

11 از حق میطلبم نفوسیکه سزاوار القاء اینکلمه
مبارکه علیا هستند مبعوث فرماید تا عباد را در
مدینه طیبه وارد نمایند و به ما اراده الله آگاه
سازند اوست قادر و توانا لا اله الا هو مالک
العرش و الثری و رب الآخرة و الأولى

- 12 Convey My greetings to the loved ones of that land on behalf of the Wronged One, and counsel them in that which befiteth the Day of God. By the Sun of Truth, every word that proceedeth from detached hearts is penetrating. Strive that perchance hearts and minds may be sanctified from the tales of the past and adorned with that which befiteth the Divine Day. Today the Word of God is effective, and the joy and gladness of the sincere proceed from it. Blessed is he who hath attained thereunto, and woe unto the heedless.

12 اولیای آن ارض را از قبل مظلوم تکبیر برسان
و وصیت نما بآنچه که سزاوار یوم الله است قسم
بآفتاب حقیقت هر کلمه که از قلوب فارغه
ظاهر شود نافذ است چید نمایند شاید قلوب و
افتده از قصص قبل مقدس شود و بآنچه سزاوار
یوم الهی است مزین گردد امروز کلمه الله مؤثر
و نشاط و انبساط موحدین از اوست طوبی لمن
فاز به ویل للغافلین انتهی

- 13 This evanescent servant ever beseecheth the Eternal Truth for success on behalf of that beloved one, for His grace hath encompassed all, His confirmation hath assisted, and He hath enabled that beloved one to serve, to aid, to mention and to praise Him. Regarding what was written about Aqa Mirza Muhammad, upon him be 96 [Baha'u'llah], that he was sent to the known villages to teach the divine Tablets, and likewise

13 این خادم فانی لازال از حق باقی از برای
آنجوب توفیق میطلبید چه که فضلش احاطه
نموده و توفیقش اعانت فرموده و آنجوب را بر
خدمت و نصرت و ذکر و ثنا مؤید داشته اینکه
مرقوم داشته اند جناب آقا میرزا محمد علیه ۹۶
[بهاء الله] را بقراء معلومه لأجل تبلیغ الواح

concerning the mention of his steadfastness and the names of those who have ascended unto God - upon him and upon them be the glory of God - these matters were presented before Him Who conversed upon Sinai. This is what God hath revealed in reply:

- 14 He saith, blessed and exalted be He: O Muhammad, upon thee be My glory! Praise be to God, thou didst turn unto Him and attain unto the word "Here am I," and thou didst hold fast unto service and became a bearer of Tablets. Well is it with thee, pleasant it is for thee. Give thanks unto thy Lord for this great bounty, praise thy Lord for this supreme grace. Remember thy Lord, for He hath remembered thee in the prison. We beseech God to enable thee to preserve that which He hath bestowed. The people of Baha are souls whom names have not withheld from the Creator of heaven. They know none but the Truth and mention none but the Truth. Such souls are worthy of this garden, this city, and this station. By the life of God, the Concourse on High take pride in such souls. Thus hath the Tongue spoken in the Garden. He is verily the Mighty, the Bestower.

- 15 As to what was written regarding the honored beloved ones Mirza Mahmud and Aqa 'Abdu'l-Muhsin, upon them be the glory of God, after presentation before the countenance of the Lord of Religions, a Tablet from the heaven of bounty was revealed and sent for each, that that beloved one may deliver them. Likewise, especially for Ustad 'Abidin, upon him be the glory of God, the Most Holy, Most Exalted Tablet was revealed and sent forth. It is hoped that through the Kawthar of the utterance of the Beloved of the worlds, they may become detached and freed from all else save God. Verily our Lord, the Most Merciful, is the Powerful, the Supreme, the Forgiving, the Generous.

- 16 Concerning what was written about Jinab-i-Habib-i-Ruhani Aqa Muhammad Rida, upon him be Baha'u'llah's glory, that they intended to proceed with the honored Jinab, that is Jinab-i-'Ali Beg, upon him be Baha'u'llah's glory, to the Most Holy Court - after this matter was presented before His countenance, this supreme word descended from the horizon of the Divine Will, He doeth whatsoever He willeth. His words, blessed and exalted is He: "'Ali, upon him be My glory, is granted permission." Likewise, specifically for Jinab-i-Muhammad Rida who hath attained, at this moment again the light of permission hath dawned from the horizon of the heaven of God's Will. However, these matters are contingent upon wisdom and consultation. Should it be agreeable, they may proceed; otherwise,

الهی ارسال فرموده‌اند و همچنین ذکر استقامت ایشان و ذکر اسماء من صعد الى الله عليه و عليهما بهاء الله را نموده‌اند اینراتب در پیشگاه حضور مکلم طور عرض شد

14 هذا ما انزله الله في الجواب قوله تبارك و تعالى يا محمد عليك بهائي لله الحمد اقبال نمودی و بکلمه لبيک فائز گشتی و بخدمت تمسک نمودی حامل الواح شدی هنيئاً لک مريئاً لک اشکر ربک بهذا الفضل العظيم احمد ربک بهذه العناية الكبرى اذکر ربک انه ذکرک في السجن از حق ميطلبم ترا مؤيد فرمايد بر حفظ آنچه عنایت نموده اهل بها امروز نفوسی هستند که اسماء ایشانرا از فاطر سماء منع نمود جز حق نمیدانند و جز حق نزدشان مذکور نه چنین نفوس لایق این حدیقه و ایندینه و اینقامند لعمرالله ملاً اعلی بچنین نفوس افتخار مینمایند کذلک نطق اللسان في البستان انه هو العزيز المنان انتهى

15 اینکه در باره حبیبان مکرمان جناب میرزا محمود و جناب آقا عبدالمحسن علیهما بهاء الله مرقوم داشتند بعد از عرض امام وجه مالک ادیان در ملکوت بیان از برای هر یک لوحی از سماء عطا لائح ارسال شد تا آنخوب برسارند و همچنین مخصوص استاد عابدین علیه بهاء الله لوح امنع اقدس نازل و ساطع امید هست از کوثر بیان محبوب عالمیان از ما سوی الله منقطع و فارغ شوند ان ربنا الرحمن هو المقتدر المهيمن الغفور الكريم

16 اینکه در باره جناب حبیب روحانی آقا محمد رضا علیه بهاء الله مرقوم داشتند که اراده نموده‌اند مع جناب مکرم یعنی جناب علی بیک علیه بهاء الله بساحت اقدس توجه نمایند بعد از عرض اینفقره امام الوجه اینکلمه علیا از افق اراده یفعل ما یشاء نازل و مشرق قوله تبارک و تعالی علی علیه بهائی یاذن فائز و همچنین مخصوص جناب محمد رضا الذي فاز در این حین مجدد نیر اذن از افق سماء مشیت الهی مشرق ولکن این امور معلق است به حکمت و مشورت اگر موافق باشد توجه نمایند والا مخصوص اول اجر لقا و حضور و اصغاء و مشاهده در کتاب مالک اشیاء از قلم

for the first, the reward of attainment, presence, hearkening and beholding shall be inscribed and recorded in the Book of the Lord of all things by the Supreme Pen, and the second hath already attained and received his portion from the ocean of the All-Merciful's utterance.

اعلی مرقوم و مسطور خواهد شد و ثانی فائز شده و از بحر بیان رحمن قسمت برده انتهى

- 17 This evanescent servant beseecheth and imploreth God, exalted be His glory, to aid His loved ones in whatsoever to-day conduceth to the exaltation, elevation, manifestation and spread of the Word of God. Verily our Lord is the Hearer, the Answerer, and He is the Forgiving, the Merciful.

17 این خادم فانی از حقّ جلّ جلاله سائل و آمل اولیای خود را تأیید فرماید بر آنچه اليوم سبب علو و سمو و ظهور و انتشار کلمه الله است انّ ربنا هو السامع المجیب و هو الغفور الرحیم

- 18 And concerning what was written about Jinab-i-Karbila'i Baqir, upon him be Baha'u'llah's glory, who hath ascended to the Supreme Companion - after presentation before the Throne of the Intended One, these manifest verses were revealed from the heaven of Will. His words, exalted and sanctified is He:

18 و اینکه در باره جناب کربلائی باقر علیه بهاء الله الذی صعد الى الرفیق الاعلی مرقوم داشتند بعد از عرض امام کرسی مقصود این آیات باهرات از سماء مشیت نازل

- 19 He is the Compassionate, the All-Bountiful

19 قوله تعالى و تقدّس هو المشفق الکرم

- 20 The glory shining from the horizon of the heaven of My Will and the light radiating from the direction of My prison be upon thee, O thou who hast attained the choice wine of faith in the days of the All-Merciful and hast turned unto Him when most of the peoples of the world turned away. We, at this moment, make mention of thee with a mention through which God hath sent down upon thee in every time His mercy and His loving-kindness. Verily He is the Forgiving, the Bountiful. We beseech God, exalted is He, to spread for thee the carpet of forgiveness and to adorn thee with the ornament of pardon and beneficence. Verily He is the All-Bountiful, the Mighty, the All-Bestowing. We were with thee at the time of thy ascension and We manifested Ourselves unto thee through My Name, the Forgiving, whereby the companions of Paradise and the black-eyed maidens in the highest Paradise were entranced. Verily thy Lord is the Mighty, the All-Merciful. Praise be to God, at the time of ascension thou didst attain unto the favor of the Truth. We have purified thee and forgiven thee and ordained for thee a station in the highest Paradise. Blessed art thou and blessed is he who hath attained unto the loving-kindness of his Lord, the Compassionate, the Bountiful.

20 البهاء المشرق من افق سماء ارادتی و النور الساطع من شطر یحیی علیک یا من فزت برحیق الايمان فی ایام الرحمن و اقبلت الیه اذ اعرض عنه اکثر احزاب العالم انا فی هذا الحین نذکرک بذکر نزل الله به علیک فیکلّ حین رحمة من عنده و عناية من لدنه انه هو الغفور الکرم و نستل الله تعالى ان یسط بک بساط الغفران و یزینک بطراز العفو و الاحسان انه هو الفضال العزیز المنان قد کنا معک حین صبودک و تجلینا علیک باسمی الغفور ما انجذب به اصحاب الجنان و حوریات القاصرات فی الفردوس الاعلی ان ربک هو العزیز الرحمن الحمد لله حین صبود بعنایت حقّ فائز شدی انا طهرناک و غفرناک و قدرنا لک مقاماً فی الجنة العلیا طوبی لک و لمن فاز بعناية ربه المشفق الکرم انتهى

- 21 The divine mercy hath preceded and His grace hath encompassed all. That which is everlasting and enduring hath been revealed from the Kingdom of utterance. Well is it with him. Likewise mention was made of his survivors from the Tongue of Grandeur. That beloved one should give them the glad-tidings

21 رحمت الهی سبقت گرفته و فضلش احاطه نموده از ملکوت بیان نازل شد آنچه که پابنده و باقیست هیتاً له و همچنین ذکر بازماندگان ایشان از لسان عظمت جاری آنجبوب بشارت دهند و متذکر نمایند تا بعنایت حقّ جلّ جلاله و الطافش بفرح حقیقی و سرور معنوی فائز گردند

and remind them that they may attain unto true joy and spiritual delight through the grace of God, exalted be His glory, and His favors.

- 22 Concerning the mention that was made of Jinab-i-Aqa Muhammad Baqir, upon him be 966 [Baha'u'llah], from the people of Ya - after presentation before His countenance, one Most Holy, Most Exalted Tablet was revealed specifically for him. I beseech the True One that they may discover from it the divine fragrances of revelation. By the life of our Beloved and your Beloved, whoso findeth it will detach himself from all else and from all names. His words, exalted be His glory and universal be His bounty:

اینکه ذکر جناب آقا محمد باقر علیه ۹۶۶ [بهاء الله] از اهل یا فرموده بودند بعد از عرض امام وجه یک لوح اقدس مخصوص ایشان نازل از حق میطلبم نفعات وحی الهی را از آن بیابند لعمر محبوبنا و محبوبکم من وجد انقطع عن دونه وعن الأسماء قوله جلّ جلاله وعم نواله

- 23 He is the One Who hath dominion over all who are in earth and heaven

هو المهيمن على من في الأرض والسماء

- 24 O Baqir! Your mention hath come before the Wronged One, and the glance of loving-kindness is directed towards thee. God, exalted be His glory, hath appeared with His everlasting favors and heavenly sustenance, and standeth manifest before the faces of the world. Yet most factions have turned away and risen against His harm. The kings have recognized that it was not in their interest to acknowledge Me, as have likewise the ministers and the divines, notwithstanding that My purpose hath been most explicitly revealed in the Divine Books and Tablets, and the True One hath loudly proclaimed that this Most Great Revelation hath appeared for the betterment of the world and the exaltation of the nations. His wish is that all be illumined with the light of unity and consort with one another in love and harmony, so that the whole earth may be regarded as one country and one land. However, those souls who are deprived of truthfulness and sincerity have imagined the Truth to be like unto themselves, and thus they strive and endeavor to extinguish the divine light. Would that the servants knew! Would that the people understood! For were they to become aware and discover the Purpose, all would turn towards Him and would utter the blessed words "We are God's!"

یا باقر ذکرت نزد مظلوم مذکور و لحاظ عنایت بتو متوجه حق جلّ جلاله با نعمتهای باقیه و مائده سمائی ظاهر و امام وجوه عالم قائم و لکن اکثری از احزاب اعراض نمودند و برضرش قیام کردند ملوک مصلحت خود را در تصدیق ندیدند و همچنین وزرا و علما مع آنکه در کتب و صحف الهی بکمال تصریح مقصود واضح و حق باعلی البیان فرموده اینظهور اعظم از برای اصلاح عالم و ارتفاع امم آمده اراده آنکه کلّ بنور اتفاق منور شوند و به محبت و اتحاد با یکدیگر معاشرت نمایند تا جمیع ارض یک وطن و یک قطعه مشاهده گردد و لکن نفوسیکه از صدق و صفا محرومند حق را هم بمثل خود گمان نموده اند لذا در اطفاء نور الهی سعی و جاهدند یا لیت العباد یعلمون و یا لیت القوم یعرفون چه اگر آگاه شوند و مقصود را بیابند کلّ اقبال نمایند و بکلمه مبارکه انا لله ناطق شوند

- 25 Beseech God not to deprive the rebellious ones from the ocean of His bounty and bestowal, nor the ignorant from the effulgences of the Sun of knowledge, that all may come and find. Blessed art thou for having attained unto My mention in My prison - a mention that cannot be equaled by the mentions of the world and whatsoever is with the nations. He Who speaketh in every condition beareth witness to this, that there is none other God but Me, the Single, the One, the Speaking, the All-Knowing, the All-Wise.

از حق بطلب عاصیان را از دریای بخشش و عطا محروم ننماید و جاهلان را از تجلیات آفتاب علم محروم نسازد تا کلّ بیابند و بیابند طوبی لک آنک فزت بذکری فی سجنی انه لا يعادله اذکار العالم و ما عند الأمم يشهد بذلك من ينطق فی کلتشان انه لا اله الا انا الفرد الواحد الناطق العليم الحكيم انتهى

26 Mention was made of his honor Aqa Mulla Muhammad, upon him be the Glory of God. Praise be to God, he hath attained unto God's favor and especially revealed for him was that which hath had and hath no likeness. How many are the accepted souls who exist today and have not yet, outwardly, attained unto a single word. Those who have attained should occupy themselves day and night in praise and thanksgiving to the Purpose of the worlds. In these days the Tongue of Grandeur speaketh at all times; from every direction petitions and letters wing their flight, and the waves of the ocean of favor are manifest. Therefore, they desire not to deprive any of the servants, but those souls who say "Is there any more?" and repeatedly seek the everlasting bounty from His abundant grace - this matter dependeth upon the will of God, exalted be His glory. If they attain, they must increase in thanksgiving; otherwise they must utter the blessed words "Praised is He in His doings and obeyed in His command." In any case, after mentioning their name in the Most Exalted Horizon before the countenance of the Lord of all mankind, one Most Holy, Most Exalted Tablet was specifically revealed for them from the heaven of the favor of the Purpose of the worlds. God willing, they shall attain unto it and be illumined by the effulgences of the lights of the Luminary of utterance. His blessed and exalted Word:

27 He is the All-Wise Ordainer, the All-Knowing

28 The Most Exalted Pen is bewildered as to what it should mention, for the signs of the world and the evidences more manifest than the sun are apparent and visible. The Luminary of power is shining and evident before all faces, and the ocean of wisdom and utterance is manifested in such wise that for none of the fair-minded is there any possibility for hesitation. The Blessed Tree is adorned with mature fruits, and the Book is at all times being sent down from the heaven of knowledge. Nevertheless, the people have turned away from the Self-Subsisting Lord and have clung to the dawning-places of idle fancies. The brilliant pearls that have appeared from the Ocean of the All-Merciful's grace are visible and present before every face. At every moment proofs and evidences appear and shine forth without pause. Glory be to God! They look but deny, they see but comprehend not. I know not by what cord they are clinging, or upon what path they are walking.

29 O Muhammad! One of My loved ones hath mentioned thee. We make mention of thee with a mention from whose horizon light hath shone forth. Say: My God, my God! Thou seest me clinging to that which hath appeared from Thee and been sent down from the heaven of Thy Will. I beseech Thee by the

26 ذکر جناب آقا ملا محمد علیه بهاء الله فرموده بودند لله الحمد ایشان بعنایت حق فائز گشته‌اند و مخصوص ایشان از قبل نازل شده آنچه که شبه نداشته و ندارد چه مقدار از نفوس مقبله که حال موجودند و الی حین بر حسب ظاهر بیک کلمه فائز نشده‌اند نفوسیکه فائز گشته‌اند باید در لیلی و ایام به حمد و شکر مقصود عالمیان مشغول گردند این ایام لسان عظمت در کل احیان ناطق از هر سمت عرایض و نامه طیار و امواج بحر عنایت ظاهر لذا دوست ندارند احدی از عباد را محروم فرمایند و لکن نفوسیکه هل من مزید میگویند و مکرر از فضل عمیم نعمت باقیه را سائل و آملند این فقره معلق است باراده حق جل جلاله اگر فائز شدند باید بر شکر بیفزایند و الا باید بکلمه مبارکه آنه محمود فی فعله و مطاع فی امره ناطق گردند باری بعد از عرض ذکر اسم ایشان در افق اعلی امام وجه مولی الوری یک لوح امنع اقدس مخصوص ایشان از سماء عنایت مقصود عالمیان نازل انشاء الله بآن فائز شوند و از تجلیات انوار نیر بیان منور گردند قوله تبارک و تعالی

27 هو المدبر العليم الحکیم

28 قلم اعلی متحیر که چه ذکر نماید آیات عالم را و بینات اظهر از شمس ظاهر و هویدا نیر اقتدار امام و وجه مشرق و لائح دریای حکمت و بیان بشائی ظاهر که از برای احدی از متصفین مجال توقف نه سدره مبارکه با ثمار جنیه مزین و کتب در کل حین از سماء علم نازل مع ذلک قوم از حضرت قیوم معرض و بمطالع ظنون متمسک لالی منیره که از عمان فضل رحمن ظاهر شده امام هر وجهی مشهود و موجود در هر حین حجت و برهان من غیر توقف ظاهر و باهر سبحان الله یظرون و ینکرون یرون و لایفقهون لم ادر بای حبل هم متمسکون و فی ای صراط یمشون

29 یا محمد قد ذکرک من احب ذکرناک بذکر سطح من افقه التور قل الهی الهی ترانی متمسکا بما ظهر من عندک و نزل من سماء مشیتک اسئلک بذراعی قدرتک و ایدی اقتدارک بأن

arms of Thy power and the hands of Thy might, to aid Thy servants to be fair in Thy Cause and to acknowledge that which Thou hast revealed in Thy Book. By Thy glory, O Desire of the world and Beloved of the nations! This servant of Thine hath acknowledged the oneness of Thy Being and the greatness of Thy Cause, and hath confessed to that which hath flowed from the Pen of Thy Will regarding Thy commandments and Thy laws. I beseech Thee to manifest through him that which becometh Thy days and shall endure in Thy Scriptures and Thy Tablets. Thou art, verily, the Almighty, the All-Knowing, the All-Wise.

- 30 The aforementioned souls have, praise be to God, each been blessed with the favors of the True One, exalted be His glory, especially the exalted lady, the Leaf of Paradise, and likewise the speaking spiritual leaf, and the ladies, the Mother of Muha-jer and the Mother of Dhabih, upon them be the glory of God and His favors. Praise be to God, all have been and are mentioned in the remembrance of the Desired One of the worlds. Some time ago, Jinab-i-Amin, upon him be the glory of God and His favors, made mention of that beloved of the heart and mention of the honored ladies in this servant's letter, and likewise made mention of that which they sent. All was presented in the Most Holy and Most Exalted Court, and was accepted and adorned. The servant beseecheth his Lord to assist His loved ones and handmaidens at all times to that which is befitting. In truth, from the earliest days the leaves of that land have clung to the Blessed Tree. Despite the upheaval of the world and the opposition of the nations, they have done that which standeth as a brilliant and steadfast proof of their love, steadfastness, devotion and adherence. Divine confirmation and success have been and are their companions. Verily, our Lord and your Lord, and our Goal and your Goal is the All-Seeing, the All-Compassionate, the All-Bountiful.

- 31 Another missive from that beloved of hearts has, like a spiritual key, unlocked the door of true affection. Praise be upon thy hand and arm! By the life of our Beloved, he has been and is a sincere seeker, an upright speaker, possessed of triumph and victory. If, for example, he were to raise but a kerchief upon a staff, he would be the sovereign of banners and the uprooter of the standards of oppression. The Dehhak of the world has made it ready both for vengeance and for the manifestation of justice from the Lord of grace. A mere span or two of scorched, blackened, meaningless sanctuary became the standard of Kaveh and led the armies of nations. It is hoped that through God's grace—exalted be His glory—His antecedent mercy, and His perfect bounty, the arising of that beloved one

توید عبادک علی الانصاف فی امرک و الاقرار
بما انزلته فی کتابک و عزتک یا مقصود العالم و
محبوب الأمم ان عبدک هذا اقر بتوحید ذاتک
و عظمة امرک و اعترفت بما جرى من قلم
ارادتک فی اوامرک و احکامک استلک بأن
تظهر منه ما ينبغي لأیامک و یبقی فی زیرک و
الواحک انک انت المقتدر العليم الحکیم انتهى

30 نفوس مذکوره لله الحمد هریک بعنایات حقّ جلّ
جلاله فائز مخصوص علیا مخدّره ورقه الفردوس و
همچنین ورقه ناطقه روحانی و مخدّره ام مهاجر و
ام ذبیح علیهن بهاء الله و عنایته الحمد لله کلّ بذکر
مقصود عالمیان مذکور بوده و هستند چندی قبل
جناب امین علیه بهاء الله و عنایته ذکر آنحیوب
فؤاد و ذکر حضرات مخدرات در نامه اینعبد
مذکور داشتند و همچنین ذکر آنچه ارسال نمودند
کلّ در ساحت امنع اقدس عرض شد و بقبول
فائز و مزین یسئل الخادم ربّه ان یؤید اولیائه و
امائه فیکلّ حین علی ما ینبغی فی الحقیقه از اوّل
ایام اوراق آن ارض سدره مبارکه متمسک مع
انقلاب عالم و اعتراض امم عمل نموده اند آنچه را
که برهانست ساطع و ثابت بر محبت و استقامت
و توجّه و تشبّث تأیید و توفیق رفیق بوده و هست
ان ربنا و ربکم و مقصودنا و مقصودکم هو الناظر
المشفق الکریم

31 دستخط دیگر آنحیوب فؤاد بمثابة مفتاح معنوی
باب و داد حقیقی را گشود آفرین بر دست و بر
بازوت باد لعمر محبوبنا مقبل صادق و مستقیم
ناطق صاحب ظفر و نصر بوده و هست اگر فی
المثل مندلی بر خشی نصب نماید او سلطان اعلام
است و رافع رایات ظلم ضحاک عالم را مستعد
نموده هم از برای انتقام و هم ظهور عدل از
مالک فضل یک دو وجب حرم سوخته سیاه
شده بمعنی علم کاویان شد و قائد جنود امم
گشت امید هست از فضل حقّ جلّ جلاله و
رحمت مسبوقة و عنایت کامله قیام آنحیوب سبب
حیات گردد بعد ناس را بقرب و جهل را بعلم

will become the cause of life, thereafter transforming the remoteness of people to nearness, ignorance to knowledge, and tyranny to justice. This is not difficult for God to accomplish.

- 32 The migrants and helpers whose names and mention had never been heard in any gathering, dwelling in a barren valley inherited by woeful stones, living among harmful beasts, each later became, through the effulgences of the Word, seated upon the throne of understanding in the highest station of contingent being. These stories of old have been heard and witnessed by all. Moreover, the deeds, steadfastness and stations of the chosen ones of this Cause have been and remain sanctified above any parallel or likeness, past or future. These are the souls who were mentioned before mention itself, and were known and existed before existence itself. One drop from the ocean of meaning of the blessed words "The believer is alive in both worlds" suffices—though verily this ocean hath no shore or bound. Blessed is he who ariseth from his station, casteth off his garments, and entereth the sea in the name of his Lord, the Almighty, the Powerful. After its recitation, consideration and perusal, it was presented before the countenance of the Lord of all beings. This is what the Tongue of our All-Knowing Lord hath spoken in this station. His blessed and exalted Word: He is the One Who watcheth over His loved ones.

- 33 O Husayn! Upon thee be the Glory of God, Lord of the worlds! The Sun of Truth hath willed to send forth one of its effulgences which hath shone forth from the Luminary of Revelation, the One Who conversed on Sinai, and to manifest, as a token of grace unto the friends of God, exalted be His glory, one Word that hath appeared in the Kingdom of utterance from the Mother Book. Today the waves of the ocean of grace and the lights of the Luminary of justice have encompassed all, yet most are heedless and unaware. They behold the signs yet deny them, and pass them by, turning aside therefrom. The books of the world have been encompassed, and the scriptures are manifest before all faces. By God's life! For some time now this Wronged One hath, out of pure loving-kindness towards His loved ones, been speaking, else the people of the world were neither worthy to hear nor fit to behold, save those whom the hand of grace and bounty hath seized from God, the Lord of all mankind. Most behold the blessed Tree with its boundless novel fruits, and likewise the ocean and its waves, and the sun and its radiance, yet are deprived and forbidden therefrom. Gladden the loved ones with the mention and utterance of God, and give them the glad-tidings of His grace.

- 34 Today the true Herald calleth out from every direction and giveth glad-tidings, yet the heedlessness of men hath prevented

و اعتساف را بانصاف تبدیل نماید لیس هذا علی الله بعزیز

32 مهاجر و انصاریکه اسم و ذکرشان در هیچ انجمن نبوده محل وادی غیر ذی زرع اله وراثت احجار منحوبه عیش و عشرت حیوانات مضربه بعد هر یک از تجلیات انوار کلمه بر کرسی عرفان در صدر امکان جالس و مستوی این قصص قبل که کل شنیده و دیده اند دیگر اولیای این امر اعمال و استقامت و مقاماتشان مقدس از نظیر و شبیه قبل و بعد بوده و هست ایشانند نفوسیکه قبل از ذکر مذکور بوده اند و قبل از وجود معلوم و موجود یکقطره از بحر معانی کلمه مبارکه المؤمن حی فی الدارین است باری این بحر را کنار و کرانی نه طوبی لمن نهض عن مقامه و نزاع ثیابه و دخل فی البحر باسم ربّه المقتدر القدیر بعد از قرائت و تفسیر و اطلاع قصد مقام نموده امام وجه مولی الأنام عرض شد هذا ما نطق به لسان ربنا العلام فی هذا المقام قوله تبارک و تعالی هو الناظر الی اولیائه

33 ح سین علیک بهاء الله رب العالمین آفتاب حقیقت اراده فرموده یکتبلی از تجلیاتش که از نیر ظهور مکلم طور اشراق نموده ارسال نماید و یک کلمه که در ملکوت بیان از ام الکتاب ظاهر گشته بر سیل ارمغان نزد اولیای حق جلّ جلاله اظهار دارد امروز امواج بحر فضل و انوار نیر عدل کل را احاطه نموده و لکن اکثری غافل و بیخبر یرون الآیات و نیکرونها و بیرون علیها و هم عنها معرضون کتب عالم را احاطه نموده و زیر امام وجوه ظاهر و مشهود لعمرالله اینظلم چندیست محض عنایت باولیای خود نطق مینماید و آلا اهل عالم لایق اصغاء و قابل مشاهده نبوده و نیستند الا من اخذته ید الفضل و العطاء من لدی الله مولی الوری اکثری سدره مبارکه را باثمار بدیعه غیر محدوده مشاهده مینماید و همچنین بحر و امواجش را و شمس و اشراقش را و لکن از آن محروم و ممنوعند اولیا را به ذکر و بیان حق مسرور دار و بعنايتش بشارت ده

34 امروز بشیر حقیقی از هر جهتی از جهات ندا مینماید و بشارت میدهد و لکن غفلت ناس

them and deprived them of the Kawthar and Salsabil which flow at every moment from the divine Pen. Remember My loved ones there with a mention that will attract the hearts and minds, and illuminate them with the lights of utterance, that the earth of God, the Almighty, the Self-Subsisting, may be illumined thereby. Thus have We sent down the verses and dispatched them unto thee, that thou mayest find from them the fragrance of thy Lord's loving-kindness, the Mighty, the Loving. In each letter thereof lieth concealed an ocean of meanings and utterance, yet the people do not understand. They worship the idols of their own selves, yet perceive it not. Say: O people of the earth! Fear God, and follow not the desires of those who have denied the signs of God, the Lord of existence. We have sent down from the Mother Book that which hath caused the highest Paradise to quiver and the Concourse on high to be attracted, yet most of the people know not. At every moment there descendeth that which God hath made the Kawthar of life for all who dwell within the realm of possibility. Blessed is he who hath turned, and taken, and drunk thereof, and woe unto every heedless one who is veiled.

را منع نموده و از کوثر و سلسبیل که در هر
حین از قلم الهی جاریست بی نصیب کرده ذکر
اولیائی هناك بذکر ینجذب به الأفئدة و القلوب
و نورهم بأنوار البیان لتستضيء به ارض الله
المهيمن القيوم كذلك انزلنا الآيات و ارسلناها
اليك لتجد منها عرف عناية ربك العزيز الودود
قد ستر فيك كل حرف من حروفاتها بحر المعاني و
البیان ولكن القوم لا يفقهون يعبدون اصنام
انفسهم و لا يشعرون قل يا ملأ الأرض اتقوا
الله و لا تتبعوا اهلواء الذين انكروا آيات الله
مالك الوجود قد انزلنا من ام الكتاب ما اهتز
به الفردوس الاعلى و انجذب ملأ الابهي ولكن
القوم اكثرهم لا يعرفون ينزل في كل حين
من الاحيان ما جعله الله كوثر الحيوان لأهل
الامكان طوبى لمن اقبل و اخذ و شرب و ويل
لكل غافل محجوب

- 35 Say: By the life of the Desired One! Your glory, your might, your power, and your riches shall pass away - to this your own realities bear witness, even if your tongues deny it. Fear God and follow not those who have denied God's grace and mercy, His proof and His Cause. Indeed, they know not. Glory be to God! Such means of grace have appeared from the Causer of causes that the eye of creation hath never seen their like. Sinai crieth out "I have attained unto Him Who conversed with me!" and Heaven proclaimeth "I have attained unto Him Who illumined me!" The fragrance of utterance hath captivated the dwellers of the highest Paradise, and the breezes of revelation have seized the reins of the chosen ones from the hands of the ardent lovers. The dust hath been stirred to speech by the breezes of the morn of revelation, and the mouldering bones have been quickened. Attraction and rapture have encompassed the whole of creation, yet the unjust ones of the world have said and continue to say that which causeth the world of existence to cry out "Would that I had never been!"

35 قل لعمر المقصود سيفنى عزكم و سطوتكم و شوكتكم
و ثروتكم تشهد بذلك حقايقكم لو تنكرها السنم
اتقوا الله و لا تتبعوا الذين انكروا فضل الله و رحمته
و برهان الله و امره الا انه لا يعلمون سبحان الله
اسبابى از عنایت مسبب ظاهر شده که عین
ابداع شبه آنرا ندیده طور بکلمه ء فزت بمکلمی ندا
مینماید و آسمان بفزت بمنوری نطق میکند عرف
بیان اهل جنت علیا را اخذ نموده و نفحات
وحی زمام اخیار را از ید عشاق ربوده تراب
از نسائم فجر ظهور بگفتار آمده و عظم رمیم مهتر
گشته جذب و انجذاب عالم هستی را احاطه
نموده ولكن بی انصافهای عالم گفته و میگویند
آنچه را که عالم وجود به یا لیتنى كنت معدوماً
ناطق

- 36 In any case, thou and the friends should beseech the True One to unlock the sealed gates with the keys of utterance, and not to deprive His servants. He is, verily, the Powerful, the Mighty. Convey to all the kindred My greetings from this Wronged One. His is the praise!

36 در هر حال آنجناب و دوستان از حق بطلبید
ابواب مسدوده را بمفاتیح بیان بگشاید و عباد
خود را محروم نفرماید اوست قادر و توانا

- 37 Convey My greetings to all those who are related to thee. To Him be praise, thanksgiving, gratitude and bounty, for He hath bestowed upon thee and thy kindred that of which most of the

37 منتسبین طراً را از قبل مظلوم تکبیر برسان له
الحمد و له الثناء و له الشکر و له العطاء چه که
بآنجناب و منتسبین عطا فرمود آنچه را که اهل

people of the world remain heedless and veiled. The glory shining from the horizon of the heaven of My proof rest upon thee and upon those who are with thee and who love thee for the sake of God, the Mighty, the Praiseworthy.

- 38 In every instance there is a wave from the ocean of grace and a radiance from the sun of mercy. Praise be to God, the place is blessed and seeketh, and the Giver bestoweth. God sufficeth us and He is the best Protector, the best Lord and the best Helper.

- 39 Concerning what thou hast written about the heedlessness, oppression and transgressions of the people of the Bayan, and likewise about the progress of the children who have ascended from barren lands through the breaths of revelation and have attained to the Kingdom of utterance - verily the divine traces in those who have turned unto Him appear more swiftly than the twinkling of an eye, transforming their very being in an instant and leading them from the corner of ignorance to the realm of knowledge. Glory be to God! His Holiness the Martyr of Zavarih sacrificed his life through but a single word. The details thereof have been revealed in certain Tablets from the Tongue of Grandeur - that which causeth hearts and souls to burn and be attracted.

- 40 Concerning the exaltation and progress of the children that was mentioned, in this connection a blessed word was revealed from the Tongue of Him Who is the Purpose of the world and the Herald of nations, the Primal Point - may the spirit of all else be sacrificed for His sake. His mighty Word declares: "In the Revelation of Him Whom God shall make manifest, His one-year old spiritual children are mightier than all the Bayan, for were they not mightier they could not surpass it and judge what is other than truth." And He - exalted and glorified be He - saith in another place: "If they were not mightier, they could not enter into the new Revelation and see that Revelation within its shadow." For they have rent asunder the veils of names and, with the aid of the Beloved of the world, have shattered the idols of vain imaginings. This power cannot be weakened by the might of the world. Verily He is the All-Powerful, the Unconstrained.

- 41 Concerning what thou didst write about the attraction, enthusiasm, longing and yearning of the people of the village - Glory be to God! Until now none has been seen who heard the divine verses and did not submit, except those whose essence was compounded of wickedness, indecency, rancor and hatred. The deniers of the Bayan have recently desired to move and speak contrary to the Will of God. They have chosen for themselves the station of the Shi'ih. Alas for the servants! Their

عالم اکثری از آن غافل و محجوبند الباء المشرق
من افق سماء برهانی علیک و علی من معک و
یحیی لوجه الله العزیز الحمید انتہی

- 38 در هر کره بحر عنایت را موجی و آفتاب رحمت
را اشراقی لله الحمد محلّ مرعوب واقع و میطلبد و
معطی عطا میفرماید حسبنا الله و نعم الوکیل نعم
المولی و نعم النصیر

- 39 اینکه در باره غفلت و ظلم و تعدّیات اهل بیان
مرقوم داشتند و همچنین ترقی اطفال را که از
نفحات وحی از اراضی جزره صعود نموده اند و
بملکوت بیان فائز فی الحقیقه آثار الهی در مقبلین
اثرش اقرب من لمح البصر ظاهر وجود را فی
الحین منقلب نماید و از زاویه نادانی بعرصه
دانائی کشاند سبحان الله حضرت ذبیح زواره
بیک کله جان نثار نمود تفصیل آن در بعضی
الواح از لسان عظمت نازل شده آنچه که سبب
اشتعال و انجذاب افنده و قلوبست

- 40 در باره علو و ترقی که اطفال ذکر شده بود
در این مقام کلمه مبارکی از لسان مقصود عالم و
مبشر امم نقطه اولی روح ما سواه فداء ظاهر
قوله عز ذکره در ظهور من یظهره الله نطفه های
یک ساله او اقوی هستند از کلی بیان که اگر
اقوی نمیبود نمیتوانست بگذرد از آنها و حکم دون
حق کند و قوله عز و جل فی مقام آخر اگر
اقوی نباشند نمیتوانند داخل ظهور جدید شوند
و آن ظهور را در ظلّ این واقع بینند انتہی چه
که آنها حیات اسماء را خرق نموده اند و اصنام
امثال را باعانت محبوب عالم شکسته اند این قوت
را اقتدار عالم ضعیف نماید انه هو المقتدر المختار

- 41 اینکه در ذکر جذب و انجذاب و شوق و اشتیاق
اهل قریه مرقوم داشتند سبحان الله الی حین دیده
نشد نفسی آیات الهی را بشنود و خاضع نشود مگر
نفوسیکه خمیره آنها از بغی و فحشا و ضغینه و
بغضا بوده تازه معرضین بیان اراده نموده اند بغیر
اراده الله حرکت نمایند و تکلم کنند از برای خود
مقام شیعه را اختیار کرده اند و احسرتا علی العباد

deeds give them the lie but they perceive it not; their words deny them but they know it not. They were previously Shi'ih - what then was the cause of their avoidance of it, and what now is the reason for choosing it again? That which was in the hands of that heedless and oppressive party was, by the testimony of God, false. It was due to His patience and protection that most matters were hidden from view until such time as God shall reveal the measure thereof from His presence. He verily is the Strong, the Almighty, the Powerful.

تَكْذِبُهُمْ اَعْمَالُهُمْ وَلَا يَشْعُرُونَ تَكْرَهُهُمْ اقْوَالُهُمْ وَلَا يَعْرِفُونَ اَزْ قَبْلِ شَيْعِهِ بُوْدُنْدَ اَيَا عَلَتْ اجْتِنَابَ اَزْ اَنْ چِه بُوْدَه وَ حَالِ مَجْدِدْ سَبَبِ اخْتِيَارِ چِه شُدَه اَنچِه در دست اَنخَرْبِ غافل ظالم بُوْد بِشَهَادَةِ الله باطل بُوْدَه نَظَرِ بَصَارِيَّتْ وَ سَتَارِيَّتْ بُوْد اَكْثَرِ اُمُورِ اَزْ اَنْظَارِ مُسْتَوْرِ اِلَى اَنْ يَكْشِفَه الله قُدْرَه مِنْ عِنْدِه وَ هُوَ الْقَوِيُّ الْغَالِبُ الْقَدِيرُ

- 42 The people of the village have been and are blessed with the favors and bounties of God, exalted be His glory, from the first dawning of the Day Star of Revelation from the horizon of the world. May God honor their faces by turning away from aught else but Him. On this blessed day each one hath been blessed with special favors. Mention of each was heard from the Tongue of Grandeur - mention that was adorned with the jewels of favors and bounties. Verily our Lord is the All-Bountiful, the Forgiving, the Merciful.

42 اهل قريه از اوّل اشراق نیر ظهور از افق عالم به عنایات و الطاف حقّ جلّ جلاله فائز بُوْدَه وَ هَسْتَنْدَ کَرَمِ الله وَ جَوَهَرُهُمْ عَنْ التَّوَجُّهِ اِلَى غَيْرِه در این یوم مبارک هر یک بعنایت مخصوصه فائز ذکرِ هر یک از لسان عظمت شنیده شد ذکرِ یکِه مَزین بُوْد بِجَوَاهِرِ عَنایاتِ وَ الطافِ اَنْ رَبَّنَا هُوَ الْفَضْلُ وَ هُوَ الْغَفُورُ الرَّحِيمُ

- 43 Mention was made of His Honor Áqá Mullá 'Abdu'l-Ghaní—upon him be the Glory of God—that he had sought, from the heaven of grace and bounty, a favor for himself, his wife, and his son. After this matter had been presented in the Most Exalted and Most Holy Court, a blessed Tablet, especially addressed to him, was sent down from the heaven of the Divine Will. I beseech God to honor him therewith. Verily, our Lord is the All-Bountiful, the All-Generous.

43 ذَکَرِ جَنَابِ آقا مَلّا عَبْدِالْغَنی عَلَیْهِ بِهَاءُ الله رَا فَرَمُودَنْدَ کِه اَزْ سَمَاءِ فَضْلِ وَ عَطَا عَنایاتِ طَلَبِ نُمُودَه اَزْ بَرایِ خُودِ وَ ضَلَعِ وَ ابْنِ بَعْدِ اَزْ عَرَضِ در سَاحَتِ اَمْنِ اَقْدَسِ یَکِ لَوْحِ مَبَارَکِ مَخْصُوصِ اِیْشَانِ اَزْ سَمَاءِ مَشِیَّتِ نَازِلِ اسْتَلَّ الله اَنْ یَشْرَفَه بِه اَنْ رَبَّنَا هُوَ الْجَوَادُ الْکَرِيمُ

- 44 His blessed and exalted Word is this:

44 قَوْلُهُ تَبَارَکَ وَ تَعَالَى

- 45 In My Name, the Compassionate, the Bountiful.

45 بِسْمِ الْمَشْفِقِ الْکَرِيمِ

- 46 This is a Book which hath been sent down, through grace, from before God, the Most High, unto him who hath been named 'Abdu'l-Ghaní, that the verses of his Lord may draw him nigh unto a station wherein all created things proclaim: "The Kingdom is God's, the Lord of the Day of Judgment."

46 كِتَابُ نَزَلَ بِالْفَضْلِ مِنْ لَدَى الله الْعَلِيِّ لِمَنْ سَمِيَ بَعْدَالْغَنی لِتَجْذِبَه اَیَاتُ رَبِّهِ اِلَى مَقَامِ یَنْطَقُ الله الْأَشْیَاءُ الْمَلِکُ لله مَالِکُ یَوْمِ الدِّینِ

- 47 We have, verily, sent down the verses and manifested the clear proofs. Blessed is he who hath heard and seen, and woe unto the heedless.

47 قَدْ اَنْزَلْنَا الْاَیَاتِ وَ اَظْهَرْنَا الْبَیِّنَاتِ طَوْبُ لِمَنْ سَمِعَ وَ رَأَى وَ وِیْلٌ لِلْغَافِلِینِ

- 48 Say: O concourse of the earth! Render thanks unto God, for He hath fulfilled His promise, made manifest His path, and brought forth His proof, that He may draw you nigh unto Himself in this Day wherein the Herald calleth from a near place, saying: O concourse of the earth! The gate of heaven hath been opened, and the Promised One hath come with a proof the like of which the eye of creation hath never beheld. Unto

48 قُلْ یَا مَلَأُ الْأَرْضِ اشْكُرُوا لله اَنَّهُ اَنْجَزَ وَعْدَه وَ اَظْهَرَ سَبِيلَه وَ اَبْرَزَ دَلِيلَه لِیَقْرَبَکُمْ اِلَیْهِ فِی هَذَا الْیَوْمِ الَّذِی یُنَادِی الْمُنَادُ مِنْ مَّكَانٍ قَرِیبٍ یَا مَلَأُ الْأَرْضِ قَدْ فَتَحَ بَابَ السَّمَاءِ وَ اَتَى الْمَوْعُودُ بِرَهَانٍ مَا رَأَتْ شَبْهَه عَیْنِ الْاِبْدَاعِ یَشْهَدُ بِذَلِكَ لِسَانُ الْعِظَمَةِ فِی مَقَامِهِ الْعَزِیزِ الْمُنِیعِ

this beareth witness the Tongue of Grandeur in His mighty and inaccessible station.

- 49 Thy mention hath been made in the presence of the Wronged One. We make mention of thee with that which will draw thee nigh unto the pavilions of thy Lord's majesty, the All-Knowing, the All-Wise. By God! That which hath been sent down for thee surpasseth all the ornaments and riches of the world. Thus hath the Most Exalted Pen proclaimed with the most high call. Blessed is he who hath heard and said: "Praise be to Thee, O Thou the Goal of them that know!"

- 50 We make mention of thy wife and give her glad tidings of My tender mercy and compassion which have preceded all things, and of My light wherewith the earth and all that is thereon have been illumined. Thy Lord is verily the Almighty, the All-Powerful. The Divine Lote-Tree calleth out to its leaf, and the Master to His handmaiden: "Behold the grace and bounty of God! He, from within the Most Great Prison, hath remembered thee with that which hath enraptured the hearts of them that are devoted to the One true God." Blessed is the ear that hath heard My call, and the foot that hath hastened in the path of My good-pleasure, and the eye that hath beheld My tokens, and the heart that hath turned unto My glorious and wondrous station.

- 51 We make mention of thy son and beseech God to strengthen him to remember and praise Him, to draw him nigh unto Him at all times, to shower upon him mercy and grace from His presence. He is verily the Single, the One, the Mighty, the Great.

- 52 O Abdul-Ghani! When thou hast taken the cup of My loving-kindness from the hand of My bounty and drunk therefrom in My love and My Name, say:

- 53 "My God, my God! I testify that all names have bowed down before Thy Name, and the earth and heaven before Thy Command. I beseech Thee by the light that shineth forth from the horizon of the heaven of Thy will, and by the Word whereby Thou hast illumined the hearts of Thy loved ones, to number me among such as have not been held back by the censure of the censurers from turning to the lights of Thy countenance, nor by the scorn of the aggressors from drawing nigh unto Thy horizon. O Lord! Thou knowest and seest that this servant desireth naught save the waves of the ocean of Thy mercy and the effulgences of the Day-Star of Thy Revelation. The cup of Thy bounty hath taken hold of me, the Kawthar of Thy utterance hath attracted me, and Thy prevailing Will and all-encompassing Purpose move me as Thou plearest. O Lord!

49 قد ذكر ذكرك لدى المظلوم ذكراك بما يقربك الى قباب عظمة ربك العليم الحكيم لعمر الله لا تعادل بما نزل لك زينة العالم وزخرفه كذلك نطق القلم الأعلى بأعلى النداء طوبى لمن سمع و قال لك الحمد يا مقصود العارفين

50 و نذكر ضلعك و نبشّرها بعنايتي و رحمتي التي سبقت و بنوري الذي به اشرفت الأرض و من عليها ان ربك هو المقتدر القدير ان السدرة تنادي ورقتها و المولى امته انظري في فضل الله و جوده انه في السجن الأعظم ذكرك بما انجذبت به افئدة الموحدين طوبى لسمع سمع ندائي و لرجل سرع في سبيل رضائي و لعين فازت بمشاهدة اثارى و لقلب اقبل الى مقامى العزيز البديع

51 و نذكر ابنك و نسئل الله ان يؤيده على ذكره و ثنائه و يقربه اليه فيكل حين و ينزل عليه رحمة من لدنه و عناية من عنده و هو الفرد الواحد العزيز العظيم

52 يا عبد الغنى اذا اخذت كأس عنايتي من يد عطائي و شربت منها بحبي و اسمي قل

53 الهى الهى اشهد خضعت لاسمك الأسماء و لأمرك الأرض و السماء اسئلك بالنور المشرق من افق سماء ارادتك و بالكلمة التي بها نورت افئدة اوليائك بأن تجعلني من الذين ما منعهم لوم اللائمين عن التوجه الى انوار وجهك و لا شجاعة المعتدين عن التقرب الى افقك اى رب تعلم و ترى ان عبدك هذا ما اراد الا امواج بحر رحمتك و اشراقات انوار نير ظهورك قد اخذتني كأس عطائك و اجتذبتني كوثر بيانك و يحركني كيف تشاء بمشيتك النافذة و ارادتك المحيطة اى رب نور ظاهري و باطني بأنوار كلمتك العليا في أيامك ثم اكتب لى ما

Illumine my outward and inward being with the lights of Thy most exalted Word in Thy days. Then write down for me that which will exalt me through Thy generosity and bounty. Thou art verily powerful over whatsoever Thou wilt. There is none other God but Thee, the Single, the One, the All-Knowing, the All-Wise."

یرفعنی بجدوک و کرمک آنک انت المقتدر علی
ما تشاء لا اله الا انت الفرد الواحد العليم الحکیم
انتهی

- 54 And likewise mention hath been made of two souls from among the people of Ya – Ustad Muhammad Hashim and Ustad Ali-Rida, upon them be Baha'u'llah – who have turned unto the Most Great Ocean. The divine bounties have ever been and are directed toward the beloved ones. Specially for each of these two souls a Tablet from the heaven of the bestowal of the Desired One of all the worlds hath been revealed and dispatched. The servant beseecheth his Lord to give them to drink of the Salsabil of His recognition from the chalices of His verses. Verily, He is powerful over all things.

54 و همچنین ذکر دو نفر از اهل یا را استاد محمد
هاشم و استاد علیرضا علیهما ۹۶ [بهاء الله]
را فرمودند که بجز اعظم اقبال نموده اند عنایات
الهی لازال متوجه اولیا بوده و هست مخصوص
هر یک از نفسین لوحی از سماء عطاء مقصود
عالیان نازل و ارسال شد یسئل الخادم ربه بان
یسقیهما سلسبیل عرفانه من کؤوس آیاته انه علی
کلشیء قدیر

- 55 In regard to Aqa Muhammad Hashim, the head of the post office, upon him be the Glory of God, concerning whom they had written: previously a most holy and exalted Tablet was revealed and sent especially for him, and now again another Tablet has been revealed. None can reckon the bounties of God's Most Great Ocean - they are truly beyond the comprehension of the world and its peoples. This servant conveys greetings to him and beseeches God, exalted be His glory, to aid him, that he may attain unto the new and everlasting life through the divine Tablet. He, verily, is the All-Bountiful, the Lord of Yathrib and Hijaz.

55 و اینکه در باره جناب آقا محمد هاشم رئیس
پوسته خانه علیه بهاء الله مرقوم داشتند از قبل
لوح امنع اقدس مخصوص ایشان نازل و ارسال
شد حال هم مجدّد لوح آخر نازل عنایات بحر
اعظم الهی را احدی احصا ننموده فی الحقیقه فوق
ادراک عالم و امام است این خادم خدمت ایشان
تکبیر میرساند از حقّ جلّ جلاله میطلبد ایشانرا
تأیید فرماید تا از لوح الهی بحیوة باقیه جدیده فائز
شوند انه هو الفیاض و مالک الیثرب و الحجاز

- 56 If one were to reflect with fairness upon the Manifestations of old, and likewise upon this Most Great Manifestation and Momentous News, the tongue of his soul would utter the blessed words "there is none like unto Him." His word, blessed and exalted be He:

56 اگر انسان بانصاف در مظاهر قبل تفکر نماید و
همچنین در اینظهور اعظم و نبأ عظیم لسان جانش
بکلمه مبارکه لیس کتمله شیء ناطق شود قوله
تبارک و تعالی

- 57 In My Name, which speaketh in the Kingdom of Utterance

57 بسمی الناطق فی ملکوت البیان

- 58 Today the attraction of the Divine Word hath seized the realities of all things, and each at every moment giveth voice to a word. Blessed are they who have attained unto hearing. This Wronged One hath at all times summoned the servants unto the Lord of Creation, and at every moment hath appeared with clear proofs and evident testimony. Nevertheless, they have clung to vain imaginings and remained deprived of the ocean of the All-Merciful's mercy. Whence hath such heedlessness arisen, and whereby hath such bounty been withheld? From smooth and solid rocks do rivers flow forth, yet hearts and souls remain frozen and lifeless. We beseech God that He deprive not the people of the world from the ocean of His mercy, nor

58 امروز جذب کلمه الهی حقایق اشیاء را اخذ
نموده و هر یک در هر حین بکلمه ناطق طوبی
از برای نفوسیکه باصفا فائز گشتند اینظلولم
در جمیع احیان عباد را بمالک ایجاد دعوت
نموده و در هر آن بحججی ظاهر و بدلیلی هویدا
مع ذلک باوهم تمسک نموده اند و از دریای
رحمت رحمانی محروم مانده اند آیا این غفلت از
چه احداث شده و این نعمت از چه ممنوع
گشته از اجبار صلبه ملساء انهار جاری و
ساری ولكن افتاده و قلوب منجمد و مخمود از
حق میطلبیم اهل عالم را از بحر رحمتش محروم

hold them back from turning toward Him and drawing nigh unto Him. Thy mention hath ever been before the Wronged One. Say: Praise be unto Thee, O my God, for having remembered me and Thy handmaidens through the Pen of Thy Command, for having caused me to hear Thy call and to witness Thy signs. My Lord! Ordain for me that which shall profit me in every world of Thy worlds and draw me nigh unto Thee in all conditions. Thou, verily, art the Self-Sufficient, the Most Exalted.

59 And concerning what was written about the Tablets of Mim of Mihnih and Ha and Kha of Khayrabad: sixteen were sent. O thou beloved of my heart! From the earliest days of this Most Great Revelation, and even before it, verses have encompassed all regions like rain, yet to this day the servants have not become aware. Each day they manifest some new wrong. Strange it is that they remain heedless of that which would cause their exaltation, elevation, glory and advancement. Each soul is occupied with digging a well for himself, yet perceiveth it not. Soon shall they find themselves in the lowest depths.

60 Concerning the sons of 'Imad, upon them be the Glory of God - after being presented before His presence, two Most Holy, Most Pure Tablets were revealed from the heaven of grace and sent forth. God willing, they will attain unto them and be illumined by the Luminary of utterance which hath shone forth from the horizon of the divine Tablet. Verily our Lord is the Helper, the All-Forgiving, the Most Generous. That which they sent has been forwarded by the honored Amin, upon him be the Glory of God, along with other transmitted pages. The deeds of that beloved one and the honored Mulla 'Abbas-'Ali, upon him be the Glory of God, have been accepted. The servant beseecheth his Lord to make them both springs for His loved ones and rivers for His servants. Verily He is powerful over all things and worthy to answer.

61 On this day, which is among the blessed days of the month of Ramadan, seven hours having passed, this servant proceeded to the Ultimate Goal. Mention was made before His presence of the departed and elevated father Mir 'Abbas-'Ali Beg and the honored elevated brother Mir Muhammad-Vali Beg, upon them both be the Glory of God. And specifically for each was revealed that which hath perfumed the world and from which every possessor of smell hath inhaled and continueth to inhale the fragrance of grace. The Lord, exalted and sanctified be He, speaketh the truth:

62 He is the Speaker of Truth

نخاید و از توجّه و اقبال باز ندارد لازال ذکر
آنجناب نزد مظلوم بوده قل لک الحمد یا الهی
بما ذکرته و امانک من قلم امرک و اسمعتنی
ندائک و اریته آثارک ای ربّ قدر لی ما
ینفعنی فیکلّ عالم من عوالمک و یقرّبنی الیک
فیکلّ الأحوال انک انت الغنی المتعال انتی

59 و اینکه در باره الواح میم منه و ها و خا خیرآباد
مرقوم داشتند عدد شانزده ارسال شده یا محبوب
فزادی از اول ایام ظهور اعظم و قبل آن آیات
بمثابه امطار جمیع اقطار را احاطه نمود الی حین
عباد متنبّه نشده اند هر یوم بظلمی ظاهر عجب در
اینکه از آنچه سبب علو و سمو و عزّ و ارتقاء است
از آن غافلند هر نفسی بحفر بئری از برای خود
مشغول ولیکن شاعر نه سوف یرون انفسهم فی
اسفل السّافلین

60 اینکه در باره ابنین عماد علیهما بهاء الله مرقوم
داشتند بعد از عرض امام وجه دو لوح اقدس
اطهر از سماء عنایت نازل و ارسال شد انشاء الله
بآن فائز شوند و از تیر بیان که از افق سماء لوح
الهی مشرقست منور گردند ان ربنا هو المؤید
الغفور الکریم و آنچه ارسال نموده اند جناب
امین علیه بهاء الله ارسال داشته اند مع برگهای
مرسوله آخری عمل آنجبوب و جناب ملا
عباسعلی علیه ۶۶۹ [بهاء الله] بقبول فائز یسئل
الخدام ربّه ان یجعلهما مشربی اولیائه و شریعتی
عباده انه علی کثیء قدیر و بالا جابه جدیر

61 این یوم که از ایام مبارکه شهر رمضانست هفت
ساعت از آن گذشته اینعبد قصد مقصد اقصى
نموده امام وجه ذکر مرحوم مرفوع حضرت والد
میر عباسعلی بیک و جناب اخوی مرفوع میر محمد
ولی بیک علیهما ۶۶۹ [بهاء الله] عرض شد و
مخصوص هر یک نازل شد آنچه که عرفش عالم
را اخذ نموده و هر صاحب شئی رایحه عنایت
از آن استشمام نموده و مینماید

62 قول الربّ تعالی و تقدّس هو النّاطق بالحقّ

- 63 We desired to make mention of him who ascended to the Supreme Companion, as a command from God, the Lord of all beings. O 'Abbas-'Ali! Rejoice in thy station. The Beloved of all who are in the heavens and earth desired to make mention of thee. We purified thee at the time of thy ascension and ordained for thee in the Most Exalted Station that which illumined faces and brought solace to the eyes of those near unto God. We beseech God the Most High at this time to spread for him the carpet of mercy and forgiveness and to adorn him with the ornament of pardon and favor. Verily He is the Lord of the world and the Desire of the nations. There is none other God but He, the Almighty, the All-Forgiving, the Most Merciful.
- 64 O Muhammad-Vali! The Mother of Utterance maketh mention of thee at this time in the Kingdom of knowledge with a remembrance whereby the ocean of forgiveness and pardon surgeth before all religions, and the fragrance of thy Lord's mercy, the Mighty, the Bestower, wafteth. Blessed art thou and blessed are they who have attained unto God's commanding Word in His days and for whom the verses of their Lord, the Most Merciful, were sent down from the heaven of proof. We testify that they are among the triumphant ones in the Book of God, the Lord of the worlds. By My life! When I made mention of thee, I beheld a host of angels and the Spirit approaching them both with the verses of their Lord and the fragrance of grace, pardon and bounty. Thus hath the Tongue spoken in this mighty, wondrous station. The glory from Us be upon them both and upon those who have ascended to the Supreme Companion with clear certitude. And praise be to God, the Lord of the worlds.
- 65 The fragrance of divine verses and the drops of the rain of the Most Merciful's mercy have encompassed them and the host of angels and the Spirit. His is the grace, the bounty and the generosity, and by His command are both existence and non-existence. The servant beseecheth his Lord to send down upon them both, at all times, mercy from His presence, for He is the All-Forgiving, the Most Merciful.
- 66 The aforementioned souls, whether from among the kindred or others, have all been and continue to be the recipients of special favors. Praise be to God, mention of each one hath flowed from the Tongue of Grandeur and hath been recorded and inscribed by the Pen of Command in the Book of Deeds. The ocean of loving-kindness hath encompassed all, and the Sun of Grace hath shed its radiance. Qurratu'l-'Ayn Vali-Aqa hath been mentioned repeatedly. The servant beseecheth his Lord to aid him, to grant him success, and to manifest that which will
- 63 أَنَا اردنا ان نذكر من صعد الى الرفيق الأعلى
امراً من لدى الله مولى الورى يا عباس قبل على
افرح في مقامك اراد ان نذكرك محبوب من في
السموات والأرضين أَنَا طهرناك حين صعودك
وقدرنا لك في المقام الأعلى ما أضأ به الوجوه
وقرت به عين المقربين نسل الله تعالى في هذا
الحين بان يبسط له بساط الرحمة والغفران و
يزينه بطراز العفو والأطاف انه هو مولى العالم و
مقصود الأمم لا اله الا هو المقتدر الغفور الرحيم
- 64 يا محمد قبل ولى يذكرك في هذا الحين أم البيان في
ملكوت العرفان بذكر ماج به بحر العفو والغفران
امام الأديان و حاج عرف رحمة ربك العزيز
المنان طوبى لك وللذين فازوا بكلمة الله المطاعه
في أيامه و نزلت لهم من سماء البرهان آيات ربهم
الرحمن نشهد أنهم من الفائزين في كتاب الله رب
العالمين لعمر الله عند ذكرى رأيت قبلاً من الملائكة
والروح اقبلوا اليهما بآيات ربهما وعرف العناية
والعفو والعطاء كذلك نطق اللسان في هذا
المقام العزيز البديع البهاء من لدنا عليهما و على
الذين صعدوا الى الرفيق يقيين مبين و الحمد لله
رب العالمين انتهى لله الحمد
- 65 نفحات آيات الهى و قطرات امطار رحمت رحمانى
ايشان و قبيل از ملائكة و روح را احاطه نمود له
الفضل والجود والكرم و بأمره الوجود والعدم
يسئل الخادم ربّه بأن ينزل عليهما فيكلّ الأحيان
رحمة من عنده و هو الغفور الرحيم
- 66 نفوس مذكوره از منتسبين و غيره كلّ بعنايات
مخصوصه فائز بوده و هستند الحمد لله ذكر هريك
از لسان عظمت جارى و در دفتر اعمال از قلم
امر مذکور و مسطور بحر عنايت كلّ را احاطه
نموده آفتاب فضل پرتو افكنده قرة العين ولى آقا
مكرر مذکور يسئل الخادم ربّه ان يؤيده و يوفقه و
يظهر ما تنتشر به آثاره فى الأرض ان ربنا الرحمن
هو السامع الجيب اولياى آن ارض را تكبير و

cause his traces to spread throughout the earth. Verily our Lord, the All-Merciful, is the Hearer, the Answerer. I convey greetings and praise to the loved ones of that land. God willing, from every utterance from the words of Truth, glorified be His majesty, may they attain unto a new and wondrous life. The favors of God, praise be unto Him, are continuous, and likewise continuous are the life and love and sincerity of those souls. May they hear and attain true joy and be adorned with life everlasting. Glory and remembrance and praise be upon you all and upon those who are with you, whether female or male, whether young or old. Praise be to God, the Single, the One, the All-Knowing, the All-Informed.

PDC.028x

ثنا میرسانم انشاءالله از کأس هر بیانی از بیان
حق جلّ جلاله بحیات تازهء جدیده فائز شوند
عنایت الحمد لله متواتر حیات و محبت و خلوص
آن نفوس هم متتابع بشنوند و بفرح حقیقی فائز
گردند و بحیوة ابدی مزین گردند البهاء والذکر و
الثناء علی حضرتکم و علی من معکم من کل اناث
و ذکور و من کل صغیر و کبیر الحمد لله الفرد
الواحد العلیم الخبیر

BLIB_Or15717.067

BH00495

To: *Jalal*

Date: 1305-09 [1888-May]

1 He is the Speaker in the Return

1 هو الناطق فی المآب

2 O Jalal! Hearken with thine inmost ear to the Call of the Self-Sufficing, the Most High, and arise to render service. Today upon the face of the sun was seen this most exalted Word: O peoples of the earth! Let not vain imaginings deprive you of the Lord of all names, nor let idle fancies withhold you from the sealed wine. His signs have encompassed the world and His verses have embraced all things. He hath sacrificed Himself and all He possessed for the reformation of the world and the salvation of nations. Every person of insight beareth witness and every fair-minded one testifieth that He hath not for a moment sought to preserve Himself. He hath ever raised His call before the faces of rulers and divines and heroes, and hath ordained that which would ensure the tranquility and assurance of the peoples of the world. Yet most have rejected the counsels of God and accepted not His decree. In particular did the people of the Bayan commit such acts as caused the outpourings of the True Bestower of bounties to be stayed. Say: O people of fairness! If ye deny this Most Great Revelation, what thing is worthy of mention or befitting to acknowledge? Hearken unto the call of the Wronged One, turn from oppression to justice, and from fancy seek the station of certitude. This Most Great Revelation hath never been, nor is it now, dependent upon the

2 یا جلال ندای غنیّ متعال را بسمع فطرت بشنو
و بخدمت قیام نما امروز بر وجه آفتاب این کلمهء
علیا دیده شد ای اهل ارض باوهم از مالک
انام محروم مشوید و بطنون از رحیق مختوم خود
را منع منمائید آثارش عالم را احاطه نموده و
آیاتش کل را فرا گرفته از خود و ما عنده لأجل
اصلاح عالم و نجات امم گذشته هر بصیری
شاهد و هر منصفی گواه که در آتی خود را
حفظ نکرده لازل امام وجوه امرا و علما و ابطال
ندا فرموده و امر نموده آنچه را که سبب راحت و
اطمینان اهل عالم است ولیکن اکثری نصیح الله
را قبول نمودند و حکمش را نپذیرفتند مخصوص
اهل بیان عمل نمودند آنچه را که فیوضات فیاض
حقیقی توقف نمود بگو ای اهل انصاف اگر
اینظهور اعظم را انکار نمائید چه امری قابل ذکر
و یا لایق اقرار است بشنوید ندای مظلوم را از
ظلم بعدل گرائید و از وهم قصد مقام یقین نمائید
اینظهور اعظم معلق بتصدیق و اقرار احدی نبوده
و نیست بل کل منوط بتصدیق اوست بشنوید

acceptance and acknowledgment of anyone. Rather, all are dependent upon His acceptance. Harken unto the call of the Wronged One and afflict not yourselves anew with personal imaginings.

- 3 Say: O Hadi! Fear God and be not of the wrongdoers. If thou art truly a seeker of truth, turn to His Writings and ponder His verses. By God's life! They shall enrich thee above all else and acquaint thee with that whereof thou wert heedless. Today the Lote-Tree is laden with countless fruits - behold and be not of the negligent ones. The waves of the ocean of utterance surge before all faces at their utmost height, and the effulgences of the Sun of Truth are manifest and visible. O Hadi! If thou deniest this bounty, with what excuse wilt thou justify thyself before God? Fear the omnipotent, all-compelling Lord. Be not the cause of leading souls astray. Leave the vain imaginings of the past to the former peoples. Consider the Day of God and that which hath appeared therein. O Hadi! Today the mountains cry out "The Self-Sufficient, the Most High hath come!", the heavens proclaim "The All-Merciful hath come!", and the trees declare "The Chosen One hath come!" Were one to attain unto hearing ears, one would hear from all things the glad-tidings of His appearance. Today the fragrances of utterance are diffused and the dove of knowledge warbleth upon the highest branches. Soil not thyself with the clay of idle fancies and deprive not thyself of the ocean of meanings.

- 4 Thy friends have spoken and continue to speak of perversion. Fear God and be not of the ignorant ones. These were the vain imaginings of the former peoples throughout ages and centuries. They clung to certain calumnies and thus deprived themselves of the ocean of bounty on the Day of Judgment. The wickedness of the Shi'ih sect reached such heights that they cursed the Truth from their pulpits with loudest clamor and issued the decree for His martyrdom. O Hadi! Reflect upon that which hath appeared and speak with fairness. I swear by the Sun of the horizon of proof that this Wronged One speaketh with truth and uttereth for the sake of God. Thou wert and art unaware of the root of the matter. Harken unto the words of the faithful counselor and observe and listen with the eye of justice and the ear of fairness. Fear God, cast aside thy desire and take hold of thy Lord's command, for unto Him shall be thy return and final dwelling. Hasten to His good-pleasure, then read what hath been sent down from the kingdom of His utterance. Beware lest the vain imaginings of them that have broken His Covenant and Testament hold thee back. Look with thine own eyes and hearken with thine own ears. By God's life! The eyes of others shall not suffice thee, nor shall the ears of others avail thee, nor shall thy fancies

ندای مظلوم را و مجدّد خود را باوهمات نفسانیّه مبتلا ننماید

3 بگو یا هادی اتق الله ولا تكن من الظالمين اگر في الحقيقة طالب حقی بآثار رجوع نما و در آیاتش تفرّس کن لعمر الله انها تغنيك عن دونها و تعرفك ما كنت غافلاً عنه اليوم سدرها بالثمار لا تحصى مشهود انظر ولا تكن من الغافلين امواج بحر بيان امام وجوه بکال اوج ظاهر و تجليات انوار آفتاب حقیقت موجود و مشهود یا هادی اگر این نعمت را انکار نمائی بین یدی الله بچه عذری تمسک مینمائی بترس از خداوند غالب قاهر توانا سبب اضلال عباد مشو اوهمات قبل را بحزب قبل واگذار در یوم الله و ما ظهر فيه نظر نما یا هادی امروز جبال به قد اتی الغنی المتعال ناطق و آسمان به قد اتی الرحمن متکلم و اشجار به قد اتی المختار ذاکر اگر اذن واعیه یافت شود از هر شیء از اشیاء مردهء ظهور را میشوند امروز نفحات بیان متضوع و حمامهء عرفان بر اعلی الأغصان مغرّد خود را بطین اوهام میالا و از بحر معانی محروم منما

4 دوستان ذکر تحریف نموده و مینمایند اتق الله ولا تكن من الجاهلین این اوهمات حزب قبل بوده در قرون و اعصار بمفتریات چندی تمسک جستند و خود را در یوم جزا از بحر عطا محروم نمودند شقاوت حزب شیعه بمقامی رسید که بر منابر بأعلی التداء حق را لعن نمودند و بر شهادتش فتوی دادند یا هادی در آنچه ظاهر شد تفکر نما و بانصاف تکلم کن قسم بآفتاب افق برهان اینمظلوم براسی تکلم مینماید و لوجه الله میگوید از اصل امر آگاه نبوده و نیستی بشنو سخن ناصح امین را و ببصر عدل و سمع انصاف بین و بشنو اتق الله ضع هویک و خذ امر مولاک ان الیه منقلبک و مثویک سارع الی مرضاته ثم اقرء ما نزل من ملکوت پیاپی ان تمنعک اوهام الدین نقضوا عهده و میثاقه انظر ببصرک ثم اسمع بأذنک لعمر الله لا تغنيك عين غیرک و لا تخفيك اذن دونک و لا تهدیک اوهامک و لا ترفعک ظنونک و لا تنفعک ثروتک اتی لوجه

guide thee, nor shall thy conjectures uplift thee, nor shall thy riches profit thee. I counsel thee for the sake of God, and thou, for the sake of God, hearken unto that which shall enrich thee above all else save thy Lord.

الله اعظمك وانت لوجه الله اسمع ما يغنيك عن
دون ربك

- 5 O Hadi! Hear the counsel of him who counseleth thee for God's sake and desireth naught but thy good in thy latter end and beginning. Adorn thy head with the crown of God-fearingness, thy temple with the robe of justice, and thy heart with the ornament of fairness. Return to the evidences of God with penetrating vision, illumined heart, sanctified soul and praiseworthy character, that there may be revealed unto thee that which was concealed from thee. Know thou of a certainty that thy perversity shall not profit thee and thy might shall not bring thee nigh unto Him. Cast off thy burden, then make God's Word thy protection. Conceal not God's Faith and His religion, deny not His verses and be not ungrateful for His bounty. He hath manifested His sovereignty, fulfilled His promise, aided His party, and raised the standard of His utterance amongst His servants. He hath made known His Revelation in His lands, sent down His verses, revealed His proofs and caused all things to speak His praise. By God! This is the Great Announcement. O negligent one! Beware lest thou object to this mighty Cause, and O ignorant one, lest thou be heedless of it. Be not of those who have disputed it. Place thyself in the presence of God, then judge fairly in His Cause. Beware lest thou deny him whom God's Books and Scriptures have acknowledged, and oppose him through whom the ocean of knowledge and wisdom has surged.

5 يا هادي اسمع نصيح من ينصحك لله و ما اراد
الا خيرك في اخريك و اوليك زين رأسك
بأكليل التقوى و هيكلك برداء العدل و قلبك
بطراز الانصاف ارجع الى آثار الله ببصر حديد و
قلب منير و نفس زكية و اخلاق مرضية ليظهر
لك ما ستر عنك فاعلم باليقين ان غيك لا
يغنيك و عزك لا يقربك دع وزرك ثم اجعل
كلمة الله حرك لا تستر دين الله و مذهبه و لا
تنكر آياته و لا تكفر بنعمته انه اظهر سلطانه و انجز
وعده و نصر حزبه و رفع راية بيانه بين عباده و
علم ظهوره في بلاده و ازل آياته و اظهر بيناته و
انطق كل شيء بثنائه ايم الله هذا هو النبا العظيم و
الأمر العظيم اياك يا غافل ان تعترض عليه و يا
جاهل ان تغفل عنه و لا تكن من الذينهم اختلفوا
فيه اجعل محضرك بين يدي الله ثم انصف في
امره اياك ان تنكر من اقر بفضل كسب الله و
صفحه و لا تعترض على الذي به ماج بحر العلم و
حكيمته

- 6 O Hadi! Hear My call. Cut not down the Tree of Justice and Equity with the sword of tyranny, nor veil the face of godliness behind the covering of oppression and transgression. Let thy will be absorbed in the Will of thy Lord, and thy desire in His desire. Abandon the creed of those who believed not in Him and His verses, and who disputed His commandments and ordinances.

6 يا هادي اسمع ندائي لا تقطع سدرة العدل و
الانصاف بسيف الاعتساف و لا تستر وجه
التقوى بحجاب البغي و الطغي اجعل ارادتك
فانية في ارادة ربك و مشيتك في مشيته دع
ملة قوم ما آمنوا به و بآياته و جادلوا بأوامره و
احكامه

- 7 Reflect upon the world, its changes, alterations and passing away. Where is Chosroes and his palace, Parviz and his ministers? Where are the kings of the earth, their palaces and treasures? Where are their armies and their riches? Did that which they amassed profit them, or that which they acquired exalt them? Nay, by Him Who split the grain and created the soul! The irrevocable decree transformed their palaces into tombs and their joy into grief. Where is their gladness and their comfort, their delight and their contentment? Their company has been scattered and their gathering dispersed. Their houses became empty, their roofs fallen in, their trees uprooted,

7 فكر في الدنيا وتغيرها وتبدلها وفنائها اين كسرى
وقصره و پرويز و وزره و اين ملوك الأرض و
قصورهم و كائزهم و اين جنودهم و خزائنهم هل
نفعهم ما جمعوا و هل رفعهم ما اخذوا لا فوالذي
فلق الحبة و برء النسمه ان القضاء المثبت بدل
قصورهم بالقبور و سرورهم بالغموم اين نشاطهم
و بساطهم و اين فرحهم و انبساطهم قد تشتت
شملهم و تفرق جمعهم اصبحوا بيوتهم خالية و
سقفهم خاوية و اشجارهم منقورة و قشبيهم بالية

and their fine garments worn out. By God's life, My heart lamenteth and My pen mourneth. We beseech God, blessed and exalted be He, to assist His servants in that which He loveth and is pleased with.

لعمري الله ينوح قلبي ويحن قلبي نسل الله تبارك
و تعالی ان یؤید عباده علی ما یحب و یرضی

- 8 O friends of God in His lands and His loved ones in His realms! We counsel you to trustworthiness and godliness. Blessed is the city that hath been illumined by their light. Through them the station of man is elevated and the door of tranquility is opened to all in creation. Blessed is he who hath held fast unto them and recognized their station, and woe unto him who hath denied their rank and deprived himself of their adorning.

8 یا اولیاء الله فی بلاده و احبائه فی دیاره نوصیکم
بالأمانة و الدیانة طوبی لمدينة فازت بأنوارهما بهما
یرفع مقام الانسان و یفتح باب الاطمینان علی
من فی الامکان طوبی لمن تمسک بهما و عرف
شأنهما و ویل لمن انکر مقامهما و منع عن طرازهما

- 9 O people of God! Trustworthiness is as the sun. Wealth and security depend upon it. It is the pillar of the pavilion of justice and the fortress of equity. Today the hosts of divine religion are goodly deeds and praiseworthy conduct. Strive that ye may attain unto that which hath been recorded in God's Book by the Pen of the Ancient of Days.

9 یا حزب الله امانت بمثابه آفتاب است ثروت و
اطمینان بآن معلق و منوط خیمه عدل را عمود
است و مدینه انصاف را در امروز نصرت دین
الله بجنود اعمال و اخلاق است جهد نمائید شاید
فائز شوید بآنچه ذکرش در کتاب الهی از قلم قدیمی
ثبت شود

- 10 O Jalal! We beseech God that He may aid thee and cause thee to return to thy land illumined with the light of the Sun of divine utterance, that all may be enlightened and refreshed by the reviving breaths of God's revelation. Convey My greetings to the people of Shin. Say: O friends! Hold fast unto unity and harmony. We beseech God to manifest through you that which shall cause the comfort, mercy, tranquility and ease of the people of the world. Blessed are they who strive to unite hearts.

10 یا جلال از حق میطلبیم ترا تأیید فرماید و بانوار
آفتاب بیان رحمن بیدار رجوع نمائی تا کل منور
شوند و از نفعات وحی رحمانی خرم و تازه گردند
اهل شین را از قبل مظلوم تکبیر برسان بگو
ایدوستان با اتحاد و اتفاق تمسک نمائید از حق
میطلبیم ظاهر فرماید از شما آنچه را که سبب
راحت و رحمت و اطمینان و آسایش اهل عالم
است طوبی از برای نفوسیکه در تألیف قلوب
ساعی و جاهدند

- 11 O Jalal! Say: Today the Sun of bounty hath dawned from the supreme horizon, and the ocean of generosity hath appeared before the faces of men. The sincere ones, both men and women, are adorned with the ornament of God's bounty, glorified be His majesty. He hath forgiven thee and those who desired forgiveness. He is the Forgiving, the Merciful.

11 یا جلال بگو امروز خورشید عطا از افق اعلی
اشراق نموده و دریای جود امام وجوه عباد
ظاهر گشته مقبلین و مقبلات بطراز بخشش حق
جل جلاله مزینند انه غفرک ثم الذین ارادوا
غفرانهم انه هو الغفور الرحیم

- 12 Say: Know ye the value of these days and arise to make good what hath passed. A mighty journey lies ahead; forget not what is needed for the journey and hold fast unto it. God, glorified be His majesty, commandeth that which shall cause the salvation and ease of the peoples of the world. This Wronged One hath been and is a captive in the hands of enemies throughout all days, and hath never sought to preserve His own life. The people of justice and fairness bear witness to what hath been mentioned. Like the spring rain, Tablets have descended from the heaven of God's mercy upon those regions, and there hath been and is no purpose save the guidance of mankind.

12 بگو قدر ایام را بدانید و بتدارک مافات قیام
نمائید سفر عظیم در پیش فراموش ننمائید آنچه
از برای سفر لازم است بآن تمسک جوئید حق
جل جلاله امر میفرماید بآنچه که سبب نجات و
آسایش اهل عالم است ایستادگی در تمام ایام در
دست اعدا اسیر بوده و هست و در آتی بحفظ
نفس خود نپرداخته اهل عدل و انصاف بآنچه
ذکر شده گواهی میدهند بمثابه باران بهاری
از سماء رحمت رحمانی الواح بآنچه باریده و
مقصودی جز هدایت خلق نبوده و نیست

- 13 Mention the people of N and Y [Najafabad and Yazd] from one who was imprisoned, and give them glad tidings of God's loving-kindness. Blessed is Our servant Al-Wahid, who attained My presence and stood before My countenance and soared in My atmosphere and drank the choice wine of My utterance and offered up his soul in My path, and blessed are those who aided him until they were martyred in the path of God, the Lord of all worlds.
- 13 اهل ن و یاء را از قبل مسجون ذکر نما و بعنایت حق بشارت ده طوبی لاسمنا الوحید الذی فاز بلقائی و حضر امام وجهی و طار فیہوائی و شرب رحیق یانی و انفق روحه فی سبیلی و للذین نصره الی ان استشهدوا فی سبیل الله رب العالمین
- 14 Those souls who have borne tribulations in God's path are all mentioned before the throne and have attained special favors. This Wronged One has ever mentioned the servants and hand-maidens of that land. The reward of no one is ever lost with God, nor shall it be. He observes the deeds and hears the words - He is the All-Hearing, the All-Seeing.
- 14 نفوسیکہ در سبیل الہی حمل بلایا نموده اند کل لدی العرش مذکور و بعنایات مخصوصہ فائز لازال اینظلم عباد و اماء آن ارض را ذکر نموده اجر احدی عندالله ضایع نشده و نمیشود اعمال را مشاہدہ میفرماید و اقوال را میشنود اوست سمیع و اوست بصیر
- 15 O party of God! Today is the day of service and assistance. Deprive not yourselves. In this transient world, occupy yourselves with gaining eternal stations. Life passes more swiftly than lightning - every edifice faces destruction, and death pursues every life. The possessor of wisdom is one who remains not heedless and who holds fast to that which leads to exaltation, glory and elevation.
- 15 یا حزب الله امروز روز خدمت و نصرتست خود را محروم منمائید در این دار فانی در کسب مقامات باقیہ مشغول باشید عمر اسرع از برق در مرور ہر عماری را خراب از پی و ہر حیاتی را موت از عقب صاحب دانش آنکہ غفلت ننماید و بآنچہ سبب سمو و علو و رفعتست تمسک جوید
- 16 O Jalal! We have mentioned thee before and at this time - verily thy Lord is the All-Bountiful, the Generous. Regarding what thou hast mentioned about the Huquq, this matter depends on the willingness and acceptance of souls. Reminding others of it is beloved, but demanding it is forbidden. Its benefits return to the souls themselves. Whosoever pays the Huquq of God with spirit and fragrance and with eagerness and longing, its acceptance is permitted; otherwise, thy Lord is the Self-Sufficient, the Most High. Behold, then mention what the All-Merciful hath revealed in the Qur'an: "O mankind! Ye are the poor in relation to God, and God is the Self-Sufficient, the All-Praised." This matter pertains to the Trustee [Haji Amin], upon him be My glory, and We also give thee permission - if someone desires with perfect willingness and love to pay the Huquq, thou mayest accept it. Verily He commands all with what benefits them in every world of God's worlds, the Lord of the Mighty Throne.
- 16 یا جلال انا ذکرناک من قبل و فیہذا الحین ان ربک هو الفضال الکرم آنچہ در بارہ حقوق ذکر نمودی این امر معلق است برضا و اقبال نفوس تذکر در اینقام محبوب ولکن طلب ممنوع خیر آن بخود نفوس راجع ہر نفسی بروح و ریحان و شوق و اشتیاق حقوق الہی را ادا نماید اخذش جائز والا آن ربک ہو الغنی المتعال انظر ثم اذکر ما انزلہ الرحمن فی الفرقان یا ایہا الناس انتم الفقراء الی الله و الله هو الغنی الحمید این فقرہ بجناب امین علیہ بہائی راجع و تو را ہم اذن میدہیم اگر نفسی بکمال میل و محبت ارادہ اداء حقوق نماید اخذ نمائید انہ یأمر کلک بما ینفعہم فیکل عالم من عوالم الله رب العرش العظیم
- 17 Thus hath the Tongue of Grandeur spoken in the Most Great Prison while in the hands of the heedless. The glory shining from the horizon of My heaven of bounty be upon those who have turned their hearts to My horizon and have heard My sweetest call when it was raised between earth and heaven. These are men whom the ranks of enemies did not prevent,
- 17 کذلک نطق لسان العظمتہ فی السجن الأعظم اذ کان بین ایدی الغافلین البہاء المشرق من افق سماء عنایتی علی الذین اقبلوا بقلوبہم الی افقی و سمعوا ندائی الأحلی اذ ارتفع بین الأرض و السماء اولئک رجال ما منعتہم صفوف الأعداء و ما خوفتہم سطوة الذین غفلوا عما امروا بہ من

nor were they frightened by the might of those who were heedless of what they were commanded by the Creator of heaven. They arose and proclaimed before the faces of the divines and princes: "The Promise hath come, and the Promised One calleth from His most exalted horizon to all who are in earth and heaven." Blessed are they that hear, and blessed are they that have attained, and woe unto the heedless and the deniers. And praise be to God, the Lord of all worlds.

لَدُن فَاطِرِ السَّمَاءِ قَامُوا وَقَالُوا إِمَامُ وَجْهِ الْعِلْمَاءِ
وَالْأُمَرَاءِ قَدْ أَتَى الْوَعْدَ وَالْمَوْعُودُ يَنَادِي مِنْ أَفْقِهِ
الْأَعْلَى مَنْ فِي الْأَرْضِ وَالسَّمَاءِ طُوبَى لِلْسَّامِعِينَ
وَالطُّوبَى لِلْفَائِزِينَ وَيْلٌ لِلْعَافِلِينَ وَالْمُنْكَرِينَ وَالْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ

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Study guide to this volume

The second volume of 1305 A.H. (1887–88) is, in the words of its own draft description, less a collection of major doctrinal compositions than the record of “the steady moral and communal labor of a mature religious movement.” Letters of consolation, encouragement, greeting, and prayer make up the largest part; yet within this pastoral fabric appear some of the most intellectually arresting passages of the year. BH02014’s elevation of trustworthiness to the rank of the world’s foundational virtue — coming after recognition of God and steadfastness in His Cause — gives that quality a cosmic significance it rarely receives in conventional religious ethics. BH00256’s vigorous rebuttal of the accusation that the Cause exists for material gain invokes the martyrs of Zanjan, the voluntary poverty of Badi’, and Baha’u’llah’s own decades of imprisonment and dispossession as evidence that a movement so constituted cannot plausibly be motivated by self-interest. BH01140’s consolation for a bereaved believer becomes, in its closing lines, a summons to be “as mountains in the Cause” — an image that concentrates the entire ethic of steadfastness into a single geological figure. And BH01952’s meditation on the paradox of created praise directed toward an uncreated God — that all praise is “in truth directed to creation” because divine transcendence exceeds every creaturely description, yet God has “granted permission for praise” and therefore receives it — opens a window onto the apophatic theology that underlies the devotional life of the period.

Trustworthiness as the Foundation of the World

Key Passages

In this Most Great Revelation and Mighty Announcement, praiseworthy deeds and pleasing virtues have been supporters and helpers, as hath been revealed in the Books, Psalms, Scriptures and Tablets from the Supreme Pen. Today the people of truth must be adorned with the ornament of trustworthiness, righteousness, truthfulness and sincerity. Blessed is the heart that hath been illumined with the light of trustworthiness. After the recognition of God and steadfastness in His Cause cometh the station of trustworthiness. We beseech God not to deprive cities and lands of its lights. Trustworthiness hath ever been the cause of the world’s wealth and the reason for divine blessing and infinite bounties. — BH02014

The whole world awaited the appearance of the Ancient King, beseeching with utmost lamentation, helplessness and supplication from the Self-Sufficient, the Exalted, the manifestation of the Dawning-Place of Revelation and the Rising-Point of His verses. Yet when the expanse of the world was illumined by the lights of the Most Great

Luminary, all arose in opposition. The primary cause and reason for this opposition were the divines of the age. — BH02500

Say: O people of the Furqan and people of the Bayan! The gate of bounty is opened wide and the path is manifest. Return ye unto God, for verily He is the Ever-Forgiving, the Generous. The remedy for all ailments hath ever been and still is repentance and return. Blessed are they who have succeeded in returning and have attained the word of acceptance from the Supreme Pen. — BH00256

Context for Study

BH02014's placement of trustworthiness (*amānat*) immediately after recognition and steadfastness in the sequence of spiritual stations is theologically significant. In Islamic jurisprudence, *amānat* designates a legal relationship of trusteeship — the obligation to return what has been entrusted. Baha'u'llah extends this concept outward: trustworthiness is not merely a personal virtue or a legal obligation but the foundation of the world's prosperity and the condition for divine blessing to flow into communities and lands. This echoes the Hebrew prophetic tradition's insistence that covenant faithfulness (*emet*) is the structural condition for the nation's wellbeing, and the Confucian conviction that *xin* (faithfulness, trustworthiness) is one of the five constants that sustain the social order. What is distinctive in Baha'u'llah's formulation is the explicit sequencing: trustworthiness comes after recognition and steadfastness, as though it were the outward expression of what these inward states have made possible. The person who genuinely recognizes the divine revelation and remains steadfast in that recognition becomes, as a consequence, trustworthy — not as a separate achievement but as the social form of their spiritual orientation. BH02500's account of the paradox of universal expectation followed by universal opposition illuminates the context in which trustworthiness becomes so urgently necessary: a community accused of self-interest and sectarian manipulation, surrounded by people whose long-awaited guest has arrived and who refuse to open the door.

Questions for Reflection

1. BH02014 places trustworthiness (*amānat*) immediately after recognition of God and steadfastness in His Cause in the sequence of spiritual stations. What is the logic of this sequencing? Is trustworthiness a consequence of recognition, or a condition for it?
2. "Trustworthiness hath ever been the cause of the world's wealth and the reason for divine blessing." Compare this claim with the Hebrew prophetic tradition's linking of *emet* (faithfulness) to national prosperity (Zechariah 8:16–19), with the Confucian insistence that *xin* (faithfulness) is one of the five constants sustaining social order, and with contemporary social-science research on the relationship between institutional trust and economic development.
3. BH02500 identifies the divines of the age as the "primary cause and reason" for the universal opposition to Baha'u'llah. How does this specific identification of a social class as the agent of opposition compare with Jesus's critique of the Pharisees and scribes, with the Hebrew prophets' indictment of the priests, and with the Bab's critique of the Usuli clergy?

4. "The remedy for all ailments hath ever been and still is repentance and return." What is the relationship between trustworthiness and repentance? Is repentance (Arabic: *tawba*) the first step toward becoming trustworthy, or its consequence?
5. How does the emphasis on trustworthiness as the world's foundation connect to the Baha'i principle of the harmony of science and religion? If trustworthiness is the condition for social and civilizational flourishing, what does this imply about the ethical foundations of scientific inquiry?

Martyrdom as Evidence: Rebutting the Accusation of Extortion

Key Passages

Certain utterances have set aflame the hearts of those who stand in ranks and of the angels drawn nigh. Among these, that person has claimed this Cause is for extortion. Now observe: the Truth Itself — from the beginning of the Cause was in the hands of enemies, and whatsoever He possessed was repeatedly plundered. Thrice was He cast into prison; yet another time spent four months in chains and fetters. Say: O thou who art devoid of justice! The Sovereign of this Revelation Who, with supreme steadfastness, hath arisen before the faces of all humanity and spoken in opposition to the deeds of the people of the world, surely had and hath no thought of self-preservation. — BH00256

Consider the martyrs in the land of Sad who, despite their wealth, glory, bounty and exaltation, gave their lives in the path of the one true Friend. Reflect upon Mulla 'Ali-Jan of Mazandaran: the government wished to grant him a pension to turn away from the Truth. He said: "Ten thousand tumans of my wealth have they plundered, and it hath gone in the path of Truth. I have no need of your wealth and riches." Thereafter that sanctified soul was martyred with the most grievous torment. If ye were to count the martyrs of God, ye could not reckon them. — BH00256

The remedy for all ailments hath ever been repentance and return. The sword of unseemly deeds hath cut down the tree of hope, and reprehensible actions have become a barrier, preventing the eye from seeing and the heart from turning toward God. Say: O people of the Furqan and people of the Bayan! Return ye unto God, for verily He is the Ever-Forgiving, the Generous. — BH00256

Context for Study

BH00256's extended rebuttal of the accusation of "extortion" is one of the most remarkable apologetic passages in the late-period writings. The accusation — that the Baha'i movement exists for financial exploitation of its members — is met with a counter-argument structured around the logic of evidence: the cumulative weight of the martyrs' biographies. Mulla 'Ali-Jan of Mazandaran, who rejected a government pension and was subsequently martyred; Badi', who carried Baha'u'llah's letter to the Shah alone and was put to death; the martyrs of Zanzibar and Khurasan — these are not presented as exemplary individuals but as pieces of a structural argument. A movement

that produces, voluntarily and repeatedly, this kind of self-sacrifice cannot plausibly be organized around material self-interest. The logic is analogous to the Christian apologetic argument from the martyrs used by Justin Martyr, Tertullian, and others: a person may be deceived about intellectual claims, but no one willingly dies for what they know to be a fraud. Baha'u'llah adds His own biography: thrice imprisoned, property confiscated, four months in chains. The autobiographical argument positions Baha'u'llah not as an authority appealing to doctrinal right but as the person most deeply damaged by the false accusation and most personally authorized to rebut it. The concluding call to repentance and return is consistent with the apologetic's purpose: the argument is not merely to win the debate but to open a door through which the accusers might return to the truth they have abandoned.

Questions for Reflection

1. Baha'u'llah uses the accumulated testimony of the martyrs as counter-evidence to the accusation of material self-interest. Compare this with the early Christian apologetic use of the martyrs as evidence for the truth of the Gospel (Justin Martyr, *Second Apology* 2; Tertullian, *Apology* 50). What are the strengths and limits of the argument from martyrdom as a form of evidence?
2. Mulla 'Ali-Jan's response — rejecting a government pension and declaring “I have no need of your wealth” — is an act of theatrical refusal. How does voluntary poverty function as a form of spiritual testimony? Compare with the Franciscan tradition, with Gandhi's practice of poverty as political witness, and with the Sufi renunciation of the world (*zuhd*).
3. Baha'u'llah positions His own autobiography — imprisonment, chains, exile, dispossession — as evidence for the Cause's disinterestedness. What does this autobiographical mode of argumentation reveal about how He understood the relationship between His personal suffering and the Cause's credibility?
4. The accusation of extortion appears to come from within the broader Babi community (“Haji Muhammad-Taqi of Sad”) rather than from outside opponents. What does intra-community denunciation reveal about the social dynamics of movements undergoing schism?
5. The rebuttal concludes with a call to repentance: the accusers are invited to return. What does this concluding pastoral turn reveal about the purpose of the apologetic? Is it primarily forensic (to win the argument) or evangelistic (to open a door)?

Mountains in the Cause: Consolation and the Grammar of Steadfastness

Key Passages

O Kazim! My Most Exalted Pen desireth to make mention of thy brother who hath ascended unto God, the Protecting, the Self-Subsisting. At the time of his ascension, the Concourse on High perceived from him the fragrance of My love, and the hand of grace admitted him to a station whereof the pens of the world are powerless to make mention. To this beareth witness He with Whom is the Preserved Tablet. — BH01140

Verily thy Lord is the All-Patient; He biddeth thee to manifest beautiful patience. He, verily, is the Almighty over what He willeth. Convey My greetings unto the faces of My loved ones. Say: O people of God! Take heed lest the power of the world frighten you, or the might of the nations weaken you, or the clamor of the contentious deter you, or the manifestations of glory sadden you. Be as mountains in the Cause of your Lord, the Almighty, the Mighty, the Chosen One. — BH01140

O thou who art mentioned before the Wronged One! Praise be to God Who hath adorned this Wronged One with the ornament of patience and resignation. He, verily, is the All-Patient, Who commandeth His servants to show forth beautiful patience. That which today is the cause of the exaltation of man's station are goodly deeds and praiseworthy character. Blessed are they that act, and woe unto them that neglect. — BH00502

Context for Study

BH01140 moves between consolation for a departed believer and exhortation for those who remain, and in its passage between these registers enacts the very steadfastness it commands. The phrase “be as mountains in the Cause” concentrates volumes of moral instruction into a geological image: mountains do not respond to clamor, are not moved by the “manifestations of glory” or the force of nations, stand because their standing is rooted in something more fundamental than any of these pressures. The image belongs to a long tradition of mountain imagery in sacred literature: the prophet who goes to the mountain to receive revelation (Moses at Sinai, Muhammad at Hira’), the mountain that cannot be moved (Jesus’s saying in Matthew 17:20), the mountain that “endureth forever” in the Psalms (125:1). In the Baha’i context, mountains appear elsewhere as figures of steadfast believers who are unmoved by doctrinal confusion or external pressure. What is distinctive here is the specific list of threats: power, might, clamor, “manifestations of glory.” The last item is unexpected: manifestations of glory — worldly pomp and grandeur — are listed alongside power and clamor as potential sources of disturbance to the steadfast. This suggests that the temptation to be impressed by worldly grandeur is as real a spiritual danger as the temptation to be intimidated by worldly force. Beautiful patience (*sabr jamīl*) — Qur’anic in its resonance (12:18, 83) — is explicitly invoked as the commanded disposition: not the mere endurance of affliction but its transformation into a form of graceful witness.

Questions for Reflection

1. The image of believers as mountains — unmoved by power, clamor, and worldly glory — includes “manifestations of glory” alongside threats. Why would worldly grandeur be a danger to steadfastness, alongside power and intimidation? What is the spiritual vulnerability of being impressed by worldly pomp?
2. Compare the concept of “beautiful patience” (*sabr jamīl*, Qur’an 12:18) with the Stoic concept of *euthymia* (equanimity), with the Christian virtue of *makrothymia* (longsuffering), and with the Buddhist cultivation of *khanti* (patience). What is shared across these traditions, and what is distinctive about each?

3. BH01140 moves from consolation for the deceased to exhortation for the living without any transition. What does this juxtaposition suggest about the relationship between grief and steadfastness? Is mourning a form of steadfastness, or its opposite?
4. The deceased believer is described as having had “the fragrance of My love” perceived by the Concourse on High at the moment of his ascension. What does this olfactory metaphor of love’s fragrance reveal about the nature of divine recognition at death? Compare with Paul’s description of believers as “the aroma of Christ” (2 Corinthians 2:15).
5. What is the relationship between beautiful patience in this tablet and the accusation of self-interest rebutted in BH00256? Is patience a purely interior virtue, or does it also carry apologetic force?

The Paradox of Praise: Apophasis and the Permission to Worship

Key Passages

The praise of those who praise, the remembrance of those who remember, and the description of those who describe are in truth directed to creation, for their source of manifestation is from creation, while the Truth is sanctified and exalted above these. However, since He has granted permission for praise and remembrance, therefore the praise of the world and the remembrance of nations are directed to His most holy, most exalted and most mighty Presence. We beseech Him, since He has granted permission, to accept, and since He has commanded, to receive. — BH01952

Glorified art Thou, O Thou in Whose grasp are the reins of wisdom and utterance, and in Whose right hand are the hearts of all who dwell in the realm of possibilities! Thou seest Thy loved ones among Thy heedless servants, who have wrought against them that which hath caused the near ones and the sincere ones to lament. I beseech Thee, O Thou through Whose name the ocean of knowledge hath surged amongst the peoples and through Whose remembrance the river of life hath flowed from Thy Most Exalted Pen in the final abode, to assist Thy loved ones in Thy remembrance and praise. — BH00268

Today the Euphrates of divine bounty floweth from the right hand of the Throne of the All-Merciful, and the heaven of utterance is adorned with the stars of inner meanings. Failure to attain unto the recognition of this most exalted station is the cause of anxiety and the source of fear. This is the Day of the Most Great Joy mentioned in the divine Scriptures and recorded by the Pen of Command. — BH00266

Context for Study

BH01952’s meditation on the paradox of created praise directed toward the uncreated God is one of the most compact instances of apophatic theology in the late ‘*Akká* writings. The logic is precise: all praise is an act of creation, arising from a created faculty, expressed in created language, and therefore ultimately self-referential as a description of God’s transcendent reality — “the Truth is

sanctified and exalted above these.” This is the apophatic principle in its most rigorous form: the divine essence is so completely beyond all creaturely predication that even the most elevated praise “in truth” fails to reach its object. Yet the passage does not conclude with silence or despair; it turns on a hinge: “since He has granted permission for praise.” The divine permission transforms what would otherwise be an act of ontological impossibility into an act of genuine worship. This is structurally similar to the rabbinic discussion of the *kedushah* (sanctification prayer): the angels cannot adequately praise God, and neither can humans, but the permission to try is itself a form of divine grace. The Christian mystical tradition, especially Pseudo-Dionysius and Meister Eckhart, arrives at a similar point through the *via negativa*: every positive predication of God must be negated, yet the movement of negation is itself a mode of approach. BH00266’s declaration that “failure to attain unto the recognition of this most exalted station is the cause of anxiety and the source of fear” supplies the positive counterpart: when recognition is attained, the anxiety and fear dissolve into “the Most Great Joy.”

Questions for Reflection

1. “All praise is in truth directed to creation, for its source of manifestation is from creation, while the Truth is sanctified and exalted above these.” Compare this apophatic principle with Pseudo-Dionysius’s *via negativa* (“Mystical Theology”), with Maimonides’ negative theology in the *Guide for the Perplexed* (1.54–58), and with the Sufi doctrine of *tanzih* (divine incomparability). What does Baha’u’llah’s version add that these predecessors lack?
2. The hinge of BH01952’s argument is “since He has granted permission for praise.” What is the theological significance of divine permission as the basis for worship? Compare with the rabbinic concept of permission (*reshut*) in prayer, and with the Christian idea of the Holy Spirit as the enabling condition for genuine prayer (Romans 8:26).
3. How does the apophatic principle operate in practice as a devotional discipline? If one knows that one’s praise is “in truth” directed to creation rather than to God, how does one continue to pray? Is this knowledge liberating or inhibiting?
4. “Failure to attain unto the recognition of this most exalted station is the cause of anxiety and the source of fear.” What is the relationship between non-recognition and existential anxiety? Compare with existentialist accounts of anxiety as the condition of those who have not found authentic existence, with the Sufi account of *huzn* (spiritual grief) as the condition of separation from God, and with Paul’s “peace which passeth all understanding” as the fruit of right relationship.
5. How does the apophatic theology of BH01952 relate to the practical ethics of trustworthiness, steadfastness, and goodly character that dominate the rest of this volume? Is there a connection between knowing the limits of one’s praise and knowing the limits of one’s moral self-assurance?

Sincere Service and the Voluntary Nature of the Cause

Key Passages

In any case, this servant and you and the believers dwelling in every land must, with complete helplessness and absolute humility, beseech God, exalted be His glory, for protection and the exaltation of the Word of Unity. Verily, He is the Hearer, the Answerer. The atoms of creation testify and bear witness that His Holiness the Existing One had no desire save the glory of government and nation. — BH00502

O My loved ones! Blessed is the heart that hath been illumined with the light of trustworthiness. The people of truth must today be adorned with the ornament of trustworthiness, righteousness, truthfulness and sincerity that they may act as an example to the people of the world. Impart unto all the divine counsels, that haply they may turn from what they possess to what God possesseth, and hold fast unto that which befitteth this Day. — BH02014

The brief statement insisting that mention of *Huquq* is “in no way permissible” and that the matter depends upon the willing acceptance of souls reflects the same anti-coercive emphasis — that service to the Cause, including its financial dimensions, must arise from inner conviction, never from pressure or compulsion. — BH05026

Context for Study

The insistence in BH05026 that mention of *Huququ'llah* (the Right of God, a designated portion of one's net wealth) is “in no way permissible” in certain contexts connects to the broader anti-coercive principle running through this volume. The *Huququ'llah* is not a tax to be collected but a voluntary act of spiritual offering; its efficacy depends entirely on the freedom and sincerity with which it is given. To mention it inappropriately — that is, in a way that could pressure, manipulate, or create obligation — would undermine the very nature of what it is. This concern for the voluntary quality of spiritual service is consistent with the apophatic devotional theology of BH01952 (God accepts praise because He has “granted permission,” not because it is owed) and with the trustworthiness ethic of BH02014 (trustworthiness cannot be compelled; it is the outward expression of an inner spiritual orientation). Together these texts articulate a comprehensive principle: the Cause advances through freedom. Those who teach, those who serve, those who contribute financially, those who praise — all do so from the inner motion of recognition and love, or the action is spiritually void. The accusation of extortion rebutted in BH00256 thus receives its most complete answer here: a movement that refuses to compel even its most willing adherents has structurally excluded itself from the logic of exploitation.

Questions for Reflection

1. The instruction that *Huququ'llah* may not be mentioned in certain contexts reflects a principle that genuine offering must be wholly voluntary. Compare with the Christian teaching on charitable giving (Matthew 6:3–4: “let not your left hand know what your right hand is doing”), with the Jewish concept of *tzedakah* as justice rather than mere charity, and with the Buddhist teaching on *dāna* (giving) as a purification of attachment.

2. How does the principle that service must arise from inner conviction connect to the apophatic teaching of BH01952? Is there a relationship between acknowledging the limits of one's praise and the freedom from which genuine service flows?
3. BH00502 declares that the Cause had "no desire save the glory of government and nation." What does it mean for a religious revelation to have the welfare of governments and nations as its aim? How does this relate to the later Baha'i principle of loyalty to one's government?
4. "Adorned with the ornament of trustworthiness, righteousness, truthfulness and sincerity that they may act as an example to the people of the world." The community's moral exemplarity is presented as its primary form of testimony. How does exemplary conduct function as a form of evidence? Compare with the Confucian concept of moral influence (*de*) radiating outward from the exemplary person.
5. What would it look like for a religious community to genuinely internalize the anti-coercive principle expressed in this volume — not merely in financial matters but in teaching, in authority, in the maintenance of communal identity?

A Guiding Question for the Whole Volume

The second volume of 1305 A.H. presents a community laboring to embody its revelation in the texture of ordinary life — trustworthiness in commerce, beautiful patience under contempt, voluntary service freely given, prayer offered in the knowledge that all praise is ultimately beyond its own reach. At the center of all these threads is the conviction that the Cause advances through the quality of inner freedom from which action flows, and that compulsion — whether of teaching, of financial contribution, or of devotional performance — undermines the very thing it attempts to produce. The martyrs who gave their lives freely are the supreme witnesses to this principle; the instruction not to mention *Huquq* in inappropriate contexts is its most modest application.

A guiding question for the whole volume might therefore be: **If trustworthiness, beautiful patience, voluntary service, and genuine praise all arise from the same inner freedom that recognition of God produces, what disciplines of the heart, mind, and will are required to maintain that freedom in a community under sustained external pressure and internal tension — and what is lost when religion substitutes compulsion, habit, or social conformity for its cultivation?**