



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 86:

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



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
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I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
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- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
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- 163–166. Letters and utterances in the year 1914 I–IV
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Introduction to volume 86

This volume is marked by a striking combination of polemic, moral exhortation, and constructive social vision. Again and again, Baha'u'llah returns to the problem of spiritual misrecognition: humanity, and especially the people of the Bayan, cling to “names,” inherited loyalties, and sectarian habits while failing to recognize the divine reality now manifest before them. That theme runs through such tablets as BH02425, BH05599, BH05887, BH02065, BH04282, and BH04456, all of which contrast the evident truth of revelation with the dead weight of imitation, clerical mediation, and partisan fantasy. Several of these texts are particularly sharp in their treatment of contemporary Babi opponents, especially Hadi Dawlatabadi and related circles, and they show how, in this late ‘Akka period, Baha'u'llah continued to interpret resistance to his claim through the recurring historical pattern by which former communities reject the very figure they had professed to await. Yet the volume is not dominated by denunciation alone: alongside these warnings stands a repeated insistence that the true purpose of the Cause is “the betterment of the world and the salvation of nations,” a phrase that gives the collection much of its coherence.

The centerpiece is BH00308, the *Tarazat*, with its outline of a future Baha'i social ethic. Its six “ornaments” move from inward discernment to public order: self-knowledge joined to the acquisition of a useful craft or profession; fellowship with the followers of all religions; good character; trustworthiness; respect for the station of craftsmen and a broad principle of equity; and, finally, the importance of knowledge together with just and responsible speech, including fairness in the reporting of newspapers. In this tablet Baha'u'llah's universalism takes concrete form, for the reformation of the world is tied not only to spiritual recognition but to habits, institutions, and forms of social intercourse that can sustain civilization. The same horizon appears elsewhere in the volume in complementary ways: BH08170 opposes the visible armies of kings to the divine “hosts” of goodly deeds and praiseworthy character; BH04169 and BH04347 frame revelation in openly world-embracing terms; and BH11875 couples missionary steadfastness with counsel to justice, fairness, trustworthiness, and wise association.

A number of other items deserve notice for the light they shed on this period. BH06517 is especially rich: part devotional address, part apologetic meditation on the Bab's prophecies concerning “the year Nine,” it is one of the more evocative late texts in the volume and links justice, fairness, and recognition of “Him Whom God shall make manifest” in a highly compressed but powerful way. BH00673 is notable for its affectionate treatment of the Afan, its diagnosis of the moral causes of decline in Islamic lands, and its favorable remarks on modernization in Egypt—an important reminder that Baha'u'llah's late social thought could engage contemporary civilizational developments without surrendering its religious center. Around these stand many shorter tablets of encouragement, prayer, and counsel—such as BH01119, with its grief over internal misconduct and its call to chastity, faithfulness, and reformative speech—which, though often occasional in form, reinforce the volume's dominant impression: a community being trained away from sectarianism

and selfhood toward truthfulness, justice, useful labor, and a universal order grounded in spiritual recognition.

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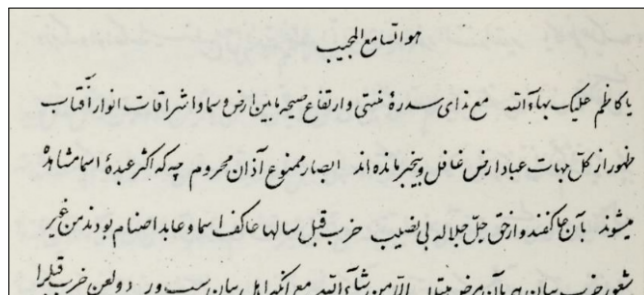
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BH02425

To: *Haji Mulla Muhammad Kazim*
Nasrabadi, in Shiraz
 Date: 1305-09 [1888-May]



INBA51

1 He is the Hearer, the Answerer

1 هو السامع المجيب

2 O Kazim! Upon thee be the Glory of God! Despite the call of the Divine Lote-Tree and the raising of the cry between earth and heaven and the shining forth of the rays of the Sun of Manifestation from all directions, the people of the earth remain heedless and unaware. Eyes are veiled, ears deprived, for most are observed to be worshippers of names, cleaving to them while remaining bereft of God, glorified be His majesty. The former people for years were worshippers of names and idols, unknowingly. The people of the Bayan are also afflicted with this malady, save whom God willeth. Although the people of the Bayan have heard and continue to hear the cursing, rejection and condemnation of the former people openly declared from pulpits without any concealment or veil, yet they are occupied in establishing such a people themselves. By God's life! Were the station of true unity to be mentioned, all would be struck unconscious, save a few. Verily thy Lord is the Concealer, the All-Patient, the All-Knowing, the All-Informed.

2 يا كاظم عليك بهاء الله مع ندای سدره متنی و ارتفاع صیحه مابین ارض و سماء و اشراقات انوار آفتاب ظهور از کل جهات عباد ارض غافل و بیخبر مانده اند ابصار ممنوع آذان محروم چه که اکثر عیده اسماء مشاهده میشوند بآن عاکفند و از حق جل جلاله بی نصیب حزب قبل سالها عاکف اسماء و عابد اصنام بودند من غیر شعور حزب بیان هم بآن مرض مبتلا الا من شاء الله مع آنکه اهل بیان سب و رد و لعن حزب قبل را من غیر ستر و حجاب بر روی منابر شنیده و میشوند مع ذلک بترتیب چنین حزبی مشغولند لعمر الله اگر مقام توحید حقیقی ذکر شود کل منصیق مشاهده شوند الا معدودی آن ربک هو الستار الصبار العليم الخبير

3 O Kazim! Some time ago the Most Holy, Most Exalted Tablet was revealed and sent especially for thee. We beseech God in all conditions that He may aid thee in that which will cause the exaltation of His Word, that perchance the dead may attain unto new life through the breezes of the revelation of the Desired One of all worlds, may emerge from the graves of heedlessness and become aware. Each of the souls mentioned in thy letter attained to that which hath no equal. Convey to the friends the greetings of the Wronged One and give them glad-tidings. We beseech God that He may aid all to that which is conducive to the remembrance of the peoples and the reformation of the world. Verily He is powerful over all things.

3 يا كاظم چندی قبل لوح اقدس مخصوص آنجناب نازل و ارسال شد در جمیع احوال از حق میطیلم آنجناب را مؤید فرماید بر آنچه سبب ارتفاع کلمه اوست که شاید مردگان از نفحات وحی مقصود عالمیان بحیوة جدیده فائز شوند و از قبور غفلت برآیند و آگاه گردند نفوس مذکوره در نامه آنجناب هر یک فائز شد بآنچه که شبه نداشته اولیا را از قبل مظلوم تکبیر برسان و بشارت ده از حق میطیلم کل را مؤید فرماید بر آنچه سبب تذکر امم و اصلاح عالم است انه علی کلشی قدير

4 Say: My God, my God! Have mercy upon Thy servants through Thy mercy which hath preceded existence both seen and unseen, and deliver them through Thy might and power.

4 قل الهی الهی ارحم عبادک برحمتک الّتی سبقت الوجود من الغیب و الشهود و انقذهم بأیادی

Then preserve them through the hosts of revelation and inspiration. O Lord! Illumine their hearts with the light of Thy knowledge, then make them of those whom Thou hast mentioned in Thy Scriptures, Books and Tablets, that there may be impressed upon their hearts the sign "Verily we are God's, the One, the Single, the Powerful, the Mighty."

- 5 O Kazim! Upon thee be My glory! Beseech God that He may free hearts from all else save Him, in such wise that names may not veil them nor ancient tales deprive them. Glory be to God! Throughout ages and centuries they clung to names - consider what was and what became its fruit. We beseech God to make known to them what is intended in His days and to ordain for them the good of the hereafter and of the former time. Verily He is the All-Bountiful, the Generous.

- 6 The Glory shining and manifest from the horizon of the heaven of My mercy be upon thee and upon those who are with thee and who hearken to thy word concerning this firm, this manifest Cause.

قوتک و ذراعی قدرتک ثم احفظهم بجنود الوحي
والالهام ای رب نور قلوبهم بنور معرفتک ثم
اجعلهم من الذين ذکرته في صفحک وزبرک و
الواحد لينطبع على افئدتهم نقش انا لله الواحد
الفرد المقتدر القدیر

5 یا کاظم علیک بهائی از حق بطلب افتده را از
ماسوايش فارغ نماید بشأنيکه اسماء ايشانرا محتجب
نسازد و قصص اولى محروم نکند سبحان الله در
قرون و اعصار باسما ممتسک بودند در ثمر آن
ملاحظه کنيد که چه بود و چه شد نسل الله
ان يعرفهم ما هو المقصود في أيامه و يقدر لهم
خير الآخرة و الأولى أنه هو الفضال الكريم

6 البهاء الظاهر اللائح من افق سماء رحمتي عليك
و على من معك و يسمع قولك في هذا الأمر
الحکم المبين

INBA51:266, KB_620:259-260, LHKM3.248

BH03133

To: Muhammad Karim Attar, in Tihiran

Date: 1305-09 [1888-May]

- 1 Unto Him belongs the sovereignty of earth and heaven!
- 2 This is a Book sent down by the Lord of Might while He was seated upon the throne of utterance in days wherein the Herald proclaimed: "The Kingdom belongs to God, the Almighty, the Self-Subsisting!" The Balance has been set up and the Path calls out: "The Truth has come, the Knower of things unseen!" Blessed is the soul that has shattered the idols of desire and believed in God, the Lord of this praiseworthy station.
- 3 O Muhammad! Hear the call from the direction of grandeur - verily He remembers you with that which draws you near and calls you to that which uplifts you. He is the One with power over whatsoever He willeth through His word "Be!" and it is. The door of grace has been opened to all who are on earth and in heaven, as testified by Him Who possesses the secrets of what was and what shall be. We bear witness that

1 له الملك و الملکوت

2 کتاب انزلہ مالک الجبروت اذ کان مستویاً علی
عرش البیان فی ایام فیما نادى المناد الملك
لله المهيم القیوم قد نصب المیزان و الصراط
ینادى قد اتى الحق علام الغیوب طوبی لنفس
کسرت اصنام الهوى و آمنت بالله مالک هذا
المقام المحمود

3 یا محمد اسمع النداء من شطر الکبرياء انه یدکرک
بما یقرّبک و یدعوک بما یرفعک انه هو المقتدر
على ما یشاء بقوله کن فیکون قد فتح باب
الفضل على من فی الأرض و السماء یشهد
بذلک من عنده اسرار ما کان و ما یکون
نشهد انک خرجت من الوطن مقبلاً الى الوطن

you departed from your homeland, turning toward the Most Exalted Homeland, the station wherein speaks the Supreme Pen, until you arrived and attained His presence and heard the call of the Wronged One. Give thanks to your Lord, for He has aided you to turn toward Him, to attain His presence, and to hearken to His sweetest call by which the people of the graves have arisen. Remind My servants on My behalf and give them the glad tidings of My loving-kindness. We counsel all to uprightness, religiosity and that whereby the Cause of God, the Lord of the seen and unseen, may be exalted.

الأعلى المقام الذى ينطق فيه القلم الأعلى الى ان وردت و حضرت و سمعت نداء المظلوم اشكر ربك انه ايدك على الاقبال والحضور واصغاء ندائه الأهل الذى به قام اهل القبور ذكر عبادى من قبلى وبشرهم بعنايتى انا نوصى الكل بالأمانة والديانة وما يرتفع به امر الله مالک الغيب والشهود

- 4 O Karim! We have remembered your father and mother before, and adorned them with the ornament of forgiveness. Verily your Lord is the Mighty, the Kind, the Forgiving. And We remember those in your household and give them the glad tidings of My mercy which has preceded existence itself. Say: O people of God! Beware lest names keep you back from their Creator. Cast them behind you, turning with your hearts to God, the Mighty, the Loving. The croaking of hypocrisy has risen in all directions - this is what We foretold you before and in this inscribed Tablet.

4 يا كريم انا ذكرنا اباك وامك من قبل و زيناهما بطراز الغفران ان ربك هو المقتدر العطوف الغفور و نذكر من في بيتك و نبشرهم برحمتى التى سبقت الوجود قل يا حزب الله اياكم ان تمنعكم الأسماء عن مالکها ضعوها ورائكم مقبلين بالقلوب الى الله العزيز الودود قد ارتفع فى الآفاق نفاق النفاق هذا ما اخبرناكم به من قبل و فى هذا اللوح المسطور

- 5 O Karim! Hear the call of your Lord, the Merciful. He left one place and shone forth from the horizon of another place, and drank tea. Then He revealed for you that from which the sincere perceive the fragrance of loving-kindness and favors, and those near to God inhale the fragrance of the garment of their Lord, the Almighty, the Self-Subsisting.

5 يا كريم اسمع نداء ربك الرحيم انه خرج من مقام و اشرق من افق مقام آخر و شرب الحاي ثم انزل لك ما يجيد منه المخلصون عرف العناية و الألفاف والمقربون رائحة قيص ربك المهيمن القيوم

- 6 The glory from Us be upon you and upon those who have cast behind them the idle fancies of men, turning to God, the Mighty, the Great. And praise be to God, the Lord of all worlds.

6 البهاء من لدنا عليك و على الذين نبذوا اوهام العباد ورائهم مقبلين الى الله العزيز العظيم والحمد لله رب العالمين

INBA18:386

BH05599

To: Mirza Ali Servant of Khadijih Bagum, in Fars

Date: 1305-09 [1888-May]

- 1 In the Name of the one God!

1 بنام خداوند یگنا

- 2 O 'Ali! The names of the servants have been prevented from their Owner and Creator. In the pool of names they have drowned. Glory be to God! The Most Great Ocean surges

2 يا على اسماء عباد را از مالک و خالق آن منع نموده در غدیر اسم غرق شده اند سبحان الله بحر

before all faces, and the Purpose of the world is manifest and evident from the horizon of the Most Great Name. Nevertheless, they remain deprived and forbidden.

- 3 In past ages and centuries they prided themselves before all parties and peoples in the name of successorship and guardianship and the like. Yet on the Day of Retribution, they martyred the Truth through Whose word a thousand guardians and successors could be created. And now some among the people of the Bayan cling to those same names and hold fast to those same things.

- 4 By the life of God! Had the Supreme Pen turned to the peoples of the world as it did to the people of Iran, most assuredly the majority would have entered the Most Great Ocean. Even as in this land some entered before any teaching, while upon Iran the verses rained down and were sent forth like the rain. Nevertheless, they are seen as dead, save whom God wills, the Lord of all worlds.

- 5 We beseech God to make thee possessor of a sanctified heart, that thou mayest be a treasury for the brilliant pearl of unity. The Command is in God's hand - He doeth what He willeth and ordaineth what He pleaseth.

اعظم امام وجوه مواج و مقصود عالم از افق اسم اعظم ظاهر و هویدا مع ذلک ممنوع و محرومند

3 در قرون و اعصار باسم وصایت و ولایت و امثال آن بر جمیع احزاب و ملل نغر مینمودند و در روز جزا حقیکه هزار ولی و وصی بقولش خلق میشد شپیدش کردند و حال بعضی از اهل [بیان] بهمان اسماء متشبثند و بهمان اشیاء متمسک

4 لعمر الله اگر قلم اعلیٰ باحزاب عالم توجه مینمود بمثل آنچه باهل ایران نمود هرآینه اکثری وارد بحر اعظم میشدند چنانچه در این ارض جمعی قبل از تبلیغ داخل شدند بمثابه امطار آیات بر ایران هاطل و نازل مع ذلک میت مشاهده میشوند الا من شاء الله رب العالمین

5 از حق میطلبیم ترا دارای قلب مقدس نماید تا کنزی باشد از برای لؤلؤ منیر توحید الأمر بید الله یفعل ما یشاء و یحکم ما یرید

INBA51:248, KB_620:241-241, LHKM3.287

BH05654

To: Buzurg Dhakir, in Shiraz

Date: 1305-09 [1888-May]

- 1 He is the One Who gazeth from His Most Exalted Horizon.
- 2 The Mother Book in the Kingdom of Utterance maketh mention of the friends of God, that the mention and the utterance may draw them to the Heaven of Knowledge. O Buzurg! From the beginning of days until now We have made mention of the loved ones of every land with such mention as the ears of the world have never heard the like thereof. The purpose was that the rancor and hatred of the people of the world might be transformed into love and fellowship. Most rejected it, cast the counsel of God behind their backs, clinging to the idle fancies and vain imaginings they possessed. That which befell thee hath been mentioned before the Face, and thy deed hath been adorned with the ornament of acceptance. Say:

1 هو الناظر من افقه الأعلى

2 أم الکتاب در ملکوت بیان دوستان الهی را ذکر مینماید لیجذبهم الذکر والبیان الی جبروت العرفان یا بزرگ از اول ایام الی حین اولیای هر ارض را ذکر نمودیم بذکریکه آذان عالم شبه آنرا نشنیده و مقصود آنکه ضغینه و بغضای اهل عالم بحیث و وداد تبدیل شود اکثری نپذیرفتند نبدوا نصیح الله ورائهم متمسکین بما عندهم من الأوهام و الظنون آنچه بر تو وارد شد لدی الوجه مذکور و عملت بطراز قبول فائز

- 3 Praise be unto Thee, O Thou Who art the Goal of the world and the Lord of the nations, for having made known unto me Thy straight path and enabled me to acknowledge Thee on a day when most of the servants denied Thee, and made me turn toward Thee when the people of the lands turned away. I beseech Thee, O Thou King of existence and Lord of the seen and the unseen, to assist me to serve Thy Cause amidst Thy creatures and to make me ever gaze toward Thee in all conditions. Thou art, verily, the All-Powerful, the Mighty, the Most Generous. O my Lord! Thou seest the poor one turning toward the horizon of Thy riches. I beseech Thee not to disappoint him of that which Thou hast ordained for Thy near servants. Thou art, verily, the All-Powerful, the All-Knowing, the All-Wise.

3 قل لك الحمد يا مقصود العالم و مولى الأمم بما
عرفتني صراطك المستقيم ووقفتني على [الاقرار
في يوم فيه انكر اكثر العباد و] جعلتني مقبلاً اذ
اعرض عنك من في البلاد اسئلك يا سلطان
[الوجود و مالك] الغيب و الشهود بأن تؤيدني
على خدمة امرك بين خلقك ثم اجعلني ناظراً
اليك في كل الأحوال انك انت المقتدر العزيز
الفضال اى رب ترى الفقير اقبل الى افق غنائك
اسئلك ان لا تخيبه عما قدرته لعبادك المقربين
انك انت المقتدر العليم الحكيم

INBA51:245b,

KB_620:238-239,

ADM1#047 p.092x

BH05887

To: Mirza Muhammad Darakhshi, in Shiraz

Date: 1305-09 [1888-May]

- 1 He is the One Warbling upon the Branches
- 2 This is a Book sent down in truth and it speaketh before all faces: Verily I am the Wronged One, the Stranger. I have stood before the faces of the world and summoned all unto the All-Knowing Single One. Among them were those who denied, those who turned away, those who pronounced sentence to shed My radiant blood, and those who uttered that which caused the Concourse on High and the denizens of this exalted station to lament.
- 3 O Muhammad, justice is lost and equity non-existent. This Wronged One, without veil or covering, summoned all parties to the truth in days when hearts and limbs trembled and quaked from fear of pharaohs and tyrants. When the Cause became somewhat manifest, the deniers of the Bayan emerged from behind the veil and rose up against the Lord of all beings, perpetrating that which no party among all parties had ever perpetrated. Ask thou of God that He may preserve thine own party, that perchance they may remain protected from the vain imaginings and idle fancies of the former party, namely the Shi'ih, and may attain unto the lights of true unity. The glory from Us be upon thee and upon whosoever hath heard

1 هو المغرّد على الأغصان

2 كتاب نزل بالحق و ينطق امام الوجوه اتى انا
المظلوم الغريب قدكنت قائماً امام الوجوه العالم و
دعوت الكل الى الفرد الخبير منهم من انكر و منهم
من اعرض و منهم من افق على سفك دمي المنير
و منهم من نطق بما ناح به الملاء الأعلى و اهل هذا
المقام الرفيع

3 يا محمد انصاف مفقود و عدل غير موجود اينظلم
من غير ستر و حجاب جميع احزاب را بحق دعوت
نمود در اياميكه افتده و ارکان از خشية فراغنه
و جباره مضطرب و متزلزل چون في الجملة امر
ظاهر معرضين بيان از حجاب بيرون آمده قصد
مالك الرقاب نمودند و عمل کردند آنچه را که
هيچ حزبی از احزاب عمل نمود از حق بطلب
حزب خود را حفظ فرمايد که شايد از ظنون و
اوهام حزب قبل يعنى شيعه محفوظ مانند و بانوار
توحيد حقيقى فائز شوند البهاء من لدنا عليك و

the Call and responded - verily such a one is among the people of Baha in God's Book, the Lord of all worlds.

على من سمع النداء و اجاب انه من اهل البهاء
في كتاب الله رب العالمين

INBA51:239, KB_620:232-233

BH08617

To: *Shams-i-Jahan Attar*

Date: 1305-09 [1888-May]

¹ He is manifest from His most exalted horizon

¹ هو الظاهر من افقه الأعلى

² O my leaf! Thou hast attained unto My mention and My traces, both before and after. Give thanks unto thy Lord for this most great favor, this supreme providence, and this mighty gift, and say: "All praise be unto Thee for having guided me in Thy days and given me to drink of the cup of Thy knowledge. I beseech Thee by the station wherein Thy call was raised and which Thou didst make Thy Most Sublime Vision, and by the mountains whereon the tabernacle of Thy glory was upraised and which were honored by Thy footsteps, to make this Thy handmaiden steadfast in Thy Cause and turning her gaze toward Thy horizon, in such wise that neither the incidents of the days nor the hatred of those who have denied Thee, O Lord of all beings, may prevent her. O my Lord! Ordain for me through Thy bounty that which will draw me nigh unto Thee and strengthen me to act according to what Thou hast revealed in Thy Book. Verily, Thou art the Almighty, the All-Knowing, the All-Wise."

² يا ورقتي قد فزت بذكرى و آثاري من قبل و من
بعد اشكرى ربك بهذا الفضل الأعظم و هذه
العناية الكبرى و الموهبة العظمى و قولي لك الحمد
بما هديتني في أيامك و سقيتني كأس عرفانك
اسئلك بالمقام الذي فيه ارتفع ندائك و جعلته
منظر الأكر و بالجبال التي فيها ارتفع خباء
مجدك و تشرفت بقدمك بأن تجعل امتك هذه
مستقيمة على امرك و ناظرة الى افقك بحيث لا
تمنعها حوادث الأيام و لا ضغينة الذين كفروا
بك يا مولى الأنام اى رب قدر لى بعنايتك ما
يقربنى اليك و يؤيدنى على العمل بما انزلته فى
كتابك انك انت المقتدر العليم الحكيم

INBA18:352, BLIB_Or15716.067.22

BH10662*To: Aqa Muhammad Karim 'Attar, in Tihiran**Date: 1305-09 [1888-May]*

- 1 He is God, exalted be His station, the All-Wise, the All-Eloquent
- 2 This is a Book from Us to those who are on earth, that it may draw them unto God, the All-Protecting, the Self-Subsisting. Say: O people of the earth, hearken unto the divine call on this luminous Day, and meditate upon His Cause, and with the ear of your innate nature hear that which hath been sent down from the heaven of His Will, that haply ye may attain unto your goal and be blessed with His presence. These are the pearls of utterance which have been sent down from the treasury of the Pen of the All-Merciful. Blessed are they that attain thereunto.

1 هو الله تعالى شأنه الحكمة والبيان

2 هذا كتاب من لدنا الى من على الأرض ليجذبهم الى الله المهيمن القيوم بگويا اهل ارض ندای الهی را در این روز نورانی بشنوید و در امرش تفکر نمائید و آنچه از سماء مشیتش نازل بسمع فطرت بشنوید شاید مقصود را بیاید و بلقایش فائز گردید اینست لآلی بیان که از خزانه قلم رحمن نازل شده طوبی للفائزین

BLIB_Or15716.075.21

BH10801*To: Muhammad Karim Attar, in Tihiran**Date: 1305-09 [1888-May]*

- 1 He is God, exalted be His glory. Wisdom and utterance.
- 2 Say: O oppressed servants throughout all regions! On the Day of Reckoning He summons all unto the Lord of Creation. The purpose is that those possessed of sight and hearing may with justice and fairness hearken unto the divine verses and reflect upon that which hath been made manifest. This is the divine counsel. Blessed are they who hold fast unto it and act according to that which hath been sent down in the Book.

1 هو الله تعالى شأنه الحكمة والبيان

2 بگو ای عباد مظلوم آفاق در يوم معاد کلّ را بمالك ايجاد دعوت میفرماید مقصود آنکه صاحبان ابصار و آذان بعدل و انصاف آیات الهی را بشنوند و در آنچه ظاهر شده تفکر نمایند اینست وصیت الهی طوبی از برای نفوسیکه بآن تمسک نمایند و به ما نزل فی الکتاب عامل شوند

INBA18:333, BLIB_Or15716.076.01, HDQI.109

BH11856

To: Haji Ali Akbar Ahmaduf (son of Haji Ahmad Milani), in Tiflis
Date: 1305-09-01 [1888-May-12]

...We beseech God to assist His people that they may observe the most great and exalted Fast, which is to protect one's eye from beholding whatever is forbidden and to withhold one's self from food, drink and whatever is not of Him. We pray God to confirm His loved ones that they may succeed in accomplishing that which they have been commanded in this Day....

BRL_IOPF#1.12x

BH01119

To: Ustad Ali Akbar Banna Yazdi et al.
Date: 1305-09-11 [1888-May-22]

- 1 He is the One Who gazeth from His Most Exalted Horizon 1 هو الناظر من افقه الأعلى
- 2 O 'Ali-Qabli-Akbar! Upon thee be My glory! This Day is the Day of God, and all the perceptions of the world and its peoples, and the wisdom and schemes of the people of knowledge and insight must needs be referred back to His Truth and His Cause. That is, all must observe that which leadeth to the exaltation of the Word and the upliftment of souls. From certain lands, lamentations and moaning have been raised, for some souls attribute themselves to the Truth yet commit that which causeth the Supreme Pen to wail. 2 یا علی قبل اکبر علیک بهائی یوم یوم الله است و جمیع ادراکات عالم و امم و حکمت و تدبیر اهل دانش و بینش باید بحق و امرش راجع باشد یعنی باید کل ناظر باشند بآنچه سبب ارتفاع کلمه و ارتقاء نفوس است از بعضی اراضی ناله و حنین مرتفع چه که بعضی از نفوس خود را بحق نسبت میدهند و عمل مینمایند آنچه را که قلم اعلی نوحه مینماید
- 3 Glory be to God! Heedlessness hath so encompassed some that they occupy themselves at all times with the desires of self. Some have gone from this land to Kurdistan and have uttered that from which the Book of God is sanctified and remote, and have committed that which causeth the very eye of justice to weep. Likewise in the lands of Ha and Mim. Warn the people of God not to place their trust in every soul, nor to believe every speaker. If one beareth a Book but acteth contrary to the divine commandments, they should shun him. The loved ones of the Lord of all creation are distinguished from the worshippers of self and passion. We beseech God to enable all to attain unto that which beseemeth His Day. 3 سبحان الله غفلت بعضی را بشأنی احاطه نموده که در جمیع احوال بمشتبهات نفسانیه مشغولند بعضی از این ارض به کردستان رفتند گفته اند آنچه را که کتاب الهی از آن مقدس و از آن مبرا و عمل نموده اند آنچه را که عین عدل میگردد و همچنین در ارض ها و میم حزب الله را آگاه نما از هر نفسی مطمئن نشوند و هر قائلی را تصدیق نکنند اگر حامل کتاب باشد و بغیر اوامر الهی عمل نماید از او اجتناب نمایند اولیای مولی الوری از عبده نفس و هوی ممتازند از حق میطلبیم کل را فائز فرماید بآنچه سزاوار یوم اوست

- 4 Today all must hold fast unto the fear of God and act with righteousness. Thou art witness, and God doth testify, that in the divine Tablets all are commanded to sanctification, detachment, goodly deeds, and praiseworthy character. Nevertheless, some have shown no mercy to themselves or to the Cause of God, and are consumed by the fire of self and passion. The Wronged One uttereth speech at a time when His heart, His Pen, and His limbs lament, and at His weeping do weep the company of them that are nigh, the sincere ones, and the dwellers of the Most Exalted Paradise and the Supreme Heaven.
- 5 These are words I uttered aforetime: My affliction is not My imprisonment and what hath befallen Me at the hands of Mine enemies, but rather those who claim relationship with Me yet perpetrate what causeth Satan himself to flee, let alone man. Such utterances have repeatedly been revealed from the Pen of the Most Merciful.
- 6 O 'Ali-Qabli-Akbar! The servant who is present hath arrived and presented before the face of the Wronged One the letter thou didst write to him, and this Most Holy, Most Exalted Tablet hath been sent down from the heaven of Will that thy heart might rejoice thereby. Praise be to God, thou dost speak in remembrance and praise and art confirmed in service. This is a great bounty. We beseech God to aid thee every day, nay every hour, nay every moment. Verily He is the Almighty, the Powerful. Convey greetings to all the loved ones in that land on behalf of the Wronged One, and counsel them to trustworthiness, faithfulness, chastity, and that whereby the Cause of God is exalted. The petitions of some have attained the Most Holy Court and answers have been revealed. Let them convey them that hearts and minds may be attracted by the utterance of God, the Lord of the seen and unseen.
- 7 Thou didst mention Lutfu'llah, upon him be the Glory of God. We made mention of him before, and at this time with a mention whereby the hearts of them that are nigh have been attracted. Today the Sun calleth out saying: "Blessed is he that sitteth, yet hath arisen to serve the Cause, and he that is silent, yet hath spoken in praise of God, and he that is still, yet hath been stirred by the breezes of revelation, and the heart that hath turned unto God, the Lord of the worlds." At every moment all things speak My praise and utter My glorification. Today the Mount is transported with joy, for it hath attained the presence of its Interlocutor. Blessed are they who, for the sake of God, occupy themselves with wisdom and utterance in the reformation of heedless souls. O 'Ali-Akbar! Behold, then call to mind when thou wert present before My face and
- 4 امروز باید کل بتقوی الله تمسک نمایند و بمعروف عمل کنند تو شاهد و عالم گواه که در الواح الهی کل مأمورند بتقدیس و تنزیه و اعمال حسنه و اخلاق مرضیه مع ذلک بر خود و امر الله بعضی رحم ننوده و نمنمایند مشتعلند بنار نفس و هوی آن المظلوم یبطق فی حین ینوح قلبه و قلبه و اعضائه و یبکی ببکائه معشر المقرین و المخلصین و اهل الفردوس الأعلى و الجنة العلیا
- 5 هذه كلمة نطق بها لسانی من قبل ليس البلیة یبجی و ما ورد علی من اعدائی بل من الذین ینسبون انفسهم الى نفسی و یرتکون ما تبرء عنه الشیطان فضلاً عن الانسان امثال این بیان مکرر از قلم رحمن نازل و جاری
- 6 یا علی قبل اکبر عبد حاضر وارد نامه ئی که باو نوشته بودی امام وجه مظلوم عرض نمود و این لوح امنع اقدس از سماء مشیت نازل لیفرح به فؤادک الله الحمد بذكر و ثنا ناطقی و بخدمت مؤید این نعمت عظیمست نسل الله ان یمدک فی کل یوم بل فیکل ساعة بل فیکل آن انه هو المقتدر القدير اولیای آن ارض را طراً از قبل مظلوم تکبیر برسان و بامانت و دیانت و عفت و به ما یرتفع به امر الله وصیت نما عرايض بعضی بساحت اقدس فائز و جواب نازل برسانند لتجذب الأفتدة و العقول بیان الله مالک الغیب و الشهود
- 7 ذکر لطف الله علیه بهاء الله را نمودی انا ذکرناه من قبل و فی هذا الحین بذكر انجذبت به افتدة المقرین امروز آفتاب ندا مینماید و میگوید طوبی لقاعد قام علی خدمة الأمر و لصامت نطق بثناء الله و لساکن حركته نفحات الوحی و لقلب اقبل الى الله رب العالمین در هر حین اشیاء بذكری ناطق و بثنائی متکلم امروز طور منجذب چه که بمکشم فائز است طوبی از برای نفوسیکه لوجه الله بحکمت و بیان بتهدیب نفوس غافله مشغولند یا علی اکبر انظر ثم اذكر اذ كنت حاضراً امام وجهی و سمعت ندائی این ندا آن ندائست که مشارق امر و مطالع حکم در قرون و اعصار از حق مختار اصغایش را مسئلت مینمودند تو بآن

didst hear My call. This is that call which the Daysprings of His Cause and the Fountainheads of His decree in ages and centuries past besought from the Self-Subsisting Lord to hear. Thou hast attained thereunto and wert present before His countenance. Rejoice thou and be of those who render thanks.

فائز شدی و امام وجه حاضر گشتی افرح و کن
من الشاکرین

- 8 Thou didst make mention of His Honour 'Ali-Asghar, upon him be My glory. Give him the glad-tidings from Me and remind him of My verses, then send unto him that which was sent unto thee from the presence of One Who is the All-Knowing Expositor. O Asghar! Thy name was present at the Most Great Scene and thy mention descended from the Supreme Pen. Say: Praise be unto Thee, O Thou in Whose grasp is the dominion of all things, and glory be unto Thee, O Thou through the movement of Whose Pen all created things were set in motion. I beseech Thee by the pearls of the ocean of Thy wisdom and utterance, and by the mysteries of Thy Book, to make me adorned with righteousness and piety, and crowned with supreme steadfastness. Verily, Thou art the Omnipotent over whatsoever Thou wilt. There is none other God but Thee, the Almighty, the All-Compelling, the Self-Subsisting.

8 ذکر جناب علی اصغر علیه بهائی را نمودی بشره
من قبلی و ذکره بآیاتی ثم ارسل الیه ما ارسل
الیک من لدن مبین علیم یا اصغر در منظر اکبر
اسمت حاضر و از قلم اعلی ذکر نازل قل لک
الحمد یا من فی قبضتک زمام الکائنات و لک
النشاء یا من تحرکت بحرکة قلبک الممكنات
اسلک بلائی عمان حکمتک و بیانک و بأسرار
کتابک بأن تجعلی مزیناً بالبر و التقوی و مکلاً
بالاستقامه الکبری انک انت المقتدر علی ما
نشاء لا اله الا انت المقتدر المهیمن القیوم

- 9 O Rida! He who loved Me made mention of thee. We have remembered thee with a beauteous remembrance. Harken unto the Call from the Divine Lote-Tree: Verily, there is none other God but Him, the Peerless, the All-Informed. He heareth the call and remembereth whom He willeth. He is verily the Omnipotent, the Almighty. Say: Praise be unto Thee for having remembered me and sent down unto me that which the treasures of the seen and unseen cannot equal.

9 یا رضا قد ذکرک من احبب ذکرناک بذکر جمیل
اسمع النداء من السدرۃ المنتهی انه لا اله الا هو
الفرد الخیر یسمع النداء و یذکر من یشاء انه هو
المقتدر القدیر قل لک الحمد بما ذکرنی و انزلت
لی ما لا تعادله خزائن الغیب و الشهود

- 10 O Isma'il! That station for which pure spirits and holy souls sacrificed themselves with utmost detachment hath been sullied by some with the clay of idle fancies. Beseech thou the True One that He may aid His people to purification, sanctification and truthfulness. The confections of heedlessness and pride have captivated their desires. We beseech God that He may not withhold from them the waves of the ocean of His mercy and forgiveness, that they may perchance become aware and act as beseemeth them. Convey My greetings to all the loved ones in that land and set them ablaze with the fire of the Word. Verily thy Lord is the Commander, the Almighty.

10 یا اسمعیل مقامیکه ارواح مجرد و نفوس مقدسه با
کمال انقطاع خود را در سبیلش فدا نمودند بعضی
بطین اوهام آرا آلوده اند از حق بطلب حزب
خود را مؤید فرماید بر تقدیس و تنزیه و راستی
مریاهای غفلت و غرور به ما تشتهی الأنفس
متمسکند از حق میطلبیم از امواج بحر رحمت
و غفران ایشانرا منع نفرماید شاید متنبه شوند و
بما ینبغی عمل نمایند جمیع اولیای آن ارض را از
قبل مظلوم تکبیر برسان و بنار کلمه مشتعل نما
ان ربک هو الامر القدیر

BLIB_Or15712.199, TISH.070-072

BH02065

To: Nabil Qabl-i-Baqir, in Tabriz

Date: 1305-09-11 [1888-May-22]

- 1 He is the One Who standeth forth through grace, and speaketh through justice. 1 هو القائم بالفضل و الناطق بالعدل
- 2 O thou who gazest upon the Countenance! The pen is bewildered what to record. Vain imaginings and idle fancies have so taken hold of the hearts and minds of the heedless that their elimination has become most difficult. The Qaim appeared, yet those who awaited Him and who considered themselves the most God-fearing and learned among all peoples committed that which caused the Eye of Grandeur to weep. And the people of the Bayan, who witnessed with their own eyes and heard with their own ears the deeds of the former people, now walk in the footsteps of that oppressive group and cling to the same names. 2 یا ایها الناظر الی الوجه کتاب متحیر که چه ذکر نماید ظنون و اوهام در افنده و قلوب غافلین بشأنی تصرف نموده که محو آن بسیار مشکل است قائم ظاهر شد و نفوس منتظره که بگمان خود اتقی العالم و اعلم الأمم بوده اند ارتکاب نمودند آنچه را که عین عظمت گریست و اهل بیان که بچشم خود اعمال حزب قبل را دیده اند و بگوش خود شنیده اند مجدّد بر قدم آنحزب ظالم مشی مینمایند و بهمان اسما متمسکند
- 3 Hadi Dawlatabadi is occupied with leading the poor people astray. He is among those who have contrived a Holy Land and a Jabulqa and Jabulsa. A whole world of idle fancies and a realm of vain imaginings hath newly appeared. Pray that God, exalted be His glory, may protect His servants. 3 هادی دولت آبادی در اضلال ناس بیچاره مشغول او از نفوسی است که ناحیه مقدسه و جابلقا و جابلصا ترتیب داده اند یک عالم ظنون و یک اقلیم اوهام تازه بمیان آمده دعا کن حق جلّ جلاله عبادش را حفظ فرماید
- 4 They say the Bayan has been corrupted. The Book of Certitude, which was revealed in the presence of the maternal uncle in answer to his questions and which mentions the exile of this Wronged One, they have nevertheless attributed to the dayspring of idle fancies. In such circumstances, what can the pen write and what can the tongue utter? 4 می گویند بیان تحریف شده کتاب ابقان که در جواب مسائل خال علیه بهاء الله در حضور نازل شده و ذکر هجرت اینظلم در آن مذکور مع ذلک آن را بمطلع اوهام نسبت داده اند در این صورت قلم چه تحریر نماید و لسان چه ذکر کند
- 5 That which hath been sent down from the Dayspring of God's Will is as manifest as the sun and is distinct from all else. No person of insight hath been nor will be confused by it. Beseech God to assist His loved ones to preserve souls, that they may not be afflicted with idle fancies as were the former people. 5 آنچه از مشرق مشیت الهی نازل شده بمثابة آفتاب از دوش ظاهر و ممتاز بر هیچ بصیری مشتبّه نشده و نمی شود از حق بطلب اولیای خود را مؤید فرماید بر حفظ نفوس شاید بمثابة حزب قبل باوهام مبتلا نشوند
- 6 By God's life! The pen and paper are bewildered. That honored one beareth witness that from the beginning of the Cause until now, this Wronged One hath caused verses to rain down like copious rain from the heaven of grace, and hath acted beyond the power and might of all the peoples of the world. No barrier prevented it, no thing became an obstacle. We summoned all with the most exalted call to the highest horizon. Most rejected the counsel of the trusted Counselor. They cast the advice of God behind their backs, clinging to their vain 6 لعمر الله آیه و خامه متحیر آنجناب گواهند که اینظلم از اول امر الی حین بمثابة غیث هاطل از سماء عنایت آیات نازل فرمود و فوق قدرت و اقتدار اهل عالم عمل نمود هیچ سدی منع ننمود هیچ امری حائل نشد و بأعلی النداء کل را بافق اعلی دعوت نمودیم اکثری نصیح ناصح امین را نپذیرفتند نبذوا نصیح الله ورائهم متمسکین

imaginings and idle fancies. The people have turned away, the government is heedless, and the ignorant ones of the earth have found opportunity and committed that which no group had ever committed.

- 7 Some time ago, sublime and wondrous Tablets and sacred and prevailing verses were sent in the name of Varqa, upon him be My glory and loving-kindness. By God's life! Every letter thereof proclaimeth: "The gate of heaven hath been opened, and He Who was hidden in knowledge and concealed from sight hath come."

- 8 Convey My greetings to each and every one of the loved ones in that land. Give them all glad tidings and make them joyous through God's grace. Say: O people of God! Occupy yourselves with the remembrance and praise of God and the victory of His Cause. Whatever befalleth Us, We are content and thankful. We beseech God to assist His loved ones to achieve the Greater Steadfastness and to accomplish that which He loveth and desireth. Verily He is the Almighty, the All-Compelling, the Mighty, the All-Wise.

- 9 The glory from Us be upon you and upon those who have hearkened and have said: "Praise be unto Thee, O Thou the Goal of the mystics!"

بما عندهم من الأوهام والظنون ملّت معرض
دولت غافل جهلاى ارض فرصت یافته اند و
عمل نموده اند آنچه را که هیچ حزبی عمل ننمود

7 چندی قبل الواح منیعۀ بدیعہ و آیات مہمنہ
مقدّسہ باسم ورقا علیہ بہائی و عنایتی ارسال شد
لعمر اللہ ینطق کلّ حرف من حروفاتها قد فتح
باب السماء و اتی من کان مخزوناً فی العلم و
مستوراً عن الأبصار

8 اولیای آن ارض را فرداً فرداً تکبیر برسان کلّ
را بشارت ده و بعنایت حقّ مسرور دار بگو یا
حزب اللہ شما بذکر و ثنا و نصرت حقّ مشغول
باشید آنچه بر ما وارد شود راضی و شاکریم نستل
اللہ ان یؤقّ اولیائہ علی الاستقامۃ الکبریٰ و علی
ما یحبّ و یرضی انہ ہو المقتدر المہمن العزیز
الحکیم

9 البہاء من لدنا علیکم و علی الذین سمعوا و قالوا لک
الحمد یا مقصود العارفین

INBA41:188, BLIB_Or15712.203

BH02547

To: Jinab-i-Hajj Muhammad Rida, in Ishqabad

Date: 1305-09-11 [1888-May-22]

- 1 He is the One manifest from His Most Glorious Horizon!
- 2 The Book has been revealed, verses are witnessed, and divine commandments and laws are present before all faces. At all times the Pen of the Most Merciful declares: "Fear God, O peoples of the earth! Be not of the wrongdoers, and deny not Him Whose sovereignty, power, grandeur and authority ye acknowledged throughout the ages and centuries. Turn ye unto God, your Lord, and be not of those who turn away."
- 3 Your letter arrived and was honored to be heard in the presence of the Wronged One. Verily he was one who recognized God and His verses, and acknowledged the oneness of His Essence

1 هو الظّاهر من افقہ الأبهی

2 کتاب نازل آیات مشہود اوامر و احکام الہی امام
وجوہ موجود در جمیع احیان قلم رحمن میفرماید
اتقوا اللہ یا ملأ الأرض ولا تكونوا من الظّالمین و
لا تنکروا الذی اقررتم بسلطنتہ و اقتدارہ و عظمتہ
و اختیارہ فی القرون و الأعصار اقبلوا الی اللہ
ربکم و لا تكونوا من المعرضین

3 نامہ شما رسید و در ساحت مظلوم بشرف اصغا
فائز گشت انہ کان معترفاً باللہ و آیاتہ و مقراً

and attributes. Blessed art thou and blessed is he who made thee recognize the Straight Path of God and His Great Announcement.

- 4 In these days the Sun of Justice is veiled behind clouds of oppression, while the Wronged One calls out from the horizon of tribulation and commands all to that which is befitting. Convey My greetings to the people of God. We beseech God to assist them with the hosts of wisdom and utterance, to aid them in that which He loves and is pleased with, and to enable them to draw nigh unto Him. Verily He is the Mighty, the All-Bountiful.

- 5 Regarding what thou didst mention about His Honor the Nazir, upon him be My Glory, and Muhammad-Aqa - what occurred was without consent. In truth they acted without the knowledge of His Honor the Nazir in a manner contrary to the divine Books, Scriptures and Tablets. Today relationships are cut off and the relationship with God is beloved and present. Praise be to God that His Honor the Nazir, upon him be My Glory, has attained unto this, and whatever occurred without his permission - its harm returns to the heedless souls who committed it.

- 6 The effulgences of the Sun of Divine Laws shall encompass the world. The day is bright, adorned with the lights of the Sun of Truth. Neither beautiful nor ugly deeds remain concealed. We beseech God to assist His loved ones to acquire eternal ranks in this transient realm. Verily He is the Hearer, the Answerer.

- 7 In all cases the mercy of God has encompassed and preceded all. Should He wish, He will forgive them both, for He is the Forgiving, the Merciful. In these days the covenant of the Kurds has returned and a new governor has come. The Command is in God's hands, the Lord of all worlds. He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the Praised One.

- 8 We make mention of the loved ones in that land and counsel them to purity and holiness. The Glory from Us be upon thee and upon them, and the mercy of God and His grace and bounty. Verily He is the All-Bountiful, the Mighty, the Great.

بتوحيد ذاته و صفاته طوبى لك و لمن عرفك
صراط الله المستقيم و نبأه العظيم

4 این ایام نیر عدل خلف غمام ظلم مستور و مظلوم
از افق بلا ندا مینماید و کل را بمعروف امر
میفرماید حزب الله را از قبل مظلوم تکبیر برسان
نسئل الله ان یمدهم بجنود الحکمة و البیان و
یؤیدهم علی ما یحب و یرضی و یوفقهم علی ما
یقر بهم الیه انه هو العزیز الفضال

5 اینکه در باره جناب ناظر علیه بهائی و محمد آقا ذکر
نمودی آنچه واقع شده من غیر رضا بوده فی الحقیقه
من دون اطلاع جناب ناظر عمل نموده اند آنچه را
که مخالف کتب و زیر و الواح الهی بوده امروز
نسبتها مقطوع و نسبة الله محبوب و موجود الله
الحمد جناب ناظر علیه بهائی بآن فائزند و آنچه من
غیر اذن ایشان واقع شده ضرر بنفوس عامله
غافل راجع

6 اشراقات انوار نیر احکام الهی عالم را احاطه نماید
روز روشن است چه که بانوار آفتاب حقیقت
مزین عمل زشت و زیبا مستور نمانده و نمی ماند
از حق میطلبیم دوستان خود را تأیید فرمایند تا
در این عرصه فانیه کسب مراتب باقیه نمایند انه
هو السامع المجیب

7 در هر حال رحمت حق احاطه نموده و سبقت
گرفته ان یشاء یغفرهما و هو الغفور الرحیم این
ایام عهد کرد راجع حاکم جدید آمده الامر بید
الله رب العالمین یفعل ما یشاء و یحکم ما یرید و
هو العزیز الحمید

8 اولیای آن ارض را ذکر مینمائیم و بتزیه و تقدیس
وصیت میکنیم البهاء من لدنا علیک و علیهم و
رحمة الله و عنایت و فضله انه هو الفضال العزیز
العظیم

BLIB_Or15712.321

BH03237*To: Bibi Rawhani, in Bushruih**Date: 1305-09-11 [1888-May-22]*

- 1 He is the Hearer and the Answerer. 1 ورقه روحانی علیها بهاء الله و عنایتہ هو السّامع و هو المجیب
- 2 God beareth witness that there is none other God but Him, and He Who hath come with the truth verily standeth in His place in every world of His worlds. Whoso acknowledgeth Him hath acknowledged God and His signs, and whoso turneth away is accounted among the idolaters in God's Book, the Lord of all worlds. 2 شہد الله انہ لا اله الا هو و الذی اتی بالحقّ انہ [قام] مقامہ فی کلّ عالم من عوالمہ من اقربہ اقرّ بالله و آیاتہ و الذی اعرض انہ من المشرکین فی کتاب الله ربّ العالمین
- 3 O Ruhani! There hath come before the Wronged One that which God cast upon thy heart concerning the proving of His Cause, the exaltation of His remembrance, and the revealing of that which was hidden from the Supreme Pen in His Books and Scriptures and His Manifest Tablet. Rejoice in that God hath testified for thee that He aided thee in the early days and made thee know His straight path, and hath sent down for thee that which cannot be equalled by all the remembrances of the world nor by whatsoever the kings and rulers possess. 3 یا روحانی قد حضر لدی المظلوم ما القی الله علی فؤادک فی اثبات امرہ و اعلاء ذکرہ و اظهار ما کان مکنوناً من القلم الأعلى فی کتبہ و زبرہ و لوحہ المبین افرحی بما شہد الله لک انہ یدک فی اول الاّیام و عرّفک صراطہ المستقیم و انزل لک ما لا تعادله اذکار العالم و لا ما عند الملوک و السّلاطین
- 4 Blessed be thy tongue for having spoken the truth and thy pen for having flowed with that which, in this Cause, hath brought joy to the hearts of them that are nigh unto God. The servant in attendance before Us hath offered it up, and We have found from it the fragrance of thy praise and recognition of this Great Announcement, whereby the limbs of all names have trembled and the backs of the idolaters have been broken. We have sent thee in these days that which testifieth before the faces of the world that there is no God but Me, the Single, the All-Informed. 4 طوبی للسانک بما نطق بالحقّ و لقلّبک بما جرى منه فی هذا الأمر ما استفرحت به افئدة المقرّین قد عرضه العبد الحاضر امام الوجه وجدنا منه عرف [ثنائک] و عرفانک فی هذا النّبأ العظیم الذی ارتعدت به فرائص الاسماء و انکسر ظهر المشرکین و ارسلنا لک فی هذه الاّیام ما شہد امام وجوه العالم انہ لا اله الا انا الفرد الخبیر
- 5 Give thou the glad-tidings from Me to My handmaidens and the leaves of the Tree of My loving-kindness, and remind them of My verses, and illumine their hearts with the Light of utterance which hath shone forth from the horizon of the Tablet through the bounty of thy Lord, the All-Merciful, the Compassionate. 5 بشری من قبلی امائی و اوراق سدرۃ عنایتی و ذکرہنّ بآیاتی و نورى قلوبہنّ بنیر البیان الذی لاح من افق اللوح فضلاً من لدن ربّک الرحمن الرحیم
- 6 When the breezes of My verses stir thee, say: My God, my God! Thy presence is my hope and meeting with Thee my desire, and serving Thee the yearning of my heart, and laboring in Thy path my wish and my joy and my delight. I beseech Thee by the Word wherewith Thou hast adorned Thy Books and Scriptures to ordain for me the reward of those who have 6 اذا هرّجتک نسّمات آياتی قولى الهی الهی حضورک املی و لقائک بغیتی و خدمتک رجاء قلبی و العمل فی سبیلک منیتی و فرحی و بهجتی اسئلك بالکلمة الّتی زینت بها کتبک و زبرک بأن تقدّر لی اجر من طار فی هواء قربک

soared in the atmosphere of Thy nearness and given up their spirits in Thy path. Then ordain for me, O my God, what Thou hast ordained for Thy handmaidens who circle round Thy Most Great Throne and Thy Exalted Seat. The glory from Us be upon thee and upon those with thee and upon those who believed when the Desired One came with a wondrous command.

و انفق روحه في سبيلك ثم قدّر لي يا الهى ما
قدّرت له لامائك اللاتي طفن عرشك الأعظم و
كرسيك الرفيع البهاء من لدنا عليك و على من
معك و على الذين آمنوا اذ اتى المقصود بأمر
بديع

BLIB_Or15713.135a, RSR.028-029

BH03701

To: Muhammad known as Aqa Buzurg Shirazi

Date: 1305-09-11 [1888-May-22]

1 In My Name, that standeth before all men

1 بسمي القائم امام وجه العالم

2 A Book which the Wronged One hath sent down to him who hath turned towards God, the Help in Peril, the Self-Subsisting, that the Call might draw him to the supreme heights and the hand of bounty might give him to drink of the Kawthar of eternity. He, verily, is the Single, the One, the Mighty, the Loving. He giveth what He pleaseth to whom He pleaseth and withholdeth from whom He willeth. He, verily, is God, the Possessor of the Promised Day.

2 كتاب [انزله] المظلوم الى الذى اقبل الى الله
المهيمن القيوم لجذبه [النداء الى] الذروة العليا و
تسقيه يد العطاء كوثر البقاء انه هو الفرد الواحد
العزیز الودود يعطي من يشاء ما يشاء و يمنع من
[اراد] انه هو الله مالک اليوم الموعود

3 Thy letter was presented and the servant who was present before the Countenance laid it before Us. We have answered thee with this irrevocable Tablet which speaketh amongst the world that there is none other God but He, the Possessor of the Unseen and the Seen. Grieve not over anything. Place thy trust in God in all matters. Beware lest the events of the world sadden thee. Hold fast to the cord of thy Lord's loving-kindness, the Possessor of existence. Soon will the world and all that thou seest today pass away, and there shall remain for thee what hath been ordained in the Tablet of God, thy Lord, Who speaketh from His praiseworthy station. Despair not of the Spirit of God and His mercy. He hath ordained for every one who turneth unto Him that which shall profit him in every world of His worlds. He, verily, is the Truth, the Knower of the unseen.

3 قد حضر كتابك و عرضه العبد الحاضر لدى
الوجه اجنباك بهذا اللوح المحتوم الذى ينطق بين
العالم انه لا اله الا هو مالک الغيب و الشهود
لا تحزن من شيء توكل على الله في كلّ الأمور
اياك ان تحزنك حوادث الدنيا تمسك بجبل
عناية ربك مالک الوجود ستفتي الدنيا و ما
تراه اليوم و يبقى لك ما قدّر في لوح الله ربك
الذى ينطق في مقامه الحمود لا تيأس من روح
الله و رحمته انه قدّر لكلّ مقبل ما ينفعه في كلّ
عالم من عوالمه انه هو الحق علام الغيوب

4 When thou hast attained unto My Tablet and heard the yearning of My heart, say: My God, my God! Praise be unto Thee for having enabled me to attain unto the traces of Thy Most

4 اذا فزت بلوحي و سمعت حنين قلبي قل الهى الهى
لك الحمد بما جعلتني فائزاً بآثار قلبك الأعلي
و ذكرتني اذ كنت بين ايادي الأعداء اى رب

Exalted Pen and for having remembered me when I was in the hands of the enemies. O my Lord! I beseech Thee by the sighs of them that are nigh unto Thee and the tears of them that yearn for Thee and by the pearls of the shells of Thy utterance in the ocean of Thy knowledge and wisdom, to aid me to be steadfast in Thy Cause and to enable me to make mention of Thee and to praise Thee amongst Thy servants with the wisdom which Thou hast commanded all to observe in Thy Books and Thy Tablets. O my Lord! Thou seest the sorrowful one seeking the ocean of Thy joy and the grief-stricken one the Kawthar of Thy gladness. I beseech Thee by Thy power which hath encompassed all created things and by the Word through which all things have appeared, to ordain for me the good of this world and of the world to come. Verily, Thou art the Lord of all men and the Lord of the throne on high and of the dust below.

استلک بزفرات المقرّبین و عبرات المشتاقین و
بلائی اصداف بیانک فی عَمّانِ علیک و حکمتک
بأن تؤیّدنی علی الاستقامه علی امرک ثمّ وفّقنی
علی ذکرک و ثنائک بین عبادک بالحکمة الّتی
امرت الکّل بها فی کتیبک و الواحک ای ربّ
ترى المحزون اراد بحر سرورک و المغموم کوثر
فرحک استلک بقدرتک الّتی احاطت الکائنات
و بالکلمة الّتی بها ظهرت الموجودات بأن تقدّر لی
خیر الآخرة و الأولى انک انت مولی الوری و
ربّ العرش و الثری

INBA51:366, BLIB_Or15716.069.18

BH04282

To: Aqa Muhammad Husayn, Qaf, in Tihnan

Date: 1305-09-11 [1888-May-22]

1 In the name of the one incomparable God.

1 بنام خداوند یگّا

2 From time immemorial the religious leaders have deprived the people of the world from the purpose of creation. The greatest veil hath been and continues to be the divines at the time of Divine Manifestation. Their leadership hath prevented and continueth to prevent them from turning to the supreme horizon. Consider the Shi'ih divines throughout the ages and centuries - they were vocal in remembering God, exalted be His glory, and from their pulpits would recite "Would that I were with Him" - that is, with the Qa'im. Yet when the Most Great Gate was opened and the Ancient Luminary appeared, they occupied themselves with cursing and reviling Him, and finally pronounced and carried out the death sentence against Him - such that the Bridge trembled and the Balance wept.

2 لازال اهل عالم را رؤسای ادیان از مقصود
امکان محروم نموده‌اند حجاب اکبر علمای ایّام
ظهور بوده و هستند ریاست ایشان را از توجّه
باقی اعلی منع نموده و مینماید در علمای شیعه
تفکّر نما در قرون و اعصار بذکر حقّ جلّ جلاله
ناطق و بر منابر بکلمه "یا لیتنی کنت معه ای مع
القائم ذاکر و چون باب اعظم مفتوح و نور قدم
ظاهر بلعن و سبّش مشغول و بالأخره بر قتلش
فتوی دادند و عمل نمودند آنچه را که صراط
لرزد و میزان گریست

3 Now Hadi of Dawlat-Abad from among the people of Sad clingeth to those same vain imaginings and hath trained and continueth to train the helpless people in the manner of the Shi'ih sect, although on the Day of Judgment he witnessed that former sect to be the most lost among all peoples. The faculty

3 حال هادی دولت‌آبادی از اهل صاد بهمان
اوهام متمسک و عباد بیچاره را بمثابه حزب
شیعه تربیت نموده و مینماید مع آنکه در یوم
جزا حزب قبل را اخسر اهل عالم مشاهده کرد

of hearing and sight hath been taken from him, and this is his recompense.

- 4 We beseech God that He may guide thee to remain steadfast in such wise that the doubts of the transgressors and hints of the opposers may not deprive thee of the Lord of the Day of Judgment. Give thanks unto thy Lord for this Most Great Remembrance and say:
- 5 Praise be unto Thee, O Lord of the worlds, Who hath appeared among the nations, in that Thou hast turned toward me from the direction of Thy prison and remembered me in such wise that the remembrances of all others cannot equal it. There is no God but Thee, the Protector, the All-Bountiful, the Generous. I beseech Thee to ordain for me through the Pen of Thy Command that which will draw me nigh unto Thee. Verily Thou art the Almighty, the All-Knowing, the All-Wise.

عالم اصغاء و مشاهده از او اخذ شده و این است جزای عمل او

4 از حقّ میطلبیم ترا مستقیم فرماید بشأنی که شبهات معتدین و اشارات معروضین از مالک یوم جزا محروم ننماید اشکر ربک بهذا الذکر الأعظم و قل

5 لك الحمد يا مولی العالم و الظاهر بین الأمم بما اقبلت الی من شطر سجّك و ذکرتنی بما لا تعادله اذکار غیرک لا اله الا انت المهيمن الفضل الكريم اسئلك ان تكتب لی من قلم امرک ما یقرّبنی الیک انک انت المقتدر العليم الحكيم

INBA23:058b, BLIB_Or15712.356

BH04347

To: Aqa Mirza Hashim

Date: 1305-09-11 [1888-May-22]

- 1 He is the Ruler over all names
- 2 O My Supreme Pen, hearken to My Call! Wherefore do I hear Thy lamentation and cries? At one time I behold Thee bewildered in the remembrance and utterance of God, and at another time I observe Thee as one perplexed and pale because of that which hath been perpetuated against Thy Lord by every foolish contumacious oppressor. Abandon that which the populace posses and what Thou seest today. Proclaim unto the people the glad tidings that arose and shone forth from the horizon of God, the Lord of all creation. Say: By God! The gate of heaven hath opened, and He Who hath been promised in the books of God, the Gracious, the All-Praised, hath appeared. Nothing of that which ye posses shall profit you, To this beareth witness He who hath God's perspicuous Book.
- 3 O ye who have ears! Harken to the call of God, the Lord of all names and the Creator of heavens. He verily summoneth you unto that which bringeth you nigh unto Him. To this beareth witness the Tongue of Glory from this exalted station. We have desired naught but the salvation of nations and the

1 هو المهيمن على الأسماء

2 يا قلبی اسمع ندائی ما لی اسمع حنینک و صریحک مرّة اراک متحیراً فی الذکر و البیان و اخرى اشاهدک کالمولّه الباهت فیما ورد علی مولاک من کلّ جاهل و کلّ ظالم عنید دع ما عند القوم و ما تراه الیوم بشرّ الناس بما اشرق و لاح من افق الله ربّ العالمین قل تالله قد فتح باب السماء و اتی من کان موعوداً فی کتب الله العزیز الحمید لا ینفعکم ما عندکم یشهد بذلك من عنده کتب مبین

3 يا اصحاب الآذان اسمعوا نداء الله مالک الأسماء و فاطر السماء انه یدعوکم بما یقرّبکم الیه یشهد بذلك لسان العظمة فی هذا المقام المنیع انا ما اردنا الا نجاهة الأمم و اصلاح العالم ولكن القوم

betterment of the world, yet the people turned away from Us and committed that which caused the pillars of the Primal Word to be dispersed. Thus have their souls prompted them. Verily, they are accounted in the Book of God, the Lord of the Day of Reckoning, to be of those who are in grievous loss.

اعرضوا عنا وارتكبوا ما تفرقت به اركان الكلمة
الأولى كذلك سولت لهم انفسهم الا انهم من
الأخسرین فی کتاب الله مالک يوم الدين

- 4 Say: O peoples of the earth! Lay aside the books of the populace and take hold of the Book of God, the Almighty, the All-Knowing, the All-Wise. Nothing In this day shall profit you save through this perspicuous Book. The proof of your Lord hath filled the whole world and yet the people are in a state of strange stupor. They have raised the idols of their desires and set aside their Lord. Verily they are in grievous loss. The glory of God be upon thee and upon whomsoever turneth unto Him and says: "All praise be to Thee O Lord of the World; O Thou who art the Desire of every understanding heart."

4 قل يا ملأ الأرض ضعوا كتب القوم وخذوا
کتاب الله المقتدر العليم الحكيم هذا يوم لا ينفعکم
شیء من الأشياء الا بهذا الکتاب المبين قد ملئت
الآفاق من برهان ربک و القوم فی سکر عجيب
رفعوا اصنام اهوائهم و وضعوا الههم الا انهم من
الأخسرین البهء عليك و على کل ناطق اقبل و
قال لك الحمد يا اله العالم ويا مقصود العارفين

INBA51:200, BLIB_Or15713.150b,
KB_620:193-194, BRL_DA#451,
LHKM3.122

BH04169

To: *Haji Mirza Muhammad Ali*

Date: 1305-09-11 [1888-May-22]

- 1 In the Name of God, the All-Powerful!

1 بنام خداوند توانا

- 2 O people of the world! The Light of the Ancient One is shining from the horizon of the heaven of the Most Great Name, and the Fire of the Tree is blazing and speaking forth on the Mount of Knowledge. Strive that ye may attain to that which hath had and hath no likeness or equal. Today the Hand of Bounty bestoweth the Water of Everlasting Life.

2 ای اهل عالم نور قدم از افق سماء اسم اعظم
مشرق و نار سدره در طور عرفان مشتعل و
ناطق جهد نمائید شاید فائز شوید بآنچه که شبه
و مثل نداشته و ندارد امروزید عطا کوثر بقا
عنایت میفرماید

- 3 Blessed are they who have rent asunder the veils and shattered the idols of vain imaginings with the power of certitude. These are the hands of God's Cause amongst His servants and the dawning-places of the suns of knowledge in His lands. The might of the heedless hindereth them not, nor doth the clamor of the aggressive turn them aside from their purpose. Their concern hath been and is the betterment of the world and the salvation of nations. Every seeing one beareth witness and every knowing one testifieth.

3 طوبی از برای نفوسیکه سبحاترا خرق نمودند
و اصنام ظنونرا بعضد یقین در هم شکستند
ایشانند ایادی امر الهی ما بین عباد و مطالع
شموس عرفانند در بلاد سطوت غافلین ایشانرا
منع ننماید و ضوضاء معتدین از توجه بازندارد
همشان اصلاح عالم و نجات امم بوده و هست
هر بصیری شاهد و هر خیبری گواه

- 4 From the beginning of days until now We have been afflicted with the derision and wrath of enemies. No barrier hath prevented Us and no veil hath intervened. With supreme steadfastness We have arisen to promote the Cause of the Lord of all being. But the heedless and ignorant servants regarded bounty as vengeance and light as darkness, and each day they wrought that which caused the Pen to be thunderstruck and the Tablet to tremble.
- 5 We beseech God not to deprive His servants of the splendors of the Sun of Justice, that all may consider with fairness that which hath appeared and been revealed. Verily He is the Compassionate, the Generous, the Helper, the Forgiving, the Merciful.
- 6 The Glory from Us be upon thee and upon those who have drunk the choice wine of utterance from the cup of the bounty of their Lord, the All-Merciful, and have said: "Praise be unto Thee, O Possessor of all that is, and glory be unto Thee, O Thou the Goal of the Messengers!"
- از اوّل ایّام الی حین بشمات و غضب اعدا مبتلا بوده و هستیم هیچ سدّی منع ننمود و هیچ حجابی حایل نگشت باستقامت کبری بر امر مولی الوری قیام نمودیم و لکن عباد غافل جاهل نعمت را نعمت دانستند و نور را ظلمت انگاشتند و در هر یوم وارد آوردند آنچه را قلم منصعق و لوح مضطرب گشت
- 5 از حقّ میطلبیم عباد خود را از تجلیات انوار آفتاب عدل محروم نسازد تا کل بانصاف در آنچه ظاهر شده و نازل گشته تفکّر نمایند آنّه هو المشفق الکریم و المؤید الغفور الرحیم
- 6 البهّاء من لدّنا علیک و علی الذّین شربوا رحیق البیان من کأس عنایة ربّهم الرّحمن و قالوا لک الحمد یا مالک الامکان و لک الثّناء یا مقصود المرسلین

BLIB_Or15726.063

BH04456

*To: Asadullah**Date: 1305-09-11 [1888-May-22]*

- 1 In the Name of the One God, the Speaker
- 2 Glorified be God! The Author of the Bayan declares: "Let not the Bayan veil you from Him, and turn not away from Him on account of its letters. The entirety of the Bayan is as but a leaf before Him - if He accepts it, it is accepted, and if He rejects it, verily He is to be loved in His Cause and obeyed in His decree." Nevertheless, those who turned away from the Bayan clung to names while remaining heedless of and turning away from their Creator and Lord. By what command, by what proof, and by what evidence did they accept the Bayan while inflicting upon its Revealer and Sender that which the Pen is powerless and incapable to mention? Every fair-minded one has testified and continues to testify to the power of the Most Exalted Pen and the Most Sublime Word, and every person of insight has been and remains witness.
- 1 بنام گوینده یگا
- 2 سبحان الله صاحب بیان میفرماید به بیان از او محتجب نمائید و بحروفات از او اعراض مکنید جمیع بیان بمثابه و رقیست نزد او اگر قبول فرماید مقبول و اگر ردّ نماید آنّه هو محبوب فی امره و مطاع فی حکمه مع ذلک معرضین بیان باسما تمسک نمودند و از خالق و مالک آن غافل و معرض آیا بچه امر و بچه حجت و بکدام برهان بیان را قبول نمودند و بر منزل و مرسلش وارد آوردند آنچه را که قلم از ذکرش عاجز و قاصر است هر منصفی بر اقتدار قلم اعلی و کلمه علیا شهادت داده و میدهد و هر بصیری گواه بوده و هست

- 3 O people of the Bayan! Fear the All-Merciful and oppose not Him Who has made every command dependent upon His acceptance and every decree upon His approval. Fear God and be not among the wrongdoers. This Wronged One has accepted the harm of the world for the exaltation of the Word and the manifestation of God's Cause. From the earliest days until now, He has been in the hands of the oppressors and the heedless, as all have seen and heard, were they to be fair. We beseech God - exalted be His glory - to grant His servants fairness and to adorn them with the ornament of truthfulness. Your mention was made in the presence of this Wronged One, and this most wondrous, most exalted Tablet has been revealed for you from the heaven of the will of the Lord of all beings. Take hold of it with the power that is with Him. Verily, He is the Almighty, the Glorious, the All-Knowing.

3 يا اهل البيان اتقوا الرحمن ولا تعترضوا على الذي
علق كل امر بقوله و كل حكم بامضائه خافوا
الله ولا تكونوا من الظالمين اين مظلوم ضرّ عالم
را قبول نمود لأجل اعلاء كلمه و اظهار امر الله
از اول آيام الى حين دست ظالمين و غافلين بوده
كل ديدة و شنیده اند لو هم ينصفون از حق
جلّ جلاله ميطلبم انصاف عطا فرمايد عبادش
را و بطراز صدق مزین دارد ذكرت نزد مظلوم
مذكور و اين لوح ابدع اعلى از سماء مشيت مولی
الورى مخصوص تو نازل خذه بقوة من عنده انه
هو المقتدر العزيز العلام

INBA51:368, BLIB_Or15712.241,
MKI4523.289, BRL_DA#502, ISH.289

BH05111

To: Siyyid Hasan Khan Sarhadd-Dar, in Ishqabad

Date: 1305-09-11 [1888-May-22]

- 1 He is the All-Seeing, the All-Informed
- 2 That which thou didst send hath come before the Wronged One, and from it We discovered the fragrance of thy love. We have answered thee with this epistle. We beseech God, exalted be He, to aid thee to serve Him and His loved ones, and to ordain for thee that which will exalt thee and draw thee nigh unto Him in all conditions. Verily, He is the Self-Sufficient, the Most High. We had previously revealed unto thee a Tablet and sent it to thee, that thou mightest discover therefrom the fragrance of the loving-kindness of thy Lord, the Mighty, the All-Bountiful. Beware lest the utterances of the transgressors, who have violated every covenant and every pledge, and who have spoken that which no faction among all factions hath ever spoken, debar thee. Say:
- 3 Praise be unto Thee, O my God, for having caused me to turn toward Thee and to recognize Thy path, and for having revealed unto me that which the treasures of earth and heaven cannot equal. I beseech Thee to assist me to serve Thy Cause and to ordain for me the good of the latter end and of the former time. Verily, Thou art the Mighty, the All-Bestowing.

1 هو الشاهد الخبير

2 قد حضر لدى المظلوم ما ارسلته و وجدنا منه
عرف حبك اجنباك بهذا الكتاب نستل الله
تعالى ان يؤيدك على خدمته و خدمة اوليائه و
يقدر لك ما يرفعك و يقربك اليه في كل
الأحوال انه هو الغني المتعال قد انزلنا لك من
قبل لوحاً و ارسلناه اليك لتجد منه رائحة عناية
ربك العزيز الفضال آياك ان تمنعك مقالة
المعتدين الذين نقضوا كل عهد و كل ميثاق و
قالوا ما لا قاله حزب من الأحزاب

3 قل لك الحمد يا الهى بما جعلتنى مقبلاً اليك
و عرفتني صراطك و انزلت لى ما لا تعادله
خزائن الأرضين و السموات اسئلك ان تؤيدنى
على خدمة امرك و تقدر لى خير الآخرة و
الأولى انك انت العزيز الوهاب طوبى لك و

Blessed art thou, and blessed is he who hath given thee to drink of the Kawthar of My love and cast unto thee My Word. He is assuredly among those who are brought near in the Books and Tablets. The Glory from Us be upon thee and upon those whom neither the prevention of any preventer, nor the derision of any derider, nor the might of any oppressor, nor the doubts of any ignorant one have hindered. They have turned toward the Supreme Horizon and have taken the Cup of Eternity in My Most Glorious Name, despite those who have denied the Beginning and the Return.

لمن سقاك كوثر حبي والقي اليك كلمتي انه
من المقرين في الزبر والألواح البهاء من لدنا
عليك وعلى الذين ما منعهم منع مانع ولا شتماته
مشمت ولا سطوة ظالم ولا شبهات جاهل
اقبلوا الى الأفق الأعلى واخذوا كوب البقاء
باسم الأبهي رغماً للذين كفروا بالمبدء والمآب

BLIB_Or15712.318

BH11885

To: Ghulam-Rida

Date: 1305-09-11 [1888-May-22]

- 1 He is the One Who commandeth righteously
- 2 O Ghulam! Upon thee be the Glory of God, the Lord of all beings. Render praise unto the Desired One of the world and the Educator of the peoples, Who hath confirmed thee in such wise that thy name hath flowed from the Most Exalted Pen in the Most Great Prison and been recorded in the Book of God. All the peoples of the world were expectant, and at all times made mention of the days of His manifestation. Yet when the arena of existence was illumined with the lights of the Luminary of His Cause, instead of submission, hatred appeared, and in place of acceptance, denial became manifest, and at the time of turning towards Him, aversion was witnessed. Such is the state and station of those souls who have followed their own selves and desires, and remained heedless of the ultimate goal and the most exalted horizon. Fie upon them for what their hands have wrought in the days of God, the Lord of the worlds!
- 3 We beseech God to grant thee success, that thou mayest arise to aid the Cause of the All-Merciful through wisdom and utterance. Verily He aideth His loved ones and assisteth them through the hosts of revelation and inspiration. He is, in truth, the Almighty, the Mighty, the All-Knowing. I counsel thee and the loved ones in that land to that which will increase the fire of love and the light of knowledge. Verily, He is powerful over all things. The Wronged One calleth upon God and beseecheth Him to ordain for thee from His Most Exalted Pen the good

1 هو الأمر بالحق

2 يا غلام عليك بهاء الله مالك الأنام حمد كن
مقصود عالم و مربى امم را ترا تأييد فرمود
بشأنیکه اسمت از قلم قدم در سجن اعظم جاری
گشت و در کتاب الهی ثبت شد اهل عالم طراً
منتظر و در لیالی و ایام بذكر ایام ظهور ناطق و
چون عرصه وجود بانوار نیر امر منور گشت
عوض تسلیم بغضا ظاهر و مقام اقرار انکار باهر
و حین اقبال اعراض مشهود این است شأن
و مقام نفوسیکه تابع نفس و هوی بوده اند و
از غایت قصوى و افق اعلى غافل افت لهم بما
اکتسبت ایدایهم فی ایام الله رب العالمین

3 از حق میطلبم ترا توفیق بخشد تا بر نصرت امر
رحمن بحکمت و بیان قیام ثنائی انه یؤید اولیائه
و ینصرهم بجنود الوحی و الالهام انه هو المقتدر
العزیز العلام وصیت منما یم تو و اولیای آن ارض
را بآنچه بر نار محبت و نور معرفت بیفزاید انه على
کل شیء قدير ان المظلوم يدع الله و یسأله ان

of the hereafter and of this world. He is, in truth, the Mighty, the All-Bountiful.

يَقْدَرُ لَكَ مِنْ قَلْبِهِ الْأَعْلَى خَيْرَ الْآخِرَةِ وَالْأُولَى
أَنَّهُ هُوَ الْعَزِيزُ الْفَضَالُ

BRL_DA#761

BH05794

To: Muhammad Hasan Khayyat Muttahid et al., in Shiraz

Date: 1305-09-11 [1888-May-22]

1 In the name of the Desire of the world

1 بنام مقصود عالمیان

2 The servant in attendance was present before His countenance and recited your letter in full, and it attained the honor of being heard. Praise be to God that you turned towards Him in days when the Shi'ih divines and jurists turned away from the Truth and issued the decree for shedding His blood. All the peoples of the world were awaiting the promised days mentioned in the divine Books, yet when the blessed Tree appeared, adorned with the choice fruits of wisdom and utterance, all drew their swords intending to cut it down, save whom God willed. Blessed is the soul whom the doubts of the deniers did not hinder and the might of the aggressors did not prevent from turning towards Him, who took the cup of utterance in the name of the Beloved of all creation from the hands of bounty and drank it in His name. By the life of God, he is assuredly among the people of Glory in God's Book, the Lord of all beings.

2 عبد حاضر امام وجه حاضر نامه شما را تمام ذکر نمود و بشرف اصغا فائز گشت لله الحمد اقبال نمودید در ایامیکه علما و فقهاء شیعه از حق اعراض نمودند و بسفک دمش فتوی دادند جمیع احزاب عالم منتظر ایام موعوده در کتب الهی بوده اند و چون سدره مبارکه ظاهر و باثمار جنبه حکمت و بیان مزین کل با اسیاف قصد قطعش نمودند الا من شاء الله طوبی از برای نفسیکه شبهات معرضین منعی نمود و سطوت معتدین از توجهش بازداشت کأس بیانرا باسم محبوب امکان از ایادی عطا اخذ نمود و باسمش آشامید لعمر الله انه من اهل البهاء فی کتاب الله مولی الوری

3 O Hasan after Muhammad, praise the Goal of all worlds Who mentioned you and caused you to attain the verses of the Most Exalted Pen. We beseech God to assist you and him who is named Ali in that which He loves and is pleased with, and to ordain for you both that whereby your mention shall endure. Verily He is powerful over all things and worthy to answer prayer.

3 یا حسن بعد محمد حمد کن مقصود عالمیانرا که ترا ذکر نمود و باثار قلم اعلی فائز فرمود نسل الله ان یؤیدک و من سبی بعلی علی ما یحب و یرضی و یقدر لکما ما یتقی به ذکرکما انه علی کل شیء قدیر و بالاجابة جدير

INBA84:146, INBA84:080, INBA84:021,

BLIB_Or15716.070.14

BH06407*To: Haji Abdul-Husayn**Date: 1305-09-11 [1888-May-22]*

- 1 He is God, exalted be His station, the Most Great, the All-Powerful
- 2 Praise be to God Who hath manifested His Cause, fulfilled His Promise, rendered victorious His hosts, sent down His Books and dispatched His Messengers, making them the gates of guidance amongst His servants, the manifestations of His names amidst His creation, and the mirrors of His attributes throughout the cities and regions. He, verily, is the Almighty, the Unconstrained.
- 3 O 'Abdu'l-Husayn! Thou hast been mentioned by one who hath loved Me, soared in the atmosphere of My love, and arisen to serve My Cause. We make mention of thee in this Tablet which hath shone forth from the horizon of thy Lord's will, the Mighty, the All-Bestowing. By the life of God! Nothing in all creation can equal it, as doth testify the Lord of all beings. He, verily, is the Mighty, the All-Knowing.
- 4 Say: Praise be unto Thee, O my God, for having remembered me when I was silent, and for having turned toward me when I was still. I beseech Thee by the Word which Thou hast made the Quickener of Thy servants and the Sovereign over all names through Thy power and might, to make me steadfast in Thy love and vocal in Thy praise. Verily, Thou art the Almighty over whatsoever Thou wilt, and within Thy grasp lie the reins of all in the heavens and on earth.

1 هو الله تعالى شأنه العظمة والاقتدار

2 الحمد لله الذي اظهر امره و انجز وعده و نصر
جنده و انزل كتبه و ارسل رسله و جعلهم ابواب
الهداية بين عباده و مظاهر اسمائه بين خلقه و
مرآياء صفاته في المدن و الديار انه هو المقتدر
المختار

3 يا عبدالحسين قد ذكرك من احبني و طار في هواي
حي و قام على خدمة امرى ذكرناك بهذا اللوح
الذي اشرق من افق ارادة ربك العزيز الوهاب
لعمرك لا يعادله شيء من الاشياء يشهد بذلك
مولي الوري انه هو العزيز العلام

4 قل لك الحمد يا الهى بما ذكرتني اذ كنت صامتاً
و اقبلت الى اذ كنت سائماً اسئلك بالكمة
التي جعلتها محيى عبادك و المهيمن على الاسماء
بقدرتك و اقتدارك بأن تجعلني ثابتاً في حبك
و ناطقاً بذكرك انك انت المقتدر على ما تشاء و
في قبضتك زمام من في الارضين و السموات

INBA18:500, BLIB_Or15712.245

BH07181*To: Tajud-Din Sarvistani**Date: 1305-09-11 [1888-May-22]*

- 1 In the Name of Him through Whom the fragrance of the All-Merciful was diffused throughout all lands.
- 2 Thy letter hath come before the Wronged One and the servant in attendance hath laid it before Him. We have answered

1 بسمي الذي به هاج عرف الرحمن في البلدان

thee with a Tablet from whose horizon shineth the light of thy Lord's loving-kindness, the Mighty, the Bestower. Say: My God, my God! Thy remembrance hath attracted me, Thy call hath stirred me, the breathings of Thy revelation have quickened me, and the manifestations of Thy bounty have encompassed me. I am Thy servant and the son of Thy servant, taking refuge at Thy threshold and clinging to the hem of Thy mercy. I beseech Thee by the Most Great Word through which Thou didst create earth and heaven, and by Thy Prophets and Messengers, and by the lights of the dawn of Thy Manifestation, to aid me to act according to what Thou hast commanded me in Thy Book and to keep me from what Thou hast forbidden through Thy wisdom and Thy will. Then write down for me, O my God, that which will gladden my heart, expand my breast, and bring joy to mine eyes. Verily Thou art powerful over whatsoever Thou wilt and in Thy grasp are the reins of all things. There is no God but Thee, the Single, the One, the All-Knowing, the All-Wise.

JHT_S#115x

2 قد حضر کتابک لدى المظلوم و عرضه العبد
الحاضر اجنباک بلوح لاح من افقه نیر عنایه
ربک العزیز الوهاب قل الهی الهی ذکرک
اجتذبنی و ندائک هزنی و نفحات وحیک
احیتنی و ظهورات فضلک احاطتنی انا عبدک
و ابن عبدک لا ئذاً بحضرتک و متشیئاً بذیل
رحمتک استلک بالکلمه العلیا الّتی بها خلقت
الأرض و السماء و أنبیائک و رسلک و بأنوار
فجر ظهورک بأن تؤیدنی علی العمل بما امرتنی
به فی کتابک و منعنی عما نهیتنی عنه بحکمتک
و ارادتک ثم اکتب لی یا الهی ما یفرج به قلبي
و یشرح به صدری و تقرّ به عینی انک انت
المقتدر علی ما تشاء و فی قبضتک زمام الأشياء
لا اله الا انت الفرد الواحد العلیم الحکیم

INBA51:456a, BLIB_Or15716.070.07,
ADM1#050 p.096x

BH07834

To: *Mirza Qasim Khan*

Date: 1305-09-11 [1888-May-22]

1 In the Name of the One True Friend!

2 The Kawthar of utterance is the Desire of the world. Through it He hath quickened and continueth to quicken all beings. The corrupted ones have debarred the servants from the path of divine unity. The corrupted ones are they who have usurped the station of Truth in the name of Truth. Glory be to God! The rain-clouds of the All-Glorious pour forth their bounties at every moment, and the fruits of the divine Lote-Tree appear manifest before all faces. Blessed is the soul that hath attained to behold them and hath received its portion of these fruits and signs. And woe unto those souls that are deprived and forbidden from the outpourings of the All-Bountiful Lord. Praise thou the Purpose of the world Who hath confirmed thee in turning unto Him and hath turned toward thee from the precincts of the Prison and hath revealed unto thee these verses. We beseech God that He may aid thee to quaff from every verse the choice wine of utterance and from every word

1 بنام دوست یگا

2 کوثر بیان مقصود عالمیان است کل را بآن زنده
نموده و مینماید عباد را صدید از سبیل توحید
محروم داشته صدید نفوسی هستند که باسم حق
مقام حق را غصب نموده اند سبحان الله امطار
سحاب سبحانی در کلّ حین هاطل و نازل و اثمار
سدره متنبی امام وجوه وری ظاهر و مشهود
طوبی از برای نفسیکه بمشاهده فائز شد و از اثمار
و آثار قسمت برد و حسرت از برای نفسیکه
از فیوضات حضرت فیاض محروم و ممنوع حمد
کن مقصود عالم را که ترا مؤید فرمود بر اقبال
و از شطر سخن بتو توجه نمود و این آیات را نازل
فرمود از حق میطلبیم ترا تأیید فرماید تا از هر

the Kawthar of exposition. He verily is the Compassionate, the All-Bountiful.

آیه رحیق بیان پیاشامی و ایزهر کله کوثر تبیان
اوست مشفق و اوست فیاض

BLIB_Or15712.154a

BH08170

To: *Mir Muhammad Khan*

Date: 1305-09-11 [1888-May-22]

1 In the name of the Everlasting Speaker!

1 بنام گویندهء پاینده

2 God, exalted be His glory, has bestowed the world upon kings who are the manifestations of His power. Through visible armies they have protected and continue to protect the visible cities. But the hosts that are specially reserved unto the Ancient Being, exalted be His utterance and His remembrance, have ever been and still are goodly deeds and praiseworthy character. The friends of God must, through the fear of God, conquer hearts and keep breasts purified from whatsoever is unseemly. Blessed is he who, through wisdom and utterance, through spirit and fragrance, remindeth the servants and draweth them unto the horizon of awareness. We have heard thy call and have remembered thee with these sublime words. This remembrance is the king of remembrances and this call is sovereign over earth and heaven. Blessed are they that advance and woe unto those that turn away.

2 حقّ جلّ جلاله عالم را بملوک که مظاهر قدرت
اویند عطا فرموده و بجنود ظاهره مدائن ظاهره
را حفظ نموده و مینمایند و جنودیکه مخصوص
ذات قدم عزّ بیانه و عزّ ذکره است اعمال طیبه
و اخلاق مرضیه بوده و هست دوستان الهی باید
بتقوی الله قلوب را تسخیر نمایند و صدور را از
آنچه سزاوار نیست مقدّس دارند طوبی از برای
نفسیکه بحکمت و بیان و روح و ریحان عباد
را متذکر دارد و بافق آگاهی کشاند ندایت را
شنیدیم و باین کلمات عالیات ذکرتم نمودیم این
ذکر سلطان اذکار و این ندا مهیمن بر ارض و سماء
طوبی از برای مقبلین و ویل از برای معرضین

BLIB_Or15712.155, OSAI_TC 27v,
MAS4.046bx

BH06517

To: *Karbalai wife of Jinab-i-Haji Mirza Hasan et al.*

Date: 1305-09-19 [1888-May-30]

1 All praise and thanksgiving befitteth the pure hearts at the threshold of His mighty Oneness, Who hath bestowed upon the world the Most Great Order through the light of justice, Who hath adorned the realm of existence with righteousness, and through equity hath dispelled the darkness of oppression.

1 حمد و شکر افندهء صافیه ساحت عزّ احدیه را
سزاست که بنور عدل عالم را نظم اکبر بخشید
و عرصهء هستی را براسق بیاراست و بانصاف
ظلمت اعتساف را از میان برداشت جلّت عظمته

Exalted be His greatness, sublime be His loftiness, glorified be His dominion, and mighty be His proof. There is none other God but Him....

و علت رفعت و جلّ سلطانه و عزّ برهانه لا اله
غیره ...

- 2 O My handmaiden, O My leaf! Praise be to the Goal of all creation, Who confirmed thee and, on the Promised Day, purified thee from the idle fancies of the people. He granted thee thy portion of the sealed wine through the Name of the Self-Subsisting. Thou didst hear His call and behold His horizon. O My handmaiden! Great is this Day and mighty is this Cause. The Speaker on the Mount is seated upon the throne of Revelation. This is that Manifestation Whose mention and Whose Cause have been recorded and inscribed in the divine Books of the past and future. Blessed is the soul who, with the arms of certitude, hath shattered the idols of vain imaginings and hath made for the ocean of divine knowledge.

2 یا امتی یا ورقتی حمد کن مقصود عالمیازا که ترا
تأیید فرمود و در یوم موعود از ظنون قوم مقدّس
نمود از رَحیقِ محتوم باسمِ قیوم قسمت عطا کرد
سمعت ندائه و رأیت افقه یا امتی یوم عظیم است
و امر عظیم مکّم طور بر عرش ظهور مستوی
اینست آنظهوریکه از قبل و بعد در کتب الهی
ذکرش مذکور و امرش مسطور طوبی از برای
نفسیکه بذراعی اطمینان اصنام اوهام را شکست
و قصد بحر علم الهی نمود

- 3 By the life of God! Of no profit to the servants is that which they possess, nor shall their might, their riches, their glory and their power benefit them. Today, from the highest station in the world, "The Kingdom is God's" hath been raised up, and the banner of "He doeth whatsoever He willeth" hath been unfurled. How excellent is the heart that hath been purified and sanctified from the smoke and dust and idle fancies of the world, and hath turned with complete devotion to the horizon of Revelation.

3 لعمرالله لا یغنی العباد ما عندهم و لا تنفعهم
سوطهم و ثروتهم و عزّهم و اقتدارهم امروز بر
اعلی مقام عالم علم الملک لله مرتفع و رایة یفعل ما
یشاء منصوب نیکوست قلبیکه از دخان و غبار و
ظنون عالم پاک و مقدّس شد و باقبال تمام بافق
ظهور متوجه گشت

- 4 That leaf and the world bear witness that this Wronged One hath, from the earliest days until now, been in the hands of His enemies - at times beneath chains and fetters, at times captive in the hands of the adversaries. None but God, exalted be His glory, is adequately aware of that which hath befallen Him. By the life of God! The denizens of the highest Paradise and the inhabitants of the most exalted Heaven have lamented My tribulations. What We ask of the servants is justice and fairness. Let them not be content with mere words, but examine the evidences with penetrating vision and hearken with attentive ears.

4 آنورقه و عالم شاهد و گواه که اینمظلوم از اوّل
ایام الی حین در دست اعدا بوده گاهی تحت
سلاسل و کند و هنگامی اسیر در دست اعدا
جز حقّ جلّ جلاله بر آنچه وارد شده علی ما
ینبغی آگاه نه لعمرالله قد ناحت لبلائی طلعات
الفردوس الأعلى و اهل الجنّة العلیا آنچه از عباد
طلب مینمائیم عدل و انصافست بقول کفایت
نمایند در آثار بصر حدید رجوع کنند و باذان
واعیه اصغما نمایند

- 5 The Cause is more manifest than the sun, yet the veils of the parties have prevented them, and the evident smoke hath kept all from beholding, save whom thy Lord hath willed. Blessed is the soul whom vain imaginings have not kept from beholding the lights of certitude. We hope that the radiance of the dawnings of justice and fairness may encompass the world, and that the hidden hand of power may assist and make manifest such souls as will speak with truth and conceal not what they have witnessed, and will guide people from the vanishing stream to the immortal Kawthar. Today the tongue of the inner mystery speaketh these exalted words in the detached heart:

5 امر اظهر از آفتاب ولكن حجاب احزاب را منع
نموده دخان مبین کلّ را از مشاهده بازداشته الا
من شاء ربّک طوبی از برای نفسیکه اوهام او
را از مشاهده انوار یقین باز نداشت امید آنکه
پرتو تجلیات عدل و انصاف عالم را احاطه نماید
و ید اقتدار باطنیه نفوسی را تأیید فرماید و ظاهر
نماید که براسق تکلم نمایند و آنچه دیده اند ستر
نمایند و ناس را از غییر فانی بکوثر باقی هدایت

کنند و راه نمایند امروز لسان سر در قلب فارغ
باینکلمات عالیات ناطق

- 6 O my God, my God! I am Thy servant and the son of Thy servant. I have held fast to Thy most great signs and clung to the hem of Thy mercy, O Thou Who art the Lord of all being and the Sovereign of the throne on high and of earth below. O Lord! The fire of separation from Thee hath consumed me. Where is the heavenly spring of Thy nearness and the celestial stream of Thy presence? The thirst of estrangement from Thee hath destroyed me. Where is the river of Thy mercy? By Thy glory, O Thou the Beloved of the worlds and the Desire of the nations, I long to lay my face upon every spot of the earth, that perchance it might be honored by touching the dust that hath been ennobled by the footsteps of Thy loved ones and chosen ones.

6 الهی الهی انا عبدک و ابن عبدک متمسکاً
بآیاتک الکبری و متشبثاً بذیل رحمتک یا مولی
الوری و مالک العرش و الثری ای رب قد
احرقتی نار بعدک این سلسبیل قربک و کوثر
وصالک و اهلکنی ظمأ فراقک این فرات
رحمتک و عزتک یا محبوب العالم و مقصود
الأمم احب ان اضع وجهی علی کل مقام من
مقامات الأرض لعل یتشرف بتراب تشرف
بقدم اولیائک و اصفیائک

- 7 Is there any ear, O my God, to hear the sighing of my heart and to see that which hath appeared from me? I beseech Thee by the tears of them that are nigh unto Thee in their sorrow for Thee, and by the sighs of them that are sincere in their separation from Thee, that Thou mayest aid Thy servants to draw nigh unto the precincts of Thy court, and adorn them with the ornament of justice in Thy days. Thou art He Who, O my God, hath opened the doors of hope unto the faces of Thy servants, and the doors of bounty and grace unto Thy creation. Have mercy upon them through Thy mercy, then assist them through Thy bounty, then uncover for them through Thy power and might that from which they have been debarred. Verily, Thou art the Almighty over whatsoever Thou wilt. The happenings of days and the doubts of men shall not withhold Thee. Thou doest what Thou wilt and ordainest what Thou pleasest. Verily, Thou art the Mighty, the All-Praised....

7 هل من ذی اذن یا الهی یسمع حنین قلبی و یری
ما ظهر منی اسئلك بعبرات المقرین فی حزنک
و زفرات المخلصین فی هجرک بأن توفق عبادک
علی التقرب الی بساطک ثم زینهم بطراز العدل فی
ایامک انت الذی یا الهی فتحت ابواب الرجاء
علی وجوه عبادک و ابواب الفضل و العطاء
علی خلقک ارحمهم برحمتک ثم انصرهم بجودک
ثم اکشف لهم ما منعوا عنه بقدرتک و قوتک
انک انت المقتدر علی ما تشاء لا تمنعک حوادث
الایام و لا شبهات الأنام تفعل ما تشاء و تحكم
ما ترید و انک انت العزیز الحمید ...

- 8 The Sovereign of the Bayan, in the Bayan and in its essence and substance, maketh mention of Him Whom God shall make manifest - may the spirit of all in the kingdom of command and creation be sacrificed for His sake. He lamenteth, He imploreth, He counseleth that ye be not deprived through the Bayan of its Revealer and Sender. In most eloquent language He saith: "In the year Nine ye shall attain unto all good," and He saith: "In the year Nine ye shall attain unto the presence of God." Likewise they have mentioned in several passages this verse from the Quran: "In time shall they surely know its truth," and "in time" refers to the year Nine. Were ye to count His mentions - may my spirit be sacrificed for His sake - in this connection, ye could not reckon them....

8 سلطان بیان در بیان و ساذج و جوهر آن ذکر
من یشهر روح من فی ملکوت الأمر و الخلق
فداه بوده ناله میفرماید التماس مینماید وصیت
میفرماید که بیان از منزل و مرسل آن محروم
نمانید بافصح بیان میفرماید و فی سنة التسع انتم
کلّ خیر تدرون و میفرماید و فی سنة التسع انتم
بلقاء الله ترزقون و همچنین این آیه فرقان را در
چندین مقام ذکر فرموده اند و ستعلن نبأه بعد
حین و بعد حین سنه تسع است باری ان تعدوا
اذکاره روحی فداه فی هذا المقام لا تحصوها ...

AKHA_119BE #01-02 p.bx, NSS.130x

BH11875

To: Aqa Rasul from Rasht et al.

Date: 1305-09-21 [1888-Jun-1]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise be fitting and worthy of the Desired One Who created through utterance, attracted through speech, and adorned assured hearts with the ornament of a wondrous new life through His blessed Word. Glory, remembrance and praise be upon His loved ones who held fast to the cord of service, achieved steadfastness, spoke with wisdom, and acted according to what was commanded by God, the Lord of the mighty throne. These are servants whom God has described, before and after, in His perspicuous Book. They are those who drank the choice wine of utterance from the cup of our Lord the Merciful's bounty and succeeded in guiding humanity to the straight path.
- 3 And now, O beloved of my heart, at this hour, being ten o'clock on the twenty-first day of the blessed month of Ramadan, the letter of the spiritual beloved Aqa Rasul, upon him be the glory of God, which he had written to that beloved one and sent, was presented before the Desired One of all worlds. After its presentation, these exalted words were revealed - may my spirit be a sacrifice for His bounty:
- 4 O servant in attendance! The words of Rasul have proven effective. From his acknowledgment and confession, the stars of favors have risen and the suns of grace have dawned. Praise be to God, he has mentioned that which has been and will be the cause of awakening for all souls, before and after. It is hoped that, having been purified and enkindled by the water of the utterance of the Desired One of all worlds and by the fire of the Sacred Tree, they will arise with their whole being to serve the Cause of the Lord of existence. O Rasul, upon thee be My glory! Thou hast spoken the truth that it is the twenty-first of Ramadan. The people of Iran, male and female, learned and ignorant, are occupied in mosques, temples and gatherings with praising the Successor and cursing Muradi, save whom God willeth. Reflect upon the heedlessness of that party, unaware that each one of those souls has been and is a hundred thousand times more wretched, more rebellious, more remote and more astray than this Muradi, for the Lord of the worlds drank the cup of martyrdom by the decree of those souls, and still they occupy themselves with cursing and reviling the Truth and His companions. Mentioning the Successor and acknowledging
- 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 حمد مقصود را لایق و سزا که بیان خلق نمود و بگفتار جذب فرمود و بکلمه مبارکه افتدۀ مطمئنۀ را بطراز حیات جدیدۀ بدیعہ بیاراست البہاء و الذکر و الثناء علی اولیائہ الذین تمسکوا بحبل الخدمۃ و فازوا بالاستقامۃ و نطقوا بالحکمۃ و عملوا بما امروا بہ من لدی اللہ ربّ العرش العظیم اولئک عباد وصفہم اللہ من قبل و من بعد فی کتابہ المبین ہم الذین شربوا ریحیق البیان من كأس عناية ربنا الرحمن و فازوا بارشاد الخلق و ہدایتہم الی صراط المستقیم
- 3 و بعد یا محبوب فؤادی در این حین کہ ساعت دہ از یوم بیست و یکم ماہ مبارک رمضانست نامہ حبيب روحانی جناب آقا رسول علیہ بہاء اللہ کہ بآنخوب نوشتہ بودند و ارسال نمودند امام وجہ مقصود عالمیان عرض شد بعد از عرض اینکلمات عالیات آنحین نازل روحی لعنایتہ الفداء فرمودند
- 4 یا عبد حاضر کلمات رسول مؤثر واقع شد از اقرار و اعترافش انجم الطاف مشرق و شمس فضل طالع للہ الحمد ذکر نمودہ آنچه را کہ از برای ہر نفسی سبب تنبہ قبل و بعد بودہ و ہست امید آنکہ از کوثر بیان مقصود عالمیان و از نار سدرہ مطہر و مشتعل شدہ بتمام وجود بر خدمت امر حضرت موجود قیام نمایند یا رسول علیک بہائی قد نطقت بالحق کہ بیست و یکم شہر رمضانست اہل ایران از ذکور و اناث و عالم و جاہل در مساجد و معابد و محافل بہ مدح وصی و لعن مرادی مشغولند الا من شاء اللہ در غفلت آنخرب تفکر نما غافل از اینکہ ہر یک از آن نفوس صدہزار کرہ از این مرادی اشتی و اطفی و ابعد و اضل بودہ و ہستند چہ کہ مولی العالم بفتوای آن نفوس شریعت شہادت نوشید و حال ہم بہ لعن و سبّ حق و اصحابش مشغولند ذکر وصی و اقرار بآن سبب ارتفاع مقام و رتبہ

him becomes the cause of the exaltation of rank and station, not the cause of unbelief, for if unbelief appears from lack of understanding and acknowledgment, the proof of unity would seem impossible. In any case, the ignorance of people has been and is a barrier to speech.

- 5 We beseech God to assist all in what He loves and is pleased with. Praise be to God, thou hast attained, seen and heard. Now thou must associate with the servants in that land with complete steadfastness, wisdom and utterance, that perchance thereby a matter may come to pass. That land is ready. In truth, if a patient and detached one be found, it will become the cause of the guidance and turning of heedless souls. This is not difficult for God. We mention the friends and counsel them to justice, fairness, religious devotion, trustworthiness and the fear of God, the Protector, the Self-Subsisting.

- 6 In truth, the letter of your honor, after being presented, became the cause of the manifestations of bounties. Well done to you and congratulations! God willing, you will settle in that land and kindle and remind the servants with the fire of God and His light. At one time, this exalted word was revealed from the Tongue of Him Who revealed the verses: "Ask God to assist His loved ones to hold fast unto that which will sanctify the soul and exalt His Word."

- 7 Praise be to God, from your pen was manifest determination, and evident was your attention and devotion. God willing, you will attain to that which you have intended and that which you have desired for the sake of God. The servant beseeches God, his Lord, to assist you, grant you success, and aid you. Verily, He is powerful over all things and worthy of answering prayers. Glory, remembrance, and praise be upon you and upon those who hear and acknowledge that which hath been sent down from God, our Lord and your Lord and the Lord of the mighty throne.

میشود نه علت کفر که اگر از عدم ادراک و اقرار کفر ظاهر شود اثبات توحید محال بنظر میآید باری جهل ناس مانع از گفتار بوده و هست

5 نَسْتَلِ اللَّهَ انْ يُؤَيِّدَ الْكَلَّ عَلَى مَا يَحِبُّ وَيَرْضَى اللَّهُ الْحَمْدَ فَائِزٌ شَدَى وَ دِيدَى وَ شَنِيدَى حَالِ بَايِدِ بَاسْتِقَامَتِ تَمَامِ وَ حَكَمَتِ وَ بَيَانِ بَا عِبَادِ آنْ اَرْضِ مَعَاشِرَتِ نَمَائِي لَعَلَّ يَحْدُثُ بِذَلِكَ اَمْرًا آنْ اَرْضِ مُسْتَعَدَّ اسْتِ فِي الْحَقِيقَةِ اِذَا صَابِرَى وَ مُنْقَطَعَى يَافَتْ شُودِ سَبَبِ هِدَايَتِ وَ اِقْبَالِ نَفُوسِ غَافِلِهِ خَوَاهِدِ شُدِ لَيْسَ هَذَا عَلَى اللَّهِ بَعَزِيزِ دُوسْتَانِ رَا ذَكَرْ مِیْنَمَائِمِ وَ وَصِيَّتِ مِیْکْنِمِ بِهْ عَدْلِ وَ اِنْصَافِ وَ دِيَانَتِ وَ اَمَانَتِ وَ تَقْوَى اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ اَنْتَهَى

6 فِي الْحَقِيقَةِ نَامَهُ أَتَجَنَّبُ بَعْدَ اِزْ عَرَضِ دَرِ حَضُورِ سَبَبِ ظُهُورَاتِ عَنَايَاتِ گشتِ هِنِيئًا لِحَنَابِكِ وَ مَرِيئًا لَكَ اِنْشَاءً اللَّهُ دَرِ آنْ اَرْضِ سَاكِنِ شَوِيْدِ وَ بِنَارِ اللَّهِ وَ نُورِهِ عِبَادَ رَا مُتَذَكِّرِ وَ مُشْتَعِلِ دَارِيْدِ وَ قَتِي اِزْ اَوْقَاتِ اَيْنِكَلَهْ عَلِيَا اِزْ لِسَانِ مَنَزَلِ آيَاتِ ظَاهِرِ فَرَمُودَنَدِ اِزْ حَقِّ بَطْلِبِ اَوَلِيَايِ خُودِ رَا مُؤَيِّدِ فَرَمَايِدِ بَرِ تَمَسِّكِ بَا نَچِهْ سَبَبِ تَقْدِيسِ نَفْسِ وَ اِرْتِفَاعِ كَلَهْ اَوْسْتِ

7 اَنْتَهَى اللَّهُ الْحَمْدُ اِزْ بَنَانِ أَتَجَنَّبُ هَمَّتِ ظَاهِرِ بُوْدِ وَ تَوَجُّهٍ وَ اِقْبَالِ بَا هَرِ اِنْشَاءً اللَّهُ فَائِزٌ شَوِيْدِ بَا نَچِهْ كِهْ اِرَادَهْ غَمُودَهْ اِيْدِ وَ لُوحِهْ اللَّهُ خَوَاسْتَهْ اِيْدِ اِنْ اِنْخَادِمِ يَسْتَلِ اللَّهُ رَبَّهُ اِنْ يُؤَيِّدَكَ وَ يُوَفِّقَكَ وَ يَمْدِكَ اِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ بِالْاِجَابَةِ جَلَدِيرِ الْبَهَاءِ وَ الذِّكْرِ وَ الشَّاءِ عَلَى جَنَابِكَ وَ عَلَى الَّذِيْنَ يَسْمَعُوْنَ وَ يَعْتَرِفُوْنَ مَا نَزَلَ مِنْ لَدَى اللَّهِ رَبِّنَا وَ رَبِّكُمْ وَ رَبِّ الْعَرْشِ الْعَظِيمِ

Majlis210461.056-059

BH00673

To: Siyyid Aqa Afnan et al., in Port Said

Date: 1305-09-24 [1888-Jun-4]

- 1 He is God, exalted be His majesty, grandeur and power. 1 هو الله تعالى شأنه العظمة والاقترار
- 2 How delightful is the breeze of reunion that hath wafted, and the fragrance of meeting that hath been diffused at this hour, five hours before sunset, for a distinguished letter bearing spiritual and divine glad-tidings hath arrived. It hath opened the gate of truth and renewed the covenant of presence. In truth, the pen is a great sign from the Ancient Lord, and ink is the supreme gate of love and unity. These two have ever been and shall continue to be the movers of the cord of love. Were the favors of God, exalted be His glory, and likewise the effects and fruits ordained for these two to become manifest, the world would be struck with wonderment. Glorified be their Creator, their Educator and their Originator. 2 حَبْدًا نَسِيم وصال وزید و عرف لقا در این حین که پنج ساعت بغروب مانده متضوع گشت چه که نامه نامی با مرده های روحانی معنوی رسید باب حقیقت را گشود عهد حضور را تازه نمود فی الحقیقه قلم آیه بزرگست از مالک قدم و مداد باب اعظم محبت و اتحاد این دو لازال محرک حبل محبت بوده و هستند اگر عنایات حق جل جلاله و همچنین آثار و اثماریکه در باره این دو مقدر شده ظاهر شود عالم را تحیر اخذ نماید جل خالقهما و مربیها و موجد هما
- 3 On this day, the twenty-fourth of the blessed month of Ramadan, at seven o'clock, while this lowly one was sitting still and silent, the Clear Book arrived - that is, your letter. It was a true breaking of the fast, and a spiritual fulfillment of yearning and longing. The fragrance of the pen was diffused in such wise as to dispel all traces of weariness, cares and sorrows. Praise be to God, spirit and heart were adorned with the ornament of joy and gladness. After reading it with delight and joy, I approached the Shrine and attained the honor of hearing these exalted words: 3 این یوم که بیست و چهارم شهر مبارک رمضانست ساعت هفت ایفانی در محل ساکن و صامت کتاب مبین وارد یعنی دستخط آنحضرت صوم را افطاری بود حقیقی و طلب و اشتیاق را وصالی بود معنوی نفحه خامه بشانی متضوع که روایح کسالت و هموم و غموم را از میان برداشت روح و قلب لله الحمد بطراز فرح و سرور مزین و بعد از قرائت و نشاط و انبساط قصد مقام نموده تلقاء وجه بشرف اصغا فائز لسان بیان باینکلمات عالیات ناطق
- 4 He is the All-Hearing, the All-Seeing. 4 هو السامع البصیر
- 5 O Afnan! Upon thee be the peace of God and His mercy! The servant who is present read the letter which was present before the face [of God]. From every word wafted the fragrance of sincerity, humility, submissiveness, and praise and glorification of God, the Blessed, the Exalted. Each of its words testified with most eloquent utterance to thy devotion, thy steadfastness and thy turning unto Him. Well is it with thee! Pleasant it is to thee! Thou hast taken the cup of divine knowledge from the hand of bounty and drunk therefrom in the name of God, the Mighty, the Wondrous. The Blessed Tree hath made mention of its Afnans and continueth to do so. His grace hath encompassed them in all conditions and He is with you wheresoever ye may be. Praise be to God! Ye are mindful and are remembered. The slumber of idle fancies hath prevented the 5 یا افنانی علیک سلام الله و رحمته عبد حاضر با نامه حاضر امام وجه قرائت نمود از هر حرفی عرف خلوص و خضوع و خشوع و ذکر و ثنا لله تبارک و تعالی متضوع هر کلمه از کلماتش بافصح بیان شاهد و گواه بر توجه و اقبال و استقامت هنیئاً لک و مرثیاً لک قد اخذت كأس العرفان من يد العطاء و شربت منها باسم الله العزيز البديع سدره مبارکه افناش را ذکر نموده و مینماید عنایتش در جمیع احوال شامل بوده و هست هو معکم اینما تكونوا لله الحمد ذا کرید و هم متذکر عالم را نوم اوهام از مشاهده انوار

world from beholding the lights of truth and perceiving the effulgences of the Day-Star of divine favor.

- 6 Glory be to God! The favored community remaineth until now heedless and veiled from the cause of afflictions, tribulations and their abject abasement. The cities and habitations of the people of divine unity are surrounded, while the ungodly encompass them. Every day a tree is uprooted by devastating winds and a lamp is extinguished. This most grievous malady hath seized the realm of the people of unity, yet despite this they neither have sought nor seek to remove this darkest of afflictions. We beseech God, exalted be His glory, that through the breezes of the spiritual morn He may grant awareness to His servants, that perchance they may arise from the sleep of heedlessness and act as behooveth them. The Law of God preserveth His servants, and the fear of God restraineth them from that which is forbidden. Yet in this day these two are as rare as red sulfur. Blessed are they who have held fast to the Most Great Law and the mightiest ordinance. We testify that they are the knights in the arena of divine knowledge among all religions. Nothing whatsoever hath prevented them, neither the veils of the world nor the coverings of the nations. These are they whom God hath described in His mighty Book, saying: "Neither merchandise nor traffic beguile them from the remembrance of God." Blessed art thou, O Afnan! We beseech God to open before thy face the gates of grace and blessing, and to ordain for thee that which will draw thee nigh unto Him in all conditions. Verily He is the Almighty, the Single, the One, the Mighty, the Most Generous.

- 7 O Siyyid Aqa! Upon thee be the loving-kindness of God, the Lord of all names and Creator of the heavens. Thy mention was made in the presence of the Wronged One and His grace hath encompassed thee. Praise be to God! Thou hast attained unto that which was the purpose of creation. Peace and glory be upon you, O Afnan, and the mercy of God and His blessings and His loving-kindness and His favors.

- 8 The effulgences of the Sun of true divine unity have shone upon your honor and the rain of divine mercy hath descended upon your noble being. A hundred thousand thanks to the Goal of the world's peoples that despite the encompassing enemies and the might of the princes and divines of Iran, the way of communication and association with news and writings remaineth open and evident. Tongues cannot adequately render thanks for this peerless blessing unless His grace assist them. His gratitude hath ever outstripped those who are thankful, His praise those who praise, and His mercy the dwellers of the heavens and the earth. In these days the government hath changed. I

حقیقت و ادراک تجلیات نیر عنایت حق منع نموده

6 سبحان الله آمت مرحومه الى حين از سبب ظهور بلایا و قضایا و ذلت کبری غافل و محجوبند مدن و دیار اهل توحید محاط و مشرکین محیط هر یوم از ارباب قاصفه شجره ئی منقعر و سراجی منطفی این مرض اعظم اقلیم اهل توحید را اخذ نموده مع ذلک در صدد رفع این بلای ادهم نبوده و نیستند از حق جلّ جلاله سائل و آملیم که از نسائم فجر روحانی عباد را آگاهی عطا فرماید شاید از نوم غفلت سر برآرند و علی ما ینبغی قیام نمایند شریعت الله عباد را حفظ فرماید و خشیه الله از مناهی باز دارد و حال این دو بمثابة کبریت احمر کمیاب طوبی از برای نفوسیکه بناموس اکبر و قانون اعظم تمسک جستند نشهد انهم من فوارس مضممار العرفان بین الأديان لم يمنعهم شيء من الأشياء و لا تحجبهم سبحات العالم و لا حجاب الأمم و اولئك عباد وصفهم الله في محكم كتابه بقوله لا تلهيهم تجارة و لا بيع عن ذكر الله طوبى لك يا افنانى نسل الله ان يفتح على وجهك ابواب النعمة و البركة و يقدر لك ما يقربك اليه في جميع الأحوال انه هو المقتدر الفرد الواحد العزيز الفضال

7 يا سيد آقا عليك عناية الله مالک الأسماء و فاطر السماء ذكرت در ساحت مظلوم مذکور و عنایتش شامل الحمد لله فائز شدی بآنچه که مقصود از آفرینش بوده السلام و البهاء علیکم یا افنانی و رحمة الله و برکاته و عناية الله و الطافه انتهى

8 تجلیات انوار آفتاب توحید حقیقی بر آنحضرت تابیده و امطار رحمت رحمانی بر وجود ذیجود باریده صد هزار شکر مقصود عالمیازا که مع احاطه اعدا و سطوت امرا و علمای ایران راه مواصلت و معاشرت باخبار و آثار مفتوح و مشهود این نعمت یگا را السن از عهده شکر بر نیاید مگر عنایتش دست گیرد شکرش لازال بر شاکرین سبقت داشته و حمدش بر حامدین و رحمتش بر اهل سموات و ارضین این ایام حکومت تبدیل شده از حق میطلبم سریر حکم

beseech God to adorn the throne of sovereignty with the form of justice and equity. Verily, He hath power over all things. This evanescent servant beseecheth the Eternal Truth to make your honor a dawning-place for the spreading of His verses and laws and a wellspring of His outpourings[...]

را بهیکل عدل و انصاف مزین دارد آنه علی
کشتیء قدیر این خادم فانی از حق باقی سائل
و آمل که آنحضرت را مطلع انتشار آیات و
احکامش فرماید و معدن فیوضات

- 9 Concerning the mention of Aqa Khan and his arrival with others, as well as the counsel and conversation with him which they had recorded - this was one of the fruits of His Highness's journey. This matter is evidence of the promotion and will of God, exalted be His glory, and likewise bears witness to His true blessings and favors. After this matter was presented before Him, they were inspired to deliver the Word of Truth and imparted that which was manifestly guidance and evident counsel.

9 و اینکه ذکر جناب آقا خان و ورود او مع نفوس
اخری و همچنین نصیحت و صحبت با او را
مرقوم داشتند این یکی از آثار سفر آنحضرت
بوده اینفقره دلیل است بر ترویج و ارادهء حق
جلّ جلاله و همچنین شاهد و گواهیست بر
مبارکی و عنایت حقیقی و بعد از عرض اینفقره
امام وجه فرمودند مؤید شدند بر القاء کلمهء
حق و القا نمودند آنچه را که هدایتی بود ظاهر
و نصیحتی بود هویدا

- 10 O Afnan! Upon thee be the peace of God and His favors. This Wronged One hath in all conditions proclaimed the Word of God with the most exalted call, and hath summoned all to that which preserveth them, profiteth them and strengtheneth them. In one of the holy Tablets these words were recorded: Should this Wronged One be drowned in the sea, He would arise from the mountaintops crying "The Kingdom is God's!" And should He be buried in the earth beneath its layers, His call would be heard from the heaven, drawing the servants to the most exalted Paradise. No impediment existeth in that realm and no veil remaineth. The Command is in His hands - He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the Praiseworthy.

10 یا افنانی علیک سلام الله و عنایتہ اینمظلوم در
جمع احوال کلمه الله را بأعلی النداء فرموده و
کل را بما یحفظهم و ینفعهم و یؤیدهم دعوت
نموده در یکی از الواح مقدسه اینمضمون مرقوم
اگر اینمظلوم را در دریا غرق نمایند از جبال سر
برآرد و الملک لله گوید و اگر در ارض تحت
طبقات آن دفن نمایند از سماء ندایش ظاهر شود
و عباد را بفردوس اعلی کشاند مانع در آنساحت
معدوم و حجاب مفقود الامر بیده یفعل ما یشاء
و یحکم ما یرید و هو العزیز الحمید

- 11 In this night thy mention was made repeatedly. Should the servants turn unto that which profiteth them, they shall have attained; and should they turn away, verily He is independent of them. His perspicuous Book beareth witness unto this. In times of tribulation, hardship and adversity, He speaketh and hath spoken without concealment that which is the cause of the supreme triumph and the guidance of the nations. Now the Wronged One and His Afnan hold fast to wisdom and utterance, and speak that which guideth the servants to the Path. Whoso wisheth, let him accept, and whoso wisheth, let him turn away. Verily He is the Single, the One, the Self-Sufficient, the All-Knowing, the All-Wise.

11 در این لیل مکرر ذکرت مذکور عباد اگر اقبال
نمایند بما ینفعهم فائز گشته اند و اگر اعراض
کنند آنه غنی عنهم یشهد بذلک کتابه المبین در
حین بلا و بأساء و ضراء ناطق و بآنچه سبب فوز
اعظم و هدایت امم بود من غیر ستر گفته حال
مظلوم و افنائش بحکمت و بیان متمسک و به ما
یهدی العباد الی الصراط متکلم من شاء فلیقبل و
من شاء فلیعرض آنه هو الفرد الواحد الغنی العلیم
الحکیم انتهى

- 12 From the heaven of utterance, rains have descended in such measure that preservation and presentation have not been possible save in limited measure. Concerning what was written about that land, truly freedom, civilization and its means are daily increasing, especially now that it hath become the place

12 از سماء بیان بشأنی امطار نازل که مجال حفظ و
عرض نبوده و نیست الا علی قدر معلوم اینکه
در ذکر آن ارض مرقوم داشتند فی الحقیقه حرّیت
و مدنیّت و اسباب آن یوماً فیوماً در تزايد است
مخصوص حال که محل و مقر آنحضرت واقع

and residence of His Highness. And concerning what was written about the empty shop with the sign "I have placed my trust in God" - truly this is a most perfect merchandise and great in the sight of God. After this matter was presented before Him, they said that this exalted word is like unto a magnet, nay rather greater, attracting that which is the cause of bounty, blessing and nearness unto God. This bounty hath no likeness or equal. Praise be unto Him for what He hath ordained for His Afnan. We beseech Him to aid him with the hosts of grace and favors. Verily He is the Strong, the Powerful.

13 They smiled much at these words and uttered that which shall have its effect hidden and concealed in the world. God shall soon make it manifest through a command from His presence. He is the All-Bountiful, the Generous.

14 To the beloved of the heart, Aqa Siyyid Aqa, upon him be 9 66 [Baha'u'llah] the Most Glorious, I convey greetings and make mention that God is witness and testament that the servant hath ever been and is present before Him. I beseech the Most High to make him one of the interpreters of revelation and inspiration. Verily He is the Mighty, the All-Knowing. Glory, remembrance and praise be upon your honor and upon those who are with you, who love you and who hear your word concerning the Cause of God, the Lord of the worlds.

15 The servant 24 Ramadan the Blessed 1305

شده و اینکه مرقوم داشتند دکان خالی و لوح توکلست علی الله اویزان فی الحقیقه بضاعت خیلی کامل است و عند الله عظیم بعد از عرض این فقره امام وجه فرمودند اینکمهء علیا بمثابهء مغناطیس است بل اعظم جذب مینماید آنچه را که سبب نعمت و برکت و تقرب الی الله است این نعمت را شبه و مثل نبوده و نیست له الحمد علی ما قدر لأفانیه و نسئله ان یمده بجنود العنایة و الألطاف انه هو القوی القدر انتی

13 از کلمه بسیار تبسم فرمودند و فرمودند آنچه را که اثرش در عالم مکنون و مستور است سوف یظهره الله امراً من عنده و هو الفیاض الکریم

14 خدمت محبوب فؤاد جناب آقا سید آقا علیه ۹ ۶۶ [بهاء الله] الأبهی سلام میرسانم و ذکر مینمایم حق شاهد و گواه که لازال امام وجه خادم حاضر بوده و هستند اسئله تعالی ان یجعل من تراجمه الوحی و الإلهام انه هو العزیز العلام البهاء و الذکر و الثناء علی حضرتکم و علی من معکم و یحبکم و یسمع قولکم فی امر الله رب العالمین

15 خادم فی ۲۴ رمضان المبارک سنة ۱۳۰۵

INBA31:124, BLIB_Or15731.344, AQA7#388 p.096, PYB#115 p.04x

BH01257

To: Haji Siyyid Javad Yazdi, in Alexandria

Date: 1305-09-26 [1888-Jun-6]

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

2 Praise be unto the Lord of all desires, Who befiteth and deserveth it, Who hath given strength unto His loved ones, bestowed power upon them, and made them the cause of unity, harmony and the reformation of the world. Through them He hath united the hearts of His servants and raised the banner of His victory and the standard of His might. I pray and send

1 هو الله تعالی شأنه العظمة والاقتدار

2 حمد حضرت مقصودیرا لایق و سزااست که اولیای خود را قوت بخشید قدرت عطا فرمود و سبب اتفاق و اتحاد و اصلاح عالم نمود بهم الف بین قلوب عباد و رفع راية نصره و علم اقتداره و اصلى و اسلم اول نور اشرق من افق الوجود من لدن مربی الغیب و الشهود الذى به

salutations upon the first light that shone forth from the horizon of existence from the Educator of the seen and unseen, through Whom appeared the decree of unity among the peoples and the command of prayer at the most exalted station, and upon His family and companions whom God made the treasuries of His knowledge, the mines of His wisdom, and the repositories of His laws, and through whom were manifested God's dominion and power, His signs and His might.

- 3 Thereafter, the letter of that beloved of the heart arrived, removing all that caused sorrow and bestowing all that brought joy upon every element of body and being, hair and sinew and vein. Glory be to God! In the Tablet of Wisdom mention is made of the penetrating power of the Word. God, our Lord and the Lord of the mighty Throne and the elevated Seat, speaketh the truth. This servant beareth witness that the word of the loved ones courseth and floweth through and penetrateth all elements - how much more so the Most Exalted Word of God! This evanescent one is incapable of describing its effect and penetrating power. After its reading and perusal, he proceeded to the Most Great Shrine where it was presented before His countenance and attained the honor of His hearing. He said:

- 4 We beseech God to aid him in nurturing, reforming, and uniting. We ask God to assist him in all that he hath purposed for the betterment of His loved ones' affairs. Verily, He is the Mighty, the Powerful. Praise be to God! All that hath transpired hath been and is for the good, for there hath been no betrayal, waste, excess, or unseemly matters. The deed is clear and evident as the sun. We beseech God to bring about reformation. Verily, He is the Compassionate, the Generous, the Forgiving, the Merciful.

- 5 We make mention of all the loved ones in that land and convey Our greetings. We beseech God to aid them all in patience, tranquility, and that which befitteth man's true station. In truth, the loved ones of that land are deserving of mention and favor. God willing, it hath reached and will reach them. Upon them be God's peace, mercy, favor, and kindness.

- 6 Convey greetings from the Wronged One to 'Ali, upon him be God's peace and favor. We beseech God the Most High to strengthen him through His grace, to make him a standard of His remembrance, and to manifest through him that which shall endure as long as His names endure. Verily, He is the Compassionate, the Generous.

ظهر حكم الجمع بين الامم وحكم الصلوة على اعلی المقام وعلى آله وصحبه الذين جعلهم الله خزائن علمه و معادن حكمته و مكامن احكامه و بهم ظهرت سطوة الله وقدرته وآيات الله واقتداره

3 و بعد دستخط آنجوب فؤاد رسيد هرچه اسباب حزن بود برد و آنچه اسباب فرح بود بر جميع ارکان از جسم و جسد و شعر و پی و عروق عطا نمود سبحانه الله در لوح حکمت ذکر نفوذ کلمه موجود صدق الله ربنا و رب العرش العظيم و رب الكرسي الرفيع شهادت ميدهد خادم بر اينکه کلمه اوليا در ارکان جاری و ساری و نافذ است و كيف کلمه الله العليا باری اينفانی از ذکر اثر آن و نفوذ آن عاجز است و بعد از قرائت و اطلاع قصد مقام نموده امام وجه عرض شد و بشرف اصغا فائز گشت فرمودند

4 از حق ميطلبم او را تأييد فرمايد بر تربيت و اصلاح و تأليف و نسل الله ان يمدّه على ما اراد في اصلاح امور اوليائه انه هو المقتدر القدير الله الحمد آنچه واقع شده خير بوده و هست چه که خيانت و اسراف و افراط و امور نالايقه نبوده عمل مثل آفتاب روشن و واضح است از حق ميطلبم اصلاح فرمايد انه هو المشفق الكريم و هو الغفور الرحيم

5 اولياي آن ارض طراً را ذکر مينمائيم سلام ميرسانيم از حق ميطلبم کل را تأييد فرمايد بر صبر و سکون و ما ينبغي لمقام الانسان في الحقيقة اولياي آن ارض مستحق ذکر و عنايتند انشاء الله رسیده و ميرسد عليهم سلام الله و رحمته و عناية الله و الطافه

6 جناب على عليه سلام الله و عنايته را از قبل مظلوم سلام برسان نسل الله تعالى ان يؤيده بفضلہ و يجعله علماً لذكره و يظهر منه ما يكون باقياً ببقاء اسمائه انه هو المشفق الكريم

- 7 This evanescent servant also begs to be remembered and greeted by him. Furthermore, let that beloved of the heart convey this evanescent one's greetings, praise, and mention in whatever manner is befitting. I beseech God to remove whatsoever hath caused separation and distance, and to waft the fragrance of meeting and reunion. Verily, He hath power over all things.
- 7 این خادم فانیم ذکر و سلام ایشان را رجا مینماید دیگر آنخوب فؤاد بهر قسم که سزاوار است سلام و ثنا و ذکر اینفانی را مذکور دارند از حقّ میطلبم آنچه سبب فصل و بعد ظاهر شده از میان بردارد و عرف لقا و وصال مرور نماید آنّه علی کلّشیء قدیر
- 8 The letter of that beloved of the heart was a perfect example and comprehensive explanation. It is hoped that through God's grace - exalted be His glory - that which causeth joy and gladness to hearts and souls shall be made manifest. This evanescent servant is assured of the favors, but that beloved of the heart must, as commanded, carry out whatever he deemeth advisable. God willing, victory and triumph accompany that beloved one. Praise be to God, his steps are blessed and love and sincerity are present. In such case, divine assistance shall surely arrive and that which causeth reformation shall appear.
- 8 نامهء آنخوب فؤاد مثلی بود کامل و شرحی بود جامع امید هست از فضل حقّ جلّ جلاله ظاهر شود آنچه که سبب فرح و بهجت افنده و نفوسست این خادم فانی بعنایات مطمئن است ولکن آنخوب فؤاد حسب الامر باید آنچه مصلحت دانند مجری دارند انشاءالله در رکاب آنخوب فتح و ظفر موجود است الحمد لله قدم مبروک و محبت و خلوص موجود در اینصورت البتّه عنایت غیبی برسد و آنچه سبب اصلاح است ظاهر شود
- 9 At this moment He spoke regarding the affairs of the Afnan, upon him be God's peace and favor. The command was given to consult, that Haji Mirza Hasan and Haji Muhammad, upon them be God's peace and favor, should be present and consult, and whatever resulteth from the consultation should be followed. Now too, that honored one should consider and consult whether that place or another place would be advisable according to the time, and act accordingly. In all cases, all must do that which is beloved and acceptable in God's presence. Upon their return, they should go there and convey greetings from the Wronged One. I ask that He may grant thee success, strengthen thee, draw thee nigh, and cause thee to return unto Us. Verily, He is the Mighty, the Unconstrained. End.
- 9 در این حین فرمودند در بارهء امور افنان علیه سلام الله و عنایت امر بر مشورت شد که جناب حاجی میرزا حسن و جناب حاجی محمد علیهما سلام الله و عنایت حاضر شوند و مشورت نمایند و آنچه از مشورت ظاهر شود بآن تمسک نمایند حال هم باید آنجناب ملاحظه نمایند و مشورت کنند آنخل یا محل آخر بحسب وقت مصلحت باشد بآن متمسک شود در هر حال باید کلّ عمل نمایند آنچه را که لدی الله محبوب و مقبول است در مراجعت آنجا بروند و از جانب مظلوم سلام برسانند اسئل ان یوفّقک و یؤیّدک و یقرّبک و یرجعک الینا آنّه هو المقتدر المختار انتهی
- 10 Indeed, since His Holiness the Afnan, upon him be the Most Glorious Beauty of God, hath newly arrived in these parts, his satisfaction must be considered. This matter is essential. This evanescent servant beseecheth and imploreth God to aid all in that which He loveth and is pleased with. This evanescent one's request is that whatever that honored one deemeth advisable and conducive to joy and gladness, he should convey to the loved ones of that land on behalf of this servant. The glory, mention, and praise be upon your honor and upon God's sincere servants.
- 10 فی الحقیقه چون حضرت افنان علیه بهاء الله الابهی تازه بلین اطراف تشریف آورده اند باید رضایت ایشانرا ملاحظه نمود اینفقره لازم است این خادم فانی از حقّ سائل و آمل کلّ را تأیید فرماید علی ما یحبّ و یرضی عرض اینفانی آنکه اولیای آن ارض را از قبل این خادم آنچه مصلحت دانند و سبب بهجت و سرور است عمل فرمایند البهّاء و الذّکر و الثّناء علی حضرتکم و علی عباد الله المخلصین

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BH02204

To: *Haji Muhammad Ismayn Yazdi, in Alexandria*

Date: 1305-09-26 [1888-Jun-6]

- 1 He is God, exalted be His glory, the Grandeur and the Power
 2 Praise be to the Intended One whose Cause has been healing and whose decree has been and is unity. He commanded His loved ones to fellowship and unity, and through that unity illumined the horizons. The Salsabil mentioned in one place is the spring of love - blessed is he who has drunk and attained, and woe unto him who has denied this manifest grace. A hundred thousand thanks and praise unto the Ancient Lord who has purified His loved ones from treachery and all that is unseemly. Praise be to God, they are adorned and embellished with the ornament of truthfulness, sincerity, trustworthiness and fidelity. And I pray and send peace upon the Ocean of Oneness through whom were raised the banners of detachment and established the decree of God and His Command and the will of God and His sovereignty, and upon His family and companions through whom the Herald called out from all directions: "The gates of cities and lands have been opened in the name of God, the Powerful, the Mighty."
- 3 And then, by the life of our Beloved and your Beloved, your letter was an ocean of joy and a heaven of delight, for the luminary of truthfulness was dawning from its horizon and the sun of trustworthiness rising from its direction. After the joy obtained and the manifest delight observed, it was brought before His presence. He said: "Blessed is he and those with him and whosoever holdeth fast to justice and fairness in all matters. Praise be to God, they are adorned with the ornament of sanctity and holiness. The Wronged One beareth witness to their trustworthiness and their love and affection and their turning to God. We beseech God, exalted be He, to open before their faces the gates of His blessings and favors and bounty and generosity and grace." End quote.
- 4 To Him be praise and glory. His favor encompasseth, His grace sustaineth, His mercy assisteth, His bounty existeth. Assuredly that which is expedient and conformeth to consummate wisdom shall be made manifest. The servant testifieth to His favors and kindnesses and grace and mercy which have preceded the existence of His servants. We beseech God to assist His loved ones through the means of the heavens and earth and to confirm them through His bounty and generosity. Verily He is the Munificent, the Generous. And praise be to Him, for He is
- 1 هو الله تعالى شأنه العظمة والاقترار
 2 حمد حضرت مقصودی را که امرش التیام و حکمش اتحاد بوده و هست دوستانش را به الفت و اتحاد امر فرمود و بآن اتحاد آفاق را منور داشت سلسبیل مذکور در یک مقام چشمهء محبت است طوبی لمن شرب و فاز ویل لمن انکر هذا الفضل المبین صدهزار شکر و حمد مالک قدم را که اولیائش را از خیانت و ما لا ینبغی مطهر داشت لله الحمد بطراز صدق و صفا و امانت و وفا مزین و مطرزد و اصل و اسلم علی بحر التوحید الذی به نصبت رایات التجرید و ثبت حکم الله و امره و اراده الله و سلطانه و علی آله و اصحابه الذین بهم نادى المناد من کل الجهات قد فتحت ابواب المدن و الدیار باسم الله المقتدر القدير
- 3 و بعد لعمر محبوبنا و محبوبکم نامهء آنحضرت بحر فرح بود و آسمان بهجت چه که نیر راستی از افقش طالع و آفتاب امانت از جهتش مشرق بعد از بهجت حاصله و فرح ظاهرهء مشهوده قصد مقام نموده امام وجه عرض شد فرمودند طوبی له و للذین معه و لمن تمسک بالعدل و الانصاف فی الامور لله الحمد مزینید بطراز تقدیس و تنزیه آن المظلوم یشهد بأمانتهم و حبهم و ودّهم و باقبالهم و نستل الله تعالى ان یفتح علی وجوههم ابواب برکاته و عنایاته و جوده و کرمه و افضاله انتهى
- 4 له الحمد و المنه عنایتش محیط و فضلش معین و رحمتش ناصر و جودش موجود البتّه ظاهر میشود آنچه که مصلحت است و بحکمت بالغه موافق یشهد انلادم بعنایاته و الطافه و افضاله و رحمته الّتی سبقت وجود عباده و نستل الله ان یمدّ اولیائه بأسباب السّموات و الأرض و یؤیّدهم بجوده و کرمه انه جواد کریم و الحمد له اذ هو مقصودنا و مقصود من فی السّموات و الأرضین

our Goal and the Goal of all who are in the heavens and earths. I send greetings and praise to all the loved ones of that land. Each one, praise be to God, hath been and is mentioned and is feasting at the table of favor and the banquet of grace. On their behalf, this servant hath placed his face of powerlessness upon the dust of humility and uttereth the words "Thine is the praise and Thine is the thanks." Powerlessness is from us and might is from Him; turning is from us and bestowal is from Him. Verily He is the Forgiver and He is the Chosen One in the beginning and in the end. Peace and remembrance and praise be upon you and upon the sincere servants of God.

اولیای آن ارض را طراً سلام میرسانم و ثنا میگویم و هر یک الحمد لله مذکور بوده و هستند و به نعمت عنایت و مائده فضل منتعمند از قبل ایشان این خادم روی عجز بر تراب خضوع گذارده و بکلمه لک الحمد و لک الشکر ناطق و متکلم العجز من عندنا و القدرة من عنده و التوجه من عندنا و العطاء من عنده انه هو الغفار و هو المختار فی المبدء و المآب السلام و الذکر و الثناء علی حضرتکم و علی عباد الله المخلصین

BLIB_Or15731.357

BH02662

To: Aqa Muhammad et al., in Port Said

Date: 1305-09-26 [1888-Jun-6]

- 1 He is God, exalted be His glory, the Greatness and the Power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise be to God Who hath attracted the lands and those within them through the fragrance that hath been wafted from the direction of the Hijaz, whereby the light of reality hath shone forth from the horizon of the heaven of His Name, the All-Bountiful. And blessings and peace be upon the sovereign of the Messengers and the Guide of all paths, and upon His family and companions, through whom the standards of misbelief were reversed and the banners of divine unity were raised to their loftiest heights. 2 الحمد لله الذي اجتذب البلاد و من فيها من العرف الذي تضيوع من شطر الحجاز و به سطع نور الحقيقة من افق سماء اسمه الفياض و الصلوة و السلام على سلطان الرسل و هادی السبل و علی آله و اصحابه الذين بهم نکست رايات الشرك و ارتفعت اعلام التوحيد على اعلی الاعلام
- 3 And now, at this time when three and a half hours have passed from the twenty-sixth night of the blessed month of Ramadan, He appeared and commanded these exalted words to be written, specifically for that honored one and the spiritual friend Aqa Muhammad-Tahir: 3 و بعد در این حین که سه ساعت و نیم از شب بیست و ششم ماه مبارک رمضان گذشته امام وجه حاضر و اینکلمات عالیات مخصوص آنجناب و حبیب روحانی آقا محمد طاهر فرمودند
- 4 Write to Nuru'llah and Muhammad, upon them both be greetings, that which is the cause of joy and the source of gladness. O Nuru'llah! His honor Zein, upon him be the peace of God and His mercy, hath made mention of thee and hath sought for thee that which betokeneth the favor of God, exalted be His glory. We beseech God to preserve thee and guard thee from the wicked and evil ones, and make thee one who speaketh His praise and serveth His loved ones, and to ordain for thee the 4 بنویس به نورالله و محمد علیهما سلامی آنچه را که سبب فرح و علت ابتهاج است یا نورالله جناب زین علیه سلام الله و رحمته ذکره را نموده و از برایت طلبیده آنچه را که مشعر بر عنایت حق جل جلاله است انا نسل الله ان یحفظک و یحرسک من الفجار و الأشرار و یجعلک ناطقاً بذكره و خادماً لأولیائه و یقدر لک خیر الآخرة و الأولى

good of this world and the next. O Muhammad! Harken unto the call of the Wronged One. Verily, He maketh mention of thee and counseleth thee with that which will elevate thy station among the servants. We beseech God, blessed and exalted be He, to ordain for thee what He hath ordained for His near servants. He, verily, is the Most Merciful of the merciful.

- 5 And I counsel you to show love towards the Afnan. You must in all conditions be mindful and seek their good-pleasure. Verily, God is with His patient and sincere servants.

- 6 His honor the Name of God, Zein, upon him be the peace of God and His mercy, hath remembered and continueth to remember you, and likewise his honor Ustad 'Abdu'l-Karim, upon him be the peace of God. Praise and thanks be to God that in your early youth you have been blessed with that which the divines, princes and elders of Iran are veiled from, save whom God willeth. This is a mighty favor - every person of insight beareth witness to its greatness and every informed one testifieth thereto. This servant seeketh for you that which is the cause of prosperity and salvation in the divine worlds. Verily, He is the Hearer, the Answerer. And peace and remembrance be upon you both and upon those who act according to what they have been commanded in His perspicuous Book.

یا محمد ندای مظلوم را بشنوائه یذکرک و یوصیک
بما یرتفع به مقامک بین العباد و نسل الله تبارک
و تعالی ان یکتب لک ما کتبه لعباده المقربین
انه هو ارحم الراحمین

- 5 و وصیت مینمایم شما را بجهت افنان باید در جمیع
احوال ملاحظه نمائید و رضایت ایشانرا تحصیل
کنید ان الله مع عباده الصابرين و المخلصین انتهى

- 6 حضرت اسم ۶۶ [الله] زین علیه سلام الله و
رحمته شما را یاد نموده و مینماید و همچنین جناب
استاد عبدالکریم علیه سلام الله الله الحمد و الشکر
در اول جوانی موفق شدید آنچه که علما و امرا
و پیران ایران از آن محجوبند الا من شاء الله این
فضل عظیمست هر بصیری بر عظمتش گواه و
هر خبری شاهد این خادم از برای شما میطلبد
آنچه را که سبب فلاح و رستگاریست در عوالم
الهی انه هو السامع المجیب و السلام و الذکر علیکم
و علی الذین عملوا بما امروا به فی کتابه المبین

BLIB_Or15731.351

BH09556

To: Siyyid Ali, in Khalajabad

Date: 1305-10 [1888-Jun]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Praise be unto Thee, O our God, for having given us to drink the choice wine of Thy knowledge from the chalice of Thy bounty, and for having ordained for us to attain unto Thy presence and to stand before the gate of Thy grace.
- 3 We beseech Thee by the Mystery that lay hidden within Thy knowledge, and by the Pearl that remained concealed within the shell of Thy decree and destiny, to ordain for those who have heard Thy call and responded to that which Thou hast prescribed for the sincere ones among Thy creatures—those

- 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

- 2 لک الحمد یا الهنا بما سقیتنا رحیق عرفانک من
کأس عطائک و قدّرت لنا الحضور امام وجهک
و القیام لدى باب فضلک

- 3 نسئلك بالسرّ الذی كان مکنوناً فی علمک و اللؤلؤ
الذی كان مستوراً فی صدف قضائک و قدرک
بأن تجعل لمن سمع ندائک و اجاب ما کتبه
للمخلصین من خلقک الذین ما خوفهم سطوة

whom neither the might of the world could dismay nor the power of the nations enfeeble, who hastened with their hearts to the horizon of Thy Revelation and attained unto that which the Tongue of Thy grandeur had uttered on the Mount—that which Thou hast ordained for them.

العالم و ما اضعفتهم قوة الأمم سرعوا بالقلوب الى
افق الظهور و فازوا بما نطق به لسان عظمتك في
الطور

- 4 Thou art He to Whose generosity the entire creation hath testified, and to Whose munificence both the seen and the unseen have borne witness. There is none other God but Thee, the Almighty, the Glorious, the All-Loving.

4 انك انت الذي شهد بوجودك كل الوجود و
بكرمك الغيب و الشهود لا اله الا انت المقتدر
العزیز الودود

INBA23:115a, INBA23:262, AQMJ2.121

BH10294

To: Aqa Muhammad Ismail, in Nayshabur

Date: 1305-10 [1888-Jun]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Glorified art Thou, O Lord of Names and Creator of Heaven! Thou seest one of Thy servants who hath turned unto Thee, attained unto Thy days, responded to Thy call, and held fast unto Thy cord, and who, despite his lack of means, hath accomplished what every possessor of wealth was prevented from doing. O Lord! Aid him with the hosts of the seen and the unseen, draw him nigh unto Thee, and ordain for him through Thy grace and bounty that which shall endure in Thy Books and Thy Tablets. Verily, Thou art the One Who hath power over whatsoever He willeth. There is none other God but Thee, the All-Knowing, the All-Wise.

1 بسم ربنا الأقدس الأعظم العليّ الأبهى

2 سبحانك يا مالک الأسماء و فاطر السماء ترى
عبداً من عبادك اقبل اليك و فاز بآيامك
و اجاب ندائك و تمسك بجبلک و مع عدم
استطاعة عمل ما منع عنه كل ذي ثروة اى
ربّ ايده بجنود الغيب و الشهادة و قربه اليك
ثم اكتب له بوجودك و كرمك ما يكون باقياً في
كتبك و الواحك انك انت المقتدر على ما تشاء
لا اله الا انت العليم الحكيم

ADM3#015 p.025

BH10151*To: Mirza Baba Nayrizi**Date: 1305-10 [1888-Jun]*

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 My God, my God! Thou seest me in all conditions moved by Thy command and enjoying Thy favors and bounties, both outward and inward. I beseech Thee by this grace which Thou hast ordained for me without any merit on my part, to assist Thy loved ones to arise to that which will cause Thy Cause to be exalted amongst Thy servants. I beseech Thee, O Sender of verses and Revealer of clear signs, by Thy Most Great Name whereby the hearts of the peoples of the world were stirred, to ordain for him from whom the fragrance of Thy love hath been diffused that which befitteth Thy generosity and bounty. There is no God but Thee, the Single, the One, the Mighty, the All-Praised.

JHT_S#177

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 الهى الهى ترانى فيكلّ الأحوال متحرّكاً بأمرك و
متنعماً بآلائك و نعماتك من ظاهرها و باطنها
استلک بهذا الفضل الذى قدّره لى من غير
استحقاقى بأن تؤيّد اوليائك على القيام على ما
يرتفع به امرک بين عبادک استلک يا منزل
الآيات و مظهر البينات باسمک الأعظم الذى به
اضطربت افئدة اهل العالم بأن تكتب لمن تضوّع
منه عرف حبّک ما ينبغى لجودک و عطائك
لا اله الا انت الفرد الواحد العزيز الحميد

ADM3#004 p.014

BH10153*To: Aqa Abdul-Husayn**Date: 1305-10 [1888-Jun]*

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 My God, my God! Thou seest those who have turned towards Thee in the midst of those who have turned away, and the manifestations of justice among the oppressors. I beseech Thee by Thy manifest light and by the fire of Thy love which blazeth forth on the Day of Judgment, to ordain for Thy loved ones all the good Thou hast sent down in Thy Book. Then adorn them, O my God, with the ornament of glory and power. Verily, Thou art the Mighty, the Unconstrained. Then write down for whosoever hath desired the stream of Thy presence and service to Thy Cause that which will draw him nigh unto Thee, and make him content with whatsoever Thou hast ordained for him

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 الهى الهى ترى المقيّلين بين ايادى المعرضين و
مظاهر العدل بين الظالمين استلک بنورك المبين
و نار حبّک المشتعلة فى يوم الدين بأن تقدّر
لأوليائك كلّ خير انزلته فى كتابك ثم زينهم يا
لهى بطراز العزّة و الاقدار انك انت المقتدر
المختار ثم اكتب لمن اراد كوثر لقائك و خدمة
امرک ما يقربه اليك و اجعله راضياً بما قدّرت
له بأمرک المبرم و حكمك المحتوم لا اله الا انت
المهيمن القيوم

ADM3#011 p.021

through Thy firm command and irrevocable decree. There is no God but Thee, the All-Compelling, the Self-Subsisting.

JHT_S#074

BH10156

To: Haji Mirza Abdullah Ayn Ta

Date: 1305-10 [1888-Jun]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 My God, my God! The light of Thy countenance hath guided me, and the fire of Thy Sacred Tree hath attracted me, and Thy most exalted Word hath taken hold of me, and Thy most sweet call hath awakened me. I beseech Thee by Thy Name, the Self-Subsisting, and by Thy Cause which hath been made manifest on this Day, to assist Thy chosen ones to serve Thy Cause with wisdom and utterance. Then assist him whom Thou seest turning unto the lights of Thy countenance and desiring the wonders of Thy mercy and bounty. O my Lord! Send down upon him from the heaven of Thy generosity that which will make him firm and steadfast, clinging and holding fast to Thy luminous hem and to Thy firm and mighty Cause.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 الهى الهى نور وجهك دلتى و نار سدرتك
انجذبتنى و كلمتك العليا اخذتنى و ندائك
الأحلى يقظنى اسئلك باسمك القيوم و امرك
الظاهر فى هذا اليوم بأن تؤيد اصفياك على
خدمة امرك بالحكمة و البيان ثم الذى تراه
متوجهاً الى انوار وجهك و مریداً بدائع رحمتك
و عطائك اى رب فانزل عليه من سماء كرمك
ما يجعله ثابتاً راسخاً متمسكاً متشبثاً بذيلك المنير
و على امرك المبرم المتين

ADM3#005 p.015

JHT_S#178

BH10144

To: Muhammad Ibrahim son of Mashhadi Muhammad Husayn et al.

Date: 1305-10 [1888-Jun]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 I beseech Thee by Thy Name the All-Bountiful, and by Thy Name the All-Merciful, and by Thy Name the All-Knowing, and by Thy Name the All-Wise, and by Thy Name the Self-Subsisting, and by Thy Name the All-Loving, and by Thy Name the All-Munificent, and by Thy Name the All-Forgiving,

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 اسئلك باسمك الكريم و باسمك الرحيم و
باسمك العليم و باسمك الحكيم و باسمك القيوم
و باسمك الودود و باسمك الفضل و باسمك
الغفار و باسمك الوهاب بأن تغفر اولياك و

and by Thy Name the All-Bestowing, that Thou forgive Thy loved ones and purify them from the defilement of the world and its suspicions and its idle fancies, and adorn them with the lights of certitude through Thy mercy and Thy bounty. O my Lord! Thou seest the one who hath desired to enter the precincts of Thy generosity - ordain for him the good of both this world and the next. There is none other God but Thee, the Lord of all creation and the Lord of the throne on high and of the dust beneath.

JHT_S#041

طهرهم عن دنس العالم وظنونه و اوهامه و
زینهم بأنوار الايقان برحمتک و عطائک ای
ربّ ترى الذی اراد الورود فی جوار کرمک
قدر له خیر الآخرة والأولی لا اله الا انت مولی
الوری و رب العرش و الثری

ADM3#002 p.012

BH10528

To: Muhammad Hasan Najjar

Date: 1305-10 [1888-Jun]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 My God, my Master, my Support, my Beloved, and my Desire! I beseech Thee by the Mother Book which speaketh before the faces of the parties in the final return, such that no veil hindereth it and no cloud obscureth its light, to ordain for him who hath drunk the choice wine of Thy love that which shall make him steadfast in Thy Cause and firm in Thy service. Then write for him that which shall solace his eyes and bring peace to his heart. Verily, Thou art the Strong, the Triumphant, the Powerful, and worthy to answer prayer.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 الهی و سیدی و سندی و محبوبی و مقصودی
استلک بأمّ الکتاب الذی ینطق امام وجوه
الأحزاب فی المآب یحیث ما منعه الحجاب و ما
ستر نوره السحاب بأن تقدّر لمن شرب رحيق
حبک ما یجعله ثابتاً علی امرک و راسخاً علی
خدمتک ثم اکتب له ما تقر به عینه و یطمئن
قلبه انک انت القوىّ الغالب القدير و بالاجابة
جدیر

ADM3#034 p.045

BH10593*To: Hakim Rahim**Date: 1305-10 [1888-Jun]*

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Glorified art Thou, O Lord of the Kingdom and Ruler of the Realm of Might! I testify to Thy oneness and Thy singleness, and to Thy glory and Thy majesty and Thy sovereignty. I beseech Thee by the Most Great Word whereby the hearts of all humanity were attracted, and by the Fire which Thou didst kindle in the Tree of Knowledge and in the hearts of Thy loved ones, to ordain for Thy chosen ones the presence before Thy face, and to decree for whoever hath turned unto Thee the good of this world and the next. Verily Thou art the Creator of heaven and within Thy grasp are the reins of the Kingdom of Names.

JHT_S#043

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 سَيِّحَانِكَ يَا مَالِكَ الْمُلْكُوتِ وَالْحَاكِمِ عَلَى
الْجَبُوتِ أَشْهَدُ بِوَحْدَانِيَّتِكَ وَفِرْدَانِيَّتِكَ وَ
بِعِزَّتِكَ وَعَظَمَتِكَ وَسُلْطَانِكَ اسْتَطَلَّكَ بِالْكَلِمَةِ
الْعَلِيَا الَّتِي بِهَا انْجَذِبَتْ أَفْئِدَةُ الْوَرَى وَالنَّارُ الَّتِي
أَوْقَدْتَهَا فِي سِدْرَةِ الْعَرْفَانِ وَأَفْئِدَةُ أَحِبَّائِكَ بِأَنْ
تَقْدِرَ لِأَوْلِيَائِكَ الْحُضُورَ أَمَامَ وَجْهِكَ ثُمَّ أَكْتُبْ
لِمَنْ أَقْبَلَ إِلَيْكَ خَيْرَ الْآخِرَةِ وَالْأُولَى أَنْكَ
أَنْتَ فَاطِرُ السَّمَاءِ وَفِي قَبْضَتِكَ زَمَامُ مَلَكُوتِ
الْأَسْمَاءِ

ADM3#007 p.017

BH03267*To: Rida father of Aqa Inayatullah**Date: 1305-10-02 [1888-Jun-12]*

- 1 In the Name of God, the Most Merciful, the Most Compassionate
- 2 The esteemed letter of that spiritual friend arrived repeatedly. Praise be to God, its words had drunk from the water of divine love in the garden of meanings. This garden is the heart of the believer, and that word is a sapling which appeared and was planted through love of the Divine Lote Tree. In all conditions, I have asked and continue to ask from the Self-Sufficient, the Exalted, for health, honor and bounty for that spiritual friend. I beseech Him, exalted be He, by His Prophets and Messengers and by Him through Whom the breezes of revelation were cut off, to open before the faces of His loved ones the gates of grace and mercy. Verily, He is powerful over all things.
- 3 As for the matter of the apple of my eye, Aqa 'Inayatu'llah, upon him be the peace of God - it was presented before His

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2 نَامَةُ نَامِي أَن حَبِيبِ رُوحَانِي مُكَرَّرَ رَسِيدِ الْحَمْدِ لِلَّهِ
كَلِمَاتُشْ دَرِ حَدِيقَهُ مَعَانِي اَزْ آبِ مَحَبَّتِ الْهَمِّي
نُوشِيدِهِ بُوْدِ اَيْنِ حَدِيقَهُ قَلْبِ مُؤْمِنَسْتِ وَأَنْ كَلِمَهُ
نَهَالِيسْتِ كِهْ بِحَبِّ سِدْرَةِ مَنْتَهَى ظَاهِرِ وَغَرَسِ
شُدْ دَرِ جَمِيعِ اَحْوَالِ اَزْ غَنَى مُتَعَالِ سَلَامَتِي وَ
عَزَّتِ وَنَعْمَتِ اَزْ بَرَايِ اَنْحَبِيبِ رُوحَانِي خَوَاسْتِهِ
وَمِيخَوَاهُمْ اَسْأَلُهُ تَعَالَى بِأَنْبِيَاءِهِ وَرِسَلِهِ وَبِالَّذِي
بِهِ اِنْقَطَعَتْ نَفْحَاتُ الْوَحْيِ بِأَنْ يَفْتَحَ عَلَيَّ وَجْهَهُ
أَوَّلِيَائِهِ اِبْوَابَ الْفَضْلِ وَالرَّحْمَةِ اَنَّهُ عَلَيَّ كُلِّ شَيْءٍ
قَدِيرٌ

3 وَأَمَّا فَقَرُهُ قَرَّهُ عَيْنِ آقَا عَنَايَةِ اللَّهِ عَلَيْهِ سَلَامُ اللَّهِ
أَمَامَ وَجْهِهِ عَرَضَ شُدْ فَرَمُودَنْدِ حَقِّ جَلِّ جَلَالِهِ

presence and He said: "The True One, exalted be His glory, has loved and continues to love the craftsman. He should surely engage in a craft - this is beloved and acceptable."

صانع را دوست داشته و میدارد البتّه بصنعت مشغول شود محبوب و مقبولست

- 4 O Rida, be not grieved by the vicissitudes of the world. God willing, the door of joy and relief and bounty and grace will be opened through the key of trust and resignation. Verily, He is God, the Forgiving, the Merciful, and He is the Gracious, the Generous. Be not grieved. We send greetings to the friends and likewise to the family, and we counsel all to act according to what the All-Merciful has revealed in the Furqan. Verily, He is the Hearer, the Answerer.

4 یا رضا از حوادث دنیا محزون مباش انشاءالله باب فرح و فرج و نعمت و عنایت بمفتاح توکل و تفویض باز میشود آنّه الله هو الغفور الرحيم و هو الفضل الكريم محزون مباش دوستان را سلام میرسانیم و همچنین اهل را و کلّ را بعمل به ما انزلہ الرحمن فی الفرقان نصیحت مینمائیم آنّه هو السّامع المجیب انتهى

- 5 Indeed, the news of the occupation of the apple of my eye, 'Inayatu'llah, was a cause of joy and gladness. Praise and thanks be to God. However, you must be informed of his movements, for he is a child and requires education.

5 فی الحقیقه خبر کسب قرّهء عن عنایة الله سبب فرح و بشاشت شد لله الحمد والمنة ولكن باید از حرکات او مطلع باشید چه که طفلیست تربیت لازم دارد

- 6 To the spiritual beloved ones and true friends - his honor Ustad 'Abdu'l-Karim and his honor Aqa Ghulam-'Ali and the joy of heart and inner being, his honor Aqa 'Abdu's-Samad, upon them be the peace of God and His grace - I send greetings and ask for each one health and bounty and honor. Verily, God is the Kind, the Affectionate.

6 خدمت حبیبان معنوی و دوستان حقیقی جناب استاد عبدالکریم و جناب آقا غلامعلی و بهجت قلب و فؤاد جناب آقا عبدالصمد علیهم سلام الله و عنایتهم سلام میرسانم و از برای هر یک صحت و نعمت و عزّت میطلبم انّ الله هو الرؤوف العطوف

- 7 To the apple of my eye 'Inayatu'llah and likewise his honored mother I send greetings. God willing, he will strive earnestly to learn and acquire crafts. This is a work through which a person becomes beloved and regarded both with God and with people. Peace be upon you and upon the righteous servants of God. Praise be to God, the Lord of the worlds.

7 قرّهء عن عنایة الله و همچنین مخدّره امّ او را سلام میرسانم انشاءالله عنایت همّت کند بر تعلیم صنایع و تحصیل آن این عملیست که انسان هم عند الحق و هم عند الخلق محبوب و منظور واقع میشود السّلام علیکم و علی عباد الله الصّالحین الحمد لله ربّ العالمین

- 8 The servant, on the 2nd of the month of Shawwal 1305

8 خادم فی ۲ شهر شوال سنة ۱۳۰۵

BLIB_Or15736.055

BH00630

To: *Sulayman Khan Tunukabani*

Date: 1305-10-09 [1888-Jun-19]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 Praise be to God! His divine confirmations have reached us and His aid is more manifest than light at all times. The luminary of His grace is ever-shining; His bounty cannot be reckoned by the pen, nor can ink suffice to recount His generosity. Every person of insight acknowledges His grandeur and every hearing ear confesses His sovereignty. His is the praise and the bestowal, His the remembrance and the glorification. In one instance He made the tongues of His loved ones the champions of His Cause, and through them He revealed that which caused decayed bones to stir. The decree of the Most Great Tongue is mightier than the sword, and utterance more powerful than the hosts and legions of creation.
 2 اللَّهُ الْحَمْدُ تَوْفِيقُش رَسِيدِهِ وَتَأْيِيدُش أَظْهَرُ مِنْ نُورٍ
 فِي كُلِّ حِينٍ نَبْرَ عَنَائِدِش فِي ظُهُورِ فَضْلِش رَأَى قَلَمٌ
 أَحْصَا نَمَائِدَ وَجُودِش رَأَى مَدَادَ مِنْ عَهْدِهِ ذَكَرَ بِرِئَايِدِ
 هَرِّ بَصِيرَتِهِ بِرِ عَظَمَتِش مَقَرَّ وَهَرِّ سَمْعِي بِسُلْطَانِش
 مَعْتَرَفٌ لَهُ الْحَمْدُ وَالْعِطَاءُ وَلَهُ الذِّكْرُ وَالنِّثَاءُ لِسَانٌ
 أَوْلِيائِش رَأَى فِي كَمَقَامِ نَاصِرِ أَمْرِش فَرَمُودَ وَأَزَّ أَنْ
 جَارِي نُمُودَ أَنْجَحِهِ رَأَى كَيْ سَبَبِ اهْتِزَازِ عَظَمِ رَمِيمِ
 كُشْتِ حَكَمِ لِسَانِ أَعْظَمِ مِنْ حَكَمِ سَيْفِ اسْتِ وَ
 بَيَانِ أَقْدَرِ مِنْ جُنُودِ وَصَفُوفِ امْكَانِ
- 3 Today the loved ones of God, exalted be His glory, are skilled in treating ailments and steadfast in educating His servants. They nourish and apportion sustenance to the children of the world according to their measure and capacity. The Word, in its primary essence, is the water of life for the dead of the world and the hand of power for the salvation of nations. Through a single exalted word, it draws man from the darkness of idle fancies to the light of certitude, and from the deep pit to the lofty palace. I beseech Him, exalted be He, to protect His loved ones through the hosts of might and power and to aid them with the swords of wisdom and utterance. Verily, He is the Powerful, the Mighty, the Bestower.
 3 أَمْرُوزِ أَوْلِيَايِ حَقِّ جَلِّ جَلَالِهِ فِي مَعَالِجِهِ
 أَمْرَاضِ حَاضِقَتِ وَدَرِ تَرْيِيتِ عِبَادِ جَازِمِ بَازِدَازِهِ
 وَ مَقْدَارِ أَطْفَالِ عَالَمِ رَأَى رُوزِي دَهْنِ وَ قِسْمِ
 بَخْشِندِ كُلِّهِ دَرِ رَتْبَةِ أَوَّلِيَّهِ كُوشِ حَيَاتِشْتِ مِنْ
 بَرَايِ مَرْدُكَانِ عَالَمِ وَ يَدِ أَقْدَارِ اسْتِ مِنْ بَرَايِ
 نَجَاتِ أُمَمِ بِيَكِ كَلِمَةِ عَلِيَا اِنْسَانِ رَأَى مِنْ ظِلْمِ
 أَوْهَامِ بَنُورِ اِيقَانِ كُشَانْدِ وَ مِنْ بُتْرِ عَمِيقِ بَقْصَرِ
 مَشِيدِ رَسَانْدِ اسْئَلُهُ تَعَالَى أَنْ يَحْفَظَ أَوْلِيَاءَهُ بِجُنُودِ
 الْقُوَّةِ وَالْقُدْرَةِ وَ يَنْصُرَهُمْ بِسُيُوفِ الْحِكْمَةِ وَ الْبَيَانِ
 أَنَّهُ هُوَ الْمُقْتَدِرُ الْعَزِيزُ الْمُنَّانُ
- 4 Glorified art Thou, O Thou in Whose grasp are the reins of all created things and the bridles of all contingent beings! I beseech Thee by Thy Most Great Signs and by the pearls hidden in the treasures of Thy Most Glorious Pen to make him who seeketh Thee a bird soaring in the atmosphere of Thy nearness, gazing toward Thy horizon, and speaking with wisdom and utterance amongst Thy creatures. Then reveal unto him, O my God, the oceans that lie concealed within Thy verses and hidden within Thy words, that the wine of mystic knowledge may so intoxicate him that he will speak that whereby the hearts of the followers of all religions will be attracted. Verily, Thou art the Mighty, the All-Bountiful.
 4 سُبْحَانَكَ يَا مَنْ فِي قَبْضَتِكَ زِمَامُ الْكَائِنَاتِ وَ
 أَرْزَمَةُ الْمَمْكَنَاتِ اسْئَلُكَ بِآيَاتِكَ الْكُبْرَى وَالْآلَى
 الْمَكْنُونَةِ فِي خَزَائِنِ قَلْبِكَ الْأَبْهَى بِأَنْ تَجْعَلَ مِنْ
 أَرَادِكِ طَائِراً فِي هَوَاءِ قَرْبِكَ وَ نَاضِراً إِلَى أَفْئِكَ
 وَ نَاطِقاً بِالْحِكْمَةِ وَ الْبَيَانِ بَيْنَ خَلْقِكَ ثُمَّ أَظْهَرِ لَهُ
 يَا أَلْهِ الْبُحُورِ الَّتِي كَانَتْ مُسْتَوْرَةً فِي آيَاتِكَ وَ
 مَكْنُونَةً فِي كَلِمَاتِكَ لِأَخْذِهِ سَكْرَ حَقِيقِ الْعِرْفَانِ وَ
 يَنْطَلِقُهُ بِمَا تَجْذِبُ بِهِ أَفْتِدَةَ أَهْلِ الْأَدْيَانِ أَنْكَ أَنْتَ
 الْعَزِيزُ الْوَهَّابُ

5 The servant was seated during the days of fasting, contemplating the mysteries of his Lord's Cause, the Mighty, the All-Knowing, when one of the loved ones arrived with your letter. I took it and opened it, whereupon the house and all around it became perfumed, for it was adorned with the mention of our and your Beloved. I drank from the cups of your utterance the sweet waters of your sincerity, submission and orientation toward God. After being immersed in the ocean of my Lord's grace, I approached the Dawning-Place of mysteries and the Day-Spring of divine tokens, until I attained His presence and presented what had flowed from your pen in remembrance of your Lord. The Tongue of Grandeur spoke that whereby the realities of all things were attracted. He spoke, and His word is the truth:

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

7 O thou who art mentioned before the Divine Countenance! Hear the call from the Most Exalted Horizon. He giveth thee to drink of the Kawthar of bounty from the hand of thy Lord's loving-kindness, the Lord of all men. Verily, He witnesseth and seeth, and He is the Mighty, the All-Seeing. Nothing escapeth His knowledge. He knoweth what is hidden in hearts and minds, and seeth what is concealed in the treasures of the breasts of the righteous. I was walking in the House and speaking the verses of thy Lord when the servant in attendance entered and presented before the Countenance that which the tongue of thy heart had spoken concerning the Cause of God, the Lord of all mankind. We heard it and have answered thee through this Tablet, which God hath made an ocean of generosity for the world and a fountain of life for the dead. By My life! Were it to be cast upon stones, rivers would gush forth from them. Having drunk the sweet waters of mystic knowledge from the cup of utterance, say:

8 Praise be to Thee, O Thou in Whose grasp are the reins of all existence, for having honored me with Thy mention and adorned me with the ornament of Thy Most Exalted Pen, from which the mysteries have been revealed in the beginning and the end. O my Lord! Thou seest me walking in Thy dominion to exalt Thy Word, and speaking among Thy servants what Thou hast commanded me in Thy Book. I beseech Thee by the waves of the ocean of Thy grace, and by the Lamp which Thou hast protected from tempestuous winds through the glass of Thy strength and power, to ordain for me that which will make me strong through Thy strength and powerful through Thy will, that I may cast upon Thy servants, with wisdom and utterance, that which will draw them nigh unto Thee and sanctify them from the doubts of the people of Thy earth and

5 انّ الخادم كان جالساً في ايام الصيام و متفكراً في اسرار امر ربّه العزيز العلام ورد احد من الاحباء بكتابكم اخذت منه و فتحته اذا وجدت ما تضيّع به البيت و ما حوله لانه كان مزيناً بذكر مقصودنا و مقصودكم و شربت من كؤوس بيانكم فوات خلوصكم و خضوعكم و توجهكم الى الله و بعد استغراق في بحر عناية ربّي قصدت مشرق الاسرار و مطلع الآثار الى ان حضرت و عرضت ما جرى من قلبكم في ذكر ربكم نطق لسان الكبرياء بما انجذبت به حقايق الأشياء قال و قوله الحق

6 هو الشاهد الخبير

7 يا ايها المذكور لدى الوجه اسمع النداء من الأفق الأعلى انه يسقيك كثر العطاء من يد عناية ربك مالك الرقاب انه يشهد ويرى و هو العزيز البصار لا يعزب عن علمه من شيء يعلم ما كان مستوراً في الأفق و القلوب ويرى ما كان مكنوناً في خزائن صدور الأبرار كنت ماشياً في البيت و ناطقاً بآيات ربك دخل العبد الحاضر و عرض لدى الوجه ما نطق به لسان فؤادك في امر الله مولى الأنام سمعناه و اجبتك بهذا الكتاب الذي جعله الله بحر الكرم للعالم و كثر الحياة للأموات لعمرى لو يلقى على الأحجار تنفجر منها الأنهار اذا شربت فوات العرفان من كأس البيان قل

8 لك الحمد يا من في قبضتك زمام الامكان بما شرفتنى بذكرك و زينتنى بطراز قلبك الأعلى الذي منه ظهرت الاسرار في المبدأ و المآب اى رب ترانى سائراً في مملكتك لاعلاء كلمتك و ناطقاً بين عبادك بما امرتنى به في كتابك اسلك بأمواج عمان فضلك و بالسراج الذي حفظته من ارياح عاصفات بزجاجة قوتك و قدرتك بأن تقدر لى ما يجعلنى قوياً بقوتك و مقتدراً بارادتك لألقى على عبادك بالحكمة و البيان ما يقربهم اليك و يقدسهم من شبهات اهل ارضك و اشارات الذين كفروا بنعمتك ثم ايدنى يا محبوبى على ما تنجذب به افئدة خلقك

the insinuations of those who have denied Thy favor. Then assist me, O my Beloved, in that which will attract the hearts of Thy creation. Verily, Thou art powerful over what Thou wilt, and in Thy grasp are the reins of earth and heaven.

اَنْتَ اَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَفِي قَبْضَتِكَ زَمَامُ
الْأَرْضِ وَالسَّمَاءِ

- 9 O my Lord! Withhold not this servant from the outpourings of Thy days, and deprive him not of the breezes of Thy revelation and Thy inspiration. O my Lord! Strengthen me through Thy bounty and fortify my limbs that I may cast aside my will, taking hold of Thy will, and move not except by Thy desire. Then write down for me, through Thy mercy which hath preceded all created things, that which will comfort mine eyes and the eyes of Thy servants, and assure my soul and the souls of those in Thy lands. Verily, Thou art powerful over what Thou wilt. There is no God but Thee, the Mighty, the Wise.

9 اَي رَبِّ لَا تَمْنَعْ عَبْدَكَ هَذَا مِنْ فَيُوضَاتِ أَيَّامِكَ
وَلَا تَجْعَلْهُ مَحْرُومًا مِنْ نَفْحَاتِ وَحْيِكَ وَالْهَامِكِ
اَي رَبِّ أَيْدِي بَجُودِكَ وَقُوَّارِكُنِي لِأَضْعُ ارَادَتِي
أَخْذًا ارَادَتِكَ وَلَا أَتَحَرَّكُ إِلَّا بِمَشِيَّتِكَ ثُمَّ أَكْتُبْ
لِي بِرَحْمَتِكَ الَّتِي سَبَقَتْ الْكَائِنَاتِ مَا تَقَرَّبَهُ عَيْنِي
وَعْيُونِ عِبَادِكَ وَيُطَمِّنُّ نَفْسِي وَانْفُسَ مَنْ فِي
بِلَادِكَ اَنْتَ اَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ إِلَّا
اَنْتَ الْعَزِيزُ الْحَكِيمُ

- 10 Hear in the Persian tongue: I beseech God to assist thee in that which will cause the exaltation of His Word. O thou who gazest upon the Countenance! The Sun of God's favor hath dawned from the horizon of grace, and the Ocean of divine knowledge surgeth before thy face. Beseech God not to deprive His servants of the lights of the Day-Star of justice and fairness, for whosoever attaineth unto these will become detached from all else save God and will turn with heart and soul to the horizon of the All-Merciful. Make mention of Siyyid Mustafa, upon him be My glory, and Haji Siyyid Mihdi, upon him be My glory, and the other friends on behalf of the Wronged One, and remind them of the verses and favors of God. God willing, may they be assisted and acquire, in this transient abode and station, everlasting stations. Convey on behalf of the Wronged One greetings and salutations to Faraj, upon him be My glory. We beseech God to assist him in that which He loveth and is pleased with, and to adorn him with that which beseemeth these days. Verily, He is the Hearing, the Answering, the For-giving, the Merciful. End.

10 بِلِسَانِ پارسی بشنو از حقّ میطلبم ترا تأیید فرماید
بر آنچه سبب ارتفاع کلمه اوست یا ایها الناظر الى
الوجه آفتاب عنایت حقّ از افق فضل مشرق
و بحر علم الهی امام وجه موج از حق بطلب
عباد خود را از انوار نیر عدل و انصاف محروم
نفرماید چه هر نفسی بآن فلز شود از ما سوی
الله منقطع گردد و بقلب و جان بافق رحمن توجه
کند جناب سید مصطفی علیه بهائی وحاجی سید
مهدی علیه بهائی و سایر دوستان را از قبل مظلوم
ذکر نما و آیات و عنایات الهی متذکر دار انشاء الله
مؤید شوند و در این دار فانی و مقام فانی کسب
مقامات باقیه نمایند جناب فرج علیه بهائی را از
قبل مظلوم تکبیر و سلام برسان از حقّ میطلبیم او
را تأیید فرماید علی ما یحبّ و یرضی و مزین دارد
بآنچه سزاوار ایام است انه هو السميع المجیب و
هو الغفور الرحیم انتهى

- 11 His is the grace and the giving, His the favor and the glory. At every moment the Day-Star of His favor appeareth with manifest radiance. It hath been proven by argument and demonstrated by clear evidence that He cannot be described by any description save His own, nor known through any knowledge but His own. However, He hath appointed for His loved ones a spacious pavilion, and that is the confession of powerlessness and humility before the manifestations of His grandeur, His might and His sovereignty. This powerlessness He hath, through His grace, accepted and approved. His is the praise and the thanks for His favors and bounties.

11 له الفضل و العطاء و له العناية و البهاء در هر
حين نیر عنایتش بتجلی مبین ظاهر بیرهان ثابت
شد و بدلیل مبرهن گشت انه لا یذکر بذکر دونه
و لا یعرف بعرفان غیره و لکن از برای دوستان
خرگاه وسیعی معین فرموده و آن اقرار بعجز و
انکسار است عند ظهورات عظمت و قدرته و
سلطانه و این عجز را محض فضل پذیرفته و قبول
فرموده له الحمد و الشکر علی نعمه و الطافه

- 12 Time and again that honored one has been and is mentioned in the assemblage of the friends, and likewise in His presence I beseech and implore God, exalted be His glory, to bestow great profit upon the merchants of His knowledge. The people of the earth have not yet become aware and are heedless of the fruits of the Tree of reformation, concord and unity. They know not whence they came and for what purpose they have come.
- 13 By the life of our Beloved and your Beloved, were they to become aware to the extent of a needle's eye, all would detach themselves and lay hold - detach themselves, that is, from all else but God, and lay hold of service to Him and His good-pleasure. The Euphrates of mercy gives glad-tidings to the thirsty, the Point of knowledge summons the ignorant, and His loving-kindness bestows awareness upon the heedless. This is the day of the most great bounty, for the most great horizon is illumined with the lights of the Lord of destiny. Blessed is the soul whom the vicissitudes of the world render not sorrowful and whom the clamor of the nations prevents not from his purpose. This Day is the Day whose mention hath flowed from the Pen and been recorded in the Books of the past and of the future. Blessed is he who hath turned unto it, and drunk, and attained, and woe to the heedless, and woe to the deniers. The friends of God, wherever and in whatever place they may be, are remembered in the Most Holy Court. This lowly one hath mentioned and doth mention each of them with wondrous, sublime and exalted words of praise, and beseecheth God, exalted be His glory, to adorn all with the raiment of distinction.
- 14 O my God, my God! Deprive not the temples of Thy loved ones of this robe. The temple is from Thee, the raiment from Thee, the ocean of generosity and bounty is from Thee. Ordain that which beseemeth Thy bestowal. Verily Thou art the All-Bountiful, the Generous, the Most Merciful of the Merciful.
- 15 To the honored brother Haji Faraj'u'llah, upon him be the Glory of God, I convey greetings and praise, and I beseech God, exalted be His glory, to grant him success, that in every station, every place, every land and every region he may be engaged in service to the Cause and attain His favors. Mention was made of Bashir - praise be to God, he is well and occasionally mentions that honored one. God's power is great - from dark earth He hath brought forth a thousand kinds of fruits and flowers of sublime and varied hues. Perchance He will cause some glad tidings to appear from Bashir also, that is, that he may attain to some service. Verily our Lord is the Powerful, the Almighty. Glory and praise and honor be upon your honor and upon those who are with you and who hearken to your
- مکرّر ذکر آنحضرت در انجمن اولیا بوده و هست و همچنین در پیشگاه حضور از حق جلّ جلاله سائل و آلمم ریح عظیم بتجار معارفش عطا فرماید اهل ارض الی حین آگاه نشدهاند و از اثمار سدره اصلاح و اتفاق و اتحاد بیخبرند نمیدانند از کجا آمدهاند و برای چه آمدهاند
- لعمریه محبوبان و محبوبکم اگر بمقدار سمّ الخیاط آگاه شوند کل بگذرند و اخذ نمایند بگذرند یعنی از ما سوی الله و اخذ نمایند خدمت و رضایش را تشنگانرا فرات رحمت بشارت میدهد و جاهلانرا نقطه علم دعوت مینماید و بیخبرانرا عنایتش آگاهی میبخشد امروز روز فضل اکبر است چه که منظر اکبر بانوار مالک قدر منور طوبی از برای نفسیکه حوادث عالم او را مکرر نسازد و ضوضای امم او را از اراده باز ندارد یوم یومی است که در کتب قبل و بعد ذکرش از قلم جاری و مسطور طوبی لمن اقبل و شرب و فاز و ویل للغافلین و ویل للمعرضین اولیای الهی در هر جا و هر محل که هستند در ساحت اقدس مذکورند اینفانی هر یک را بلالی اذکار بدیعه منیعه ذکر نموده و مینماید و از حق جلّ جلاله میطلبد کل را بطراز امتیاز مزین دارد
- الهی الهی هیاکل دوستان را از این خلعت محروم نمما هیکل از تو طراز از تو بحر کرم و عطا از تو مقدّر فرما آنچه را که سزاوار بخشش تو است انک انت الفضال الکریم و ارحم الراحمین
- برادر مکرم حاجی فرج الله علیه بهاء الله را تکبیر و سلام میرسانم و از حق جلّ جلاله از برای او توفیق میطلبم که در هر مقام و هر محل و هر بلد و هر دیار بخدمت امر مذکور باشند و بعنایتش فائز ذکر بشیر فرموده بودند لله الحمد سالمست و گاهی هم بذکر آنحضرت ذاکر قدرت حق بسیار است از تراب تیره هزار گونه فواکه و اثمار و ازهارهای لطیفه منیعه ملونه ظاهر فرموده شاید از بشیر هم بشارتی ظاهر فرماید یعنی بخدمتی فایز شود ان ربنا هو المقتدر القدیر البهاء و الذکر و الثناء علی حضرتکم و علی من معکم و یسمع قولکم

words concerning the Cause of God, our Lord and your Lord and the Lord of the mighty throne and the exalted seat.

فی امر الله ربنا و ربکم و ربّ العرش العظیم و
الکرسی الرفیع

16 The servant 9 Shawwal 1305

16 خادم فی ۹ شوال سنه ۱۳۰۵

ADMS#082

BRL_DA#589, DWNP_v4#01 p.003-
004x, MUH3.309-313

BH01450

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

Date: 1305-10-09 [1888-Jun-19]

1 He is God, exalted be His glory in greatness and power!

1 هو الله تعالى شأنه العظمة والافتدادر

2 O beloved of my heart! In view of the multitude of letters requiring responses and correspondence from various quarters, there has not been, nor is there now, opportunity to mention to that beloved one all that is befitting. Therefore, I write briefly, and in this brevity, since the grace of God is concealed therein and the sweet fragrance of His bounty wafts therefrom, it is accounted as lengthy. Tonight, being the ninth night of the blessed month of Shawwal, I mention, as commanded, that which stirs the cord of love and brings to remembrance the days of attainment to His presence.

2 یا محبوب فؤادی نظر بکثرت تحریر و جواب
عرایض و نامه های اطراف مجال آنکه این کرمه
خدمت آنجوب آنچه سزاوار [است] ذکر نمایم
نبوده و نیست لذا باختصار اظهار میروود و در
این اختصار چون عنایت حق مستور و نفحه
فضل از آن متضوع لذا مطول حساب میشود
امشب که شب نهم ۹ شهر مبارک شوال است
حسب الأمر ذکر میشود آنچه که محرک حبل
محبت و مذکر ایام حضور است

3 His exalted Word: All that was previously sent has arrived, and the items sent by the Afnan M.H.—upon him be all the most glorious Glory—and the Leaf of the Tree (S.)—upon her be my Glory and loving-kindness—have all arrived, and specifically for each of the Leaves of the Tree a Most Holy, Most Exalted Tablet was revealed and sent. End quote. The servant beseeches his Lord to strengthen them and aid them to achieve that which He loves and is pleased with.

3 قوله تعالى آنچه از قبل ارسال [داشته اند] کلّ
رسیده و اشیاء مرسله افنانی مح علیه منکل
بهاء ابها و ورقه سدره (ص) علیا بهائی و
عنایتی جمیع رسید و مخصوص هریک از اوراق
سدره لوح اقدس نازل و ارسال شد انتهی
یسئل الخادم ربه ان یؤیّدھن و یوقّھن علی ما
یحب و یرضی

4 The arrival of the Leaves, and likewise the Holy and Impregnable Tablets which some have specifically requested—some are being sent in this instance and the remainder will be sent in the next. Praise be to God, the bounty of the All-Bountiful is manifest and evident at all times, and specifically revealed for that beloved one is that of which every letter testifies to the loving-kindness, compassion, and mercy of the Goal of all the worlds.

4 ورفات وصول و همچنین الواح مقدّسه ممتنع
که مخصوص بعضی مسئلت [نموده اند] بعضی در
این کرمه ارسال میشود و مابقی هم در کرمه
اخری لله الحمد حضرت فیاض فضیلت در کلّ
حین ظاهر و مشهود و مخصوص آنجوب نازل
شده آنچه که هر حرفی از آن گواهی است ناطق
بر عنایت و شفقت و رحمت مقصود عالمیان

- 5 Another matter you wrote about: Aqa Jalil of Rasht has stayed in Kirmanshah and is occupied with writing verses and teaching. Although he was not commanded to teach, yet according to a letter he wrote to the bearer of the Name of Generosity—upon him be the Most Glorious Glory of God—he has arisen of his own accord to serve. I beseech God, exalted be His glory, to grant him divine confirmation and success. Some time ago, a letter was also sent addressed to him, but his name is Aqa Rasul while you wrote Aqa Jalil. In the matter of mentioning names, great care and attention must be observed.
- 6 Two years ago, one of the friends besought Tablets from the heaven of divine favor and wrote several names, but four names were written incorrectly—for example, writing Muhammad instead of Hasan, and Hussein instead of Ahmad. This causes delay and confusion. Although these servants write the names at the head of the Tablets according to how the friends mention them, in any case this matter requires attention and consideration so that names are written correctly.
- 7 Regarding the two sums of money about which you wrote in these days—one from the Land of Ha and another from 'Aliyyih—news of their arrival has come; God willing, they will arrive. As commanded, the sum of one hundred tumans must reach Jinab-i-Samandar—upon him be the Most Glorious Glory of God—as it was assigned to him to give to two persons, which he has done and sent the receipt. That honored one must pay the debt of God, exalted be His glory. Likewise, deliver fifty tumans to the honored wife of him who ascended unto God (the late Mirza Ahmad Khan) and send the receipt.
- 8 And He said: We must impose a fine upon Jinab-i-Amin! We have one treasurer and he is bankrupt! Gracious God, there is one treasury belonging to God, and that is empty of funds. Indeed, by virtue of its exalted station, such a treasury ought to be freed and sanctified from earthly things and not be confused with the treasuries of the world.
- 9 Convey greetings and praise on behalf of this evanescent one to the friends of God in every place. At all times I beseech and implore from the heaven of the Lord of the Worlds' grace that He may increase their fire of love and illumine the hearts of all with the light of knowledge and whatever is befitting. Verily, He has power over all things.
- 5 عرض دیگر مرقوم [داشته‌اند] آقا جلیل رشتی در کرمانشاه توقف نموده‌اند و بتحریر آیات و تبلیغ مشغولند اگرچه ایشان مأمور بتبلیغ نبوده‌اند ولیکن خود ایشان بنفسه از قرار نامه‌ئی که بحضرت اسم جود علیه بهاء الله الابهی نوشته‌اند بصرافت طبع خود بر خدمت قیام کرده‌اند از حقّ جلّ جلاله از برای ایشان تأیید و توفیق میطلبم چندی قبل هم نامه‌ئی باسم ایشان ارسال شد ولیکن اسم ایشان آقا رسول است و شما آقا جلیل نوشته‌اید در فقره ذکر اسامی باید جدّ و جهد ملحوظ شود
- 6 در دو سنه قبل یکی از دوستان از سماء عنایت الهی الواحی مسئلت نموده و اسامی متعدده مرقوم داشته ولیکن چهار اسم خطا شده مثلاً بجای محمد حسن و بجای حسین احمد و اینفقره سبب توقف و شبهه میشود اگرچه اسامی رأس الواح را مطابق ذکر اولیا این عباد مینویسند ولیکن در هر صورت اینفقره توجه و التفات لازم دارد تا اسماء مطابق نوشته شود
- 7 دو فقره وجه که این ایام مرقوم [داشته‌اند] یکفقره از ارض ها و فقره آخری از علیه خبر آن رسیده انشاء الله میرسد حسب الامر مبلغ صد تومان بجناب سمندر علیه بهاء الله الابهی باید برسد چه که باو حواله شد بدو نفس بدهد و داده و قبض ارسال نموده باید آنجناب دین حقّ جلّ جلاله را ادا نمایند و همچنین مبلغ پنجاه تومان بخندره ضلع من صعد الی الله (مرفوع میرزا احمد خان) تسلیم نمایند و قبض ارسال دارند
- 8 و فرمودند فی الحقیقه ما جناب امین را جریمه مینمائیم یک خازن داریم [آنها] مفلس سبحان الله یکخزینه باسم حقّ معروفست و آنها خالی از وجه شأن خزینه منسوبه بحقّ باید فارغ و مقدس و منزّه باشد و بخزانه‌های عالم مشتبّه نشود انتی
- 9 اولیای الهی را در هر محل از قبل اینفانی سلام و تکبیر برسایند در هر حین از سماء فضل ربّ العالمین سائل و آمل که بر نار محبتشان پیفزاید و افتده جمیع را بنور معرفت و ما ینبغی منور دارد انه علی کلّشیء قدیر

- 10 A Most Holy, Most Exalted Tablet was also revealed and sent specifically for the spiritual beloved, Jinab-i-Bayk—upon him be the Glory of God and His loving-kindness. We beseech God, exalted be He, to strengthen him, assist him, and open before his face a door of His grace. Verily, He is the Powerful, the Mighty.
- 11 Glory and remembrance and praise be upon you and upon those who love you and hear your word concerning this mighty Cause. Praise be to God, the All-Knowing, the All-Wise.
- 12 The servant On the ninth night of the month of Shawwal, 1305

10 و یک لوح اقدس هم مخصوص حبیب روحانی جناب بیک علیه بهاء الله و عنایتہ نازل و ارسال شد نسل الله تعالى ان يؤيده و يمدده و يفتح على وجهه باباً من ابواب فضله انه هو المقدر القدير

11 البهاء و الذکر و الثناء على حضرتک و على من يحبک و يسمع قولک في هذا الأمر العظيم و الحمد لله العليم الحكيم

12 خادم في ليلة تاسع شهر شوال سنة ١٣٠٥

INBA28:480

BH00883

To: Siyyid Ali Yazdi Husband of Hubbiyyih, in Egypt

Date: 1305-10-10 [1888-Jun-20]

- 1 He is God, exalted be His glory, the Greatness and Power!
- 2 My God, my God! Thou seest the sincere ones and the believers among the ungodly, the lovers among the adversaries, and those who have turned toward Thee among the heedless. I beseech Thee, O Ordainer of all things and the One Who called from the Mount, I implore Thee by Thy Name through which the horizon of manifestation was illumined, to ordain for Thy loved ones that which will diffuse the fragrance of Thy riches among Thy servants. O Lord! Thou hearest the call of Thy loved ones and beholdest their humility before the revelations of Thy grandeur. I beseech Thee not to change their glory into abasement, nor their exaltation into debasement. I testify, O my God, that Thou hast raised them through Thy power and exalted them through Thy will and purpose, until their mention soared throughout Thy realms and their attributes among Thy creation.
- 3 By Thy might, O Sovereign of existence and the One manifest through Thy Name, the All-Loving, they desired naught save the exaltation of Thy Word and clung to naught save the cord of Thy grace. Ordain for them, O God of Names and Creator of heaven, that which will draw them nigh unto Thee and adorn them with such ornaments as shall illumine the earth and heaven. O Lord! Withhold them not from the
- 1 هو الله تعالى شأنه العظمة و الاقتدار
- 2 الهى الهى ترى المخلصين و الموحدین بين المشركين و المحبين بين المعاندين و المقبلين بين المعرضين اسئلك يا مقدر الامور و المنادى فى الطور اسئلك باسمك الذى به انار افق الظهور بأن تقدر لأوليائك ما يتضوع به عرف غنائك بين عبادك اى رب تسمع نداء اوليائك و ترى خضوعهم عند ظهورات عظمتك اسئلك لا تبدل عزهم بالذل و علوهم بالذو اشد يا الهى انك رفعتهم بقدرتك و عززتهم بارادتك و مشيتك الى ان طارت اذكارهم فى ديارك و صفاتهم بين خلقك
- 3 وعزتك يا سلطان الوجود و الظاهر باسمك الودود انهم ما ارادوا الا اعلاء كلمتك و ما تمسكوا الا ببجل فضلك قدر لهم يا اله الاسماء و فاطر السماء ما يقربهم اليك و يزینهم بطراز تستضى به الأرض و السماء اى رب لا تمنعهم عن بحر رحمتك و لا عن تجليات نیر عظمتك

ocean of Thy mercy, nor from the revelations of the Orb of Thy grandeur. O Lord! I am Thy servant, and this is Thy Day wherein the earth hath been illumined by the light of Thy bounty, the heaven by the radiance of Thy countenance, the seas by the breezes of Thy generosity, and the mountains by the flowers of Thy knowledge. Verily, Thou art the Omnipotent over what Thou wilt, and Thou art the Self-Subsisting, the Almighty. There is none other God but Thee, the Mighty, the Beloved.

- 4 O God, O Sovereign, O King! This scanty merchandise is known through Thy Name; exalt it through Thy power. All tongues speak by Thy might and acknowledge Thy power. From this drop, cause to flow the river of wealth, and from the ocean of Thy grace, the waves of abundance. Thou art the One with power to prefer a handful of dust above the heavens. Grant these servants dwelling in the shade of the Tree of Glory and shower upon them the rain of Thy grace and bounty. Thou art powerful and mighty. There is none other God but Thee, the Omnipotent, the All-Knowing, the All-Wise.

- 5 O Beloved of my heart! Thy call is the cause of exultation and the reason for enkindlement, and the hearts of lovers yearn for this exultation, for it hath been set in motion by the Sovereign of His Will and made manifest through the King of His Purpose. The letter arrived and the world arrived, for its horizon was adorned with the name of the Beloved and illumined by the light of His knowledge. After perusal, it was presented before His presence, whereupon He said: "Upon thee be the peace of God and His mercy. We beseech Him, exalted be He, to manifest through you that which shall endure through the endurance of His attributes, and to send down upon you from the heaven of His bounty a blessing from His presence, and to exalt you through His Name among His servants, and to spread your traces through His grace and generosity.

- 6 Praise be to God, ye have attained unto that which hath no likeness. This is the essence of glory, this is the treasure of wealth, this is the source of exaltation and the repository of the pearls of the knowledge of God, the Lord of the worlds. And We beseech Him to adorn all possibilities with the lights of your trustworthiness, your religiosity, and your steadfastness. Verily, He is the All-Bountiful, the Almighty, the All-Powerful. Peace be upon you and upon those who are with you and who hearken unto your words concerning the Cause of God, the Mighty, the Praiseworthy."

ای ربّ انا عبدک و هذا یومک الذی اشرقت الارض بنور عنايتک و السماء بضیاء طلعتک و البحار بنسمات جودک و الجبال بأزهار معرفتک انک انت المقتدر علی ما تشاء و انک انت المهیمن القیوم لا اله الا انت العزیز المحبوب

4 الها سلطانا ملکا این بضاعت مزجاة باسمت معروف او را بقدرت برافراز جمیع السن بقوت ناطق و باقتدارت معترف از این قطره نهر ثروت جاری فرما و از بحر فضلت امواج غنا تویی مقتدریکه یکقبضه خاک را بر افلاک مقدم داشتی این عباد را در ظلّ سدره عزّت مأوی ده و از امطار فضل و عطایت بر ایشان بیار تویی قادر و توانا لا اله الا انت المقتدر العلیم الحکیم

5 یا محبوب فؤادی ندایت سبب اهتزاز و علّة اشتعال و افتدّه عشاق مشتاق این اهتزاز چه که از سلطان [اراده اش] مهتر شده و از ملیک مشیتش ظاهر گشته نامه آمد عالم آمد چه که افکش باسم محبوب مزین و بنور معرفتش منور و بعد از اطلاع قصد مقام نموده امام حضور عرض شد فرمودند علیک سلام الله و رحمته و نسئله تعالی ان یظهر منکم ما یکون باقیاً ببقاء صفاته و ینزل علیکم من سماء عطائه برکة من عنده و یرفعکم باسمه بین عباده و ینتشر آثارکم بجوده و کرمه

6 لله الحمد فائزید بآنچه که شبه نداشته و ندارد اینست اصل عزّت و اینست کنز غنا و اینست ممکن علو و مخزن لآلی عرفان الله ربّ العالمین و نسئله بأن یزین الامکان بأنوار امانتکم و دیانتکم و استقامتکم انه هو الفیاض المقتدر القدیر السلام علیکم و علی من معکم و یسمع قولکم فی امر الله العزیز الحمید انتهی

7 امید هست که نهر جاری شود و افق منیر گردد و نور امانت غلبه نماید و آفاق را احاطه کند چه

- 7 It is hoped that the river will flow and the horizon will be illumined, and the light of trustworthiness will prevail and encompass all regions, for it is evident to all that this party hath had and hath no purpose save the reformation of the world and the edification of the souls of nations. God, exalted be His glory, is witness and testifier to this. In such case, His grace will surely encompass all and His bounty will prevail. Verily, He is the All-Bountiful, the Most Generous. There is none other God but He, the Single, the One, the Mighty, the All-Knowing.
- 8 I convey greetings to the spiritual beloved and true friend, his honor J, upon him be God's peace and grace. I beseech the True One, exalted be His glory, that through his being complete reform may come to pass in all matters, and that which is the cause of joy and the source of gladness may be made manifest. Such grace has not been and is not far from the All-Bountiful Lord. We beseech God, our Lord and your Lord, to ordain his meeting and presence, for verily He is the Ever-Present, the All-Hearing, the All-Seeing.
- 9 Likewise, I convey greetings to the spiritual beloved, one of the two Most Great Names, his honor M.H., and to all other chosen ones, upon them be 95 [Baha'u'llah]. I beseech from the ocean of divine bounty that which will illuminate the world with the light of justice and fairness. Verily He is powerful over all things and is informed of and sees what is in the heart.
- 10 Concerning what was written about the spiritual friend, Aqa Siyyid Faraj'u'llah, upon him be God's peace, and likewise the mention of his patience, tranquility, submission, resignation, contentment and trust - these matters were presented and attained the honor of being heard. What his honor 'Ayn has written is correct and is confirmed. Praise be to God, the believers have been and are content with the blowing of the winds of divine will and heavenly destiny and decree. Their endeavor is service to the Cause and their purpose is the good-pleasure of the Beloved. This is the greatest adornment - blessed is the soul whose temple is adorned thereby. O 'Ali, upon thee be My peace. Convey greetings from the Wronged One to him and console him. We beseech God, exalted be He, to cause his father to enter the highest Paradise with the angels and the Spirit, to make him the companion of the Prophets and Messengers, and to send down upon him at all times that which indicates His grace, care, generosity and bounty. Verily He is the Generous, the Munificent.
- که بر کلّ واضح است که آنحزب جز اصلاح عالم و تهذیب نفوس امم مقصودی نداشته و ندارند و حقّ جلّ جلاله شاهد و گواه در اینصورت البتّه عنایتش شامل شود و فضلش احاطه نماید آنّه هو الفضال الکرم لا اله الاّ هو الفرد الواحد العزیز العلیم
- 8 خدمت محبوب روحانی و حبیب حقیقی حضرت ج و علیه سلام الله و فضله سلام میرسانم و از حقّ جلّ جلاله میطلبم بوجود ایشان در امور اصلاح کلّی شود و ظاهر گردد آنچه سبب فرح و علت ابتهاج است این فضل از حضرت فیاض بعید نبوده و نیست نسل الله ربّنا و ربکم بأن یقدر لقائه و حضوره آنّه هو الحاضر السّميع البصیر
- 9 و همچنین خدمت محبوب معنوی احد اسمین اعلین حضرت مح و خدمت سایر اولیا علیهم ۶۶ ۹ [بهاء الله] عرض سلام میرسانم و از بحر بخشش الهی مسئلت مینمایم آنچه که عالم را بنور عدل و انصاف منور دارد آنّه علی کلّ شیء قدیر و بما فی القلب خبیر و بصیر
- 10 و اینکه در باره حبیب روحانی جناب آقا سیّد فرج الله علیه سلام الله مرقوم داشتند و همچنین مراتب صبر و سکون و تسلیم و تفویض و رضا و توکل ایشانرا ذکر نمودند اینراتب تلقاء حضور بشرف اصغا فائز فرمودند آنچه جناب عین علیه سلامی نوشته اند صحیح و بتصدیق فائز لله الحمد موحدین نزد هبوب اریاح اراده الهی و قضا و قدر صمدانی راضی بوده و هستند همشان خدمت امر است و مقصودشان رضای محبوب اینست طراز اعظم طوبی از برای نفسیکه هیکلش بآن مزین شود یا علی علیک سلامی از قبل مظلوم بایشان سلام برسان و تسلی ده نسل الله تعالی ان یدخل اباه فی الفردوس الاعلی مع الملائکة و الروح و یجعل معاشر التّیین و المرسلین و ینزّل علیه فیکلّ حین ما یدلّ علی فضله و عنایته و کرمه و عطائه آنّه جواد کریم

- 11 Praise be to God, they intended the goal, arrived and attained. All the powers of the world are incapable of limiting this greatest bounty. Blessed is he and blessed is he who has ascended, and woe unto him who has denied God's grace, mercy, care and generosity - verily he is among the most lost in His clear Book.
- 12 The Sun is rising, dawning and shining - what more can an atom say or mention? This servant beseeches the True One, exalted be His glory, to manifest a special deliverance for his deliverance and ordain that which is the cause of salvation in this world and the next, for we have not been and are not aware of what harms or benefits us. He is the Knowing, the Informed. None is aware of the requirements of His consummate wisdom. Verily He is the All-Knowing, the All-Informed, and He is the Powerful, the Mighty.
- 13 Regarding what was written about his turning towards Iran, after presentation they said to consult and act upon whatever becomes manifest. Verily He is with them and there shall appear from them what is best for them. Glory and praise and laudation be upon you and upon those with you and those who love you and hear your word concerning God's Cause, the Mighty, the All-Knowing.
- 14 The servant 10 Shawwal 1305

11 لله الحمد قصد مقصد نمودند و وارد شدند و فائز گشتند جمیع مقومین عالم از تحدید این فیض اعظم عاجز و قاصرند طوبی له و لمن صعد و ویل لمن انکر فضل الله و رحمته و عنایت و جوده انه من الأخسرین فی کتابة المبین انتهى

12 آفتاب طالع و مشرق و ساطع دیگر ذره چه عرض نماید و چه ذکر کند این خادم از حق جلّ جلاله مسئلت مینماید فرج مخصوصی از برای فرجش ظاهر فرماید و مقدر نماید آنچه را که سبب نجات است در دنیا و آخرت چه که ما بر ما یضر و ینفعنا آگاه نبوده و نیستیم اوست دانا و آگاه بر مقتضیات حکمت بالغه اش احدی مطلع نه انه هو العلیم الخبیر و هو المقتدر القدیر

13 اینکه در باره توجّه ایشان بشطر ایران مرقوم داشتند بعد از عرض فرمودند مشورت نمایند و آنچه ظاهر شد عمل شود انه معهم و یظهر منهم ما یكون خیراً لهم البهاء و الذکر و الثناء علیکم و علی من معکم و یحبکم و یسمع قولکم فی امر الله العزیز العلیم

14 خادم فی ۱۰ شوال سنة ۱۳۰۵

BLIB_Or15717.268, AY12.105x

BH00022

To: *Mirza Ali Muhammad Yazdi (Varqa) et al., in Tabriz*

Date: 1305-10-11 ? [1888-Jun-21]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise and glory besee the Lord of all worlds Who hath opened the gates of utterance through letters and made manifest the Purpose through the Word. Exalted be His might! He hath concealed the treasures of inner meanings in the vesture of words and guided the sincere and near ones unto them. To-day the ocean of meaning surgeth in every word, and the sun of proof shineth resplendent from the horizon of every utterance.

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 حمد و ثنا معبود عالمینا لایق و سزااست که بحروف ابواب بیان را گشود و بکلمه مقصود را آشکار فرمود جلّت قدرته کنوز معانی را در قیص الفاظ مستور داشت و مقربین و مخلصین را بان راه نمود امروز بحر معنی در هر لفظی موج و آفتاب برهان از افق هر کلمهئی مشرق و

The pen falleth short of describing this station and its position is far beyond the reach of tongue and utterance.

- 3 O my God, my Purpose, my Adored One, the All-Bountiful, the All-Merciful! In all things are visible the signs of Thy grace and manifest the tokens of Thy generosity. Have mercy and guide the seekers to their Quest and lead those who aim at their Goal. Though Thy servants are heedless, yet they are weak; though they are remote, yet they are hopeful. The veils of idle fancies have hindered them and the shrouds of vain imaginings have debarred them from drawing nigh. O Generous One! Behold them with the eye of Thy bounty and act in a manner befitting Thy grace. Deprive not these bare bones of Thy wondrous fresh spirit, and leave not this handful of dust bereft of Thy holy habitation. Thou art the All-Bountiful, the All-Forgiving, the Almighty, the All-Powerful.

- 4 And now, on this night, the eleventh of the month of Shawwal, thy letter was received and it so happened that it was opened in His presence and was presented. Thus did the tongue of our Purpose speak forth from the Most Exalted Horizon. These are His words, exalted be His utterance and sublime His proof:

- 5 In My Name, that speaketh in the Kingdom of Utterance

- 6 O Varqa! Upon thee be My remembrance, My praise, My grace, My mercy and My glory. Blessed be thy temple in that thou hast chosen for it the robe of servitude unto God, the True One. By the life of God! Thou hast chosen what God hath chosen for thee. He who recognizeth it and knoweth its station will hold fast unto it, will arise to serve the Cause, and will speak that which will draw mankind nigh unto God, the Lord of all worlds. Thou hast spoken the truth, and We have revealed for thee that whereby all things were attracted, as a recompense for thy deeds and for thy mention of thy Lord, the Lord of the mighty Throne. Verily, We answered thee before thy remembrance and after it, and at this moment when the Word of God hath shone forth from this manifest horizon. We have sent down for every name thou didst mention that which testifieth to My loving-kindness towards thee and My favor upon thee. Verily thy Lord is the Forgiving, the Merciful.

- 7 Give thou glad-tidings unto My loved ones from Me and remind them of that which will draw them nigh. I am the All-Bountiful, the Ancient of Days. My mercy hath preceded My servants and My loving-kindness hath encompassed those who are in the heavens and on earth. O thou who gazest upon the Countenance! Give thanks unto God, thy Lord, at all times. He hath sent down for thee that which, were it to be cast upon

لائح حدّ قلم از ذکر این مقام قاصر و مقامش بسی کوتاه بلسان منتهی نشود و بیان بآن نرسد

- 3 الهام مقصودا معبودا کریم رحیم در هر شیء آیه کرم مشهود و آثار جودت موجود رحم فرما طالبانرا بمطلوب برسان و قاصدانرا بمقصود راه ده عبادت اگرچه غافلند و لکن ضعیفند اگرچه بعیدند و لکن آملند حجاب اوهام منع نموده و سبحات ظنون از تقرّب محروم ساخته ای کریم بکرم نظر فرما و بآنچه سزاوار بخشش تو است عمل نما مشتی عظام را از روح نازه بدیع ممنوع منما و قبضه خاک را از مقر پاک بی نصیب مگردان توئی فضال توئی غفار و توئی مقتدر و توانا

- 4 و بعد امشب که شب یازدهم شهر شوال است دستخط آنحضرت رسید و همه اتفاق افتاد که در حضور گشوده شد و معروض گشت هذا ما نطق به لسان مقصودنا فی الأفق الأعلى قوله عزّ بیهانه و جلّ برهانه

- 5 بسمی الناطق فی ملکوت البیان

- 6 یا ورقاء علیک ذکر و ثنائ و فضلی و رحمتی و بهائی طوبی لمیکلک بما اخترت له ثوب العبودیة لله الحق لعمر الله اخترت ما اختاره الله لک من یعرفها و یعرف مقامها یتسک بها و یقوم علی خدمة الأمر و ینطق بما یقرّب الناس الی الله رب العالمین قد نطق بالحق و انزلنا لک ما انجذب به الأشياء جزاء عملک و ذکرک ربک رب العرش العظیم انا اجبناک قبل ذکرک و بعده و فی هذا الحین الذی لاحت کلمة الله من هذا الأفق المبین و انزلنا لکل اسم ذکرته ما شهد بعنایتی لک و فضلی علیک ان ربک هو الغفور الرحیم

- 7 بشر اولیائی من قبلی و ذکرهم بما یقرّبهم و انا الفضال القدیم قد سبقت رحمتی عبادی و احاطت عنایتی من فی السموات و الارضین یا ایها الناظر الی الوجه اشکر الله ربک فی کل الأحيان انه انزل لک ما لو یلقى علی التراب لتنطق و علی العظام تتحرک و تقوم و علی

the dust, it would speak; upon the bones, they would move and arise; and upon the dead, they would speak by God's leave, thy Lord, the Lord of all worlds. Thus have We sent down the table of utterance as a grace from Our presence and transmitted it unto thee. We beseech Him, exalted be He, to aid thee in all conditions and to assist thee in the victory of the Cause of this wronged, this exiled One. The servant in attendance hath read thy letter. We testify that thou didst turn to Him in the early days and didst hear what the Tongue of Grandeur uttered, and didst behold His most exalted horizon and the creaking of His mighty and wondrous Pen, whereby the Concourse on high was attracted, as were the dwellers of Paradise who rejoiced at the mention of My momentous news, who chose for themselves a path unto Him, and who attained unto that which none before them had attained. However, most of the people are heedless.

- 8 We heard thy call. Praise be to God that thou hast attained unto contentment. From thy letter wafted the blessed fragrance of pure servitude. Verily it hath been accepted, and the Wronged One hath mentioned it with a remembrance that no earthly thing can alter nor can the words of the opposers conceal. Beseech thou God that He may enable all teachers to achieve that which befiteth this day. Give thou glad-tidings to all on behalf of the Wronged One and set them ablaze with the heat of the love of God, that perchance they may attain unto that for which they were created. Praise be to God that some of the loved ones in that land and its surroundings have attained unto that which is acceptable and remembered in the presence of God. Blessed are they! The Glory shining and manifest from the horizon of the heaven of My loving-kindness be upon thee, upon thy children, and upon those who hearken unto thy words concerning the Cause of God, the Self-Subsisting, the All-Compelling.

- 9 This time events unfolded most favorably, for this servant had intended to reach the Most Exalted Horizon and Supreme Summit. The servant of God arrived and delivered several letters to this servant. At the moment of arrival, as commanded, the letter from that beloved of hearts was immediately read and attained the honor of being heard. At that very moment, an answer descended from the heaven of the will of the Lord of all men - exalted be His bounty and great is His dominion. From the waves of the ocean of utterance, the degrees and stations of grace, favor and generosity are clear and evident. May my spirit be a sacrifice for His bounty!

- 10 Concerning what was written about the honored master, His Excellency A. and H., upon him be the Most Glorious Glory

الأموات ينطق بأذن الله ربك رب العالمين كذلك انزلنا مائدة البيان فضلاً من عندنا وارسلناها اليك ونسئله تعالى ان يوفقك فيكل الأحوال و يؤيدك على نصره امر هذا المظلوم الغريب قد قرء العبد الحاضر كتابك نشهد انك اقبلت في اول الأيَّام و سمعت ما نطق به لسان الكبرياء و رأيت افقه الأعلى و صرير قلبه العزيز البديع الذي به انجذب الملاء الأعلى و سگان الفردوس الذين استبشروا بذكر نبأ العظيم و اتخذوا لأنفسهم سبيلاً اليه و فازوا بما لا فاز به احد من قبل ولكن القوم اكثرهم من الغافلين

- 8 ندایت را شنیدیم لله الحمد برضا فائز شدی و از نامهات عرف مبارک عبودیت خالصه متضوِّع انها فازت بالقبول و ذکرها المظلوم بذكر لا تبدله شيء من الأشياء و لا يستره كلمات المعارضين از حق بطلب جميع مبلغين را فائز فرمايد بآنچه که اليوم سزاوار است از قبل مظلوم کل را بشارت ده و بحجرات محبة الله مشتعل نما شايد فائز شوند بآنچه که از برای آن خلق شده اند لله الحمد بعضی از اوليا در آن ارض و اطراف آن فائزند بآنچه که لدى الله مقبول و مذکور است هنيئاً لهم البهاء الظاهر اللائح من افق سماء عنايتي عليك و على ابنائك و على الذين يسمعون قولك في امر الله المهيمن القيوم انتهى

- 9 اين كره بسيار خوب واقع شد چه که اينعبد قصد افق اعلى و ذروهء عليا نموده بود غلام الله وارد و چند نامه باينعبد داد در دست بود حين ورود حسب الأمر نامه ئی که از آنحبيب فؤاد بود در همانحين قرائت شد و بشرف اصغا فائز گشت و همانحين جواب از افق سماء ارادهء مالک رقاب نازل جلّت عنايته و عظم سلطانه و از امواج بحر بيان مراتب و مقامات عنايت و فضلي و جود واضح و معلوم است روحی لعنايته الفداء

- 10 اينکه در بارهء مخدوم مکرم حضرت الف و حا عليه بهاء الله الأبهى مرقوم داشتند بعد از عرض

of God, after being submitted to the Most Holy and Exalted Presence, these exalted words were revealed, His exalted Word:

- 11 “O Alif, O Ha! Upon thee be the Glory of God, the Lord of all things and the Master of all beings. The error which thou didst suppose became the cause of the manifestation of bounty.” And these exalted words were revealed from the Most Exalted Horizon specifically for that person. In every word is concealed an ocean of bounty and hidden a sun of grace. That which thou didst perform was in accordance with wisdom, and thou art commanded to act with wisdom. O A. and H.! I swear by the Sun of Utterance, there hath been ordained for thee that which the bird of imagination is powerless and incapable of attaining. Thou hast attained unto the blessing of recognition and received thy portion from the table of utterance, and thou hast been assisted to turn towards and act in the path of God, the Lord of the worlds. Thank Him for this most great favor and say: “Praise be to Thee for having mentioned me time and again and revealed for me that which shall not pass away, by the everlastingness of Thy name, the All-Bountiful.”

- 12 Verily, they have attained unto that which most of the people of the world are deprived and forbidden. One of their good deeds is that their sons, both before and after, attained unto that which is recorded and inscribed in the divine Books. In these blessed days the two sons, upon them be the Glory of God, together with two souls, upon them be the Glory of God, arrived at the prison and attained the honor of hearing, beholding and being present. This is a station whose greatness none save God, exalted be His glory, knoweth as it truly is.

- 13 Concerning what was written about Karbila'i Zaynal, upon him be the Glory of God, after being submitted, the Luminary of Permission shone forth from the horizon of will - His is the grace and bounty, and His the remembrance and glory. In these days a new governor has arrived in this city. Although until now nothing but good has been manifested from him, verily God our Lord knoweth what is in his heart and conscience, and He is the All-Knowing, the All-Informed.

- 14 And regarding His Honour Aqa Siyyid Muhammad Mimqani – upon him be the glory of God – They have written that after the presentation of a petition, a Most Sacred Tablet specifically for him was revealed and dispatched, that he might find therein the fragrance of God, the All-Protecting, the Self-Subsisting. His blessed and exalted utterance followeth:

در ساحت امنع اقدس اینکلمات عالیات نازل
قوله تعالی

11 یا الف یا حا علیک بهاء الله مالک الاشیاء
و مولی الوری خطائی که گمان نمودی سبب
ظهور عطا شد و اینکلمات عالیات از افق اعلی
مخصوص آنجناب نازل در هر کلمه ای بحر عنایت
مستور و آفتاب فضل مکنون آنچه را عمل نمودی
مطابق حکمت بوده و بحکمت مأموری یا الف
و حا قسم بافتاب بیان از برای تو مقدر شده
آنچه که طیر خیال از بلوغ بآن عاجز و قاصر
است بنعمت عرفان فائز شدی و از مانده بیان
نصیب برداشتی و مؤید شدی بر اقبال و توجه و
عمل فی سبیل الله رب العالمین اشکره بهذا الفضل
الأعظم و قل لک الحمد بما ذکرته مرّة بعد مرّة
و انزلت لی ما لا يأخذہ الزوال بدوام اسمک
الفضال اتھی

12 فی الحقیقه ایشان فائز شدند بآنچه که اکثر اهل
عالم از آن محروم و ممنوعند یکی از حسنات آنکه
ابنا از قبل و بعد فائز شدند بآنچه که در کتب
الهی مذکور و مسطور است در این ایام مبارکه
ابن علیهما ۶۶ [بهاء الله] مع نفسین علیهما ۹
۶۶ [بهاء الله] در سجن وارد و بشرف اصغا و
مشاهده و حضور فائز این مقام مقامیست که غیر
حقّ جلّ جلاله بر عظمتش علی ما هو علیه آگاه

13 نه اینکه در باره جناب کربلائی زینل علیه ۹
۶۶ [بهاء الله] مرقوم داشتند بعد از عرض نیر
اذن از افق اراده مشرق له الفضل و العطاء و
له الذکر و البهاء این ایام رئیس جدیدی در این
بلد وارد اگرچه الی حین از ایشان جز معروف
امری ظاهر نه ان الله ربنا یعلم ما فی سره و قلبه
و هو العلیم الخبیر

14 و اینکه در باره جناب آقا سید محمد ممقانی علیه
بهاء الله مرقوم داشتند بعد از عرض یک لوح
امنع اقدس مخصوص ایشان نازل و ارسال شد
لیجد منه عرف الله المهیمن القیوم قوله تبارک
و تعالی

- 15 He is the Speaker before all faces! God, the Lord of all the worlds, beareth witness that the Promise hath come to pass and the Promised One hath appeared with manifest sovereignty. He hath established the Laws, revealed the Book, and manifested His straight Path. He hath spoken before all faces and announced unto all His mighty Cause. Blessed art thou in that thou hast desired righteousness in the days of thy Lord, the Lord of the exalted Throne, when the shrill voice of My Pen hath attracted thee and thou hast quaffed the choice wine of utterance from the chalice of My bounty. Say:
- هو الناطق امام الوجوه شهد الله رب العالمين قد جاء الوعد واتى الموعد بسلطان مبين قد شرع الشرايع و انزل الكتاب و اظهر صراطه المستقيم قد نطق امام الوجوه و اخبر الكل بنبأه العظيم طوبى لك بما اردت المعروف فى ايام ربك رب الكرسي الرفيع اذا اجتذبتك صرير قلبى و شربت رحيق البيان من كأس عطائى
- 16 O my God, my God! Unto Thee be praise in that Thou hast given me to drink of the Kawthar of Thy knowledge and hast acquainted me with the Dayspring of Thy verses. I beseech Thee by those who have soared in the atmosphere of Thy nearness and have expended all that they possessed for the exaltation of Thy Word and the triumph of Thy Cause, to make me severed from all save Thee and clinging fast to the cord of Thy providence. Then I beseech Thee, O Sovereign of existence and He Who dominateth over the seen and the unseen, to ordain that in my mention there be an influence from Thy presence and a penetrating power from Thy realm, that it may guide Thy servants unto Thy most great Path and draw them nigh unto Thy most upright Cause. Verily, Thou art He Who is powerful over whatsoever He willeth. There is no God but Thee, the All-Protecting, the Self-Subsisting. End.
- قل الهى الهى لك الحمد بما سقيتني كوثر عرفانك و عرّفتني مشرق آياتك اسئلك بالذين طاروا فى هواء قربك و انفقوا ما عندهم لاعلاء كلمتك و اصغاء امرك بأن تجعلني منقطعاً عن دونك و متمسكاً بجبل عنايتك ثم اسئلك يا مالِك الوجود و المهيمن على الغيب و الشهود بأن تجعل فى ذكرى اثرًا من عندك و نفوذًا من جانبك ليهدى عبادك الى صراطك الأعظم و يقربهم الى امرك الأقوم انك انت المقتدر على ما تشاء لا اله الا انت المهيمن القيوم انتهى
- 17 You have made mention of His Honour Aqa Rida Milani and His Honour Aqa Muhammad Sadiq Davatgar – upon them both be the glory of God. After the presentation of their petition before the Sacred Presence, two Most Sacred Tablets specifically for them were revealed from the heaven of grace and bounty, that He might draw them nigh unto Him. Verily, He is the Merciful, the Forgiving. His blessed and exalted utterance followeth:
- ذكر جناب آقا رضا ميلانى و جناب آقا محمد صادق دواتگر عليهما بهاء الله را فرموديد بعد از عرض امام حضور دو لوح اقدس مخصوص ایشان از سماء فضل و عطا نازل ليقرّبهما اليه الله هو العطوف الغفور قوله تبارك و تعالى
- 18 He is the Dayspring from the horizon of the heaven of utterance
- هو المشرق من افق سماء البيان
- 19 A Book whose fragrances have wafted forth and whose signs have appeared! Blessed is he who hath heard Its call and beheld Its words. Verily, he is of those who have drawn nigh unto God, the Lord of the mighty Throne. O Rida! Harken unto the call of thy Lord. Verily, He hath made mention of thee with a mention that hath set ablaze the hearts of them that have drawn nigh. Blessed is he who hath cast away idle fancies in these days and hath turned unto God, the Mighty, the Praiseworthy. Verily, He speaketh in every matter and calleth all unto a horizon wherefrom hath dawned the Luminary of utterance, by His Name, the Powerful, the Almighty.
- كتاب فاحت نفحاته و ظهرت آثاره طوبى لمن سمع ندائه و رأى كلماته انه من المقبلين عند الله رب العرش العظيم يا رضا اسمع نداء ربك انه ذكرک بذكر اشتعلت به افئدة المقرّبين طوبى لمن نبذ الأوهام فى هذه الأيام و اقبل الى الله العزيز الحميد انه ينطق فيكل شأن و يدعوا لكل الى افق منه اشرق نير البيان باسمه المقتدر القدير

- 20 When thou beholdest the billows of the ocean of My utterance and drinkest from the chalice of My bounty, say: O my God, my God! I bear witness that by Thy light have the earth and the heavens been illumined, and by the fire of Thy Cause have the hearts of the chosen ones been enkindled, and by Thy manifestation have the pillars of idols and the temples of vain imaginings been shaken. I beseech Thee to aid me to turn unto Thee, to be steadfast in Thy Cause, and to cling to the hem of the robe of Thy bounty. O Lord! Thou beholdest one who is needy and hath clung to Thy joyous Name. Ordain for him that which will draw him nigh unto Thee, then ordain for him whatsoever he desireth of the wondrous tokens of Thy grace. Verily, Thou art the Powerful, the Mighty, the Bountiful.
- 20 اذا رأيت امواج بحر بياني و سقيت من كأس عطائي قل الهى الهى اشهد بنورك اشرفت الأرض و السماء و بنار امرك اشتعلت افئدة الأصفياء و بظهورك تزعزعت اركان الأصنام و هياكل الأوهام بان تؤيدنى على الاقبال اليك و الاستقامة على امرك و التثبث بأذيال رداء كرمك اى رب ترى المحتاج تمسك باسمك البهاج قدر له ما يقربه اليك ثم قدر له ما اراد من بدائع فضلك انك انت المقتدر العزيز الفضال
- 21 And this is what was revealed for His Honour Muhammad Sadiq:
- 21 و هذا ما نزل لجناب محمد صادق
- 22 In My Name, He Who is manifest in the Most Great Prison
- 22 بسمى الظاهر فى السجن الاعظم
- 23 A Book which the All-Bountiful hath revealed for him who hath believed in the Return, that utterance may draw him nigh unto the most exalted station. Say: O people! By God! That hath appeared which was recorded in the Books of God, the Lord of lords. The cry hath been raised in truth, and the Herald hath proclaimed: "The Kingdom is God's, the Sovereign of necks!" The mountains have been crushed and the graves have been raised up by the Word of God, the Self-Sufficient, the Most High. The breeze of God hath blown and the fragrances of revelation have wafted forth, yet most of the people are in negligence and error.
- 23 كتاب انزله الوهاب لمن آمن فى المآب ليقربه البيان الى اعلى المقام قل يا قوم تالله قد ظهر ما كان مسطوراً فى كتب الله رب الأرباب قد ارتفعت الصيحة بالحق و نادى المناد الملك لله مالک الرقاب قد نسفت الجبال و قامت القبور من كلمة الله الغنى المتعال قد سرت نسمة الله و فاحت نفحات الوحي و القوم اكثرهم فى غفلة و ضلال
- 24 Blessed is he who hath been refreshed by the pure waters of this limpid stream, and woe unto every heedless doubter! When thou hast attained unto My Tablet, turn thy face toward God, the Lord of all that is seen and unseen, and say:
- 24 طوبى لمن فاز بزال هذا السلسال و ويل لكل غافل مراتب اذا فزت بلوحى و وجهك شطر الله رب ما يرى و ما لا يرى و قل
- 25 Praise be unto Thee, O my God, for having mentioned me when I was silent in Thy remembrance, and guided me when I was heedless of Thy path, and awakened me when I was asleep. I beseech Thee, O Lord of existence and Sovereign of the seen and unseen, to ordain for this servant all the good Thou hast sent down in Thy Book. Then adorn him, O my Best-Beloved, with the ornament of trustworthiness and godliness and whatsoever besemeth Thy days, O Lord of all beings and King of the throne on high and of the dust beneath. There is none other God but Thee, the Almighty, the Unconstrained.
- 25 لك الحمد يا الهى بما ذكرتنى اذ كنت صامتاً عن ذكرك و هديتنى اذ كنت غافلاً عن صراطك و ايقظتنى اذ كنت راقداً استلک يا مالک الوجود و سلطان الغيب و الشهود بأن تقدر لعبدك هذا كل خير انزله فى كتابك ثم زينته يا مقصودى بطراز الأمانة و التقوى و ما ينبغى لأيامك يا مولى الورى و رب العرش و الثرى لا اله الا انت المقتدر المختار انتهى
- 26 The light of the Cause is shining in all directions, and the Fire is manifest and ablaze in the Blessed Tree, and the ocean
- 26 نور امر از كل جهات ساطع و نار در سدره مبارکه ظاهر و مشتعل و بحر بيان در قطب امكان بکمال اوج و لکن طالب مفقود اما سبب منع

of utterance is at its highest surge in the realm of possibility, yet the seeker is nowhere to be found. As to what has been the cause of this prevention, and what it is, the people of the realms of justice and fairness are all bewildered, for that which hath appeared hath no precedent. At every moment an ocean of verses is revealed and the river of grace and bounty floweth from the right hand of the throne, yet the people circle round stagnant waters. This evanescent servant, throughout the nights and days, clinging to the hem of the Lord of all mankind, beseecheth that perchance He may bestow the cup of meeting upon the dead, may awaken the heedless, and may guide the ignorant to the ocean of knowledge. Verily our Lord is the One Who hath power over whatsoever He willeth, and He is the Commander, the Ruler, the All-Knowing, the All-Informed.

چه بوده و چیست اهل عوالم عدل و انصاف
کلّ متحیر چه که ظاهر شده آنچه گذشته و
مثل نداشته در هر حین بحری از آیات نازل و
فراش فضل و عطا از یمن عرش جاری و قوم
حول غدیر متن طائف این خادم فانی در لیلی و
ایام بذیل مالک انام متشبّث که شاید مردگانرا
کأس لقا بخشد و غافلانرا آگاه فرماید و جاهلانرا
بجر علم راه نماید آن ربنا هو المقتدر علی ما یشاء
و هو الامر الحاکم العلیم الخبیر

27 As to what was written concerning the spiritual friend Aqa Mirza 'Abdu'llah - upon him be the Glory of God and His favors - praise be to God, mention of him hath ever been and still is before the Most Holy Court. That beloved of the heart hath on every occasion presented mention of them before the Holy Court, and likewise Aqa 'Ali-Haydar - upon him be the Glory of God - and some of the friends of the land of Ta have made and continue to make mention of them.

27 اینکه در باره حبیب روحانی جناب آقا میرزا
عبدالله ن و علیه بهاء الله و عنایت مرقوم داشتند
لله الحمد لازال ذکرشان در ساحت امنع اقدس
بوده و هست آنحبوب فؤاد در هر کوه ذکرشانرا
بساحت اقدس عرض نموده اند و همچنین جناب
آقا علی حیدر علیه بهاء الله و بعضی از اولیای
ارض طا ذکر ایشانرا نموده و مینمایند

28 As to what was written regarding the Holy Tablets, all was properly done. Praise be to God, they reached Aqa Mirza 'Abdu'llah Kh A - upon him be the Glory of God. The servant beseecheth his Lord to confirm him in that whereby his mention shall endure. Verily our Lord, the All-Merciful, is the All-Bountiful, the Generous.

28 اینکه در ذکر الواح مبارکه مرقوم داشتند درست
عمل شده لله الحمد بجناب آقا میرزا عبدالله خ ا
علیه بهاء الله رسید یسئل الخدام ربّه بأن یؤیّده
علی ما یتقی به ذکره ان ربنا الرحمن هو الفیاض
الکریم

29 As to what was written regarding the family of the spiritual friend A B - upon him be 96 [the Glory of God] - after being presented before His presence, these exalted words shone forth from the Dayspring of utterance - His blessed and exalted Word: "O Varqa, upon thee be the Glory of God, the Lord of all beings! In consideration of outward circumstances and the general comfort of the people, their return to A B - upon him be the Glory of God - would be good, but his remaining in that land is more beloved and excellent. In any case, in these matters consultation should be undertaken; whatever becomes apparent, acting upon it will be acceptable in the sight of God."

29 اینکه در باب عیال حبیب روحانی ع ب علیه
۹۶ [بهاء الله] مرقوم فرمودند بعد از عرض
امام وجه اینکلمات عالیات از مشرق بیان مشرق
قوله تبارک و تعالی یا ورقاء علیک بهاء الله
مولی الوری نظر بمصلحت امور ظاهره و فی الجمله
آسایش رجوع اهل نزد جناب ع ب علیه بهاء
الله خوبست ولكن کون آنجناب در ارض تا
احب و احسن در هر حال در این امورات امر
مشورت شده آنچه ظاهر شود عمل بأن لدی الله
مقبول انتی

30 And as to what was written concerning the spiritual friends Aqa Mirza Sulayman and Aqa Mirza Mihdi - upon them both be the Glory of God - a hundred thousand thanks to the Best-Beloved of the world that He enabled them and confirmed them in their migration. They set out towards the Prison with pure intent and have been and are mentioned in the presence of

30 و اینکه در باره حبیبان روحانی جناب آقا میرزا
سلیمان و جناب آقا میرزا مهدی علیهما بهاء الله
مرقوم داشتند صد هزار بار شکر مقصود عالم را
که ایشانرا موفق فرمود و بر هجرت مؤید نمود
قاصدین شطر بسجن توجه کردند لدی الله مذکور

God. He hath said, and His Word is the Truth: "Verily those who have migrated in the paths of God their Lord and have turned to the Most Exalted Horizon, they are of the people of Baha and the companions of the Crimson Ark. Upon them be the mercy of God, the Lord of the worlds." And after being presented before the Most Holy Court, two Most Holy Tablets were specifically revealed and sent for them. God willing, they shall attain to supreme joy through the glad-tidings of this great bounty. The word of the Lord, exalted and sanctified is He:

بوده و هستند قال و قوله الحق ان الذين هاجروا
في سبيل الله ربهم و اقبلوا الى الأفق الأعلى انهم
من اهل البهاء و اصحاب السفينة الحمراء عليهم رحمة
الله رب العالمين و بعد از عرض در ساحت امنع
اقدس دو لوح امنع اقدس مخصوص ایشان نازل
و ارسال شد انشاء الله بيشارة اين عنایت کبری
بفرح اکبر فائز شوند

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

31 قول الربّ تعالى و تقدّس هو الشاهد الخبير

32 We have sent down the verses and manifested the clear proofs and sent down from the heaven of utterance the table of divine knowledge. Blessed is he who hath attained and woe unto the heedless! Today the heavenly table is being sent down at every moment and bounty from the heaven of generosity descendeth like a copious rain. Blessed are they who have attained unto this most great gift and have drunk of the sealed wine in the name of their Lord, the All-Glorious. Within this wine are concealed effects and treasured wisdoms. It sanctifieth existence from all else save God and at every moment increaseth the fire of His love. It causeth man to attain such a station that he beholdeth all else besides God as non-existent and as utter nothingness. This is of the bounty of God, the Lord of the Mighty Throne. Ye have ever been remembered and continue to be remembered in the Most Holy Court. Preserve through His grace this most great bounty and keep it hidden from the thieves and the treacherous. Thus hath the Pen spoken when the Wronged One was in a mighty fortress and a manifest prison.

32 قد انزلنا الآيات و اظهرنا البينات و انزلنا من سماء
البيان مائدة العرفان طوبى لمن فاز و ويل للغافلين
امروز مائده در كلّ حين نازل و نعمت از سماء
کرم بمثابة غيث هائل طوبى از برای نفوسيه
باين عطيه کبرى فائز شدند و از رحيق مختوم
باسم حق جلّ جلاله نوشيدند در اين رحيق اثرها
مکينون و حکمتها مخزون وجود را از ما سوى الله
مقدس نمايد و در هر حين بر نار محبتش بيفزايد
انسانرا بمقامی فائز فرمايد که غير حق را مفقود
و معدوم مشاهده کند هذا من فضل الله رب
العرش العظيم لازال در ساحت اقدس مذکور
بوده و هستيد اين فضل اعظم را بعنايتش حفظ
نما و از سارقين و خائنين مستور دار کذلک
نطق القلم اذ كان المظلوم في حصن متين و سجن
مبين

33 And this is what was revealed for the other one, blessed and exalted be His words:

33 و هذا ما نزل للآخر قوله تبارک و تعالى

34 He is the One Who speaketh in the heaven of utterance

34 هو الناطق في جبروت البيان

35 This is a Book sent down in truth unto people who know, and it guideth mankind unto the path of God, the Help in Peril, the Self-Subsisting. Blessed is he who hath found the fragrance of his Lord's utterance and hath testified to that which the Tongue of Grandeur hath spoken from His exalted station. When thou hearest the call from the Most Sublime Horizon, say: Praise be unto Thee, O Lord of Names and Creator of the heavens, for having illumined my heart with the light of Thy knowledge and for having sent down unto me Thy verses and caused me to hear Thy call. I beseech Thee by Thy power which the hosts and ranks have failed to weaken, and by Thy Name through which Thou hast subdued the worlds of

35 کتاب نزل بالحق لقوم يعرفون و يهدي الناس الى
صراط الله المهيمن القيوم طوبى لمن وجد عرف
بيان ربه الرحمن و شهد بما نطق به لسان العظمة
في مقامه المرفوع انك انت اذا سمعت النداء من
الأفق الأعلى قل لك الحمد يا مالک الأسماء و
فاطر السماء بما نورث قلبي بنور معرفتك و انزلت
لي آياتك و اسمعتني ندائك اسئلك بقوتك التي
ما اضعفته الجنود و الصّفوف و باسمك الذي
ستخرت به عوالم الغيب و الشهود بأن تجعلني فيكل

the unseen and the seen, to make me in all conditions moved by Thy will, holding fast unto Thy cord, and acting according to what Thou hast revealed in Thy Book.

- 36 Praise be unto Thee, O my God, my Lord and my Support, for having remembered me time and again, for having adorned me with the ornament of Thy knowledge and enabled me to turn unto Thee. I beseech Thee by Thy bounty and generosity to aid me to remain steadfast in Thy Cause and to arise to serve Thee. Thou art, verily, the One Who hath power over whatsoever He willeth. There is none other God but Thee, the Ordainer, the All-Wise. O my God, send Thy blessings upon Thy loved ones and chosen ones who broke not Thy covenant and Thy testament, and whom the clamor of Thy creatures and the doubts of those of Thy servants who have violated Thy trust, denied Thy beauty, and rejected Thy manifestation and Thy verses, did not deter. I beseech Thee, O God of Names, to send down upon me from the heaven of Thy bounty that which will draw me nigh unto Thee. Thou art, verily, the Almighty, the Powerful, and worthy to grant this prayer.

- 37 Praised be God! In these days the emigrants have attained in every day, and the fragrance of Revelation hath been diffused at every moment. They have attained unto that which hath no likeness or parallel. Their endeavors are praiseworthy, their deeds are righteous, and their presence and visitation are accepted. That spiritual beloved one must convey these glad-tidings unto them. This word was heard from the Tongue of Grandeur, and its lofty station and exaltation are known and evident unto that one.

- 38 One of the two sons who outwardly had not attained permission. The beloved of the heart, his honor Amin, upon him be the Most Glorious Beauty of God - hath sent a letter to this servant requesting permission, and after it was presented at the Most Holy and Exalted Court, it was adorned with the ornament of acceptance and permission. Blessed be their two sons and their mother, and those who have attained unto the bounty of God, our Lord and your Lord, our Goal and your Goal, and the Goal of all who are in the heavens and the earth. The loved ones of that land are all remembered, and this servant beseecheth God, exalted be His glory, to illumine and set ablaze all of them at every moment with the light of steadfastness and the fire of love. He is the Powerful, the Mighty, and the Lord of the Last and the First.

- 39 The letter of his honor A. and H., upon him be the Glory of God and His bounty, which was in his handwriting, arrived and after it was presented at the Most Holy and Exalted Court, this

الأحوال متحرّكاً بارادتك و متمسكاً بحبلک و
عاملاً ما أنزله فی کتابک

- 36 لك الحمد يا الهی و سیدی و سیدی بما ذکرتنی
مرّة بعد مرّة و زینتنی بطراز عرفانک و آیدتنی
على الاقبال الیک استلک بأن توقفتنی بجمودک
و کرمک على الاستقامة على امرک و القيام على
خدمتک انک انت المقتدر على ما تشاء لا اله الا
انت الامر الحکیم صلّ اللهم يا الهی على اولیائک
و اصفیائک الذین ما نقضوا عهدک و میثاقک
و ما منعتم ضوضاء خلقک و شبهات عبادک
الذین بدّلوا نعمتک و اعرضوا عن جمالک و
کفروا بظهورک و آیاتک استلک يا اله الاسماء
بأن تنزل على من سماء عطائک ما یقرّبنی الیک
انک انت المقتدر القدیر و بالاجابة جدیر انتهی

- 37 لله الحمد این آیام مهاجرین در هر یوم فائز و عرف
وحی در کلّ حین متضوّع فائز شدند بآنچه که
شبه و مثل نداشته و ندارد سعیم مشکور و
اعمالهم مبروره و حضورهم و زیارتهم مقبوله
دیگر آنجوب روحانی باید این بشارت را بابشانی
برسانند اینکلمه از لسان عظمت اصغا شد علو
مقام و سموش نزد آنحضرت معلوم و واضح است

- 38 یکی از اینین که بر حسب ظاهر باذن فائز نبود
محبوب فؤاد جناب امین علیه بهاء الله الابهی
دستخطی باینجبد ارسال داشته‌اند و در آن اذن
طلب نموده‌اند و بعد از عرض در ساحت امنع
اقدس بطراز قبول و اذن فائز گشت هنیئاً لابنهما
و امهما و للذین فازوا بعناية الله ربنا و ربکم و
مقصودنا و مقصودکم و مقصود من فی السموات و
الأرضین اولیای آن ارض طراً مذکورند و اینجبد
از حق جل جلاله میطلبد کل را بنور استقامت
و نار محبت در هر حین منور و مشتعل فرماید
اوست قادر و توانا و مالک الآخرة و الأولى

- 39 مراسله حضرت الف و حا علیه بهاء الله و
عنایتی که بخط آنحضرت بود رسید و بعد از

response shone forth from the Dayspring of God's Command - His words, blessed and exalted is He:

عرض در ساحت امنع اقدس اینجواب از مشرق
امر الهی مشرق قوله تبارک و تعالی

40 He is the Guardian over all names

40 هو المهيمن على الاسماء

41 O Ahmad! The One, the Single, hath made mention of thee with verses whose fragrance hath been diffused throughout the world. Blessed is he who hath found and attained. Verily he is of the people of the cities of My mercy and My loving-kindness. Upon him be the glory of God and the glory of all who are in the heavens and the earth. We have heard thy call and have answered thee, and We have made thy deeds a trust from thee with God, the Powerful, the Trustworthy. Give thanks unto God for this most great favor. Verily He created thee and manifested thee and showed thee that which hath shone forth from the horizon of the heaven of His knowledge. He is the All-Knowing, the All-Wise.

41 يا احمد قد ذكرك الفرد الاحد بآيات تضيّع
عرفها في العالم طوبى لمن وجد و فاز الله من
اهل مدائن رحمتي و عنايتي عليه بهاء الله و بهاء
من في السموات و الأرضين انا سمعنا ندائك
اجبتك و جعلنا اعمالك امانة منك عند الله
المقتدر الأمين اشكر الله بهذا الفضل الأعظم انه
خلقك و اظهرك و اراك ما اشرق من افق
سماء عليه انه هو العليم الحكيم

42 Say: My God, my God! Praise be to Thee for having mentioned me through Thy mighty verses and aided me to turn toward Thy most exalted horizon, and for having sent down unto me that which hath attracted the dwellers of the Kingdom of Names. By Thy might! Whenever I turn toward the ocean of Thy bounty and the heaven of Thy generosity, I find within myself the fire of longing and yearning, and whenever I witness the heedlessness of Thy servants, bewilderment and despair seize me from every direction. I beseech Thee, O Sender of verses and Revealer of clear signs, by the effulgences of the lights of the Sun of Thy Most Great Name from the horizon of the world, to assist me in all conditions to do what Thou lovest and approvest. Then send down upon me and upon Thy servants the rain of mercy and success. Verily Thou art the Cleaver of the daybreak and the Sender of the winds. There is no God but Thee, the Mighty, the All-Bountiful.

42 قل الهی الهی لك الحمد بما ذكرتني بآياتك
الكبرى و ايدتني على الاقبال الى افقك الأعلى
و انزلت لي ما انجذبت به سكان ملكوت الاسماء
وعزّتك كلها التفت الى بحر جودك و سماء
كرمك اجد في نفسي نار الطلب و الاشتياق
و كلها اشاهد غفلة عبادك تأخذني الحيرة و
اليأس منكّل الجهات اسئلك يا منزل الآيات و
مظهر البينات بتجليات انوار نير اسمك الأعظم
من افق العالم بأن تؤيّدني فيكلّ الأحوال على
ما تحبّ و ترضى ثم انزل عليّ و على عبادك
امطار الرحمة و الفلاح انك انت فائق الأصباح
و مرسل الأرياح لا اله الا انت العزيز الفضال
انتهى

43 Praise be to God! The waves of the ocean of bounty have appeared before the faces of men in such wise that none but the blind of the world would deny it. Every possessor of insight hath testified and doth testify, and every possessor of hearing uttereth and speaketh "Thine is the grace and bounty, O Lord of the nations!" Although the people are now heedless, yet there shall come a day when they shall remember and bewail their own selves. The servant beseecheth his Lord to purify their hearts from vain imaginings. Verily He is the Lord of mankind and the Master of days.

43 لله الحمد امواج بحر عطا امام وجوه وري بشأنی
ظاهر که جز کوران عالم انکار آن ننمایند هر
صاحب بصری گواهی داده و میدهد و هر
دارای سمعی به لك الفضل و الكرم یا مالک
الأمم ناطق و متکلم اگرچه حال ناس غافلند
ولکن سوف يأتي يوم يذكرون الأنام و ينوحون
على انفسهم يسئل الخدام ربّه بان يطهر قلوبهم
من الأوهام انه هو ربّ الأنام و مالک الأيام

44 And concerning the two persons mentioned in the letter, after they were specially presented, there was revealed for each that which testifieth to the mercy, kindness and bounty of God, exalted be His glory. This is what was revealed for his honor

44 و اینکه ذکر دو نفر را در نامه فرموده اند بعد
از عرض مخصوص هر یک نازل شد آنچه که
گواهی میدهد بر رحمت و شفقت و عنایت حق

Mir Ali Asghar Askui, upon him be the Glory of God. His words, blessed and exalted is He:

جلّ جلاله هذا ما نزل لجناب میر علی اصغر
اسکوئی علیه بهاء الله قوله تبارک و تعالی

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

45 هو الناظر العليم الحكيم

46 O Mir Ali-Qabl-i-Asghar! Upon thee be the Glory of God, Lord of Destiny. All the Prophets and Messengers came specifically to guide creation to the straight path, yet the heedless servants accepted not the message of their Lord in the early days of any of them. Some they denied, and others they called sorcerers, and there befell those Gems of existence that which caused the realities of all things to lament. Though their purpose was naught but the elevation of souls, each faction clung to some vain imagination and was deprived of the light of the Sun of Truth. Praise be to the Purpose of the world Who favored thee and guided thee to the horizon of understanding. Know thou the value of this station and say: "Praise be to Thee, O my God, for having enabled me to turn toward Thee and for illuminating my heart with the light of Thy knowledge. I beseech Thee by the lights of Thy countenance and Thy Cause, through which Thou hast subdued the earth and heaven, to make me steadfast in Thy love and to enable me to drink the choice wine of immortality from the hand of Thy bounty. Verily, Thou art the All-Powerful, the Almighty."

46 یا میر یا علی قبل اصغر علیک بهاء الله مالک
القدر جمیع انبیا و مرسلین مخصوص هدایت خلق
بصراط مستقیم آمده اند و عباد غافل از هیچیک
پیام پروردگار را در اول ایام نپذیرفتند بعضی را
تکذیب نمودند و برخی را سحر گفتند و بر آنجواهر
وجود وارد شد آنچه که حقائق اشیاء نوحه نمود
مع آنکه مقصود جز ارتقاء نفوس نبوده هر حزبی
از احزاب بوهی متمسک و از انوار نیر حقیقت
محروم حمد کن مقصود عالم را که ترا فائز فرمود
و بافق عرفان راه نمود قدر این مقام را بدان و قل
لک الحمد یا الهی بما ایدتی علی الاقبال الیک و
نورت قلبی بنور معرفتک استلک بأنوار وجهک
و امرک الذی به سخرت الأرض و السماء بأن
تجعلنی مستقیماً علی حبک و شارباً ریحیق البقاء
من ید عطائک انک انت المقتدر القدير

47 And this was revealed for Karbala'i Ahmad-i-Milani, upon him be the Glory of God:

47 و هذا ما نزل بجناب کربلائی احمد میلانی علیه
بهاء الله

48 He is the One Who standeth by His Name, the Self-Subsisting

48 هو القائم باسمه القيوم

49 O Ahmad! Ahmad (Muhammad) the Messenger – may the spirit of all else be sacrificed for His sake – came with the verses of the Furqan. The followers of religions denied Him and called Him a liar. Whenever the Dawning-Place of divine verses and the Source of heavenly commands appeared from the horizon of will, the people arose in denial and increased in hatred. And in those ages the might of kings and princes and the power of the divines were not as they are in these days. When the time of this Most Great Revelation arrived, it was observed that kings possessed supreme sovereignty and were firmly united, while the divines appeared with utmost power, and electrical currents moved in every direction, and fire-ships traversed land and sea. All these things outwardly appeared as instruments of harm and impediments for the friends of God, exalted be His glory. Yet this Wronged One called out before all faces without any veil or covering, and summoned all to the straight path. The instruments of the world and the veils of the nations prevented Him not. Blessed is the strong one who arose to serve the Cause, and the speaker who spoke among the people. We beseech God to assist thee and enable thee to

49 یا احمد احمد مرسل روح ما سواه فداء بآیات
فرقان آمد اصحاب ادیان انکارش نمودند و
کذابش گفتند هر هنگام مشرق آیات الهی و
مصدر اوامر ربّانی از افق اراده ظاهر گشت
قوم بر انکار قیام نمودند و بر بغضا افزودند و
در آن اعصار سطوت ملوک و امرا و قدرت
علما بمثابة این ایام نبوده تا نوبت باینظهور اعظم
رسید مشاهده شد ملوک با سطوت کبری و به
اتحاد و اتفاق متمسک و علما بکمال قدرت ظاهر
و سیالیه برقیه از هر جهت متحرک و سفائن
نار بر بر و بحر طیار جمیع این امور در ظاهر
اسباب ضرر و منع است از برای اولیای حق
جلّ جلاله ولكن اینظلوم امام وجوه من غیر
ستر و حجاب ندا نمود و کلّ را براه راست
دعوت فرمود اسباب عالم و سبجات امم او را
منع نمود طوبی لقوی قام علی خدمة الامر و
لناطق نطق بین الخلق نسل الله ان يؤیدک و

hold fast to His cord and cling to the hem of His mercy. Verily, He is the All-Bountiful, the All-Generous, the All-Hearing, the All-Responding.

- 50 Praise be to God! That which was revealed specially for these two souls beareth witness to the grace, favor and mercy of God, exalted be His glory. The cause of this enduring bounty and heavenly food was the honored and beloved Jinab-i-Alif and Ha, upon him be the Most Glorious Glory of God. Well is it with him and pleasant it is for him. In truth, from the earliest days until now they have stood firm in service and have been engaged in remembrance. This is a great bounty and a mighty favor that they have attained unto. Another letter from that beloved of the heart, which contained the water of life, arrived. Praise be to God, its pure water was the cause of joy and gladness, and its effect was the source of delight and expansion. Praise be to the true Benefactor Who confirmed that spiritual beloved one and singled him out for His grace. And after its presentation in the Most Holy, Most Exalted Presence, these sublime words were revealed from the Mother Book. His word, blessed and exalted is He:

- 51 In My Name, the All-Hearing, the All-Seeing

- 52 O thou who speaketh My praise, who gazeth toward My horizon, and who standeth in service to My Cause! We have adorned thee with the ornament of Our loving-kindness and mercy, and have imparted unto thee Our Word, and have manifested thee for the promotion of Our Cause amongst Our servants. The servant who is present hath at this hour appeared, made mention of thee, and presented before Our countenance that which thou didst send. Thereupon the ocean of loving-kindness surged with the waves of mercy and bounty, and through it grace shone forth from the horizon of eternity. We have mentioned thee in such wise as hath enraptured the Concourse on High, and caused the Spirit to emerge from its Most Glorious Station in its longing to hearken unto My call, until it appeared before My face and proclaimed with the most exalted voice: O peoples of earth and heaven! This is He Who was hidden in the eternity of eternities! This is He in Whose remembrance the Books of God, the Lord of the Throne and of the dust, were revealed! Beware, O people of the earth, lest ye deprive yourselves. Cast away what ye possess, then hasten with your hearts to the station wherein He Who is Self-Subsisting hath been established upon the Throne of Revelation and proclaimeth: "Verily, there is none other God but Me, the Single, the One, the All-Knowing, the All-Informed."

يوقّفك على التمسك بحبله والتشبّث بذيل رحمته
أنّه هو الفضل الكريم وهو السّامع المجيب انتهى

50 لله الحمد مخصوص نفسين المذكورين نازل شد آنچه
که بر عنایت و فضل و رحمت حق جلّ جلاله
شاهد و گواهست و سبب این نعمت باقیه و
مآئده سمائیه حضرت محبوب مکرم جناب الف
و حا علیه بهاء الله الابهی شدند هنیئاً له و مرئاً له
فی الحقیقه از اول ایام الی حین بر خدمت قائمند
و بذکر ناطق این فضلی است عظیم و عنایتست
بزرگ که بآن فائز شده اند دستخط دیگر آنحیوب
فؤاد که دارای آب حیات بود رسید الحمد لله
زلالشی علت بهجت و نشاط و اثرش سرمایه
فرح و انبساط حمد منعم حقیقی را که آنحیوب
معنوی را تأیید فرمود و بعنایتش مخصوص نمود
و بعد از عرض در ساحت اقدس امنع اعلی
اینکلمات عالیات از امّ الکتاب نازل قوله تبارک
و تعالی

51 بسمی السّامع البصیر

52 یا ایها الناطق بشائی والنّاظر الی افقی والقائم علی
خدمة امری انا زیناک بطراز عنایتی و رحمتی
والقیناک کلّیتی و اظهرناک لتبلیغ امری بین
عبادی قد حضر العبد الحاضر فی هذا الحین و
ذکرک و عرض لدی الوجه ما ارسلته اذا ظهر
بحر العناية بأموّاج الرّحمة و العطاء و اشرق به
الفضل من افق البقاء و ذکرناک بما انجذب
به الملاء الأعلی و خرج الرّوح من مقامه الابهی
شوقاً لاصغاء ندائی الی ان حضر مقابلة رأسی
و نادى بأعلى النداء یا ملاء الأرض و السماء
هذا هو المکنون فی ازل الازال هذا الذی بذکره
نزلت کتب الله رب العرش و التری ایاکم یا ملاء
الأرض ان تمنعوا انفسکم ضعوا ما عندکم ثم اسرعوا
بالقلوب الی مقام فیهِ استوی القیوم علی عرش
الظهور و ینطق انه لا اله الا انا الفرد الواحد العلیم
الخبیر

- 53 Blessed art thou for having confined thine affairs to My remembrance and praise and to the service of My Cause, the Mighty, the Beloved. Remind My loved ones on My behalf, give them the glad-tidings of My grace and mercy, and illumine them with the lights of My wondrous utterance. We have sent down for them that which calleth out with the most exalted voice and testifieth to My grace and generosity that hath encompassed all existence, both seen and unseen. Joy be unto him who hath attained unto the lights of My Kingdom, and woe unto every remote denier.
- 54 The enumeration of divine favors is in truth impossible. Whenever mention was made of that beloved of hearts in the Most Holy Court and gained the honor of being heard, the ocean of loving-kindness was so tempestuous and the sun of grace so resplendent that all are incapable and fall short of describing it. This evanescent servant beseecheth and imploreth God that through the education of that beloved one and the friends, people worthy of this Revelation may appear, who shall see all save God as non-existent and all names as lost before His Name. Verily, He is powerful over all things.
- 55 Mention was made of the spiritual friend, his honor Huda, upon him be the Most Glorious Glory of God. Praised be God that the signs of his remembrance and praise are evident. He revealed that which testifieth to the sincerity of his intention and the purity of his nature. This is from God's grace which He bestoweth upon whomsoever He willeth. After mention was made of his name in the Most Holy and Most Exalted Court, these sublime words were revealed from the heaven of grace. His mighty utterance, exalted be His proof:
- 56 We are the Manifest One, speaking in the Most Great Prison
- 57 Praise be to God that in the breath of the loved ones the effect of the water of eternal life is evident, whereby they give new life and bestow a fresh spirit upon decayed bones. O Huda! The Lord of all creation hath remembered thee before, and before that before, and at this moment. Verily, He is the All-Bountiful, the Most Generous. Thy remembrance hath ever been present in the Most Holy Court; thou dwellest beneath the canopies of grandeur. Though outwardly distant, blessed be thy heart for having turned, thy face for having been directed, thine ear for having heard, and thy tongue for having uttered the remembrance and praise of God among His servants. He is with thee, hearing and seeing, and He is the All-Hearing, the All-Seeing. We beseech God to confirm thee
- طوبى لك بما اقتصرت امورك على ذكرى و
ثنائى و خدمة امرى العزيز المحبوب ذكر من قبل
اوليائى و بشرهم بفضلى و رحمتى و نورهم بأنوار
بيانى البديع قد انزلنا لهم ما ينادى بأعلى النداء و
يشهد بفضلى و جودى الذى احاط الوجود من
الغيب و الشهود نعيماً لمن فاز بأنوار ملكوتى و
ويل لكل مبغض بعيد انتهى
- احصاى عنايات الهى فى الحقيقه محال است هر
هنگام ذكر آنجبوب فؤاد در ساحت اقدس باصفا
فائز گشت بحر عنایت موج و آفتاب فضل بشأنى
مشرق که کل از ذکرش عاجز و قاصر این خادم
فانى از حق سائل و آمل که از تربیت آنجبوب
و اولیا خلقى که لایق اینظهور است ظاهر گردد
ما سوى الله را معدوم بینند اسماء را نزد اسمش
مفقود انه على کل شیء قدير
- ذكر حبيب روحانى جناب هدى عليه بهاء الله
الأبهى را فرمودند الحمد لله آثار ذکر و ثنائش
ظاهر فرمود آنچه را که گواهست بر خلوص
نیت و پاکی فطرت ذلک من فضل الله يؤتیه
من یشاء بعد از ذکر اسمشان در ساحت امنع
اقدس اینکلمات عالیات از سماء فضل نازل قوله
عزّ بیانه و جلّ برهانه
- انا الظاهر الناطق فى السجن الاعظم
- الله الحمد در نفس اولیا اثر کوثر بقا ظاهر و بآن
حیات تازه دهند و عظم رمیم را روح جدید
بخشند یا هدى قد ذکرک مولی الوری من قبل و
قبل القبل و فى هذا الحین انه هو الفضال الکرم
ذکرت لازال در ساحت اقدس بوده در ظل
قباب عظمت ساکنی اگرچه بظاهر دوری طوبى
لقلبك بما اقبل و لوجهک بما توجه و لسمعک بما
سمع و للسانک بما نطق بذكر الله و ثنائه بین عبادہ
انه معک یسمع و یرى و هو السميع البصیر نسل
الله ان يؤیدک على ما انت عليه انه هو المقتدر
القدير البهاء الظاهر من افق عنایتی علیک و على
من معک و على کل ثابت مستقیم انتهى

in that wherein thou art. Verily, He is the Almighty, the All-Powerful. The glory shining from the horizon of My loving-kindness be upon thee, upon those with thee, and upon all who are steadfast and firm.

- 58 And specifically for his honor the aforementioned Khan, upon him be the Glory of God and His favors, one Most Holy and Most Exalted Tablet was revealed from the Kingdom of grace and was sent. God willing, they will drink from the divine Kawthar that is concealed within the verses and attain unto the Most Great Steadfastness, upon which all degrees of knowledge depend.
- 59 This is what was sent down from the heaven of the will of our All-Knowing, All-Wise Lord to Ismail Pasha Khan Khu'i. His blessed and exalted Word:
- 60 He is the One Who watcheth over His loved ones
- 61 God testifieth that there is none other God but Him. His is the bounty and the giving, His is the power and the might in this world and the next. He ordaineth in the Most Exalted Paradise for whomsoever He willeth that which shall never end, through the eternity of His Most Beautiful Names and His Supreme Attributes. He is the Powerful One Whom the happenings of the world cannot prevent from mentioning His Most Great Name. He hath appeared and manifested what He desired before the faces of all people. He is the Powerful, the Unconstrained.
- 62 Praise be to God, thou hast drunk from the wine of divine love and turned toward His horizon in days when most of the people of the world were aflame with the fire of hatred and clung to the cord of rejection and heedlessness. Praise the Goal of all the worlds Who aided thee to recognize the Dawning-Place of Revelation and the Source of His verses. He is the All-Bountiful, the Generous.
- 63 The greatest glad-tidings is that thy letter arrived and was favored with attention and adorned with the ornament of acceptance. Thank thy Lord and say: "My God, my God! Praise be to Thee for having guided me to the horizon of Thy Cause, for having made me hear Thy call, for having given me to drink the Kawthar of immortality from the hand of Thy bounty, and for having shown me the traces of Thy Most Exalted Pen through Thy grace and generosity. I beseech Thee, O Lord of existence and Educator of the seen and unseen, to ordain for me through Thy grace and mercy that which will draw me near unto Thee and benefit me in all the worlds of Thy worlds. I am Thy servant and the son of Thy servant, acknowledging Thy oneness
- و مخصوص جناب خان مذکور علیه بهاء الله و عنایت یک لوح اقدس از ملکوت فضل نازل و ارسال شد انشاء الله از کوثر بیان الهی که در آیات مستور است بیاشامند و باستقامت کبری که جمیع مراتب عرفان بآن منوطست فائز گردند
- 59 هذا ما نزل لجناب اسمعیل پاشا خان خوئی من سماء مشیة ربنا العليم الحكيم قوله تبارک و تعالی
- 60 هو الناظر الى اولیائه
- 61 شهد الله انه لا اله الا هو له الجود و العطاء و له القوة و القدرة في الآخرة و الأولى یقدر لمن یشاء في الفردوس الأعلى ما لا ینفد بدوام اسمائه الحسنی و صفاته العلیا انه هو المقتدر الذی لا تمتعه حوادث العالم عن ذکر اسمه الأعظم قد ظهر و اظهر ما اراد امام وجوه العباد انه هو المقتدر المختار
- 62 لله الحمد از رحیق محبت الهی آشامیدی و بافکش اقبال نمودی در ایامیکه اکثر اهل عالم بنار بغضا مشعل و بجبل اعراض و اغماض متمسک حمد کن مقصود عالمیازا که ترا تأیید فرمود بر عرفان مشرق وحی و مطلع آیاتش انه هو الفضل الکرم
- 63 بشارت کبری آنکه نامهات رسید و باصفا فائز گشت و بطراز قبول مزین اشکر ربک و قل الهی الهی لک الحمد بما هدیتنی الی افق امرک و اسمعتنی ندائک و سقیتنی کوثر البقاء من ید عطائك و اریتنی آثار قلبک الأعلى یجودک و کرمک اسئلک یا مالک الوجود و مربی الغیب و الشهود بأن تکتب لی بفضلک و رحمتک ما یقریبنی الیک و ینفعنی فیکل عالم من عوالمک انا عبدک و ابن عبدک معترفاً بوحدانیتک و بما انزلته فی کتیبک و زیرک و الواحک لا اله الا انت المقتدر علی ما تشاء بقولک کن فیکون ای رب ترانی قائماً لدی باب فضلک اسئلک ان

and that which Thou hast revealed in Thy Books, Thy Scriptures and Thy Tablets. There is none other God but Thee, the One with power over whatsoever Thou wilt through Thy word 'Be' and it is. O my Lord! Thou seest me standing before the door of Thy grace. I beseech Thee not to disappoint me through Thy bounty. Verily Thou art the Lord of the Kingdom and the Dominion, and the Possessor of might and power. There is none other God but Thee, the All-Compelling, the Self-Subsisting."

64 Concerning what was written about the beloved of hearts, Aqa Muhammad Karam (upon him be the Glory of God and His favors), after it was presented before the Most Holy and Exalted Presence, these verses were revealed. His blessed and exalted Word:

65 "O Varqa! Upon thee be My glory, My favors and My mercy. Thou hast been the cause of mentioning My loved ones and My chosen ones. We beseech God to ordain for thee the reward of this deed. Verily He is the Powerful, the Mighty. The 'Ayn and Ta have attained the station of standing before the gate of grandeur and glory, and heard the Call with their ears and witnessed the horizon of Manifestation with their eyes. Give them the glad-tidings of this Most Great Remembrance and this Supreme Favor which hath encompassed earth and heaven." In truth, the honored 'Ayn and Ta are holding fast to that which is right and are among those souls concerning whom He saith "and of them is he who hasteneth toward good deeds." We beseech God to assist him, strengthen him and make his influence enduring among the people. Verily He is the Powerful, the Mighty, the All-Knowing.

66 In truth, they do not hesitate in matters of goodness, even though outwardly circumstances may not appear favorable to their will and nature. Nevertheless, they strive and endeavor to the extent possible, nay beyond that, and are swift in good deeds. Well is it with him and blessed is he.

67 And concerning the mention of the beloved of hearts, His honor Haji Mirza Haydar-'Ali, upon him be the Glory of God, the Most Glorious, after his name was presented at the Most Exalted Horizon, these supreme words were revealed. Thus speaks the Lord, exalted and sanctified be He: The Wronged One beareth witness to the arising of Haydar-'Ali to promote the Cause of God, the Protector, the Self-Subsisting. O Varqa! By the life of God, divine confirmation hath seized him and heavenly support hath accompanied him. At times he is occupied with writing, and at others with the mention and praise of the Desired One. The tribulations of the world and the hatred

لا تخيّني بجودك أنّك انت مالک الملک و
الملکوت و صاحب العزّة و الجبروت لا اله الا
انت المهيمن القيوم انتى

64 اينکه در باره حبيب فؤاد جناب آقا محمد کرم
ع ط عليه بهاء الله و عنايته مرقوم داشتند بعد
از عرض در ساحت عزّ اقدس اين آيات نازل
قوله تبارک و تعالى

65 يا ورقا عليك بهائى و عنايتى و رحمتى قد كنت
سبباً لذكر اوليائى و اصفياى نسل الله ان يقدر
لك اجر عملك هذا انه هو المقتدر القدير قد فاز
العين و الطاء بالقيام لدى باب العظمة و الكبرياء
و سمع النداء بأذنه و شاهد افق الظهور بعينه بشره
بهذا الذكر الأعظم و هذه العناية الكبرى التى
احاطت الأرض و السماء فى الحقيقة جناب عين
و طاب معروف متمسكند و در امورات خيريه از
نفوسى هستند كه ميفرمايد و منهم سابق بالخيرات
نسل الله ان يوقه و يؤيده و يجعل ذيله طويلاً
بين الأنام انه هو المقتدر العزيز العلام انتى

66 فى الحقيقة در امورات خيريه توقف ندارند اگرچه
بر حسب ظاهر اسباب موافق اراده و طبيعت
ايشان ظاهر نه مع ذلك بقدر مقدور بل فوق
آن ساعى و جاهدند و در خيرات سارع هنيئاً له
وطوبى له

67 و اينکه ذکر محبوب فؤاد جناب حاجى ميرزا حيدر
على عليه بهاء الله الأبهى را مرقوم داشتند بعد
از عرض اسم ايشان در افق اعلى اينکلمهء عليا
نازل قول الربّ تعالى و تقدّس يشهد المظلوم بقيام
الحيدر على امر الله المهيمن القيوم يا ورقا لعمر الله
توفيق اخذش نمود و تأييد با او همراه گاهى تحرير
مشغول و هنگامى به ذکر و ثنائى حضرت مقصود
حوادث عالم و بغضائى امم از اقبال و تبليغ امر
منعش ننمود کلمهء رضا در باره او از قلم اعلى
نازل هنيئاً له و مريئاً له در کلمهء شهادت مظلوم

of the nations did not prevent him from accepting and teaching the Cause. The word of contentment hath been revealed from the Supreme Pen concerning him. Blessed is he and joy be unto him. In the word of testimony of the Wronged One lie concealed the oceans of bounty and the hidden pearls of grace. From the beginning of days until now he hath not ceased in this manifest Cause and its promotion amongst the servants. Verily We were with thee and with him, We hear and see, and We are the All-Hearing, the All-Seeing, and We are the Mighty, the All-Bountiful.

- 68 Glory be to God! The whole world was created for the recognition of this Most Great Cause and its promotion, yet none attained thereunto save a few chosen ones who are adorned with the distinction of His special favors and are blessed with His particular bounty. It behooveth all to supplicate God, exalted be His glory, on behalf of these few chosen ones whatsoever is worthy of His generosity and bestowal.

- 69 Another letter brought supreme joy to the Supreme Scene and attained the honor of being heard. Thy supplication was presented in its entirety, and after its completion these verses were revealed from the Dayspring of the favors of the Desired One of all worlds. Thus speaketh the Lord, exalted and sanctified be He:

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

- 71 O thou who hast clung to My cord and drunk the choice wine of My utterance! The face of My mercy hath turned toward thee from the horizon of My prison, and calleth thee with that which diffuseth the fragrance of My utterance throughout My earth and My heaven, that thy remembrance may endure in My Kingdom. Verily thy Lord is the Generous, the Possessor of great bounty. We were speaking the verses of My grandeur and gazing upon the horizons of My kingdoms when the servant in attendance appeared before My face and read that where-with thou didst commune with God, thy Lord and the Lord of the Kingdom and the dominion, the Possessor of majesty and might. We have heard thy call and the yearning of thy heart and thy lamentation and cry in separation. We beseech God that through thy call He may raise the heads of the heedless from slumber. Verily He is the most powerful of the powerful and the most merciful of the merciful. O Varqa! Upon thee be the ocean of My glory and upon thy descendants. Verily thy Lord is the Announcer, the All-Knowing. Praise be unto Him, for He is the Desired One of all worlds.

بحور عنایت مستور و لآلی فضل مکنون از اوّل
ایام الی حین در این امر مبین و ترویج آن مابین
عباد توقّف ننمود انا کما معک و معه نسمع و نری
و انا السّماع البصّار و انا العزیز الفضّال انتهى

68 سبحان الله جميع عالم از برای عرفان این امر اعظم
و ترویج آن خلق شده اند مع ذلک فائز نشد بآن
الا معدودی از اولیا که بطراز تخصیص مزینند
و بعنایت مخصوصه فائز بر کل لازم که از حقّ
جلّ جلاله از برای این اولیای معدوده طلب
نمایند آنچه را که سزاوار عنایت و بخشش اوست

69 دستخط دیگر آن فرح اکبر در منظر اکبر بشرف
اصفا فائز مناجات آنحضرت بتمامها عرض شد و
بعد از اتمام این آیات از مطلع عنایت مقصود
عالیان نازل

70 قول الربّ تعالى و تقدّس هو السّميع البصير

71 يا ايها المتمسك بحبل و الشارب رحيق بياني قد
اقبل اليك وجه رحمتي من افق سبحي و يناديك
بما يتضوع به عرف بياني في ارضي و سمائي ليكون
باقياً ذكرك فيملكوتي ان ربك هو الكريم ذو
الفضل العظيم كما ناطقاً بآيات عظمتي و ناظراً الى
آفاق ممالكي حضر العبد الحاضر امام وجهي و قرء
ما ناجيت به الله ربك و رب الملك و الملكوت
و مالک العظمة و الجبروت قد سمعنا ندائك و
حنين فؤادك و ضجيجك و صريرك في الفراق
نسئل الله ان رفع بندائك رؤوس الغافلين عن
النوم انه هو اقدر الاقدرين و ارحم الراحمين يا
ورقا عليك بحر بهائي و على ذريتك ان ربك هو
المبشر العليم الحمد له اذ هو مقصود العالمين انتهى

- 72 In every word lie concealed the oceans of bounty. In truth, that beloved of hearts hath attained unto the glances of the favor of the Lord of creation. A hundred thousand times blessed art thou! The servant beseecheth God, exalted be His glory, to grant the servants success in turning unto Him, drawing nigh unto Him, and hearkening unto the verses of His grandeur. Verily He is the All-Bountiful, the Generous.
- 72 در هر کلمه بجزر عنایت مستور فی الحقیقه آنحیوب فؤاد بلحاظ عنایت مالک ایجاد فائزند صد هزار هینثا لک خادم از حق تعالی شأنه مسئلت مینماید عباد را توفیق عنایت فرماید از برای توجه و تقرب و اصغا آیات عظمتش آنه هو الفضال الکریم
- 73 Thou didst mention the spiritual friend, his honor 'Ayn-Qaf-Ya, upon him be the Glory of God, the Most Glorious. His mention hath been and is before the Most Holy Court. Last week a special Tablet was revealed for him and sent with the Tablets for that land, and after his mention was presented at the Most Exalted Court, these sublime words were revealed specially for him from the horizon of favor. He saith, blessed and exalted be He:
- 73 ذکر حبیب روحانی جناب عین قبل یا علیه بهاء الله الأبهی را فرموده بودید ذکرشان در ساحت اقدس بوده و هست هفته قبل یک لوح مبارک مخصوص ایشان نازل و با الواح ارض ارسال گشت و بعد از عرض ذکر ایشان در ساحت اعلی اینکلمات عالیات مخصوص ایشان از افق عنایت طالع قوله تبارک و تعالی
- 74 In My Name, the Speaker in the Prison of 'Akka
- 74 بسمی الناطق فی سجن عکا
- 75 We bear witness that the Eye hath drunk the wine of My loving-kindness from the chalice of My bounty, and hath heard My call when it was raised from the direction of My prison, and hath attained unto the fragrances of revelation in My days, and hath turned unto Me when most of My servants turned away. This is a testimony that hath shone forth and appeared from the horizon of My Most Exalted Pen. Blessed is he, then blessed is he, and the glory be upon him and upon whoever hath mentioned him in his book.
- 75 تشهد ان العین شرب ریحق عنایتی من کأس عطائی و سمع ندائی از ارتفع من شطر سجنی و فاز بنفحات الوحی فی ایامی و اقبل الی از اعرض عنی اکثر عبادی هذه شهادة اشرفت و ظهرت من افق قلبی الأعلی طوبی له ثم طوبی له و البهاء له و لمن ذکره فی کتابه
- 76 O Ba! Upon thee be glory! In every instance, from all directions, while the breezes of thy mention are wafting and blowing, thy remembrance is mentioned at the court of God, exalted be His glory, and thy name exists, adorned with the ornament of My Beautiful Name. Rejoice and be of the thankful ones.
- 76 یا با علیک البهاء در هر کره از شطر تا نسایم ذکر تو در مرور و هبوب ذکرت در بساط حق جل جلاله مذکور و اسمت بطراز اسمی الجمیل موجود افرح و کن من الشاکرین انتهی
- 77 This evanescent servant is, in most times, engaged in their remembrance. Praise be to God, they are aflame with the fire of divine love and illumined with the light of His knowledge, and this is the cause and reason for the joy of the hearts and souls of the friends. Concerning what they wrote about the mention of the friends of Saysan, upon them be the glory of God, after being presented at the Most Holy and Most Exalted Court, these suns of utterance shone forth from the horizons of divine knowledge, utterance and wisdom. His blessed and exalted Word:
- 77 اینعبد فانی در اکثر احیان بذکر ایشان ذاکر الله الحمد بنار محبت الهی مشتعلند و بنور معرفتش منور و اینست سبب و علت فرح افتده و قلوب دوستان اینکه در ذکر اولیای سیسان علیهم بهاء الله مرقوم داشتند بعد از عرض در ساحت اقدس این شمس بیان از آفاق علم و بیان و حکمت الهی اشراق نمود قوله تبارک و تعالی
- 78 In the Name of the Powerful Speaker
- 78 بنام گوینده توانا
- 79 O people of Saysan! Repeatedly have ye been blessed with the revelation of the Most Exalted Pen. By the Essence that was manifested from the special treasury of the blessed word "I
- 79 یا اهل سیسان مکرر بآثار قلم اعلی فائز شدید قسم بجزهریکه از خزانه خاصه کلمه مبارکه

was a hidden treasure," the world and all that is therein cannot equal one word revealed from the treasury of the Most Exalted Pen. Do ye know Who speaketh and Who hath turned towards you? By the life of God! If ye truly discover and know this, ye will behold yourselves detached from the world and all who dwell therein. The immature ones of the world have attempted to mislead sanctified souls. Verily I say, these days have no peer or likeness. Know ye their value. Ye shall not attain unto the station of knowledge save through the fear of God. We beseech God, the Lord of the Throne and earth, to adorn your temples with the ornament of godliness and your heads with the crown of detachment. Verily, He is the Almighty, the Powerful. Blessed are ye and your dwellings. Verily, We perceive from them the fragrance of My love, the Mighty, the Wondrous. We counsel you to perform good deeds and manifest goodly character, then We counsel you to unity and harmony, and to wisdom, wherewith We have commanded you in the Holy Books and Tablets.

کنت کنزاً مخفياً آشکار گشت عالم و آنچه در اوست بیک کلمه که از کنز قلم اعلی ظاهر شده معادله نمینماید آیا میدانید که نطق میفرماید و که بشما توجه نموده لعمرالله اگر فی الحقیقه بیاید و بدانید خود را فارغ از عالم و عالمیان مشاهده نمائید نابالغهای عالم قصد اضلال نفوس مقدسه نموده اند براسی میگویم این ایام را شبه و مثلی نبوده و نیست قدرش را بدانید و بمقام دانائی فائز نشوید مگر بتقوی الله نسل الله رب العرش و الثری بأن یزین هیا کلکم بطراز التقوی و رؤوسکم باکلیل الانقطاع انه هو المقتدر القدير طوبی لکم و لدیارکم انا نجد منها عرف محبتی العزیز البدیع نوصیکم بالأعمال و الأخلاق ثم نوصیکم بالاتحاد و الاتفاق و بالحکمة الّتی امرناکم بها فی الزبر و الألواح

80 Contention and corruption have been forbidden. All must hold fast unto that which is righteous. Today if anyone reviles a loved one of God and he showeth patience, God will ordain for him the reward of a martyr. Blessed are the patient ones, and happy are the patient ones. O friends! The life of this world is not worth mentioning. Soon shall extinction overtake it. Strive ye that perchance ye may quicken a soul with the water of divine utterance in a spirit of joy and fragrance, or sanctify a heart from the dust of idle fancies through the Kawthar of grace. The station of man is good deeds, while oppression and tyranny are the deeds of the foolish. In all conditions be ye thankful and merciful, not deniers and oppressors. Pray for those in authority, show not enmity. Were God to unveil to them what He hath unveiled to you, they would hasten with their eyes and hearts to the Most Exalted Horizon. Verily, grace is in His hands, and power unto you and unto those who have held fast to His firm cord and His mighty announcement.

80 نزاع و فساد منع شده باید کلّ بمعروف تمسک نمایند امروز اگر نفسی از اولیا را سبّ نمایند و او صبر نماید عندالله اجر شهید از برایش مقدّر طوبی للصابرین و هنیئاً للصابرین ای دوستان عمر دنیا قابل ذکر نه عنقریب فنا اخذش نماید جهد نمائید شاید به روح و ریحان نفسی را از ماء بیان الهی زنده نمائید و یا قلبی را از کوثر فضل از غبار اوهام مقدس دارید شأن انسان عمل نیک است و ظلم و اعتساف عمل یخردان در جمیع احوال شاکر باشید و راحم نه منکر و ظالم و در حقّ صاحبان امور ظاهره دعا نمائید نه جفا لو کشف الله لهم کما کشف لکم لسرعو بالعیون و القلوب الى الأفق الأعلى انّ الفضل بیده و قدرة لکم و لمن تمسک بحبله المتین و نبأه العظیم

81 The mention of his honor Siyyid Muhammad, upon him be the glory of God, hath proceeded from the Tongue of Grandeur. We beseech God, exalted be He, to confirm him in His service. In the Most Holy Book hath been revealed concerning the education of children and the training of human beings that which is enduring and eternal, whose fragrance shall never fade. Verily, We glorify him from this station that he may thank his Lord, the Glorified, the All-Knowing.

81 ذکر جناب سیّد محمد علیّه بهاء الله از لسان عظمت جاری نسل الله تعالی ان یؤیده علی خدمته در کتاب اقدس در تعلیم اطفال و تربیت انسان نازل شده آنچه که عرفش باقی و دائم است و انقطاع نپذیرد انا نکبر علیه من هذا المقام لیشکر ربه المکبر العظیم انتهى

82 I supplicate and beseech the True One, exalted be His glory, to assist His party in that which will cause the exaltation of

82 از حقّ جلّ جلاله سائل و آمل که حزب خود را مؤید فرماید بر آنچه سبب ارتقاع کلمه و ارتقاء

His Word and the elevation of His Cause, and lead to the manifestation of sanctity and the emergence of detachment. Praise be to God, the companions of Milan, upon them be the glory of God and His mercy, have outstripped most lands and have drunk from the choice wine of the utterance of Him Who is the Goal of all the worlds. And the people of Saysan, upon them be the glory of God, have attained to that which most of the people of the earth are deprived of. This is through the bounty of God, our Lord and the Lord of all who are in the heavens and earths.

مقام و سبب ظهور تقدیس و علت بروز تنزیه است لله الحمد اصحاب میلان علیهم بهاء الله و رحمته بر اکثری از بلاد سبقت گرفته اند و از حقیق بیان مقصود عالمیان آشامیده اند و اهل سیسان علیهم بهاء الله هم فائزند بآنچه که اکثری از اهل ارض از آن محرومند ذلک من فضل الله ربنا و رب من فی السموات و الارضین

- 83 Mention hath been made of the spiritual friend, his honor Ibn-i-Dakhil, upon him be the glory of God, the Sovereign, the Mighty, the Glorious. Some time ago there was revealed from the heaven of the Will of Him Who is the Goal of all the worlds, especially for him, that from whose every word the light of bounty shone forth and the Sun of Truth dawned. And now, after his name was mentioned in His presence, this utterance was revealed from the Tongue of Grandeur:

83 ذکر حبیب روحانی جناب ابن دخیل علیه بهاء الله الملك العزیز الجلیل را فرموده اند چندی قبل از سماء مشیت مقصود عالمیان مخصوص ایشان نازل شد آنچه که از افق هر کلمه نور عنایت ساطع و آفتاب حقیقت مشرق و این حین بعد از عرض ذکر اسم ایشان در حضور این بیان از لسان عظمت نازل

- 84 His word, mighty be His proof and great His majesty: "O Ibn-i-Dakhil! Thou art he who hath attained unto My days, and hath drunk the choice wine of My utterance, and hath beheld the horizon of My Revelation, and hath heard My call. Verily, His Holiness the Trusted One hath made thy deed a treasure for thee with Him. He, verily, is the All-Bountiful, the All-Wise. Remind the people of that which hath been sent down from the Kingdom of My utterance, and give them the glad-tidings of God's loving-kindness, the Lord of all worlds. Say: This is the Day whereon the Herald hath called out from a near place, and the Cry hath been raised in truth from God, the Almighty, the Powerful. The earth hath been illumined with the light of its Lord, and the Mount hath attained unto Him Who converseth with it, the Mighty One. O Ibn-i-Dakhil! The people behold the signs of God yet deny them, and hear His call yet turn away from it. Say: O concourse of men! By God, the Lord of Destiny hath established Himself upon the Throne, and every hidden secret hath been revealed. Turn with illumined hearts unto His Most Great Prospect and His Most Pure Station. Beware lest the doubts of the people keep you back from the Self-Subsisting One, or the might of the wolves deter you from the Lord of the Final End. Cast the world behind you, taking the chalice of immortality in the name of your Lord, the Most Glorious."

84 قوله عز برهانه و عظمت عظمته یا ابن الدخیل انت الذی فزت بآیامی و سقیت رحیق بیانی و رأیت افق ظهوری و سمعت ندائی ان حضرة الامین قد جعل عملک خزینة لک عنده انه هو الفضل الکیم ذکر الناس بما نزل من ملکوت بیانی و بشرهم بعناية الله رب العالمین قل هذا يوم نادي المناد من مکان قریب و ارتفعت الصیحه بالحق من لدی الله المقتدر القدیر قد اشرقت الارض بنور ربها و فاز الطور بمکلمه العزیز یا ابن الدخیل یرون القوم آیات الله و ینکرونها و یسمعون ندائه و یعرضون عنه قل یا معشر البشر تالله قد استوی علی العرش مالک القدر و ظهر کل سر مستتر اقبلوا بقلوب نوراء الی منظره الاکبر و مقامه الاطهر ایاکم ان تمنعکم شبهات القوم عن القیوم او سطوة الذیاب عن مالک المآب ضعوا العالم ورائکم آخذین كأس البقاء باسم ربکم الأبهی

- 85 When the utterance reached this most exalted station, all things cried out: "O servants of the All-Merciful! The Balance hath been set up, the Path hath appeared, the Most Great Ocean hath surged before your faces, and the fragrance of

85 فلما بلغ البیان الی هذا المقام الأعلى نادت الأشياء یا عباد الرحمن قد نصب المیزان و ظهر الصراط و ماج البحر الأعظم امام وجوهکم و هاج عرف

God hath wafted among you. Thank the Lord for this bounty which hath encompassed all existence, both seen and unseen. The glory from Us be upon thee and upon those who have heard thy call and have turned unto God, the Protector, the Self-Subsisting."

- 86 Glory be to God! For the sword of utterance there hath been and is no peer or likeness. The penetration of this sword is mightier and sharper than that of a sword of steel. Praise be to our Lord, the All-Merciful, Who hath forbidden His loved ones from oppression and tyranny, and from corruption, conflict and contention, and hath made victory to lie in utterance and naught else. It behooveth us and all the people of the world to thank Him for this great bounty. There is no God but Him, the Forgiving, the Merciful. Praise be to God! His honor hath attained unto service, teaching, attainment, reunion and the presence of God. I beseech the True One, exalted be His glory, to grant him assistance and confirmation. Verily our Lord is the One Who hath power over whatsoever He willeth through His word "Be" and it is.

- 87 That mention was made of his honor Habib Nurani and his honor Mulla Husayn, upon them be the Glory of God and His bounty, and likewise of the luminous attraction of the wondrous Beauty - this was presented at the Most Holy and Most Exalted Threshold. His blessed and exalted Word: "O Varqa! O thou who gazest toward My horizon, who standest before the gate of My grandeur, and who speaketh My praise! All bounty is in the hand of God, thy Lord, the Lord of the Mighty Throne. Verily He maketh the highest of His servants lowest, and the lowest highest. He is the Powerful, the Mighty.

- 88 Consider and reflect upon what hath come to pass. The sister of this Wronged One remained leagues distant from the Truth, while that handmaiden attained the honor of nearness and reunion. Yea, the banner 'there are no ties of kinship among you' hath been raised, and the standard 'on the day when man shall flee' hath been hoisted to the highest station in the world. This sister was not with Us and had not seen Yahya in this Cause. Out of love for the world and attachment to the possessors of glory and wealth, she passed by the Wronged One and joined the oppressor. She became associated and affiliated with the enemies in this great betrayal, and now burneth with the fire of hatred. She hath manifested such deceit that the world is astonished thereby. She hath no knowledge of this Cause whatsoever, but hath adopted countless deceptions from certain manifestations of Satan. She hath appeared in supreme wickedness and risen up to harm the Wronged One. Convey greetings from the Wronged One to the new leaf and gladden

الله بينكم اشكروا الربّ بهذا الفضل الذي احاط الوجود من الغيب والشهود البهاء من لدنا عليك وعلى الذين سمعوا ندائك واقبلوا الى الله المهيمن القيوم انتهى

- 86 سبحان الله از برای سیف بیان شریک و شبیه نبوده و نیست نفوذ این سیف اعظم واحد است از نفوذ سیف حدید الحمد لرّبنا الرحمن قد منع احبائه عن الظلم والاعتساف وعن الفساد والتزاع والجدال وجعل النصرة في البيان لا غيره لنا ولأهل العالم ان نشكره بهذا الفضل العظيم لا اله الا هو الغفور الرحيم لله الحمد جناب ايشان بر خدمت و تبليغ و حضور و وصال و لقا فائز شده اند از حق جلّ جلاله از برای ايشان تأييد و توفيق ميطلبم ان ربنا هو المقتدر على ما يشاء بقوله كن فيكون

- 87 اينكه ذكر جناب حبيب نوراني جناب ملا حسين عليه بهاء الله و عنايته و همچنين جذبه نوريه طلعة بديعه را فرمودند در ساحت امنع اقدس عرض شد قوله تبارك و تعالى يا ورقاء يا ايها الناظر الى افقي و القائم لدى باب عظمتي و الناطق بثنائي ان الفضل كله بيد الله ربك رب العرش العظيم انه يجعل العباد اعليهم اسفلهم و اسفلهم اعليهم انه هو المقتدر القدير

- 88 در آنچه واقع شده نظر كن و تفكر نما اخت اينظلم فرسنگها از حق بعيد ماند و امهء مذكوره بشرف قرب و وصال فائز بلى علم لا انساب بينكم مرتفع و راية يوم يفر المرء بر اعلى مقام عالم منصوب اين خواهر با ما نبوده و يحيى را در اين امر نديده نظر به حبّ دنيا و انتساب بصاحبان عزّت و غنا از مظلوم گذشت و بظالم پيوست و نسبت اين خيانت كبرى باعدا منظم و منتسب و حال بنار بغضا مشتعل بمكرى ظاهر شده كه عالم از آن متحير ابدآ از اين امر آگاه نه ولكن از بعضى از مظاهر ابليس تبليسهائى لايحصى اخذ نموده بشقاوت كبرى ظاهر شده و بر ضرّ مظلوم قيام كرده از قبل مظلوم ورقهء جديده را تكبير برسان و بتجليات انوار آفتاب حقيقت مسرورش دار طوبى لها و لمن عرفها

her with the effulgent rays of the Sun of Truth. Blessed is she and blessed is he who hath recognized her, taught her and guided her to the path of God, the Lord of earth and heaven, the Master of the hereafter and of first beginnings." End.

- 89 He is God. O Mustafa! Upon thee rest the Glory of God, the Lord of all mankind. Take thou a cup from My sealed wine, and drink thereof in My Name, the Self-Subsisting. Verily, it shall draw thee nigh unto thy Lord, and shall admit thee within the pavilion of knowledge, wisdom, and utterance. Exalted is the All-Merciful, the Bestower of this most great bounty, and He Who giveth to drink of this purest Kawthar. Shouldst thou attain thereunto, say: Praise be unto Thee, O Ocean of bounty; and grace be unto Thee, O King of the Kingdom of Names.

وعلّمها وهدىها الى صراط الله ربّ الأرض و
السماء و مالك الآخرة و الأولى انتهى

89 هو الله يا مصطفى عليك بهاء الله مولى الورى
خذ كأساً من رحيقى المختوم ثم اشرب منها
باسمى القيوم انه يقربك الى ربك و يدخلك
فى سرادق العلم و الحكمة و البيان تعالى الرحمن
منعم هذه النعمة الكبرى و مسقى هذا الكوثر
الأصنى أنك اذا فزت به قل لك الحمد يا
بحر العطاء و لك الفضل يا مالك ملكوت
الأسماء

- 90 He is God. O Muhammad-Taqi! Harken unto My call from the direction of My prison. Verily, it shall draw thee unto Mine horizon, and shall cause thee to drink of the Kawthar of utterance from the hand of My bounty. It shall preserve thee from all else save Me, and shall bring thee nigh unto the carpet of My holiness. Shouldst thou inhale the fragrance of My loving-kindness, say: O my God, my God! Praise be unto Thee, inasmuch as Thou hast guided me, through the light of Thy Cause, unto the Dayspring of Thy verses and the Dawning-place of Thy clear tokens. I bear witness that Thou hast appeared and hast manifested that which shall cause the names of Thy servants to endure through the perpetuity of Thy Names and Thy Attributes. Verily, Thou art powerful to do what Thou wilt, and in Thy grasp is held the rein of all who are in the earths and in the heavens.

90 هو الله يا محمد تقى اسمع ندائى من شطر سجنى انه
يجذبك الى افقى و يسقيك كوثر البيان من
يد عطائى و يحفظك عن دونى و يقربك الى
إسباط قدسى أنك اذا وجدت عرف عنايتى
قل الهى الهى لك الحمد بما هديتنى بنور امرى
الى مشرق آياتك و مطلع بيناتك اشهد أنك
ظهرت و اظهرت ما يجعل اسماء عبادك باقية
ببقاء اسمائك و صفاتك أنك انت المقتدر على
ما تشاء و فى قبضتك زمام من فى الأرضين و
السموات

- 91 He is God. O Qasim! The Sun of Truth, in this darksome night, hath from the horizon of Akka turned toward thee, that He may make mention of thee. Knowest thou who He is? He is God, the Help in Peril, the Self-Subsisting. Praise thou thy Lord, then render thanks unto Him for this bounty, which, were it pressed by the hands of love and faithfulness, the Kawthar of life would drip therefrom for all who dwell in the realm of being. Cleave thou unto wisdom, then lead the people into the city of utterance, by command of God, thy Lord, the Almighty, the All-Bountiful.

91 هو الله يا قاسم آفتاب حقيقت در اين ليل ظلمانى
از افق عگاء بشطرتا توجه نموده ليذكرك و هل
تعرف من هو هو الله المهيمن القيوم احمد ربك
ثم اشكره بهذا الفضل الذى لو يعصر بأبأدى المحبة
و الوفاء ليتقطر منه كوثر الحيوان لمن فى الامكان
تمسك بالحكمة ثم ادخل الناس فى مدينة البيان
امراً من لدى الله ربك العزيز المنان

- 92 He is God. O Ustad! Abraham, the Friend, came, and they cast Him into the fire; Muhammad they called a liar; Moses they named a sorcerer; and the Spirit they denounced as an infidel. This unjust people have ever turned away from the Truth; their faces have failed to attain unto the light of acceptance, save whomsoever thy Lord hath willed. By the life of

92 هو الله يا استاد ابراهيم خليل آمد در آتش
انداختند محمد را كذاب گفتند كلم را سخار و
روح را كفار اين خلق بى انصاف لازال از حق
معرض بوده اند و وجه باقبال فائز نگشت الا من
شاء ربك لعمر الله ما خلقت للدنيا بل لأمرى
العزيز و نبأى العظيم

God! Thou wast not created for the world, but for My mighty Cause and My great Announcement.

93 He is God. O Khalil! Thou hast attained unto the wine of Revelation and hast drunk of the Kawthar of everlasting life from the hand of bounty. Thou hast been mentioned time and again. We exhort thee, and them that have believed, to serve the Cause of God, your Lord and the Lord of the Throne and of the earth, the King of the world to come and of this world. Verily, He is the All-Bountiful, the All-Generous. He enjoineeth upon His servants that which shall draw them nigh unto Him and shall cause them to be of those on whom no fear shall come, neither shall they grieve.

94 He is God. O Muhammad-Sadiq: The will of the Herald is that He illumine the world with the lights of truthfulness and adorn the nations with the ornament of recognition. Yet, until now, no trace thereof hath appeared; and the people have uttered such calumnies as the like thereof hath not been heard in the world. They have denied the verses of God, His sovereignty, His testimony, and His proof. Behold, they are indeed among the heedless in My perspicuous Book. Praise be to God that thy honor hath held fast unto the cord of truthfulness. Whosoever in this day attaineth unto the recognition of the True One is, by the Most Exalted Pen, recorded and inscribed among the truthful in the Crimson Scroll.

95 He is God. O Jibra'il Beg! By the life of God! The Israfil of the Cause hath sounded the Most Great Trumpet, and the minds and hearts which, in the temples of existence, were deprived and debarred from life, have been stirred by the Kawthar of divine utterance and have attained unto everlasting life. Though the deniers, outwardly, hear and speak and move, yet before God they are accounted and recorded among the dead. Verily, the Trumpet is the Most Exalted Pen. We have breathed therein, by a command from Our presence, and I, verily, am the Ancient Commander.

96 He is the Helper, the All-Knowing

97 O Nabil, upon thee be the glory of thy Lord, the All-Glorious! On this mighty and wondrous day, Ali-Muhammad hath spread a feast and invited those who circle round. At this moment, the one named Jud, upon him be My glory and favor, made mention of thee and acted on thy behalf in that which hath been the hope of those near unto God. Blessed art thou and joy be unto thee! The glory from Us be upon thee and upon those with thee. Verily bounty is in His hand and generosity in His mighty grasp. He ordaineth as He pleaseth. There is no God but Him, the Mighty, the Bestower. We send greetings

93 هو الله يا خليل أنك فزت برحیق الوحی و شربت کوثر البقاء من يد العطاء و ذكرت مرّة بعد مرّة أنا نوصیک و الذين آمنوا بخدمة امر الله ربکم و ربّ العرش و الثری و مالک الآخرة و الأولى انه هو الفضال الکریم یأمر عباده بما یقرّبهم الیه و یجعلهم من الذين لا خوف علیهم و لا هم یحزنون

94 هو الله یا محمد قبل صادق اراده مبشّر أنك عالم را بانوار صدق منور فرماید و امم را بطراز عرفان بیاراید و لکن الی حین اثری از آن ظاهر نه و قوم بمقتضای ناطق که شبه آن در عالم اصغا نشده قد انکروا آیات الله و سلطانه و حجّته و برهانه الا انهم من الغافلین فی کلابی المبین الحمد لله أنجناب بحیل صدق تمسک نمودید امروز هر نفسی بعرفان حق فائز شد و از قلم اعلی در صحیفه حمرا از صادقین مذکور و مسطور

95 هو الله یا جبرئیل بیک لعمر الله اسرافیل امر در صور اعظم دمید و افنده و قلوب که در هیاکل وجود از حیات محروم و ممنوع از کوثر بیان الهی بحرکت آمد و بحیوة ابدی فائز گشت منکرین اگرچه بظاهر سامع و ناطق و متحرکند عندالله از هالکین مذکور و مسطور انّ الصّور هو القلم الأعلی و نفخنا فیهِ امرأ من عندنا و انا الامر القدیم

96 هو المؤید العلم

97 یا نبیل علیک بهاء ربک الجلیل در این یوم عزیز بدیع جناب علی قبل محمد علیه بهاء الله بساط ضیافتی گسترده و طائفان حول را دعوت نموده در این حین جناب اسم جود علیه بهائی و عنایتی ذکر شما را نمود و بنیابت عمل نمود آنچه را که امل مقررین بوده طوبی لک و نعیم لک البهاء من لدنا علیک و علی من معک انّ الفضل بیده و الجود فی قبضة اقتداره یحکم کیف یشاء لا اله

from this most mighty and most glorious station to thy children whom We mentioned before.

ألا هو العزيز المنان أنا تكبر من هذا المقام الأعز
الأبهي على ابنائك الذين ذكرناهم من قبل

- 98 He is God! O Abdullah Kh.! The Cause of God is manifest and the verses of God are revealed. Hidden mysteries are evident before all faces, and the waters of mercy flow from the Pen of Him Who is the Aim of all the worlds. We beseech God not to withhold His servants from the outpourings of His days nor deprive them from the ocean of His grace. Today all things are in rapture and ecstasy at the vibration of the Most Exalted Word through the appearance of the Lord of Names. Blessed is the ear that hath been privileged to hear. You must be occupied with praise and thanksgiving to God, for the Supreme Pen hath turned toward you from the Prison of Akka. Verily, He loveth him who loveth Him and remembereth him who remembereth Him. He is the Compassionate, the All-Forgiving, the Merciful.

98 هو الله يا عبدالله خ ا امر الله ظاهر و آيات الله نازل اسرار مكنونه امام وجوه مشهود و فرات رحمت از قلم مقصود عالميان جاري از حق ميبليم عباد خود را از فيوضات ايامش منع ننمايد و از بحر فضل محروم نسازد امروز اشياء از اهتزاز كلمهء عليا بظهور مالک اسماء در جذب و وله و سرورند طوبى از براى سمعيكه باصغا فائز شد آنجناب بايد به حمد و شكر الهى مشغول باشد چه كه قلم اعلى از سخن عكا بتوجه نموده انه يحب من احبه و يذكر من ذكره و هو المشفق الغفور الرحيم

- 99 He is God! O Ali Kh! Upon thee be the Glory of God! Wonder upon wonder! From the beginning until now, not one among the divines of Iran hath become aware of His appearance and its nature. What hath been the cause of their prevention and the reason for their deprivation? With thy Lord is the knowledge of all things in a mighty Book. This Wronged One hath from the beginning until now been in the hands of enemies - at times in chains, at times captive - until finally arriving at this Prison. We praise God for this and beseech Him to aid thee to be steadfast in His Cause. Verily, He is the Almighty, the Powerful.

99 هو الله يا على خ ا عليك بهاء الله حيرت اندر حيرتست معشر علمای ايران از اول ايام الى حين نفسى بظهور و كيفيت آن آگاه نه آيا سبب منع چه بوده و علت محرومى چه عند ربك علم كل شىء فى كتاب عظيم اينظلوم از اول ايام الى حين در دست اعدا مبتلا گاهى با زنجير و هنگامى اسير تا در آخر ايام باين سخن وارد و نحمد الله بذلك و نسله ان يوفقك على الاستقامة على امره انه هو المقتدر القدير هو الله

- 100 He is God! O Muhammad-Qabli-'Ali! The Divine Balance proclaims with the most exalted call: The Divine Balance is the blessed word "There is no God but Me, the All-Knowing, the All-Wise." By this Balance all are weighed, and in less than that moment the reckoning of creation is complete. The loving ones are known by the light of their countenance, and the sinful by their marks. Glory be to God! The signs of the Resurrection and the tokens of the Hour have encompassed all, yet deeds are a mighty barrier that has prevented the servants from drawing nigh and has left them in the wilderness of remoteness. Praise be to God that you have attained to that which is the cause of prosperity and salvation. The power of princes did not prevent you, nor did the hatred of the divines deprive you. With an illumined heart you turned, and attained recognition of the Sun of Truth. Repeatedly has your mention been revealed from the Most Exalted Pen. Give thanks unto your Lord, the Compassionate, the Merciful.

100 هو الله يا محمد قبل على ميزان بأعلى النداء ناطق ميزان الهى كلمهء مباركهء لا اله الا انا العليم الحكيم و باين ميزان كل را سنجيد در اقل من آن حساب خلق تمام شد يعرف المحبون بأنوار وجوههم و المجرمون بسيماهم سبحان الله آثار قيامت و اشراط ساعت كل را احاطه نمود ولكن اعمال سديست محكم عباد را از تقرب منع کرده و در هيماء بعد بخود وا گذاشته الله الحمد آنجناب فائز شد بآنچه كه سبب فلاح و نجاتست سطوت امرا منع ننمود و ضغيتهء علما محروم نساخت بقلب منير توجه نموديد و بعرفان آفتاب حقيقت فائز گشتيد مكرر ذكرت از قلم اعلى نازل اشكر ربك المشفق الرحيم

- 101 He is God! O 'Ali Mim Ya! The world is perfumed with the fragrance of the divine utterance, and with utmost joy and enthusiasm is engaged in glorification and praise. We beseech God to cause His servants to attain unto that which manifests wondrous and strange influences in the world. Through the word of acceptance, the earthly house became the point of adoration for the world, and the black stone the object of reverence for the nations. His power has manifested in every age that which is the greatest cause for faith and certitude. Blessed is he who has seen with his own eyes and heard with his own ears the call of God from the prison of 'Akka. He is indeed among the triumphant ones in this resplendent station. O 'Ali! Praise the Sovereign of existence that you are mentioned in His presence and known by Him.
- 102 The oceans of the world cannot compare with a single drop of the Kawthar of utterance of the Pre-existent Lord. It is clear and evident that the entire world was created from one drop thereof. The nobility of the oceans of the unseen and the seen has been and always will be from that drop. Verily our Lord, the Most Merciful, is the One Who has power over whatsoever He willeth through His word "Be" and it is.
- 103 The mentioned souls, upon them be the Glory of God, the Lord of Oneness, are blessed with eternal life, for their mention has flowed from the Tongue of Grandeur and is recorded in the Book with the ink of the Most Bountiful Name. For this ink is the source of unity and the dawning-place of concord. I beseech God to assist His loved ones in preserving what He has bestowed upon them, for if the manifestations of the light of grace and bounty specifically ordained for His loved ones were to appear even to the extent of a grain, all would cry out in the wilderness of existence "Here am I! Here am I!" In its concealment lie hidden mysteries, and in its revelation appear bestowals. Who can reckon that to which the birds of hearts and minds cannot soar? In all things the impotence of creation is evident and the power of the Creator manifest.
- 104 Mention was made of Haji Mirza Fath-'Ali S., upon him be the Glory of God, and likewise of his certitude, steadfastness and enthusiasm. After being presented before the Lord of Names, these brilliant verses dawned from the horizon of grace in the highest heaven. His word, exalted be His glory and sublime be His utterance:
- 105 He is the All-Hearing, the All-Seeing
- 106 The soul who today, in the name of Truth, has freed and detached himself from all that is with the people - he is as a
- هو الله يا علي م ی عالم بعرف بیان الهی معطر و بکمال ذوق وشوق به تسبیح و تهلیل مشغول از حق میطلبیم عباد خود را فائز فرماید بآنچه تصرفات عجیب و غریب در عالم ظاهر نمود بکلمه قبول بیت ترابی مطاف عالم واقع و حجر سیاه مقبل امام قدرتش در هر حین ظاهر فرموده آنچه را که سببی است اعظم از برای ایمان و ایقان طوبی لبصیر رأی و لسمع سمع نداء الله من سجن عکاء انه من الفائزين فی هذا المقام المنیر یا علی حمد کن سلطان وجود را که در ساحتش مذکوری و باو معروف انتهی
- بجور عالم بکوتر بیان مالک قدم معادله ننماید و این بسی واضح و لائح است که جمیع عالم بیکقطره آن خلق شده شرافت بجز غیب و شهود از آن قطره بوده و هست آن ربنا الرحمن هو المقتدر علی ما یشاء بقوله کن فیکون
- نفوس مذکوره علیهم بهاء الله مالک الاحدیة امریک بحیوة ابدی فائز چه که ذکرشان از لسان عظمت جاری و در کتاب از مداد اسم و هاب مذکور و مسطور چه که این مداد مبدء اتحاد است و مطلع اتفاق از حق میطلبم اولیای خود را تأیید فرماید بر حفظ آنچه عطا نموده چه اگر علی قدر عین ثلثه تجلیات نیر فضل و عطا که مخصوص اولیا مقدر شده ظاهر شود کل در پیدای وجود به لبیک لبیک ناطق گردند در سترش اسرارها مستور و در کشفش عنایتها مشهود من یقدر ان یحیی ما لا یرتقی الیه طیر الأفئدة والعقول باری در جمیع امور عجز مخلوق ظاهر و قدرت خالق آشکار
- ذکر جناب حاجی میرزا فتحعلی ص علیه بهاء الله را فرمودند و همچنین ایقان و استقامت و اشتعال ایشان را بعد از عرض امام مولی الأسماء در افق اعلی این آیات باهرات از مشرق فضل اشراق نمود قوله جلّ جلاله و عزّ بیانه
- هو السامع البصیر
- نفسیکه الیوم باسم حق خود را از ما عند الخلق فارغ و آزاد نمود او از لآلی اصداف بحر عنایت

pearl in the shell of the ocean of divine bounty. No description can attain to this station, for descriptions are limited by the boundaries of souls, while this station is beyond all mention and description. The highest rank and most exalted station are free from enumeration. Praise be to God! You have drunk from the choice wine of utterance in the name of the Beloved of all creation, and this is that same choice wine that had forever been sealed and hidden from all. In this Most Great Revelation, the Finger of God's Will removed its seal and proclaimed: "Come, advance, O people of Baha! Come, advance, O companions of My Crimson Ark! Come, advance with your hearts toward the Most Exalted Horizon, O friends of God!"

الهی است هیچ وصفی باین مقام نرسد چه که اوصاف محدود است بحدود نفوس و لکن این مقام اعلی از اذکار و اوصاف دور رتبه اولی و مقام اعلی از احصا مبرا لله الحمد از رَحیق بیان باسم محبوب امکان آشامیدی و این همان رَحیق است که لازال محتوم بوده و از کل مستور در این ظهور اعظم اصبع اراده الهی ختمش را برداشت و فرمود هَلِّوْا و تعالوا یا اهل البهَاء و هَلِّوْا و تعالوا یا اصحاب سفینتی الحمراء و هَلِّوْا و تعالوا یا اولیاء الله بالقلوب الی الأفق الأعلى

- 107 When you attain unto My call and the traces of My Pen, say: "My God, my God! Separation from Thee hath set me aflame, remoteness from Thee hath seized my soul, and distance from the precincts of Thy nearness is my greatest enemy. I beseech Thee, O Thou at Whose call the near ones hastened to the place of sacrifice to offer up their souls in Thy path, and by Whose utterance in the kingdom of Thy might the hearts of the sincere ones were attracted, to make me in all conditions attracted to Thy verses, enkindled with the fire of Thy Sacred Tree, moved by Thy will, and speaking that which draweth people nigh unto the court of Thy companionship.

107 آنک اذا فزت بنداآی و آثار قلبی قل الهی الهی فراقک اشعلنی و هجرک قایص روحی و البعد عن بساط قربک اعلی عدوی اسئلک یا من بنداآک سرع المقرّبون الی مقرّ الفداء لانفاق روحهم فی سبیلک و اجتذبت افئدة المخلصین من نفحات بیانک فیملکوت عزّک بأن تجعلنی فیکلّ الأحوال منجذباً بآیاتک و مشتعلّاً بنار سدرتک و متحرّکاً بارادتک و متکلمّاً بما تقرّب الناس الی بساط انسک

- 108 O Lord! Withhold not them that seek Thee from the ocean of Thy bounty, nor Thy lovers from the precincts of Thy nearness. Thou art He at Whose call the dwellers of the graves arose, the trumpet was sounded, and that which was hidden in Thy knowledge and preserved in the treasury of Thy protection was made manifest. I beseech Thee not to disappoint Thy servant of that which Thou hast ordained for Thy chosen ones and trusted ones. Verily, Thou art the Almighty, the All-Knowing, the All-Wise, and in Thy grasp are the reins of all who are in the heavens and on earth. O Lord! Aid me to remember Thee amongst Thy servants with wisdom and utterance, and to teach Thy Cause among the religions. I beseech Thee, O God of all beings and Educator of all created things, to manifest through me, by Thy grace and power, that whereby the standards of Thy mention and praise may be raised, and whereby that which Thou hast revealed in Thy Book may be spread abroad. Verily, Thou art the Strong, the Powerful, and worthy to answer prayer."

108 ای ربّ لا تمنع قاصدیک عن بحر عطائک و لا عاشقیک عن ساحة قربک انت الذی بنداآک قام اهل القبور و نفخ فی الصور و ظهر ما کان مکنوناً فی علیک و محفوظاً فی کنز عصمتک اسئلک ان لا تحیب عبدک عمّا قدرته لأصفیائک و امنائک آنک انت المقتدر العلیم الحکیم و فی قبضتک زمام من فی السموات و الأرضین ای ربّ آیدنی علی ذکرک بین عبادک بالحکمة و البیان و تبلیغ امرک بین الأديان اسئلک یا اله الکائنات و مربی الممکات بأن تظهر منی بجدوک و قدرتک ما ترتفع به اعلام ذکرک و ثنائک و تنتشر به ما انزلته فی کتابک آنک انت القوىّ القدير و بالاجابة جدير انتهى

- 109 This evanescent servant has, in truth, with utmost humility and supplication besought the Self-Sufficient One to make them the dawning-place of victory and triumph, and through His infinite bounty, the victory of His Cause has been through the hosts of wisdom and utterance, and naught else. In this

109 اینعبد فانی فی الحقیقه از اوصاف آنحیوب بکمال عجز و ابتهال از غنی متعال مسئلت نمود که ایشانرا مطلع نصر و ظفر قرار فرماید و از فضل یمینتی نصرت امرش بجنود حکمت و بیان بوده لا غیر در این مقام بیانانی از قلم اعلی جاری که انسانرا در

station, such utterances have flowed from the Most Exalted Pen as would, in an instant, transport man from earth to heaven. Glorified be the greatness of our Lord, exalted be His grace, mighty be His bounty, and magnified be His generosity, which hath encompassed the kingdom of earth and heaven.

يک آن از خاک بافلاک کشاند جَلّت عظمت
ربنا و جلّ فضلّه و عَزّ جوده و کبر کرمه الّذی
احاط الملک و الملکوت

- 110 As for what they wrote concerning certain laws, by command that which hath thus far been revealed from the Most Exalted Pen and recorded is being sent. Regarding the fast for a traveler on foot, its limit hath been set at two hours. Verily our Lord is the All-Bountiful, the Most Generous, the Ever-Forgiving, the Most Merciful. And those souls who are engaged in arduous labor during that blessed month - this is what God, exalted be His glory, hath decreed, blessed be His bounty: Those souls are adorned with the ornament of God's pardon and favor, exalted be His glory. We have pardoned them as a bounty from Our presence and a mercy from Our side, and We are verily the Commander, the Ruler, the All-Knowing, the All-Wise. Give them the glad tidings of that which the Tongue of Grandeur hath spoken from His glorious and exalted station. However, during those days, moderation and concealment, out of respect for God's decree and the station of the Fast, is most fitting and beloved.

اینکه در باره بعض احکام مرقوم داشتند
حسب الأمر آنچه الى حين از قلم اعلى جارى
شده و ثبت گشته ارسال میشود و اما در صوم
مسافر پياده حدّ آن دو ساعت مقرر گشته
آن ربنا هو الفضال الكريم و هو الغفور الرحيم
و نفوسیکه باشغال شاقّه در آن ماه مبارک
مشغولند هذا ما حکم به الله جلّ جلاله قوله عَزّ
افضاله آن نفوس بطراز عفو و عنایت حقّ جلّ
جلاله مزينند انا عفونا عنهم فضلاً من عندنا
و رحمةً من لدنا و انا الامر الحاكم العليم الحكيم
بشّرهم بما نطق به لسان العظمة في مقامه العزيز
الرقيع ولكن در آن ايام قناعت و ستر لأجل
احترام حکم الله و مقام صوم اولی و احبّ انتهى

- 111 Concerning ablutions that were asked about - whether it is possible with the ablutions performed for obligatory prayer to also recite ninety-five times the Greatest Name and visit the Shrine of the Ancient Beauty, or whether ablutions must be renewed for each one - after submission to God, the Tongue of God spoke these words: Renewal is not necessary. In all matters His grace encompasses all and His mercy takes precedence. And He Himself suffices as witness.

اینکه درباره وضو سؤال نمودند که آیا با وضوی
صلوة ممکن است ذکر نود و پنج مرتبه اسم اعظم
و زیارت جمال قدم را نمود یا باید بجهت هریک
مرّة اخرى وضو گرفته شود بعد از عرض لسان
الله باینکلمه ناطق تجدید لازم نه انتهى در جمیع
امور فضل احاطه نموده و رحمت سبقت گرفته
و کفی بنفسه شهیدا

LTDT.288-289x, ADMS#150x

INBA19:273, INBA19:208bx, INBA19:204ax,
INBA19:207cx, INBA19:207ax, INBA19:204bx,
INBA19:205bx, INBA19:209ax, INBA19:205cx,
INBA19:206ax, INBA19:207bx, INBA19:208ax,
INBA19:209bx, INBA19:205ax, INBA19:206bx,
INBA19:203cx, INBA19:203b, INBA19:208d,
INBA32:244, INBA32:190ax, INBA32:186ax,
INBA32:189bx, INBA32:188cx, INBA32:186bx,
INBA32:187bx, INBA32:190dx, INBA32:187cx,
INBA32:188ax, INBA32:189ax, INBA32:189cx,
INBA32:191ax, INBA32:187ax, INBA32:188bx,
INBA32:185cx, INBA32:185b, INBA32:190c,
INBA41:171x, INBA41:178a.02x,
INBA41:177c.11x, INBA41:177b.05x,
INBA41:175a.02x, INBA41:175c.11x,
INBA41:173c.10x, INBA41:173b.04x,

INBA41:177a.01x, INBA41:174.07x,
 INBA41:176.07x, INBA41:307x,
 INBA41:173ax, INBA41:179a.03x,
 INBA41:179b.09x, INBA41:180.06x,
 INBA41:181a.04x, INBA41:181b.10x,
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 MUH3.205-206x, IQN.188-189x,
 TSAY.471x, ANDA#13 p.03x

BH00390

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

Date: 1305-10-24 [1888-Jul-4]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord! 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 Praise be befitting to the Sovereign of the Kingdom and the Lord of the Realm of Might, Who through the key of the Most Great Name hath opened the gate of utterance and guided all to the straight path, to the mighty announcement and the firm and impregnable Cause. He is the Omnipotent, the All-Powerful. There is none other God but Him, the Most Exalted, the Most Glorious. 2 حمد مالک ملکوت و سلطان جبروت را لایق و سزااست که بمفتاح اسم اعظم باب بیان را گشود و کل را بصراط مستقیم و نبأ عظیم و امر محکم [متین] هدایت فرمود اوست قادر و توانا لا اله الا هو العلیّ الّاهبی
- 3 And further: O beloved of my heart! Two days ago a letter was written specifically for your honor, but its dispatch was delayed and this writing was attached to it. The confirmations of God, exalted be His glory, arrive successively, and that beloved one, praise be to God, is wholly engaged in His service and likewise recognizes the stations of grace and favor. Well is it with you and pleasant it is for you! The letters of that beloved one, praise be to God, all begin with mention of the friends and conclude with their remembrance, and likewise mention the cities that are the dwelling places of the friends. Praise be to God, through that beloved one's endeavors, mention is made in the letter of each city that he has visited, together with its friends, and this was presented at the Most Holy Court. He spoke, and His word is the truth: 3 و بعد یا محبوب فؤادی دو یوم قبل نامهائی مخصوص آنجناب نوشته شد ولکن در ارسال آن تأخیر رفت و این نوشته باو ملحق گشت تأییدات حقّ جلّ جلاله متواتر میرسد و آنحبيب هم الحمد لله بتمامه بر خدمتش قائم و همچنین مقامات فضل و عنایت را میدانند هنیئاً لكم و مرئياً لكم نامه‌های آنحبيب لله الحمد کل بذکر اولیا بدء میشود و بذکر ایشان ختم و همچنین ذکر مدنیکه مقرر اولیاست الحمد لله از همت آنحبيب ذکر مدنیکه در آن وارد شده‌اند هر یک مع اولیانش در نامه مذکور و در ساحت اقدس معروض قال و قوله الحقّ
- 4 "O Amin! Upon thee be the Glory of God, the Lord of the Day of Judgment. Success hath been and shall ever be thy companion, for thou art engaged in service and adorned with 4 یا امین علیک بهاء الله مالک یوم الدین توفیق رفیقت بوده و هست چه که بخدمت قائمی

justice and fairness. Repeatedly hast thou made mention of the friends in Ardistan. Some time ago mention of each one flowed from the Most Exalted Pen. Ra, Fa, Mim and Ha have been and are remembered. Convey to Mirza Hasan and his mother the greetings of the Wronged One. Say: O Hasan! God willing, mayest thou be assisted to serve His friends. Well-being, health and protection are for those souls who with clear certitude have entered beneath the shade of the Blessed Tree. By My life! They are assuredly among those who enjoy security in the Book of God, the Lord of the worlds. O Trustee! Verily We have mentioned every soul thou didst mention in thy letter, that thou mayest give thanks to thy Lord, the All-Forgiving, the All-Generous. And We have made mention of Our friends in the cities and villages as a command from Our presence, and verily I am the All-Bountiful, the Mighty, the Praiseworthy.”

- 5 Mention was made of the friends of Pusht-i-Mashhad. After presentation at the Most Holy, Most Exalted Court, these verses were revealed from the heaven of the Divine Will specifically for them. His blessed and exalted Word:

- 6 “O My loved ones in that place! Harken unto the call of God, the King, the Protector, the Self-Subsisting. He calleth you from the direction of the Prison and giveth you glad tidings of that which He hath ordained for you from His presence. He is the Mighty, the All-Forgiving. The Herald hath proclaimed from every direction: ‘The Kingdom belongeth unto God, the Lord of what was and what shall be.’ Verily the Trustee mentioned you time and again; We made mention of you again and again as a bounty from God, the Lord of existence. Take the cup of success in the name of the Cleaver of the Dawn and say: ‘Praise be unto Thee, O Sender of the winds, for having manifested unto us Thy destined Cause and Thy sealed Wine! We beseech Thee by the lights of Thy Throne and by the lands that were honored by Thy footsteps to assist us to make mention of Thee and to praise Thee and to serve Thy Cause. Verily Thou art the Omnipotent over whatsoever Thou wilt, and within Thy grasp are the reins of all who are in the heavens and on earth.”

- 7 Likewise, especially for the friends of the Gate of Isfahan, these verses from the Kingdom of Utterance of the Goal of all the worlds were revealed, blessed and exalted be His Word:

- 8 “O Amin! Upon thee be My glory and loving-kindness. We have desired to make mention of My loved ones in that place. Verily thy Lord is the All-Bountiful, the Most Generous. We have made mention of those whom thou didst mention in thy letter, as a mercy from Us upon thee and upon them. Remind

و بعدل و انصاف مزین ذکر اولیای اردستان را مکرر نمودی چندی قبل ذکر هر یک از قلم اعلی جاری را وفا و میم و حا مذکور بوده و هستند میرزا حسن و ام او را از قبل مظلوم تکبیر برسان بگو یا حسن انشاء الله مؤید باشی بر خدمت اولیائش نعمت و صحت و عافیت از برای نفوس بیست که بیقین مبین در ظل سدره مبارکه وارد گشته اند لعمری آنها من الامنین فی کتاب الله رب العالمین یا امین انا ذکرنا کل نفس ذکرته فی کتابک لتشکر ربک الغفور الکریم و ذکرنا اولیائنا فی المدن و القری امرأ من لدنا و انا الفضل العزیز الحمید انتهى

- 5 ذکر احبای پشت مشهد را نمودند بعد از عرض در ساحت امنع اقدس اعلی این آیات از سماء مشیت مخصوص ایشان نازل قوله تبارک و تعالی

- 6 یا احبائی هناک اسمعوا نداء الله الملك المهيمن القيوم انه يناديكم من شطر السجن و يبشركم بما قدر لكم من عنده انه هو العزيز الغفور قد نادى المناد من كل الجهات الملك لله رب ما كان و ما يكون ان الامين ذكركم مرة بعد مرة ذكرناكم كرامة بعد كرامة فضلاً من لدى الله مالک الوجود خذوا كأس الفلاح باسم فائق الاصباح و قولوا لك الحمد يا مرسل الريح بما اظهرت لنا امرک المحتوم و رحيقک المحتوم نستلک بأنوار عرشک و الاراضی التي تشرفت بقدمک بأن تؤيدنا علی ذکرک و ثنائک و خدمة امرک انک انت المقتدر علی ما تشاء و فی قبضتک زمام من فی السموات و الارضین انتهى

- 7 و همچنین مخصوص اولیای دروازه اصفهان این آیات از ملکوت بیان مقصود عالمیان نازل قوله تبارک و تعالی

- 8 یا امین علیک بهائی و عنایتی اردنا ان نذکر احبائی هناک ان ربک هو الفضل الکریم انا ذکرنا الذین ذکرته فی کتابک رحمة من لدنا علیک و علیهم ذکرهم بآیات ربهم و بشرهم بهذا الفضل الذی

them of the verses of their Lord and give them the glad-tidings of this bounty which hath encompassed all who are in the heavens and on earth. Say: Beware lest the doubts of the divines and what they possess hold you back from God, your Lord, the Lord of the Mighty Throne. Say: Cast aside what the people possess and take what hath been sent down unto you from the presence of One mighty and powerful. The glory shining forth from the horizon of My will be upon you and upon every steadfast and firm one."

- 9 Thou hast made mention of Qamsar and those who have quaffed the wine of utterance from the hands of the bounty of their Lord, the Mighty, the Bestower. O Amin! We made mention of Khalil before, and revealed for him that which caused the eyes of utterance to rejoice in the garden of the wisdom of God, the Lord of all men. He is of those who have attained unto the verses of God and His remembrance, and the Supreme Pen hath borne witness unto him, and I am the All-Knowing, the Mighty Witness. O Khalil! Take in My Most Glorious Name the reins of the servants and draw them nigh unto the most exalted station. Say: By the life of God! Ye were created for this Day. Fear God and be not of those who have denied the Beginning and the Return. The glory from Us be upon thee and upon those who love thee and hearken unto thy word in this Cause whereby the earth hath quaked and the mountains have crumbled.

- 10 We make mention in this noble station of him who was named Abdu'r-Rahim and give him the glad-tidings of God's loving-kindness, the Lord of Lords. O Rahim! The Lord of Destiny maketh mention of thee from the direction of His Most Great Scene and consoleth thee in what hath befallen thee from the decree of God, the Almighty, the Unconstrained. Grieve not for what hath come upon thee. There hath come upon Us that which hath caused the Supreme Pen to lament at eventide and at dawn. We bid thee to beautiful patience, and I am the Mighty, the All-Patient. We make mention of thy son at this moment with that which shall be a treasure and honor unto him from God, the Lord of all religions. O thou who art mentioned before the Throne! I bear witness that thou didst turn to My horizon and didst hear My call and didst hold fast unto My cord and didst cling to the hem of the robe of thy Lord's mercy, the Revealer of verses. Thou art he who attained unto acceptance when the divines and jurists of the earth turned away from God. Unto this beareth witness the Mother Book from God, the Lord of creation. We beseech God to send down upon thee each day a mercy from His presence and a blessing from His own Self, and to give thee to drink of the choice wine of utterance at morn and at eventide. Thus

احاط من في السموات و الأرضين قل آياكم ان تمنعكم شبهات العلماء و ما عندهم عن الله ربكم رب العرش العظيم قل ضعوا ما عند الناس و خذوا ما نزل لكم من لدن مقتدر قدير البهاء المشرق من افق ارادتي عليكم و على كل ثابت مستقيم

9 قد ذكرت القمصر و الذين شربوا رحيق البيان من ايادي عطاء ربهم العزيز المنان يا امين انا ذكرنا الخليل من قبل و انزلنا له ما قرئت به ابصار البيان في حديقة حكمة الله ملك الرقاب انه ممن فاز بآيات الله و ذكره و شهد له القلم الأعلى و انا الشاهد العزيز العلام يا خليل خذ باسمي الجليل زمام العباد و قربهم الى اعلى المقام قل لعمر الله قد خلقتم لهذا اليوم اتقوا الله و لا تكونوا من الذين كفروا بالمبدء و المآب البهاء من لدنا عليك و على من يحبك و يسمع قولك في هذا الأمر الذي به تزلزلت الأرض و نسفت الجبال

10 و نذكر في هذا المقام الكريم من سمي بعبد الرحيم و نبشره بعناية الله رب الأرباب يا رحيم يذكرك مالك القدر من شطر منظره الأكبر و يعزيك فيما ورد عليك من قضاء الله المقتدر المختار لا تحزن عما ورد عليك قد ورد علينا ما نأح به القلم الأعلى في العشي و الاشرار انا نأمرك بالصبر الجميل و انا العزيز الصبار و نذكر انك في هذا الآن بما يكون ذخراً و شرفاً له من لدى الله مالك الأديان يا ايها المذكور لدى العرش اشهد انك اقبلت الى افقي و سمعت ندائي و تمسكت بحبلى و تشببت بأذيال رداء رحمة ربك منزل الآيات انت الذي فزت بالاقبال اذ اعرض عن الله علماء الأرض و فقهاؤها يشهد بذلك أم الكتاب من لدى الله مالك الابدان نسل الله ان ينزل عليك في كل يوم رحمة من عنده و نعمة من لدنه و يسقيك رحيق البيان في الغدو و الاصال كذلك انزلنا الآيات و صرّفناها بالحق و ارسلناها اليك يا رحيم لتشكر ربك العزيز الوهاب

have We sent down the verses and expounded them in truth and dispatched them unto thee, O Rahim, that thou mightest give thanks unto thy Lord, the Mighty, the All-Bestowing.

- 11 Thy letter hath come before the Wronged One, and We have mentioned thee with that which no mention can equal. Say: Praise be unto Thee, O my God, for having given me to drink of the Kawthar of Thy knowledge and enabled me to turn unto Thee when most of Thy servants had turned away. I beseech Thee, O Lord of existence and King of the seen and unseen, by Thy Name through which the unity of Thine Essence was established beyond all likeness and similitude, to ordain for me from Thy Most Exalted Pen that which will draw me nigh unto Thee in all conditions. The glory from Us be upon thee and upon My loved ones there who were not weakened by the power of the world nor frightened by the might of the nations. They arose and said: The Kingdom is God's, the Mighty, the Glorious, the Bestower.

- 12 As to what you wrote concerning the blessed leaf, the wife of the late Aqa Muhammad Ja'far, and her daughters - upon them be the Glory of God - after this matter was presented, these exalted words were revealed from the horizon of the utterance of the Desired One of all worlds - exalted and blessed be His words:

- 13 "The honored lady and her daughters have ever been and continue to be remembered in the Most Holy Court. Give them glad tidings from Me and remind them of My verses. We beseech God to ordain for them the good of the hereafter and this world, and to decree for them the rewards of those who circle round the Throne at eventide and at dawn. This Wronged One has ever been speaking and mindful of the mention of the friends of God. O Amin, upon thee be My Glory! The gaze of God in these days is directed toward the pearls of love that lie hidden and concealed within the hearts and souls of His steadfast male and female servants. O Amin! This is the station of grace and the station of mercy that has preceded. At this moment each one has attained the outpourings of the True Bestower of Bounty. Blessed and welcome be it unto them! O Amin! The souls thou hast mentioned, both men and women, have all been blessed by the waves of the ocean of utterance of the Desired One of all worlds. By the life of God! We have mentioned each one with a mention that brings joy to the eyes of the people of the cities of justice and equity."

- 14 And likewise mention was made of Aqa Husayn (Givah-Kash) - upon him be the Glory of God. After presentation at the Supreme Height, a most mighty and holy Tablet was revealed from the Dayspring of grace and bounty, that he might give

11 قد حضر کتابک لدى المظلوم و ذکرناک بما لا تعادله الأذکار قل لک الحمد یا الهی بما سقیتنی کوثر عرفانک و ایدتني على الاقبال اذ اعرض عنک اکثر العباد استلک یا مالک الوجود و المهیمن على الغیب و الشهود باسمک الذی به ثبت توحید ذاتک عن الأشباه و الأمثال بأن تکتب لی من قلبک الأعلی ما یقرّبني الیک فی کلّ الأحوال البهّاء من لدنا علیک و علی اولیائی هناک الذین ما اضعفتهم قوّة العالم و ما خوفتهم شوکة الأمم قاموا و قالوا الملک لله المقتدر العزیز المنان انتهى

12 اینکه در باره ورقه فائزه ضلع مرحوم آقا محمد جعفر و اوراق او علیه و علیهم بهاء الله مرقوم داشتید بعد از عرض این فقره امام وجه اینکلمات عالیات از افق بیان مقصود عالمیان نازل قوله تبارک و تعالی

13 محمّده فائزه و اوراق لازال در ساحت اقدس مذکور بوده و هستند بشّرهنّ من قبلی و ذکرهنّ بآیاتی نسل الله ان یقدر لهنّ خیر الآخرة و الأولی و یکتب لهنّ اجور اللائی طفن العرش فی العشی و الاشراف المظلوم لازال بذکر دوستان حقّ ناطق و ذاکریا امین علیک بهائی لحاظ الله در این ایام متوجه است بلالی محبتیکه در افتده و قلوب قانتین و قانتات مستور و مکنونست یا امین اینست مقام فضل و مقام رحمتیکه سبقت گرفته در این حین هر یک بفیوضات فیاض حقیقی فائز گشت هنیئاً لهنّ و مرثیاً لهنّ یا امین نفوسی را که ذکر نمودی از ذکور و اناث کل بامواج بحر بیان مقصود عالمیان فائزند لعمر الله هر یک را ذکر نمودیم بذکریکه به قرّت عیون اهل مدائن العدل و الانصاف انتهى

14 و همچنین ذکر جناب آقا حسین (گیوه کش) علیه بهاء الله را نموده بودند بعد از عرض در ذروه علیا یک لوح امنع اقدس از مطلع فضل و عطا

thanks unto God, our Lord and your Lord, the Lord of the mighty Throne. Verses have been revealed, rain has poured forth, the ocean is surging, and grace encompasses all. This servant beseeches for the friends that which leads to the guidance of all beings. In these days the effulgences of the Luminary of grace have shone forth in such wise that this servant is incapable of reckoning or properly mentioning them. In any case, I convey greetings and glorification to him and all other friends, and with the tongue of the secret and the secret of the secret I submit:

- 15 "My God, my God! Deprive not Thy friends of the ocean of Thy generosity, and assist them all through Thy near angels that they may, with complete steadfastness, spend these two days in Thy service. Thou art the Powerful, the Mighty."
- 16 In previous letters repeated mention was made of Haji Mulla Ibrahim - upon him be the Glory of God. His petition was presented and his mention repeatedly flowed from the Tongue of Grandeur. After the presentation of his petition before the Divine Presence, a most mighty and holy Tablet was revealed specifically for him, that he might drink the Kawthar of utterance from the words of our Lord, the Most Merciful, and speak among the servants with an assurance by which hearts and souls are made tranquil.
- 17 And likewise that beloved of hearts mentioned the friends of Asadabad. Two most mighty and holy Tablets were revealed from the heaven of grace and bounty specifically for Aqa Mirza Muhammad and Haji Shah Muhammad - upon them be the Glory of God - and were sent. Let them be delivered that they may find from the ocean of His verses the pearls of His dear and beloved love. This servant conveys glorification and greetings to all the friends and beseeches for each one that which leads to eternal salvation. At this moment these exalted words were revealed from the tongue of the Lord of all being - blessed and exalted be His words:
- 18 "O servant in attendance! Write to Amin that if God, exalted be His glory, were to look with the eye of justice, few souls would be found worthy of mention by the Supreme Pen. However, since He is seated upon the throne of the Most Merciful Name, He looks with the eye of grace and is ever attentive. The Command is in His hands. He speaks as He wishes, and He is the Ordainer, the Ancient of Days."
- 19 Likewise, blessed Tablets have been revealed specifically for the friends in the land of Kermanshah - some are being sent this time and some will be sent another time. Give glad-tidings through God's favor to that beloved of all, for all are mentioned

نازل ليشكر الله ربنا وربكم رب العرش العظيم
آيات نازل امطار هاطل بحر مواج فضل محيط
اينعبد از برای اوليا ميطلبد آنچه را که سبب
هدايت عباد است اين ايام تجليات نير فضل نه
بشأنی اشراق نموده که اينعبد قادر بر احصا و
يا ذکر آن علی ما ینبغی باشد باری بايشان و ساير
دوستان سلام و تکبير ميرسانم و بلسان سر و سر
سر عرض مينمايم

15 الهی الهی دوستانت را از بحر کرمات محروم منما
و بملائکة مقربین کل را مدد فرما تا باستقامت
تمام این دو یوم را در خدمت صرف نمایند توئی
قادر و توانا

16 در نامه های قبل مکرر ذکر جناب حاجی ملا
ابراهیم علیه بهاء الله را نموده اند عریضه ایشان
فائز مکرر ذکرشان از لسان عظمت جاری بعد
از عرض عریضه امام وجه یک لوح امنع
اقدس مخصوص ایشان نازل لیشرب کوثر البیان
من بیان ربنا الرحمن و یطق بین العباد باطمینان
تطمئن به الأفتدة و النفوس

17 و همچنین آنجناب فؤاد اسدآباد و دوستان آن
ارض را ذکر نموده اند دو لوح امنع اقدس
مخصوص جناب آقا میرزا محمد و جناب حاجی
شاه محمد علیهما ۶۶ [بهاء الله] از سماء فضل
و عطا نازل و ارسال شد برسانند لیجدا من
بحر آیاته لآئی حبه العزیز المحبوب اینعبد خدمت
جميع دوستان تکبير و سلام ميرساند و از برای
هریک ميطلبد آنچه را که سبب نجات ابدیست
در این حین اینکلهء علیا از لسان مولی الوری
نازل قوله تبارک و تعالی

18 یا عبد حاضر بنویس به امین اگر حق جلّ جلاله
بعدل ناظر شود نفوسیکه لایق ذکر قلم اعلی باشند
کم مشاهده گردد و لکن چون بر عرش اسم
رحمن مستوی بلحاظ فضل ناظر و متوجه الأمر
بیده یطق کیف یشاء و هو الأمر القدیم انتهى

19 و همچنین مخصوص اولیای ارض هم و کرمانشاه
الواح مبارکه نازل بعضی این کره ارسال میشود
و بعضی کرهء اخری آنجناب کل را بعنایت حق

and have attained His grace. At this time, the letter from the spiritual loved ones - his honor Aqa Rasul, his honored brother Haji Muhammad Hasan known as Misri, and his honor Aqa Muhammad Sadiq, upon them be the glory of God - along with that beloved one's letter which they sent from the land of Qaf, was received. However, there was no opportunity to reply. God willing, it will be sent later. The servant beseeches his Lord to assist them and aid them to help His Cause through wisdom and utterance. Verily He is the Mighty, the Bestower.

بشارت دهند چه که کل مذکورند و بعنایت
فائز در این یوم نامه حبیب روحانی جناب آقا
رسول و برادر مکرم جناب حاجی محمد حسن
مشهور به مصری و جناب آقا محمد صادق علیهم
بهاء الله را مع دستخط آنجناب که از ارض
ق ارسال داشته اند رسید و لکن فرصت جواب
نشد انشاء الله از بعد ارسال میشود یسئل الخادم
ربه بأن یوفقهم و یؤیدهم علی نصره امره بالحکمة
و البیان انه هو العزیز المنان

- 20 A Most Holy and Exalted Tablet was revealed this time specifically for his honor Bayk, upon him be the glory and favor of God, and was sent to his honor Aqa 'Ali-Haydar, upon him be God's glory, grace and favors, for delivery. In truth, his honor 'Ali-Haydar is engaged in service and is mentioned before God. Blessed is he and joy be unto him. And a Greater Tablet was revealed and sent specifically for the beloved of the heart, his honor Haji Mirza H-Y, upon him be the Most Glorious Glory of God. God willing, they will attain unto it.

20 یک لوح اقدس این کرم مخصوص جناب
بیک علیه بهاء الله و عنایت نازل نزد جناب آقا
علیحیدر علیه بهاء الله و فضله و الطافه ارسال
شد که برسانند فی الحقیقه جناب علی قبل حیدر
بخدمت مشغولند و لدی الحق مذکور هنیئاً له و
طوبی له و یک صحیفه کبری مخصوص محبوب
فؤاد جناب حاجی میرزا ح ی علیه بهاء الله
الأبهی نازل و ارسال شد انشاء الله بأن فائز
شوند

- 21 At this moment in the Most Holy and Exalted Presence, the Tongue of Grandeur spoke these exalted words, glorified be His majesty: "O Amin, convey greetings and glorification from the Wronged One to his honor bearing the Name of Beauty, upon him be My glory and favor. God willing, may they be engaged with complete dedication in serving the Cause of the Lord of all beings through wisdom and utterance. Blessed is he who has turned to Him and heard His mention in this perspicuous Remembrance.

21 در این حین در ساحت اقدس حاضر
باینکله علیا لسان کبریا نطق فرمود قوله جلّ
جلاله یا امین جناب اسم جمال علیه بهائی و
عنایتی را از قبل مظلوم سلام و تکبیر برسان
انشاء الله بهمت تمام بر امر مالک انام بحکمت
و بیان مشغول باشند طوبی لمن اقبل الیه و سمع
ذکره فی هذا الذکر المبین

- 22 O Amin, mention all the friends in the land of Ta on behalf of the Wronged One. We beseech God to set them ablaze with the fire of the Blessed Tree and illumine them with the lights of revelation until the horizons of the world become bright and radiant. Say: O friends of God! We beseech God to grant strength and bestow resolve, that your transient days may not deprive you from the eternal Kingdom and prevent you from the everlasting bounty. Verily He is the Compassionate, the Generous."

22 یا امین اولیای ارض طاء را طراً از قبل مظلوم
ذکر نما از حق میطلبیم ایشانرا مشتعل فرماید بنار
سدره مبارکه و منور دارد بانوار ظهور تا آفاق
عالم روشن و منور گردد بگویا اولیاء الله از حق
میطلبیم قوت عطا نماید و همت بخشد تا ایام فانیه
شما را از ملکوت باقی محروم نسازد و از نعمت
دائم منع نکند انه هو المشفق الکریم انتهى

- 23 Mention was made of the two detached essences, the honored brothers Naddafan, upon them be the glory of the All-Merciful. They are among those souls who are mentioned in the Supreme Concourse and the realms of truth, for that which was revealed concerning them testifies with the most exalted call to their acceptance, orientation, sincerity and steadfastness. Upon them and those with them be the glory of God and His favor. Glory,

23 ذکر جوهرین مجردین جنابان اخوان ندافان علیهما
بهاء الرحمن را نموده بودند ایشان از نفوسی هستند
که در ملأ اعلی و عوالم حق مذکورند چه که
در حق ایشان نازل شده آنچه که بأعلی النداء
شهادت میدهد بر اقبال و توجه و خلوص و
استقامت ایشان علیهما و علی من معهما بهاء الله و
عنایت بهاء و الذکر و التکبیر و الثناء علی حضرتکم

remembrance, exaltation and praise be upon your honor and upon those with you and those who hear your words concerning the Cause of God, our Lord and your Lord and the Lord of the earthly realm and the Kingdom.

و على من معكم ويسمع قولكم في امر الله ربنا و
ربكم ورب الملك والملوك

24 The servant 24 Shawwal 1305

24 خادم في ٢٤ شوال سنة ١٣٠٥

INBA27:508, ADM3#116 p.136x,
ADM3#148 p.169x, QUM.081x

BH01240

To: *Haji Mirza Aqa Afnan*

Date: 1305-10-24 [1888-Jul-4]

1 He heareth in truth, and He is the Answerer

1 هو السامع بالحق و هو المجيب

2 O Afnan! Upon thee be My glory and My loving-kindness. Thy letter reached the Wronged One and the Glorious One presented it. When completed, My Most Exalted Pen was moved to make mention of thee and of that which thou didst desire from the sea of thy Lord's bounty, the Mighty, the Powerful. Thou didst hear the Call in the earliest days and didst respond to thy Lord when mankind was in manifest error. Thou didst turn to the Horizon when most of the servants turned away. This is from thy Lord's favor upon thee. Be thankful and say: "Praise be unto Thee, O Desire of the world, and glory be unto Thee, O Beloved of them that have recognized Thee! I testify that Thou hast appeared and manifested Thy Cause, and guided the people to Thy straight Path, and remembered me while Thou wert in the Most Great Prison - a mercy from Thee unto Thy Afnan. Verily, Thou art the Most Merciful of the merciful. My soul be a sacrifice for Thy bounty, and my spirit be a sacrifice for Thy grace, O Thou Who art the Adored One of those in the heavens and on earth."

2 يا افنانى عليك بهائى و عنايتى قد حضر كتابك
لدى المظلوم و عرضه المجد فلما تم تحرك قلبى
الأعلى على ذكرك و ذكر ما اردته من عتمان عناية
ربك المقتدر القدير قد سمعت النداء فى أول
الأيام و اجبت موليك اذ كان الأنام فى ضلال
مبين و اقبلت الى الأفق اذ اعرض عنه اكثر
العباد هذا من فضل ربك عليك اشكر و قل
لك الحمد يا مقصود العالم ولك الثناء يا محبوب
العارفين اشهد أنك ظهرت و اظهرت امرک و
هديت الناس الى صراطک المستقیم و ذکرتنى اذ
كنت فى السجن الأعظم رحمة من عندک على
افنانک أنك انت ارحم الراحمين نفسى لعنايتک
الفداء و روحى لفضلک الفداء يا معبود من فى
السموات و الأرضين

3 We have mentioned thee before with a mention before which all mention bows down, and We mention thee at this time in this perspicuous Tablet. Blessed is the Afnan who hath held fast unto the Divine Lote-Tree, recognized its grace and station, and spoken in its praise on this Day whereon its rustling and its call have been raised in this glorious and wondrous Station. We wish at this moment to change from the eloquent tongue to the luminous one. Verily thy Lord doeth what He pleaseth and ordaineth what He willeth. He is the Mighty, the Powerful.

3 أنا ذکرناک من قبل بذكر خضعت له الأذکار و
نذكرک فى هذا الحين فى هذا اللوح المبين طوبى
لأفنان تمسک بسدره الأمر و عرف فضلها و
مقامها و نطق بثناءها فى هذا اليوم الذى فيه ارتفع
حفيفها و ندائها فى هذا المقام العزيز البديع أنا
اردنا فى هذا الحين ان نبذل اللغة الفصحى بالتوراء
أن ربک يفعل ما يشاء و يحکم ما يريد و هو
المقتدر القدير

- 4 In the name of the Peerless Friend! Today all things circle round the prison of 'Akka and utter a word which none save God, exalted be His glory, hath comprehended or will comprehend except by His command and leave. The Wronged One calleth out from the horizon of tribulation to the peoples of earth and heaven, and remindeth them through divine verses that they might attain unto fruits whose traces and mention shall endure throughout the kingdom of earth and heaven. The ocean of the All-Merciful's utterance hath waves, and within it are concealed and hidden pearls of wisdom and mysteries. Blessed are they who are endowed with hearing and sight and have attained unto witnessing and hearkening. By the Sun of Truth! That which is lost today can never be regained, even as it is impossible to find a partner for the Lord. The loved ones of God must arise with complete dedication to assist the Cause, especially the Afnans of the Blessed Tree who in this Most Great Revelation have been adorned with the ornament of distinction and kinship, that they might protect the heedless servants from the vain imaginings of the former people. He is the Counselor and He is the Kind One.
- 5 And regarding what thou didst mention about the journey of the leaf of the Tree, the wife of the honored Afnan, upon them both be My glory and loving-kindness, the luminary of permission hath dawned from the horizon of will. However, this is contingent upon the requirements of wisdom and expediency, O honored Afnan, upon thee be My Glory.
- 6 O Afnan, upon thee be My loving-kindness. The smoke of vain imaginings and the dust of idle fancies have prevented the world from beholding. The True One, exalted be His glory, hath come for meeting, presence, and the bestowal of grace, but the divines and theologians of Persia became a barrier, preventing eyes from beholding and ears from hearing. This prevention from Persia hath influenced these lands as well. Beseech ye the True One to manifest that which shall be the cause of the world's salvation and the deliverance of nations.
- 7 Two Tablets, in response to thy request, have been sent down from the heaven of the favors of the Lord of all beings. Take copies thereof and deliver them, that perchance they may be illumined by the lights of the Day-Star of utterance which hath shone forth from the horizon of the divine Tablet, and may remain firm and steadfast in the Cause of God. Blessed is he who hath attained unto My Tablet in My days and hath drunk therefrom the Kawthar of Mine utterance. He is assuredly among those who are nigh unto God in His Book, the Lord of all worlds.
- بنام دوست یگانه امروز جمیع اشیاء طائف سخن عکس و بکلمهائی ناطقند که غیر حق جلّ جلاله آنرا ادراک ننموده و نینماید الا بامر و اذنه مظلوم از افق بلا اهل ارض و سماء را ندا میفرماید و بآیات الهی متذکر میدارد شاید فائز شوند بانماریکه آثار و ذکرش بدوام ملک و ملکوت باقی و پابنده است بحربیان رحمن را موجهاست و لای حکمت و اسرار در آن مکنون و مستور طوبی از برای صاحبان سمع و بصر که بمشاهده و اصفا فائز گشتند قسم بافتاب حقیقت آنچه الیوم فوت شود تدارک آن بمثابه شریک باری محال بوده و هست اولیای الهی باید بهمت تمام بر نصرت امر قیام نمایند مخصوص افنان سدره مبارکه که در ایظهور اعظم بطراز تخصیص و نسبت مزین گشتند شاید عباد غافل را از اوهامات حزب قبل حفظ نمایند اوست ناصح و اوست مهربان
- 5 و اینکه در باره توجه ورقه سدره ضلع جناب افنان علیهما بهائی و عنایتی ذکر نمودید نیز اذن از افق اراده اشراق نمود و لکن این معلّق است بمقتضیات حکمت و مصلحت جناب افنان علیه بهائی
- 6 یا افنانی علیک عنایتی عالم را دخان اوهام و غبار ظنون از مشاهده منع نموده حق جلّ جلاله از برای لقا و حضور و اعطاء فیض آمده و لکن علما و فقهایی ایران حائل شدند و عیون را از مشاهده و آذان را از اصفا منع نمودند و این منع از ایران باین اراضیم تأثیر نموده از حق بطلبید ظاهر فرماید آنچه را سبب نجات عالم و رستگاری امست
- 7 دو لوح حسب الاستدعای آنجناب از سماء عنایت مالک الرقاب در مآب نازل سواد اخذ نمایند و برسانند شاید از انوار نیر بیان که از افق سماء لوح الهی اشراق نموده منور گردند و بر امر الله ثابت و مستقیم مانند طوبی لمن فاز بلوحی فی آیامی و شرب منه کوثر بیانی آنه من المقربین فی کتاب الله رب العالمین

- 8 Convey greetings from this Wronged One to all the kindred, and give them the glad-tidings of the effulgences of the Day-Star of grace which hath shone forth from the horizon of the heaven of justice. We beseech God, blessed and exalted be He, to aid them and assist them and make them of those whom the might of the world hath not hindered from turning unto God, the Lord of the Ancient Days - they who heard and turned and responded in days wherein the limbs of the heedless trembled and the hearts of the doubtful were troubled. The Command is in God's hands, the Lord of the Day of Judgment. The glory shining from the horizon of the heaven of My mercy be upon thee and upon them and upon those who have attained unto this momentous News.
- 9 Make mention, on behalf of this Wronged One, of the followers of Zoroaster, upon them be God's loving-kindness. God willing, may they drink from the chalices of utterance of the Goal of all worlds that were previously sent, that which shall free and detach their hearts from all else save God.
- 10 O Afnan! This blessed verse hath shone forth like the sun from the horizon of the Book: "Blessed is he who hath arisen from his place, cast away all else save Him, and hastened unto the Most Great Ocean and entered therein through His Name, the Mighty, the Wondrous." Blessed is the tongue that hath uttered this most exalted Word and this most great Sign, and hath received its portion from the ocean of its meanings. He is assuredly among the triumphant ones in the presence of God, the Lord of all worlds.
- 8 منتسبین طراً را از قبل مظلوم تکبیر یرسان و بتجلیات نیر فضل که از افق سماء عدل اشراق نموده بشارت ده نسل الله تبارک و تعالی ان یوقفتهم و یؤیدهم و یجعلهم من الذین ما منعهم سطوة العالم عن التوجه الى الله مالک القدم سمعوا و اقبلوا و اجابوا فی ایام فیها ارتعدت فرائض الغافلین و اضطربت افئدة المربیین الأمر ید الله مالک یوم الذین البهاء المشرق من افق سماء رحمتی علیک و علیهم و علی الذین فازوا بهذا النبا العظیم
- 9 اصحاب زردشت علیهم عنایة الله را از قبل مظلوم ذکر نما انشاء الله از کؤس بیان مقصود عالمیان که از قبل ارسال شد پیاشمند آنچه قلوب را از ما سوی الله فارغ و آزاد نماید
- 10 یا افنانی این آیهء مبارکه بمثابهء آفتاب از افق سماء کتاب اشراق نموده طوبی لمن نهض عن مقامه و نبذ سوائه و قصد البحر الأعظم و ورد فیہ باسمه العزیز البدیع طوبی از برای لسانیکه باین کلمهء علیا و آیت کبری نطق نمود و از بحر معانیش قسمت برد آنه من الفائزین عند الله رب العالمین

YARP1.055b

BH01259

To: Muhammad Ibrahim (brother of Ghulam Rida) et al., in Kirmanshah

Date: 1305-10-24 [1888-Jul-4]

- 1 In the Name of Him through Whom the Ocean of Divine Knowledge hath surged before the faces of all religions!
- 2 All praise, sanctified from the perception of all created things and the recognition of all contingent beings, befiteth the Most Holy and Most Exalted Court of Him, the Self-Subsisting, Who, single and alone, stood up before the faces of the world and gave unto all the Most Great Announcement. Through
- 1 بسمی الذی به ماج بحر العرفان امام وجوه الأديان
- 2 حمد مقدّس از ادراک کائنات و عرفان ممکّات ساحت امنع اقدس حضرت قیومی را لائق و سزااست که فرداً واحداً امام وجوه عالم قیام نمود و کلّ را نبأ اعظم بشارت داد باستقامتش

His steadfastness, the standard of "God doeth whatsoever He willeth" was raised aloft, and the banner of "Verily, there is none other God but Him" was unfurled in the most exalted station. Neither the hosts and legions of the world, nor the rancor and hatred of the nations, could deter Him from His purpose. With power and authority He broke the seal of the Choice Wine and summoned all to partake thereof, that they might drink of that for which they were created. Yet all arose in opposition, save whom God willed. The Truth, glorified be His majesty, in all His Books gave His servants the glad-tidings of the appearance of this Most Great Cause and this Mighty Announcement. Blessed is the soul whom neither the veils of the divines nor the might of rulers prevented from the divine path, nor deprived of the ocean of utterance.

3 Thy letter which thou didst send to this servant was presented before the Wronged One. We perceived the fragrance of thy remembrance and utterance, and witnessed thy turning and devotion at that time. We beseech God to aid thee in His remembrance and praise, and to make thee among those whom neither the blame of the blamer nor the clamor of him who hath turned away from God, the Lord of all worlds, could deter.

4 When thou dost inhale the fragrance of My raiment and attainest unto the choice wine of My utterance, say: My God, my God! Praise be to Thee for having guided me unto Thee and made me recognize the Dayspring of Thy signs, and caused me to hear the trilling of Thy Pen and guided me unto Thy path. I beseech Thee by Thy power that hath encompassed all created things, and by Thy Command that hath surrounded all contingent beings, and by Thy Name whereby every mouldering bone was quickened and every wise decree was manifested, to make me steadfast in Thy Cause and firm in Thy love, in such wise that the swords of the world shall not withhold me from drawing nigh unto Thy Most Great Name. O Lord! Thou seest me turning unto Thee and holding fast unto Thy cord. I beseech Thee by the lights of Thy Kingdom and the mysteries of Thy Dominion to ordain for me through Thy Most Exalted Pen that which shall be with me in every world of Thy worlds. Then protect me, O my God, from the suggestions of the faithless and the allusions of the cawers. Verily, Thou art the Powerful over what Thou willest. There is none other God but Thee, the All-Forgiving, the All-Merciful.

5 As to what thou didst mention concerning thy brother Muhammad Ibrahim, We make mention of him at this moment as a token of the grace of God, the Lord of all worlds. O Muhammad Ibrahim! Harken unto the call of the Wronged One from the precincts of the Prison. He maketh mention of thee and

علم يفعل الله ما يشاء مرتفع وراية انه لا اله الا هو بر اعلی المقام منصوب جنود و صفوف عالم و ضغينه و بغضای امم او را از اراده باز نداشت بيد و بیده ملکوت کل شیء ختم رحيق مختوم را گشود و عباد را بآن دعوت فرمود تا کل پياشامند آنچه را که از برای آن بوجود آمده اند ولكن کل بر اعراض قيام نمودند الا من شاء الله حق جل جلاله در جميع کتب عباد خود را بشارة داده بظهور این امر اعظم و نبأ عظيم طوبی از برای نفسی که حجات علما و سطوت امرا او را از صراط الهی منع نمود و از بحر بیان محروم نداشت

3 نامه آن جناب که بعد حاضر ارسال نمودند لدی المظلوم حاضر وجدنا عرف ذکرک و بیانک و رأينا توجّهک و اقبالک فی ذاک الحین نستل الله ان يؤيدک علی ذکره و ثنائه و يجعلک من الذين ما منعهم لومة لائم و لا ضوضاء معرض عن الله رب العالمين

4 آنک اذا وجدت عرف قيصی و فزت برحيق بیانی قل الهی الهی لک الحمد بما هدیتنی و عزّفتنی مشرق آیاتک و اسمعتنی صریر قلبک و دللتنی الی صراطک استلک بقدرتک الّتی غلبت الکائنات و بأمرک الّذی احاط الممکات و باسمک الّذی به تحرّک کلّ عظم رمیم و ظهر کلّ امر حکیم بأنّ تجعلنی ثابتاً علی امرک و راسخاً فی جبک بحيث لا تمنعنی اسیاف العالم عن التّقرّب الی اسمک الأعظم ای ربّ ترانی مقبلاً الیک و متمسکاً بجلک استلک بأنوار ملکوتک و اسرار جبروتک بأنّ تکتب لی من قلبک الأعلی ما یكون معی فی کلّ عالم من عوالمک ثمّ احفظنی یا الهی من شبهات المنافقین و اشارات النّاعقین انک انت المقتدر علی ما تشاء لا اله الا انت الغفور الرحیم

5 اینکه در باره اخوی محمد ابراهیم ذکر نمودی انا نذکره فی هذا الحین فضلاً من لدی الله ربّ العالمین یا محمد ابراهیم اسمع نداء المظلوم من شطر السّجن انه یذکرک و یوصیک بالاستقامة علی هذا

counseleth thee to remain steadfast in this Most Great Cause, and to be trustworthy and chaste, and to act in such wise as to exalt the Cause of God amongst His servants. He, verily, is the Manifest Counsellor. Be not grieved by the oppression of the oppressors. Reflect upon the days of the Lord of the Messengers and the Seal of the Prophets, and likewise upon the days of the Spirit, the Son of Mary. There befell them that which caused the clouds to weep and the heavens to lament. Yet afterwards the lights of the Cause encompassed all regions. The names and traces of the idolaters all returned to nothingness, and the standard "There is none other God but He" was raised to the most exalted station. For every matter there is an appointed time and a fixed term. When its term is come, it shall appear in truth. Verily thy Lord is the All-Knowing, the All-Wise.

- 6 We make mention also of thy other brother who was named Ghulam-Rida, that he may rejoice and be of the thankful. O Ghulam! The Lord of all beings maketh mention of thee from the precincts of the Prison and giveth thee glad tidings of the grace of God, the Mighty, the Praiseworthy. Fix thy gaze upon Him at all times and place thy trust in Him in all matters, holding fast to the means. Verily thy Lord is the All-Knowing Teacher. Praise be to God that thou hast been mentioned in the presence of the Wronged One and hast attained unto the Most Great Word from God, the Lord of all beings. Know thou the station of this most great station and say: "My God, my God! Aid me to preserve this station, then ordain for me what Thou hast ordained for Thy sincere servants. Thou art, verily, the Most Merciful of the merciful."

- 7 Jinab-i-Amin, upon him be My glory, hath repeatedly made mention of thee and of his honor Aqa Muhammad Isma'il. Mention of the friends hath ever flowed from his pen. We make mention of him who hath turned towards the Countenance, and We beseech for him from the heaven of grace and bounty that which shall endure as long as the Kingdom of God, the Mighty, the Powerful, shall endure. And as to what thou didst mention concerning turning towards this direction, in these days the heedless are intervening and preventing the hapless people. We beseech God to ordain for you the reward of attaining His presence and meeting Him. He, verily, is the Hearer, the Answerer.

- 8 Convey My greetings to the loved ones, that they may perchance take a path to Him Who occupieth the throne. The glory from Us be upon thee and upon those with thee and upon those whom nothing whatsoever hath deterred from turning towards the Supreme Horizon - they who have heard and have

الأمر الأعظم والأمانة والعفة وبما يرتفع به امر الله بين العباد أنه هو الناصح المبين از ظلم ظالمين محزون مباش در ایام سید رسل و خاتم انبیا تفکر نما و همچنین در ایام روح ابن مریم وارد شد بر ایشان آنچه که سحاب صیحه زد و سماء نوحه کرد و بعد انوار امر آفاق را احاطه نمود اسم و رسم مشرکین کل بعدم راجع و علم أنه لا اله الا هو بر اعلی المقام منصوب از برای هر امری وقتی مقدر و اجلی معین اذا جاء اجله يظهر بالحق ان ربک هو المبين العليم

6 و نذکر اخاک الآخر الذی سَمی بغلام رضا لیفرح و یكون من الشاکرين یا غلام یذکرک مولی الأنام من شطر السجن و یبشّرک بعناية الله العزيز الحمید در جمیع احوال باو ناظر باش و در امور بر او توکل نما متمسکاً بالأسباب ان ربک هو المعلم العليم الحمد لله ذكرت لدى المظلوم مذکور و بکلمه علیا من لدى الله مولی الوری فائز شدی مقام این مقام اعظم را بدان و قل الهی الهی ایدنی علی حفظ هذا المقام ثم اکتب لی ما کتبتہ لعبادک المخلصین انک انت ارحم الراحمین

7 جناب امین علیه بهائی مکرر ذکر شما و جناب آقا محمد اسمعیل را نموده لازال ذکر دوستان از قلبش جاری نذکر من اقبل الی الوجه و نسل له من سماء الفضل و العطاء ما یكون باقیاً ببقاء ملکوت الله المقتدر القدير و اینکه در باره توجه باین شطر ذکر نمودی این ایام غافلین حائلند و ناس بیچاره را منع مینمایند نسل الله ان یکتب لکم اجر الحضور و اللقاء أنه هو السامع المجیب

8 اولیا را از قبل مظلوم تکبیر برسان لعل یحذون الی ذی العرش سبیلاً البهاء من لدنا علیک و علی من معک و علی الذین ما منعمهم شیء من الأشياء عن التوجه الی الأفق الأعلى سمعوا و قالوا

responded: "Here am I, O God of all who are in the heavens and on earth! Here am I, O Thou Who art the Goal of the mystics and the Beloved of them that have drawn nigh!"

لَبَّيْكَ يَا إِلَهَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِينَ وَلَبَّيْكَ
يَا مَقْصُودَ الْعَارِفِينَ وَمَحْبُوبَ الْمُقَرَّبِينَ

INBA23:012

BH03159

To: Haji Mirza Muhammad Afnan, in Yazd

Date: 1305-10-24 [1888-Jul-4]

- 1 In the name of the peerless one God! 1 بنام یکتا خداوند بیمانند
- 2 O thou who gazest upon the Face and art present before the Throne! Hear the call of God, the Protector, the Self-Subsisting. 2 يَا أَيُّهَا النَّاطِرُ إِلَى الْوَجْهِ وَالْحَاضِرُ أَمَامَ الْعَرْشِ اسْمَعْ
نَدَاءَ اللَّهِ الْمُهَيَّمِنِ الْقَيُّومِ
- 3 At all times the call of the Purpose of the worlds hath been raised, and the effulgences of the Day-Star of grace have shone forth from the horizon of the heaven of prison. Blessed is the eye that hath attained and the ear that hath hearkened. Today upon the face of the sun this most exalted Word hath been inscribed and recorded by the Most Exalted Pen: Blessed is the soul that hath in this transient world acquired an eternal station and whom the events and manifestations of the world have not deprived of the splendors of the rays of the Most Great Luminary. 3 در جمیع احوال نداء مقصود عالمیان مرتفع و
اشراقات انوار نیر فضل از افق سماء سبجن مشرق
طوبی از برای بصیرت فائز شد و سمعیکه اصفا
نمود امروز بر وجه آفتاب اینکلمه علیا از قلم اعلی
مرقوم و مسطور طوبی از برای نفسیکه در این
دنیا فانی کسب مقام باقی نمود و حوادث و
ظهورات عالم او را از تجلیات انوار نیر اعظم
محروم نساخت
- 4 By My life, O My Afnan! Thou hast ever been and art remembered. Look, then remember those days when thou wert present before the Wronged One and wert with Him as He walked in the garden. God, exalted be His glory, hath ever loved faithfulness and commanded His loved ones to observe it. We testify that thou didst hear His call, wert drawn to His verses, wert enkindled with the fire of His love, didst speak His praise, and didst hope for the wonders of His grace. Thy Lord is verily the Truth, the Knower of the unseen. 4 لَعْمَرِي يَا أَفْنَانِي لَا زَالَ مَذْكُورٌ بُوْدَهُ وَهَسْتِي أَنْظَرُ
ثُمَّ أَذْكُرُ الْأَيَّامَ الَّتِي كُنْتَ حَاضِرًا لَدَى الْمَظْلُومِ وَ
كُنْتَ مَعَهُ إِذْ كَانَ مَاشِيًا فِي الْبَسْتَانِ حَقَّ جَلِّ
جَلَالِهِ وَفَا رَا دُوسْت دَاشْتَهُ وَدُوسْتَا رَا بَانَ أَمْرُ
فَرَمُودَهُ نَشْهَدُ أَنَّكَ كُنْتَ سَامِعًا نَدَائِهِ وَمُنْجَذِبًا
بِآيَاتِهِ وَمُشْتَعِلًا بِنَارِ حُبِّهِ وَنَاطِقًا بِثَنَائِهِ وَرَاجِيًا
بِدَائِعِ فَضْلِهِ إِنَّ رَبَّكَ هُوَ الْحَقُّ عَلَامُ الْغُيُوبِ
- 5 O My Afnan! Know thou with clear certainty that thy existence and continuance in service to the Cause is better than what thou hast chosen for thyself and desired from thy Lord. With supreme joy and greatest gladness bestow from the cup of the love of God. The Afnans of the Sacred Tree have come for teaching, yet in all circumstances ye must observe wisdom. We have chosen in the Most Holy Court someone to act as thy deputy in teaching the Cause of God. The Hand of Power 5 يَا أَفْنَانِي فَاعْلَمْ بِالْيَقِينِ الْمُبِينِ أَنَّ وَجُودَكَ وَبَقَائَكَ
لِخِدْمَةِ الْأَمْرِ خَيْرٌ عَمَّا اخْتَرْتَهُ لِنَفْسِكَ وَارْتَدَتْ مِنْ
مَوْلَيْكَ بِفَرْحٍ أَكْبَرَ وَسُرُورٍ أَعْظَمَ مِنْ كَأْسِ مَحَبَّةِ
اللَّهِ عَطَا غَمًّا أَفْنَانٍ سَدْرَةٍ مِنْ أَرَايَ تَبْلِيغِ أَمَدِهِ
وَلَكِنْ بِحِكْمَتِكَ فِي جَمِيعِ أَحْوَالٍ نَاطِرٌ بِأَشِيدٍ وَ
دَرِ سَاحَتِ أَمْنٍ أَقْدَسِ نَفْسِي رَا اخْتِيَارَ نُمُودِيمِ
بُوكَالَتِ تُو بَتَبْلِيغِ أَمْرِ اللَّهِ مُشْغُولٌ شُودَ يَدِ اقْتِدَارِ

hath outwardly and inwardly preserved and will continue to preserve Its Afnans.

- 6 We counsel thee to patience in separation. Verily thy Lord is the All-Patient. He commandeth thee to beautiful patience. He hath ordained for thee that which causeth bodies to soar, let alone spirits. Thou hast been under the glances of thy Lord's loving-kindness, the Mighty, the Powerful. Know thou the station of this most great station and say: Thine is the grace, O Purpose of the worlds, and Thine the glory, O Glory of those in the heavens and the earth! The glory be upon thee and upon those who love thee and hearken to thy word in this perspicuous Cause.

ظاهراً باطناً افنان خود را حفظ نموده و مینماید

6 انا نوصيك بالصبر في الفراق انّ ربك هو الصّبار امرک بالصبر الجمیل قد قدر لك ما طارت به الأجساد فضلاً عن الأرواح قد كنت تحت لحاظ عناية ربك المقتدر القدير اعرف مقام هذا المقام الأعظم و قل لك الفضل يا مقصود العالم و لك البهاء يا بهاء من في السموات و الأرضين البهاء عليك و على من يحببك و يسمع قولك في هذا الأمر المبين

BLIB_Or15712.194b

BH03635

To: Yusuf Khan, in Qazvin

Date: 1305-10-24 [1888-Jul-4]

- 1 He is the Hearer, the Answerer
- 2 The whole world was brought from nothingness into being for the presence before the Throne of the One Who conversed on Sinai. And when the Sun of Truth shone forth from the horizon of the heaven of grace, all turned away and denied. Blessed is he who was not kept back from turning towards God by the opposition of the divines and rulers, and blessed is the steadfast one whom the winds of hatred and animosity did not disturb.
- 3 Thy name was mentioned before the Wronged One, and there was revealed from the Supreme Pen that which shall endure as long as the kingdom of earth and heaven endure. We counsel thee to preserve it. One word from the exalted utterances that appears from the Dayspring of the pronouncement of the Lord of Names is, in the sight of God - exalted be His glory - superior to all that is observed on earth. All things that have been created - the ornaments of the world and its adornments, and likewise wife and children - all are divine bounties, but they are not lasting. The exalted word, however, is everlasting and enduring, and in every one of the divine worlds it is a steadfast helper and an unwavering companion to its possessor. It has been and ever shall be. "Wealth and children are an adornment of the life of this world. But the good deeds which endure are

1 هو السّامع المجيب

2 جميع عالم از برای حضور سریر مکمل طور از عدم بوجود آمده و چون آفتاب حقیقت از افق سماء عنایت اشراق نمود کل معرض و منکر طوبی از برای مقبلیکه اعراض علما و امرا او را از اقبال بازداشت و از برای مستقیمیکه ارباب غل و بغضا او را مضطرب نساخت

3 اسمت نزد مظلوم مذکور و از قلم اعلی نازل شد آنچه که بدوام ملک و ملکوت باقی و پاینده است ترا وصیت مینمائیم بحفظ آن یک کلمه از کلمات علیا که از مطلع بیان مالک اسماء ظاهر شود نزد حق جلّ جلاله افضل است از آنچه در ارض مشاهده میشود جمیع اشیاء و آنچه خلق شده از زخارف عالم و زینتش و همچنین از زن و فرزند کل از نعمتهای الهی است ولیکن پاینده نیست و کلمه علیا باقی و دائمست و در هر عالمی از عوالم الهی معینی است ثابت و مونس است راسخ با صاحبش بوده و هست المال و البنون زينة الحياة الدّنيا و الباقيات الصّالحات خیر عند

better in thy Lord's sight for reward, and better in respect of hope." We beseech God to assist thee and ordain for thee that which will draw thee nigh unto Him and profit thee. Verily, He is powerful over all things.

- 4 Say: My God, my God! Praise be to Thee for having guided me to the ocean of Thy knowledge and the heaven of Thy wisdom. I beseech Thee by the light which hath shone forth from the horizon of Thy grace to preserve me through Thy power and might, and to ordain for me that which will make me independent through Thy riches and steadfast in Thy Cause. Furthermore I beseech Thee, O Lord of the worlds and Educator of the nations, to ordain for me goodly offspring who will remember Thee among Thy creatures and aid Thee in Thy realm through wisdom and utterance. Verily Thou art the Powerful, the Mighty, the Bestower.

رَبِّكَ ثَوَاباً وَخَيْرَ أَمَلًا أَنَا نَسْتَلُ اللَّهَ أَنْ يُوفِّقَكَ
وَيَقْدِّرَ لَكَ مَا يَقْرَبُكَ وَيَنْفَعَكَ أَنَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ

4 قل الهی الهی لک الحمد بما هدیتنی الی بحر علمک
و سماء حکمتک استلک بالنور الذی اشرق من
افق فضلک بأن تحفظنی بقوتک و قدرتک و
تقدّر لی ما یجعلنی غنیاً بغنائک و مستقیماً علی
امرک ثم استلک یا مولی العالم و مربی الأمم
بأن تقدّر لی ذریّة طیبّة یذکرک بین خلقک و
ینصرک فی مملکتک بالحکمة و البیان انک انت
المقتدر العزیز المنان

BLIB_Or15712.126

BH03735

To: *Ibn Asdaq (Hand of the Cause)*

Date: 1305-10-24 [1888-Jul-4]

- 1 He is the Protector of those who are on earth and in heaven.
- 2 O Ibn-i-Ismi Asdaq, upon you both be My glory and My loving-kindness.
- 3 Some time ago you were blessed with the verses of the Supreme Pen. His honor A.T. attained the presence of the Wronged One. Praise be to God, the divine hands of protection preserved him and he arrived in the prison-city with joy and fragrance. He heard the Call with his own ears and was blessed to behold the horizon of revelation. He has attained to that which was recorded in the Books of God, the Lord of the worlds. He mentioned you and those related to you, and each one attained to that which is the cause of eternal life and everlasting existence.
- 4 O Ibn-i-Asdaq! We beseech God—glorified be His majesty—to aid thee in that which befitteth this most great Cause and most glorious station. In thy journeys thou must move by such means as will cause the exaltation of the Word, the manifestation of godliness, and severance. The days are passing like lightning. Strive that thou mayest attain to that which is the

1 هو المهيمن على من في الأرض والسماء

2 يا ابن اسمي اصدق عليكما بهائي و عنايتي

3 چندی قبل باآثار قلم اعلیٰ فائز شدی جناب ع ط
امام وجه مظلوم حاضر لله الحمد ابادی حفظ الهی
حفظ نمود و روح و ریحان وارد ارض سین شد
ندا را بسمع خود شنید و بمشاهده افق ظهور
فائز گشت قد فاز بما کان مسطوراً فی کتب الله
رب العالمین و ذکر شما و منتسبین را نمود و هر
یک فائز گشت بآنچه که سبب حیات ابدی و
علت بقاء سرمدیست

4 یا ابن اصدق از حقّ جلّ جلاله میطلبم ترا تأیید
فرماید بر آنچه سزاوار این امر اعظم و مقام اکرم
است در اسفار باید باسبابی حرکت نمائی که
سبب اعلاء کلمه و ظهور تقوی و علت انقطاع
است ایام بمثابه برق رفته و میرود جهد نما شاید

cause of joy and gladness and the drawing near of the servants of God.

- 5 Convey My greetings to the people of God. We counsel them with that which will raise up the mention of God and His Cause amongst His servants and creation.

- 6 Say: My God, my God! Aid me to arise to serve Thee and cause to appear from me that which will speed the sincere ones to Thy path. O my Lord! Strengthen my outer and inner being with the hosts of wisdom and utterance. Verily Thou art the Powerful, the Mighty, the Bestower.

- 7 I beseech Thee, O God of existence, to rain down upon Thy loved ones the showers of Thy mercy and bounty, then ordain for them the good of the hereafter and of this world through Thy will and purpose. Verily Thou are powerful over whatsoever Thou wilt. There is no God but Thee, the Mighty, the Great.

فائز شوی بآنچه که سبب فرح و سرور و تقرب عباد است

5 حزب الله را از قبل مظلوم تکبیر برسان انا نوصیهم بما یرتفع به ذکر الله و امره بین عبادہ و خلقه

6 قل الهی الهی ایدنی علی القيام علی خدمتک و اظهر منی ما یسرع به الموحّدون الی صراطک ای ربّ قوّ ظاهری و باطنی بجنود الحکمة و البیان انک انت المقتدر العزیز المنان

7 استلک یا اله الوجود بأن تنزل علی اولیائک امطار رحمتک و کرمک ثمّ اکتب لهم خیر الآخرة و الأولى بمشیتک و ارادتک انک انت المقتدر علی ما تشاء لا اله الا انت العزیز العظیم

INBA27:421, PYK.144

BH04338

To: Jinab-i-Karbala'i Yusuf, in Milan

Date: 1305-10-24 [1888-Jul-4]

- 1 He is the All-Hearing, the All-Speaking
- 2 O people of God! Great is the Cause and great is the Day. The Seal of the Prophets and Guide of all paths hath spoken from God: "The Day when men will be as scattered moths, and the mountains will be like carded wool." Blessed is the soul whom the doubts of the ignorant and the hints of the heedless prevented not from the Purpose nor held back from turning to the Truth. Give praise to the Lord of the world Who confirmed thee and guided thee to the horizon of proof. The evidence hath been sent down, the proof is resplendent, and the path is clear, yet the servants remain debarred and veiled. Through vain imaginings they turned away from the Sovereign of certitude, and through conjecture they shut their eyes to the perspicuous Book. The recompense of deeds and the fancy of hopes have prevented the people of earth from their ultimate end.

1 اوست شنوا و اوست گويا

2 یا حزب الله امر عظیم است و يوم عظیم خاتم رسل و هادی سبیل من عند الله میفرماید يوم یكون الناس کالفراس المبتوث و تكون الجبال کالعین المنفوش طوبی از برای نفسیکه شبهات جاهل و اشارات غافل او را از مقصود منع نمود و از اقبال بحق بازداشت حمد کن خداوند عالم را ترا تأیید فرمود و بافق حجت راه نمود دلیل نازل و حجت باهر و سبیل واضح و لکن عباد ممنوع و محجوب بوجه از سلطان یقین اعراض نمودند و بظنّ از کتاب مبین چشم پوشیدند جزای اعمال و خیال آمال رجال ارض را از مآل منع نموده

3 Say: O concourse of earth! Neither your deeds nor your children nor what ye possess shall profit you this Day. Fear God and be not of the wrongdoers. Say: Turn ye to the Truth. The world hath no station nor rank - it never had and never will. Detach yourselves from that which perisheth and hold fast unto that which endureth. This is the Most Exalted Word sent down from the heaven of grace and bounty. Take hold of it in the name of your Lord and leave all else beside it. Thus doth the Supreme Pen counsel you in this impregnable stronghold. The mercy of God hath preceded thee and He hath mentioned thee in the Most Great Prison.

3 قل يا ملاء الأرض لا تنفعكم اليوم اعمالكم ولا اولادكم ولا ما عندكم اتقوا الله ولا تكونوا من الظالمين بگو بحق توجه نماييد دنيا را مقامی نه و شأنی نبوده و نیست از فانی دل بردارید و بپای تمسک نمائید اینست کلمهء علیا که از سماء فضل و عطا نازل شده خذوها باسم ربکم و ذروا ما دونها كذلك ينصحكم القلم الأعلى فهذا الحصن المتين رحمت حق سبقت گرفته و ترا در سجن اعظم ذکر نموده

4 Say: Praise be to Thee, O Thou Goal of the world, and glory be to Thee, O Thou Beloved of the nations! I beseech Thee to make me speaking in Thy remembrance, steadfast in the service of Thy Cause, and firm in Thy love. Verily Thou art the Almighty, the Powerful. There is no God but Thee, the Single One, the All-Knowing, the Mighty, the All-Informed.

4 قل لك الحمد يا مقصود العالم ولك الثناء يا محبوب الأمم اسئلك بأن تجعلني ناطقاً بذكرك وقائماً على خدمة امرک ومستقيماً على حبک انتک انت المقتدر القدير لا اله الا انت الفرد العالم العزيز الخبير

BLIB_Or15712.156

BH04527

To: Haji Muhammad Hasan, in Hamadan

Date: 1305-10-24 [1888-Jul-4]

1 He is the Hearing, the Answering

1 هو السامع المجيب

2 The truthful and the false have ever existed in the world. The Shi'ih sect considered themselves the most truthful and learned in the world. There was no test, and likewise no distinction between the servants. Therefore for one thousand two hundred years they accepted some and established for them the station of divinity, while others they denounced as unbelievers. The cause of this was the turbaned ones. The helpless servants followed the words of those false ones and throughout the ages were pleased and delighted with their own deeds and words. But when the appointed time came and the test appeared, all cursed and reviled the Truth, and finally issued the decree for His death. Reflect upon these matters so that thou mayest find the truth and become aware, for whoever becomes aware will no longer cling to those vain imaginings and will find himself free and unfettered.

2 لازال صادق و کاذب هر دو در دنیا بوده حزب شیعه خود را اصدق و اعلم عالم میدانستند امتحان در میان نبود و همچنین امتیاز مابین عباد مفقود لذا هزار و دویست سنه بعضی را تصدیق نمودند و رتبهء الوهیت از برایش ثابت کردند و همچنین بعضی را تکفیر و سبب آن ارباب عمائم بودند عباد بیچاره بقول آن نفوس کاذبه متابعت نمودند و در قرون و اعصار باعمال و اقوال خود مسرور و خرم بودند و چون میقات آمد و امتحان ظاهر جمیع حق را سبب نمودند و لعن کردند و بالأخره فتوی بر قتلش دادند در این فقرهها تفکر نما تا حقیقت را بیابی و آگاه شوی چه هر نفسی آگاه شد مجدد بآن اوهام تمسک ننماید و خود را فارغ و آزاد مشاهده میکند

- 3 His honor Amin, upon him be My glory and My loving-kindness, mentioned you and beseeched God that He might assist you and grant you success in that which is befitting the Days of God. He is the Powerful, the Mighty.
- 4 We convey Our greetings to the friends in that land and give them the glad-tidings of God's loving-kindness. Blessed is he who hath heard and responded. Woe unto the heedless. And praise be to God, the Lord of the worlds.

3 جناب امين عليه بهائي و عنايتي ذكر شما را نمود و از حق مسئلت کرده كه شما را تأييد فرمايد و بآنچه سزاوار ايام الله است توفيق بخشد اوست قادر و توانا

4 اولياي آن ارض را تكبير ميرسانيم و بعنايت حق بشارت ميدهيم طوبى لمن سمع و اجاب ويل للغافلين و الحمد لله رب العالمين

BLIB_Or15712.189b

BH04522

To: Aqa Mirza Mihdi, in Tabriz

Date: 1305-10-24 [1888-Jul-4]

- 1 He is the One Who speaketh in the heaven of utterance.
- 2 This is a Book sent down in truth for people who know, and it guideth mankind unto the path of God, the Protector, the Self-Subsisting. Blessed is he who hath inhaled the fragrance of his Lord's utterance and hath testified to that which the Tongue of Grandeur hath spoken from His exalted station.
- 3 When thou hearest the call from the most exalted horizon, say: Praise be unto Thee, O Lord of Names and Creator of the heavens, for having illumined my heart with the light of Thy knowledge and for having sent down unto me Thy verses and caused me to hear Thy call. I beseech Thee by Thy power which the hosts and ranks cannot weaken, and by Thy Name through which Thou hast subdued the worlds of the unseen and the seen, to make me in all conditions moved by Thy will, holding fast unto Thy cord, and acting according to what Thou hast revealed in Thy Book. Praise be unto Thee, O my God, my Lord and my Support, for having remembered me time after time, and adorned me with the ornament of Thy knowledge, and enabled me to turn unto Thee. I beseech Thee to aid me under all conditions to be steadfast in Thy Cause and to arise to serve Thee. Verily Thou art the Almighty over whatsoever Thou wilt. There is none other God but Thee, the Commander, the All-Wise.
- 4 O my God! Send Thy blessings upon Thy loved ones and chosen ones who have not broken Thy covenant and Thy testament, and whom the clamor of Thy creatures and the doubts

1 هو الناطق في جبروت البيان

2 كتاب نزل بالحق لقوم يعرفون ويهدي الناس الى صراط الله المهيمن القيوم طوبى لمن وجد عرف بيان ربه الرحمن و شهد بما نطق به لسان العظمة في مقامه المرفوع

3 انك اذا سمعت النداء من الأفق الأعلى قل لك الحمد يا مالک الأسماء و فاطر السماء بما نور قلبي بنور معرفتك و انزلت لي آياتك و اسمعتني ندائك اسئلك بقوتك التي ما اضعفته الجنود و الصفوف و باسمك الذي يخترت به عوالم الغيب و الشهود بأن تجعلني في كل الأحوال متحرراً بارادتك و متمسكاً بحبلك و عاملاً بما انزلته في كتابك لك الحمد يا الهى و سيدى و سندى بما ذكرتنى مرة بعد مرة و زينتنى بطراز عرفانك و ابدتنى على الاقبال اليك اسئلك بأن توقفنى في كل الأحوال على الاستقامة على امرك و القيام على خدمتك انك انت المقتدر على ما تشاء لا اله الا انت الامر الحكيم

4 صل اللهم يا الهى على اوليائك و اصفياك الذين ما نقضوا عهدك و ميثاقك و ما منعهم ضوضاء

of those of Thy servants who have changed Thy bounty, turned away from Thy beauty, and denied Thy manifestation and Thy verses have not hindered. I beseech Thee, O God of Names, to send down upon me from the heaven of Thy bounty that which will draw me nigh unto Thee. Verily Thou art the Almighty, the Powerful, and worthy of answering prayers.

خَلَقَكَ وَ شَبَّاهُ عِبَادَكَ الَّذِينَ بَدَّلُوا نِعْمَتَكَ وَ
اعرضوا عن جمالِكَ وَ كَفَرُوا بِظُهُورِكَ وَ آيَاتِكَ
اسئلكَ يَا إِلَهَ الْأَسْمَاءِ بِأَنْ تَنْزِلَ عَلَيَّ مِنْ سَمَاءِ
عَطَائِكَ مَا يَقْرِبُنِي إِلَيْكَ أَنْتَ الْمُقْتَدِرُ الْقَدِيرُ
و بِالْإِجَابَةِ جَدِيرُ

INBA18:390, INBA41:309

BH04531

To: *Sahib Bigum Afnan, in Yazd*

Date: 1305-10-24 [1888-Jul-4]

- 1 He is the One Who gazeth from His most exalted horizon. 1 هو الناظر من افقه الأعلى
- 2 Praise be to God that thou didst migrate and set thy face toward the most exalted station, attaining that which was recorded and inscribed in the divine Books. On the Day of Recompense the Divine Lote-Tree appeared with wondrous fruits, delectable produce and radiant leaves. At that time the winds of tests blew from the dawning-place of the will of Him Who causeth the morning to break, preventing most leaves from the blessed Tree and casting them to the dust. However, He preserved and strengthened His branches through the arm of power and the hand of might, until they attained His presence and were adorned by meeting Him. The days of attainment are surely remembered - a single moment's pause in the Desired Land cannot be equaled by centuries and ages. He Who speaketh in every condition beareth witness to this: verily there is no God but Him, the Protector, the Self-Subsisting. 2 لله الحمد هجرت نمودی و قصد مقام اعلی کردی و
فائز شدی بآنچه در کتب الهی مذکور و مسطور
دریوم جزا سدره الهی باثمار بدیعه و فواکه جنیه
و اوراق لمیعه ظاهر در آن حین اریاح امتحان از
مشرق اراده فائق الاصباح وزید اکثر اوراق
را از سدره مبارکه منع نمود و بر خاک ریخت
لکن افغان خود را بذراعی قدرت و عضد اقتدار
حفظ فرمود و تأیید نمود تا بحضور فائز و بلقا
مزین گشتند ایام حضور البته در نظر هست
بیک آن توقف در ارض مقصود قرون و اعصار
معادله نمایند یشهد بذلك من نطق فیکل شأن انه
لا اله الا هو المهيمن القيوم
- 3 Thou didst arrive and attain. Thy name was inscribed by the Most Exalted Pen in the Crimson Book. God willing, with perfect certitude and assurance thou wilt remain adorned with praiseworthy characteristics and occupied in the remembrance of the Goal of all the worlds. Verily He heareth and seeth, and He is the All-Hearing, the All-Seeing. That which was sent was accepted. Blessed are My branches and My leaves who have drunk the wine of steadfastness from the cup of My bounty, and My handmaidens who have attained to My remembrance and praise and My loving-kindness which hath preceded all who are in the heavens and the earth. The Glory be upon thee from Us and upon My leaves. We beseech God to ordain for 3 رسیدی و فائز شدی اسمت از قلم اعلی در
صحیفه حمرا ثبت شد انشاء الله بکمال ایقان و
اطمینان باخلاق مرضیه بذكر مقصود عالمیان
مزین و مشغول باشید انه یسمع و یری و هو
السمیع البصیر آنچه ارسال شد بقبول فائز گشت
طوبی لأفنانی و ورقاتی الذین شربوا رحيق
الاستقامة من كأس عطائی و لامائی اللائی
فزن بذکری و ثنائی و عنایتی الّتی سبقت من
فی السموات و الأرضین البهاء من لدنا علیک
و علی اوراق نسل الله ان یقدر لكل واحدة

each one of them the good of the hereafter and of this world.
Verily He hath power over all things and is worthy to answer.

منهنّ خير الآخرة و الأولى أنّه على كلّ شيء قدير
و بالاجابة جدير

BLIB_Or15712.197b

BH04424

To: Hubbullah

Date: 1305-10-24 [1888-Jul-4]

- 1 The Commander commands and it behooveth the commanded to hearken. 1 الأمر يأمر و للمأمور ان يسمع
- 2 Blessed is He Who hath sent forth His emissaries to His lands as a token of His grace, for He is the All-Bountiful, the Most Generous. He desireth naught but the elevation of souls and their advancement, as this perspicuous Book doth testify. Say: O people of the earth! Cast away vice and lay hold of virtue, by the command of One Who is All-Knowing, All-Wise. Your riches and whatsoever ye possess shall profit you not. Cast away vain imaginings and take hold of that which hath been vouchsafed unto you from God, the Lord of all worlds. 2 تبارك الذى ارسل سفرائه الى بلاده فضلاً من عنده و هو الفضال الكريم أنّه ما اراد الا ارتفاع النفوس و ارتقائهم يشهد بذلك هذا الكتاب المبين قل يا اهل الأرض ضعوا الرذائل و خذوا الفضائل امراً من لدن عليم حكيم لا ينفعكم ثروتكم و ما عندكم ضعوا الأوهام و خذوا ما اوتيتم من لدى الله رب العالمين
- 3 O Habibu'llah! The Supreme Pen maketh mention of thee. God willing, thou shalt attain thereunto and arise to serve the Cause with a service worthy of it. By the Sun of utterance which hath dawned from the horizon of the Mother Book, the teachers and servants of the Cause who are accounted in the Crimson Book as the chosen ones of God's Cause must needs adorn their heads with the crown of piety and their temples with the robe of detachment. Such is God's decree, both in the past and future. Well is it with them that act accordingly. 3 يا حبّ الله قلم اعلى ترا ذكر ميمائيد انشاء الله بآن فائز شوى و بر خدمت امر قيام كنى قياميكه لايق اين امر است قسم بآفتاب بيان كه از افق امّ الكتاب مشرقست مبلّغين و خدام امر كه در صحيفه حمرا از ايدادى امر الهى محسوبند بايد رأسشان باكليل تقوى و هيكلشان برداء انقطاع مزين باشد اينست حكم الهى از قبل و بعد طوبى للعالمين
- 4 We beseech God that He may sanctify all those who are related, both male and female, from whatsoever is unseemly, and confirm them in that which shall cause the exaltation and elevation of the Word. Verily, He is powerful over all things. 4 از حقّ ميطلبم نفوس منتسبين از ذكور و اناث كلّ را مقدّس فرمايد از آنچه سزاوار نيست و مؤيد فرمايد بر آنچه سبب اعلاى كلمه و ارتفاع آست أنّه على كلّ شيء قدير
- 5 We have made mention, and continue to make mention, of Jamal, upon him be My glory and mercy and loving-kindness. Give him the glad-tidings of My bounty and grace, that he may rejoice and be of them that are thankful. The Glory be upon thee from Us, and upon him, and upon thy mother, and 5 جمال عليه بهائى و رحمتى و عنايتى را ذكر نموده و مينمائيم بشّره بعنايتى و فضلى ليفرح و يكون من الشّاكرين البهّاء من لدنا عليك و عليه و على امّك و على من معكم و على كلّ ثابت مستقيم

AQA7#322 p.001

upon those who are with you, and upon all who are steadfast and firm.

ADMS#141

BH04936

To: Aqa Yusuf, in Hamadan

Date: 1305-10-24 [1888-Jul-4]

¹ He is God, the Expositor, the All-Knowing

² O Yusuf! Night and day the verses of God are being revealed, His evidences are manifest, His call is raised, His path is visible, and His balance is established. Yet those souls who throughout ages and centuries awaited the appearance of Him Who conversed on Sinai are today veiled and deprived of the ocean of grace. They have abandoned the Book of Certitude and cling to vain imaginings. The fragrances of revelation have perfumed the world and the luminary of utterance has illumined all regions, yet there exists no eye to behold it, nor any ear to hearken to its call. Today the learned and the ignorant, the high and the low, all stand on the same plane. Whosoever turns and draws near - they are accounted among the people of certitude in the Manifest Book by the Pen of God, recorded and inscribed. In all conditions, beseech God to protect thee. Some souls attribute themselves to the Truth while they follow the desires of self and passion. I am quit of them, as every fair-minded and discerning one doth testify. The Truth is manifest and the verses are clear, and all have been commanded to sanctification and detachment for the exaltation of the Cause. Yet some have deviated from the straight path and have committed that which hath caused lamentations to rise and tears to flow. We beseech God to assist thee in that which will draw thee nigh unto Him. Verily He is the Almighty, the Powerful, and worthy to answer.

¹ هو الله المبينّ العلم

² یا یوسف در لیلای و ایام آیات الله نازل و بیناتش ظاهر و ندایش مرتفع و صراطش مشهود و میزانش منصوب و لکن نفوسیکه در قرون و اعصار منتظر ظهور مکلم طور بوده اند الیوم محبوبند و از بحر فضل محروم کتاب یقین را گذاردند و باوهم متمسکند نفحات وحی عالم را معطر نموده و نیز بیان اقالیم را منور کرده و لکن چشمیکه مشاهده نماید موجود نه و همچنین آذانی که ندا را اصغا کند مشهود نه امروز عالم و جاهل اعلی و ادنی کل در صقع واحد قائم هر نفسی اقبال نمود و تقرب جست او از اهل یقین در کتاب مبین از قلم الهی مذکور و مسطور در جمیع احوال از حق بطلب ترا حفظ نماید بعضی از نفوس خود را بحق نسبت میدهند و در هواهای شهوت و نفس حرکت میکنند اتی بریء منهم یشهد بذلک کل منصف بصیر حق ظاهر و آیات باهر و کل را بتقدیس و تنزیه امر فرموده لأجل ارتفاع امر و لکن بعضی از صراط مستقیم منحرف شده اند و عمل نموده اند آنچه را که زفرات مرتفع و دموع جاری نسل الله ان یؤیدک علی ما یقرّبک الیه انه هو المقتدر القدیر و بالاجابة جدیر

BLIB_Or15712.186

BH04803

To: Ali Akbar Khi Alif, in Nun Vav

Date: 1305-10-24 [1888-Jul-4]

- 1 He is the One Who gazeth from His most exalted horizon. 1 هو الناظر من افقه الأعلى
- 2 The Book of God standeth before the faces of all who speak, and in every moment proof and evidence are manifest. A herald calleth out from the direction of the Throne and summoneth all who are on earth to the most exalted horizon. Blessed is the soul whom neither the chains of men nor the clamor of the wayward have kept back from the Self-Sufficing, the Most High. 2 کتاب الهی امام وجوه کلّ ناطق و حجّت و برهان ظاهر در هر حین منادی از جهت عرش ندا مینماید و من علی الأرض را بافق اعلی دعوت میفرماید طوبی از برای نفسیکه زماجیر رجال و ضوضای ابطال او را از غنی متعال منع ننمود
- 3 O people of God! Count ye as precious this time and strive that ye may gain a portion from the effulgent lights of this Revelation and attain unto the recognition of God, exalted be His glory. In this day the Concourse on High and the dwellers of the Most Exalted Paradise are all engaged in praise and thanksgiving to God, inasmuch as the lights of His Revelation have encompassed all things. Were but a single melody from the melodies of the people of Paradise to reach the ears of the servants in these days, all would find themselves wholly detached from all else save God and would set their faces toward the most sublime summit and most exalted horizon. Blessed art thou and blessed is he who hath heard the Call and answered his Lord, the Almighty, the All-Powerful. 3 یا حزب الله وقت را غنیمت شمارید و جهد کنید شاید از تجلیات انوار ظهور قسمت برید و عرفان حق جل جلاله فائز شوید امروز ملأ اعلی و طلعات فردوس ابهی کلّ بحمد و شکر الهی ناطقند چه که انوار ظهور کلّ را احاطه نموده اگر یک نغمه از نعمات اهل فردوس در این ایام بآذان عباد برسد کلّ خود را از ما سوی الله منقطع مشاهده کنند و قصد ذروه علیا و افق اعلی نمایند طوبی لک و لمن سمع النداء و اجاب ربّه المقتدر القدیر
- 4 Say: Praise be unto Thee, O Lord of bounty and bestowal, and thanksgiving be unto Thee, O Sovereign of earth and heaven! I beseech Thee by the penetrating power of Thy Will and the potency of Thy Purpose and the shrill voice of Thy Pen to ordain for this servant of Thine that which will draw him nigh unto Thee and profit him in every world of Thy worlds. Thou art, verily, the Lord of all beings and the Lord of the Throne on high and of earth below. There is none other God but Thee, the All-Forgiving, the All-Bountiful. 4 قل لک الحمد یا مالک الفضل و العطاء و لک الشکر یا سلطان الأرض و السماء اسئلك بنفوذ مشیتک و اقتدار ارادتک و صریر قلبک بأن تقدّر لعبدک هذا ما یقرّبه الیک و ینفعه فی کلّ عالم من عوالمک انک انت مولی الوری و رب العرش و الثری لا اله الا انت الغفور الکریم

AQA7#504 p.338

BH04671

To: *Mirza Muhammad son of Deceased, in Tihran*

Date: 1305-10-24 [1888-Jul-4]

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

1 هو الشاهد الخبير

2 This night is among the nights of the blessed month of Ramadan. Wisdom has necessitated that We observe the fast. At night We speak, while in the day We are silent. Yet within speech lies concealed the treasury of silence, and within silence is stored the ocean of utterance. Is the world of ears destined to receive a portion of hearing this, or is the world of eyes assigned a share of beholding?

2 این لیل از لیلای ماه مبارک رمضانست حکمت اقتضا نمود صوم اختیار کردیم در شب ناطقیم و در روز صامت ولکن در نطق خزینهء صمت مستور و در صمت بجر بیان مخزون آبا عالم آذانرا از اصغای این نصیبی مقدر است و یا عالم ابصار را از مشاهده قسمتی معین

3 Glory be to God! The mysteries are manifest before the faces of the righteous, and the Book speaks with the most exalted call. A secret that was forever hidden and stored in the treasury of divine protection has become evident and manifest. Beseech the True One that He may not deprive His servants of the outpourings of His days, nor withhold them from the pearls of the ocean of His knowledge. He is the Bestower, the Compassionate.

3 سبحان الله اسرار امام وجوه ابرار ظاهر و کتاب بأعلى النداء ناطق سرّیکه لازال مکنون بوده و در خزینهء حفظ الهی مخزون آشکار شده و هویدا گشته از حق بطلب عباد خود را از فیوضات آیامش محروم ننماید و از لآلی بحر علمش منع نکند اوست بخشنده و مهربان

4 When thou art stirred by the breezes of My verses and art given to drink of the Kawthar of My utterance, turn toward My direction and say: My God, my God! Praise be to Thee for having illumined my heart with the light of Thy knowledge and my sight with beholding the traces of Thy Pen. I beseech Thee by Thy Most Great Signs and by the revelations of the Day-Star of Thy Cause from the Supreme Horizon, to make me one of those who have hearkened to Thy most sweet call and have said: "Here am I, here am I, O Creator of the heavens!" My Lord! Thou seest me gazing toward the horizon of Thy bounty and hoping for the waves of the ocean of Thy generosity and favor. I beseech Thee not to withhold from me what I have desired of Thy grace. Verily Thou art the One with power over whatsoever Thou wilt through Thy word "Be" and it is.

4 آنک اذا هزتك نفحات آياتي و سقاك كوثر بياني اقبل الى شطري و قل الهی الهی لك الحمد بما نورت قلبي بنور معرفتك و بصری بمشاهدة آثار قلبك اسئلك بآياتك الكبرى و تجليات نیر امرک من الأفق الأعلى بأن تجعلني من الذين سمعوا ندائك الأحلى و قالوا لبيك لبيك يا فاطر السماء ارب تراني ناظراً الى افق عطائك و راجياً امواج بحر جودك و كرمك اسئلك ان لا تمنعني عما اردته من فضلك آنک انت المقتدر على ما تشاء بقولك کن فيكون

INBA18:036

BH11772

To: Ahmad Effendi, in Usku

Date: 1305-10-24 [1888-Jul-4]

- 1 He is God, exalted be His glory, the Lord of wisdom and utterance!
- 2 Say: Praise be unto Thee, O my God, my Lord, and my Support, for having enabled me to recognize the Dawning-Place of Thy verses, the Dayspring of Thy clear tokens, and the Source of Thy commandments and ordinances - He upon Whom Thou didst send down the Furqan, and through Whom Thou didst separate truth from falsehood, and light from darkness. I beseech Thee, O God of all beings and Educator of all created things, by the waves of the ocean of Thy bounty and the effulgent lights of the Day-Star of Thy generosity unto Thy servants, to ordain for this servant of Thine that which will exalt Thy name amongst Thy creatures. Then write down for me what Thou hast written for Thy chosen ones and Thy trusted ones. Verily, Thou art the One Who hath power over whatsoever Thou wilt, and within Thy grasp are the reins of all who are in the heavens and on earth. Furthermore, I praise Thee and thank Thee for the blessing which Thou hast sent down from the heaven of Thy Will and the atmosphere of Thy Purpose. I beseech Thee by Thy Most Great Signs and Thy Most Great, Most Holy, Most Exalted Cause, to bless his footsteps among us and ordain for him that which will gladden hearts and bring joy to eyes. Verily, Thou art God, there is none other God but Thee, the Protector, the Self-Subsisting.
- 3 O Alif and Ha, upon thee be the peace of God, the Lord of all mankind. The Wronged One hath remembered thee before and after, and beseecheth God, glorified and exalted be He, to open before thy face the gates of gifts and favors, and to make the one whom We have named 'Abdu'r-Rahman confirmed in that which He loveth and pleaseth. Verily, He is the Almighty, the Most Powerful, the All-Bountiful.

1 هو الله تعالى شأنه الحكمة و البيان

2 قل لك الحمد يا الهى و سيدى و سندى بما
أيدتنى على عرفان مطلع آياتك و مشرق بيناتك
و مصدر اوامرك و احكامك الذى انزلت عليه
الفرقان و به فرقت بين الحق و الباطل و النور و
الظلمة استلک يا اله الكائنات و مربى الممکات
بأمواج بحر عطائك و تجليات انوار نیر جودک
على عبادک ان تقدر لعبدک هذا ما يرفعه باسمک
بين خلقک ثم اکتب لى ما کتبه لأصفيائك و
اوليائك انک انت المقتدر على ما تشاء و فى
قبضتک زمام من فى السموات و الأرضين ثم
احمدک و اشکرک على النعمة التى انزلتها من
سماء مشيتک و هوآء ارادتک استلک بآياتک
الکبرى و امرک الأعظم الأقدس الأعلى ان
تبارک قدمه علينا و قدّر له ما [تفرح] به القلوب
و [تقرّ] به العيون انک انت الله لا اله الا انت
المهيمن القيوم

3 يا الف و يا حاء عليك سلام الله مولى الورى
انّ المظلوم ذکرک من قبل و من بعد و يسئل
الله سبحانه و تعالى ان يفتح على وجهک ابواب
المواهب و الألفاف و يجعل المولود الذى سمّناه
بعبد الرحمن مؤيداً على ما يحبّ و يرضى انه هو
المقتدر العزيز الفضال

BRL_APBH#19

BRL_DA#199

BH05178

To: *Hakim Lalihzar, in Hamadan*

Date: 1305-10-24 [1888-Jul-4]

1 He is the One manifest with truth.

1 هو الظاهر بالحقى وه

2 He, verily, hath come from the heaven of utterance with a clear proof and hath summoned all to the supreme horizon. Blessed are they who are endued with true understanding, who have cast away transgression and wickedness and have held fast to righteousness and the fear of God. These are they who possess insight in this age and are numbered by God, the Lord of all worlds, among the people of the Greatest Vision. The Trusted One made mention of thee, whereupon We make mention of thee and bid thee to that which will exalt thy station in this glorious and luminous station. We have adorned the heaven of utterance with the stars of proof and have sent down therefrom that which delighteth the eyes of them that are nigh unto God, who have taken hold of the Book of God with the power that proceedeth from Him and have clung to His firm and mighty Command.

2 انه اتى من سماء البيان ببرهان مبين و دعا الكل الى الأفق الأعلى طوبى للعارفين الذين نبذوا البغى و الفحشاء و تمسكوا بالبر و التقوى اولئك من اصحاب البصر فى هذا العصر و اهل المنظر الأكبر من لدى الله رب العالمين قد ذكرى الأمين ذكرناك و امرناك بما يرتفع به مقامك فى هذا المقام العزيز المنير انا زيننا سماء البيان بأنجم البرهان و انزلنا منها ما قررت به عيون المقرئين الذين اخذوا كتاب الله بقوة من عنده و تثبتوا بأمره المحكم المتين

3 Say: O concourse of the Torah! The Friend hath appeared and the Interlocutor hath come, both giving glad tidings of that which hath appeared and shone forth from the horizon of God's Will, the All-Knowing, the All-Informed. Cast away what ye have heard from the manifestations of idle fancies. The gate of heaven hath been opened and the Lord of Names hath come with His Revelation. None denieth this save they who have disbelieved in God, the Lord of the mighty Throne. Let not the turning away of them that have turned aside grieve thee, nor the doubts of the doubtful hinder thee. Take hold of My Book with My strength, in spite of them that have cast the Command of God behind their backs - these, verily, are among the idolaters. Blessed art thou for having cast away vain imaginings through His Self-Subsisting Name on this blessed and wondrous Day. We beseech God to make thee steadfast in this Cause. Verily, He is the Almighty, the All-Powerful.

3 قل يا ملاء التوراة قد ظهر الخليل و اتى الكلم و بشرا بما ظهر و لاح من افق ارادة الله العليم الخبير ضعوا ما سمعتموه من مظاهر الأوهام قد فتح باب السماء و اتى مالک الأسماء بظهوره لا ينكره الا الذين كفروا بالله رب العرش العظيم اياك ان يحزنك اعراض المعرضين او تمنعك شبهات المريين خذ كلنى بقوة رغماً للذين نبذوا امر الله ورائهم الا أنهم من المشركين طوبى لك بما نبذت الظنون باسمه القيوم فى هذا اليوم المبارك البديع نسل الله ان يجعلك مستقيماً على هذا الأمر انه هو المقتدر القدير

BLIB_Or15712.184

BH05222*To: Mirza Ali-Muhammad, in Tihran**Date: 1305-10-24 [1888-Jul-4]*

- 1 He is the One Who beholdeth him who hath turned towards Him. 1 هو الناظر الى من توجه اليه
- 2 O 'Ali-before-Muhammad! Praise be to God that in the earliest days thou didst attain unto the recognition of the Lord of all beings. Neither the veils of the divines nor the obscurities of the jurisprudents did prevent thee from the Most Exalted Horizon. This station is great. We beseech God that He may aid thee to remain steadfast in all conditions, inasmuch as the barking ones, the treacherous ones, and the calumniators lie in wait, seeking to find someone to whom they may impart that which leadeth astray. 2 يا علي قبل محمد لله الحمد در اول ايام بعرفان مالک انام فائز شدی سبحات علما و حجبات فقها ترا از افق اعلى منع نمود اين مقام عظيم است از حق ميطلبيم ترا تأييد فرمايد در جميع احوال بر استقامت چه که ناعقين و خائنين و مفترين بر مرصدا قائم و منتظرند نفسى را بيايند و القا نمايند آنچه را که سبب ضلالت است
- 3 Thou and the departed one who hath ascended unto the Supreme Companion have ever been and continue to be remembered. In these days the honored 'Attar, upon him be My Glory, made mention of you, and this most wondrous and most exalted Tablet hath been sent down from the heaven of favor especially for you, that thou mayest inhale the fragrance of the All-Merciful from His utterance and the sweet-scented breeze of divine knowledge from His Book. 3 آنجناب و مرحوم مرفوع الذى صعد الى الرفيق الاعلى لازال مذكور بوده و هستيد اين ايام جناب عطار عليه بهائى ذكر شما را نموده و اين لوح ابداع امانع از سماء عنايت مخصوص شما نازل لتجد عرف الرحمن من بيانه و رائحة العرفان من كتابه
- 4 The handmaiden, thy sister, upon her be the Glory of God, hath been honored with a divine Tablet, and there hath been revealed especially for her that which hath no likeness or peer. We, from this station, send Our glorification upon thee and upon her, as a grace from God, the Lord of the worlds. 4 ورقه اخت عليها بهاء الله بلوح الهى فائز گشتند و از قبل مخصوص او نازل شد آنچه که شبه و مثل نداشته انا نكبر من هذا المقام عليك و عليها فضلاً من عند الله رب العالمين
- 5 Convey to all the kindred ones the greetings of the Wronged One and give them the glad-tidings of God's favor. Verily, He is the Protector of the men and women who are devoted to Him. The Glory be upon you from Us, and upon those who have believed in God, the One, the All-Informed. 5 منتسبين طراً را از قبل مظلوم تكبير برسان و بعنايت حق بشارت ده انه ولي القانتين والقانتات البهاء من لدنا عليكم و على الذين آمنوا بالله الفرد الخبير

INBA23:135

BH05595

To: Aliyyih Afnan daughter of Siyyid Jafar Afnan, in Yazd

Date: 1305-10-24 [1888-Jul-4]

1 In the name of the Desire of the souls

1 بنام مقصود جانها

2 O 'Aliyyih! The Hand of Loving-kindness took hold of thee and favored thee with Its confirmation. Through His bounty thou didst seek the most distant station, the ultimate goal and the supreme summit. Thou didst attain unto service and wert honored to hearken unto His call. Thy name is wondrous, thy mention is new, thine acceptance is recorded and thy love is accepted. The divine bounties are beyond reckoning and sanctified above comprehension.

2 یا عالیہ ید عنایت اخذت نمود و باقبال تأیید فرمود از فضلش قصد مقام اقصی و غایت قصوی و ذروه علیا نمودی بخدمت فائز گشتی و باصغاء ندا مفتخر اسمت بدیع و ذکرک جدید و اقبالت مسطور و حبت مقبول نعمتهای الهی از احصا خارجست و از ادراک مقدس

3 The whole world, outwardly, hath turned away save a few, and they strive and labor to extinguish the divine light and cut down the celestial Tree. However, from the beginning of days the Tree hath appeared before the faces of all, bearing countless fruits. Not for a moment did it conceal itself or hide from sight. Time and again it was imprisoned, and time and again like captives it fell into the hands of enemies. Nevertheless, its tongue ceased not from praise nor its pen from movement. Glorified be His majesty and magnified be His power! There is none other God but Him.

3 جمیع عالم بر حسب ظاهر معرض الّا معدودی و در اطفاء نور الهی و قطع سدره ربّانی ساعی و جاهدند و لکن سدره از اوّل ایام امام وجوه کلّ ظاهر و باثمار لانتحصی مشهود در آئی خود را حفظ نمود و از ابصار مستور نداشت مکرر بحبس رفت و مکرر بمثابه اسرا بین یادی اعدا معذلک لسان از ثنا بازنماید و قلم از حرکت توقّف ننمود جلّ جلاله و عظم اقتداره لا اله غیره

4 We beseech God to confirm thee and preserve from obliteration that which hath been recorded. Give thanks unto thy Lord and say: Praise be unto Thee, O Thou the Goal of the world, for having adorned me with the ornament of Thy love and caused me to recognize the Dawning-Place of Thy verses and the Source of Thy commandments. I beseech Thee to make me steadfast in Thy love and to hold fast unto the cord of Thy bounty. Verily Thou art the Almighty, the All-Powerful, the All-Knowing.

4 از حقّ میطلبیم ترا تأیید فرماید و آنچه ثبت شده از نحو محفوظ ماند اشکری ربّیک و قولی لک الحمد یا مقصود العالم بما زینتنی بطراز حبّیک و عرفتنی مشرق آیاتک و مصدر اوامرک استلک بأنّ تجعلنی مستقیمه علی حبّیک و متمسکه بحبل فضلک انک انت القوى الغالب القدير

BLIB_Or15712.198

BH05628

To: Wife of Ismullah Jamal

Date: 1305-10-24 [1888-Jul-4]

1 He is the Hearer and the Speaker

1 هو السامع و هو الناطق

2 O leaf, companion of the person of the name of God "Jamal," upon both of you be the Most Glorious Beauty of God! The Leaf of the Divine Lote-Tree makes mention of you and has granted from the ocean of utterance that which cannot be equaled by all the treasures of the world. Today the winds of self and passion and ignorance and blindness have caused most of the leaves of the world to fall and become deprived of the Lote-Tree, while you through boundless grace and infinite mercy have clung to it, gazed upon it and held fast to it. The grace of God, exalted be His glory, took hold of you and guided you to His straight path. You heard the call of the Wronged One and attained His presence. Give thanks to your Lord for this great bounty. His remembrance is the Sovereign of all remembrance and His Cause is the Sovereign of all causes.

2 یا ورقه سدره ترا ذکر مینماید و از بحر بیان عنایت فرموده آنچه را که کنوز عالم بآن معادله ننماید امروز اریاح نفس و هوی و جهل و عمی اکثر اوراق عالم را ساقط نموده و از سدره محروم داشته و تو از فضل بینتهی و رحمت لاتحصی باو متمسکی و باو ناظر و متشبث فضل حق جل جلاله اخذت فرمود و بصراط مستقیمش راه نمود ندای مظلوم را شنیدی و بلقا فائز شدی اشکری ربک بهذا الفضل العظیم ذکرش مالک اذکار و امرش سلطان امور

3 Convey My greetings to the handmaidens in that land who are sanctified and detached from names and stories of old. O My leaves and My handmaidens! You have ever been remembered and have attained His grace. That which is now necessary and obligatory is steadfastness. Hold fast unto it. Blessed is the handmaiden who has detached herself from all else save God and has held fast to His firm cord and His manifest Command. The glory from Us be upon you and upon them and upon those women who have believed in God and have said: "We believe in Thee, O Thou the Goal of the world, and we have turned unto Thee, O Thou the Beloved of those who are in the heavens and on earth."

3 اماء آن ارض را که از اسماء و قصص اولی مقدس و منزهدند از قبل مظلوم تکبیر برسان یا اوراقی و امائی لازال مذکورید و بعنایت فائز آنچه حال لازم و واجبست استقامت است بآن تمسک جوئید طوبی لأمة انقطعت عن دون الله و تمسکت بحبله المتین و امره المبین البهاء من لدنا علیک و علیهن و علی اللائی آمن بالله و قلن آمنا بک یا مقصود العالم و اقبلنا الیک یا محبوب من فی السموات و الأرضین

AQA7#449 p.268

BH05633*To: Ishaq Khan, in Hamadan**Date: 1305-10-24 [1888-Jul-4]*

1 In the Name of the All-Knowing Speaker!

1 بنام گوینده دانا

2 From the beginning of the Cause this Wronged One sacrificed His life, spirit, wealth, honor and comfort - all - in the path of the Goal of all the worlds, and arose alone to promote the Cause - an arising that no circumstance could alter and no might of the ungodly could prevent Him from proclaiming the Cause. And likewise there befell Him such oppression from the oppressors as caused grief to the Concourse on High. And when the Luminary of God's Will, exalted be His glory, illumined the horizons, the people of discord emerged from their ambush and, with swords of hatred and animosity, attempted to slay the Lord of Names.

2 از اول امر اینمظلوم جان و روان و ثروت و عزّت و راحت کل را در سبیل مقصود عالمیان انفاق نمود و فرداً واحداً بر امر قیام کرد قیامیکه هیچ امری از امور او را تغییر نداد و سطوت مشرکین از اظهار امر منع نمود و همچنین ظلم ظالمین وارد شد بر او آنچه که سبب حزن ملأ اعلی گشت و چون نیر اراده حق جلّ جلاله آفاق را منور نمود اهل نفاق از کمینگاه بیرون دویدند و با اسیاف ضغینه و بغضا قصد مالک اسماء نمودند

3 We beseech God not to deprive His servants of justice and fairness, nor withhold from them the waters of mercy. Praise the Goal of all the worlds Who granted success and guided thee to the straight path. The divines of Iran who considered themselves the most learned and excellent in the world wander in the wilderness of error, while thou hast attained to the recognition of the Goal. Give thanks unto thy Lord for this supreme gift and most exalted rank, then beseech Him to aid thee in preserving what thou hast been given from the presence of the Strong, the Ancient.

3 از حق میطلبیم عباد خود را از عدل و انصاف محروم نفرماید و از فرات رحمت منع نکند حمد کن مقصود عالمیانرا که توفیق بخشید و ترا بصراط مستقیم راه نمود علمای ایران که خود را اعلم و افضل عالم میشمردند در تیه ضلالت هائم و تو بعرفان مقصود فائز اشکر ربّک بهذه الموهبة الکبری و الرتبة العلیا ثم اسئله بأن یؤیدک علی حفظ ما اوئیت من لدن قوی قدیر

BLIB_Or15712.187a

BH05970*To: Khudabakhsh, in Hamadan**Date: 1305-10-24 [1888-Jul-4]*

1 He is the One Who rules over all names!

1 هو المهيمن على الأسماء

2 O Khudabakhsh! The people of the world rejected and denied God's bounty. He appeared to bestow upon all eternal life and everlasting sustenance and rest and prosperity, yet the people turned away and rose up to harm Him. We beseech God to assist His loved ones to serve His Cause and exalt His Word.

2 یا خدابخش اهل دنیا بخشش حق را قبول نمودند و انکار کردند ظاهر شد تا کل را بحیات ابدی و مائده سرمدی و راحت و رخا فائز فرماید ولکن قوم اعراض کردند و بر ضرش

He is the Powerful, the Mighty. Glory be to God! The signs have encompassed the world and the evidences are more manifest than the sun, yet every faction clings to vain imaginings. Those who have denied God and His verses, and rejected His sovereignty and His manifestation and His power, have truly lost. They are among those who have perished in the Book of God, the Lord of the worlds. We counsel all to wisdom lest the clamor rise of those who have broken God's covenant and testament. Thus doth the Wronged One admonish you as a grace from Him, and He is the All-Bountiful, the Generous. The honored Amin has repeatedly mentioned you and sought bounties for the friends in that land. We beseech God to illumine all with the light of recognition and grant them a portion of the sealed wine. Verily He is the Hearer, the Answerer.

قیام نمودند از حقّ میطلبیم اولیای خود را مؤید
فرماید بر خدمت امر و اعلاء کلمه اش اوست
قادر و توانا سبحان الله آیات عالم را احاطه نموده
و ینبات اظهر از شمس ظاهر و هویدا مع ذلک
هر حزبی بوهمی متمسک قد خسر الذین کفروا
بالله و بآياته و انکروا سلطانه و ظهوره و اقتداره
الا انهم من الهالکین فی کتاب الله رب العالمین
جميع را وصیت مینمائیم بحکمت لئلا ترتفع
ضوضاء الذین نقضوا عهد الله و میثاقه کذلک
يعظکم المظلوم فضلاً من عنده و هو الفضل
الکریم جناب امین مکرر ذکر شما را نموده و از
برای اولیای آن ارض عنایت طلب کرده از
حق میطلبیم کل را بنور عرفان منور فرماید و
از رحيق مختم قسمت عطا کند آنه هو السامع
المجيب

BLIB_Or15712.189a

BH05868

To: Aqa Mirza Muhammad Ali Tafrishi, in Tihiran

Date: 1305-10-24 [1888-Jul-4]

1 In My Name that overshadoweth all names.

1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

2 This is a Book which the Wronged One hath sent down unto him who hath turned toward God, the Protector, the Self-Subsisting. We have mentioned thee before in various verses, and at this hour through this perspicuous Tablet. We heard thy mention and made mention of thee, and saw thy name and revealed for thee that which attracteth hearts. When thou hast attained unto My Tablet and drunk the choice wine of revelation from the cup of My bounty, say:

2 کتاب انزله المظلوم لمن اقبل الى الله المهيمن القيوم
انا ذكرناك من قبل بآيات شتى وفي هذا الحين
بهذا اللوح المبين سمعنا ذكرک ذکرناک و رأينا
اسمک انزلنا لک ما تجذب به القلوب اذا فزت
بلوحي و شربت رحيق الوحي من كأس عطائي

3 My God, my God! Praise be unto Thee for having caused me to hear Thy call and to behold the tokens of Thy Pen and for having intoxicated me with the choice wine of Thy utterance. O my Lord! I beseech Thee by Thy Command which Thou hast made the key to the gates of Thy mercy and grace, and by the dawning manifestations of the Sun of Thy bounty in Thy days, to aid me in that which will draw me and Thy servants nigh unto Thee. O my Lord! I am Thy servant and the son

3 قل الهی الهی لک الحمد بما اسمعتنی ندائک
و اریتنی آثار قلبک و اسکرني رحيق بيانک
ای رب استلک بأمرک الذی جعلته مفتاحاً
لأبواب رحمتک و فضلک و تجليات نیر
جودک فی ایامک بأن تؤیدنی علی ما یقرّبني و
العباد الیک ای رب انا عبدک و ابن عبدک
استلک بنفحات بیانک الأحلی بأن تظهر منی

of Thy servant. I beseech Thee by the fragrances of Thy most sweet utterance to manifest through me that which will spread abroad Thy mention and praise amongst Thy creation. Then ordain for me the good of the world to come and of this world. Verily Thou art the Lord of the Throne on high and of the earth below. There is none other God but Thee, the All-Knowing, the All-Wise. The Glory rest upon thee and upon thy wife and upon every believing man and every believing woman who hath turned and hath said: "Here am I, O Thou Goal of the mystics and God of all who are in the heavens and on earth!"

ما ينتشر به ذكرک و ثنائک بین خلقک ثمّ قدّر
لی خیر الآخرة و الأولى انک انت ربّ العرش
و الثری لا اله الا انت العليم الحکیم البهاء علیک
و علی ضلعک و علی کلّ عبد آمن و کلّ امة
اقبلت و قالت لبيک یا مقصود العارفين و معبود
من فی السموات و الارضين

INBA27:073, YMM.031

BH05898

To: Aqa Muhammad Isma'il

Date: 1305-10-24 [1888-Jul-4]

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

1 هو السامع البصير

2 Equal to the previous Books, nay greater, have verses descended from the heaven of divine knowledge, and the horizon of the world is illumined and radiant from the dawning lights of the Day-Star of Manifestation. Yet the blind have no share in beholding it. They cling to vain imaginings and are occupied with their own selfish desires.

2 معادل کتب قبل بل ازید از سماء علم الهی آیات
نازل و افق عالم از تجلیات انوار نیر ظهور منیر و
روشن ولكن کورانرا از مشاهده آن قسمتی نه
باو هام متمسکند و باراده نفس و هوی مشغول

3 Blessed is he who was not prevented by the world's rejection, nor deprived of drawing nigh unto the Truth by the veils of the nations. With the finger of certitude he rent asunder the veils, and with a pure and sanctified heart he aimed for the most exalted summit.

3 طوبی از برای مقبلیکه اعراض اهل عالم او را
منع نمود و حجاب امم او را از تقرّب بحق محروم
نساخت باصبع یقین سبحاترا خرق نمود و بقلب
پاک و طاهر قصد ذروه علیا کرد

4 Say: O people of the world! Reflect upon the state of the Wronged One. Without any veil or covering He summoned all, with the most great call, to the straight path of God, and counseled them in that which would cause the exaltation of the Cause and the elevation of beings. Yet ears are lacking and no seeker is to be found.

4 بگو ای اهل عالم در حال مظلوم تفکر نمائید
من غیر ستر و حجاب بأعلى النداء کل را بصراط
مستقیم الهی هدایت فرمود و بآنچه سبب ارتفاع
امر و ارتقاء وجود است نصیحت نمود ولكن
آذان مفقود و طالب غیر موجود

5 Give thanks to the Lord of the seen and unseen, that He guided thee and caused thee to attain the traces of the Most Exalted Pen. He is the Ever-Flowing One whose outpouring hath encompassed all things. The glances of His loving-kindness have ever been and shall forever remain turned towards His servants.

5 حمد کن مالک غیب و شهود را که ترا راه
نمود و بآثار قلم اعلی فائز فرمود اوست فیاضیکه
فیضش احاطه نموده لحاظ عنایتش لازال

He is verily the All-Forgiving, the All-Merciful, and He is the All-Compassionate, the All-Bountiful.

بعیادش متوجّه بوده و هست آنّه هو الغفور
الرحیم و هو المشفق الکرم

BLIB_Or15712.192

BH05656

To: Darvish Muhammad Ali

Date: 1305-10-24 [1888-Jul-4]

1 In the name of the peerless Lord!

1 بنام خداوند بیمانند

2 Today the ocean of the utterance of the All-Merciful is surging and the sun of the bounty of the True One is shining forth and manifest. We beseech God to enable His servants to witness and hearken, that all may come and find that for which they were created from nothingness into being. Glory be to God! Night and day the rain of mercy hath been pouring from the heaven of divine favor and His outpouring hath been manifested in utmost perfection at every moment, yet the people remain heedless. The True One hath at all times made mention of His loved ones and continueth to do so. No seeker hath been denied and no pursuer prevented. His path is clear and His proof manifest. Blessed is the soul that hath not been hindered by idle fancies nor deprived by vain imaginings from the Choice Sealed Wine.

2 امروز بحر بیان رحمن مّواج و آفتاب عنایت حقّ مشرق و لائخ از حقّ میطلبیم عباد خود را بمشاهده و اصغافا فرماید تا کل بیابند و بیابند آنچه را که از برای او از عدم بوجود آمده اند سبحان الله در لیلای و ایام امطار رحمت از سماء عنایت الهی هاطل و فیضش در هر حین بکمال ظهور ظاهر و لکن ناس غافل حق در جمیع احیان اولیای خود را ذکر نموده و مینماید هیچ مقبلی محروم نشد و هیچ طالبی ممنوع نه سبیلش واضح و دلیلش ظاهر طوبی از برای نفسیکه اوهام او را منع نمود و ظنون از رَحیق مختوم محروم نداشت

3 We have heard thy call and have answered thee with this Most Holy, Most Exalted Tablet. Take it with the hand of certitude and say: Praise be unto Thee, O Beloved of the mystics and Goal of all who are in the heavens and the earth! The Trusted One hath mentioned thee, so We make mention of thee, and that which thou didst send hath come before the Wronged One and been accepted as a bounty from God, the Lord of the worlds. The Glory be upon thee and upon everyone who is steadfast and firm.

3 ندایت را شنیدیم و باین لوح اقدس جواب عنایت نمودیم خذه بید الیقین و قل لک الحمد یا محبوب العارفین و مقصود من فی السّموات و الأرضین قد ذکرک الأّمین ذکرناک و حضر لدی المظلوم ما ارسلته و فاز بالقبول فضلاً من لدی الله ربّ العالمین البهاء علیک و علی کلّ ثابت مستقیم

BLIB_Or15712.194a

BH06008

To: *Mashhadi Abbas 'Ali*

Date: 1305-10-24 [1888-Jul-4]

1 He is the Speaking One and He is the Silent One.

1 هو الناطق و هو الصامت

2 He speaks the truth in the Kingdom of Utterance according to a measured degree, and remains silent concerning that which the ears of men cannot bear to hear. Verily, He is the All-Wise One Who speaks with measure. Glorified be He Who hath sent down the verses and manifested the clear proofs, yet most people are in strange doubt. They have turned away from the Truth, advancing toward the dawning-places of vain imaginings. They have denied Him in Whom they believed throughout ages and centuries. Say: Do ye not behold the effulgences of the Sun of My Cause? Be fair, by God, and follow not every ignorant one who hath turned away from God, the Lord of lords. They make mention of God with their tongues while the Mother Book beareth witness to their falsehood.

2 ينطق بالحق في ملكوت البيان على قدر مقدور ويصمت عما لا تقدر ان تسمعه آذان العباد انه هو الحكيم الذي ينطق بمقدار سبحان الذي انزل الآيات و اظهر البينات و الناس اكثرهم في ريب عجب اعرضوا عن الحق مقبلين الى مطالع الأوهام كفروا بالذي آمنوا به في القرون و الأعصار قل أ ما ترون تجليات نير امرى انصفوا بالله ولا تتبعوا كل جاهل اعرض عن الله رب الأرباب يذكرون الله بألسنهم ويشهد بكذبهم من عنده أم الكتاب

3 Say: This is the Day in which the breezes of the morn of Revelation have wafted. Blessed is he who hath inhaled their fragrance and hath awakened and said: "Praise be unto Thee, O Sender of the winds!" Verily He hath appeared with the truth and hath opened the gate of reunion before all who are in earth and heaven. Blessed is he who hath attained the presence, and woe unto every heedless one who hath turned away by following those who have disbelieved in the Beginning and the Return. Blessed art thou for having attained unto My verses and been mentioned by the Pen of My will in this Prison which God hath made the Dawning-place of revelation and inspiration. We counsel thee and those who have believed to that whereby the Cause of God shall be uplifted amongst His servants.

3 قل هذا يوم فيه سرت نسيمات فجر الظهور طوبى لمن وجد عرفها و انبته وقال لك الحمد يا مرسل الأرياح انه ظهر بالحق و فتح باب اللقاء على من في الأرضين و السموات طوبى لمن فاز بالحضور و ويل لكل غافل اعرض بما اتبع الذين كفروا بالمبدء و المآب طوبى لك بما فزت بآياتي و ذكرت من قلم ارادتي في هذا السجن الذي جعله الله مشرق الوحي و الالهام نوصيك و الذين آمنوا بما يرتفع به امر الله بين العباد

BLIB_Or15716.155a

BH05996*To: Mirza Muhammad Rida**Date: 1305-10-24 [1888-Jul-4]*

- 1 He is the One Who watcheth over all Names. 1 هو المهيمن على الاسماء
- 2 O concourse of kindreds! Harken unto the call of the Lord of all dominion in the Abode of Return. Verily, He summoneth you, in truth, unto God, the All-Subduing, the Self-Subsisting. Take ye My sealed wine in My Name, the Ever-Abiding, then drink thereof at the behest of the All-Mighty, the Well-Beloved. 2 يا معشر الاحزاب اسمعوا نداء مالك الرقاب في المأب انه يدعوكم بالحق الى الله المهيمن القيوم خذوا رحيقي المختوم باسمي القيوم ثم اشربوا منه بامر العزيز المحبوب
- 3 Say: O concourse of the Furqan! Naught that ye possess shall avail you this Day. Cast away idle fancies, and lay hold on that which ye have been commanded in the Book of God, the Lord of whatsoever hath been and shall be. 3 قل يا ملا الفرقان لا ينفعكم اليوم ما عندكم ضعوا الاوهام وخذوا ما امرتم به في كتاب الله رب ما كان وما يكون
- 4 This is the Day whereon the orb of proof hath shone forth from the presence of the All-Merciful. Turn ye unto it, and follow not the dawning-places of vain imaginings and idle suppositions. The carpet of your worldly knowledge hath been rolled up, and the ocean of true knowledge hath surged before your very faces. Draw nigh thereunto, then drink from it, by a command from the presence of God, the Lord of existence. 4 هذا يوم فيه اشرق نير البرهان من لدى الرحمن اقبلوا ولا تتبعوا مطالع الاوهام والظنون قد طوى بساط علومكم وماج بحر العلم امام وجوهكم اقبلوا ثم اشربوا منه امراً من لدى الله مالك الوجود
- 5 And when thou takest thy flight, with the pinions of certitude, unto the Kingdom of the All-Merciful and findest the sweet savours of the Divine Utterance, then say: 5 انك اذا طرت بقوادم الايقان الى ملكوت الرحمن ووجدت عرف البيان قل
- 6 "O my God, my God! Thou beholdest me turning unto Thee, clinging fast to Thy Cord, enkindled with the fire of Thy love, and attracted by Thy verses. I entreat Thee by that sign at whose appearance every neck was bowed low, and at whose manifestation all signs were made to humble themselves, that Thou wilt make me one who speaketh and standeth in Thy remembrance amidst Thy creatures and in the service of Thy Cause. 6 الهى الهى ترانى مقبلاً اليك وتمسكاً بحبلك ومشتعلاً بنار حبك ومنجذباً بآياتك استلك بالآية التى ذلت الاعناق عند ظهورى وخضعت الآيات لبروزى بان تجعلنى ناطقاً قائماً بذكرك بين خلقك وخدمة امرك
- 7 "O my Lord! I beseech Thee by the ocean of Thy bounty to ordain for me that which shall draw me nigh unto Thee, and to strengthen me in whatsoever befitte Thy days. Verily, Thou art the One, the Alone, the All-Forgiving, the Most Merciful." 7 اى رب استلك ببحر عطائك بان تقدر لى ما يقربنى اليك ويؤيدنى على ما ينبغي لا يأمك انك انت الفرد الواحد الغفور الرحيم

BLIB_Or15726.061

BH06240

To: Mulla Sulayman, in Hamadan

Date: 1305-10-24 [1888-Jul-4]

1 He is the Manifest Book

1 هو الكتاب المبين قد ظهر

2 The Mother Book hath appeared and summoned all unto the All-Glorious, the Bestower. O peoples of the earth! Harken unto the call of God, the Lord of the unseen and the seen. He hath created you for the recognition of the Dayspring of His signs and the Manifestation of His Self. Cast away what the people possess and take hold of that which ye have been given by God, the Lord of all men.

2 أم الكتاب و دعا الكل إلى العزيز الوهاب يا ملأ الأرض اسمعوا نداء الله مالک الغیب و الشهود أنه خلقکم لعرفان مشرق آیاته و مظهر نفسه ضعوا ما عند القوم و خذوا ما اوتیتم لدى الله مالک الرقاب

3 Say: O people of the lands! Fear ye God and deny not Him Who hath come for the salvation of the nations and their purification through the crystal waters of this flowing stream. Blessed is the tongue that hath been restrained from mention and the heart that hath turned unto the Luminary of the horizons. We have commanded all to that which shall preserve them from the promptings of self and passion and draw them nigh unto God, the Lord of the Day of Return. When thou hearest the call from the Most Exalted Horizon, say: Glory be unto Thee, O Lord of the Kingdom of Names and Creator of heaven! I beseech Thee by Thy straight path and Thy mighty announcement to make me of them whom the might of the world hath not frightened and the clamors of the nations have not hindered. They have turned with illumined hearts unto Thy most exalted horizon and heard Thy sweetest call and said: "Here am I, here am I, O Lord of all beings and Lord of the throne on high and of the dust below! There is none other God but Thee, the Single, the One, the Powerful, the All-Knowing, the All-Wise."

3 قل يا اهل البلاد اتقوا الله و لا تتكروا الذى اتى لنجاة الأمم و تطهيرهم من زلال هذا السلسال طوبى للسان ما منع عن الذكر و لقلب اقبل الى نير الآفاق انا امرنا الكل بما يحفظهم عن وساوس النفس و الهوى و يقربهم الى الله مالک يوم المآب انک اذا سمعت النداء من الأفق الأعلى قل سبحانک يا مالک ملکوت الأسماء و فاطر السماء اسئلك بصراطک المستقیم و نبأک العظیم بأن تجعلنى من الذين ما خوفهم سطوة العالم و ما منعتهم زماجیر الأمم اقبلوا بقلوب نوراء الى افقک الأعلى و سمعوا ندائک الأجلی و قالوا لبيک لبيک يا مولی الوری و رب العرش و الثرى لا اله الا انت الفرد الواحد المقتدر العليم الحكيم

BLIB_Or15712.193

BH06388

To: Qudsiyyih daughter of Muhammad Karim Attar

Date: 1305-10-24 [1888-Jul-4]

- 1 In the name of the Desired One of all worlds! بنام مقصود عالمان 1
- 2 O my leaf of the Blessed Tree! His existence is evident and His loving-kindness manifest. Hold fast unto Him with such firmness that neither the winds of the allusions of the ungodly nor the doubts of the suspicious shall cause thee to fall or keep thee back from the Tree. یا ورتقی سدرهء مبارکه موجود و عنایتش مشهود تمسک نما بآن تمسکیکه اریاح اشارات مشرکین و شبهات مریین ترا ساقط ننماید و از سدره منع نکند 2
- 3 Blessed is the soul whom the power of all the peoples of the world hath failed to prevent, and whom the might of the nations hath been powerless to deter from turning with a pure and luminous heart and uttering the words "Here am I, O Desired One of the worlds! Here am I, O Lord of eternity!" طوبی از برای نفسیکه قدرت اهل عالم او را منع نمود و سطوت امم از توجه بازداشت بقلب طاهر منیر اقبال نمود و بکلمهء مبارکهء لبیک یا مقصود العالم و لبیک یا مالک القدم ناطق گشت 3
- 4 The loving-kindness of God, exalted be His glory, hath encompassed His chosen ones and handmaidens. How many are the men who are deprived this day, while thou hast attained. Know thou the value of this supreme bounty and say: "Praise be unto Thee, O my Best-Beloved, and thanksgiving be unto Thee, O Thou the Goal of my desire, for having made known unto me Thy path and guided me to the Dayspring of Thy signs and the Repository of Thy knowledge. I beseech Thee by Thy Self and by them who have offered up their souls in Thy path to aid this handmaiden of Thine to make mention of Thee and to extol Thee among Thy handmaidens, and to make her steadfast in Thy Cause. Thou art, verily, powerful to do as Thou pleasest. There is none other God but Thee, the Mighty, the All-Conquering, the All-Powerful." عنایت حق جلّ جلاله اولیا و اماء را احاطه نموده چه بسیار از رجال که الیوم محرومند و تو فائز قدر این نعمت علیا را بدان و قوی لک الحمد یا مقصودی و لک الشکر یا غایه املی بما عزّفتنی سبیلک و هدیتنی الی مشرق آیاتک و مخزن علمک اسئلک بنفسک و بالتّین انفقوا ارواحهم فی سبیلک بأن تؤیّد امتک هذه علی ذکرک و ثنائک بین امائک ثمّ اجعلها مستقیمه علی امرک انک انت المقتدر علی ما تشاء لا اله الا انت القوی الغالب القدير 4

INBA18:372

BH07009*To: Mirza Asadu'llah, in Hamadan**Date: 1305-10-24 [1888-Jul-4]*

1 He is the Speaker before the followers of all religions.

2 I say in truth this is the Day when the horizons of the cities of the world have been illumined by the lights of the Most Great Name. The hidden pearls that were concealed within the shells of the ocean of knowledge have become manifest and evident. The Source of commands and prohibitions and the Treasury of divine knowledge and wisdom is present and visible before all faces. Blessed is the one whom the veils of the peoples of the world did not prevent from the Lord of Eternity. He abandoned all else but God and with an illumined heart raised high the banner of detachment. He is of the people of Baha - upon him be the glory of God and His favors and gifts and bounties.

3 The honored Amin has repeatedly mentioned the friends of that land, therefore there hath flowed from the Most Exalted Pen that which is the river of mercy for the thirsty ones and the light of knowledge for the seekers. Praise thou the Goal of the world, for verily He hath guided thee to His straight path and acquainted thee with the Great Announcement. Praise be to God, the Lord of the worlds and the Master of the Day of Judgment.

1 هو التّاطق امام وجوه الأديان

2 براستی میگویم امروز روزیست که آفاق مدائن عالم بانوار اسم اعظم منور گشته لآلی مکنونه که در اصداف بحر علم مکنون بود ظاهر و هویدا مصدر اوامر و نواهی و مخزن علم و حکمت ربّانی امام وجوه حاضر و مشهود طوبی از برای نفسیکه حجابات اهل عالم او را از مالک قدم منع ننمود ما سوی الله را گذاشت و بقلب منیر علم انقطاع برافراخت اوست اهل بها علیه بهاء الله و عنایت و مواهبه و الطافه

3 جناب امین ذکر اولیای آن ارض را مکرر نموده لذا از قلم اعلی جاری شد آنچه که فرات رحمت است از برای تشنگان و نور معرفتست از برای طالبان حمد کن مقصود عالم را انه هداک الی صراطه المستقیم و عرفک نبأ العظیم الحمد لله رب العالمین و مالک یوم الدین

BLIB_Or15712.191

BH07432*To: mother of Afnan, in Yazd**Date: 1305-10-24 [1888-Jul-4]*

1 In the name of the Peerless Friend!

2 O my leaf! I testify that thou hast attained unto the presence of God and turned towards Him when thou didst hear the Call, and set thy face towards Him when the Sun of Revelation shone forth from the horizon of the One Who conversed on Sinai. Give thanks unto thy Lord for this most great favor. I swear by the Sun of Truth that this deed is the king of all deeds. Preserve it in the name of Truth. Man must be mindful in

1 بنام دوست یگا

2 یا ورقتی اشهد انک فزت باللقاء و اقبلت اذ سمعت النداء و توجهت اذ اشرقت شمس الظهور من افق مکلم الطور اشکری ربک بهذا الفضل الأعظم قسم بأقتاب حقیقت این عمل سلطان اعمالست باسم حق حفظش نما انسان در جمیع

all conditions. Soon all that is visible shall vanish, and that which is everlasting and enduring hath been and shall ever be the Word of God. Its traces shall not be obliterated, nor shall it be overtaken, and its fruits shall endure throughout the kingdom of earth and heaven. God doth obliterate and confirm whatsoever He pleaseth, and with Him is the Mother Book. Convey My greetings to the secluded ones among the Afnan and give them the glad-tidings of His grace and favor. The Glory from before the Divine Lote-Tree be upon its twigs and leaves, and upon every maidservant who hath heard and attained and believed in God, the Single, the All-Informed.

احوال باید متذکر باشد عنقریب آنچه مشهود
مفقود خواهد شد و آنچه باقی و دائمست کلمه
الله بوده و هست آثارش را محو نیابد و باو
نرسد و ثمراتش بدوام ملک و ملکوت باقی و
پاینده است بحو الله ما یشاء و یثبت و عنده
أم الکتاب مخدّرات افنانرا از قبل مظلوم تکبیر
برسان و بعنایت و فضلش بشارت ده البهاء من
لدى السّدرۃ علی افنانها و اوراقها و علی کلّ امة
سمعت و فازت و امنت بالله الفرد الخبیر

BLIB_Or15712.197a, AQA7#399 p.169

BH08088

To: Aqa Musa, in Hamadan

Date: 1305-10-24 [1888-Jul-4]

1 He is the Hearer, the Answerer!

2 We make mention of him who is named Musa and give him the glad-tidings of this Most Great Announcement. O Musa! Harken unto the Call from the Divine Lote-Tree: Verily there is none other God but Him, the Single One, the All-Informed. Through Him the ocean of knowledge has surged before the faces of all religions, and the fruits have spoken upon the trees. The Chosen One has come with clear sovereignty. Take hold of the Book of God with the power that is from Him. Verily He heareth and seeth, and He is the All-Knowing, the All-Wise. Shatter the idols of vain imaginings in the name of the Lord of all men. He will assist thee through His grace, and He is the Mighty, the Praiseworthy. Nothing can prevent Him from that which He willeth, nor can the might of the ungodly weaken Him. We counsel thee and those who have turned towards God to fear God, the Mighty, the Beautiful. Recite the Book of God; verily it will guide you to an exalted station. Thus hath the Pen spoken when the Wronged One was in this mighty prison.

1 هو السّامع المجیب

2 انا نذكر من سمى بموسى و نبشّره بهذا النّبأ العظيم
يا موسى اسمع التّداء من السّدرۃ المنتهى انه لا
اله الا هو الفرد الخبیر به ماج بحر العرفان امام
وجوه الأديان و نطقت الأثمار علی الأشجار قد اتي
المختار بسلطان مبين خذ كتاب الله بقوة من عنده
انه یسمع و یرى و هو العليم الحکیم کسر اصنام
الأوهام باسم مالک الأنام انه یؤیدک فضلاً من
عنده و هو العزيز الحمید لا یمنعه شیء عما اراد
و لا تضعفه قوّة المشرکین انا نوصیک و اللّٰهین
اقبلوا بتقوى الله العزيز الجلیل اقرؤوا کتاب الله انه
یهدیکم الى مقام رفیع کذلک نطق القلم اذ کان
المظلوم فی هذا السّجن العظيم

BLIB_Or15712.185

BH08447*To: Aqa Yusuf, in Hamadan**Date: 1305-10-24 [1888-Jul-4]*

1 He is the All-Seeing Speaker!

2 The fire of self and passion hath afflicted most of the people of the earth and kept them back from drawing nigh unto God, glorified be His majesty. Night and day they are consumed by the fire of greed and deprived of the light of detachment. With all their soul they strive after wealth and glory, heedless of to whom this wealth shall revert the following day and who shall inherit this glory. We beseech God that He may assist thee and the sons of Khalil and the heirs of Kalim in that land to achieve that which is befitting. Make mention of each one on behalf of this Wronged One. Jinab-i-Amin, upon him be My glory, hath made mention of each one and hath been blessed with the sacred verses from the Supreme Pen. We beseech God, exalted be He, to preserve you and ordain for you the best in this world and the next. Verily He is the Lord of all creation. There is none other God but Him, the All-Knowing, the All-Wise.

1 اوست گویندهء بینا

2 نار نفس و هوئی اکثر اهل ارض را مبتلا نموده و از تقرب بحق جلّ جلاله بازداشته شب و روز بنار حرص مشتعلند و از نور انقطاع ممنوع بجان در طلب ثروت و عزّت میکوشند و غافل از آنکه یوم بعد این ثروت بکه راجع شود و عزّت نصیب که گردد از حقّ مبطلیم ترا و ابناء خلیل و وراث کلیم را در آن ارض مؤید فرماید بر آنچه سزاوار است هر یک را از قبل مظلوم ذکر نما جناب امین علیه بهائی ذکر هر یک را نموده و بآثار قلم اعلیٰ فائز گشته نسل الله تعالی ان یحفظکم و یقدر لکم خیر الآخرة و الاولى انه هو مولی الوری
لا اله الا هو العلیم الحکیم

BLIB_Or15712.187b

BH08163*To: Mirza Aqa Jan, in Hamadan**Date: 1305-10-24 [1888-Jul-4]*

1 In the name of the one true God!

2 All the peoples of the world believe themselves to be gazing toward the Truth and to have attained His knowledge, yet the Truth hath not acknowledged this, nor doth He accept these claims, for today the Truth is manifest and the Kingdom of Utterance is present before all faces, yet all remain heedless and veiled. Blessed is the party that hath separated itself from all parties and hath been designated in the Tablets as the Party of God. Today all ties are severed. Blessed is the soul that hath attained the tie of the Truth - such a one is accounted as one of the gems of existence in the presence of Him Who is the

1 بنام خداوند یگّا

2 جمیع اهل عالم بگان خود بحق ناظرند و بعرفانش فائز و لکن حق اقرار نفرموده این ادعاها را قبول نمیفرماید چه که امروز حق ظاهر و ملکوت بیان امام وجه موجود و لکن کل غافل و محجوب طوبی از برای حزبی که از احزاب خارج شد و در الواح بحزب الله نامیده گشت امروز نسبتها مرتفع طوبی از برای نفسی که بنسبت حق فائز شد اوست از جواهر وجود نزد حضرت موجود یا آقا جان از قبل ذکرت نمودیم لحاظ عنایت لازال

Ever-Living. O Aqa Jan! We have previously made mention of thee. The glance of Our loving-kindness hath ever been directed toward His loved ones. We beseech Him to aid thee at all times in that which will cause the elevation of God's Cause. Convey the greetings of the Wronged One to the friends, that perchance this remembrance may draw them nigh unto God, the Help in Peril, the Self-Subsisting.

بدوستانش متوجّه از حقّ میطلبیم در جمیع احوال
ترا تأیید نماید بر آنچه سبب ارتقاء امر الله است
دوستانرا از قبل مظلوم تکبیر برسان لعلّ الذّکر
یقرّبهم الى الله المهيمن القيوم

BLIB_Or15712.188

BH10486

To: Muhammad Rahim Attar

Date: 1305-10-24 [1888-Jul-4]

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

1 هو الشّاهد الخبير

2 O Muhammad-Qabl-i-Rahim! Thou hast attained unto the Most Great Horizon and the favors of the Lord of Divine Decree. Know thou the worth of this most exalted station. We counsel thee with that which will cause the elevation of thy station. The world is transient - look not unto it, but rather unto Him Who created and manifested it. This Wronged One hath ever enjoined upon His servants that which is conducive to the appearance of divine bounty and blessing. The door of wealth is trustworthiness. We counsel all Our loved ones to observe it. Hold fast unto it, then know its station. Verily, the Wronged One is the True Counsellor, the Trustworthy.

2 يا محمد قبل رحم فائز شدی بمنظر اکبر و عنايات
مالک قدر قدر اين مقام اعلى را بدان ترا وصيت
مينمائيم بآنچه سبب ارتفاع مقام تست دنيا فانی
لا تنظر اليها بل الى الذي خلقها و اظهرها لا زال
این مظلوم عباد را امر فرموده بآنچه سبب ظهور
نعمت و برکت الهی است باب ثروت امانت
است دوستان طراً را بآن وصيت مينمائيم تمسک
بها ثم اعرف مقامها ان المظلوم هو الناصح الأمين

INBA23:146, BLIB_Or15716.068.15

BH10713

To: Inayatullah Farzar

Date: 1305-10-24 [1888-Jul-4]

1 He is the All-Knowing and the All-Powerful.

1 اوست گویا و توانا

2 O 'Inayatu'llah 'Attar, upon whom be the Glory of the Chosen One! Mention hath been made of thee, wherefore the glance of loving-kindness hath been directed towards thee and thou

2 يا عنایة الله عطار عليه بهاء المختار ذكرت نموده لذا
لحاظ عنایت بتو متوجه و ترا بآثار قلم اعلى فائز

hast been made to attain unto the verses of the Most Exalted Pen. Today no consideration is given to mere kinship. We have mentioned thee for the love of God. Strive thou to attain unto a station worthy of these days. Praise be to the Goal of all existence Who brought thee forth from the loins of one of His loved ones. Verily, thy Lord is the All-Forgiving, the All-Merciful.

فرمود امروز نسبت ملاحظه نمیشود ترا لحبّ الله
ذکر نموده جهد نما تا بنسبتیکه لایق این ایامست
فائز شوی حمد کن مقصود عالم را که ترا از
صلب یکی از اولیا ظاهر فرمود آن ربّی هو
الغفور الرحیم

INBA18:347, BLIB_Or15738.212

BH10935

To: Haji Shukrullah brother of Muhammad Karim Attar, in Tihiran

Date: 1305-10-24 [1888-Jul-4]

1 He is the Manifest, the Speaking One, the Most Great.

1 هو الظاهر الناطق العظیم

2 O Shukru'llah! Thou hast attained unto that which was mentioned and recorded in the divine Books. Beseech thou God that He may assist thee to preserve this lofty and glorious station. The days are passing; strive thou to attain unto that which shall be inscribed in the Book of God and shall remain preserved from obliteration. This is the counsel of the Wronged One unto His loved ones. Blessed are they that act.

2 یا شکرالله فائز شدی بآنچه در کتب الهی مذکور
و مسطور از حق بطلب ترا تأیید فرماید بر حفظ
این مقام بلند ارجند ایام در مرور است جهد
نما فائز شوی بآنچه در کتاب الهی ثبت شود و
از محو محفوظ ماند اینست نصیح مظلوم دوستان
خود را طوبی للعاملین

INBA18:391a, BLIB_Or15716.068.19

BH11469

To: Wife of Zaynul-Abidin

Date: 1305-10-24 [1888-Jul-4]

...O my handmaiden and my leaf!... Today the education of children and their protection is regarded as the most meritorious of all deeds in the sight of the Self-Sufficient, the Most High. Though outwardly it may be toilsome, yet it is the cause of eternal rest and has ever been so....

یا امتی و ورقتی ... امروز تربیت اطفال و حفظ
ایشان از سید اعمال نزد غنی متعال مذکور اگر
چه در ظاهر زحمتست ولکن سبب ظهور راحت
ابدی بوده و هست ...

MAS8.077x

BH11871

To: Muhammad Rasul et al., in Rasht

Date: 1305-11 [1888-Jul]

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

2 Praise, sanctified from decline and transformation, change and obliteration, befiteth the Court of the Self-Subsisting One, Who hath summoned them that are endued with understanding unto the horizon of His Manifestation in their ultimate habitation. His favor hath encompassed the world of existence, both seen and unseen. His path is like unto a brilliant and luminous lamp, and His proof like unto the manifest and resplendent sun. The sweet waters of His utterance are the portion of them that thirst in the city of understanding. Glorified be His majesty and universal be His bounty! Glory be unto God that despite this, the blind have not seen - and praise be to God that they have not seen! The fewer the rivals, the sweeter and more pleasant is the work of the lovers.

3 O lovers! Come ye, come ye! The Beloved is manifest and rivals are scarce. Now is the time to take the cup of reunion from the hand of the Self-Sufficient One and, despite the servants' opposition, to drink therefrom. A thousand pities and a hundred thousand regrets that while the Desired One is present and manifest without veil or concealment, yet the people of the world are some turned away, some bewildered, and some astonished. By what excuse do they excuse themselves? If they say divine proof is the Book, we present a hundred books. If they say it is explanation, in most books, scriptures and tablets hath been revealed that which every person of insight testifieth to the power and all-encompassing knowledge of God, exalted be His glory. Would one possessed of insight be denied a drop from the Most Great Ocean, or a particle from the sun? What intoxication hath seized them all! By the life of our Object, the recompense of their deeds hath seized them all and barred them from the direction of the Divine Unity. We beseech God to grant awareness to the heedless and wakefulness to them that slumber. The forbearance of God, exalted be His glory, seeketh salvation for all. Verily He is the Most Merciful of them that show mercy and the Most Generous of the generous ones.

4 Thereafter, the letter of that spiritual beloved arrived, from which wafted the fragrance of submission and contentment,

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدّس از زوال و انقلاب و تغییر و محو
بساط حضرت قیومی را لایق و سزااست که
بکتاب اولوا الألباب را در مآب بافق ظهور
دعوت نمود عنایتش عالم وجود از غیب و شهود
را احاطه فرمود سبیلش بمناب سراج روشن و منیر
و دلیلش بمناب آفتاب مشرق و لائح فرات رحمت
بیانیش نصیب تشنگان مدینه معرفت جلّ جلاله
و عم نواله سبحان الله مع ذلک کوران ندیده اند
و الحمد لله که ندیده اند هرچه رقیب کمتر کار
عشاق محبوبتر و خوشتر

3 ای عشاق بیائید بیائید محبوب ظاهر رقیب
کیاب وقت آنست که کأس وصال را از
ید غنی متعال برگیریم و رغماً للعباد بنوشیم
هزار حیف و صد هزار اسف حضرت مقصود
موجود من غیر ستر و حجاب مشهود مع ذلک
اهل عالم بعضی معرض و برخی متحیر و حزین
مبهوت آیا بچه عذری متعذّرند اگر بگو حجت
الهی کتابست صد کتاب تسلیم مینمائیم و اگر
گفته شود بیبایست در اکثر کتب و صحف و
الواح نازل شده آنچه که هر بصیری شهادت
میدهد بر قدرت و احاطه علم حقّ جلّ جلاله
آیا انسان بصیر بقطره از بحر اعظم منع میشود
و یا بذره از آفتاب چه سکرست کلّی را اخذ
کرده لعمر مقصودنا جزای اعمال کلّی را اخذ
کرده و از شطر احدیه منع نموده از حقّ میطلبیم
غافلانه آگاهی بخشد و ناثمان را هوشیاری حلم
حقّ جلّ جلاله از برای کلّ نجات میطلبد انه
هو ارحم الراحمین و اکرم الأکرمین

4 و بعد نامه آنحبيب روحانی رسید عرف تسلیم و
رضا از او ساطع و مرثده صحت و سلامتی از آن
ظاهر و بعد از ملاحظه و قرائت قصد ملکوت

and from which appeared the glad tidings of health and well-being. After its perusal and reading, it ascended to the Most Exalted Kingdom and, after permission was granted, attained the honor of being heard in the presence. This is what was revealed in reply, blessed and exalted be His Word:

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

6 This is a Book which the Wronged One hath revealed, wherein He giveth glad tidings unto the servants of God's Kawthar, the Self-Subsisting, the All-Compelling. Verily it is My utterance in the dominion of My knowledge. Blessed is he who hath heard and hath said: "Praise be unto Thee, O Lord of the seen and unseen!" The ocean of certitude hath surged at the right hand of the All-Merciful, and the fragrance of revelation hath wafted when the Ancient Beauty was established upon the throne of His name, the All-Loving. The worlds of wisdom and utterance have been illumined by the lights of the Sun of My manifestation, yet most of the people do not understand. They have denied that which hath appeared with truth and that which hath been sent down through grace, yet they perceive it not. They hear the verses of God and deny them, and they see His clear tokens and turn away from them. By My life! They are of those who have broken God's covenant and His testament, and have abandoned that which they were commanded in the Preserved Tablet.

7 Harken unto the call from the direction of the Prison. It will draw thee nigh unto God, the Lord of existence. Beware lest the hints of those who have turned away from the Truth and the doubts of those who have disbelieved in God, the Lord of the Kingdom, make thee sorrowful. Say: O people of the earth! Fear God and follow not every ignorant and veiled one. Behold ye and remember when Muhammad, the Messenger of God, came with clear signs, the people denied Him and committed that whereby the pillars of the Word were scattered and the essences of existence lamented. Come ye and judge with fairness: By what proof did ye believe in God's Messengers of old, and by what evidence do ye now turn away from the Truth, the Knower of things unseen, Who calleth aloud before the faces of all mankind: "The Kingdom is God's, the Lord of the Promised Day!"

8 O people! Ye may produce what ye possess, and We shall set forth unto you the Word of God, the Almighty, the Beloved. Beware lest the books of the world hold you back from the Book of God which speaketh in this praiseworthy station. Say: By God! This is a Day wherein the Mother Book speaketh and all things proclaim: "The Promise is come, and in every

اعلى نموده امام وجه بعد از اذن بشرف اصغا فائز
هذا ما نزل في الجواب قوله تبارك و تعالى

5 هو الشاهد الخبير

6 كتاب انزله المظلوم وفيه يبشر العباد بكوثر الله
المهيمن القيوم انه هو بياني في جبروت عرفاني
طوبى لمن سمع وقال لك الحمد يا مالك الغيب و
الشهود قد ماج بحر الايقان عن يمين الرحمن وهاج
عرف الوحي اذ استوى جمال القدم على عرش
اسمه الودود قد استضاء عوالم الحكمة و البيان
من انوار شمس ظهورى ولكن القوم اكثرهم لا
يفقهون انكروا ما ظهر بالحق و ما نزل بالفضل الا
انهم لا يشعرون يسمعون آيات الله و ينكرونها و
يرون بيناته ويعرضون عنها لعمرى انهم من الذين
نقضوا عهد الله و ميثاقه و تركوا ما امروا به في
لوح محفوظ

7 اسمع النداء من شطر السجن انه يقربك الى الله
مالك الوجود اياك ان يحزنك اشارات الذين
اعرضوا عن الحق و شبهات الذين كفروا بالله
مالك الملكوت قل يا ملأ الأرض اتقوا الله و
لا تتبعوا كل جاهل محجوب انظروا ثم اذكروا اذ
اتى محمد رسول الله بآيات واضحات انكره القوم
و ارتكبوا ما تفرقت به اركان الكلمة و ناحت
جواهر الوجود تعالوا ثم انصفوا بأى حجة آمنتم
برسل الله من قبل و بأى برهان اعرضتم عن
الحق علام الغيوب الذى ينادى بأعلى النداء امام
وجوه الورى الملك لله مالك اليوم الموعود

8 يا قوم لكم ان تأتوا بما عندكم و لنا ان تلقى عليكم
كلمة الله المقتدر العزيز المحبوب اياكم ان تمنعكم
كتب العالم عن كتاب الله الذى ينطق في هذا
المقام المحمود قل تالله هذا يوم ينطق فيه ام

matter the Promised One declareth: "There is none other God but Me, the All-Compelling, the Self-Subsisting."

الکتاب و تنادی الأشياء قد اتى الوعد و الموعود
فی کلشأن ينطق انه لا اله الا انا المهيمن القيوم

- 9 Hearken unto the divine call in the Persian tongue, that perchance the heedless may become aware and the dead may attain eternal life through the sweet-scented stream of the All-Merciful's utterance. Today the Sun of loving-kindness hath risen from the highest horizon of the world, and the Luminary of grace shineth from the zenith of the exalted heaven of the Most High Heart. It would be a pity should the servants remain deprived of the Ever-Flowing Source of truth on this day. The rain of mercy poureth down at all times, and the verses of grandeur are revealed throughout nights and days. Say: O ye dead ones! Today the Hand of bounty proffereth the water of immortality; deprive not yourselves thereof. The Sun of grace, through the blessed Greatest Name, bestoweth spiritual light; render not yourselves deprived. This Day hath no peer or likeness. Trusting in God, set your faces toward the supreme height and most exalted station, which is the recognition of God, exalted be His glory. Say: O My loved ones! Leave delusions to the deluded, and arise with firm steps to serve the Cause. We beseech God to assist you and reinforce you with the hosts of wisdom and utterance. He is the Powerful One to Whose might the tongues of all beings testify. Blessed is the one whom the doubts of the worlds of conjecture and fancy have not held back from the lights of the Luminary of certitude. Through the Name of God, exalted be His glory, break down the barrier and rend asunder the veils that hinder, that ye may attain unto the pearls of the divine ocean of mercy. Verily, He is the All-Bountiful, the All-Forgiving.

9 بلسان پارسی ندای الهی را بشنو شاید غافلان
بهوش آیند و مردگان از رحیق بیان رحمن بحیوة
ابدی فائز گردند امروز آفتاب عنایت از اعلی
افق عالم مشرق و لائح و نیر فضل از قطب سماء
قلب اعلی طالع و لامع حیف است عباد امروز
از فیض فیاض حقیقی محروم مانند امطار رحمت
در کلّ حین هائل آیات عظمت در لیلای و ایام
نازل بگواى مردگان امروزید عطا سلسبیل بقا
عنایت میفرماید خود را منع نمائید آفتاب کرم
بیمارکی اسم اعظم روشنائی معنوی میبخشد خود
را محروم مسازید این یوم را شبی و مثلی نبوده
و نیست متوکلاً علی الله قصد ذروهء علیا و مقام
اعلی که معرفت حقّ جلّ جلاله است ثنائید بگو
یا اولیائی اوهامات را بمتوهمین بگذارید و بقدم
راسخ مستقیم در خدمت امر قیام کنید از حقّ
میطلبیم شما را تأیید فرماید و بجنود حکمت و
بیان مدد نماید اوست مقتدریکه السن کائنات
بر قدرتش معترف طوبی از برای نفسیکه شبها
عوالم ظنون و اوهام او را از انوار نیر یقین منع
نمود باسم حقّ جلّ جلاله سد را بشکنید و حجاب
مانعه را خرق کنید تا بلالی بحر رحمت الهی فائز
گردند انه هو الفضال و هو العفار

- 10 Make mention of the Wronged One to His loved ones and give them the glad tidings of the divine, heavenly Kawthar. Thy Lord is verily the Compassionate, the Generous.
- 11 Praise be to God, thou hast attained that which hath been the cherished hope of those near unto Him. Now, with patience, calm, forbearance and dignity, summon the servants to the horizon of divine knowledge. The conditions of that land and whatsoever hath occurred and shall occur therein are all manifest and visible in the presence of Him from Whose knowledge nothing is hidden. However, He hath repeatedly commanded that the attribute of the Concealer standeth before His face, beseeching, and likewise the attribute of the All-Patient. Therefore, for now these matters remain veiled. The end of all affairs is in the hand of our Lord - He doeth whatsoever He willeth and ordaineth what He pleaseth. Praise be to God that that spiritual friend, after attaining His presence and meeting, was assisted in serving the Cause. Assuredly, whosoever ariseth

10 دوستان را از قبل مظلوم ذکر نما و بکوثر عنایت
ربّانی بشارت ده انّ ربّک هو المشفق الکریم
انتهی

11 لله الحمد فائز شدید بآنچه که امل مقرّبین بوده
حال به صبر و سکون و مدارا و وقار عباد را
بافق عرفان دعوت نمائید احوال آن ارض و
آنچه در او واقع شده و بشود کلّ در ساحت لا
يعزب عن علمه من شیء ظاهر و مشهود ولکن
مکرّر فرمودند اسم ستار امام وجه قائم و ملتمس
و همچنین اسم صبار لذا الی حین ستر شده انتهی
الأمر بید ربنا یفعل ما یشاء و یحکم ما یرید الحمد
لله آنحیب روحانی بعد از فوز به حضور و لقا
مؤید شدند بر خدمت امر البتّه هر نفسی لوجه الله
قیام نماید و خیرخواه احزاب عالم باشد مدد غیبی
او را اعانت نماید مکرّر ذکر آنجناب در ساحت

for the sake of God and wisheth well for all the peoples of the world shall be aided by His invisible confirmations. That honored one hath been mentioned repeatedly in the Most Holy Court, and this servant beseecheth God, exalted be His glory, that His favors may at all times encompass him and His grace assist him. Verily, He is the Forgiving, the Merciful.

- 12 Furthermore, the petition of the honored friend, Aqa Muhammad-Sadiq, upon him be the glory of God, was received and presented in the Most Holy Court, and one sacred Tablet was specifically revealed for him from the heaven of the Divine Will and dispatched. This servant beseecheth his Lord to assist him in remembering Him and serving His Cause. Verily, He is the Hearer, the Answerer. In truth, from his petition wafted the fragrance of love and steadfastness. How excellent is this! Praise be to God, he hath presented that which is befitting and likewise mentioned that which is requisite for faith and certitude. Verily, bounty is in the hand of God, our Lord and your Lord. He ordaineth what He pleaseth for whom He pleaseth, and He is the Powerful, the Mighty. His blessed and exalted Word:

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

- 14 This is a Book which the All-Merciful hath sent down unto him who hath heard the Call and turned towards it, saying: "Praise be unto Thee, O Lord of all beings, for having manifested Thyself, revealed Thy verses and shown forth Thy clear tokens on a Day whereon the limbs of all names trembled for fear of those who have disbelieved in God, the Lord of all worlds." O Muhammad-Sadiq! Hear the Call from the Supreme Horizon - verily there is no God but Him, the Single, the One, the All-Knowing, the All-Wise. The servant who is present brought thy letter and presented it before the face of the Wronged One. We perceived from it the fragrance of thy turning, thy devotion, thy humility and thy submissiveness to this Cause whereby the feet of the mystics have slipped. Blessed be thy tongue, for it hath spoken the truth; and thy face, for it hath turned toward the lights of the Countenance; and thy heart, for it hath turned to the One, the All-Informed. When the intoxication of thy Lord's utterance overtaketh thee and thou drinkest the Kawthar of proof from the cup of bounty and bestowal, say:

- 15 "My God, my God! Praise be unto Thee for having awakened me through the breezes of the dawn of Thy manifestation and raised me up when Thy servants and creatures were thunderstruck. I beseech Thee by the light of Thy Cause which hath shone forth from the horizon of the heaven of Thy will, and by the Word whereby Thou hast subdued the hearts of Thy loved

اقدس مذکور و این خادم از حقّ جلّ جلاله
سائل در هر حین عنایتش شامل شود و فضلش
معین آنه هو الغفور الرحیم

- 12 و دیگر آنکه عریضه دوست مکرم جناب آقا محمد
صادق علیه بهاء الله رسید و در ساحت اقدس
عرض شد و یک لوح مقدس مخصوص ایشان از
سماء مشیت نازل و ارسال شد یسئل الخادم ربّه
بأن یوفقه علی ذکره و خدمة امره آنه هو السامع
المجیب فی الحقیقه از عریضه ایشان عرف محبت
و استقامت متضوّع نعیماً له الحمد لله بأنچه سزاوار
بوده عرض نموده و همچنین آنچه لازمه ایمان
و ایقان بوده ذکر کرده آن الفضل بید الله ربنا و
ربکم یقدر لمن یشاء ما یشاء و هو المقتدر القدیر

- 13 قوله تبارک و تعالی هو الناطق فی ملکوت البیان

- 14 کتاب انزله الرحمن لمن سمع النداء و اقبل و قال
لک الحمد یا مولی الأنام بما اظهرت نفسک
و انزلت آیاتک و اظهرت بیناتک فی يوم فيه
ارتعدت فرائض الأسماء من خشية الذین کفروا
بالله رب العالمین یا محمد قبل صادق اسمع النداء
من الأفق الأعلى آنه لا اله الا هو الفرد الواحد
العلیم الحکیم قد حضر العبد الحاضر بکتابک
و عرضه امام وجه المظلوم وجدنا منه عرف
اقبالک و توجّهک و خضوعک و خشوعک
لهذا الأمر الذی به زلت اقدام العارفين طوبی
للسانک آنه نطق بالحقّ و لوجهک بما توجهه الی
انوار الوجه و قلبک بما اقبل الی الفرد الخبیر
انک اذا اخذک سکر بیان ربک الرحمن و
سقت کوثر البرهان من كأس العناية و العطاء

- 15 قل الهی الهی لک الحمد بما یقظتنی من نسمات
فجر ظهورک و اقتنی اذ انصیق عبادک و
خلقتک استلک بنور امرک الذی اشرق من
افق سماء مشیتک و بالکلمة الّتی بها سخرت قلوب
اولیائک بأن تجعلی فیکل الأحوال متمسکاً

ones, to make me in all conditions hold fast unto Thy will, cling to the hem of Thy decree, and be content with that which Thou hast ordained for me through Thy bounty and grace. O Lord! Thou seest me turning unto Thee and detached from all else but Thee. Aid me to soar in the atmosphere of Thy nearness and to make mention of Thee and praise Thee in Thy dominion with wisdom and utterance. Verily, Thou art the Powerful, the Mighty, the Bestower. Then assist me, O Lord of Names and Creator of heaven, to preserve what Thou hast given me through Thy bounty, and ordain for me that which shall be a solace to me in all the worlds of Thy worlds. Verily, Thou art God, the Powerful, the Mighty, the Great.”

- 16 All praise be unto God, thanksgiving be unto Him, power be unto Him, and authority be unto Him. He hath sent down from the heaven of His knowledge that which hath attracted the hearts of His creation. Man standeth bewildered before the greatness of His grace, bounty and mercy. We beseech Him to perfect our imperfect deeds, actions and words, and to adorn them with the ornament of acceptance. He is the Powerful, He is the Kind. There is none other God but Him, the Mighty, the Help in Peril.

- 17 Furthermore, the letter of the honored brother, Haji Hasan Mi?ri, upon him be the Glory of God, which you sent to this servant arrived. Praise be to God, it was the cause of joy, gladness and delight, for it was adorned with the mention of God, exalted be His glory. After reading and reviewing it, it was taken to the Most Exalted Station, presented before His countenance, and attained the honor of His attention. One Most Holy, Most Exalted Tablet was revealed from the Sacred Heaven specifically for him and was sent. God willing, may they drink from the ocean of utterance of the Desired One of all worlds, cup after cup and chalice after chalice, in spite of those who have denied God and His verses, turned away from His presence, and rejected what hath appeared from Him. And this is what was revealed for him from the heaven of bounty. His blessed and exalted Word:

- 18 He is the Hearer, the Answerer

- 19 This is a Book sent down in truth from the Wronged One to him who hath believed in God, the Lord of lords, that the Call may draw him to the Supreme Horizon and bring him nigh unto a station wherein the Tongue of Grandeur proclaimeth: “There is none other God but I, the Mighty, the Bestower.” The horizons have been filled with the signs of God, the Lord of the Day of Mutual Meeting, yet most of the people are in doubt and dissension. O Hasan! Upon thee be My Glory. Harken

بارادتك و متشبثاً بأذیال مشیتک و راضیاً بما قدرته لی بحدک و کرمک ای رب ترانی مقبلاً الیک و منقطعاً عن دونک ایدنی علی الطیران فی هواء قربک و ذکرک و ثنائک فی مملکتک بالحکمة و البیان انک انت المقتدر العزیز المنان ثم ایدنی یا مولی الأسماء و فاطر السماء علی حفظ ما اعطیتنی بحدک و قدر لی ما ینسب لک فی کل عالم من عوالمک انک انت الله المقتدر العزیز العظیم انتهى

16 لله الحمد وله الشکر وله الاقتدار وله الاختیار قد انزل لمحبيه من سماء علمه ما انجذبت به افتدة بریته انسان در عظمت عنایت و فضل و رحمتش متحیر از او میطلبیم اعمال و افعال و اقوال ناقصه ما را کامل فرماید و بطراز قبول مزین دارد اوست قادر و اوست مهربان لا اله الا هو العزیز المستعان

17 و دیگر نامه جناب برادر مکرم جناب حاجی حسن مصری علیه ۶۶۹ [بهاء الله] که باینجند ارسال نمودید رسید الله الحمد سبب فرح و سرور و بهجت شد چه که بذکر حق جلّ جلاله مزین بود و بعد از قرائت و اطلاع قصد مقام اعلی نموده امام وجه عرض شد و بشرف اصفا فائز گشت و یک لوح امنع اقدس از سماء مقدس مخصوص ایشان نازل و ارسال شد انشاء الله از بحر بیان مقصود عالمیان قدحاً بعد قدح و کأساً بعد کأس بیاشامند رغماً للذین کفروا بالله و آیاته و اعرضوا عن لقاءه و انکروا ما ظهر من عنده و هذا ما نزل له من سماء العطاء

18 قوله تبارک و تعالی هو السامع المجیب

19 کتاب نزل بالحق من لدی المظلوم لمن آمن بالله رب الارباب لیجذبه النداء الی الأفق الأعلى و یقرّبه الی مقام ینطق لسان الکبریاء انه لا اله الا انا العزیز الوهاب قد ملئت الآفاق من آیات الله مالک یوم التلاق و لکن القوم اکثرهم فی مرية و شقاق یا حسن علیک بهائی اسمع ندائی من شطر سجی انّه یؤیدک علی ذکری و

unto My Call from the direction of My prison. Verily, He will aid thee to make mention of Me and to praise Me, and will protect thee from the evil of Mine enemies who have fabricated lies against God, the Lord of all beings. We have brought forth from the treasuries of Our Most Exalted Pen before the faces of all peoples the pearls of wisdom and utterance, whereunto testifieth the Mother Book. The servant in attendance hath presented thy letter and read it before Our face. We have revealed for thee that wherefrom the sincere ones will find the fragrance of God, the Lord of all religions. Blessed art thou for having rent asunder the veils and turned towards Him when the people were in heedlessness and error. Make mention of My loved ones on My behalf and remind them of what hath been sent down for them from the heaven of grandeur and favors. We beseech God to aid thee to serve the Cause with utterances whereby hearts will be attracted and spirits transformed. Give thanks unto God for having aided thee, given thee success, and given thee to drink from the Kawthar of utterance that which the riches of all parties cannot equal.

20 In the Persian tongue, hear thou the divine call. By the life of God! Ears have been created and brought from nothingness into being for these days. God willing, mayest thou be set ablaze with the fire of the divine Lote-Tree with such an ignition that its effect will become manifest in the hearts of men. These days have been and are the days of the most great bounty and the supreme mercy. Blessed is the servant who hath arisen to serve the Cause with wisdom and utterance. He is indeed of the people of Baha in the Qayyum-i-Asma. To this testify the Books of God and beyond them every fair-minded and discerning one, and every knowing and informed one.

21 Glory be unto God! The ornaments of the world have prevented the peoples from the Most Great Name. All have testified and do testify to their transience; yet for the sake of two fleeting days, they have deprived themselves of eternal life and everlasting existence. Arise to serve the Cause, placing thy trust in God. Verily, He will assist thee and aid thee with the hosts of the seen and the unseen. Thy Lord, verily, is powerful over all things. Today the effulgences of the Sun of divine bounty have encompassed all, inasmuch as He hath strictly forbidden conflict, discord and strife in the Book. One must arise to aid the Cause of the Beloved of the worlds through the hosts of wisdom and utterance. This is the command of God, both before and after. Blessed are they that have attained!

22 Say: My God, my God! Thou seest me clinging fast to Thee and to Thy Cause. Aid me in Thy service, then make my mention to have such effect, through Thy power, that it may guide

ثنائی و یحفظک من شرّ اعدائی الذین افتروا علی الله مالک الرقاب قد اظهرنا من خزائن قلبی الأعلی امام وجوه الوری لآئی الحکمة و البیان یشهد بذلك من عنده امّ الکتاب قد حضر العبد الحاضر بکتابک و قرأه امام الوجه انزلنا لک ما تجد منه المخلصون عرف الله مالک الأديان طوبی لک بما خرقت الأجاب و اقبلت اذ کان القوم فی غفلة و ضلال اذکر اولیائی من قبلی و ذکرهم بما نزل لهم من سماء العظمة و الألفاف نسئل الله ان یؤیدک علی خدمة الأمر بذکر تنجذب به القلوب و ببيان تنقلب به الأرواح اشکر الله بما أیدک و وفقک و سقاک من کوثر البیان ما لا تعادله ثروة الأحزاب

20 بلسان پارسی ندای الهی را بشنو لعمرالله آذان از برای این ایام خلق شده و از عدم بوجود آمده انشاءالله بنار سدره ربّانی مشتعل شوی باشتعالیکه اثرش در افتده ناس ظاهر شود ایام ایام فضل اعظم و رحمت کبری بوده و هست طوبی لعبد قام علی خدمة الأمر بالحکمة و البیان انه من اهل البهاء فی قیوم الأسماء یشهد بذلك کتب الله و عن ورائها کل منصف بصیر و کلّ عالم خبیر

21 سبحان الله زخارف عالم امم را از اسم اعظم منع نموده کلّ بر فناء آن شهادت داده و میدهند معذلک از برای دو یوم خود را از حیات ابدی و بقاء سرمدی محروم کرده اند بایست بر خدمت امر متوکلاً علی الله انه یؤیدک و یمدک بجنود الغیب و الشهادة ان ربک علی کلّشیء قدیر امروز تجلیات انوار آفتاب فضل الهی کلّ را احاطه نموده چه که فساد و نزاع و جدال را نهی فرموده نهیاً عظیماً فی الکتاب باید بجنود حکمت و بیان بر نصرت امر محبوب عالمیان قیام نمود اینست امر الله از قبل و بعد طوبی للفائزین

22 قل الهی الهی ترانی متمسکاً بک و بامرک آیدنی علی خدمتک ثم اجعل فی ذکری اثرأ بقدرتک

hearts unto the Supreme Heart, through Whose fragrances the earth and heaven were attracted, and through a single one of Whose signs the Hour appeared with its tokens, and the Resurrection with its mysteries. Verily, Thou art the Omnipotent over whatsoever Thou wilt, and within Thy grasp are the reins of all who are in the heavens and on earth. Praise be unto Thee, O God of the worlds and Goal of them that have recognized Thee!

- 23 Praise be to God, the breezes of His favor have enveloped them. God is witness and testifier that this servant has ever beseeched, in the court of the Goal of all the worlds, that which is sanctified above peer or likeness on behalf of the friends, and has specifically sought confirmation for them and strength to preserve what He has bestowed. Verily, He is the Most Powerful of the powerful and the Most Generous of the generous.

- 24 They must engage in assistance both night and day, and likewise in the refinement of souls and the reformation of the world. Surely you have heard of the shepherd in the Age of Ignorance who, though unworthy of mention, through turning to God became the bearer of mysteries and guide of the righteous. Similarly, the fisherman became possessed of heavenly mysteries - he who in previous Books was known as Peter and in the Arabic tongue as Simon.

- 25 Furthermore, praise be to God, they were recently adorned with the ornament of true forgiveness. Now they possess the station of one who came into the world through prayer, whom God has manifested through His grace and mercy. Some time ago, a Most Holy and Most Exalted Tablet was specifically revealed and sent to them. It beareth witness that our Lord and their Lord is the All-Bountiful, the Most Generous.

- 26 Every person of insight and fairness knows that Hadi Dawlat-Abadi had no understanding whatsoever of the Cause from the beginning, and his heedlessness, misguidance and lack of comprehension reached such a point that he has lately busied himself with organizing a party like unto the Shi'ih party. It would be most fitting for someone to ask him what became of the previous party who for years considered themselves the most learned, most excellent, most noble and most understanding, and what was the fruit of their deeds on the Day of Reckoning, save that they committed that which became evident to the dwellers of the most exalted Paradise and the inhabitants of the supreme Heaven - that they were the most lost among the peoples of the world. By the life of our Lord and your Lord, they committed that which causeth the eye of justice to weep and the Supreme Pen to lament.

ليهدى القلوب الى القلب الأعلى الذى بنفحاته انجذبت الأرض والسماء وبآية من آياته ظهرت الساعة واشراطها والقيامة واسرارها أنك انت المقتدر على ما تشاء وفى قبضتك زمام من فى السموات والأرضين الحمد لك يا الله العالمين و مقصود العارفين انتهى لله الحمد

- 23 نفحات فضل ایشانرا احاطه نموده حق شاهد و گواه که اینعبد لازال از برای دوستان در ساحت مقصود عالمیان مسئلت نموده آنچه را که مقدس از نظیر و مانند است و از برای ایشانهم مخصوص تأیید طلب نموده و قوت بر حفظ آنچه عطا فرموده آنه هو اقدر الأقدرين و اکرم الأکرمین

- 24 باید در لیلای و ایام بنصرت مشغول باشند و همچنین بتهدیب نفوس و اصلاح عالم البته شنیده‌اید راعی غنم در عهد جاهلیت که قابل ذکر نبوده بمجرد اقبال حامل اسرار و هادی ابرار گشت و همچنین بایع حوت دارای اسرار ملکوت شد و او در کتب قبل به پطرس و بلسان عرب به شمعون موسوم

- 25 ثم لله الحمد ایشان در چند يوم قبل بطراز عفو حقیقی مزین گشتند حال دارای مقام نفسی هستند که بدعا بدینا آمده قد ظهره الله بفضله و رحمة چندی قبل مخصوص ایشان لوح امنع اقدس نازل و ارسال شد انه يشهد له ان ربنا و ربه هو الفضل الکريم

- 26 هر صاحب بصر و انصافی آگاهست که هادی دولت‌آبادی از اصل امر بهیچوجه مطلع نبوده و غفلت و گمراهی و بی‌ادراکیش بمقامی رسیده که تازه بترتیب حزبی مثل حزب شیعه مشغول شده بسیار مناسب که شخصی از او سؤال نماید حزب قبل که سالها خود را اعلم و افضل و اشرف و افقه میدانستند در روز جزا جزا چه شد و ثمره اعمال چه بود جز آنکه ارتکاب نمودند آنچه را که بر سگان فردوس اعلی و اهل جنت علیا معلوم و واضح گشت که اخسر اهل عالم بودند لعمر ربنا و ربکم ارتکاب نمودند آنچه را که عین انصاف میگریذ و قلم اعلی نوجه میکند

27 To this day the misguided divines of Iran curse the Truth from their pulpits. Such were the deeds of the Shi'is on the Day of Resurrection. Now that heedless one, bereft of understanding, occupies himself with mention of successor, chief, noble and the like, intending to establish for the hapless people a Jabulqa of suspicions, a Jabulsa of vain imaginings, and a region of falsehood. By the life of our Beloved and our Goal, it is incumbent and obligatory upon all souls to protect the servants from the evil of that heedless one, lest they be afflicted with fancies like unto those of the past. This servant beseeches God not to deprive any of His servants, nor prevent him and his like from the waves of the ocean of knowledge. The poor one is heedless and knoweth not that love of leadership hath seized him. During the Manifestation of the Primal Point - may the spirit of all else be sacrificed for His sake - love of rank and station deprived all the divines of that age from the Lord of all beings. They pronounced the decree of His death and martyred His followers in every city. They committed that which the Pen is ashamed to recount and the tongue to express. In these lands, one appeared by the name of Mihdi and none turned away from him. Now some hundred thousand souls have gathered around him although his true state is unknown. Yet when the Dawning-Place of divine verses and the Manifestation of the divine Self appeared in Iran, the divines gathered together and subjected Him to the gravest abasement and martyred Him. The curse of God be upon the wrongdoing people!

28 In these days, numerous letters have repeatedly arrived from the beloved of hearts, his honor Amin, upon him be the Most Glorious Beauty of God, and in each letter mention was made of your honor and the honored one mentioned above, upon him be Baha'u'llah, and his honor Aqa Muhammad Isma'il and his honor Aqa 'Ali and other friends, upon them be Baha'u'llah, and he requested a Tablet for each one. Some time ago Tablets were revealed specifically for some and were sent, and now also in answer to the petitions they have been revealed, and those letters which they themselves had written have been dispatched, and concerning each one he requested bounty. All were presented in the presence of Him from Whose knowledge nothing escapes, and an answer was graciously given. All this is from His all-encompassing grace and His mercy that hath preceded all things. He, verily, is the Mighty, the All-Bountiful.

29 As to what was mentioned regarding his honor 'Abdu'l-Husayn Khan, upon him be the Glory of God, that which would ensure the perpetuity of his remembrance was previously revealed specifically for him and was sent to his honor Amin, upon him

27 الی حین علمای گمراه ایران بر منابر حق را لعن مینمایند این بود عمل شیعه در یوم قیام حال آن بی ادراک غافل بذکر وصی و نقیب و نجیب و امثال آن مشغول است و اراده نموده یک جابلقای ظنون و جابلسای اوهام و ناحیه کذب از برای ناس بیچاره ترتیب دهد لعمر محبوبنا و مقصودنا بر جمیع نفوس واجب و لازمست که عباد را از شر آنغافل حفظ نمایند که بمثابه اوهام قبل مبتلا نشوند این خادم از حق مسئلت مینماید هیچیک از عباد خود را محروم نفرماید و او و امثال او را از امواج بحر علم منع نکند مسکین غافل است نمیداند حب ریاست اخذش کرده در ظهور نقطه اولی روح ما سواه فداه علمای عصر طراً را حب جاه و مقام از مالک انام محروم نمود فتوی بر قتلش دادند و اصحابش را در هر شهری شهید نمودند ارتکاب کردند آنچه را که یستحیی القلم ان بیری علی ذکره و اللسان عن بیان در این اراضی شخصی باسم مهدی ظاهر احدی از او اعراض نمود حال بقدر صد هزار نفس حولش جمع شده مع آنکه حال او معلوم نیست و مشرق آیات الهی و مظهر نفس ربّانی در ایران ظاهر شد علما جمع شدند و بذلت کبری آویختندش و شهیدش نمودند الا لعنة الله علی القوم الظالمین

28 این ایام مکرر نامه های محبوب فؤاد جناب امین علیه بهاء الله الأبهی رسیده و در هر نامه ذکر آنجناب و جناب مذکور علیه ۶۶ ۹ [بهاء الله] و جناب آقا محمد اسمعیل و جناب آقا علی و سایر دوستان علیم ۶۶ ۹ [بهاء الله] بود و استدعای لوح از برای هر یک نموده چندی قبل مخصوص بعضی نازل و ارسال شد و حال هم در جواب عرایض نازل و نامه های را هم که بخود ایشان نوشته اند ارسال داشته و در باره هر یک استدعای عنایت نموده کل در محضر من لا یعزب عن علمه من شیء عرض شد و جواب عنایت گشت کل ذلک من فضله المحيط و رحمته التي سبقت الأشياء انه هو العزيز الفضال

29 اینکه در باره جناب عبدالحسین خان علیه بهاء الله ذکر نمودند از قبل مخصوص ایشان نازل شد آنچه سبب بقاء ذکر ابدیست و نزد حضرت امین علیه ۶۶ ۹ [بهاء الله] ارسال شد که ارسال

be Baha'u'llah, that he might forward it. This servant also conveys greetings to him and beseeches God, exalted be His glory, to assist and grant success in preserving bounties that are without peer or likeness. Likewise, in response to the petition of his honor Haji 'Ali, upon him be the Glory of God, there was revealed that which is the spirit of life for the body of the world, and one Most Holy, Most Exalted Tablet was also revealed and sent specifically for his honor Aqa Muhammad Isma'il, upon him be Baha'u'llah. Well is it with them and joy be to them. It is hoped that they will be assisted and enabled to arise with perfect steadfastness and complete determination to spread the verses and teach the Word of the Beloved of the worlds.

- 30 Mention was made of his honor Khudabakhsh, upon him be the Glory of God. Praise be to God that he attained unto the traces of the Supreme Pen. Blessed is he and blessed are they whom the happenings of the world and its affairs have not prevented from God, the Lord of the mighty throne. After his name was mentioned before the seat of the world's Purpose, these exalted words were revealed - exalted and blessed be His utterance:

- 31 "O Messenger! The mentioned souls have been set ablaze by the fire of the blessed Tree and illumined by the light of the Cause. Convey greetings from the Wronged One to Khudabakhsh and give him the glad-tidings of the waves of the ocean of divine bounty. Today, whosoever hath turned to the most exalted horizon hath in that instant been encompassed by divine forgiveness. From all directions the realities of things secretly give him glad-tidings and congratulations, saying: 'How excellent is thy state, for thou hast been adorned with the ornament of forgiveness and embellished with the crown of justice.' Blessed are they that attain, and joy be to them that attain! The Command is in God's hands, the Lord of the worlds." End quote.

- 32 The answer to each of the requests of that spiritual friend hath been revealed from the heaven of divine favor and sent forth. God willing, may ears and eyes be purified by the lights of the utterance of the Most Merciful, and may all give voice to the blessed words "Thine is the praise, O God of the world, and Thine is the glory, O Lord of names."

- 33 And finally, remembrance and glory and splendor be upon thee and upon whosoever heareth the Word and respondeth, for such a one is among the people of this noble station. Praise be to our Lord, the All-Knowing, the All-Wise.

دارند اینعبد هم تکبیر خدمت ایشان میرساند و از حقّ جلّ جلاله میطلبد مدد فرماید و توفیق عطا کند بر حفظ عنایاتیکه شبه و مثل نداشته و همچنین از قبل در جواب عریضه جناب حاجی علی علیه بهاء الله نازل شد آنچه که روح حیوانست از برای جسد عالم و یک لوح امانع اقدس هم مخصوص جناب آقا محمد اسمعیل علیه ۶۶ ۹ [بهاء الله] نازل و ارسال شد هنیئاً لهم و مرئاً لهم امید هست باستقامت کامل و همت تمام بر نشر آثار و القاء کلمه محبوب عالمیان مؤید و موفق شوند

- 30 ذکر جناب خدابخش علیه بهاء الله را نمودند لله الحمد او باثر قلم اعلی فائز شد طوبی له و للذین ما منعهم حوادث العالم و شئوناته عن الله ربّ العرش العظیم بعد از عرض ذکر اسم ایشان امام کرسی مقصود عالم اینکلمات عالیات نازل قوله تبارک و تعالی

- 31 یا رسول نفوس مذکوره بنار سدره مبارکه مشعل و بنور امر منور گشتند خدابخش را از قبل مظلوم تکبیر برسان و بامواج بحر فضل الهی بشارت ده امروز هر نفسی بافق اعلی توجه نمود در آنحین عفو الهی شامل حال اوست از جمیع جهات حقایق اشیاء بلسان سر او را بشارت میدهند و تهنیت میگویند و میگویند نیکوست حال تو چه که بطراز غفران مزین گشتی و باکلیل عدل مطرز طوبی للفائزین و هنیئاً للفائزین الأمر بید الله رب العالمین انتهى

- 32 جواب هر یک از مطالب آنحیب روحانی از سماء عنایت الهی نازل و ارسال شد انشاء الله آذان و ابصار از انوار بیان رحمن طاهر و مقدس گردد و کلّ بکلمه مبارکه لک الحمد یا اله العالم و لک الثناء یا مالک الأسماء ناطق گردند

- 33 و فی آخر القول الذکر و التکبیر و البهاء علیک و علی من یسمع الکلمه و یجیب انه من اهل هذا المقام الکریم الحمد لرّبنا العظیم الحکیم

BH00983

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

Date: 1305-11 [1888-Jul]

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

² Praise, thanksgiving, remembrance, glorification, peace and splendor, in the highest degree, befit the most holy and sublime threshold of the Desired One, Whose Pen of Will moves by day and night in remembrance of His chosen ones and near ones. Through the Kawthar of utterance which flows from Him, hearts and minds attain unto a wondrous new life. What pen could ever prove capable of giving thanks for this supreme benevolence and praise for this mighty gift? The waves of the ocean of bounty have appeared in such wise that those who wield the pen are powerless and incapable of enumerating them. His mercy has taken precedence, adorning nothingness with the ornament of existence. Blessed is the soul that in His days has attained, and has become possessed of but one word from His presence. Verily, He is the Mighty, the Bestower, in the beginning and in the end.

³ Thereafter, O beloved of my heart! A few days ago brief replies were written to your detailed letters, and these were sent along with wondrous and exalted Tablets, that perchance assured souls might drink from the depths of the ocean of oneness concealed within the words of the Desired One of all worlds, and attain unto fresh life. Your letter, together with the letters and petitions of the friends, reached the Most Holy Court, and that which was specifically revealed for each one bears witness to the Day of God and all that hath been made manifest therein. As bidden, give the glad-tidings unto all and deliver whatsoever hath been sent, both past and present. Despite the world's upheavals and its incidents, and the hatred of the former party - namely the Shiites - the Most Exalted Pen hath not ceased from remembrance, and with the most loud-sounding call hath summoned and continueth to summon all.

⁴ In these days, praise be to God, the friends arrive continuously; no space remaineth. In two days, nineteen souls with radiant faces and illumined hearts arrived and attained. Though space is limited, by God's grace their hearts are vast. In hardship they are patient, holding fast to beautiful patience. The servant beseecheth his Lord to ordain for them the good of this world and the next. Papers numbering the numerical value of Bahhaj (11) were sent. In all cases, beseech the True One,

¹ بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

² حمد و شکر و ذکر و ثنا و سلام و بها در رتبه اولی ساحت امنع اقدس حضرت مقصودیرا سزاست که قلم اراده اش در لیالی و ایام بذکر اولیا و اصفیا متحرک و از کوثر بیان که از او جاریست افنده و قلوب بحیات جدیده بدیعۀ فائز کدام قلم قادر است بر شکر این عنایت کبری و حمد این عطیۀ عظمی امواج بحر عطا بشائی ظاهر که صاحبان اقلام از احصای آن عاجز و قاصر رحمتش سبقت گرفته و عدم را بطراز وجود مزین فرموده طوبی از برای نفسیکه در ایامش فائز شد و صاحب یک کلمه از نزدش گشت آنه هو العزیز الوهاب فی المبدء و المآب

³ و بعد یا محبوب فؤادی چند یوم قبل جواب نامه های مفصل آنحضرت باختصار ذکر شد و مع الواح بدیعۀ منیعۀ ارسال گشت که شاید نفوس مطمئنۀ از لجۀ بحر احدیۀ که در کلمات مقصود عالمیان مستور است بیاشامند و بحیات تازه فائز گردند دستخط آنحضرت مع نامه و عرایض دوستان بساحت اقدس فائز و مخصوص هریک نازل شده آنچه که گواهی میدهد بر ایام حق و آنچه در آن ظاهر شده حسب الامر کل را بشارت دهید و از قبل و بعد آنچه ارسال شده برسانید مع انقلابات عالم و حوادث آن و بغضای حزب قبل یعنی شیعه قلم اعلی از ذکر بازماند و بأعلی النداء کل را دعوت فرموده و میفرماید

⁴ این ایام لله الحمد متصل احباً وارد میشوند محل باقی نمانده در دو یوم نوزده نفر با وجوه بیضا و قلوب نورا وارد و فائز محل تنگ است و لکن بفضل الله قلوبشان وسیع در سختی صابر و بصیر جمیل متمسک یسئل الخادم ربّه بأن یقدر لهم خیر الآخرة و الأولى اوراق علی عدد اسم بهاج ۱۱ ارسال شد در هر حال از حقّ جلّ جلاله

exalted be His glory, to aid all to that which is the cause of eternal remembrance and everlasting life. One Most Holy and Most Exalted Tablet was specifically revealed and sent for Haji Hasan (M.S.), upon him be the Glory of God, and one blessed Tablet specifically for Aqa Muhammad Sadiq, upon him be the Glory of God, in response to his petition. And specifically for the son, wife and uncle of Aqa Ali Haydar, upon him be the Glory of God and His favors, sacred and luminous Tablets were revealed and sent; these will reach them. Indeed, what that beloved one wrote regarding their being set ablaze with the fire of love and their arising to serve the Cause is the truth, in which there is no doubt.

- 5 As to what was mentioned concerning the other loved ones, upon them be the Glory of God - all was presented at the Most Holy Court and attained the honor of His hearing. His blessed and exalted Word: "O Amin! Upon thee be My Glory and My loving-kindness." The letters from your honor, both previous and recent, which you sent to this servant arrived and were presented at the Most Holy Court. We made mention of each of the loved ones mentioned therein. The gaze of the Wronged One has ever been directed toward His loved ones. God willing, may they attain to such a station wherein the happenings of the world will not hold them back from remembrance, praise and service to the Cause. May they be ignited by the fire of the Divine Lote-Tree and illumined by the light of His Cause. Specifically regarding those souls mentioned from Kaf and Ra for whom your honor requested Tablets - each has attained that around which the ocean of utterance circles. We beseech God to assist them through His grace, to remind them of His verses, draw them nigh unto Him, and ordain for them the Most Great Steadfastness. God willing, it is hoped they will attain this most great and mighty station and behold all else but God as a mere handful of clay.

- 6 O My beloved! The helpless servants are unaware, imagining that Hadi-i-Dawlat-Abadi and Mirza Baqir-i-Isfahani are cognizant of the Cause. Every person of insight and hearing testifies that all were and are utterly ignorant and move in absolute darkness. That most grievous calamity was never with the Truth but appeared through a deception that had and has no likeness or equal. The Tablets of God which the late Aqa Hasan, upon him be the Glory of God, carried upon first arriving at the prison fell into the hands of that deceitful oppressor, who gave them to Mirza Hadi, son of that illusory person. He copied them in his own hand in Yahya's name and sent them to certain places. Where has fairness gone? What happened to justice? They have turned away from the Truth which, from

بطلبید کل را مؤید فرماید بر آنچه سبب ذکر ابدی و حیات سرمدیست یک لوح امنع اقدس مخصوص جناب حاجی حسن (م ص) علیه بهاء الله و یک لوح مبارک مخصوص جناب آقا محمد صادق علیه بهاء الله در جواب عریضه او نازل و ارسال شد و مخصوص ابن و ضلع و خال جناب آقا علیحیدر علیه بهاء الله و عنایت الواح مقدسه منیره نازل و ارسال شد بایشان میرسد فی الحقیقه آنچه آنجوب در باره اشتعال ایشان بنار محبت و قیامشان بر خدمت امر مرقوم داشتند حق لا ریب فیه

- 5 و اینکه در ذکر سایر اولیا علیهم بهاء الله مذکور داشتند کل در ساحت اقدس عرض شد و بشرف اصغا فائز قوله تبارک و تعالی یا امین علیک بهائی و عنایتی نامه های آنجناب از قبل و بعد که بعد حاضر ارسال داشتی رسید و در ساحت امنع اقدس عرض نمود اولیاء مذکوره هریک را ذکر نمودیم لحاظ مظلوم لازال بشطر اولیا متوجه انشاء الله فائز شوند بمقامیکه حوادث عالم ایشانرا از ذکر و ثنا و خدمت امر باز ندارد بنار سدره مشتعل باشند و بنور امر منور مخصوص نفوس مذکوره از اهل کاف و را که آنجناب الواح طلب نمودند هریک فائز شد بآنچه که بحر بیان طائف حول اوست نسل الله ان یؤیدهم بفضل و یذکرهم بآیاته و یقرّبهم الیه و یقدر لهم الاستقامه الکبری انشاء الله امید هست بان مقام اکبر اعظم فائز شوند و ما سوی الله را بمثابه قبضه طین مشاهده کنند انتهی

- 6 یا محبوبی عباد بیچاره خبر ندارند بگمان آنکه هادی دولت آبادی و میرزا باقر اصفهانی از امر آگاهند هر صاحب بصر و سمعی شهادت میدهد که کل یخبر بوده و هستند و در ظلمت صرف حرکت میکنند داهیة دهماء اصلاً با حق نبوده بخدعهئی ظاهر شده که شبه و مثل نداشته و ندارد الواح الله که در اول ورود سخن مرحوم آقا حسن علیه بهاء الله حامل آن شد بید انظاره مگاره افتاد و او بمیرزا هادی ابن نفس موهوم داد بخط خود نوشته باسم یحیی باطراف نزد بعضی ارسال داشته آیا انصاف کجا رفته عدل چه شد حقیقه من غیر ستر و حجاب از اول امر الی

the beginning of the Cause until now, has openly and without any veil summoned the peoples of East and West to the Supreme Horizon, while they cling to idle fancies and idols. Leave them to their vain desires and leave them in their idle discourse, for they neither perceive, nor recognize, nor know.

- 7 Glory be to God! Verses have been revealed and descended like rain, yet the heedless ones of the world claim knowledge and, like the former party, have strived and continue to strive to mislead the servants. In that dispensation, a few souls deprived the helpless servants of eternal bounty, everlasting sustenance, and the recognition of God, exalted be His glory. This evanescent servant beseeches and implores God to raise up servants who will protect people from former superstitions, break the idols of falsehood and fancy, and turn toward the station of truth and certitude. He is the Powerful, the Mighty. There is no God but Him, the Lord of the Throne and earth.

- 8 Convey greetings from this evanescent servant to the loved ones in every land. I beseech and implore God, exalted be His glory, to cause all to attain that which leads to the reformation of the world and the life of nations. Verily, He has power over all things. Glory, remembrance and praise be upon you and upon those who are with you, who love you and hear your word concerning the Cause of God, the Lord of the worlds.

- 9 The servant

- 10 In the sacred month of Dhi'l-Qa'dih 1305

حين اهل شرق و غرب را بافق اعلى دعوت
نموده از او اعراض نموده اند و باوهام و اصنام
متمسکند ذرهم بأهوائهم و ذرهم فى خوضهم
انهم لا يشعرون و لا يعرفون و لا يعلمون

7 سبحان الله بمثابه امطار آيات نازل و هاطل
مع ذلك يخبرهاى عالم دعوى اطلاع نموده و
در اضلال عباد بمثابه حزب قبل سعى نموده و
مينمايد نفوس معدوده در آن كور عباد بيجاره
را از نعمت ابدية و مائده سرمدية و عرفان
حق جل جلاله محروم نمودند اين خادم فاني از
حق سائل و آمل عبادى را برانگيزاند كه ناس
را از اوهامات قبل حفظ نمايند اصنام كذب
و اوهام را بشكنند و بمقام صدق و يقين توجه
كنند اوست قادر و توانا لا اله الا هو مالك
العرش و الثرى

8 اولياى هر ارض را از قبل اين خادم فاني تكبير
برسانيد از حق تعالى شأنه سائل و آمل كل را
فائز فرمايد بآنچه كه سبب اصلاح عالم و حيات
امم است انه على كل شىء قدير البهاء و الذكر و
الثناء على حضرتك و على من معك و يحبك و
يسمع قولك فى امر الله رب العالمين

9 خ

10 ادم فى ذى القعدة الحرام سنة ١٣٠٥

INBA27:036

BH02277

To: Aqa Muhammad Rida Nahhas (Nazareth) et al., in Haifa
Date: 1305-11-04 [1888-Jul-13]

- 1 He is God, exalted be His glory, the Grandeur and the Power!
2 Praise be to the One worthy and deserving, Who adorned the heavens with His pure footsteps and illumined creation with His existence. Upon Him be the blessings of God, the mercy of God, the loving-kindness of God and His grace, and upon His family through whom the pillars of religion were fortified and the signs of God were spread forth at all times.

1 هو الله تعالى شأنه العظمة والاقطار
2 حمد مقصودى را لايق و سزاست كه بقديم پاك
افلاك را مزين نمود و آفرينش را بوجودش
منور داشت عليه صلوة الله و رحمته و عناية الله
و فضله و على آله الذين بهم استحصنت اركان
الدين و انتشرت آثار الله فى كل حين

- 3 And then, your letter arrived and brought boundless joy. Praise be to God, you are enjoying the bounties of unity and detachment, and health and well-being. Regarding what you wrote about Qurratu'l-'Ayn 'Inayatu'llah, after it was presented, they said it was very good and a blessed deed has become manifest for 'Inayatu'llah. In truth this is a favor befitting his name. However, tell 'Inayatu'llah on my behalf: "O 'Inayat, we beseech God, glorified be His majesty, for assistance for you, and we seek favor for your favor. Now the signs of favor must become manifest. God willing, you must conduct yourself in such a way as to be the cause of assurance and contentment to your teacher. Do not interfere in affairs without his permission and consent. This is my counsel - hear it well and act upon it. We beseech God to assist you and enable you to elevate your station and exalt your name. Verily, He has power over all things." End quote.
- 4 In truth, you too must at all times remind Qurratu'l-'Ayn and make mention to him of the blessed, goodly words. God willing, there is hope that he will act as befits him and become the cause of manifesting the love of that company. I send greetings to my spiritual friend, Aqa Ghulam-'Ali, upon him be God's everlasting peace. The gift that was sent arrived on the appointed day, attained the presence and was honored with acceptance. Now this blessed word completes the mention: Praise be to God, the Lord of the worlds.
- 5 I send greetings to the honored mother of 'Inayatu'llah, upon them both be 966 [Baha'u'llah], and I beseech confirmation for her. We ask God, blessed and exalted be He, to send down upon you a blessing from His presence and mercy from His side. Verily He is the All-Bountiful, the Most Generous. Your gift also arrived today - one was sent to the mansion and the other is present and has attained what is befitting. Peace, remembrance and praise be upon you and upon God's righteous servants.
- 6 After completing the letter, they summoned and said: "O 'Inayat, God willing, may you be assisted in that which is the cause of loftiness and exaltation. There is hope, God willing, that you will become the cause of good mention for that party. Verily God is the Powerful, the Unconstrained." End quote.
- 7 God willing, if he is enabled to accomplish what was mentioned, surely the unseen assistance will assist him and confirm him. Peace be upon you and the mercy of God and His blessings.
- 3 و بعد نامه آنجناب رسید فرح بی اندازه بخشید
 لله الحمد متممید بنعمت توحید و تجرید و صحت
 و عافیت و اینکه در باره قره عین عنایة الله
 مرقوم داشتید بعد از عرض فرمودند بسیار
 خوب شده عمل مبروری از برای عنایة الله ظاهر
 گشته فی الحقیقه این عنایتست مطابق اسمش
 ولیکن از قبل من به عنایة الله بگو یا عنایت از
 حق جل جلاله از برای تو مدد میطلبیم و از
 برای عنایت عنایت میجوئیم حال آثار عنایت
 ظاهر باید انشاء الله بقسمی حرکت نمائی که
 سبب اطمینان و خورسندی استاد تو شود بی
 اذن و اجازه او در امور تصرف مکن اینست
 وصیت من درست بشنو و عمل نما نسأل الله ان
 یؤیدک و یوفقک علی ارتقاء مقامک و ارتقاء
 اسمک انه علی کل شیء قدیر انتهى
- 4 فی الحقیقه آنجناب هم باید در کلّ حین قره
 عین را یادآوری نمائید او را متذکر دارید بکلمات
 طیبه مبارکه انشاء الله امید هست بآنچه سزاوار
 است عمل نماید و سبب ظهور محبت آنطائفه
 گردد حبیب روحانی جناب آقا غلامعلی علیه
 سلام الله الابدی را سلام میرسانم هدیه مرسله
 در یوم معلوم رسید بحضور فائز و بقبول مزین
 حال باین کلمه مبارکه ذکر تمام میشود الحمد لله
 رب العالمین
- 5 محذره والده عنایة الله علیهما ۹۶۶ [بهاء الله]
 را سلام میرسانم و از برایش تأیید میطلبم نسأل
 الله تبارک و تعالی ان یزل علیکم برکة من عنده
 و رحمة من لدنه انه هو الفضل الکرم هدیه
 آنجناب هم در این یوم رسید یکی از آن به قصر
 رفت و آخر موجود و فائز است بآنچه سزاوار
 است السلام و الذکر و الثناء علیکم و علی عباد
 الله الصالحین
- 6 بعد از اتمام نامه احضار فرمودند و فرمودند یا
 عنایت انشاء الله مؤید باشی بر آنچه سبب علو و
 سمو است امید هست انشاء الله سبب ذکر خیری
 از برای آنخزب شوی ان الله هو المقتدر المختار
 انتهى

7 انشاء الله اگر موفق شود بآنچه ذکر شد البتّه اعانت
غیبی اعانت نماید و تأییدش فرماید السلام علیکم
و رحمة الله و بركاته

8 The servant, on 4 Dhi'l-Qa'dih al-Haram 1305

8 خادام فی ۴ ذیقعدة الحرام سنة ۱۳۰۵

BLIB_Or15731.359, BLIB_Or15736.069

BH00954

To: Siyyid Ali Yazdi Husband of Hubbiyyih, in Egypt

Date: 1305-11-16 [1888-Jul-25]

1 He is God, exalted be His glory, the Grandeur and the Power!

1 هو الله تعالى شأنه العظمة والاقترار

2 Praise, sanctified from the world and the mention of nations, befiteth the Possessor of the Kingdom of eternity and the Creator of earth and heaven, Who through His absolute Will created the heaven and made manifest the earth. From these two the clouds appeared, and from them the rains descended, and from the rains the ocean became manifest, and from it the waves came into being. This is the station of the visible ocean; but as for the ocean of utterance, it hath appeared from the rain of the clouds of truth. Through the movement of the Will, resplendent waves arose, and these waves in one station are His manifestations of Names and attributes that have encompassed the world. Glorified be the Creator, glorified be the Educator, glorified be the Maker, glorified be the Bestower! And peace and blessings be upon the Most Great Ocean and the Lord of the world and the Goal of nations. He is the ocean of divine knowledge and its waves, and the signs and mysteries of names and attributes. The pearls of this ocean are sanctified beyond counting and exalted above all limitations. Through Him were spread the signs of knowledge and the mysteries of arts. And upon His family and companions, through whom tongues have testified to God's oneness, power, might, grandeur and sovereignty, and through whom the luminary of justice shone forth among the servants and the sun of grace dawned upon all lands - an everlasting and eternal peace.

2 حمد مقدّس از عالم و ذکر امم مالک ملکوت
بقا و فاطر ارض و سماء را لایق و سزااست که
بارادهء مطلقه آسمان خلق نمود و زمین ظاهر
فرمود و از این دو سیاح ظاهر و از آن امطار
نازل و از امطار بحر آشکار و از آن امواج موجود
ایستقام بحر ظاهر و اما بحر بیان از امطار سیاح
حقیقت ظاهر بحرکت اراده امواج باهر و این
امواج در یک مقام ظهورات اسماء و صفات اوست
که عالم را احاطه نموده جلّ الخالق و جلّ المربّی
و جلّ الصّانع و جلّ المنعم و الصّلوٰة و السلام
علی البحر الأعظم و سیّد العالم و مقصود الأمم
اوست بحر علم الهی و امواجش و آثار و اسرار
اسماء و صفات لآلی این بحر از احصا مقدّس و از
حدود منزّه به انتشار آثار العلوم و اسرار الفنون
و علی آله و اصحابه الذّین بهم شهدت الألسن
بتوحید الله و قدرته و اقتداره و عظمته و سلطانه
و بهم اشرق نیر العدل بین العباد و تجلّت شمس
الفضل علی البلاد سلاماً دائماً ابداً

3 To continue: the letter of that spiritual beloved arrived. This servant, thinking it was paper bearing writing, upon touching it found it to be water in spirituality and delicacy - the properties of water were manifest from it. It quenched the thirst of separation and illumined the darkness of remoteness with

3 و بعد نامهء آنحبيب روحانی رسید اینعبد بگان
آنکه قرطاس است که حمل آثار نموده بعد از
مسّ مشاهده شد آبست در روحانیت و لطافت
حکم آب از او ظاهر عطش فراق را تسکین داد

the light of nearness. A hundred thousand praises upon the intermediaries between us, the interpreters between us, namely the pen and the ink. After attention, consideration and observation, proceeding to the station, it was presented before the countenance of the Lord - His utterance, may our spirits be sacrificed for Him:

- 4 Praise be to God, it arrived without delay, hindrance or pause, giving glad tidings of humility, submissiveness, certitude and assurance. The fragrance of love is diffused at all times and the call of the heart is raised in all moments. Praise be to God, the feast of hearing is present if the people of possibility would accept it, and the feast of sight is manifest if they would attain true vision. We beseech and supplicate God that perchance His all-encompassing grace and manifest bounty may preserve the people of unity from the oppression and transgressions of the ungodly. The city of Egypt, which is now your residence, has been the seat of unity and in every age has appeared adorned with a new ornament and resplendent with the lights of arts and sciences. Now its tranquility has been transformed to agitation and its light to darkness. the ungodly have surrounded it while the believers are asleep and heedless of the cause and reason. We must all beseech God, exalted be His glory, for that which is the cause of the deliverance of His party. He is the Powerful, the Mighty. Peace be upon thee and upon My loved ones who have testified to that which God hath testified: that there is no God but Him.

- 5 The Kawthar is flowing, the fragrance of Tasnim is diffusing. The grace of God, exalted be His glory, has been and will be, God willing, all-encompassing. If there has been or will be some delay in sending supplications, the abundance of occupations and assurance are the only causes for delay. That beloved one himself is witness, and God behind him is witness.

- 6 As to what you wrote concerning the establishment of a primary school and that which raises the stations of man, after it was presented before Him, He said: "Excellent is what they have undertaken." In the realms of knowledge and wisdom, the advancement of the world, and the refinement and tranquility of nations, the education of children holds the foremost rank. Blessed is the one who has arisen to educate children for the sake of God. Time and again, in the past and present, We have counseled the friends of God and commanded them to this firm decree. We beseech God to assist His friends in that which He loves and is pleased with.

- 7 Indeed, this matter is of utmost importance, as the foundation of comfort and tranquility depends upon knowledge. Assuredly,

و ظلمت بعد را بنور قرب منور نمود صد هزار
آفرین بر وسائط مابین و مترجم مابین و هما القلم
و المداد و بعد از توجه و ملاحظه و مشاهده
قصد مقام نموده امام وجه مولی عرض شد قوله
ارواحنا فداء

4 لله الحمد رسل من غیر تعطیل و تعویق و توقف
بشارت خضوع و خشوع و ایقان و اطمینان
میدهد عرف حب در هر حین متضوع و ندای
قلب در جمیع احیان مرتفع لله الحمد مائده آذان
موجود اگر اهل امکان پذیرند و مائده بصیر
مشهود اگر بینائی حقیقی فائز شوند از حق
میطلبیم و مسئلت مینمائیم که شاید فضل عمیم
و کرم مبین اهل توحید را از ظلم و تعدیات
مشرکین حفظ فرماید مدینه مصر که حال
مقر آنجناب واقع است کرسی توحید بوده و در
هر عصر بطراز جدید ظاهر و بانوار فنون و علوم
باهر حال اطمینانش باضطراب و نورش بظلمت
تبدیل شده مشرکین احاطه نموده اند و موحدین
ناثمند و از سبب و علت غافل باید کل از حق
جل جلاله بطلبیم آنچه را که سبب نجات حزب
اوست اوست قادر و توانا السلام علیک و علی
احبابی الذین شهدوا بما شهد الله انه لا اله الا هو
انتهی

5 کوثر جاری عرف تسنیم متضوع عنایت حق
جل جلاله انشاء الله شامل بوده و هست اگر
در ارسال عرایض فی الجمله تأخیر رفته و یا برود
کثرت اشغال و اطمینان سبب تأخیر است و
بس خود آنجناب شاهد و کان الله ورائه شهیدا

6 و اینکه در ترتیب دبستان و ما ترتفع به مقامات
الانسان مرقوم داشتید بعد از عرض در حضور
فرمودند نعم ما عملوا در عوالم علم و عرفان و
ارتقاء عالم و تهذیب و راحت امم تربیت اطفال
از اول مقام مذکور و محسوب طوبی از برای
نفسیکه لوجه الله بتربیت اطفال مشغول گشت
مکرر از قبل و بعد اولیاء الله را نصیحت نمودیم
و باین حکم محکم امر فرمودیم نسل الله ان يؤید
اولیائه علی ما یحب و یرضی انتهی

7 فی الحقیقه اینفقره بسیار مهم است چه که اساس
آسایش و راحت بدانش معلّق و منوط البتّه حقّ

God, exalted be His glory, will aid and assist those who act upon this, for He has power over all things. I convey greetings to all the friends in that land. Night and day, I beseech God that He may bestow blessings from the clouds of mercy and the heaven of generosity, and likewise grant fellowship and unity, for most of the world's affairs have depended and depend upon these two. Regarding the teaching of different languages, they should consider the opinion of the people of that land. Most in that country display complete animosity and hatred toward the English; let it not be that this matter causes any unseemly word to be spoken regarding the friends. Surely those beloved ones have considered and continue to consider the foundation of matters.

جلّ جلاله عاملین را اعانت فرماید و موفق دارد
آنّه علی کثّیء قدیر اولیاء آن ارض طراً را سلام
میرسانم در لیالی و ایام از حقّ مسئلت مینمایم
که از سحاب رحمت و سماء مکرمت برکت عنایت
فرماید و همچنین الفت و اتحاد را روزی نماید
چه که اکثر اسباب عالم باین دو منوط بوده و
هست در تعلیم السن مختلفه باید رأی اهل بلد
را ملاحظه نمایند — آن ارض نسبت به انگریز
اکثری بکمال ضغینه و بغضا ظاهرند مبادا این فقره
نسبت باولیا کلمه نالایقی ذکر نمایند البته خود
آنجوایان اساس امور را ملاحظه داشته و دارند

- 8 As to what you wrote concerning Aqa 'Abdu'r-Rahim, upon him be God's peace, after it was presented, He smiled and said: "God willing, may divine invisible assistance encompass all and confirm them in what is befitting. He is indeed the All-Bountiful, the All-Generous."

8 و اینکه در باره جناب آقا عبدالرحیم علیه سلام
الله مرقوم داشتید بعد از عرض تبسم فرمودند
و فرمودند انشاء الله اعانت غیبی الهی کل را اخذ
فرماید و بما ینبغی تأیید نماید آنّه هو الفضال الکریم

- 9 Regarding what you wrote about the honored friend Haji 'Abdu'l-Karim, upon him be God's peace and favor, who sent four bags of Sadri rice - they arrived some time ago. Indeed, he is among those who are foremost in good deeds. Praise be to God, all have attained to that which has no equal. The stations of souls that are assured, content and pleasing to God - their manifestation is among the sealed matters with God. Repeatedly has this blessed word been heard: "Verily God does not suffer the reward of the doers of good to be lost." Peace, remembrance, and praise be upon you and upon God's friends there and upon God's righteous servants.

9 و اینکه مرقوم داشتید جناب حبیب مکرم حاجی
عبدالکریم علیه سلام الله و عنایت چهار کیسه
برنج صدری ارسال نموده اند چندی قبل رسید
فی الحقیقه ایشان اهل و منهم سابق بالخیراتند لله
الحمد جمیع فائز شدند بآنچه که شبه ندارد مقامات
نفوس مطمئنه راضیه مرضیه ظهورش از امور
مختومه است عندالله مکرر اینکلمه مبارکه استماع
شد ان الله لا یضیع اجر المحسنین السلام و الذکر
و الثناء علی حضرتکم و علی اولیاء الله هناك و
علی عباد الله الصالحین

- 10 Renewed news arrived today that Aqa 'Abdu'r-Rahim has written to his relatives and mentioned his affairs. According to his writing, he preferred what he received in 'Akka to what was mentioned in that land. Regarding this, He said: "Let 'Abdu'r-Rahim consider the balance of his affairs. If this land appears preferable to him, let him come, and if he finds that place better, let him stay." The purpose is that in either of these two cities, evident prosperity is apparent for him; let him choose.

10 مجدّد خبریکه امروز رسید جناب آقا عبدالرحیم
بمتعلقان خود نوشته و امور خود را مذکور داشته
از قرار نوشته او آنچه در عکا باو میرسید ترجیح
داده بر آنچه در آن ارض ذکر شده در این مقام
فرمودند عبدالرحیم میزان امرش را ملاحظه نماید
اگر این ارض بنظرش ترجیح دارد بیاید و اگر
آنجا را بهتر داند بماند انتهی مقصود آنکه در هر
کدام این دو مدینه از برای ایشان وسعت ظاهره
مشهود است اختیار نمایند

BH00300

To: Haydar Qabl-i-Ali et al.

Date: 1305-11-18 [1888-Jul-27]

- 1 The Tablet of God, the Help-in-Peril, the Self-Subsisting
صحيفة الله المهيمن القيوم 1
- 2 In the Name of the One dawning from the horizon of tribulation
بسمي المشرق من افق البلاء 2
- 3 In these days the letter Alif stands upright, and from its standing the world has arisen in lamentation. The letter Ha weeps from both eyes, and the condition of Ba is beyond mention. None has understood the mysteries of God save His own Self. He is the All-Knowing, the All-Informed, the Powerful, the Mighty. The equivalent of all books past and future has been revealed from the Most Exalted Pen before all faces, yet they have attributed each to someone unaware. One who, by the life of God, is powerless and incapable of comprehending divine verses - to such a one they attribute them. The challenge to spiritual combat in the Land of Mystery occurred before all faces, yet all denied it. Groups of every kind, both from within and without, were present on that day. The Cause shone forth like the sun, manifest and evident, yet they veiled it with the veils of idle fancies.
این ایام الف قائمه که از قیامش عالم قیام نموده نوحه مینماید و هاء مسکین از دو چشم میگریذ و حالت باء از ذکر خارج ما اطلاع علی اسرار الله الا نفسه اوست عالم و دانا و قادر و توانا معادل جمیع کتب قبل و بعد از قلم اعلی امام وجوه نازل مع ذلک هر یک را بغافل نسبت داده اند نفسی که لعمر الله از ادراک آیات الهی عاجز و قاصر است باو نسبت داده و میدهند مباهله در ارض سر امام وجوه کل ظاهر آن را انکار نموده اند جمعی از هر قبیل از داخل و خارج در آن یوم حاضر امر بمثابه آفتاب مشرق و لائح مع ذلک بحجبات اوهام آن را ستر نموده اند 3
- 4 O Haydar! Upon thee be My glory and loving-kindness. Yahya, though he traveled with seventy others, wrote to some denying his presence, and the deluded ones accepted it. They have walked and continue to walk in the footsteps of the odious Shi'ih sect. Leave them in their error and their vain imaginings. Glory be to God! In the past they claimed that the daughter of the Messenger of God - may the spirit of all else be sacrificed for Him - was not in the house of 'Uthman, but rather it was one of the jinn appearing in her form who was with 'Uthman. Should one ask what became of that blessed leaf and where she went, he who disbelieved was confounded. The divines of the past and present, that party whether in the graves of earth or in the graves of self and desire, all await the Promised One to appear from imaginary stations. Such is the condition of those heedless servants. It is most regrettable that one should become the object of worship or the goal of such a people.
یا حیدر علیک بهائی و عنایتی یحیی مع هفتاد نفر در سفر همراه بوده بیعضی نوشته و حضور خود را انکار کرده و متوهمین قبول نموده اند بر قدم شیعه شنیعه مشی نموده و مینمایند ذرهم فی ضلالتهم و اوهامهم سبحان الله از قبل گفته اند بنت رسول الله روح ما سواه فداه در بیت عثمان نبوده یکی از اجنه بهیئت او ظاهر و با عثمان بوده اگر نفسی سؤال نماید آن ورقه مبارکه چه شده و کجا رفته فیهت الذی کفر علمای قبل و بعد آن حزب چه در قبور خاک و چه در قبور نفس و هوای کل منتظرند که موعود از مقامهای موهومه ظاهر شود اینست شأن آن عباد غافل بسیار حیف است انسان معبود و یا مقصود امثال آن قوم واقع شود 4
- 5 Your letters arrived at various times. For some, detailed answers were revealed from the heaven of utterance of the Goal of all the worlds, while others remained pending. The Command is in His hand - He doeth whatsoever He willeth. What can one say? In all cases, submission and contentment have been and are beloved.
نامه های شما هر هنگام رسید بعضی جواب بتفصیل از سماء بیان مقصود عالمیان نازل و برخی در عهده تأخیر ماند الامر بیده با یفعل ما یشاء چه میتوان گفت در هر حال تسلیم و رضا محبوب بوده و هست 5

- 6 Mention was made of the assured souls in Qamsar. Each has been honored with mention and distinguished by the traces of the Most Exalted Pen. The mentions of the world cannot equal this mention. We, from this station, glorify their faces, remind them of Our verses, give them glad tidings of Our loving-kindness, and counsel them to the Greater Steadfastness and to Trustworthiness, which God hath made the sun of all deeds.
- 7 O Haydar! Upon thee be the Glory of God, the Lord of Destiny! In one of the Tablets this exalted Word was revealed in Persian. The Trusted Counsellor saith: O friends of God! Hold fast unto that which causeth the exaltation of His Word and the spread of His Cause. Today, victory hath been ordained through the hosts of deeds and character, and hath been inscribed by the Most Exalted Pen in the Scriptures and Tablets. This is among God's ordinances in this Most Great Revelation; thou shalt find no change or alteration in His ordinance. This is a decree which God hath rendered safe from the word "God doth blot out what He pleaseth" and hath adorned with the ornament of "He doth establish what He willeth, and with Him is the Mother Book." Blessed is the soul that hath held fast unto this binding decree and hath preserved its sight, hearing, tongue and heart from that which is forbidden. Say: O people! By the life of God, the eyes were created for beholding His signs, the tongue for His mention, the ears for hearkening, and the heart for turning unto Him. Know ye this and be not of the heedless. Know ye the value of these divine days. By the life of God, their like hath not been seen nor hath come into being from nothingness.
- 8 And likewise mention was made of the friends in the land of Kaf. We bear witness that they have attained unto My knowledge, spoken My praise, and turned towards My horizon. We beseech God to assist them with the hosts of the seen and the unseen, to aid them to be steadfast, and to draw them nigh unto Him in this world and the next. Verily, He is the Forgiving, the Merciful. Convey the greetings of the Wronged One unto them and give them the glad tidings of what hath been revealed for them in this manifest time.
- 9 His honor the Trustworthy, upon him be My glory and loving-kindness, hath in every instance made mention of you and sought assistance, bounty and mercy. Praise be to God that you have attained unto that from which the fragrance of His good-pleasure is wafted. Likewise, mention hath been made of the party of God in Dawlatabad. Repeatedly have their names flowed from the Pen. Each of the mentioned names hath attained unto the remembrance and attention of the Wronged One. We beseech God, exalted be He, to grant them success
- 6 ذکر نفوس موقنه در قصر را نموده اند هر یک بذکر فائز و بآثار قلم اعلی مفتخر این ذکر را اذکار عالم معادله ننماید انا نکبر من هذا المقام علی وجوهم و نذکرهم بآیاتی و نبشّره بمغایبی و نوصیهم بالاستقامه الکبری و بالأمانة الّتی جعلها الله شمس الاعمال
- 7 یا حیدر علیک بهاء الله مالک القدر در یکی از الواح این کلمه علیا بلسان پارسی نازل ناصح امین میفرماید یا اولیاء الله تمسک نمائید بآنچه سبب ارتفاع کلمه و علت انتشار امر است امروز نصرت بجنود اعمال و اخلاق مقرر گشته و از قلم اعلی در زیر و الواح ثبت شده هذه من سنة الله فی هذا الظهور الأعظم و لن تجد لسنته تبدیلاً و لا تحویلاً هذا حکم جعله الله محفوظاً من کلمه یخو الله ما یشاء و مزیئاً بطراز یثبت و عنده ام الکتاب طوبی از برای نفسی که باین حکم محکم تمسک نمود و بصر و سمع و لسان و قلب را از آنچه نهی شده محفوظ داشت قل یا قوم لعمر الله بصر از برای مشاهده آثار و لسان از برای اذکار و سمع از برای اصغا و قلب از برای اقبال خلق شده اعرفوا و لا تكونوا من الغافلین قدر ایام الهی را بدانید لعمر الله مثل آن دیده نشده و از عدم بوجود نیامده
- 8 و همچنین اولیای ارض کاف را ذکر نمودند نشهد انهم فازوا بعرفانی و نطقوا بثنائی و اقبلوا الی افقی نسأل الله ان یمدّهم بجنود الغیب و الشّهادة و یؤیّدهم علی الاستقامه و یقرّبهم الیه فی الدّنیاء و الآخرة انه هو الغفور الرحیم کبر من قبل المظلوم علیهم و بشّره بما انزل لهم فی هذا الحین المبین
- 9 جناب امین علیه بهائی و عنایتی در هر کوه ذکر شما را نموده و طلب مدد و عنایت و رحمت کرده لله الحمد آن جناب فائزند بآنچه که عرف رضا از آن متضوّع و هم چنین ذکر حزب الله را در دولت آباد نموده اند مکرّر ذکر ایشان از قلم جاری اسامی مذکوره هر یک بذکر و توجه مظلوم فائز نسأل الله تعالی ان یوقّتهم و یؤیّدهم علی ما یحبّ

and aid them in that which He loveth and is pleased with, and to make them among those whom the doubts of the divines and the hints of those who have denied the Day of Judgment have not kept back.

و یرضی و یجعلهم من الذین ما منعهم شبهات
العمائم و اشارات الذین کفروا بیوم الدین

- 10 O Haydar! The objectors to the Cause have not reflected upon what they clung to in past ages and centuries, and what their recompense was on the Day of Retribution. Lost indeed are they who denied the days of God and turned away from the Truth, following every remote misbeliever. Particularly have these faithless people followed Hadi Dowlat-Abadi and Baqir Isfahani, who dwells in the land of Ta, though these two heedless ones are unaware of and veiled from the root of the Cause. Would that they had clung to their own kind and left the helpless people to themselves! Say: O Hadi, fear God and conceal not the Cause, nor cleave to that which thy self desires. Hide it not - thou went to the island and saw. Make not thyself doubtful of it. Leadership will not protect thee. Rend asunder the veil of heedlessness and with the arm of certitude shatter the idol of vain imaginings. I swear by the Sun of Truth which hath shone forth from the most exalted horizon - I speak for the sake of God - thou art not aware. Reflect upon the past, when one of the women became the narrator of the Qa'im's existence. Several turbaned ones joined with her in denouncing Ja'far, contriving the Holy Precinct and Jabulqa and Jabulsa, thus depriving the helpless people of the divine revelatory breezes in God's days. Blessed are they who are detached from all directions and have turned solely toward the Most Exalted Horizon. These are the manifestations of godliness and the dawning-places of trustworthiness, truthfulness and faithfulness.

10 یا حیدر معرضین بیان تفکر ننموده اند که در
قرون و اعصار قبل بچه تمسک نموده اند و جزا
در یوم جزا چه بود قد خسر الذین کذبوا بآیام
الله و اعرضوا عن الحق بما اتبعوا کلّ مشرک
بعید خاصه مجدد این قوم بی وفا متابعت هادی
دولت آبادی و باقر اصفهانی که در ارض طاء
موجود است نموده اند مع آنکه این دو غافل
از اصل امر بی خبر و محجوبند ایکاش بمثل
خودی تمسک مینمودند و خلق بیچاره را بخود
میگذاشتند بگو یا هادی اتق الله و لا تستر الامر
و لا تتسک بما تشبه نفسک ستر مکن جزیره
رفعی و دیدی بر خود مشبه منما ریاست منعت
نماید خرق کن حجاب غفلت را و بعضد یقین
صنم و هم را بشکن قسم بافتاب حقیقت که
از اعلی افق عالم اشراق نموده لوجه الله میگویم
تو آگاه نیستی در قبل تفکر نما که راوی وجود
قائم یکی از اناث بوده چند نفر از اهل عمائم با
او اتفاق نموده جعفر را تکذیب نمودند و ناحیه
مقدسه و جابلقا و جابلصا ترتیب دادند و ناس
بیچاره را از نفحات وحی ربّانی در آیام الهی
محروم نمودند طوبی از برای نفوسی که از جمیع
جهات منقطع و بافق اعلی و حده توجه نموده اند
ایشانند مظاهر تقوی و مشارق امانت و صدق و
وفا

- 11 O Haydar! Great is the Cause of this Wronged One, for He neither flattered the princes nor concealed God's truth and His Cause from the divines. In the Most Great Prison, openly and clearly did He proclaim that which was opposed to the desires and passions of the people of the earth, save those who cast away all else but God and took what they were commanded by the All-Knowing, the All-Wise.

11 یا حیدر قبل علی امر این مظلوم عظیم است چه
که نه با امر امداهنه نمود و نه با علما حقّ و
امرش را ستر نفرمود در سجن اعظم ظاهراً باهراً
اظهار داشت آنچه را که مخالف نفس و هوای
اهل ارض است الا من نبذ ما سوی الله و اخذ
ما امر به من لدن علیم حکیم

- 12 Thou didst mention his honor Ashraf, upon him be My glory and loving-kindness. We shall mention him at the end of this Tablet. The honored Afnan who circled round Me sent his letter to Our presence - that letter which he had written in reply to the heedless Ahmad. repeatedly, before and after, it was heard. Blessed is he and joy be unto him. He hath spoken the truth, as attesteth the people of the cities of justice and fairness and the denizens of the realms of might and kingdom.

12 ذکر جناب اشرف علیه بهائی و عنایتی را نمودی
در آخر لوح او را ذکر مینمائیم جناب افنان الذی
یطوف حولی نامه ایشان را بحضور فرستاد آن
نامه که در جواب احمد غافل نوشته بود مکرراً
قبل و بعد باصفاً فائز طوبی له و نعیماً له قد نطق
بالحق یشهد بذلک اهل مدائن العدل و الانصاف
و اهل الجبروت و المملکوت نسأل الله ان یوفقه

We beseech God to assist him in all conditions. Through him shall the doors of hearts be opened. Verily He is the Almighty, the Protector, the Self-Subsisting. Convey My glorification to him and to his son who was named Husayn in God's Book, the Lord of all worlds.

- 13 O thou who soarest in My atmosphere! Convey to each and every one of the friends the glorification of the Wronged One, and give them the glad-tidings of God's grace, bounty and mercy. Verily He is the All-Bountiful, the Most Generous, the Forgiving, the Merciful. The splendor shining from the heaven of My grace be upon thee and upon those who have heard the call and turned with radiant faces and illumined hearts to the Most Exalted Horizon. They are indeed among the sincere in God's Mighty, Great Book.

- 14 O Haydar-'Ali! Once again hearken unto the rustling of the Most Exalted Pen. Verily it draws hearts and illumines them with the light of the knowledge of God, the Lord of all worlds. Be thou a bearer of glad-tidings in My Name and one who speaks with wisdom of My remembrance amongst My servants. I bear witness that thou hast attained unto the recognition of God and the promotion of His Cause, and from thee hath appeared that which hath attracted the hearts of those who have drawn nigh. The letter which thou didst send to Ism-i-Jud hath been presented by the servant who standeth before the Face. We have answered thee with that which calleth out between the heavens and the earth. By God! The Sovereign of Utterance, and His Revealer and Sender, hath come. He, verily, is the Most Wise of the wise. Blessed is the servant whom the deniers have not prevented from turning unto the All-Knowing, the Peerless One, and blessed is the servant who hath cast away the world, clinging fast to the oneness of God, the Lord of the mighty throne. We have sent down for thee that which none can reckon. Give thanks unto thy Lord for this manifest grace. As to what thou hast mentioned concerning the servants of God in Ta and Ra, We beseech God to assist them in that which He loveth and is pleased with, and to make them among those whom the calumnies of the divines have not prevented from turning unto God, the Mighty, the Praiseworthy. They have cast away what they possessed and taken what they were commanded in the Book of God, the Omnipotent, the Mighty.

- 15 O people of Tar! Harken unto the call of the Wronged One. By the Sun of Truth, He speaketh for the sake of God. There hath befallen Him that which hath befallen no one else. He hath, for the salvation of the world and the edification of nations, accepted tribulations in the path of God. Not for a moment did He conceal Himself, but proclaimed the Cause of God with the

في كلّ الأحوال و به يفتح ابواب القلوب أنّه هو
المقتدر المهيمن القيوم كبر من قبلي على وجهه
و على ابنه الذي سمي بالحسين في كتاب الله ربّ
العالمين

13 يا أيها الطائر في هوائي دوستان را فرداً فرداً از قبل
مظلوم تکبیر برسان و بفضل و عنایت و رحمت
حقّ بشارت ده أنّه هو الفضل الکرم و هو الغفور
الرحیم البهاء المشرق من افق سماء فضلی علیک
و علی الذين سمعوا النداء و اقبلوا الى الأفق الأعلى
بوجوه بیضاء و قلوب نوراء الا انهم من المخلصين
في كتاب الله العزيز العظيم

14 يا حيدر قبل على مرّة اخرى صرير قلم اعلى را
بشنو أنّه يجذب القلوب و ينورها بنور معرفة الله
ربّ العالمين كن مبشراً باسمي و ناطقاً بين عبادي
بذكرى الحكيم اشهد انك فزت بعرفان الله و تبليغ
امرّه و ظهر منك ما انجذبت به افئدة المقبلين قد
حضر كتابك الذي ارسلته الى اسم الجود و عرضه
العبد الحاضر لدى الوجه اجبتاك بما ينادى بين
السموات و الارضين تالله قد اتى سلطان البيان و
منزله و مرسله أنّه هو احكم الحاكمين طوبى لعبد
ما منعه المعرضون عن الاقبال الى الفرد الخبير
و طوبى لعبد نبذ العالم متمسكاً بتوحيد الله ربّ
العرش العظيم انا انزلنا لك ما لا يحصى احد
اشكر ربك بهذا الفضل المبين و اما ما ذكرت
عباد الله في الطاء و الراء نسأل الله ان يؤيدهم
على ما يحب و يرضى و يجعلهم من الذين ما منعهم
مفتريات العلماء عن التوجه الى الله العزيز الحميد
نبذوا ما عندهم و اخذوا ما امروا به في كتاب
الله المقتدر القدير

15 يا اهل طار بشنويد ندای مظلوم را قسم بآفتاب
حقیقت لوجه الله نطق مینماید وارد شد بر او
آنچه که بر احدی وارد نه بلایای ارض را فی
سبیل الله لأجل نجات عالم و تهذیب امم قبول
نمود آتی خود را ستر ننمود و بأعلى النداء امر الله

loudest call, without any veil or hindrance. Some accepted it, while others, due to the vain imaginings of the former people, slipped from the straight path. Convey My greetings to the servants and say:

- 16 O people! If ye be followers of the Bayan, its essence is this exalted word which hath flowed from the tongue of the Primal Point, may the spirit of all else be sacrificed for His sake. He saith: "I have written the essence of His remembrance, and it is that He shall not be referred to by My references, nor by what is mentioned in the Bayan." And if ye be followers of the Furqan, He saith: "Lead the people out of darkness into light and remind them of the days of God." And if ye be possessed of insight, the Greatest Scene is manifest and shining like the sun, and the Tree with its countless fruits is visible and raised up before all faces, and the ocean with its waves of proof is evident. Harken unto the call of the trusted Counsellor and deprive not yourselves, like the former people, of the knowledge of God and true oneness. For years they cried out "O Truth!" yet when He appeared from the horizon of the world, they girded themselves to extinguish His light and rose up to harm Him, and finally martyred Him with the fire of hatred and the sword of tyranny. The cause and reason were and are the divines of the former people, as ye have witnessed and continue to witness. They committed that which no oppressor hath ever committed. They abandoned righteousness and piety, and occupied themselves with self and passion. The sun of justice and fairness is veiled behind a thick covering due to the tyranny of those souls. We beseech God to illumine the world through the effulgences of the light of the orb of justice.

- 17 Here follows mention of Ghulam-'Ali, upon him be my glory. Blessed is he and blessed is his son. Remember them both with what hath flowed from My Pen and give them the glad tidings of My mercy and My loving-kindness. We beseech God to aid this youth to rend asunder the veils of the vain imaginings of men and to number him among those who have aided the Cause of God, the Lord of the exalted Throne. Some time ago his letter, which he had written to Mihdi, upon him be my glory, was presented at the Most Holy Court and gained the honor of His notice. Praise be to God, the fragrance of humility, submissiveness and steadfastness wafted from every word of his letter. We have indeed mentioned him in numerous Tablets, aided him to attain Our presence, and drawn him nigh unto a station which hath been the hope of them that are sincere and near unto God. We beseech the True One to aid him in such wise that he may be occupied with service both night and day. We testify that he was created for this purpose.

را من غیر ستر و حجاب بر کلّ عرضه داشت
بعضی قبول نمودند و برخی نظر باوهامات حزب
قبل از صراط لغزیدند از قبل مظلوم عباد را
تکبیر برسان

- 16 بگو یا قوم اگر اهل بیانید جوهرش این کلمه
علیاست که از لسان نقطه اولی روح ما سواه
فداه جاری و نازل شده میفرماید و قد کتبت
جوهره فی ذکره و هو انه لا یستشار باشارق و لا
بما ذکر فی البیان و اگر اهل فرقانید میفرماید ان
اخرج القوم من الظلمات الی النور و ذکرهم بایام
الله و اگر اهل بصیرت منظر اکبر بمثابه آفتاب
مشرق و لاغ و سدره باثمار لاتحصی امام وجوه
ظاهر و مرتفع و بحر بامواج برهان مشهود بشنود
ندای ناصح امین را و بمثابه حزب قبل خود را از
معرفه الله و توحید حقیقی محروم منمائید سالها یا
حق گفتند و چون از افق عالم ظاهر و مشرق بر
اطفاء نورش کمر بستند و بر ضرش قیام نمودند
و بالأخره بنار بغضا و سیف جفا شهیدش کردند
سبب و علت علمای حزب قبل بوده و هستند
چنانچه مشاهده نموده و مینمائید عمل نمودند آنچه
را که هیچ ظالمی عمل ننمود از بر و تقوی گذشتند
و بنفس و هوی مشغول نیر عدل و انصاف از
ظلم آن نفوس خلف حجاب غلیظ مبتلا از حق
میطلبیم عالم را بتجلیات انوار نیر عدل منور فرماید

- 17 ذکر جناب غلامعلی علیه بهائی مذکور طوبی له و
لابنه ذکرهما بما نزل من قلبی و بشرهما برحمتی
و عنایتی نسأل الله ان یؤید الغلام علی خرق
حجبات اوهام الأنام و یجعل له من الذین نصروا
امر الله ربّ الکرمی الرقیع چندی قبل نامه او
که باسمی مهدی علیه بهائی نوشته بود در ساحت
اقدس حاضر و بلحاظ عنایت فائز لله الحمد عرف
خضوع و خشوع و استقامت از هر کلمهئی از
کلماتش متضوع انا ذکرناه فی الواح شتی و آیدناه
علی الحضور و قربناه الی مقام کان امل المخلصین
و المقرّبین از حق میطلبیم او را تأیید فرماید بشأنی
که در لیالی و ایام بخدمت مشغول باشد نشهد
انه خلق لذلك

- 18 O Haydar-'Ali! We have approved what thou didst mention regarding the Feast. Verily He is the All-Bountiful, the Generous. And We make mention of Sad, upon him be My glory and My loving-kindness, who hath attained unto that which was recorded in God's Scrolls. Praise be to God, they are remembered in the Most Great Prison and have attained unto His loving-kindness. We beseech God to exalt him through His Name and make him a remembrance amongst His servants. Verily He is the Almighty, the Powerful. In these days their letters too have arrived. God willing, a reply will be sent that they may rejoice and be among the thankful. The members of the household have ever been mentioned in all exalted stations and lofty gardens. Blessed are they, and woe unto the heedless.
- 18 یا حیدر قبل علی انا امضینا ما ذکرته فی الضیافة انه هو الفیاض الکریم و نذکر الصاد علیه بهائی و عنایتی الذی فاز بما کان مسطوراً فی صحف الله الحمد در سجن اعظم مذکورند و بعنایت فائز نسأل الله ان یرفعه باسمه و یجعلہ ذکراً بین عبادہ انه هو المقتدر القدر این ایام نامه های ایشان هم رسید انشاء الله جواب ارسال میشود لیفرح و یكون من الشاکرین اهل بیت در جمیع مقامات عالیہ و جنات مرتفعه مذکور بوده و هستند طوبی لهم و ویل للغافلین
- 19 O Haydar-'Ali! The trust must be returned to him. Thus hath the Wronged One decreed aforetime and at this moment. Harken and be of them that act. Thou didst mention the sons of Khalil and the sons of Zardusht, upon them be the Glory of God and His loving-kindness, in the land of K, how they have been guided through two souls, Muhammad and Husayn, upon them be the Glory of God and His mercy, and have turned towards the Prison. Blessed are they both and joy be unto them. They have attained unto that which they were commanded in the Scriptures and Tablets. Give them and those who have believed glad-tidings of the mention of the Wronged One and His attention to them, that they may rejoice and be of those who, on wings of longing, have soared in the atmosphere of God's love, the Lord of the Day of Judgment.
- 19 یا حیدر قبل علی امانت باید باو راجع شود هذا ما حکم به المظلوم من قبل و فی هذا الحین اسمع و کن من العاملين ذکر ابناء خلیل و ابناء زردشت علیهم بهاء الله و عنایتہ را در ارض ک نمودید کہ بهدایت نفسین محمد و حسین علیهما بهاء الله و رحمته فائز گشته اند و بشطر سجن اقبال کرده اند طوبی لهما و نعیماً لهما قد فازا ما امر ا به فی الزبر و الألواح بشرهما ثم الذین آمنوا بذكر المظلوم و اقباله الیهم لیفرحوا و یكونوا من الذین طاروا بأجنحة الاشتیاق فی هواء محبة الله مالک يوم الدين
- 20 O Haydar-'Ali! Some of those souls are, praise be to God, illumined with the light of recognition and are firm in the Cause of God, while others are of two faces. Thy Lord verily knoweth and concealeth, and He is the Concealer, the Forgiving, the Merciful.
- 20 یا حیدر قبل علی بعضی از آن نفوس لله الحمد بنور عرفان منورند و یامر الله متمسک و برخی صاحب دو وجهند ان ربک یعلم و یستر و هو الستار الغفور الرحیم
- 21 Verily We make mention of him who is named Aqa Baba and We beseech God to make him among those who prefer the loved ones of God over their own selves and who act according to that which they have been commanded in the Book - a command from One Who is All-Knowing, All-Wise. God willing, may he be aided to do that which will cause the exaltation of the Word of God. Were he to possess all the world and spend it in the path of the Friend, it would not equal these revealed words. It behooveth him to thank God, his Lord, at eventide and at dawn, and in the morning and at sunset.
- 21 انا نذکر من سمی باقا بابا و نسأل الله ان یجعلہ من الذین آثروا احباء الله علی انفسهم و عملوا ما امروا به فی الکتاب امراً من لدن علیم حکیم انشاء الله مؤید شود بر آنچه سبب اعلاء کلمة الله است اگر مالک بود جمیع عالم را و در راه دوست انفاق مینمود باین کلمات میزلات معادله نمیکرد له ان یشکر الله ربه فی العشی و الاشرق و فی البکور و الاصيل
- 22 Convey My greetings to the loved ones of Mazgan. We have mentioned them before with a mention that neither perisheth nor endeth. Proclaim My greetings unto them and give them the glad-tidings of My verses, My bounty and My mercy. We
- 22 اولیای مازگان را از قبل مظلوم تکبیر برسان انا ذکرناهم من قبل بذكر لا یفنی و لا ینفد کبر علیهم من قبلی و بشرهم بآیاتی و فضلی و رحمتی نسأل

beseech God to assist them and aid them to the Greater Steadfastness. Verily, He is powerful over all things.

الله ان يمدّهم ويؤيّدهم على الاستقامة الكبرى
انه على كلّ شيء قدير

- 23 We make mention of him who is named Mulla Mirza and those who have believed in God, the Single, the All-Informed. Blessed is he who hath purified himself with the water of detachment, adorned his head with the crown of godliness, and arisen to teach the Cause with wisdom and utterance. By My life! He is of the people of Baha mentioned in the Qayyumu'l-Asma, which was revealed in this great Remembrance and this firm, mighty Command. We beseech Him, exalted be He, to ordain for him the reward of one who hath stood before the Countenance, that he may spend his days in the remembrance of his Lord and be numbered among those who have attained.

23 ونذكر من سمّي بملاً ميرزا والذين آمنوا بالله الفرد
الخبير طوبى لمن طهر نفسه بماء الانقطاع وزين
رأسه باكليل التقوى وقام على تبليغ الأمر بالحكمة
والبيان لعمرى انه من اهل البهاء في قيوم الأسماء
الذى نزل في هذا الذكر العظيم والأمر المحكم المتين
نسأله تعالى ان يكتب له اجر من قام امام الوجه
لينفق أيامه في ذكر ربه ويكون من الفائزين

- 24 O Mashhadi Hasan! He hath made mention of thee who hath loved Me and attained unto My remembrance, My service and My presence. Upon him be My glory and upon those who have acknowledged that which the Ancient Beauty hath spoken forth in this luminous Scene. O Mashhadi Hasan! Hearken unto the call of the Wronged One. He hath appeared with His Name, the Self-Subsisting, and hath spoken amongst men that which He hath been commanded by God, the Creator of earth and heaven. Rejoice in My mention of thee and say:

24 يا مشهدي حسن ذكرك من اجبني وفاز بذكرى
وخدمتي ولقائي عليه بهائي وعلى الذين اعترفوا بما
نطق به جمال القدم في هذا المنظر المنير يا مشهدي
حسن اسمع نداء المظلوم انه ظهر باسمه القيوم
ونطق بين العباد بما امر به من لدى الله فاطر
الأرضين والسموات افرح بذكرى اياك و

- 25 Praise be unto Thee, O Thou the Goal of the world, for having remembered me while I was in the most desolate of lands. I beseech Thee to assist me to remember Thee and praise Thee, and to remain steadfast in Thy Cause, through which the hearts of the wicked have been set ablaze.

25 قل لك الحمد يا مقصود العالم بما ذكرتني اذ كنت
في ارب البلاد اسألك ان تؤيّدني على ذكرك و
ثنائك والاستقامة على امرك الذى به احترقت
افئدة الأشرار

- 26 O Haydar-'Ali! Convey My greetings and salutations to the friends in every land. Make them joyous through His grace and illumined through the light of His Cause. Verily, He is with His loved ones wheresoever they may be. To this beareth witness My tongue and My pen and those who circle round the Supreme Throne of God. Verily thy Lord is the Forgiving, the Merciful. And once again may the Glory from Our presence rest upon thee and upon those who hearken to thy words concerning the Cause of God, the Mighty, the Praiseworthy.

26 يا حيدر قبل على اوليائى هر ارض را از قبل
مظلوم تكبير و سلام برسان بعنايتش مسرور دار
و بنور امرش منور انه مع اوليائه اينجا كانوا يشهد
بذلك لساني و قلبي والذين طافوا عرش الله
الأعظم ان ربك هو الغفور الرحيم والبهاء من
لدنا مرة اخرى عليك وعلى من يسمع قولك
في امر الله العزيز الحميد

INBA42:066, MKI4523.160, BRL_DA#267,

ISH.160

GPB.171x

BH02126

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

Date: 1305-11-18 [1888-Jul-27]

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

² O beloved of my heart! Today, which is Thursday the eighteenth of Dhi'l-Qa'dah, your letter dated the seventh of Shawwal arrived. Whenever your letter arrives, new joy becomes manifest and evident in the prison. You wrote that this servant had been negligent in responding to your letter. No, by the glory of our Lord and your Lord and the Lord of the throne and earth! In the month of Shawwal two packets were sent. The first packet contained two letters from this servant and one sacred Tablet of revelation and two sacred Tablets specifically for two believers, as well as sacred, holy, and exalted Tablets for the loved ones of Asadabad, H.M. and Kermanshah, and in all the Tablets specific mention of you was revealed from the Pen of the Beloved. The second packet likewise in Shawwal contained divine Tablets and verses, and in all those Tablets too mention was made of you. Praise be to God, through His grace they have attained and through His bounty they are adorned. His mercy has encompassed that beloved one. For you and me and every believer to thank God for this great bounty and manifest generosity.

³ As to what you wrote about intending to visit the Holy Land, this was specifically presented before His Most Holy Presence regarding the honored Afnan, upon him be all the most glorious splendor of God. His blessed and exalted Word: "O Amin, upon thee be My glory and loving-kindness! Well done in what thou hast done. We love those who hearken to the words of Our Afnan. We beseech God to assist him in what he hath intended. Verily He is the All-Bountiful, the Generous."

⁴ By chance, on this day this servant had prepared and sealed a third packet in your name for sending when this new packet arrived. In any case, at all times this servant has sought and continues to seek exaltation, ascendancy, elevation and advancement for you. Verily our Lord, the All-Merciful, is the Hearer, the Answerer. In truth you have been confirmed in mentioning the friends and serving the Cause every day and every month. This is from God's bounty upon you. Verily He is the Forgiving, the Merciful.

¹ بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

² یا محبوب فؤادی الیوم که پنجشنبه هیجدهم شهر ذی القعدة الحرامست دستخط آنجبوب که رقم ۷ [هفت] ۲۲ شوال تاریخ آن بود رسید هر هنگام که دستخط آنجبوب میرسد فرح جدید در بجن ظاهر و هویدا میگردد و در آن مرقوم که اینعبد در جواب دستخط اجمال نموده لا وعرة ربنا و ربکم و رب العرش و الثری در شهر شوال دو پاکت ارسال شد پاکت اول دو مکتوب از اینعبد و یک لوح مبارک تنزیل و دو لوح مبارک مخصوص دو مقبل و همچنین الواح مبارکه مقدسه منیعه مخصوص احبای اسدآباد و هم و کرمانشاه و در جمیع الواح مخصوص ذکر شما از قلم محبوب جاری و نازل و پاکت دوم ایضاً در شوال حامل الواح و آیات الهی بوده و در جمیع الواح آنهم ذکر آنجبوب بوده الله الحمد بعنایت [فائزند] و بفضل مزین رحمتش آنجبوب را احاطه نموده لک ولی و لکل مقبل ان [نشکر] الله بهذا الفضل العظيم و الکرم المبين

³ اینکه مرقوم [داشتید] اراده ارض یا [نموده اید] مخصوص حضرت آقای معظم حضرت افنان علیه منکّل بهاء اباه در ساحت اقدس عرض شد قوله تبارک و تعالی یا امین علیک بهائی و عنایتی نعم ما عملت انا نحب من یسمع قول افنانی نستل الله ان يؤیّده علی ما اراد انه هو الفضل الکرم

⁴ از قضا این یوم اینعبد پاکت سوم را باسم آنجبوب بسته و میهای ارسال که این پاکت جدید رسید باری در هر حال این خادم از برای آنجبوب علو و سمو و ارتفاع و ارتقا طلبیده و میطلبد ان ربنا الرحمن هو السامع المجیب فی الحقیقه آنجناب موفق [شده اند] بر ذکر اولیا و خدمت امر در هر یوم

وهر شهر هذا من فضل الله عليك أنه هو الغفور
الرحيم

5 Convey on behalf of this servant greetings, praise and mention to the spiritual beloved Ali-Qabli-Haydar, upon him be the glory of God. Likewise to Jinab-i-Beg, upon him be the glory and loving-kindness of God. We beseech for him joy from God, the Lord of the worlds. Let them not be saddened by what has befallen them - there has befallen them what has befallen the loved ones. What is meant is the grief and sorrow that has seized them in these days. Verily with difficulty comes ease. Relief and loving-kindness come from God, our Lord, the Mighty, the Powerful.

5 خدمت حبيب روحانی جناب علی قبل حیدر
علیه ۹۶۹ [بهاء الله] از جانب این عبد تکبیر و
ثنا و ذکر برسانید و همچنین خدمت جناب بیگ
علیه بهاء الله و عنایتہ نسل له الفرح من الله رب
العالمین از آنچه وارد شده مکدر نباشند بر ایشان
وارد شده آنچه بر اولیا وارد شده مقصود هموم و
غموم نیست که ایشانرا در این ایام اخذ نموده ان
مع العسر يسرا الفرج والعناية من لدى الله ربنا
المقتدر القدير

6 To the loved ones of God wherever they may be, this servant conveys greetings and seeks for each one that which will cause the exaltation of His Word. Glory, remembrance and praise be upon you and upon those with you and those who hearken to your words for the sake of God.

6 اولیای الهی را در هر بلد که هستند این خادم
تکبیر میرساند و از برای هر یک میطلبد آنچه را
که سبب ارتفاع کلمه اوست بهاء و الذکر و
الثناء علیکم و علی من معکم و یسمع قولکم لوجه
الله

7 The servant 18 Dhi'l-Qa'dah 1305

7 خادم فی ۱۸ ذی القعدة سنة ۱۳۰۵

INBA28:470

BH09043

To: *Mirza Muhammad Bayk, in Shiraz*

Date: 1305-11-18 [1888-Jul-27]

1 He is the One Who speaks the truth

1 هو الناطق بالحق

2 Your letter was received and in the Most Great Prison its answer was revealed from the Ancient King. Blessed is the eye that hath seen, and the ear that hath heard, and the tongue that hath spoken that which hath been sent down from the heaven of the Will of God, the Lord of the worlds. We beseech God that His confirmation may assist and His grace may accompany you, that in these fleeting days you may attain unto everlasting stations and be occupied with His remembrance at all times. Verily, He is with His remembering servants. Say: Praise be unto Thee, O my God, for having given me to drink from the cup of Thy knowledge and for having made known unto me Thy straight path and Thy firm and mighty Command. I beseech Thee by Thy Most Exalted Pen to ordain for

2 نامه شما رسید و در سجن اعظم جواب آن از
مالک قدم نازل طوبی لعین رأی و لأذن سمعت
و للسان نطق بما نزل من سماء مشیة الله رب
العالمین از حق میطلبیم تأییدش مدد فرماید و
توفیقش همراهی کند تا در این ایام فانیة تحصیل
مقامات باقیه نمائید و در لیالی و ایام بذکرش
مشغول باشید انه مع عباده الذاکرین قل لک
الحمد یا الهی بما سقیتنی كأس عرفانک و عزفتنی
صراطک المبین و امرک المحکم المتین استلک

me that which will draw me nigh unto Thee. Verily, Thou art the Almighty, the Powerful.

بأن تكتب لي من قلمك الأعلى ما يقربني إليك
أنت انت المقتدر القدير

INBA51:188, KB_620:181-182

BH00308

Tarazat (Ornaments)

Date: 1305-12 [1888-Aug]

- 1 In My Name, which standeth supreme above all names
بِسْمِ الْمَهِيْمِنِ عَلَى الْأَسْمَاءِ
- 2 Praise and glory beseem the Lord of Names and the Creator of the heavens, He, the waves of Whose ocean of Revelation surge before the eyes of the peoples of the world. The Day-Star of His Cause shineth through every veil and His Word of affirmation standeth beyond the reach of negation. Neither the ascendancy of the oppressor nor the tyranny of the wicked hath been able to thwart His Purpose. How glorified is His sovereignty, how exalted His dominion!
حمد و ثنا مالک اسماء و فاطر سماء را لایق و سزاست که امواج بحر ظهورش امام وجوه عالم ظاهر و هویدا آفتاب امرش حجاب قبول نفرمود و بکلمه اثباتش محور راه نیافت منع جباره و ظلم فراغه او را از اراده بازداشت جلّ سلطانه و عظم اقتداره
- 3 Great God! Although His signs have encompassed the world and His proofs and testimonies are shining forth and manifest as the light, yet the ignorant appear heedless, nay rather, rebellious. Would that they had been content with opposition. But at all times they are plotting to cut down the sacred Lote-Tree. Since the dawn of this Revelation the embodiments of selfishness have, by resorting to cruelty and oppression, striven to extinguish the Light of divine manifestation. But God, having stayed their hands, revealed this Light through His sovereign authority and protected it through the power of His might until earth and heaven were illumined by its radiance and brightness. Praise be unto Him under all conditions.
سبحان الله با اینکه آیات عالم را احاطه نموده و حجت و برهان بمثابه نور از هر شطری ظاهر و مشرق عباد جاهل غافل بل معرض مشاهده میشوند ایکاش باعراض کفایت مینمودند بل در کلّ حین در قطع سدره مبارکه مشورت نموده و مینمایند از اول امر مظاهر نفس بظلم و اعتساف بر اطفاء نور الهی جهد نمودند ولكن الله منعهم و اظهر النور بسلطانه و حفظه بقدرته الى ان اشرفت الأرض و السماء بضیائه و اشراقه له الحمد فی کلّ الأحوال
- 4 Glory be unto Thee, O Lord of the world and Desire of the nations, O Thou Who hast become manifest in the Greatest Name whereby the pearls of wisdom and utterance have appeared from the shells of the great sea of Thy knowledge, and the heavens of divine revelation have been adorned with the light of the appearance of the Sun of Thy countenance.
سبحانک یا اله العالم و مقصود الأمم و الظاهر بالاسم الأعظم الذی به اظهرت لآلئ الحکمة و البیان من اصداف عمان علیک و زینت سموات الأديان بأنوار ظهور شمس طلعتک
- 5 I beg of Thee, by that Word through which Thy proof was perfected among Thy creatures and Thy testimony was fulfilled among Thy servants to strengthen Thy people in that whereby the face of the Cause will radiate in Thy dominion, the standards of Thy power will be planted among Thy servants, and
اسألك بالكلمة الّتی بها تمّت حجّتک بین خلقک و برهانک بین عبادک ان تؤیّد حزیک علی ما یستضیء به وجه الأمر فی مملکتک و تنصب

the banners of Thy guidance will be raised throughout Thy dominions.

- 6 O my Lord! Thou beholdest them clinging to the rope of Thy grace and holding fast unto the hem of the mantle of Thy beneficence. Ordain for them that which may draw them nearer unto Thee, and withhold them from all else save Thee. I beg of Thee, O Thou King of existence and Protector of the seen and the unseen, to make whosoever ariseth to serve Thy Cause as a sea moving by Thy desire, as one ablaze with the fire of Thy Sacred Tree, shining from the horizon of the heaven of Thy Will. Verily Thou art the mighty One Whom neither the power of all the world nor the strength of nations can weaken. There is no God but Thee, the One, the Incomparable, the Protector, the Self-Subsistent.

- 7 O thou who hast quaffed the wine of Mine utterance from the chalice of My knowledge! These sublime words were heard today from the rustling of the divine Lote-Tree which the Lord of Names hath, with the hand of celestial power, planted in the All-Highest Paradise:

- 8 The first Taraz and the first effulgence which hath dawned from the horizon of the Mother Book is that man should know his own self and recognize that which leadeth unto loftiness or lowliness, glory or abasement, wealth or poverty. Having attained the stage of fulfilment and reached his maturity, man standeth in need of wealth, and such wealth as he acquireth through crafts or professions is commendable and praiseworthy in the estimation of men of wisdom, and especially in the eyes of servants who dedicate themselves to the education of the world and to the edification of its peoples. They are, in truth, cup-bearers of the life-giving water of knowledge and guides unto the ideal way. They direct the peoples of the world to the straight path and acquaint them with that which is conducive to human upliftment and exaltation. The straight path is the one which guideth man to the dayspring of perception and to the dawning-place of true understanding and leadeth him to that which will redound to glory, honour and greatness.

- 9 We cherish the hope that through the loving-kindness of the All-Wise, the All-Knowing, obscuring dust may be dispelled and the power of perception enhanced, that the people may discover the purpose for which they have been called into being. In this Day whatsoever serveth to reduce blindness and to increase vision is worthy of consideration. This vision acteth as the agent and guide for true knowledge. Indeed in the estimation of men of wisdom keenness of understanding is due to

رایات قدرتک بین عبادک و اعلام هدایتک فی دبارک

6 ای رب تراهم متمسکین بحبل فضلک و متشبثین بأذیال ردآ کرمک قدر لهم ما یقرّبهم الیک و یمنعهم عن دونک أسألك یا مالک الوجود و المهیمن علی الغیب و الشهود ان تجعل من قام علی خدمة امرک بحراً موجاً بارادتك و مشتعلّاً بنار سدرتک و مشرقاً من افق سماء مشیتک انک انت المقتدر الذی لا یعجزک اقتدار العالم و لا قوّة الأمم لا اله الا انت الفرد الواحد المهیمن القیوم

7 یا ایّها الشارب رحیق بیانی من کأس عرفانی امروز از حقیف سدره منتهی که در فردوس اعلی از ید قدرت مالک اسماء غرس شده این کلمات عالیات اصغا گشت

8 طراز اول و تجلّی اول که از افق سماء امّ الکتاب اشراق نموده در معرفت انسانست بنفس خود و بآنچه سبب علو و دنو و ذلت و عزّت و ثروت و فقر است بعد از تحقق وجود و بلوغ ثروت لازم و این ثروت اگر از صنعت و اقتراف حاصل شود نزد اهل خرد ممدوح و مقبولست مخصوص عبادی که بر تربیت عالم و تهذیب نفوس امم قیام نموده اند ایشانند ساقیان کوثر دانائی و هادیان سبیل حقیقی نفوس عالم را بصرای مستقیم راه نمایند و بآنچه علت ارتفاع و ارتقاء وجود است آگاه سازند راه راست راهی است که انسان را بمشرق بینائی و مطلع دانائی کشاند و بآنچه سبب عزّت و شرف و بزرگیست رساند

9 رجا آنکه از عنایت حکیم دانا رمد ابصار رفع شود و بر بینائیش بیفزاید تا بیابد آنچه را که از برای آن بوجود آمده اند امروز آنچه از کوری بکاهد و بر بینائی بیفزاید آن سزاوار التفاتست این بینائی سفیر و هادی دانائی است نزد صاحبان حکمت دانائی خرد از بینائی بصر است اهل بهاء باید در جمیع احوال بآنچه سزاوار است عمل نمایند و آگاه سازند

keenness of vision. The people of Baha must under all circumstances observe that which is meet and seemly and exhort the people accordingly.

- 10 The second Taraz is to consort with the followers of all religions in a spirit of friendliness and fellowship, to proclaim that which the Speaker on Sinai hath set forth and to observe fairness in all matters.
- 11 They that are endued with sincerity and faithfulness should associate with all the peoples and kindreds of the earth with joy and radiance, inasmuch as consorting with people hath promoted and will continue to promote unity and concord, which in turn are conducive to the maintenance of order in the world and to the regeneration of nations. Blessed are such as hold fast to the cord of kindliness and tender mercy and are free from animosity and hatred.
- 12 This Wronged One exhorteth the peoples of the world to observe tolerance and righteousness, which are two lights amidst the darkness of the world and two educators for the edification of mankind. Happy are they who have attained thereto and woe betide the heedless.
- 13 The third Taraz concerneth good character. A good character is, verily, the best mantle for men from God. With it He adorneth the temples of His loved ones. By My life! The light of a good character surpasseth the light of the sun and the radiance thereof. Whoso attaineth unto it is accounted as a jewel among men. The glory and the upliftment of the world must needs depend upon it. A goodly character is a means whereby men are guided to the Straight Path and are led to the Great Announcement. Well is it with him who is adorned with the saintly attributes and character of the Concourse on High.
- 14 It beseemeth you to fix your gaze under all conditions upon justice and fairness. In The Hidden Words this exalted utterance hath been revealed from Our Most August Pen:
- 15 'O Son of Spirit! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbour. Ponder this in thy heart; how it behoveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.'
- 16 They that are just and fair-minded in their judgement occupy a sublime station and hold an exalted rank. The light
- 10 طراز دوم معاشرت با ادیانست بروج و ریحان و اظهار ما اتی به مکلم الطور و انصاف در امور
- 11 اصحاب صفا و وفا باید با جمیع اهل عالم بروج و ریحان معاشرت نمایند چه که معاشرت سبب اتحاد و اتفاق بوده و هست و اتحاد و اتفاق سبب نظام عالم و حیات امم است طوبی از برای نفوسی که بحبل شفقت و رأفت متمسکند و از ضغینه و بغضا فارغ و آزاد
- 12 این مظلوم اهل عالم را وصیت مینماید ببردباری و نیکوکاری این دو دو سراجند از برای ظلمت عالم و دو معلمند از برای دانائی امم طوبی لمن فاز و ویل للعافین
- 13 طراز سوم فی الخلق آنه احسن طراز للخلق من لدی الحق زین الله به هیاکل اولیائه لعمری نوره یفوق نور الشمس و اشراقها هر نفسی بآن فائز شد او از جواهر خلق محسوب است عزت و رفعت عالم بآن منوط و معلق خلق نیک سبب هدایت خلق است بصراط مستقیم و نبأ عظیم نیکوست حال نفسی که بصفات و اخلاق ملاّ اعلی مزین است
- 14 در جمیع احوال بعدل و انصاف ناظر باشید در کلمات مکتونه این کلمه علیا از قلم ابهی نازل
- 15 یا بن الروح احبّ الأشياء عندی الانصاف لا ترغب عنه ان تکن الی راغباً و لا تغفل منه لتکون لی امیناً و انت توفّق بذلک ان تشهد الأشياء بعینک لا بعین العباد و تعرفها بمعرفتک لا بمعرفه احد فی البلاد فکّر فی ذلک کیف ینبغی ان تكون ذلک من عطیتی علیک و عنایتی لک فاجعله امام عینیک
- 16 اصحاب انصاف و عدل بر مقام اعلی و رتبه علیا قائلند انوار بر و تقوی از آن نفوس مشرق و لائح

of piety and uprightness shineth resplendent from these souls. We earnestly hope that the peoples and countries of the world may not be deprived of the splendours of these two luminaries.

امید آنکه عباد و بلاد از انوار این دو نیر محروم
نمانند

17 The fourth Taraz concerneth trustworthiness. Verily it is the door of security for all that dwell on earth and a token of glory on the part of the All-Merciful. He who partaketh thereof hath indeed partaken of the treasures of wealth and prosperity. Trustworthiness is the greatest portal leading unto the tranquillity and security of the people. In truth the stability of every affair hath depended and doth depend upon it. All the domains of power, of grandeur and of wealth are illumined by its light.

17 طراز چهارم فی الأمانة أنّها باب الاطمینان لمن
فی الامکان و آية العزة من لدى الرحمن من فاز بها
فاز بكنوز الثروة و الغناء امانت باب اعظم است
از برای راحت و اطمینان خلق قوام هر امری
از امور باو منوط بوده و هست عوالم عزّت و
رفعت و ثروت بنور آن روشن و منیر

18 Not long ago these sublime words were revealed from the Pen of the Most High:

18 چندی قبل این ذکر احلی از قلم اعلی نازل

19 'We will now mention unto thee Trustworthiness and the station thereof in the estimation of God, thy Lord, the Lord of the Mighty Throne. One day of days We repaired unto Our Green Island. Upon Our arrival, We beheld its streams flowing, and its trees luxuriant, and the sunlight playing in their midst. Turning Our face to the right, We beheld what the pen is powerless to describe; nor can it set forth that which the eye of the Lord of Mankind witnessed in that most sanctified, that most sublime, that blest, and most exalted Spot. Turning, then, to the left We gazed on one of the Beauties of the Most Sublime Paradise, standing on a pillar of light, and calling aloud saying: "O inmates of earth and heaven! Behold ye My beauty, and My radiance, and My revelation, and My effulgence. By God, the True One! I am Trustworthiness and the revelation thereof, and the beauty thereof. I will recompense whosoever will cleave unto Me, and recognize My rank and station, and hold fast unto My hem. I am the most great ornament of the people of Baha, and the vesture of glory unto all who are in the kingdom of creation. I am the supreme instrument for the prosperity of the world, and the horizon of assurance unto all beings." Thus have We sent down for thee that which will draw men nigh unto the Lord of creation.'

19 انا نذكر لك الأمانة و مقامها عند الله ربك و
ربّ العرش العظيم انا قصدنا يوماً من الأيام
جزيرتنا الخضراء فلما وردنا رأينا انهارها جارية و
اشجارها ملتفة و كانت الشمس تلعب في خلال
الأشجار توجّهنا الى اليمين رأينا ما لا يتحرّك القلم
على ذكره و ذكر ما شاهدت عين مولی الوری فی
ذاک المقام الألف الألف الأشراف المبارک الأعلی
ثمّ اقبلنا الى اليسار شاهدنا طلعة من طلعات
الفردوس الأعلی قائمة على عمود من النور و
نادت بأعلى النداء يا ملأ الأرض و السماء
انظروا جمالی و نورى و ظهورى و اشراقى تالله
الحقّ انا الأمانة و ظهورها و حسنها و اجر لمن
تمسّك بها و عرف شأنها و مقامها و تشبّث بذيلها
انا الزينة الكبرى لأهل البهاء و طراز العز لمن
فی ملكوت الانشاء و انا السبب الأعظم لثروة
العالم و افق الاطمینان لأهل الامکان كذلك
انزلنا لك ما يقرب العباد الى مالک الایجاد

20 O people of Baha! Trustworthiness is in truth the best of vestures for your temples and the most glorious crown for your heads. Take ye fast hold of it at the behest of Him Who is the Ordainer, the All-Informed.

20 يا اهل البهاء أنّها احسن طراز لهما كلکم و ابهى
اکلیل لرؤوسکم خذوها امرأ من لدن امر خبير

21 The fifth Taraz concerneth the protection and preservation of the stations of God's servants. One should not ignore the truth of any matter, rather should one give expression to that which is right and true. The people of Baha should not deny any

21 طراز پنجم در حفظ و صیانت مقامات عباد الله
است باید در امور اغماض نکنند بحقّ و صدق
تکلم کنند اهل بهاء باید اجر احدی را انکار نمایند

soul the reward due to him, should treat craftsmen with deference, and, unlike the people aforetime, should not defile their tongues with abuse.

22 In this Day the sun of craftsmanship shineth above the horizon of the occident and the river of arts is flowing out of the sea of that region. One must speak with fairness and appreciate such bounty. By the life of God! The word 'Equity' shineth bright and resplendent even as the sun. We pray God to graciously shed its radiance upon everyone. He is in truth powerful over all things, He Who is wont to answer the prayers of all men.

23 In these days truthfulness and sincerity are sorely afflicted in the clutches of falsehood, and justice is tormented by the scourge of injustice. The smoke of corruption hath enveloped the whole world in such wise that naught can be seen in any direction save regiments of soldiers and nothing is heard from any land but the clashing of swords. We beseech God, the True One, to strengthen the wielders of His power in that which will rehabilitate the world and bring tranquillity to the nations.

24 The sixth Taraz

25 Knowledge is one of the wondrous gifts of God. It is incumbent upon everyone to acquire it. Such arts and material means as are now manifest have been achieved by virtue of His knowledge and wisdom which have been revealed in Epistles and Tablets through His Most Exalted Pen – a Pen out of whose treasury pearls of wisdom and utterance and the arts and crafts of the world are brought to light.

26 In this Day the secrets of the earth are laid bare before the eyes of men. The pages of swiftly-appearing newspapers are indeed the mirror of the world. They reflect the deeds and the pursuits of divers peoples and kindreds. They both reflect them and make them known. They are a mirror endowed with hearing, sight and speech. This is an amazing and potent phenomenon. However, it behoveth the writers thereof to be purged from the promptings of evil passions and desires and to be attired with the raiment of justice and equity. They should enquire into situations as much as possible and ascertain the facts, then set them down in writing.

27 Concerning this Wronged One, most of the things reported in the newspapers are devoid of truth. Fair speech and truthfulness, by reason of their lofty rank and position, are regarded as a sun shining above the horizon of knowledge. The waves rising from this Ocean are apparent before the eyes of the peoples of the world and the effusions of the Pen of wisdom and utterance are manifest everywhere.

و ارباب هنر را محترم دارند و بمثابهء حزب قبل
لسان را بیدگوئی نیالایند

22 امروز آفتاب صنعت از افق آسمان غرب نمودار
و نهر هنر از بحر آن جهت جاری باید بانصاف
تکلم نمود و قدر نعمت را دانست لعمر الله کلهء
انصاف بمثابهء آفتاب روشن و منیر است از حق
میطلبیم کلّ را بانوارش منور فرماید آنه علی کلّ
شیء قدیر و بالاجابة جدیر

23 این ایام راستی و صدق تحت محالب کذب مبتلا
و عدل بسیاط ظلم معذب دخان فساد جهان
را اخذ نموده بشأنی که لا یری من الجهات
الا الصفوف و لا یسمع من الأرجاء الا صلیل
السیوف از حق میطلبیم مظاهر قدرت خود را
تأیید فرماید بر آنچه سبب اصلاح عالم و راحت
امم است

24 طراز ششم

25 دانائی از نعمتهای بزرگ الهی است تحصیل آن بر
کلّ لازم این صنائع مشهوده و اسباب موجوده
از نتایج علم و حکمت اوست که از قلم اعلی در
زیر و الواح نازل شده قلم اعلی آن قلبی است که
لائی حکمت و بیان و صنائع امکان از خزانه او
ظاهر و هویدا

26 امروز اسرار ارض امام ابصار موجود و مشهود
و اوراق اخبار طیار روزنامه فی الحقیقه مرآت
جهانست اعمال و افعال احزاب مختلفه را
مینماید هم مینماید و هم میشنوند مرآتست
که صاحب سمع و بصر و لسانست ظهوریست
عجیب و امریست بزرگ و لکن نگارنده را
سزاوار آنکه از غرض نفس و هوی مقدس
باشد و بطراز عدل و انصاف مزین و در امور
بقدر مقدور تفحص نماید تا بر حقیقت آن آگاه
شود و بنگارد

27 در امر این مظلوم آنچه ذکر نموده اند اکثری از
راستی محروم بوده گفتار نیک و صدق در بلندی
مقام و شأن مانند آفتاب است که از افق سماء
دانش اشراق نموده امواج این بحر امام وجوه عالم
پیدا و آثار قلم حکمت و بیان هویدا

- 28 It is reported in the press that this Servant hath fled from the land of Ta (Tihran) and gone to Iraq. Gracious God! Not even for a single moment hath this Wronged One ever concealed Himself. Rather hath He at all times remained steadfast and conspicuous before the eyes of all men. Never have We retreated, nor shall We ever seek flight. In truth it is the foolish people who flee from Our presence. We left Our home country accompanied by two mounted escorts, representing the two honoured governments of Persia and Russia until We arrived in Iraq in the plenitude of glory and power. Praise be to God! The Cause whereof this Wronged One is the Bearer standeth as high as heaven and shineth resplendent as the sun. Concealment hath no access unto this station, nor is there any occasion for fear or silence.
- 28 در صحیفه اخبار نوشته اند این عبد از ارض طاء فرار نموده به عراق عرب رفته سبحان الله این مظلوم در آتی خود را پنهان نموده لازال امام وجوه قائم و موجود انا ما فررنا و لم نهرب بل یهرب منا عباد جاهلون خرجنا من الوطن و معنا فرسان من جانب الدولة العلیة الایرانیة و دولة الروس الى ان وردنا العراق بالعزة و الاقتدار لله الحمد امر این مظلوم بمثابه آسمان مرتفع و مانند آفتاب مشرق و لا تخ ستر را در این مقام راهی نه و خوف و صمت را مقامی نه
- 29 The mysteries of Resurrection and the events of the Last Hour are openly manifest, but the people are sunk in heedlessness and have suffered themselves to be wrapt in veils. 'And when the seas shall boil... And when the Scriptures shall be unrolled.' By the righteousness of God! The Dawn hath truly brightened and the light hath shone forth and the night hath receded. Happy are they that comprehend. Happy are they that have attained thereunto.
- 29 اسرار قیامت و شروط ساعت کل مشهود ولكن عباد غافل و محجوب و اذا البحار سجرت و اذا الصحف نشرت تالله الحق ان الصبح تنفس و النور اشرق و الليل عسعس طوبی للعارفين طوبی للفائزين
- 30 Glorified be God! The Pen is perplexed what to write and the Tongue wondereth what to utter. Despite unprecedented hardships and after enduring years of imprisonment, captivity and woeful trials, We now perceive that veils thicker than the ones We have already torn asunder have intervened, obstructing the vision and causing the light of understanding to be obscured. Moreover We observe that the fresh calumnies which are now rife are far more malicious than those of former days.
- 30 سبحان الله قلم متحیر که چه تحریر نماید لسان متفکر که چه ذکر کند بعد از زحمت های فوق العاده و حبس و اسر و عذاب چندین ساله مشاهده میشود آنچه خرق شده اعظم از آن حائل گشته و ابصار را منع نموده و نور ادراک را ستر کرده مفتریات حدیثه از قدیمه بمراتب اکبر ملاحظه میگردد
- 31 O people of the Bayan! Fear ye the merciful Lord. Consider the people of former times. What were their deeds and what fruit did they gather? Every thing they uttered was but imposture and whatever they wrought hath proved worthless, except for those whom God hath graciously protected through His power.
- 31 ای اهل بیان اتقوا الرحمن در حزب قبل تفکر نمائید عمل چه بود و ثمر چه شد آنچه گفته اند کذب و آنچه عمل نموده اند باطل الا من حفظه الله بسلطانه
- 32 I swear by the life of Him Who is the Desire of the world! Were a man to ponder in his heart he would, free of all attachment to the world, hasten unto the Most Great Light and would purge and purify himself from the dust of vain imaginings and the smoke of idle fancy. What could have prompted the people of the past to err and by whom were they misled? They still reject the truth and have turned towards their own selfish desires. This Wronged One calleth aloud for the sake of God. Whosoever wisheth, let him turn thereunto; whosoever wisheth, let
- 32 لعمر المقصود اگر نفسی تفکر نماید منقطعاً عن العالم قصد نیر اعظم کند و خود را از غبار ظنون و دخان اوهام مقدس و مطهر سازد آیا علت گمراهی حزب قبل چه بود و که بود الى حين معرضند و بهواهای خود مقبل مظلوم لوجه الله میگویند من شاء فليقبل و من شاء فليعرض انه كان غنياً عما كان و ما يكون

him turn away. Verily God can well afford to dispense with all things, whether of the past or of the future.

- 33 O people of the Bayan! It is men like unto Hadi Dawlat-Abadi who, with turban and staff, have been the source of opposition and hindrance and have so grievously burdened the people with superstitions that even at the present time they still expect the appearance of a fictitious person from a fictitious place. Be ye warned, O men of understanding.

- 34 O Hadi! Give ear unto the Voice of this trustworthy Counsellor: direct thy steps from the left unto the right, that is turn away from idle fancy unto certitude. Lead not the people into error. The divine Luminary shineth, His Cause is manifest and His signs are all-embracing. Set thy face towards God, the Help in Peril, the Self-Subsisting. Renounce thy leadership for the sake of God and leave the people unto themselves. Thou art ignorant of the essential truth, thou art not acquainted therewith.

- 35 O Hadi! Be thou of one face in the path of God. When in company with the infidels, thou art an infidel and with the pious, thou art pious. Reflect thou upon such souls as offered up their lives and their substance in that land, that haply thou mayest be admonished and roused from slumber. Consider: who is to be preferred, he who preserveth his body, his life and his possessions or the one who surrendereth his all in the path of God? Judge thou fairly and be not of the unjust. Take fast hold of justice and adhere unto equity that perchance thou mayest not, for selfish motives, use religion as a snare, nor disregard the truth for the sake of gold. Indeed thine iniquity and the iniquity of such people as thyself have waxed so grievous that the Pen of Glory was moved to make such observations. Fear thou God. He Who heralded this Revelation hath declared: 'He shall proclaim under all conditions: "Verily, verily, I am God, no God is there but Me, the Help in Peril, the Self-Subsisting."'

- 36 O people of the Bayan! Ye have been forbidden to contact the loved ones of God. Why hath this ban been imposed and for what purpose? Be ye fair, I adjure you by God, and be not of the heedless. Unto such as are endued with insight, and before the Most Great Beauty, the object of this ban is known and evident; it is so that no one may become aware of his (Hadi's) secrets and deeds.

- 37 O Hadi! Thou hast not been in Our company, thou art therefore ignorant of the Cause. Act not according to thine idle imaginings. Aside from these things, scrutinize the Writings with thine own eyes and ponder upon that which hath come to

33 ای اهل بیان مانع و حاجب نفوسی بودند بمثابه هادی دولت آبادی با عمامه و عصا ناس بیچاره را باو هامانی مبتلا نمودند که الی حین منتظرند نفس موهوم از مقام موهوم ظاهر شود فاعتبروا یا اولی الألباب

34 یا هادی بشنو ندای ناصح امین را از شمال بیین توجه نما و از ظنّ بیقین سبب اضلال مشو نور مشرق امر ظاهر آیات محیط ولّ وجهک شطر الله المهیمن القیوم از ریاست لوجه الله بگذر و ناس را وا گذار از اصل پیگیری و آگاه نیستی

35 یا هادی در سبیل الهی صاحب یک وجه باش نزد مشرکین مشرکی و نزد موحدین موحد در نفوسی که در آن ارض جان و مال را انفاق نمودند تفکر نما شاید پند گیری و متنبه شوی آنّ الذی یحفظ جسده و روحه و ما عنده خیر ام الذی انفق کلّها فی سبیل الله انصف و لا تکن من الظالمین بعدل تمسک نما و بانصاف تشبث شاید دین را دام ننائی و از برای دینار چشم از حق نهوشی ظلم تو و امثال تو بمقامی رسیده که قلم اعلی باین اذکار مشغول خف عن الله انّ المبشّر قال انه یطلق فی کلّ شأن اتّنی انا الله لا اله الاّ انا المهیمن القیوم

36 یا اهل بیان شما را از ملاقات اولیا منع نموده اند سبب این منع چه و علّت چه انصفوا بالله و لا تکنوا من الغافلین نزد اهل بصر و منظر اکبر سبب منع واضح و علّت مشهود لئلاّ یطلع احد علی اسراره و اعماله

37 یا هادی تو با ما نبودی و آگاه نیستی بگان عمل منما از همه گذشته حال در آثار ببصر خود رجوع کن و در آنچه ظاهر شده تفکر نما رحم کن بر خود و بر عباد بمثابه حزب قبل سبب

pass. Have pity upon thyself and upon the servants of God and be not the cause of waywardness like unto the people aforetime. The path is unmistakable and the proof is evident. Change injustice into justice and inequity into equity. We cherish the hope that the breaths of divine inspiration may strengthen thee and that thine inner ear may be enabled to hear the blessed words: 'Say, it is God, then leave them to entertain themselves with their cavillings.' Thou has been there (Cyprus) and hast seen him (Mirza Yahya). Now speak forth with fairness. Do not misrepresent the matter, neither to thyself nor to the people. Thou art both ignorant and uninformed. Give ear unto the Voice of this Wronged One and hasten towards the ocean of divine knowledge that perchance thou mayest be adorned with the ornament of comprehension and mayest renounce all else but God. Harken unto the Voice of this benevolent Counsellor, calling aloud, unveiled and manifest, before the faces of kings and their subjects, and summon the people of the world, one and all, unto Him Who is the Lord of Eternity. This is the Word from Whose horizon the day-star of unfailing grace shineth resplendent.

- 38 O Hadi! This Wronged One, rid of all attachment to the world, hath striven with utmost endeavour to quench the fire of animosity and hatred which burneth fiercely in the hearts of the peoples of the earth. It behoveth every just and fair-minded person to render thanks unto God – exalted be His glory – and to arise to promote this pre-eminent Cause, that fire may turn into light, and hatred may give way to fellowship and love. I swear by the righteousness of God! This is the sole purpose of this Wronged One. Indeed in proclaiming this momentous Cause and in demonstrating its Truth We have endured manifold sufferings, hardships and tribulations. Thou thyself wouldst bear witness unto that which We have mentioned, couldst thou but speak with fairness. Verily God speaketh the truth and leadeth the Way. He is the Powerful, the Mighty, the Gracious.

- 39 May Our Glory rest upon the people of Baha whom neither the tyranny of the oppressor nor the ascendancy of the aggressor have been able to withhold from God, the Lord of the worlds.

TB#04, BSW#06.07x, BPRY.197x, ADJ.024x, GPB.218-219x, SW_v03#03 p.003x, SW_v08#02 p.027x, BLO_PT#201, BSC.137 #053-054x, BSC#092-099x, BNE.155x

ضلالت مشو سبیل واضح دلیل لائح ظلم را بعدل و اعتساف را بانصاف بدل نما امید هست نجات وحی ترا مؤید فرماید و سمع فؤادت باصغاء کلمه مبارکه قل الله ثم ذرهم فی خوضهم یلعبون فائز شود رفتی و دیدی حال بانصاف تکلم نما بر خود و ناس مشتبه منما هم جاهلی و هم ینغیری بشنو ندای مظلوم را و قصد بحر علم الهی نما شاید بطراز آگاهی مزین شوی و از ما سوی الله بگذری ندای ناصح مشفق را که من غیر ستر و حجاب امام وجوه ملوک و مملوک مرتفع است اصغا کن و احزاب عالم طراً را بمالک قدم دعوت نما اینست آن کلمهئی که از افق آن نیر فضل مشرق و لائح است

38 یا هادی این مظلوم منقطعاً عن العالم در اطفاء نار ضغینه و بغضا که در قلوب احزاب مشتعل است سعی و جهد بلیغ میذول داشته باید هر صاحب عدل و انصافی حق جلّ جلاله را شکر نماید و بر خدمت این امر اعظم قیام کند که شاید بجای نار نور ظاهر شود و مقام بغضا محبت لعمر الله اینست مقصود این مظلوم و در اظهار این امر اعظم و اثبات آن حمل بلایا و بأساء و ضرّاء نموده ایم تو خود گواهی بر آنچه ذکر شد اگر بانصاف تکلم کنی ان الله یقول الحق و یمهد السبیل و هو المقتدر العزیز الجلیل

39 البهّاء من لدنا علی اهل البهّاء الذّین ما منعهم ظلم الظّالمین و سطوة المعتدین عن الله ربّ العالمین

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BH03478

To: Mirza Muhammad Hasan Adib, in Tihiran

Date: 1305-12 [1888-Aug]

- 1 In My Name, through which the ocean of utterance surgeth and the fragrance of the All-Merciful is wafted! 1 بسمی الّٰدی به ماج بحر البیان و هاج عرف الرحمن
- 2 Praise be unto the King of earth and heaven Who hath adorned the world of existence with the Most Exalted Word, and raised aloft the banner of "He doeth what He willeth." Neither the might of princes nor the oppression and ignorance of divines could prevent Him from mentioning the Most Sublime Horizon. Exalted is His dominion, His proof, His testimony and His sovereignty! This is the Day wherein the Divine Lote-Tree hath spoken before all mankind, yet the people remain behind a thick veil. Say: By God! The Day hath come, yet the people are in manifest error. They have taken their vain imaginings and cast aside their Lord - they are truly among the heedless. The call hath been raised from the horizon of Akka, yet most of the people remain in evident remoteness. 2 حمد مالک ملک و ملکوت را سزا که بکلمهء علیا ارض و سماء را بطراز هستی مزین فرمود و علم یفعل ما یشاء را بر اعلی علم عالم برافراخت سطوت امرا و ظلم و جهل علیا او را از ذکر افق اعلی منع نمود تعالی سلطانه و تعالی برهانه و تعالت حجّته و عظمت سلطنته هذا يوم فيه نطقت السّدره امام وجوه البریّه ولكنّ الناس فی حجاب غلیظ قل تالّله قد اتی الیوم والقوم فی ضلال مبین اخذوا اوهامهم و نبذوا المهم الا انهم من الغافلین قد ارتفع النداء من افق عکاء و الناس اکثرهم فی بعد مبین
- 3 O thou who art mentioned before the Wronged One! By God's life, ears and eyes were created to witness and hearken unto that which in these days hath appeared and been raised from the Most Exalted Horizon, yet they find themselves prevented. Their deeds have hindered them and their imaginings have veiled them, and they comprehend not. Previously in one of the Tablets this most exalted Word flowed from the Pen of the Wronged One: "O Son of My Name! Were the entire spiritual realm to be transformed into the power of hearing, one could say it would be worthy to hearken unto this Call that hath been raised from the Most Exalted Horizon. Otherwise these ears that are defiled with false tales were not and are not worthy to hear." 3 یا ایها المذكور لدی المظلوم لعمر الله آذان و ابصار از برای مشاهده و اصغاء آنچه در این ایام از افق اعلی ظاهر و مرتفع است خلق شده ولكن ممنوع مشاهده میشوند قد منعتم اعمالهم و حجبتهم اوهامهم و هم لا یفقهون از قبل در یکی از الواح اینکلمهء علیا از قلم مظلوم جاری یا ابن اسمی اگر عالم روح بتمامه بقوهء سامعه تبدیل شود میتوان گفت لایق اصغاء این نداست که از افق اعلی مرتفع والا این آذانهای آودهء بقصص کاذبه لایق اصغاء نبوده و نیست
- 4 Ask ye of God that He may enable all to attain unto that for which they were created. The Call hath been raised in such wise that none hath room for denial. From the beginning of days until now, We have summoned mankind, without veil or concealment, unto that which will draw them nigh, make them aware, exalt them and honor them. The oppression of the world did not become a veil, nor did its harm become an obstacle. When the light of the Cause shed its radiance upon the horizons of the world, certain souls emerged from behind the veil with swords of hatred, intending to strike at the Sun of Truth. Thus did their souls beguile them. By My life! They comprehend not. 4 از حقّ بطلبید کل را مؤیّد فرماید بر آنچه که از برای آن از عدم بوجود آمده اند ندا بشأنی مرتفع که از برای احدی مجال انکار نه از اوّل ایام الی حین من غیر ستر و حجاب ناس را به ما یقرّیهم و یعرفّهم و یرفعّهم و یعزّهم دعوت نمودیم ظلم عالم حجاب نشد و ضررش حایل نگشت و چون نور امر از آفاق عالم فی الجمله اشراق نمود نفوسی از خلف حجاب با اسیاف بغضا بیرون آمده قصد آفتاب حقیقت نمودند کذلک سولت لهم انفسهم لعمری انهم لا یفقهون

5 For twelve hundred years the people of old clung to names and worshipped the idols of their desires. On the Day of Reckoning there appeared from them that which caused the Most Exalted Pen to weep and the Tablet to lament. From the beginning of Islam until this day, not one of the divines who considered themselves the guides of the people and guardians of God's Law was aware of the nature of His Revelation. Now it is incumbent upon that honored one and the sanctified, assured souls to protect the helpless servants, lest they again become afflicted with the vain imaginings of old. This Wronged One hath borne all tribulations for the purification of hearts and sanctification of souls, that perchance they may attain their purpose and not remain deprived of the fruits of the Blessed Tree which hath been raised before the faces of all in the world.

5 هزار و دوست سنه حزب قبل باسما متشبث و بر اصنام هوی عاکف و در یوم جزا ظاهر شد از ایشان آنچه که قلم اعلی گریست و لوح بندبه مشغول از صدر اسلام الی یومنا هذا علمائیکه خود را هادی ناس و حافظ شریعة الله میشمردند احدی از ایشان از کیفیت ظهور آگاه نه حال بر آنجناب و نفوس مقدسه مطمئنه لازم و واجب که عباد بیچاره را حفظ فرمایند که مباد مجدد باوهامات قبل مبتلا شوند اینظلولوم جمیع بلایا را حمل نمود لأجل تطهیر قلوب و تزکیه نفوس که شاید مقصود را بیابند و از اثمار سدره مبارکه که امام وجوه عالم مرتفع است محروم نمانند

6 Today the rustling of the Divine Lote-Tree is raised and the flowing of the celestial Kawthar is heard, yet most of the servants remain heedless and veiled. Throughout nights and days they built cities with hands of fancy and conjecture, spoke of certain souls, and all people waited for these mentioned matters to appear, considering their success and prosperity to lie in the manifestation of imaginary forms. The people were thus occupied with these inventions, and when the dawn of Revelation broke and the lights of the Sun of Truth shone forth from the horizon of God's Will, all turned away save a few of the companions of the revered Shaykh, upon him be the Glory of God, the Most Glorious. Would that they had been content with that! But finally the divines of various lands, together with their followers, gave voice to cursing and execration, and moreover issued a decree for the shedding of His most pure blood. The purpose of these utterances is that you should arise, for the sake of God, to do that which will preserve the servants from the suspicions of the prevaricators and calumniators. Now again a group is occupied with forming a party like the party of before. We beseech God to preserve His servants from their suspicions and imaginings and draw them nigh unto Him. Verily He is powerful over all things.

6 امروز حقیف سدره منتهی مرتفع و خریر کوثر بقا مسموع ولکن عباد اکثری غافل و محجوب در لیالی و ایام بآبادی ظنون و اوهام شهرها بنا نمودند و نفوسی ذکر کردند و جمیع ناس منتظر که امور مذکوره ظاهر شود و فوز و فلاح خود را در ظهور هیاکل موهومه میدانستند و خلق بمفتريات مذکوره مشغول لذا چون فجر ظهور دمید و تجلیات انوار نیر حقیقت از افق ارادة الله مشرق کل اعراض نمودند الا معدودی از اصحاب حضرت شیخ علیه بهاء الله الاهی یکاش بآن اکتفا میکردند بالآخره علمای بلاد مع تابعین بسب و لعن ناطق و همچنین فتوی بر سفک دم اطهر دادند مقصود از این اذکار اینکه آنجناب لوجه الله قیام نمایند بر آنچه که سبب حفظ عباد است از ظنون کاذبین و مفترین حال مجدد جمعی بترتیب حزبی مثل حزب قبل مشغولند نسل الله ان یحفظ عباده من ظنونهم و اوهامهم و یقرّبهم الیه انه علی کل شیء قدیر

7 Today the Mother Book is manifest and speaking, having counseled the world, both past and future, with utmost clarity, and uttereth these manifest and decisive verses: "O Concurrence of Divines! Set down your pens, for lo, the Most Glorious Pen hath moved in the Most Exalted Horizon. Cast aside what ye have composed with the hands of fancy and vain imagination. By God, the Truth! The gate of knowledge hath been opened by the key of certitude, and this is verily a Book sent down by the All-Merciful as a grace from Him - and He is the All-Bountiful, the All-Generous." And likewise concerning the

7 امروز امّ الکتاب ظاهر و ناطق عالم را از قبل و بعد بکمال تصریح تبلیغ فرموده و باین آیات باهرات محکمات ناطق یا معشر العلماء ضعوا اقلامکم قد تحرک القلم الاهی فی الأفق الأعلی و ذروا ما التتموه بآبادی الظنون و الاوهام تالله الحق قد فتح باب العرفان بمفتاح الايقان و انه کتاب انزله الرحمن فضلاً من عنده و هو الفضل الکرم و همچنین در باره ملوک اینکلمه علیا و

kings, this most exalted Word and greatest Verse was revealed: "O Concourse of Kings! The King hath come and sovereignty belongeth unto God, the Protector, the Self-Subsisting." And with these decisive verses did We summon all. He is the One Who speaketh in the Kingdom of Utterance.

آيه كبرى نازل يا معشر الملوك قد اتى المالك
والملك لله المهيمن القيوم و بين آيات محكمات
كل را دعوت نموديم هو الناطق فى ملكوت
البيان

- 8 The Light of Lights hath shone forth from the horizon of the heaven of mysteries upon the Most Hidden Secret and the Secret veiled by Secret, which appeared in the form of the upright Alif in the preamble of the Most Great Book after the letters Ba and Ha, witnessed in truth. By it the spheres of inner meaning and utterance have revolved, and the All-Merciful hath been established upon the throne of proof, revealing that which had been justly concealed from sight. Blessed are they who have soared on the wings of certitude in this atmosphere, from whose rushing winds can be heard: "He Who was promised hath come with a sovereignty that was inscribed by the Pen of the All-Bountiful in the Mother Book in truth!"

8 نور الأنوار من افق سماء الأسرار على السر المستسر
و السر المقنع بالسر قد كان على هيئة الألف
القائمة فى ديباج الكتاب الأعظم بعد الباء و الهاء
بالحق مشهودا بها دارت افلاك المعانى و البيان و
استوى الرحمن على عرش البرهان و اظهر ما كان
عن الأبصار بالعدل مستورا طوبى للذين طاروا
بأجنحة الايقان فى هذا الهواء الذى يسمع من
هيز ارياحه قد اتى الموعود بسلطان كان فى امّ
الكتاب من قلم الوهاب بالحق مسطورا

- 9 O peoples of the earth! Cast aside your books and pens, for the Mother Book hath appeared at the final goal before the faces of the parties, and the Pen speaketh with wisdom and utterance, moving in remembrance of those for whom was revealed in the Qayyumu'l-Asma that which drew unto itself the heart of him who was mentioned in truth before the Face in the Most Hidden Secret.

9 يا ملأ الأرض ضعوا الكتب و الأقلام قد ظهر
أمّ الكتاب فى المآب امام وجوه الأحزاب و القلم
ينطق بالحكمة و البيان و يتحرك على ذكر الذين نزل
لهم فى قيوم الأسماء ما انجذب به قواد من كان
فى سر السر امام الوجه بالحق مذكورا

- 10 Thus have We brought forth from the treasures of Our Most Exalted Pen the pearls of remembrance and praise upon the waves of My knowledge, which hath been witnessed before all eyes without any veil. Behold, O people of Baha, His greatest signs, then aid Him with the hosts of justice and equity, and be not of those who have been justly deprived of the ocean of grace.

10 كذلك اظهرنا من خزائن قلبى الأعلى لآلى الذكر
و الثناء بأمواف بحر على الذى كان امام الأبصار
من غير السر مشهودا انظروا يا اهل البهاء آياته
الكبرى ثم انصروه بجند العدل و الانصاف و
لا تكونوا من الذى كان عن بحر الفضل بالعدل
محروما

- 11 Thus hath the Most Exalted Pen rent asunder the veils of the peoples of creation and caused them to hear that which draweth them nigh unto a station that transcendeth understanding. Glorified be He Who hath sent down the verses and revealed the clear proofs and made known to His servants His Most Great Announcement, whereby the hearts of the nations were stirred, save those rescued by the hand of power with a sovereignty that encompassed all worlds.

11 كذلك خرق القلم الأعلى حجاب ملأ الانشاء
و اسمعهم ما قربهم الى مقام كان عن العرفان
مرفوعا سبحانه الذى انزل الآيات و اظهر اليبينات
و عرف العباد نبأه الأعظم الذى به اضطربت
افئدة الأمم آلا من انقذته يد الاقتدار بسلطان
كان على العالمين محيطا

- 12 Say: O people of mystical knowledge! By God, the heaven of idle fancies hath been cleft asunder and the All-Merciful hath come with a Cause before which neither the hosts of earth nor of heaven can stand. To this beareth witness the Mother Book, before which have bowed the necks of those who have quaffed

12 قل يا ملأ العرفان تالله انفطرت سماء الأوهام و
اتى الرحمن بأمر لا تقوم معه جنود الأرض و
السماء يشهد بذلك أمّ الكتاب الذى خضع له
رقاب الذين شربوا رحيق الوحى من قدح كان
على سرير النور امام الظهور مشهودا

the choice wine of revelation from a cup that was witnessed upon the throne of light before the Manifestation.

- 13 O thou who soarest in My atmosphere, gazeth upon My countenance, and standeth in service to My Cause! Hear My call time and again. Verily thy Lord hath been with thee and hath mentioned thee in such wise as shall endure throughout the dominion of earth and heaven. To this doth the Tongue of Grandeur bear witness. Verily, He is wise over all things.

- 14 God testifieth that there is none other God but Him, and He Who hath come with the truth is the Ocean of knowledge unto all who are in creation, and the Most Great Book among the nations, and the Salsabil of praise unto the people of creation, and the choice wine of utterance for all religions. Blessed is he who hath cast aside idle fancies, turned with the power of certitude, and believed in God, the Lord of all parties.

- 15 Say: O peoples of the earth! The Divine Lote-Tree calleth out in truth: Fear God and be not of the heedless. Beware lest that which the people possess prevent you. Cast it behind you, turning unto God, the One, the All-Informed. He hath come with verses that none deny save those who have turned away from the truth on a day wherein every learned one and every well-informed mystic hath advanced toward Him. By God's life! That which ye possess shall profit you not. To this doth God's Most Exalted Pen bear witness from its lofty station.

- 16 Harken, O peoples of the earth, unto that which hath been raised from the direction of the Prison, then behold what hath shone forth and appeared from this luminous horizon. The breeze of grace hath wafted, and the Temple of Justice proclaimeth before the faces of all who are in the heavens and earth: Have mercy upon yourselves and follow not every obstinate oppressor. Say: Look with the eye of justice upon the Divine Lote-Tree and its fruits, upon the Tablets and their verses, upon the Books and their mysteries, upon the sea and its waves, upon the light and its effulgence, and be not of the heedless.

- 17 O thou who art mentioned before the Wronged One! After Our departure from the Land of Ta, We exhorted the people of God by day and by night to observe what is good and shun what is evil, until swords were converted into ploughshares. Now nigh upon forty years have elapsed during which hostilities and conflict have ceased, to such degree that in certain cities, when they were slain they slew not in return. Prior to these forty years, as thou knowest and hast heard, battles took place every year wherein multitudes of souls were slain. All things bear witness that this Wronged One hath acted in a manner which

13 يا ايها الطائر في هوائى و الناظر الى وجهى و القائم على خدمة امرى اسمع ندائى مرة بعد مرة ان ربك كان معك و ذكرى بما يكون باقياً بدوام الملك و المليكوت يشهد بذلك لسان العظمة انه كان على كل شىء حكيماً

14 شهد الله انه لا اله الا هو و الذى اتى بالحق انه بحر العرفان لمن فى الامكان و الكتاب الأعظم بين الأمم و سلسيل النماء لأهل الانشاء و رحيق البيان للأديان طوبى لمن نبذ الأوهام و اقبل بقدرة الايقان و آمن بالله مولى الأحزاب

15 قل يا ملاء الأرض ان السدرة تنادى بالحق اتقوا الله و لا تكونوا من الغافلين ايأكم ان يمنعكم ما عند القوم ضوعه و راءكم مقبلين الى الله الفرد الخبير انه اتى بآيات لا ينكرها الا الذين اعرضوا عن الحق فى يوم فيه اقبل كل عالم بصير و كل عارف خبير لعمر الله لا ينفعكم ما عندكم يشهد بذلك قلم الله الأعلى فيمقامه الرفيع

16 اسمعوا يا ملاء الأرض ما ارتفع من شطر السجن ثم انظروا ما اشرق و لاح من هذا الأفق المنير قد سرت نسمة الفضل و هيكل العدل ينادى امام وجهه من فى السموات و الأرضين ارحموا على انفسكم و لا تتبعوا كل جبار عنيد قل انظروا بعين العدل الى السدرة و اثمارها و الى الألواح و آياتها و الى الكتب و اسرارها و الى البحر و امواجه و النور و اشراقه و لا تكونوا من الغافلين

17 يا ايها المذكور لدى المظلوم بعد از خروج از ارض طاء در ليالى و ايام حزب الله را بمعروف امر نموديم و از منكر نهى تا آنكه سلاح باصلاح تبديل شد حال قريب چهل سنه ميشود نزاع و جدال مرتفع گشته بشأنيكه در بعضى از مدن كشته شدند و نكشند و قبل از اربعين آنجناب ميداند و شنیده اند در هر سنه محاربه واقع و جمع كثرى از نفوس مقتول جميع اشياء شاهد و گواه كه اينظلم عمل نمود آنچه را كه سبب خير و حفظ

hath conduced to the welfare and protection of the peoples of the earth. Yet neither the nation nor the government hath become aware or taken notice thereof.

- 18 Some time ago a grievous event occurred in 'Ishqabad when one of the loved ones of God was martyred in such wise that the effects of his martyrdom influenced foreign powers. None among this party rose up in retaliation or sought to exact vengeance. Rather, they interceded for the murderer. Nevertheless, it is observed that the malice of the opposers hath waxed greater than before. Glory be to God! Justice hath become like the phoenix, non-existent, and the sun of equity hath remained hidden beneath the clouds of tyranny. We beseech God, blessed and exalted be He, to assist His servants to return unto Him and to repent before the gate of His bounty. Verily, He is powerful over all things.
- 19 The glory shining forth from the horizon of the heaven of My mercy be upon you and upon those with you, and upon everyone who is steadfast and firm, and upon everyone who is established and faithful.

اهل ارض بوده ولكن ملّت و دولت هیچیک آگاه نگشتند و ملتفت نیستند

18 چندی قبل واقعه عظیمی در عشق آباد ظاهر یکی از اولیای حق را بقسمی شهید نمودند که آثار مظلومیتش بر دول خارجه تأثیر نمود و نفسی از اینخیز تعرض نکرد و بر قصاص قیام ننمود بلکه از قاتل شفاعت نمودند مع ذلک مشاهده میشود بغضای معرضین اعظم از قبل ظاهر سبحان الله انصاف بمثابه عتقا معدوم و نیر عدل تحت سیاه ظلم مستور نسئل الله تبارک و تعالی ان یؤید عباده علی الرجوع الیه و الانابة لدی باب فضله انه علی کل شیء قدير

19 البهاء المشرق من افق سماء رحمتی علیکم و علی من معکم و علی کل ثابت مستقیم و کل راسخ امین

BLIB_Or07852.064x, BRL_DA#314,
RAHA.072x, NSS.090x

BH01672

To: Muhammad Quli who has attained et al., in Tihiran

Date: 1305-12 [1888-Aug]

- 1 He is God, exalted be His station of utterance in the world.
- 2 O Muhammad-Quli, upon thee be My glory! I bear witness that they who have turned to My horizon, attained My presence and drunk the choice wine of revelation from the hand of My bounty - they have achieved that which was the hope of those who are nigh and the sincere ones from time immemorial. The Word of thy Lord cannot be compared with the books of the people, with what they possess, or with what lay hidden in the treasures of kings and sovereigns. Thus hath the Supreme Pen raised its shrill voice and mentioned thee on this blessed, mighty and wondrous Day.
- 3 His honor 'Ali-Qabli-Akbar, upon him be My glory and loving-kindness, who was present before the gate of My grandeur and before My throne, sent thy letter to the Wronged One. We have answered thee with this evident remembrance, whereby

1 هو الله تعالى شأنه البيان في الامکان

2 یا محمد قلی علیک بهائی اشهد انّ الذین اقبلوا الی افقی و فازوا بلقائی و شربوا ریحی الوحی من ید عطائی انهم فازوا بما کان امل المقرّین و المخلصین فی ازل الازال لا تعادل بکلمة ربّک کتب القوم و ما عندهم و ما کان مکنوناً فی خزائن الملوک و السلاطین کذلک ارتفع صریر القلم الاعلی و ذکرک فی هذا الیوم المبارک العزیز البدیع

3 جناب علی قبل اکبر علیه بهائی و عنایتی الذی کان حاضراً لدی باب عظمتی و امام عرشی ارسال کتابک لدی المظلوم اجبناک بهذا الذکر

the very rocks have taken flight, let alone the spirits. Verily thy Lord is the Almighty, the Powerful. Blessed is he who hath soared in this atmosphere and heard the rustling of the winds of My loving-kindness and the sound of the wings of the birds of My grace and mercy. He is among the sincere ones in the Book of God, the Lord of the worlds.

المبين الذي به طارت الصخرة فضلاً عن الأرواح
أن ربك هو المقتدر القدير طوبى لمن طار فيها
الهواء وسمع هزيز أرياح عنايتي وصوت اجنحة
طيور فضلى ورحمتي أنه من المخلصين فى كتاب
الله رب العالمين

- 4 O Na'im! We have heard thy mention and mentioned thee, and seen thy name. We have revealed for thee that which, were it to be cast upon the mountains, thou wouldst see them speaking in remembrance of God, thy Lord, the Lord of the mighty throne. We have sent down for thee from the heaven of grace that which shall endure as long as the kingdom of God, the Mighty, the Wondrous, shall endure. That which hath befallen you in the path of God hath caused the Pen to lament, and the wrongdoers shall soon see the recompense of their deeds. By the life of God! There hath been ordained for them such chastisement as no tongue can describe. Thy Lord doth testify, and He is the All-Knowing, the All-Informed.

4 يا نعيم سمعنا ذكرك ذكرناك ورأينا اسمك انزلنا
لك ما لو يلقى على الجبال لترىها ناطقة بذكر الله
ربك رب العرش العظيم قد انزلنا لك من سماء
الفضل ما يبقى بدوام ملكوت الله العزيز البديع
قد ورد عليكم فى سبيل الله ما نأح به القلم وسوف
يرون الظالمون جزاء اعمالهم لعمر الله قد قدر لهم
من العذاب ما لا يقدر اللسان ان يذكره ان ربك
يشهد وهو العليم الخبير

- 5 Grieve not over anything. The days shall pass away, and sovereignty shall remain with God and His loved ones who have borne hardships in His love and good-pleasure, whom neither the might of the oppressors nor the clamor of the aggressors hath deterred from drawing nigh unto His holy and luminous horizon. O Na'im! God hath favored thee on this Day whereon the Wronged One hath desired to turn in another direction by His command, and He is the Ordainer, the Ancient of Days. They who have held fast to My strong cord, turned to the lights of My countenance and entered beneath the shadow of My loving-kindness see themselves detached from all save God and from the names which the deniers have adopted for themselves as lords beside God. Thus hath the Pen spoken while the people were in evident doubt.

5 لا تحزن من شيء سوف تنتهى الأيام ويبقى
الملك لله واوليائه الذين حملوا الشدائد فى حبه و
رضائه وما منعهم سطوة الظالمين ولا ضوضاء
المعتدين عن التقرب الى افقه المقدس المشرق
المنير يا نعيم قد انعم الله عليك في هذا اليوم الذى
اراد فيه المظلوم ان يتوجه الى جهة اخرى امراً
من عنده وهو الأمر القديم ان الذين تمسكوا
بعروتي واقبلوا الى انوار وجهي ووردوا فى ظل
عنايتي يرون انفسهم منقطعين عن دون الله وعن
الأسماء التى اتخذها المعرضون لأنفسهم ارباباً من
دون الله كذلك نطق القلم اذ كان الناس فى
ريب مبين

- 6 Say: O company of deniers! Die in your wrath. Neither your remembrances, nor your children, nor your deeds, nor your words, nor your orientation shall profit you except through holding fast to this Cord, by whose movement all created things were moved. The very atoms bear witness to this, if ye be of them that deny. Say: O scheming one! Steal not My verses nor alter them. Be fair concerning that which hath been sent down in truth from God, the Protector, the Self-Subsisting. Thy calumnies shall not profit thee, nor thy embellishments, nor shall the Baqir or any other benefit thee, nor shall it avail thee to hold fast to all things. Thy Lord speaketh the truth, and He is the Truth, the Knower of the unseen.

6 قل يا ملأ المعرضين موتوا بغيظكم لا تنفعكم اذكاركم
ولا اولادكم ولا اعمالكم ولا اقوالكم ولا توجهكم
الا بالتمسك بهذا الحبل الذى اذ تحركت تحركت
الممككات تشهد بذلك الذرات ان اتم تنكرون قل
يا داهية لا تسرق آياتي ولا تبدلها انصفى فيما
نزل بالحق من لدى الله المهيم القيوم لا تنفعك
مفترياتك ولا زخارفك ولا ينفعك الباقر ولا
دونه ولا يغنيك ان تمسك بكل الأشياء ان
ربك ينطق بالحق وهو الحق علام الغيوب

7 Thou hast not seen thy brother nor associated with him. The world and its adornments have deceived thee as they deceived people before thee. Fear God, then return unto Him. He is verily the All-Bountiful, the Almighty, the Glorious, the Loving. We summoned thee unto God, but thou didst turn away after having accepted. Repent unto God Who created thee and fashioned thee, and be not of those women who witnessed, then denied and broke God's covenant, the Lord of what was and what shall be. How many a maidservant hath heard, accepted and drunk the choice wine of revelation from the hand of the bounty of her Lord, the Lord of the earthly realm and the Kingdom! Thus hath the tongue of grandeur spoken as a grace from Him. He is verily the Mighty, the Kind, the Forgiving.

7 آنک ما رأيت اخاك و ما آتست معه قد غرّتك الدنيا و زخرفها كما غرّت قوماً قبلك اتقى الله ثم ارجع الى الله انه هو الفضل المقتدر العزيز الودود انا دعوناك الى الله انك اعرضت بعدما اقبلت توبى الى الله الذى خلقك و سويك و لا تكوني من اللاتي شاهدن و انكرن و نقضن عهد الله رب ما كان و ما يكون كم من امة سمعت و اقبلت و شربت رحيق الوحى من يد عطاء ربها رب الملك و الملكوت كذلك نطق لسان العظمة فضلاً من عنده انه هو المقتدر العطوف الغفور

8 O Muhammad-Quli! We have desired to mention thee once again at the end of the Tablet, and We say: The Glory from Us be upon thee and upon those with thee, and upon every servant who hath turned and every maidservant who hath turned and achieved this Cause whereby the idolaters have lamented and the Evil One hath cried out.

8 يا محمد قلى قد اردنا ذكرک مرّة اخرى فى آخر اللوح و نقول البهاء من لدنا عليك و على من معک و على کل عبد اقبل و کل امة اقبلت و فازت بهذا الامر الذى به ناح المشركون و صاح الطاغوت

INBA18:550, AHT.005bx

BH02357

To: *Muhammad-Ali*

Date: 1305-12 [1888-Aug]

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

2 O thou who drinkest the choice wine of My utterance and soarest in the atmosphere of My love! Hear My testimony that there is none other God but Him, the Single, the One, the Powerful, the All-Knowing, the All-Wise. Thou hast made mention of the friends and desired for each that which abideth and endureth in the Book of God. These souls have been and are remembered, and for each hath been ordained that which the minds and souls of the peoples of the world are powerless to comprehend and reckon. At some time, act on behalf of His Holiness 'Ayn [the Bab], upon him be My glory and loving-kindness, and perform that which hath been the hope of the Messengers.

1 هو الله تعالى شأنه الحكمة و البيان

2 يا ايها الشارب رحيق بيان و الطائر فى هوا محبتي اسمع شهادتي انه لا اله الا هو الفرد الواحد المقتدر العليم الحكيم ذكر اوليا را نموده ايد و از براى هر يك خواسته ايد آنچه را که در کتاب الهى باقى و مخلّد است نفوس مذکوره مذکور بوده و هستند از براى هر يك مقدر شده آنچه که عقول و نفوس اهل عالم از ادراک و احصای آن عاجز و قاصر است وقتى از اوقات بنيابت جناب عين قبل با عليه بهائى و عنايتى توجه نمائيد و عمل کنيد آنچه را که امل مرسلين بوده

3 The people of Baha, that is, those souls who have arisen to assist and are engaged in service, have each been blessed with

3 اهل بها يعنى نفوسيه بر اعانت قيام نموده اند و بخدمت مشغولند هر يك باثار قلم اعلى فائز نسل

the traces of the Most Exalted Pen. We beseech God to aid all to do that which He loveth and is pleased with. Convey on behalf of this Wronged One greetings to each one and gladden them with the bounties of God, exalted be His glory.

الله ان يؤيد الكل على ما يحب ويرضى از قبل
مظلوم هر يك را تكبير برسان و بعنايات حق
جلّ جلاله مسرور دار

- 4 The ocean of divine verses surgeth, and the lights of the Day-Star of grace shine forth and are manifest from the horizon of His will. Soon shall be made known the stations of those who have turned to the Most Exalted Horizon and have acknowledged that which the Tongue of Grandeur hath spoken from His Most Glorious Station. At all times verses descend like rain from the heaven of the favor of the Lord of the Worlds - nay, even more abundantly - yet the people remain in evident doubt and mighty suspicion.

4 بحر آیات الهی موج و انوار نیر فضل از افق
اراده اش مشرق و لائح سوف يظهر مقامات
الذين اقبلوا الى الأفق الأعلى و اعترفوا بما نطق
به لسان العظمة في مقامه الأبهى در هر حين از
سما عناية رب العالمين بمثابة امطار آيات نازل
بل اعظم ولكن القوم في وهم مبين و ريب عظيم

- 5 His honor Nabil, son of Nabil, hath from the first days until now been blessed with favor and engaged in service. However, in the great city there befell him that which caused grief to those near unto God. With the permission of this Wronged One he arrived in that land and attained unto His good-pleasure. We beseech God, exalted be His glory, to transform his sorrows into supreme joy, and We ask Him, exalted be He, to draw him nigh and ordain for him to attain the presence of the Wronged One. Verily He is the Almighty, the Powerful.

5 جناب نبيل ابن نبيل از اول ايام الى حين بعنايت
فائز و بخدمت مشغول ولكن در مدينه كبرى
بر ايشان وارد شد آنچه كه سبب حزن مقرين
است باذن اين مظلوم در آن ارض وارد و برضا
فائز از حق جلّ جلاله ميطلبم احزان وارده را
بفرح اعظم تبديل فرمايد و نستله تعالى ان يقربه و
يكتب له الحضور امام وجه المظلوم انه هو المقتدر
القدير

- 6 O Nabil! His honor 'Ali-Akbar, upon him be My glory and loving-kindness, hath repeatedly made mention of thee. He kept faith with the Covenant and made mention of the loved ones of the All-Merciful in a missive which he sent to the Wronged One. We have answered him at this time with this Perspicuous Tablet.

6 يا نبيل قبل على جناب على قبل اكبر عليه بهائي
و عنايتي مكرر ذكرت را نموده انه وفي بالعهد و
ذكر اولياء الرحمن في ورق و ارسلها لى المظلوم
اجنباه في هذا الحين بهذا اللوح المبين

- 7 We beseech God to ever aid His loved ones to that which will lead to the reformation of the world and the tranquility of the nations. By My life! There shall appear from them that which God, the Lord of the Mighty Throne, hath willed. Whatsoever hath been revealed in the Book of God for each of the loved ones shall assuredly come to pass. Neither might nor wealth, neither glory nor loftiness, neither hosts nor ranks, neither guns nor rifles, neither tyranny nor oppression shall prevent it. Verily He is the Almighty, the Powerful, and He is the All-Hearing, the All-Informed.

7 از حق ميطلبم اوليای خود را در جميع احيان
مؤيد فرمايد بر آنچه سبب اصلاح عالم و علت
راحت امم است لعمرى يظهر منهم ما اراده الله
رب العرش العظيم آنچه از برای هر يك از اولياء
در كتاب الهى نازل شده البته ظاهر ميشود سطوت
و ثروت و عزّت و رفعت و جنود و صفوف و
مدافع و بنادق و ظلم و اعتساف آنرا منع نکند
انه هو المقتدر القدير و هو السامع الخبير

INBA19:423

BH02759

To: *Shaykh Ja'far*

Date: 1305-12 [1888-Aug]

- 1 In the Name of Him Who speaketh in the Kingdom of Utterance
 1 بِسْمِ النَّاطِقِ فِي مَلَكُوتِ الْبَيَانِ
- 2 The hosts of God shall be triumphant. These hosts, in the first station and primary rank, have been and shall ever be the verses of God. He is the triumphant, He is the All-Compelling, He is the All-Encompassing. His revelation is manifest and evident in the horizons and in the souls, yet in every station it appeareth according to measure and degree. None save those possessed of penetrating vision, pure souls and illumined hearts can truly comprehend it as becometh its station.
 2 جند الله هم الغالبون ابن جند در مقام اول و رتبه اولی آیات الله بوده و هست اوست غالب و اوست مهیم و اوست محیط تجلیش در آفاق و انفس ظاهر و مشهود و لکن در هر مقام باندازه و مقدار ظاهر و باهر جز ابصار حدیده و انفس زکیه و افتده منیره علی ما ینبغی ادراک نمایند
- 3 And in one station the hosts of Truth are the Hands of His Cause, that is, those souls who arise for the sake of God to educate the peoples and reform the world, who make the inhabitants of earth aware through wisdom and utterance and guide them to the supreme horizon.
 3 و در مقامی جند حقّ ابادی امر او بوده و هستند یعنی نفوسیکه لوجه الله از برای تربیت امم و اصلاح عالم قیام نمایند و بحکمت و بیان اهل ارض را آگاه کنند و بافق اعلی راه نمایند
- 4 And in one station, goodly deeds and praiseworthy conduct have been and shall ever be the hosts of God. Thus in this most great Revelation We have commanded all to triumph through the fear of God and to adorn the world with the ornament of security and tranquility.
 4 و در یک مقام اعمال طیبیه و اخلاق مرضیه جند الله بوده و هست چنانچه در این ظهور اعظم کل را امر نموده ایم بتقوی الله امرش را نصرت نمایند و عالم را بطراز امن و امان مزین دارند
- 5 The outward hosts and armies belong unto the kings - they are the manifestations of divine power. If they enter beneath the shade of the pavilions of grandeur they are ascribed unto the Truth; otherwise the command is His - He doeth what He willeth and ordaineth what He pleaseth.
 5 جنود و صفوف ظاهره مخصوص ملوکست ایشانند مظاهر قدرت الهی اگر در ظلّ قباب عظمت وارد شوند بحقّ منسوب و الا الامر بیده یفعل ما یشاء و یحکم ما یرید
- 6 In this Revelation the host that hath arisen to serve is the Pen of the Ancient King. Through it the standard of triumph hath been raised and the banner of victory hath been unfurled. It moveth by night and by day with a motion that hath stirred all created things. It is the horseman that raceth in the arena of wisdom and utterance. Its power is not weakened by the might of the world, and its purpose is not hindered by the desires of the nations. It is the prevailing one, it is the triumphant one. Glory be unto God! In the divine days the vanquished is beheld as the victor. Blessed are they that ponder, blessed are they that perceive, and blessed are they that attain.
 6 در این ظهور جندیکه بخدمت قیام نمود قلم مالک قدمست علم نصرت بآن مرتفع و رایت ظفر بآن منصوب در لیل و ایام متحرک بحرکت تحرکت بها الکائنات هو الفارس الذی استن فی مضمار الحکمة و البیان قدرتش را قوت عالم ضعیف نمایند و اراده اش را ارادات امم منع نکند اوست نافذ و اوست غالب سبحان الله در ایام الهی مغلوب غالب مشاهده میشود طوبی للمتفکرین و طوبی للمتفکرین و طوبی للفائزین
- 7 And He hath hosts and armies that none knoweth save His own Self. These hosts are not seen with outward eyes. His is

the command in all circumstances, and His is the decree in the beginning and in the end.

- 8 O thou who gazest! He Who is mentioned and Who converseth from the Sinai of Utterance speaketh these exalted words, that they may draw thee to the horizon of detachment and bring thee near unto the Truth, the Knower of the unseen. We beseech Him, exalted be He, to strengthen thee with such steadfastness as shall tranquilize hearts and souls. The glory from Us be upon thee and upon those who have quaffed of My sealed wine.

7 و له جنود و صفوف ما اطلع بهم الا نفسه و
این جنود ببصر ظاهر دیده نشود له الحكم في كل
الأحوال وله الأمر في المبدء والمآل

8 يا ايها الناظر ذكرت مذکور و مکلم طور باين
کلمات عاليات ناطق لتجذبک الى افق الانقطاع
و تقربک الى الحق علام الغيوب نسئله تعالى ان
يؤيدک على استقامة تطمنن بها الأفتدة والقلوب
البهآء من لدنا عليك و على الذين فازوا برحمتي
المختوم

HDQI.133, KHSH04.003, ANDA#48 p.01,
YMM.244

BH03291

To: Amatullah Khanum

Date: 1305-12 [1888-Aug]

- 1 In the name of the Desired of the world!

1 بنام مقصود عالمیان

- 2 O handmaiden of God! The fragrances of divine revelation have perfumed the realms of earth and heaven, and the effulgences of the Light of Manifestation have illumined the world. The accepted handmaiden hath been honored with the blessed word "O My handmaiden," and the accepted servant glorified with "O My servant." Today the gate of the most exalted Paradise hath been opened in the name of the Lord of Names, and hidden mysteries have become manifest and evident without any veil or concealment. Blessed is the eye that hath beheld the lights of the supreme horizon, and blessed is the ear that hath been honored to hear the call of the Desired One of the world and the Ancient King. Today the waves of the ocean of divine bounty are visible before all faces at their highest surge. Blessed art thou, O My handmaiden, for thine ear hath hearkened to My call and thine eye hath witnessed My signs. Give glad tidings to the youth and say: The true rose garden hath appeared and the spiritual nightingales are warbling upon its branches and twigs. Strive that ye may not be deprived of the outpourings of the All-Bountiful Lord in this spiritual morn and luminous atmosphere.

2 يا امة الله نفحات وحى الهى عوالم ملک و
ملکوت را معطر نموده و تجليات انوار نير ظهور
گيتى را منور داشته کنيز مقبله بکلمه مبارکه
يا امتى فائز و عبد مقبل بکلمه ياعبدى مفتخر
امروز باب فردوس اعلى باسم مالک اسماء باز
شده و رازهاى مستوره من غير ستر و حجاب
ظاهر و هویدا طوبى از برای بصريکه بمشاهده
انوار افق اعلى فائز گشت و از برای سمعيکه
باصغاء ندای مقصود عالم و مالک قدم مشرف
شد امروز امواج بحر عنایت ربانى بکمال اوج
امام و جوه مشهود طوبى لک يا امتى بما فازت
اذنک باصغاء ندائى و عينک بمشاهده آثارى
جوانان را مرده ده و بگو گلستان حقيقى ظاهر
و بلبلهاى معنوى بر اغصان و افنائش مغرد جهد
نمائيد شايد از فيوضات حضرت فياض در اين
فجر روحانى و هواى نورانى محروم نمانيد

- 3 The Sun of generosity hath dawned from the horizon of the world, and through but one of its rays the world of existence

came into being. O people of God! The Hidden Countenance hath unveiled Itself and the Treasured Secret become manifest and evident. With complete detachment, take and drink the sealed wine in the name of the Self-Subsisting. Mention each of their children on behalf of the Wronged One and convey greetings. We beseech God to aid them to be steadfast and to render victory. Today victory is through remembrance and utterance, not through sword and spear. Weapons have been transformed into means of peace, discord into concord, and war into peace. The Command is in God's hands, the Possessor of the seen and unseen. He is the Powerful One Whom the power of the world hath not hindered and the might of nations hath not prevented from His purpose. O handmaiden of God! We have mentioned and continue to mention all the friends, and We counsel them to that which leadeth to elevation and advancement. Verily thy Lord doeth what He willeth and ordaineth what He pleaseth. He is the Powerful, the Mighty, the Praiseworthy.

آفتاب کرم از افق عالم اشراق نموده و از یک اشراقش عالم وجود موجود گشته یا حزب الله طلعت مکنون کشف حجاب فرموده و سر مخزون ظاهر آشکار بانقطاع کامل رحيق مختوم را باسم قيوم اخذ نمائيد و پياشاميد ابناء هر يك را از قبل مظلوم ذكر نما و تكبير برسان از حق ميطلبيم ايشان را تأييد فرمايد بر استقامت و نصرت اليوم بذكر و بيانست نه بسيف و سنان سلاح باصلاح مبدل شد و نفاق باتفاق و جنگ بصلح الامر بيد الله مالک الغيب و الشهود اوست مقتدر يکه قدرت عالم او را منع نمود و سطوت امم او را از اراده باز نداشت اى كنين حق اوليا طراً را ذكر نموده و مينمائيم و وصيت ميكنيم بآنچه كه سبب ارتفاع و ارتقاء است ان ربك يفعل ما يشاء و يحكم ما يريد و هو المقتدر العزيز الحميد

BLIB_Or15716.147

BH03260

To: *Shaykh Sadiq*

Date: 1305-12 [1888-Aug]

- 1 He is the All-Witnessing, the All-Informed.
- 2 A Book hath been sent down in truth from God, the All-Knowing, the All-Wise. In this very hour it walketh forth and proclaimeth: "The gate of heaven hath been opened, and the Lord of Names hath come with manifest sovereignty. Through Him the Names have shone forth and the mysteries been unveiled, while most of the people remain in heedlessness. Through Him the ocean of the Bayan hath surged within the realm of being, and the sweet savours of God, the Mighty, the All-Beautiful, have been stirred."
- 3 Blessed is he who hath found and drawn nigh, who hath heard and responded. And woe betide those who have turned away, who have cast the Book of God behind their backs, following the ways of the ignorant.

1 هو الشاهد الخبير

2 كتاب نزل بالحق من لدى الله العليم الحكيم انه في هذا الحين يمشي ويقول قد فتح باب السماء واتى مالک الاسماء بسلطان مبين به ظهرت الاسماء وبرزت الاسرار والقوم اكثرهم من الغافلين به ماج بحر البيان في الامكان وهاج عرف الله العزيز الجليل

3 طوبى لمن وجد وا قبل وسمع واجاب وويل للمعرضين نذوا كتاب الله ورائهم بما اتبعوا سنن الجاهلين

4 ان المظلوم في شطر السجن يذكرك بما يجذبك الى الله الفرد الخبير

- 4 Verily, the Wronged One, from the quarter of His prison, maketh mention of thee with that which shall draw thee unto God, the One, the All-Informed.
- 5 Say: O concourse of earth! The call of the Lord of Names hath been raised from the quarter of 'Akka. Turn ye unto it, then hearken, and be not of the lost. The gate of bounty hath been flung open, and the Day-spring of justice hath come with a Word at whose utterance all who are in the heavens and on the earth fell thunderstruck, save such as God, the All-Powerful, the Almighty, hath willed.
- 6 Say: Cast away what ye possess, and lay hold on that which ye have been vouchsafed. This is that whereunto ye were commanded aforetime and in this perspicuous Tablet.
- 7 And when thou hast quaffed the wine of Revelation from the cup of My bounty, and heard My sweetest call from the quarter of My prison, then say:
- 8 O my God, my God! Thou beholdest how the very core of my being is melted in the fire of separation from Thee. Where is the Kawthar of Thy reunion, O Desire of them that truly know? The fire of remoteness hath consumed me – where is the light of Thy nearness, O Beloved of the near ones?
- 9 The very limbs and pillars do tremble – where are the tokens of Thy loving care, O God of all who are in the heavens and on the earth? I beseech Thee, by the Lamp of Thy Cause, by the pavilion of Thy glory, and by Thy Name through which Thou hast planted the standards of Thy guidance throughout Thy lands, that Thou mayest make me aided in the service of Thy Cause and in the service of the sincere among Thy servants. Then ordain for me that which shall draw me nigh unto Thee in all conditions. Verily, Thou art the All-Sufficing, the Most Exalted. There is no God but Thee, the Mighty, the All-Praised.
- 10 O my Lord! Disappoint not him who hath turned unto Thee, neither withhold from him who hath set his face toward Thy nearness and Thy presence. Thou art He of Whom all created things have borne witness, through Thy power and Thy might, and all contingent beings, through Thy greatness and Thy sovereignty. There is no God but Thee, the One, the Single, the All-Knowing, the All-Wise.
- 5 قل يا ملأ الارض قد ارتفع نداء مالك الاسماء
في شطر عكاء اقبلوا ثم اسمعوا ولا تكونوا من
الخاسرين قد فُتح باب الفضل واتى مطلع العدل
بكلمة انصعق بها من في السموات والارض الا
من شاء الله المقتدر القدير
- 6 قل ضعوا ما عندكم وخذوا ما اوتيتم هذا ما امرتم
به من قبل وفي هذا اللوح المبين
- 7 اذا شربت رحيق الوحي في كأس عطائي وسمعت
ندائي الاحلى في شطر سجنى
- 8 قل الهى الهى ترى كبدى ذاب في نار هجرى اين
كوثر وصالك يا مقصود العارفين قد اهلكتنى نار
البعد اين نور قربك يا محبوب المقربين
- 9 قد ارتعدت الفرائص والاركان اين ظهورات
عنايتك يا اله من في السموات والارضين اسئلك
بسراج امرك وخباء مجدك وباسمك الذى به
نصبت اعلام هدايتك في بلادك بان تجعلنى مؤيداً
على خدمة امرك وخدمة المخلصين من عبادك ثم
قدر لى ما يقربنى اليك في كل الاحوال انك
انت الغنى المتعال لا اله الا انت العزيز الحميد
- 10 اى رب لا تخيب من اقبل اليك ولا تمنع من
قصد قربك وجوارك انت الذى شهدت الكائنات
بقوتك واقتدارك والممكآت بعظمتك وسلطانك
لا اله الا انت الفرد الواحد العليم الحكيم

BLIB_Or15726.059

BH03384

To: Aqa Mirza Abdul-Husayn, in Tihiran

Date: 1305-12 [1888-Aug]

- 1 He is established upon the Throne of Utterance. 1 هو المستوى على عرش البيان
- 2 This is a Book sent down in truth from God, the Lord of the worlds, and it summons all people to a station wherein all things proclaim: "The Kingdom belongeth unto God, the Almighty, the All-Praised!" Blessed is he who is endowed with vision whom the veils of men have not hindered, and blessed is he who is endowed with hearing whom the clamor of the heedless has not shut out. Blessed is the servant who has broken the chains of idle fancies through the Name of the Lord of Days and hastened with his heart to this luminous horizon. 2 كُتِبَ نَزْلَ بِالْحَقِّ مِنْ لَدَى اللَّهِ رَبِّ الْعَالَمِينَ وَيَدْعُو النَّاسَ إِلَى مَقَامٍ فِيهِ تَتَادَى الْأَشْيَاءُ الْمَلِكُ اللَّهُ الْعَزِيزُ الْحَمِيدُ طُوبَى لِبَصِيرٍ مَا مَنَعَتْهُ حِجَابَاتُ الْعِبَادِ وَلَسَمِيعٍ مَا حِجَبَتْهُ ضَوْضَاءُ الْغَافِلِينَ طُوبَى لِعَبْدٍ كَسَرَ سُلَّاسِلَ الْأَوْهَامِ بِاسْمِ مَالِكِ الْأَيَّامِ وَسَرَعَ بِقَلْبِهِ إِلَى هَذَا الْأَفْقِ الْمُنِيرِ
- 3 We have beheld thy turning unto the lights of the Countenance and have revealed for thee that whereby the eyes of those who have drawn nigh are solaced - they who have borne in the path of God that which none among His servants hath borne. To this doth testify He with Whom is a mighty Book. 3 أَنَا رَأَيْنَا تَوَجَّهَكَ إِلَى أَنْوَارِ الْوَجْهِ أَنْزَلْنَا لَكَ مَا قَوَّرَتْ بِهِ عَيُونُ الْمُقْبِلِينَ الَّذِينَ حَمَلُوا فِي سَبِيلِ اللَّهِ مَا لَا حِمْلَهُ أَحَدٌ مِنَ الْعِبَادِ يَشْهَدُ بِذَلِكَ مِنْ عِنْدِهِ كُتَابٌ عَظِيمٌ
- 4 When thou dost inhale the sweet-scented breezes of the All-Merciful's utterance, arise, detached from all else but God, turning unto the Station and say: 4 إِذَا وَجَدْتَ نَفْحَاتِ بَيَانِ الرَّحْمَنِ قُمْ مَنْقَطَعًا عَمَّا سِوَى اللَّهِ مُقْبِلًا إِلَى الْمَقَامِ قُلْ
- 5 "My God, my God! I beseech Thee by the lights of Thy Countenance, and the pearls of the ocean of Thy knowledge, and the mysteries of Thy Book, to aid me in all conditions to serve Thee and to serve Thy loved ones. O my Lord! Thou seest me agitated in Thy days and attracted by Thy verses. By Thy glory, O my God! My heart findeth no rest save in attaining Thy presence, and my soul no repose save in hearkening to Thy call. Alas, alas, should Thy decree prevent me from attaining the court of Thy glory! I beseech Thee, O Lord of the worlds and Goal of the nations, to forgive my grievous sins and mighty transgressions. Then ordain for me what Thou hast ordained for Thy loved ones who have offered up their spirits and all they possessed in Thy path. Verily Thou art the Almighty, the Peerless, the One, the All-Forgiving, the All-Bountiful. There is none other God but Thee, the Almighty, the All-Glorious. 5 إِلَهِي إِلَهِي اسْتَغْلِكْ بِأَنْوَارِ وَجْهِكَ وَلَاثِي بَحْرِ عِلْمِكَ وَاسْرَارِ كِتَابِكَ بِأَنْ تُؤَيِّدَنِي فِي كُلِّ الْأَحْوَالِ عَلَى خِدْمَتِكَ وَخِدْمَةِ أَوْلِيَائِكَ أَيُّ رَبِّ تَرَانِي مُضْطَرِبًا بِأَيَّامِكَ وَمُنْجَذِبًا بِآيَاتِكَ وَعَزَّتْكَ يَا إِلَهِي لَا يَسْكُنُ قَلْبِي إِلَّا بِالْحُضُورِ أَمَامَ وَجْهِكَ وَلَا تَسْتَرِجُ نَفْسِي إِلَّا بِاصْغَاءٍ نَدَائِكَ فَآهَ آهَ لَوْ يَمْنَعُنِي قَضَائِكَ عَنِ الْحُضُورِ فِي سَاحَةِ عَزَّتِكَ اسْتَغْلِكْ يَا مَوْلَى الْعَالَمِ وَمَقْصُودِ الْأُمَمِ بِأَنْ تَغْفِرَ لِي جَرِيرَاتِي الْعَظُمَى وَخَطِيئَاتِي الْكُبْرَى ثُمَّ اكْتُبْ لِي مَا كَتَبْتَ لِأَوْلِيَائِكَ الَّذِينَ انْفَقَوْا أَرْوَاحَهُمْ وَمَا عِنْدَهُمْ فِي سَبِيلِكَ أَنْتَ أَنْتَ الْمُقْتَدِرُ الْفَرْدُ الْوَاحِدُ الْغَفُورُ الْكَرِيمُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْعَظِيمُ
- 6 "O God! My God and the God of all beings, my Goal and the Goal of all created things! Send Thy blessings, O my God, upon those whom neither the might of the oppressors hath deterred from drawing nigh unto Thee, nor the hosts of the aggressors from turning to the light of Thy Countenance. They have arisen to promote Thy Cause and have spoken forth Thy 6 صَلِّ اللَّهُمَّ يَا إِلَهِي وَإِلَهَ الْكَائِنَاتِ وَمَقْصُودِي وَمَقْصُودِ الْمَمَكَاتِ عَلَى الَّذِينَ مَا مَنَعَتْهُمْ شَوْكَةُ الظَّالِمِينَ عَنِ التَّقَرُّبِ إِلَيْكَ وَلَا جُنُودُ الْمُعْتَدِينَ عَنِ التَّوَجُّهِ إِلَى أَنْوَارِ وَجْهِكَ قَامُوا عَلَى أَمْرِكَ وَنَطَقُوا بِاسْمِكَ أَمَامَ وَجْهِهِ أَعْدَائِكَ رَغْمًا لِلَّذِينَ

Name before the faces of Thine enemies, despite those who denied Thy proof and Thy signs, and who committed that which caused the dwellers of Thy Kingdom and Thy Realm to lament. There is none other God but Thee, the One, the Peerless, the Almighty, the All-Powerful.”

انکروا جَنَّتک و آیاتک و عملوا ما ناح به سَکَّان
ملکوتک و جبروتک لا اله الا انت الفرد الواحد
المقتدر القدير

INBA19:400

BH03528

To: Vali Khan

Date: 1305-12 [1888-Aug]

- 1 He it is that moveth through His most exalted Pen
هو المحرَّک من قلبه الأعلى
- 2 The Supreme Pen declares: In the moment of utterance We are silent, and in the moment of silence We speak. How strange is the world that has appeared, while the servants remain heedless of it! All things give glad tidings and proclaim that which causes bodies to soar, let alone spirits. O thou who gazest upon the Countenance! The Sun of Truth has risen, the ocean of utterance is surging, and He Who conversed on Sinai is seated upon the throne of Revelation. At one time He turns to the right and says: “O people of Baha! This day is your day, which has come for your joy, your gladness and your delight. By God the Truth! That which was recorded in the Books of God and stored up in His knowledge has been manifested. Arise to help your Lord through wisdom and utterance.” And at another time He turns to the left and says:
قلم اعلى میفرماید در حین نطق صامتیم و در حین صمت ناطق عجب عالمی ظاهر شده و عباد از آن غافل جمیع اشیاء بشارت میدهند و میگویند آنچه را که سبب طیران اجساد است تا چه رسد بارواح یا ایها الناظر الى الوجه افتاب حقیقت مشرق و بحر بیان مواج و مکمل طور بر عرش ظهور مستوی مرّة یتوجّه الی الیمین و یقول یا اهل البهائم الیوم یومکم قد اتی لفرحکم و سرورکم و ابتهاجکم تالله الحق قد ظهر ما کان مسطوراً فی کتب الله و ما کان مخزوناً فی علمه قوموا علی نصرة ربکم بالحكمة و البیان و مرّة یتوجّه الی الیسار و یقول
- 3 “O company of the heedless! Be fair in this manifest Cause. Beware lest the books of the world hold you back from the remembrance of the Lord of Eternity. He has come with clear proof and evidence, by which the hearts of those near unto God and the sincere ones have been attracted. Say: O people! The signs of God have come to you and the fragrance of utterance has been wafted throughout all contingent being.
یا ملاء المعرضین انصفوا فی هذا الأمر المبین آیاکم ان تمنعکم کتب العالم عن ذکر مالک القدم انه اتی بالحجة و البرهان و ما انجذبت به افئدة المقرّین و المخلصین قل یا قوم قد جائتکم آیات الله و تضوع عرف البیان فی الامکان
- 4 “Cast aside that which keeps you from drawing nigh unto God, your Purpose, and take hold of that which you have been commanded in His Books, His Scriptures and His Tablets. He will assist you with the truth and ordain for you that which will bring joy to your eyes, expand your breasts and gladden your hearts. He is, verily, the Most Merciful of the merciful. Give thanks to thy Lord, for He has remembered thee when He was
ضعوا ما یمنعکم عن التقرّب الی الله مقصودکم و خذوا ما امرتم به فی کتبه و زبره و الواحه انه یؤیدکم بالحق و یتقدّر لکم ما تقرّب به عیونکم و تنبسط به صدورکم و تفرح به قلوبکم انه هو ارحم الراحمین اشکر ربک انه ذکرک اذ کان مظلوماً بین ایدی الظالمین لتقوم علی خدمة امره و تكون

wronged at the hands of the oppressors, that thou mayest arise to serve His Cause and be among the triumphant. The glory from Us be upon thee and upon those who have held fast to the cord of God, the Lord of all worlds, and whom the tyranny of the Pharaohs did not prevent - they turned to Him and said: 'Praise be unto Thee, O Thou in Whose grasp is the dominion of all who are in the heavens and on earth.'

من الفائزين البهّاء من لدنّا عليك وعلى الذين
تمسكوا بعروة الله رب العالمين و ما منعهم ظلم
الفراعنة اقبلوا وقالوا لك الحمد يا من في قبضتك
زمام من في السموات والأرضين

INBA19:445

BH04170

To: *Siyid Ali Akbar*

Date: 1305-12 [1888-Aug]

1 In the Name of the Peerless Lord

1 بنام خداوند بیمانند

2 O servants! Know ye the worth of the days of the Lord of Names and arise to make good what hath escaped you. The sea this day speaketh forth "The Truth hath come" and the Bayan uttereth "The All-Merciful hath appeared." Let not your eyes be prevented from beholding, nor your ears be deprived of hearing. The hand of power taketh and bestoweth. None questioneth His doings, and He is the All-Powerful, the Unconstrained. Night and day the rain of mercy descendeth from the heaven of bounty, and the pearls of wisdom and utterance appear from the treasury of the Most Exalted Pen. Blessed is he whom the ornaments of the world have not prevented, nor kept back from turning toward the Most Glorious Horizon.

2 ای بندگان قدر ایام مالک انام را بدانید و بر تدارک مافات قیام نمائید بحر امروز بکلمه قد اتی الحق ناطق و بیان به قد اتی الرحمن متکلم امروز حقیف سدره منتهی مرتفع و خیر کوثر حیوان ظاهر ابصار را از مشاهده منع نمائید و آذان را از اصغا محروم نسازید ید اقتدار اخذ مینماید و عطا میفرماید لا یسئل عما یفعل و هو المقندر المختار در لیلای و ایام امطار رحمت از سماء عنایت نازل و لآلی حکمت و بیان از خزانه قلم اعلی هویدا طوبی از برای نفسیکه زخارف عالم او را منع ننمود و از توجه بافق ابهی محروم نساخت

3 Say: O ye that turn aside from the Bayan, ye have committed that which no faction among the factions hath committed. Harken unto the call of the Wronged One and with attentive ears and penetrating eyes observe and ponder upon that which hath appeared, that perchance the river of words may not deprive you from the ocean of verses. The Truth is manifest, His call is raised. Blessed is he who hath turned with justice and fairness to the evidences. He is of the people of the Crimson Ark, whose name hath been mentioned in the Book of God, the Lord of all beings and the Lord of the hereafter and the former times. Praise be to the Ancient Beauty and the Desired One of the nations, Who hath mentioned thee in the Most Great Prison and guided thee to the supreme horizon. Verily, He is

3 بگو ای معرضین بیان قد ارتکبتم ما لا ارتکبه حزب من الأحزاب ندای مظلوم را بشنوید و باذان واعیه و ابصار حدیده در آنچه ظاهر شده مشاهده کنید و تفکر نمائید شاید نهر کلمات شما را از بحر آیات محروم نسازد حق ظاهر ندایش مرتفع طوبی از برای نفسیکه بعدل و انصاف باآثار رجوع نمود اوست از اهل سفینه حمرا الّتی ذکر اسمها فی کتاب الله مولی الوری و ربّ الآخرة و الأولى حمد کن مالک قدم و مقصود امم را که ترا در سجن اعظم ذکر فرمود و بافق اعلی راه

the Almighty, the Protector, the Self-Subsisting. We are God's and unto Him do we return.

نمود آنه هو المقتدر المهيمن القيوم انا لله وانا اليه راجعون

BLIB_Or15726.062

BH04597

To: Aqa Siyyid Mirza

Date: 1305-12 [1888-Aug]

1 He is the Manifest, the Speaking One, the All-Knowing

1 هو الظاهر الناطق العليم

2 O peoples of the earth! Harken unto that which the Tongue of Grandeur doth speak from the most exalted station. Verily, He remembereth you through His grace, and remindeth them of His signs, and guideth them to the straight path. Fear God, O people, then look with the eye of fairness upon that which hath appeared before your faces, and follow not every heedless doubter. Behold, the Sun hath dawned from the horizon of the heaven of manifestation. Harken, for He speaketh and saith: There is none other God but Him, the Single, the One, the Mighty, the Bestower. Do ye worship vain imaginings after ye behold the dawning-manifestations of the Daystar of certitude from the most exalted station? Say: Cast aside your doubts. By God! The Self-Subsisting hath come with a sovereignty before which all the hosts of the world cannot stand. Fear God, O ye who are endued with insight.

2 يا ملاء الأرض اسمعوا ما ينطق به لسان العظمة في اعلى المقام انه يذكركم بفضلله و يذكرهم بآياته و يهديهم الى سواء الصراط اتقوا الله يا قوم ثم انظروا بعين الانصاف ما ظهر امام وجوهكم و لا تتبعوا كل غافل مرتاب انظروا ان الشمس اشرقت من افق سماء الظهور اسمعوا انه ينطق و يقول انه لا اله الا هو الفرد الواحد العزيز الوهاب هل تعبدون الاوهام بعد ما ترون تجليات نير الايقان من اعلى المقام قل ضعو الظنون تالله قد اتى القيوم بسلطان لا تقوم معه جنود العالم اتقوا الله يا اولى الابصار

3 When thou hast attained unto the pearls of My utterance, say: My God, my God! Praise be unto Thee for having enabled me to attain unto the revelations of Thy Most Exalted Pen while I was in the hands of the enemies, and for having sent down unto me that which every letter of the letters of its words beareth witness to Thy grace and Thy loving-kindness and Thy mercy which have preceded Thy servants. O my Lord! I beseech Thee by the kingdom of Thy beauty and the dominion of Thy glory, and by Thy power before the manifestation of which the people of Thy realm and Thy dominion have bowed down, to ordain for me that which shall make me steadfast in Thy Cause, firm in Thy love, standing in Thy service, and acting according to that which Thou hast commanded me in Thy Book. Verily, Thou art the Powerful One Whom the affairs of Thy creation cannot frustrate, nor can the opposition of Thy servants. Thou art He Whose mercy hath preceded all and Whose sovereignty

3 انك اذا فزت بلائى بيانى قل الهى الهى لك الحمد بما جعلتنى فائزاً باثار قلبك الاعلى اذ كنت بين ايدي الأعداء و انزلت لى ما يشهد كل حرف من حروفات كلماته بفضلك و عنايتك و رحمتك التى سبقت عبادك اى رب اسئلك بملكوت جمالك و جبروت بهائك و بقدرتك التى خضع عند ظهورها اهل مملكتك و بلادك بأن تقدر لى ما يجعلنى ثابتاً فى امرى و راسخاً فى حبك و قائماً على خدمتك و عاملاً بما امرتنى به فى كتابك انك انت المقتدر الذى لا تعجزك شؤونات خلقك و لا اعراض عبادك انت الذى سبقت رحمتك و احاطت سلطنتك لا اله الا انت العليم الحكيم

BLIB_Or15716.155b

hath encompassed all. There is none other God but Thee, the All-Knowing, the All-Wise.

BH04467

To: Mulla 'Ali Akbar

Date: 1305-12 [1888-Aug]

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

1 هو الشاهد الخبير

2 God testifieth that there is none other God besides Him, and that He Who hath come with the truth needeth not the mention of anyone, nor the testimony of any soul. He was ever self-sufficient in His own wealth and sovereign in His authority, manifest through His signs and speaking in His Kingdom. The knowledge of all created things and the understanding of all contingent beings have failed to encompass His Revelation. God hath made My manifestation and appearance and My establishment upon the throne of grandeur and power, and the seat of loftiness and will, sanctified above minds and comprehension. I have ever been all-encompassing, and all else encompassed. To this testifieth whosoever hath soared in the atmosphere of My knowledge and drunk the choice wine of My love from the chalice of My bounty. Such a one is indeed of the people of this exalted and glorious station.

2 شهد الله أنه لا إله إلا هو والذي أتى بالحق أنه لا [يحتاج] بذكر أحد ولا بتصديق نفس أنه كان غنياً بغناؤه ومهيماً بسلطانه وظاهراً بآياته وناظراً في ملكوته لم يحط بظهوره علم الكائنات وادراك الممكنات قد جعل الله ظهوري وبرزوي واستوائي على عرش العظمة والاقتدار وكرسي الرفعة والاختيار منزهاً عن العقول والادراك لم ازل كنت محيطاً ودوني محاط يشهد بذلك من طارفي هواء عرفاني وشرب رحيق حيي من كأس عطائي أنه من اهل هذا المقام العزيز الرفيع

3 We bear witness that thou didst attain in the earliest days to the recognition of God, the Lord of all worlds, and hast turned unto Him before and again in these days wherein the Sadratu'l-Muntaha calleth out: "The Kingdom belongeth unto God, the Lord of the Day of Judgment." Blessed art thou for having taken hold of My Book and soared in the atmosphere of My love and drunk the choice wine of My favor and attained unto My presence. All this is from God's grace upon thee. He is verily the All-Bountiful, the Most Generous. Arise to serve Me, then cause the servants to enter beneath the tabernacles of My grandeur. We beseech God to aid thee and strengthen thee and assist thee with the hosts of wisdom and utterance. He is verily the Almighty, the Glorious, the All-Bounteous. The glory shining from the horizon of the heaven of the Mother Book be upon thee and upon those who have heard what thy

3 نشهد أنك فزت في أول [الأيام] بعرفان الله رب العالمين واقبلت [٠٠٠ من] قبل و أخرى فيهذه الأيام التي فيها تنادي سدرة المنتهى الملك لله مالک يوم الدين طوبى لك بما اخذت كفاي و طرت في هواء حيي وشربت رحيق عنايي وحضرت امام وجهي كل ذلك من فضل الله عليك أنه هو الفضال الكريم قم على خدمتي ثم ادخل العباد في [ظل] قباب عظمي نسل الله ان يؤيدك ويمدك وينصرك بجنود الحكمة والبيان انه هو المقتدر العزيز المنان البهاء المشرق من افق سماء ام الكتاب عليك وعلى الذين سمعوا ما [نطق بلسانك] في امر الله مالک المبدء والمآب

INBA15:320, INBA26:323

tongue hath spoken concerning the Cause of God, the Lord of the beginning and the end.

BH05635

To: Aqa Jamal Gulpaigani

Date: 1305-12 [1888-Aug]

- 1 He is God, exalted be His station, the Most Great, the Most Powerful 1 هو الله تعالى شأنه العظمة والاقتدار
- 2 I testify, O my God and the God of all things, my Creator and the Creator of the heavens, my Fashioner and the Fashioner of the Kingdom of Names, that Thou hast not manifested the servants except for the recognition of the Dawning-Place of Thy Revelation, the Dayspring of Thy verses, the Source of Thy Command, the Manifestation of Thy Self, and the Fountain-head of Thy knowledge and Thy laws. I beseech Thee, O Lord of the worlds and Master of nations, by the Most Great Name, and by Thy pervading Will and Thy all-encompassing Purpose, to make me turn toward Thee and withdraw from all else but Thee, and to stand firm in Thy Cause in such wise that neither the doubts of the dubious nor the signs of the wayward may hold me back. 2 اشهد يا الهى و اله الأشياء و فاطرى و فاطر السماء و خالقى و خالق ملكوت السماء بأنك ما اظهرت العباد الا لعرفان مشرق وحيك و مطلع آياتك و مصدر امرك و مظهر نفسك و منبع عليك و احكامك استلک يا مولى العالم و سيد الأمم بالاسم الأعظم و بمشيئتک النافذة و ارادتك المحيطة بأن تجعلنى مقبلاً اليک و معرضاً عن دونک و مستقيماً على امرک بحيث لا تمنعنى شبهات المريين و لا اشارات المعرضين
- 3 O my Lord! I testify to Thy oneness and Thy singleness, and to Thy might and Thy power and Thy grandeur and Thy sovereignty. O my Lord! Withhold me not from beholding the signs of Thy power in the kingdom of creation, nor from hearkening to the shrill voice of Thy Most Exalted Pen. I beseech Thee, O Thou Who art the Goal of them that have recognized Thee and the Object of worship of all who are in the heavens and on earth, by Thy Prophets and Thy Chosen Ones who hastened to the field of martyrdom in their longing for Thy Beauty, to ordain for me the good of this world and of the world to come. Verily Thou art the Lord of all beings and the Lord of the Throne on high and of the dust beneath. There is none other God but Thee, the All-Forgiving, the Most Merciful. 3 اى رب اشهد بوحدايتک و فردانيتک و بعزتك و اقتدارک و عظمتک و سلطانک اى رب لا تمنعنى عن مشاهدة آثار قدرتك فى ناسوت الانشاء و لا عن اصغاء صرير قلبک الاعلى استلک يا مقصود العارفين و معبود من فى السموات و الأرضين بأنبيائك و اصفياک الذين سرعوا الى مشهد الفداء شوقاً لجمالک بأن تقدر لى خير الآخرة و الأولي و انک انت مولى الورى و رب العرش و الثرى لا اله الا انت الغفور الرحيم

INBA19:401, BLIB_Or15716.089b

BH05675*To: Shaykh Hadi Kitabfurush**Date: 1305-12 [1888-Aug]*

1 He is the Dawning One from the horizon of the Kingdom of Utterance!

1 هو المشرق من افق ملكوت البيان

2 We have heard thy call and have answered thee with verses by which the hearts of the Concourse on High and the dwellers of the Most Exalted Paradise have been attracted. Give thanks unto thy Lord for this most great favor and say: Praise be unto Thee, O Lord of the worlds, for having rent asunder the veils and manifested that which had been concealed from time immemorial. Thou art He Who hath revealed His Cause, fulfilled His Promise, and spoken before all faces that which had been hidden in Thy knowledge and treasured within the repositories of Thine infallibility.

2 انا سمعنا ندائك اجناك بآيات انجذبت بها
افئدة الملاء الأعلى واصحاب الجنة العليا اشكر
ربك بهذا الفضل الأعظم و قل لك الحمد يا
مولي العالم بما كشفت الحجاب و اظهرت ما
كان مستوراً في ازل الآزال انت الذي اظهرت
امرک انجزت وعدك و نطقت امام الوجوه
بما كان مكنوناً في علمك و مخزوناً في خزائن
عصمتك

3 O my Lord! Thou beholdest me detached from all save Thee and clinging to the cord of Thy grace. I beseech Thee by Thy Most Beautiful Names and Thy Most Exalted Attributes, and by Thy Cause through which Thou hast subdued the world and guided the nations, to make me voice Thy praise amongst Thy servants. O my Lord! The thirst of separation hath seized me - where is the Kawthar of Thy reunion, O Thou Who art the Goal of the mystics? And the fire of remoteness hath consumed me - where is the light of Thy Cause, O Thou Who art the Object of desire of all in the heavens and earth? Alas! My heart hath melted in my remoteness from the court of Thy nearness, and Thy separation hath destroyed me, O Thou in Whose grasp lieth the reins of all them that dwell on earth. I beseech Thee by the lights of Thy countenance and the dawning-places of Thy revelation to make me among those who have aided Thy Cause through wisdom and utterance. Verily Thou art the Mighty, the Glorious, the All-Bountiful.

3 اى رب ترانى منقطعاً عن دونك و متمسكاً
بجبل فضلك اسئلك بأسمائك الحسنى و
صفاتك العليا و بأمرک الذي به سخرت العالم
و هدیت الأمم بأن تجعلنى ناطقاً بثناءك بين
عبادك اى رب قد اخذنى ظمأ الفراق أين
كوثر وصالک يا مقصود العارفين و اشعلتنى
نار بعدك أين نور امرک يا مقصود من فى
السّموات و الأرضين آه آه قد ذاب كبدى فى
بعدى عن ساحة قربك و اهلكنى فراقك يا
من فى قبضتك زمام من فى الأرض اجمعين
اسئلك بأنوار وجهك و مشارق وحيك بأن
تجعلنى من الذين نصروا امرک بالحكمة و البيان
أنك انت المقتدر العزيز المنان

BLIB_Or15716.149a

BH05784*To: Shaykh Mahdi**Date: 1305-12 [1888-Aug]*

1 In My Name, the Manifest above all creation

2 God beareth witness that there is none other God but Him, and He Who hath come with the truth is verily the Preserved Tablet and the Hidden Book. Through Him the Most Exalted Pen was breathed upon, and all who dwell in the kingdom of names fell unconscious. Through Him was set up the Path and established the Balance, and all things in the dominion of earth and heaven proclaimed: The Kingdom and the Realm, then the Greatness and the Might belong unto God, the One, the All-Powerful, the Mighty, the Bestower. When thou hast attained unto the proof of the All-Merciful and hearkened unto the call of the Wronged One at the midmost heart of creation, say:

3 My God, my God! Praise be unto Thee for having given me to drink from the cup of Thy knowledge and caused me to hear the shrill voice of Thy Pen and made me to turn toward the Dayspring of Thy verses when most of Thy creation turned away from Thee. I beseech Thee, O Light of the world and Illuminer of the nations, by Thy Most Great Name through which earthquakes seized the idols of idle fancies and vain imaginings and the hearts of them who denied the proof and evidence were made to tremble, to ordain that I may in all conditions be moved by Thy will and drawn by Thy verses. Thou art He from Whose knowledge nothing escapeth. Thou hearest and seest; verily Thou art the All-Hearing, the All-Seeing. Ordain for me, O my God, that which will protect me from the evil of Thine enemies and exalt me amidst Thy creation. Verily Thou art the Almighty, the Powerful. There is no God but Thee, the Mighty, the All-Praised.

1 بِسْمِ الظَّاهِرِ فَوْقَ الْعِبَادِ

2 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الَّذِي آتَى بِالْحَقِّ أَنَّهُ هُوَ اللَّوْحُ الْمَحْفُوظُ وَالْكِتَابُ الْمَكْنُونُ بِهِ نَفَخَ فِي الْقَلَمِ الْأَعْلَى وَانصَعَقَ مِنْ فِي مَلَكُوتِ الْأَسْمَاءِ وَبِهِ نَصَبَ الصِّرَاطَ وَوَضَعَ الْمِيزَانَ وَنَطَقَتِ الْأَشْيَاءُ الْمَلِكِ وَالْمَلَكُوتِ ثُمَّ الْعِظَمَةُ وَالْجَبْرُوتُ لِلَّهِ الْوَاحِدِ الْمُقْتَدِرِ الْعَزِيزِ الْوَهَّابِ أَنْتَ إِذَا فَرَزْتَ بِبِرْهَانِ الرَّحْمَنِ وَسَمِعْتَ نِدَاءَ الْمَظْلُومِ فِي قُطْبِ الْأَمْكَانِ قُلْ

3 أَلْهِىَ إِلَهِي لَكَ الْحَمْدُ بِمَا سَقَيْتَنِي كَأْسَ عِرْفَانِكَ وَاسْمَعْنِي صَرِيرَ قَلْبِكَ وَجَعَلْتَنِي مَقْبِلًا إِلَى مَشْرِقِ آيَاتِكَ إِذَا عَرَضَ عَنْكَ أَكْثَرُ خَلْقِكَ اسْتَلْكَ يَا نَوْرَ الْعَالَمِ وَمَنْوَرِ الْأُمَمِ بِالْإِسْمِ الْأَعْظَمِ الَّذِي بِهِ اخْذَتِ الزَّلَازِلُ أَصْنَامَ الظُّنُونِ وَالْأَوْهَامِ وَاضْطَرَبَتِ افْتِدَاءَ الَّذِينَ انْكَرُوا الْحَقَّ وَالْبِرْهَانَ بِأَنْ تَجْعَلَنِي فِي كُلِّ الْأَحْوَالِ مُتَحَرِّكًا بِأَرَادَتِكَ وَمَنْجَذِبًا بِآيَاتِكَ أَنْتَ الَّذِي لَا يَعْزُبُ عَنْ عِلْمِكَ مِنْ شَيْءٍ تَسْمَعُ وَتَرَى أَنْتَ أَنْتَ السَّمِيعُ الْبَصِيرُ قَدَّرَ لِي يَا إِلَهِي مَا يَحْفَظُنِي مِنْ شَرِّ أَعْدَائِكَ وَيَرْفَعُنِي بَيْنَ خَلْقِكَ أَنْتَ أَنْتَ الْمُقْتَدِرُ الْقَدِيرُ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَمِيدُ

BLIB_Or15712.190

BH06719*To: Haji Muhammad Ibrahim, in Hamadan**Date: 1305-12 [1888-Aug]*

- 1 He is the All-Seeing, the All-Informed. 1 هو الشاهد الخبير
- 2 A Book sent down by the Lord of all men to him who hath believed in God, the Mighty, the All-Bountiful. Verily it guideth the servants unto the Most Great Path and draweth them nigh unto the horizon of the Manifestation. This is the station which God hath made among the most exalted of stations. We have revealed the Cause and sent down from the heaven of utterance that which hath attracted the hearts of the righteous. Through My Name the fragrance of the Desired One hath been wafted, and at My Call all religions have swooned away, save such as God, the Cleaver of the daybreak, hath willed. 2 كتاب انزله مالك الرقاب لمن آمن بالله العزيز الوهاب انه يهدي العباد الى الصراط الأعظم و يقرهم الى افق الظهور هذا لمقام الذي جعله الله من اعلى المقام انا اظهرنا الامر و انزلنا من سماء البيان ما انجذبت به افئدة الأبرار باسمي توضع عرف المقصود و بندائي انصعقت الأديان الا من شاء الله فالق الأصباح
- 3 O peoples of the earth! Fear ye the All-Merciful, and follow not them who have denied the favor of God after its descent. Thus hath the Tongue of Grandeur spoken, as bidden by Him, and He is the Mighty, the All-Knowing. 3 يا ملاء الأرض اتقوا الرحمن و لا تتبعوا الذين كفروا بنعمة الله بعد انزالها كذلك نطق لسان العظمة امراً من عنده و هو العزيز العلام
- 4 We have heard thy mention and have mentioned thee, and have seen thy turning to Us and have turned toward thee from the precincts of the Prison, as bidden by God, the Lord of lords. Thus have the traces of My Most Exalted Pen been spread abroad on this Day which God hath made the Lord of all days. 4 انا سمعنا ذكرك ذكرناك و رأينا اقبالك اقبلنا اليك من شطر السجن امراً من لدى الله رب الأرباب كذلك انتشرت آثار قلبي الأعلى في هذا اليوم الذي جعله الله سيد الأيام
- 5 The Glory be upon thee from Us and upon them who have quaffed the wine of revelation from the hands of the bounty of their Lord, the Mighty, the Most Bountiful. 5 البهاء من لدنا عليك و على الذين شربوا رحيق الوحي من ايادى عطاء ربهم العزيز المنان

INBA51:039, KB_620:032-033, LHKM2.114

BH07363*To: Badi son of Muhammad Quli, in Tihiran**Date: 1305-12 [1888-Aug]*

- 1 He is the Compassionate, the All-Bountiful! 1 هو المشفق الكريم
- 2 O Badi'! Repeatedly have thy calls been heard by Us. There is no call but He heareth it, and no deed but He seeth it. Verily, He is with those who love Him and make mention of Him. Some 2 يا بديع ندايت مكرراً باصغا فائز ما من نداء الا ويسمعه و ما من عمل الا و يراه انه مع الذين

receive answers that are outwardly revealed and sent, while the answers to others are recorded in God's Book and inscribed by the Pen of His bounty. In all cases, He is the Hearer, He is the Answerer.

- 3 O Badi'! Praise the Object of the world's adoration, Who hath enabled thee to attain unto that which is, in God's estimation, greater than all else - namely this Divine Tablet which hath at this moment been inscribed in thy name and sent unto thee.
- 4 Say: Praise be unto Thee, O Lord of all mankind, for having remembered me through Thy Most Exalted Pen! I beseech Thee, by the ocean of Thy bounty and the sun of Thy generosity, to assist me to remain steadfast in Thy love and Thy Cause, and to ordain for me in all circumstances that which will draw me nearer unto Thee. Verily, Thou art the Self-Sufficient, the Most Exalted.

یجوبونه و یذکرونه جواب بعضی بر حسب ظاهر نازل و ارسال میشود و جواب بعضی در کتاب الهی مذکور و از قلم عنایت ثبت میگردد در هر حال اوست سامع و اوست مجیب

3 یا بدیع حمد کن مقصود عالم را که ترا فائز فرمود
بآنچه عندالله اعظم است از کل شیء و آن لوح
الهی است که در این حین باسم تو مرقوم گشت
و نزد تو ارسال شد

4 قل لک الحمد یا مولی الوری بما ذکرتنی من قلبک
الأعلى اسئلک بحر عطائک و شمس جودک بأن
تؤیدنی علی الاستقامة علی حبک و امرک و قدر
لی ما یقربنی الیک فی کل الأحوال انک انت
الغنی المتعال

INBA27:429b

BH06994

To: sister of Jinab-i-Ali Qabl-i-Akbar

Date: 1305-12 [1888-Aug]

- 1 He is the One manifest before all.
- 2 O My handmaiden and child of My handmaiden! Hear My call and hold fast to that which is the cause of the exaltation of thy station with God. Today a good deed is like the sun among all past deeds and cannot be equaled by even a single "yea" from those people who denied God's proof and His evidence and His greatness and His sovereignty.
- 3 O My handmaiden! Praise the Goal of all the worlds, Who confirmed thee and mentioned thee on this Night of the Festival of Sacrifice in the most exalted height. If thou wouldst hearken to a single word with the ear of the spirit, thou wouldst freely sacrifice thy life in His path.
- 4 We beseech God to sanctify thee and the handmaidens of that land from whatsoever is unworthy of His days, and to grant that which befitteth His generosity. Verily He is the Generous, the Bountiful. Say: All praise be unto Thee, O God of the

1 هو الظاهر امام الوجوه

2 ای کنیز من و فرزند کنیز من بشنو ندای مرا و
تمسک نما بآنچه سبب ارتقاء مقام است عندالله
امروز عمل نیک بمثابة آفتابست مابین اعمال قبل
و بیک کلمه بلی برابری ننماید کلمات قوم الدین
انکروا حجة الله و برهانه و عظمته و سلطانه

3 یا امتی حمد کن مقصود عالمین را که ترا تأیید
فرمود و در این شب عید اضحی در ذروه علیا
ذکرت نمود اگر باذن جان یک کلمه اصغرا نمائی
جان رایگان در سیلش انفاق کنی

4 از حق میطلبیم تو و اماء آن ارض را مقدس
فرماید از آنچه سزاوار ایام او نیست و عطا فرماید
آنچه را که لایق بخشش اوست آنه جواد کریم

world, and all thanksgiving be unto Thee, O Goal of them that have known Thee. قولى لك الحمد يا اله العالم ولك الشكر يا مقصود العارفين

INBA18:557

BH07629

To: Haydar Quli

Date: 1305-12 [1888-Aug]

- 1 He is the One Who commands with truth. 1 هو الأمر بالحق
- 2 A mention from Us to the one who has heard My call, turned to My horizon, and held fast to the cord of My loving-kindness, that he may rejoice and be among the thankful ones. We have sent down from the heaven of utterance that which has brought delight to the eyes of those near unto God, and We have mentioned that which aids the servants to practice justice and fairness. Blessed are those who have attained unto virtuous character. Through good character the stations of creation are revealed, and through justice their ranks are made manifest. Blessed is he who has attained unto the recognition of that which the Supreme Pen has uttered in this exalted station. 2 ذكر من لدنا لمن سمع ندائى و اقبل الى افتى و تمسك بحبل عنايتى ليفرح ويكون من الشاكرين انا انزلنا من سماء البيان ما قررت به ابصار المقرين و ذكرنا ما يؤيد العباد على العدل و الانصاف طوبى للفائزين بالأخلاق تظهر مراتب الخلق و بالعدل تبرز مقاماتهم طوبى لمن فاز بعرفان ما نطق به القلم الأعلى فى هذا المقام الرفيع
- 3 We have arisen today speaking in praise of God, the Lord of the worlds, and the rapture of remembrance has so seized Us that We have rent asunder the veils, speaking that which caused those of Sinai to swoon. Thus has the matter been decreed on this wondrous Day. Blessed is the ear that has heard My utterance, and the eye that has beheld My horizon, and the heart that has turned to God, the All-Knowing, the All-Wise. The splendor from Us be upon you and upon those whom the affairs of creation have not prevented from turning to the Lord of the Day of Judgment. 3 انا اصبحنا اليوم ناطقاً بثناء الله رب العالمين و اخذنا جذب الذكر على شأن خرقنا الأعجاب ناطقاً بما انصعق الطوريون كذلك قضى الأمر فى هذا اليوم البديع طوبى لأذن سمعت بيانى و لبصر فاز بأفتى و لقلب اقبل الى الله العليم الحكيم البهاء من لدنا عليك و على الذين ما منعهم شؤونات الخلق عن التوجه الى مالک يوم الدين

BLIB_Or15716.155c

BH07972*To: Shaykh Muhammad son of Abuturab**Date: 1305-12 [1888-Aug]*

1 He is the All-Hearing, the All-Answering.

1 هو السامع المجيب

2 O Muhammad! Blessed is your father who was with Me most days and bore witness to that which God Himself had testified - that there is none other God but Him, the Mighty, the All-Knowing. He attained My presence in the land of Ta [Tehran] and in the land of Taff [Karbila] and in Zawra [Baghdad] from whose horizon shone forth the Sun of your Lord's loving-kindness, the Mighty, the All-Bestowing. There hath been revealed from My Most Exalted Pen that which shall never be exhausted through the eternity of God, the Lord of Lords.

2 يا محمد طوبى لأبيك أنه كان معي في أكثر الأيام
و شهد بما شهد الله أنه لا اله الا هو العزيز العلام
قد فاز يلقائي في ارض الطاء و في ارض الطف
و في الزوراء التي اشرق من افقها نير عناية ربك
العزيز الوهاب و نزل من قلبي الأعلى ما لا ينفد
بدوام الله رب الأرباب

3 Thy letter hath come before Us. We have heard thy call. We beseech God to assist thee in that which He loveth and is pleased with. He is verily the Almighty, the Unconstrained.

3 قد حضر كتابك سمعنا ندائك نسئل الله ان
يؤيدك على ما يحب و يرضى أنه هو المقتدر
المختار

4 Say: My God, my God! Praise be to Thee for having remembered me in Thy prison. I beseech Thee by Thy Name, the All-Forgiving, that Thou forgive me and my family. Then write down, O my God, for me and for her that which will draw us near unto Thee and cause us to speak Thy praise. Verily Thou art God. There is none other God but Thee, the Mighty, the All-Bountiful.

4 قل الهى الهى لك الحمد بما ذكرتني في سجنك
اسئلك باسمك الغفار بأن تغفر لي ولأهلي ثم
اكتب يا الهى لي ولها ما يقربنا اليك و ينطقنا
بثنائيك أنك انت الله لا اله الا انت العزيز
الفضال

INBA27:462b, TSHA3.346

BH10722*To: Muhammad Hasan Bulurfurush Ahdiyyih, in Hamadan**Date: 1305-12 [1888-Aug]*

1 He is the All-Commanding, the All-Ruling, the All-Knowing.

1 هو الأمر الحاكم العليم

2 O Muhammad-Hasan! He who hath attained My presence, and drunk the choice wine of My utterance, and guided the people to My path, hath made mention of thee. We make mention of thee in this perspicuous Book, and have beseeched the Lord of the throne and of earth to grant thee permission

2 يا محمد حسن قد ذكرتك من فاز بحضورى و شرب
رحيق بيانى و هدى الناس الى صراطى ذكرناك
بهذا الكتاب المبين و سئل رب العرش و الثرى
لك اذن الحضور اذا اشرق نير الاذن من افق

to attain His presence. Then did the Sun of permission shine forth from the horizon of the heaven of thy Lord's command, the Almighty, the Powerful. Turn thou unto the Most Exalted Horizon, and hold fast unto wisdom in thy path. Thus hath spoken the tongue of the All-Commanding, the All-Knowing, the All-Wise.

سماء امر ربك المقتدر القدير اقبل الى الأفق
الأعلى وتمسك بالحكمة في السبيل كذلك نطق
لسان الأمر العليم الحكيم

INBA51:024, KB_620:017-018

BH01660

To: Aqa Mirza Mahmud

Date: 1305-12-07 [1888-Aug-15]

- 1 He is God, exalted be His glory, the Greatness and the Power
- 2 Unto Him be praise and greatness and glory, for He hath ordained for His loved ones in His presence the blessing of nearness and meeting, and in absence the food of remembrance and praise. At times He speaketh in presence in the form of utterance, and at others in absence in the form of writing. Unto Him be praise for all of this and in all conditions. And blessings and peace be upon His Beloved, whom He made a Book wherein was inscribed that which none knoweth save His own Self, and established him in His station in the realm of creation, and made him the Dawning-Place of His names and the Rising-Point of His attributes and the Manifestation of His signs and evidences, and upon his family and companions through whom was raised the Most Great Word whereby earth and heaven were illumined, and through whom eyes witnessed and tongues proclaimed that there is none other God but Him. These are servants through whose might was revealed God's justice throughout creation and His power amongst the servants - blessings which the speaking tongues, enkindled hearts and penetrating, all-encompassing perceptions are powerless to reckon. The servant beseecheth his Lord to aid us in that which He loveth and approveth. Verily He heareth and seeth. There is none other God but Him in the hereafter and the former times.

1 هو الله تعالى شأنه العظمة والافتدال

2 له الشكر و العظمة و البهاء بما قدّر لأوليائه في
الحضور نعمة القرب و اللقاء و في الغيبة مائدة
الذكر و الثناء مرة نطق في الحضور على هيئة التقرير
و اخرى في الغياب صورة التحرير له الشكر على
كل ذلك و في كل الأحوال و الصلوة و السلام
على حبيبه الذي جعله كتاباً رقم فيه ما لا اطلع
به الا نفسه و اقامه مقامه في ناسوت الانشاء و
جعله مشرق اسمائه و مطلع صفاته و مظهر آياته
و بيناته و على آله و اصحابه الذين بهم ارتفعت
الكلمة العليا التي بها اشرفت الأرض و السماء
و بهم شاهدت العيون و نطقت الألسن بانه لا
اله الا هو اولئك عباد من سطوتهم ظهر عدل
الله فيما سواه و قدرته بين العباد صلوة عجزت
عن احصائها السن الناطقة و الأفئدة المشتعلة و
الادراكاته النافذة المهيمه يستل الخادم ربه بأن
يجمعنا مؤيدين على ما يحب و يرضى انه يسمع و
يرى لا اله الا هو في الآخرة و الأولى

- 3 The letter of that beloved of the heart was as collyrium for the eye of love, an antidote for the temple of affection, and a heavenly stream for the thirsty in the valley of search. After manifestations of joy and gladness, delight and rapture, it was

3 بعد نامهء آتخوب فؤاد كلى بود از برای عین
محبت و دریاقی بود از برای هیكل مودت و
کوثری بود از برای عطشان وادی طلب و بعد
از ظهورات فرح و سرور و بهجت و ابتهاج قصد

brought before the Face. He said - may our spirits be sacrificed for Him - He is the Helper, the Mighty, the All-Wise.

مقام نموده امام وجه عرض شد قال ارواحنا فداه هو المؤيد العزيز الحكيم

- 4 O Mahmud! Upon thee be the peace of God, the Lord of the seen and unseen. The servant was present before the Face with thy letter and was honored to hear the Wronged One. Every word thereof testified in the most exalted call to thy steadfastness, attachment, love and affection. Well is it with thee for having drunk the wine of love from the cup of thy Lord's bounty, the Lord of creation, and for having attained that which the world was debarred from, save whom God, the Lord of eternity, wished. We beseech Him, exalted be He, to aid and assist thee in that whereby His remembrance may be exalted amongst His servants and His Word in His lands. Peace be upon thee and upon those with thee and upon those who have drunk the wine of recognition from the cup of their Lord's bounty, the Mighty, the All-Wise.

4 يا محمود عليك سلام الله مالك الغيب والشهود عبد حاضر تلقاء وجه با نامه آنجناب حاضر و باصغاء مظلوم فائز هر كلمه آن بأعلى النداء گواهی داد بر تمسك و تشبث و محبت و مودت آنجناب هنيئاً لك بما شربت رحيق الوداد من كأس عطاء ربك مالك الابد و فزت بما منع عنه العالم الا من شاء الله مالك القدم نسئله تعالى بأن يؤيدك و يوفقك على ما يرتفع به ذكره بين عباد و كلمته في بلاده السلام عليك و على من معك و على الذين شربوا رحيق العرفان من كأس عطاء ربهم العزيز الحكيم

- 5 We make mention of his honor the Emigrant who hath emigrated from his place, seeking the Most Exalted Station, that joy may take hold of him and draw him nigh unto Him. Verily He is the Protector of those who love Him. There is none other God but Him, the Mighty, the Powerful. Praise be to God, his honor 'Ali-Qabli-Muhammad hastened with his heart in love of God until he attained the presence and beheld the waves of the ocean of utterance and heard that which was the hope of those in former ages and centuries. The Wronged One beseecheth God to aid him in that whereby his mention may endure amongst mentions, his name amongst names, his deed amongst deeds, and his spirit amongst spirits. Verily He is the Ruler over what He willeth through His word "Be" and it is. That which he sent hath been adorned with the ornament of acceptance. He should rejoice and be of the thankful. Peace be upon him and upon the two leaves and upon every believing servant and every maidservant who hath turned unto God, the Lord of the worlds.

5 جناب مهاجر الذي هاجر من مقامه قاصداً الى المقام الأعلى را ذكر مينمائيم ليأخذه الفرح و يقربه اليه انه ولي من والاه لا اله الا هو المقتدر القدير لله الحمد جناب على قبل محمد سرع بقلبه حباً لله الى ان حضر و رأى امواج بحر البيان و سمع ما كان آمال الذين كانوا في القرون و الأعصار ان المظلوم يستل الله ان يؤيده على ما يبقى به ذكره بين الأذكار و اسمه بين الأسماء و عمله بين الأعمال و روحه بين الأرواح انه هو الحاكم على ما يشاء بقوله كن فيكون قد فاز ما ارسله بطراز القبول له ان يفرح و يكون من الشاكرين السلام عليه و على الورقتين و على كل عبد آمن و كل امة اقبلت الى الله رب العالمين انتهى

- 6 Praise be to God, they have attained unto the wine of utterance and been honored by the bounty of the Goal of the world's peoples. From mention and utterance the degrees of grace and bounty are evident and clear. Well is it with thy honor and with him. This servant conveyeth greetings and praise to them and beseecheth from God, exalted be His glory, whatsoever is the cause of exaltation and advancement. Verily our Lord is the All-Bountiful, the Generous, and He is the Forgiving, the Merciful. Peace and remembrance and praise be upon your

6 لله الحمد برحيق بيان فائز شدند و بعنايت مقصود عالميان مفتخران ذكر و بيان مراتب فضل و عطا معلوم و واضحست هنيئاً لحضرتك و له اينعبد خدمت ایشان سلام و ثنا ميرساند و از حق جلّ جلاله ميطلب آنچه را سبب ارتقاء و ارتقاء است ان ربنا هو الفضال الكريم و هو الغفور الرحيم السلام و الذكر و الثناء على حضرتكم و على من معكم و على من يحبكم لوجه الله العزيز الحميد

BLIB_Or15731.440

honors and upon those with you and upon those who love you
for the sake of God, the Mighty, the Praiseworthy.

BH00836

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Port Said

Date: 1305-12-22 [1888-Aug-30]

- 1 He is God, exalted be His station, the Grandeur and the Power! 1 هو الله تعالى شأنه العظمة والاقدار
- 2 Praise, sanctified from all beginning and end, befitteth and be-
seemeth the Most Holy and Most Exalted Court of that Eternal
Being, Who, through the effulgent rays of the Sun of Yathrib
and Batha, hath adorned the people of the mortal realm – who
were deprived of knowledge and learning – with the ornament
of wisdom, utterance, knowledge and understanding. 2 حمد مقدّس از لمیزل و لایزال ساحت امنع اقدس
حضرت یزوالی را لایق و سزا که باشراقات
انوار نیر یثرب و بطحا اهل ناسوت انشاء را که
از علم و دانش محروم بودند بطراز حکمت و بیان
و علم و عرفان مزین فرمود
- 3 His Will is the sovereign of all created wills, and His Purpose
the ruler of the purposes of all servants. He hath illumined
the world with the light of the Most Exalted Word, and by
its penetrating power hath He subjugated all. Glorified be His
grandeur, exalted be His might, glorified be His glory, magnif-
icent be His proof, and all-encompassing be His testimony! 3 اراده اش مالک ارادات خلق و مشیتش سلطان
مشیات عباد بنور کلمهء علیا عالم را منور نمود و
بنفوذش مستخرّ جلّت عظمته و علت قدرته و
جل جلاله و عظم برهانه و احاطت حجّته
- 4 And blessing and peace be upon the Lord of existence from the
unseen and the visible, through Whom the ocean of utterance
surged before the faces of all religions, and through Whom were
manifested those stations that elevated humanity in the con-
tingent world; and upon His family and companions, through
whom flowed the Euphrates of mercy amongst all creatures
and through whom was fulfilled the judgment of the Resurrec-
tion Hour – they who gave glad tidings to the servants of that
which the All-Merciful revealed in the Qur'an through His ex-
alted words: "The Day when mankind shall stand before the
Lord of the Worlds" – blessings whose fragrance shall never
cease throughout the duration of God's Kingdom, our Lord
and the Lord of the Mighty Throne. 4 و الصلوة و السلام علی سید الوجود من الغیب
و الشهود الذی به ماج بحر البیان امام وجوه
الأدیان و اظهر ما ارتفعت به مقامات الانسان
فی الامکان و علی آله و اصحابه الذین بهم جرى
فوات الرحمة بین البریة و تحقّق حکم القيامة و
الساعة هم الذین بشرّوا العباد بما انزله الرحمن فی
الفرقان بقوله تعالى يوم يقوم الناس لرب العالمین
صلوة لا یقطع عرفها بدوام ملکوت الله ربنا و
رب العرش العظيم
- 5 And now, may my spirit be a sacrifice for your exile, your
distress, and your homeland. This blessed word was heard
from the Blessed Tongue – He said: "His homeland is with Me
and beneath the canopies of My loving-kindness. Praise be
to God, and to Him belongs bounty, generosity, grandeur and
glory." 5 و بعد روحی لغریبکم و کریتکم و وطنکم الفداء
ایکلمهء مبارکه از لسان مبارک شنیده شد
فرمودند وطنه عندی و فی ظل قیاب عنایتی لله
الحمد وله الجود و العطاء و العظمة و البهاء

- 6 For repeatedly hath He mentioned that noble one with such words that were the hand of detachment to squeeze them, the water of life would flow therefrom. 6 چه که مکرر آنحضرت را بکلماتی ذکر فرموده‌اند که اگر ید انقطاع آترا بیفشرد کوثر حیوان از آن جاری شود
- 7 In any case, after reading and becoming informed, I proceeded to His presence and attained the honor of listening. His Word – may our spirits be a sacrifice for Him – the tongue of the realm of knowledge, speaketh this exalted word: 7 باری بعد از قرائت و علم و اطلاع قصد مقام نموده لدی الوجه بشرف اصغا فائز قوله ارواحنا فداه لسان عالم عرفان باینکلمه علیا ناطق
- 8 “Verily the Divine Lote-Tree hath spoken the truth before all faces in the earliest of days, and hath mentioned its branches in such wise as hath rendered all pens impotent to describe. By the life of the Beloved! His profit and loss in all conditions returneth unto Us. This is a word that transformeth loss into the greatest profit, and it is the sun of utterances that hath risen from the horizon of the heaven of the Pen of grace and bounty. Blessed are those servants who have inhaled the fragrance of utterance and have attained unto that which God, the Lord of the Throne and of the dust, hath desired. O My Afnan! Upon thee be the peace of God and His loving-kindness, and the grace of God and His mercy.” 8 ان السدرة نطقت بالحق امام الوجوه فی اول الايام و ذکر افنانها بما عجزت عن ذکره الأقلام و ربحه و خسارته فی کل الأحوال یرجع الینا لعمر الحبوب هذه کلمة تبدل الخسارة بالربح الأعظم و انما شمس الکلمات قد اشرقت من افق سماء قلم الفضل و العطاء طوبی لعباد وجدوا عرف البیان و فازوا بما اراد الله رب العرش و الثری یا افنانی علیک سلام الله و عنايته و فضل الله و رحمته
- 9 The mention of you and those Afnan who are with you hath ever been and continues to be like the spring showers of divine mercy in the true springtime in this Most Great Prison. 9 ذکر شما و من معک من الأفنان در سجن اعظم بمثابة امطار رحمت رحمانی در نisan حقیقی لازال بوده و هست
- 10 We beseech God, exalted be He, to ordain for you every good that was in His Book and hidden in His knowledge. Verily, He is the Powerful, the Chosen One. 10 نستل الله تعالى ان یقدر لکم کل خیر کان فی کتابة و مکنوناً فی علیه انه هو المقتدر المختار
- 11 Praise be to God! His grace encompasseth all and His loving-kindness accompanieth all. There is no God but He, the Mighty, the All-Bountiful. 11 لله الحمد فضلیش محیط و عنايتش همراه لا اله الا هو العزیز الفضال انتهى
- 12 Glory be unto God! The successful, confirmed soul clearly and evidently beholdeth the traces of the universe and its fruits from the Most Exalted Pen. The world standeth bewildered at what hath been deposited therein, which no exhaustion can diminish. The door of its treasury hath been opened by the key of the will of our Lord, the Lord of the Throne and of the dust, and at every moment the pearls of wisdom and utterance appear with such a radiance and shine with such a light that the true experts are powerless to enumerate and behold them. 12 سبحان الله انسان مؤید موفق آثار عالم و اثارش را از قلم اعلی ظاهراً باهراً مشاهده نماید عالم متحیر که در او چه گذاشته شده که نفاد آنرا اخذ نمینماید باب خزانه‌اش بمفتاح اراده ربنا و رب العرش و الثری باز شده و در هر حین لآلی حکمت و بیان بضیائی ظاهر و بنوری ساطع که صاحبان خبره حقیقی از احصا و مشاهده‌اش عاجز و قاصر
- 13 Glory be to our Goal, our Object of worship, our Beloved, and the Beloved of earth and heaven! In this field the steed of mention is bewildered and true understanding is thunderstruck. A hundred thousand blessings be upon those souls who have recognized the station of this Day, who have hearkened unto the Call, and who have attained, with most pure vision and illumined heart, unto the lights of the Most Great Scene. These 13 سبحان مقصودنا و معبودنا و محبوبنا و محبوب الأرض و السماء در انحصار فارس ذکر متحیر و خرد حقیقی منصعق صدهزار طوبی از برای نفوسیکه مقام این یوم را ادراک نمودند و ندا را شنیدند و ببصر اطهر و قلب انور بانوار منظر اکبر

are honored servants who speak not until He hath spoken, and who act by His command.

فائز گشتند آنهم عباد مکرمون لا یسبقونه بالقول
و هم بأمره یعملون

- 14 Another august letter arrived in the afternoon of Tuesday, bearing glad tidings of your health and well-being and that of the Son, upon him be the peace and glory of God. However, after reading and learning of its contents, grief came from one direction. Later, having repaired to the Holy Place and presented the matter before His presence, He said:

14 دستخط عالی دیگر در عصریوم ثلثا رسید حامل
مژده صحت و سلامتی آنحضرت و حضرت ابن
علیه سلام الله و بهائیه بود و لکن بعد از قرائت و
اطلاع بر مطلب بیکجهت حزن وارد و بعد قصد
مقام نموده امام وجه حاضر و مطلب عرض شد
فرمودند

- 15 "In his loss there is profit, and in his harm there is benefit. We beseech God to make this very loss the essence of blessing and bounty. Verily, He is powerful over all things. O Afnan! Thou hast been and art with Us. Whatever befalleth, We are partners therein. Verily, He Who hath taken no partner unto Himself is God. We beseech Him to change hardship into ease, and difficulty into comfort. Verily, He is the Most Generous of the generous ones and the Goal of them that know."

15 فی خسارته ربح و فی ضرره نفع نسل الله ان یجعل
هذه الخسارة نفس البركة و العناية انه علی کلشیء
قلیر یا افنانی با ما بوده و هستی آنچه هم وارد
شود شریکیم ان الذی ما اتخذ لنفسه شریکا هو
الله نسله بأن یدل العسر بالیسر و الزحمة بالراحة
انه هو اکرم الأکرمین و مقصود العارفین انتهى

- 16 A hundred thousand thanks and praise unto the Goal of the world, Who hath aided thee to mention, extol, and serve His Cause. Every soul who hath passed by that direction hath, of his own accord and by his very essence, spoken in praise and glorification of the Afnan of the Sacred Tree, acknowledging and confessing His bounty. This is that blessing which hath had and hath no likeness or parallel.

16 صد هزار شکر و حمد مقصود عالم را که آنحضرت
را مؤید فرموده بر ذکر و ثناء و خدمت امرش
هر نفسی از انشطر عبور نموده بنفسه و کینوتته
بذکر و ثنای افنان سدره ناطق و بفضلش مقرر
معترف اینست آن نعمتیکه شبه و مثل نداشته و
ندارد

- 17 This evanescent servant, at all times, beseecheth and imploreth the true Omnipotent One to manifest that which is the cause of the appearance of what He hath sent down in the Book. None can repel His command or prevent what He willeth. Verily, He is the Goal in the beginning and in the end.

17 این خادم فانی در لیلای و ایام از مقتدر حقیقی
سائل و امل که ظاهر فرماید آنچه را که سبب
ظهور ما انزله فی الکتاب است لا رادّ لأمره و
لا مانع لما اراد انه هو المقصود فی المبدء و المعاد

- 18 I convey greetings to the friends of Truth who are in the vicinity, and I seek for them that which is the cause of enduring mention. Verily, He is the Hearer, the Answerer. There is no God but He, the Single, the One, the Mighty, the Praiseworthy. Peace, remembrance, and glory be upon you and upon those who are with you, who love you, and who hearken to your words concerning the Cause of our Lord, the Most Merciful.

18 دوستان حق که در جوارند سلام میرسانم و از
برای ایشان میطلبم آنچه را که سبب ذکر باقیست
انه هو السامع المحیب لا اله الا هو الفرد الواحد
العزیز الحمید السلام و الذکر و البهاء علی حضرتکم
و علی من معکم و یحبکم و یسمع قولکم فی امر ربنا
الرحمن الرحیم

- 19 The servant 5 Dhi'l-Hajjih 1305

19 خادم فی ۵ ذی الحجة سنة ۱۳۰۵

- 20 152

20 ۱۵۲

- 21 May my spirit be a sacrifice for your mention, your utterance, and your word! This petition was written some time ago in response to the blessed letter, but at the time of sending, the beloved of the heart, Hadrat-i-Ism-i-Jud – upon Him be

21 روحی لذکرکم و لبیانکم و لکلمتکم الفداء این عریضه
مدتیبست در جواب دستخط مبارک عرض شد
و لکن حین ارسال محبوب فؤاد حضرت اسم

Baha'u'llah, the Most Glorious – informed that the vessel had departed.

- 22 This day, which is Wednesday the 22nd of Dhi'l-Hajjih, another blessed letter arrived. Praise be to the Goal of the worlds that news of health and well-being, which is among the great divine bounties, has arrived and continues to arrive.
- 23 As regards what you wrote concerning Aqa 'Abdu'r-Rahim – upon him be Baha'u'llah – they stated that things have transpired exactly as was wisest. His grace and favor are clear and evident, and all acknowledge this. Praise be to God Who confirmed and assisted you in that which would be remembered before Him and recorded by the Supreme Pen in the scriptures and tablets. They had mentioned before God the beloved and honored Ibn – upon him be Baha'u'llah, the Most Glorious – and his expression of meekness. He stated:
- 24 “We beseech God to transform it into glory, power, wealth and exaltation. Verily, He doeth what He willeth and He is the Mighty, the Bestower.”
- 25 This evanescent servant hath beseeched and continueth to beseech, night and day, for that which is the cause of elevation, ascendancy, exaltation, glory and power. Verily our Lord is the Omnipotent, the Supreme, the Unconstrained.
- 26 Then peace, praise, remembrance and glory be upon you and upon those who are with you and who serve you for the sake of God.
- 27 The servant, 22 Dhi'l-Hijjih

جود عليه ٩٦٦ [بهاء الله] الأبهى اخبار نمودند
که واپور رفت

22 این یوم که چهارشنبه ۲۲ شهر ذی الحجه است
دستخط مبارک دیگر رسید حمد مقصود عالمیانرا
که خبر صحت و سلامتی که از نعمتهای بزرگ
الهی است رسیده و میرسد

23 اینکه در باره جناب آقا عبدالرحیم علیه ٩٦٦
[بهاء الله] مرقوم [داشتید] فرمودند همین قسم
که واقع شده مصلحت بوده عنایت و مرحمت
آنحضرت واضح و مشهود است و کل بآن
معترف الحمد لله الذی ایدکم و وفقکم علی ما یکون
مذكوراً لديه و مرقوماً من القلم الأعلى فی الزبر و
الألواح ذکر محبوب معظم حضرت ابن علیه ٩
٦٦ [بهاء الله] الأبهی و اظهار مسکننتشان را
عندالله فرموده بودند فرمودند

24 نسل الله ان یدلها بالعزة و القدرة و الثروة و
العلاء انه یفعل ما یشاء و هو العزیز المنان انتهى

25 این خادم فانیهم لیلی و ایام استدعا نموده و
مینماید آنچه را که سبب علو و سمو و رفعت
و عزت و اقتدار بوده ان ربنا هو المقتدر المهیمن
المختار

26 ثم السلام و الثناء و الذکر و البهاء علی حضرتکم و
علی من معکم و یخدمکم لوجه الله

27 خادام فی ۲۲ ذی الحجة

INBA31:128, BLIB_Or15731.362

BH00530

To: *Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Istanbul*

Date: 1305-12-27 [1888-Sep-4]

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

1 هو الله تعالى شأنه العظمة و الاقتدار

- 2 Praise be unto the Desired One of the world, Who befittingly and graciously bestoweth awareness upon His loved ones at all times concerning the deception and schemes of the transgressors and the lies and calumnies of the oppressors. Praise be unto God that the veil hath been lifted, and the veils of glory have been rent asunder, and the falsehoods and calumnies of the heedless souls have become as manifest as the sun to that Beloved One. Glory be unto God! What hath become of perception? Whither hath reason fled? They imagine not that perchance the hearer may be aware of matters. They speak with their mouths and act in ways that are forbidden in the Book of God.
- 3 Verily, the letters of that beloved of the heart have arrived. Each word therein bore true witness to the falsehoods and calumnies of heedless, fabricating souls. From their imaginary writing their ranks and stations became evident. Praise be to God, that beloved one has become informed and aware. Wonderment seized this servant and the people of the cities of sight and hearing, and one beheld one's servant like one bewildered and astonished. The mind and understanding cannot fathom how a person's utterances could be contrary to what flows from their tongue. Here lies wonder upon wonder, not in the stories of Rumi, upon whom be mercy.
- 4 Verily, the ocean of utterance hath appeared with its waves, and the Most Great Luminary hath risen with manifest and brilliant lights, such that for the fair-minded there hath been and is no occasion for pause. These matters were presented before the countenance after being informed, and were honored to be heard. He said: "O thou who gazest upon the Face! God willing, thou shalt be assisted to serve the servants and reform the world. What thou hast mentioned of the calumnies of the heedless soul is correct, there is no doubt in it. Would that in the aforementioned reply [they had stated] I have one request of thee, and that is that thou shouldst come with fairness and justice and hear what is said.
- 5 "Thou hast said that a person [arrived] and stated that for four hours they tried to write two lines but could not, manifest inability. This word of yours is bereft of truth and honesty. Now we make an agreement with you – send yourself or a representative to me, on the condition that in one hour a thousand verses shall be revealed. If the scribe can manage it, for after writing one hundred and fifty verses the pen pauseth. This is one matter. Another matter: thou hast said that whatever is written is from the utterances of the Primal Point, may the spirit of all else be sacrificed for Him. This matter too this servant guarantees. You or your representative may mention matters
- 2 حمد مقصود عالم را لایق و سزا که اولیای خود را در هر حین آگاهی عطا میفرماید بر خدعه و مکر معتدین و کذب و افترای ظالمین لله الحمد کشف غطا شد و سبحات جلال شق گشت و افترا و کذب نفوس غافله بمثابه افتاب بر آنجوب آشکار شد سبحان الله شعور چه شد عقل کجا رفت گمان نمیکند شاید نفس سامع بر امور مطلع باشد بقولون بأفواههم و يعملون بما منعوا عنه فی کتاب الله
- 3 باری دستخطهای آنجوب فؤاد رسید هر کله آن گواهی بود صادق بر کذب و مفتریات انفس مجموعه غافله از خط موهوم مراتب و مقاماتش معلوم لله الحمد آنجوب مطلع گشتند و آگاه شدند حیرت اینبعد و اهل مداین بصیر و سمع را اخذ کرد و خادم خود را مانند موله باهت مشاهده نمود عقل و ادراک باینقادات نمیرسد که چگونه انسان آنچه از لسانش جاری شود مخالف باشد حیرت اندر حیرت در اینقمام است نه در قصص مولوی علیه الرحمة
- 4 باری بحر بیان بامواجی ظاهر و نیر اعظم بانواری مشرق و باهر که از برای منصفین مجال توقف نبوده و نیست و اینرتاب بعد از اطلاع امام وجه عرض شد و بشرف اصغا فائز گشت فرمودند یا ایها الناظر الی الوجه انشاء الله موفق شوی بر خدمت عباد و اصلاح عالم آنچه از مفتریات نفس غافله ذکر نمودید صحیحست لا ریب فیه کاش در جواب مذکور [میداشتند] از تو یک توقع دارم و آن اینکه بانصاف و عدل آئی و آنچه گفته میشود بشنوی
- 5 گفتهئی شخصی [وارد شد] و مذکور داشته چهار ساعت خواستند دو سطر بنویسند نتوانستند عجز ظاهر شد اینکله شما از حقیقت و راستی بنصیب حال با شما قرار میدهم خود و یا وکیل با من بفرستید بشرط آنکه در یکساعت هزار بیت ظاهر شود اگر کاتب بتواند از عهده برآید چه که بعد از تحریر صد و پنجاه بیت قلم توقف مینماید این یکفقره فقره دیگر گفتهئی آنچه نوشته میشود از بیانات نقطه اولی روح ما سواه فداه است اینفقره را هم اینبعد ضمانت

the like of which have never been heard before, and ask questions in person, that you may hear the answer at that moment and witness with your outward eye the waves of the ocean of utterance and the effulgent lights of the Sun of meanings.”

مینماید شما و یا وکیل شما مطالبی ذکر نمائید که مثل آن از قبل شنیده نشده و در حضور سؤال کنید تا در آنحین جواب اصعاً گردد و امواج بحر بیان و تجلیات انوار شمس معانی را بچشم ظاهر مشاهده نمائی

- 6 Man is like unto a treasure, and the pearls of knowledge, truthfulness, and purity lie hidden and concealed within him. It is a pity that through conjecture and doubt one should deprive oneself of the kingdom of justice and fairness. Today the gate of bounty is opened and the sun of wisdom is manifest and evident. That honored one should, for the sake of God, reflect upon this Most Great Cause and Most Mighty News, and witness with his own eyes the fruits of the Lote-Tree of the Most Exalted Paradise. This servant is present and thou art present. We must strive in the path of God and distinguish truth from falsehood. How long shall vain imaginings persist? How long shall doubts continue?

6 انسان بمثابه کز است و لآلی معرفت و صدق و صفا در او مستور و مکنون حیف است بظن و گمان از ملکوت عدل و انصاف خود را محروم نماید امروز باب عنایت مفتوح و آفتاب حکمت مشرق و لائح آنجناب باید لوجه الله در این امر اعظم و نبأ عظیم تفکر نماید و اثمار سدره فردوس اعلی را بچشم خود مشاهده کند اینعبد حاضر و تو حاضر باید در سبیل الهی جهد نمائیم و حق را از باطل تمیز دهیم اوهام تا کی ظنون تا چند

- 7 Have you forgotten the Shi'ih sect? For one thousand two hundred years and more they counted themselves as the most mighty and exalted of all the religions of the world and prided themselves on mention of the Successor, but finally on the Day of Reckoning it became clear and evident to those possessed of insight that they had been worshippers of vain imaginings, not followers of revelation and divine inspiration. They manifested such tyranny as the eye of creation had never witnessed the like of. They pronounced death sentences against that Sovereign of existence Whose mention had occupied them throughout ages and centuries, and with utmost degradation martyred Him. To this day they have not desisted. Every day a people have risen and continue to rise in opposition, and those oppressors left none, whether young or old, male or female.

7 آیا حزب شیعه از نظرت رفته هزار و دوست سته و ازید خود را اعتر و اعلی از جمیع مذاهب عالم میشمردند و بذکر وصی نفر میکردند و بالأخره در روز جزا نزد صاحبان بصر معلوم و واضح گشت که عبده اوهام بوده اند نه تابع وحی و الهام بظلی ظاهر شدند که چشم ابداع شبه آنرا ندیده سلطان وجودیرا که در قرون و اعصار بذکرش مشغول فتوی بر قتلش دادند و بذلت کبری شهیدش نمودند الی حین دست برنداشته اند در هر یوم قومی بر اذیت قیام نموده و مینمایند آنفئه ظالمة از صغیر و کبیر و ذکور و اناث را نگذاشتند

- 8 Now too the deniers of the Bayan are occupied with childish games, and in the end they cling in their deeds and actions to that party. And that woman whom thou didst mention in the land of Ta – she who reads this writing – she hath never been and is not capable of reading a single verse. Sixty years of her life have passed, and she hath not discerned her right from her left. She hath lately busied herself with deceiving men. I swear by Him Who revealeth the verses that she hath not seen Mirza Yahya since this Cause. She and her like kept their distance, for they were bereft of faith and stained with hypocrisy. She moveth as her soul desireth, consumed by the fire of passion, and causeth souls to stray from the truth.

8 حال هم معرضین بیان بلعب اطفال مشغول و در آخر در اعمال و افعال بانحزب متمسک و آن زنیکه ذکر نمودی در ارض طا این خط را او میخواند او قادر بر قرائت یک آیه نبوده و نیست شصت سنه از عمرش میگذرد یمین و یسار را نفهمیده تازه بفریب رجال مشغول گشته قسم بمنزل آیات او میرزا یحیی را بعد از این امر ندیده از او و امثال او ستر میشد چه که از ایمان بی بهره بودند و بنفاق آوده تحرکها النفس کیف تشاء بنار هیوی مشغول است و سبب اضلال نفوس از حق

9 میطلبیم کل را فائز فرماید بآنچه که عرف صدق از آن متضوع انه علی کلتی قدر انتهی

- 9 We beseech God to enable all to attain unto that from which the fragrance of truthfulness is wafted. Verily, He is powerful over all things.
- 10 This servant, with utmost humility and supplication, beseecheth that while there is yet time, they may investigate this Cause for the sake of God and cling to its hem, that perchance they may not remain deprived of the ocean of utterance. This servant hath not seen her and beseecheth God, exalted be His glory, to remove the veil and dispel the intervening barriers, that eyes may attain unto that for which they were created from nothingness. Today the Sun is shining, the Kawthar flowing, and the Salsabil evident before all faces. It would be a pity should man be deprived of the manifest light through false statements and fabricated claims. This servant beseecheth God to assist her to arise for His sake to accomplish what hath been mentioned. But alas, alas! The recompense of deeds hath prevented it. The justice of God, exalted be His glory, hath decreed that which every person of insight hath witnessed and every informed one hath recognized.
- 11 My God, my God! Illumine their eyes to behold Thy signs and adorn their hearts with the light of Thy knowledge. O Lord! Withhold them not from that which Thou hast manifested through Thy bounty and generosity, and from that which Thou hast sent down through Thy grace and favors. Verily, Thou art the Almighty, the Mighty, the All-Wise.
- 12 From these associations it hath become clear that they have ever clung and continue to cling to the cord of calumnies. Their path is falsehood and their way of speech and utterance hath deviated from truth. According to her own words, during the time she was with him, he spoke but two words, and even these, by her own admission, were delirious. It is not known what she hath seen that she would use it to prove his authority and open the gates of calumny. Say: O man, thou who art thyself aware of thine own falsehood, no matter how many veils of lies thou addest thereto, thou hast not and will never have the slightest worth in thine own eyes or the eyes of others. The Shi'ih sect numbers several millions, yet in the sight of God they have not the worth of a single crippled believer. This is their station and the station of the knights of truthfulness, justice and fairness. These immature ones of the world were not and are not worthy of mention. Verily our Lord, the All-Merciful, hath ever been and is sanctified above them, above what they possess, and above their words, sayings, deeds, attributes and understanding, and above what was and what will be. Verily, we are God's and to Him shall we return.
- 10 خادم بکمال عجز و ابتهاج التماس مینماید تا وقت باقیست لوجه الله در این امر تفحص نمایند و بذیلش تشبیه که شاید از بحر بیان محروم نمانند اینعبد او را ندیده از حق جلّ جلاله میطلبد کشف غطا فرماید و حجابات حایلّه مانعه را از میان بردارد تا ابصار فائز شود بآنچه که از برای آن از عدم بوجود آمده امروز شمس مشرق و کوثر جاری و سلسبیل امام وجوه مشهود حیف است انسان باقوال کذب و مقالات مفترین از نور مبین محروم ماند خادم از حق میطلبد او را تأیید فرماید تا بر آنچه ذکر شد لوجه الله قیام نماید ولکن هیات هیات جزای عمل منع نموده عدل حق جلّ جلاله اقتضا فرمود آنچه را که هر بصیری مشاهده نمود و هر خبری بآن آگاه گشت
- 11 الهی الهی نور الأبصار بمشاهدة آثارک و زین قلوبهم بنور معرفتک ای ربّ لا تمنعهم عما اظهرته بجدوک و کرمک و عما انزلته بفضلک و عطائک انک انت المقتدر العزیز الحکیم
- 12 از آن معاشرتها اینقدر معلوم شد که لازال بحبل مفتریات متمسک بوده و هستند سیلشان کذب و صراط ذکر و بیانشان از راستی منحرف بقول خود او که گفته مدّتی که با او بوده دو کلمه تکلم نموده و آنهم بقول خود او که ذکر کرده هذیان معلوم نیست چه دیده که اثبات حجّیت بآن نموده و ابواب اقترا گشوده بگوای مرد تو که در نفس خود بکذب خود عالمی دیگر هرچه از حجابات کذب بر آن بیفزائی نزد خود و غیر بقدر تقریری وقر نداشته ونداری حزب شیعه چند کزور مشاهده میشود معذلک عندالله بقدریک مؤمن دست و پا شکسته قدر ندارند این مقامهم و مقامات فوارس الصّدق و العدل و الانصاف این نابالغهای عالم لایق ذکر نبوده و نیستند ان ربنا الرحمن قد کان منزهاً عنهم و عما عندهم و عن اذکار و اقوالهم و اعمالهم و اوصافهم و ادراکهم و عما کان و ما یكون انا لله و انا الیه راجعون

- 13 O beloved of my heart! Evil people have appeared who consume calumnies like sweetmeats. Has he not heard that Mirza Nasru'llah, Mirza Rida-Quli and their sister left the deluded party? Rida-Quli's sister cursed Yahya two thousand times, and there was strife and contention between them for some time. They took another house and settled there, and the Beauty of the Desired One bestowed their expenses. Later, when leaving the Land of Mystery, despite much insistence that she go to her husband, she refused. That person should be told: if Mirza Nasru'llah, Mirza Rida-Quli and their sister were with Mirza Yahya, why did they come to 'Akka? In any case, that beloved of the heart knows the details better than to bring his own petition and give trouble to others. What need is there to speak of matters whose falsehood is as evident as the sun? God has sealed their eyes and ears - they neither see nor hear.
- 14 And as to what that beloved of the heart wrote regarding his consultation with the honored Shaykh, Aqa Muhammad-'Ali and Aqa 'Azizu'llah, upon them be God's peace, and that the consultation resulted in his remaining in that land - after this matter was presented, it was approved and accepted. Repeatedly it was said: "Perhaps God will bring about through this some matter." Perhaps they will be the cause of something becoming manifest whereby people will realize that this place was not and is not a place of corruption, strife and contention. And they said We counsel Jinab-i-Nazir, glory be upon him, with wisdom - he must hold fast to it in all conditions.
- 15 As for the money that was stolen, when this was presented, they said: "We beseech God to assist His servants to truthfulness, trustworthiness and religious devotion." In most Tablets this matter has been beseeched from God, exalted be His glory. Verily He is the Hearer, the Answerer. Perhaps through His complete power He will make the servants aware of the light of trustworthiness and the darkness of treachery. In Iraq also such a matter occurred once. The treacherous have always been and are lying in wait. This is not the first flask that has been broken in Islam.
- 16 The honored Qurratu'l-'Ayn Aqa Mirza Habib'u'llah, upon him be 96 [Baha'u'llah], dwells under the shadow and is blessed with favors. All mention that beloved one and continue to do so. I beseech God, exalted be His glory, to assist that beloved of the heart in that which is the cause of joy, the source of
- یا محبوب فؤادی بد قومی ظاهر شده‌اند مفتریات را مثل حلوا می‌خورند آیا او نشنیده که میرزا نصرالله و میرزا رضا قلی و اختشان از حزب موهوم خارج شدند اخت رضا قلی دوهزار لعن به یحیی کرد و مابینشان مدتی نزاع و جدال بود بیت دیگر اخذ نمودند و ساکن شدند و وجه آنرا جمال مقصود عنایت می‌فرمودند و بعد هنگام خروج از ارض سر هر قدر اصرار شد که برود نزد شوهرش قبول نمود باید بآشنایان گفت اگر میرزا نصرالله و میرزا رضا قلی و اختش با میرزا یحیی بودند عکا چرا آمدند باری تفصیل را خود آنحضور فؤاد بهتر میدانند عرض خود می‌برند و بسایرین زحمت میدهند چه لازم اموریکه بمثابه آفتاب کذبش ظاهر است گفته شود ضرب الله علی ابصارهم و آذانهم لا یبصرون و لا یسمعون
- و اینکه مرقوم [داشتند] محبوب فؤاد جناب شیخ و جناب آقا محمد علی و آقا عزیزالله علیهم سلام الله مع آنحضور فؤاد مشورت نموده‌اند و حکم مشورت بر توقف آنحضور شد در آن ارض بعد از عرض اینفقره امضا فرمودند و بطراز قبول فائز گشت مکرر فرمودند لعل الله یحدث بذلک امرأ شاید سبب شوند و امری ظاهر گردد که ناس اینقدر ادراک نمایند که اینمحل محل فساد و نزاع و جدال نبوده و نیست و فرمودند جناب ناظر علیه بهائی را بحکمت وصیت مینمائیم در هر حال باید بآن تمسک نمایند
- و اما در باره وجهیکه بسرقت برده‌اند امام وجه عرض شد فرمودند نسئل الله ان یؤید عبادہ علی الصدق و الأمانة و الدیانة در اکثری از الواح از حق جلّ جلاله اینفقره مسئلت شده انه هو السامع المحیب شاید بقدرت کامله عباد را بر نور امانت و ظلمت خیانت آگاه فرماید در عراق هم وقتی چنین امری واقع شد خائنین لازال در کمین بوده و هستند لیس هذا اول قارورة کسرت فی الاسلام انتہی
- جناب قره عین آقا میرزا حبیب الله علیه ۹۶ [بهاء الله] در ظل ساکن و بعنایت فائز جمیع آنحضور را ذکر نموده و مینمایند از حق جلّ جلاله میطلبم آنحضور فؤاد را تأیید فرماید بر آنچه سبب فرح و علت سرور و مطلع ابتهاج است دیگر

delight and the dawning-place of gladness. Furthermore, I convey greetings to the friends of that land and I beseech for each one that from which the fragrance of eternity wafts. Verily our Lord, the Most Merciful, is powerful over whatsoever He willeth, and He is the Hearer, the Answerer. Peace, remembrance and glory be upon you and upon those with you and upon God's sincere servants. And praise be to God, the Lord of the worlds.

خدمت دوستان آن ارض سلام عرض مینمایم
و از برای هر یک میطلبم آنچه را که عرف بقا
از آن تضرع نماید آن ربنا الرحمن هو المقتدر علی
ما یشاء و هو السميع المجیب السلام و الذکر و
البهاء علی جنابکم و علی من معکم و علی عباد الله
المخلصین و الحمد لله رب العالمین

17 The servant 27 Dhi'l-Hijjih 1305

17 خادام فی ۲۷ ذی الحجة سنة ۱۳۰۵

BLIB_Or15731.369, MSHR4.144x

BH02008

To: Muhammad Ali Isfahani, in Istanbul
Date: 1305-12-27 [1888-Sep-4]

1 He is God, exalted be His glory, the Greatness and Power

1 هو الله تعالى شأنه العظمة والاقترار

2 For what were the world and nations created? For the recognition of the Ancient Lord. Why does the sun rise? To be evidence of His power. Why does heaven exist? To bear witness to His grandeur. Why did the sea come from nonexistence into being? To preserve the pearls of His knowledge. Glory be to Him, glory be to Him, beyond my mention and the mention of all things, beyond my knowledge and the knowledge of all things. Glory be to You, O God of all beings and Goal of all contingent things. I beseech You by the movement of Your cord, by whose movement all existence, both seen and unseen, was set in motion, to assist me and Your servants in Your remembrance and praise and in acting according to what You commanded us through the tongue of Your Beloved [Muhammad]. You are He Whom no command can prevent nor any thing [sadden]. I testify, O my God, that Your power has conquered all beings and Your might has encompassed all things. You are indeed the Powerful, the Strong, the Conquering, the All-Knowing, the All-Wise.

2 عالم و امم از برای چه خلق شد از برای عرفان
مالک قدم آفتاب از برای چه مشرق تا دلیلی
باشد بر قدرتش آسمان از برای چه موجود تا
گواهی دهد بر عظمتش بحر از برای چه از عدم
بوجود آمده از برای حفظ لآلی علمش سبحانه
سبحانه عن ذکر و ذکر کلشی و عرفانی و
عرفان کلشی سبحانک یا اله الکائنات و مقصود
الممکنات استلک بحركة حبلک الذی بحرکتہ
تحركت الوجود من الغیب و الشهود بأن تؤیدنی
و عبادک علی ذکرک و ثنائک و علی العمل بما
امرتنا به بلسان حبیبک [ص] انت الذی لا
یمنعک امر و لا [یحزنک] شیء اشهد یا الهی
بأن قدرتك غلبت الکائنات و قوتک احاطت
الموجودات و انک انت المقتدر القوى الغالب
العلیم الحکیم

3 Thereafter, the letter of that honored one arrived. Praise be to God, it brought joy and renewed the heart. After being presented at the court, the Sun of favor rose and shone forth. This servant is incapable and falls short of mentioning it. Regarding what was written about the beloved of the heart, his eminence the Observer, upon him be 9 66 [Baha'u'llah] and

3 و بعد نامه آنخود رسید لله الحمد فرح آورد
و قلب را تازه نمود و بعد از عرض در مقام
آفتاب عنایت مشرق و لائح اینعبد از ذکرش
عاجز و قاصر اینکه در باره محبوب فؤاد جناب
ناظر علیه ۹ ۶۶ [بهاء الله] و عنایت و توقفتشان
مرقوم داشتند و همچنین حبیب روحانی جناب

His favors, and his stay, and likewise what the spiritual friend his eminence Aqa 'Azizu'llah, upon him be 9 66 [Baha'u'llah] eternally, related - their stay in that land has been accepted, since in all correspondences the command of consultation was mentioned, and as the collective opinion settled upon this and purely for the sake of God their stay emerged from consultation, therefore it was adorned with the ornament of acceptance. It is hoped that great beneficial matters will appear from them. However, observance of wisdom is obligatory, for some were not and are not aware, clinging to conjecture and holding fast to suppositions, and these two are mighty barriers preventing the servants. Verily our Lord is the Powerful, the Mighty, the Bestower. I mention the friends with a hundred thousand tongues and beseech the One God for each one an enduring mention and eternal everlasting word. He is indeed the All-Bountiful and He is the Mighty, the Generous.

- ⁴ Regarding the funds that must be sent, according to the command they must reach here the beloved of the heart, his eminence Aqa Rida and Aqa Faraj, upon them be 9 66 [Baha'u'llah], as they are requesting it at the door. On this day the honored master, his eminence Afnan Aqa Mirza Muhsin, upon him be 9 66 [Baha'u'llah] the Most Glorious, mentioned that "I receive here [and in] Istanbul from his eminence Aqa Muhammad-'Ali, upon him be God's peace." Therefore the amount of sixty-five Ottoman liras was received from him which you should give to them there. The servant asks his Lord to open upon your faces the doors of blessing and bounty and that whereby your hearts may rejoice. He is the Hearer, the Answerer, and He is the Forgiving, the Merciful. Peace and remembrance and praise be upon you and upon God's assured and sincere servants. And praise be to God, the Goal of the mystics.

- ⁵ The servant, on 27 Dhi'l-Hijjah 1305

آقا عزیرالله علیه ۹ ۶۶ [بهاء الله] الأبدی تقریر نمودند توقفشان در آن ارض بقبول فائز چه که در جمیع مراسلات حکم مشورت مذکور و چون رأی جمعی بر آن قرار گرفت و خالصاً لوجه الله از مشورت توقف ظاهر شد لذا بطراز قبول مزین گشت امید آنکه امورات خیریه عظیمه از ایشان ظاهر شود ولکن ملاحظه حکمت فرض است چه که بعضی آگاه نبوده و نیستند بیکان متمسکند و بظنون متشبث و این دو دو سدی هستند محکم از برای منع عباد ان ربنا هو المقتدر العزیز الوهاب خدمت اولیا بصد هزار لسان ذا کرم و از خداوند یگانه برای هر یک ذکر باقی و کلمه باقیه سرمدیه میطلبم انه هو الفضال و هو العزیز الکریم

⁴ در باره وجوهیکه باید ارسال شود حسب الامر باید در اینجا بمحبوب فؤاد جناب آقا رضا و آقا فرج علیهما ۹ ۶۶ [بهاء الله] برسد چه که از درب خانه طلب دارند در این یوم آقای مکرم حضرت افنان جناب آقا میرزا محسن علیه ۹ ۶۶ [بهاء الله] الأبهی ذکر فرمودند من در اینجا [و در] استانبول از جناب آقا محمد علی علیه سلام الله اخذ مینمایم لذا مبلغ شصت و پنج لیره عثمانی از ایشان اخذ شد که در آنجا خدمت ایشان بدهید یسئل الخادم ربه بأن یفتح علی وجوهکم ابواب البرکة و النعمة و ما تفرح به قلوبکم [و] هو السامع المجیب و هو الغفور الرحیم السلام و الذکر و الثناء علیکم و علی عباد الله الموقنین المخلصین و الحمد لله مقصود العارفین

- ⁵ خادم فی ۲۷ ذی الحجّة سنة ۱۳۰۵

BLIB_Or15731.367

BH01301

To: *Haji Muhammad Ismayn Yazdi, in Alexandria*

Date: 1305-12-29 [1888-Sep-6]

- 1 He is God, exalted be He in Grandeur and Power
 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Both outer and inner eye are fixed upon the horizon of the utterance which the All-Merciful hath revealed in the Qur'an, blessed and exalted be His Word: "Verily with difficulty cometh ease." It is hoped that this ease will appear with the Most Great Light from the horizon of the favors of the Truth, exalted be His glory, accompanied by the hosts of joy, delight, gladness, wealth and affluence. Universal are His favors, perfect His beneficence, all-encompassing His grace, and His mercy hath preceded all else.
 2 چشم ظاهر و باطن بافق بیان ما انزله الرحمن فی الفرقان است قوله تبارک و تعالی ان مع العسر یسراً امید آنکه این یسر با نور اعظم از افق عنایت حق جلّ جلاله ظاهر شود مع جنود فرح و بهجت و سرور و ثروت و غنا غمت الطافه و کل احسانه و احاط فضله و سبقت رحمته
- 3 And blessings and peace be upon the Knight of the arena of might and power, through whom the breezes of revelation were cut off from among the nations and prophethood in the world came to an end, and upon His family and companions, the standards of justice and the banners of guidance, through whom God revealed His power, His might, His sovereignty, His grandeur and His authority - blessings that are eternal and everlasting. Verily He is the Mighty, the All-Knowing.
 3 و الصلوة و السلام علی فارس مضمار القدرة و الاقترار الذی به انقطعت نفحات الوحی عن بین الأمم و انتهت الرساله فی العالم و علی آله و اصحابه رآیات العدل و اعلام الهدایة الذین بهم اظهر الله قدرته و قوته و سلطانه و عظمته و اقتداره صلوة دائمة مقترنة بالبقاء و الدوام انه هو العزیز العلام
- 4 The letter from that beloved one arrived with spirit and fragrance, and was honored to be read before Our presence. O Muhammad, be not sorrowful. By the life of God, the world is seen as but a handful of dust. The winds of divine will blow upon it, carrying it wheresoever they list and giving it whatsoever shape they desire. It hath not been, nor is it, worthy of mention in the sight of the people of Baha. The purpose is that your honor should not be saddened or distressed by its events. Praise be to God that trustworthiness is established and detachment proven, resolve and prudence are present, and the matter is in God's hands. In such case, sorrow is not permitted nor grief befitting, for this is a day of joy. Indeed, the grief and sorrow of those who are nigh and sincere arise only when they witness from someone, God forbid, a deed from which the fragrance of treachery or wrongdoing emanates. Praise be to God, your honor's intention and deeds have been for God's sake; their end shall be good.
 4 دستخط آنجبوب به روح و ریحان رسید و امام وجه بشرف اصغا فائز فرمودند یا محمد محزون مباش لعمر الله دنیا بمثابة کفی از تراب مشاهده میشود اریاح اراده بر آن میوزد و بهر جا میخواهد میبرد و بهر شکلی ظاهر مینماید نزد اهل بها قابل ذکر نبوده و نیست مقصود آنکه آنجناب از حوادث آن محزون و مکدر نشوید الحمد لله امانت ثابت و انقطاع مبرهن عزم و حزم موجود و الأمر بید الله در اینصورت حزن جایز نه هم و غم سزاوار نه چه که یوم فرح است بلی هم و غم مقربین و مخلصین وقتی است که از انسان بر سبیل شهود عملیکه نعوذ بالله از آن رائحه خیانت و یا خلاف تضوع نماید ظاهر شود لله الحمد آنجناب نیتشان و عملشان لله بوده عاقبت آن خیر است
- 5 Convey My greetings to the friends in that land, and We counsel them with that which God hath counseled His servants aforetime in His Books, His Scriptures and His Tablets. They
 5 اولیای آن ارض هر یک را از قبل مظلوم سلام برسان و توصیهم بما وصی الله عباده من قبل فی کتبه و زبره و الواحه باید با قلوب مقدسه منوره بعزم تمام و حزم کامل متحداً بر اصلاح

must, with sanctified and illumined hearts, with complete resolve and perfect wisdom, unite in holding fast to the reformation of their affairs, that their good deeds may be proven before God and their striving to uphold the truth, to manifest the Most Great Trust among the peoples, and to establish this Most Exalted Cause may be proven before men. This Wronged One ever mentioneth each one of them and seeketh for each in this transitory world that which is lasting and eternal. May God illumine their faces and their hearts and exalt their stations and ranks. Verily He is the Protector of the doers of good and the Helper of those who act. Praise be to Him, for He is the Goal of the mystics.

امور خود تمسک نمایند لیثبت عند الله معروفهم
وعند الناس اجتهدهم في احقاق الحق و اظهار
الأمانة الكبرى بين الوری و اثبات هذا الأمر
الأعلى لازال انظلموم هریک را ذکر مینماید و
در این فانی از برای هریک میطلبد آنچه را که
باقی و دائم است نور الله وجوهم و قلوبهم و رفع
الله مقاماتهم و مراتبهم انه ولی المحسنين و ناصر
العاملين الحمد له اذ هو مقصود العارفين انتهى

- 6 Two letters from your honor arrived, each a door to meeting and reunion. Though outwardly this appeareth difficult, yet with God and the manifestations of His power it is easy and simple. I beseech the exalted Truth, glorified be His majesty, to manifest that which is the cause of joy and the source of gladness. Verily He is knowing of all things. In the nights and at dawn, in the mornings and evenings, I beseech the True One for that which is the cause of elevation and advancement. Verily He is powerful over whatsoever He willeth. I bear witness, and all things bear witness, to His power, His sovereignty, His might, His generosity, His grace and His favors. There is no God but He, the Hearer, the Answerer, and He is the All-Bountiful, the Forgiving, the Merciful.

6 دو دستخط از آنحضرت رسید هریک بای بود
از برای لقا و وصال اگرچه بظاهر مشکل بنظر
میآید ولكن عندالله و عند ظهورات قدرته سهل
و آسان از حق منبع جلّ جلاله میطلبم ظاهر
فرماید آنچه را که سبب بهجت و علت ابتهاج
است انه بکشتی علم در لیالی و اصحار و در
غداة و عشی از حق میطلبم آنچه را که سبب
ارتفاع و ارتقاء است انه هو المقتدر علی ما یشاء
اشهد و یشهد کلّ الأشياء بقدرته و سلطانه و عزّته
و جوده و کرمه و الطافه لا اله الا هو السامع
المجیب و هو الفضال الغفور الرحیم

- 7 To those honoured ones in that land I convey my greetings. They are present before my eyes and before my sight - how could they be effaced from my heart, when the saplings of love have been planted therein and watered by the rains of God's grace, exalted be His glory? The love of friends neither diminishes nor perishes, for God, exalted be His glory, has thus described it. God willing, may each one act in accordance with what befits the station of His chosen ones. God is my witness that when the first letter arrived, mentioning the illness of that beloved one, what it did to this lowly one! Praise be to God, afterwards the glad tidings of recovery arrived and made amends. According to the command of that beloved one, they must not be sorrowful, for sorrow is the cause of certain manifestations. Verily our Lord knoweth, and He is the All-Healing, the All-Wise. And though from the second letter there wafted at first the fragrance of sorrow, yet at its end the light of joy was evident. Praise be to God and thanks be to Him in all conditions. May prayer and peace and remembrance and praise be upon you all and upon those who are with you

7 خدمت اولیای آن ارض سلام عرض مینمایم
امام بصر موجودند و امام نظر حاضر کجا از
قلب محو میشوند و حال آنکه نهالهای محبت
در آن غرس شده و بامطار عنایت حق جلّ
جلاله سقابه گشته محبت دوستان زایل نشود و
فنا نپذیرد چه که حق جلّ جلاله وصف آنرا
فرموده انشاءالله هریک عامل شوند آنچه را که
از مقتضیات مقامات اولیاست حق شاهد و
گوا هست دستخط اول که ذکر عدم استقامت
مزاج آنجبوب در آن مسطور بود بفانی چه کرد
الحمد لله بعد مرده صحت رسید و تلافی نمود
حسب الأمر آنجبوب باید محزون نباشند چه که
حزن سبب بعضی از ظهوراتست ان ربنا یعلم
و هو الشافی الحکیم و دستخط ثانی اگرچه در
ابتدا عرف حزن از آن منتشر ولكن در آخر نور
فرح هویدا لله الحمد و له الشکر فیکلّ الأحوال
الصّلوة و السّلام و الذکر و الثناء علی حضرتکم و

and who love you for the sake of God, our Lord and your Lord
and the Lord of the glorious throne.

علی من معکم و یحبکم لوجه الله ربنا و ربکم و
رب العرش العظیم

BLIB_Or15731.443

BH01379

To: *Haji Siyyid Javad*

Date: 1305-12-29 [1888-Sep-6]

1 He is God, exalted be His glory, in majesty and power!

1 هو الله تعالى شأنه العظمة والافتدار

2 Praise be to God! The bounty of utterance flows forth and the feast of love descends. Joy is manifest from every direction, for the traces of the pen of the chosen ones appear continuously and successively. In truth, what a wondrous remedy it is for the malady of sorrow, anxiety and grief. Mighty is the arm of the Physician Who compounded this remedy, and the will that was connected with it. Were there justice, we should, throughout our lives, be engaged in thanksgiving, be occupied in praise, and be characterized by humility. This is the truth of what was submitted. However, the excesses of the transgressors and the calumnies of the atheists have deprived the world of most bounties. They utter that which hath no likeness in the world, let alone its essence, and whose branch hath not been seen, let alone its root. I beseech God to assist the believers with the hosts of His grace, to bring forth the vanished standards, and to raise high the lowered banners. He is the Mighty, the Powerful.

2 الحمد لله نعمت بیان جاری و مائدهء محبت نازل سرور از هر جهت ظاهر چه که آثار قلم اولیا متواتر و متوالی مشهود فی الحقیقه عجب معجونست از برای مرض حزن و هم و غم قوی است بازوی حکیمیکه این معجون را ترتیب داد و ارادهئی که بر آن تعلق گرفت اگر انصاف باشد بقای زندگی باید بشکر ناطق و ثنا ذا کر و بخضوع مشهود باشیم حق اینست که عرض شد و لکن بی اعتدالیهای معتدین و مفتریات ملحدین عالم را از اکثر خیرات منع نموده ناطقند بآنچه که شبهش در عالم نیامده تا چه رسد بذاتش و فرعش دیده نشده تا چه رسد باصلش از حق میطلبم موحدین را بجنود فضل نصرت فرماید و علمهای مفقوده را موجود نماید و آیات منکوسه را برافرازد اوست مقتدر و توانا

3 O beloved of my heart! The ignorance and folly of the servants have become the cause and reason for abasement. We must, with the utmost lowliness and supplication, beseech the Self-Sufficing Lord for that which is the cause of victory and joy. The believers are in utmost weakness, the ungodly in utmost strength, and the decree is in none other than God's hand, our Lord and your Lord. The cause of weakness is evident, and likewise the reason for power.

3 یا محبوب فؤادی جهل و نادانی عباد سبب و علت انحطاط شد باید بکمال عجز و ابتهال از غنی متعال مسئلت نمائیم آنچه را که سبب نصرت و فرح است موحدین در نهایت ضعف مشرکین در نهایت قوت و ما الحکم الا بید الله ربنا و ربکم سبب ضعف معلوم و همچنین علت اقتدار باری

4 After praise and glorification of God, exalted be His glory, and mention of the Most Great Book of His Holiness the Seal, may the spirit of all else be sacrificed for His sake, I submit that your esteemed letter arrived. Glory be to God! It was crowned with the crown of joy and adorned with the ornament of favor, for its

4 بعد از حمد و ثنای حق جلّ جلاله و ذکر کتاب اعظم حضرت خاتم روح ما سواه فداه عرض میشود دستخط عالی رسید سبحان الله مکمل بود باکلیل فرح و مطرز بود بطراز عنایت چه که قرائتش روح را متذکر نمود و تلاوتش جانرا تازه

reading reminded the spirit and its perusal refreshed the soul. After reading and observing it, I proceeded to the presence, and it was presented before His face. He said: "O thou who soarest in the atmosphere of love and affection! Hear the call of the Wronged One. He remembereth thee even as He remembered thee before with a remembrance whereby the hearts of them that are endued with understanding were attracted."

فرمود و بعد از قرائت و مشاهده عزم مقام نموده امام وجه عرض شد فرمودند یا ایها الطائر فی هواء المحبة و الوداد اسمع نداء المظلوم انه یذکرک کما ذکرک من قبل بذكر انجذبت به افئدة اولی الألباب لله الحمد

5 Praise be to God, thou art mentioned in the court of the Wronged One. We beseech God to open before thy face the gate of bounty and to make thee succeed to infinite favors. The servant in attendance mentioned thy letter. From every word was heard that which testified to love, fellowship, devotion and humility. A truthful and trustworthy one spoke. We beseech God to make thee in all circumstances a cause for the exaltation of His Word and the manifestation of His Cause, and to grant thee the best of what He hath revealed in His perspicuous Book. Praise be to God, the Lord of the worlds.

5 در بساط مظلوم مذکوری از حق میطلبیم باب عطا بر وجه شما باز فرماید و بنعمتهای لا یتناهی فائز نماید عبد حاضر نامه شما را ذکر نمود از هر حرفی اصغدا شد آنچه که بر محبت و الفت و اقبال و خضوع گواهی بود صادق و امینی بود ناطق نسئل الله ان یجعلک فی کلّ الأحوال سبباً لاعلاء کلمته و اظهار امره و یرزقک خیر ما انزله فی کتابه المبین الحمد لله رب العالمین انتهى

6 From these radiant utterances, the stations of favor are clear and manifest, visible before the face without veil or covering. The interpreters have no path to this station, and the translators of the world no standing. Concerning what thou didst write about thine own affairs, after it was presented to the Lord, He spoke this word: This Wronged One beseecheth God, exalted be His glory, to manifest that which is the cause of steadfastness, bounty, blessing and tranquility. Verily, He heareth the call of them that beseech Him. Outwardly, these matters depend upon consultation. In truth, let several souls gather together for the sake of God, and whatsoever appeareth from consultation, whether there or here, let them hold fast unto it. The principle of consultation hath ever been and is acceptable before God, and in the Books of both past and present this firm decree hath been revealed from the Presence of the All-Wise. His is the command, and ours is submission and obedience. His is the decree, and ours is acceptance and compliance. He is the Ruler in the beginning and in the end.

6 از بیانات مشرقه مقامات عنایت واضح و مشهود بی ستر و حجاب امام وجه موجود مفسرین را در این مقام راهی نه و مترجمهای عالم را مقامی نه اینکه در باره امر خود آنجبوب مرقوم فرمودید بعد از عرض حضرت مولی باینکلمه ناطق اینظلولم از حق جلّ جلاله مسئلت مینماید ظاهر فرماید آنچه را که سبب استقامت و نعمت و برکت و راحت است انه یسمع نداء السائلین و در ظاهر این امور بمشورت معلّق است فی الحقیقه لوجه الله چند نفس جمع شوند و آنچه از مشورت ظاهر گشت چه آنجا چه اینجا بآن تمسک نمایند لازال امر مشورت عندالله مقبول بوده و هست و در کتب قبل و بعد اینحکم محکم از حضرت حکیم ظاهر له الأمر و لنا التسلیم و الطاعة و له الحكم و لنا القبول و الانقیاد و هو الحاکم فی المبدء و المعاد انتهى

7 This evanescent servant hopeth that the gate may be opened and joy and bounty may descend. With utmost humility and submissiveness, I convey greetings to all the loved ones of that land, and I beseech the Goal of the world to confirm each one in unity, harmony and steadfastness. This is a great bounty and a mighty favor.

7 این خادم فانی را امید آنکه باب مفتوح شود و فرح و نعمت نازل اولیای آن ارض طراً را بکمال خضوع و خشوع سلام میرسانم و از مقصود عالمیان میطلبم هر یک را مؤید فرماید بر اتفاق و اتحاد و استقامت این فضل عظیم است و این عنایت بزرگ

8 My God, my God! Deprive us not of that whereby the stations of Thy loved ones are elevated among Thy servants and Thy

8 الهی الهی لا تحرمنّا عمّا یرتفع به مقامات اولیائک بین عبادک و اصفیائک فی بلادک ای ربّ تریمهم متمسکین بجبل فضلک آیدهم علی اصغاء

chosen ones in Thy lands. O Lord! Thou seest them clinging to the cord of Thy grace. Aid them to hear that which will profit them through Thy bounty and exalt them through Thy generosity and bestowal. Verily, Thou art the Mighty, the Powerful.

ما ينفعهم بجودك ويرفعهم بكرمك و عطائك
أنك انت المقتدر القدير

- 9 Salutations, praise, remembrance and glory be upon you and upon those who are with you, who love you and who hearken to your words for the sake of God, our Lord and your Lord.

9 السّلام و الثّناء و الذّكر و البهاء على حضرتكم و
على من معكم و يحبّكم و يسمع قولكم لوجه الله ربّنا
و ربّكم

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Study guide to this volume

Volume 86, the third of the 1305 A.H. collections, is anchored by BH00308, the *Tarazāt* (Ornaments), which is the most programmatic articulation of a Baha’i social ethic in this entire sequence of volumes. Its six “ornaments” move from self-knowledge and the acquisition of a useful craft to fellowship with the followers of all religions, good character, trustworthiness, equity toward craftsmen, and knowledge joined to truthful journalism. Each ornament is simultaneously a personal virtue and a structural social principle; together they articulate a vision of how a community grounded in spiritual recognition can model a form of civilization adequate to human dignity and divine purpose. Around this centerpiece cluster sharp polemic against the idolatry of sectarian names (the Bayani community repeating the Shi’i pattern), a concentrated analysis of how the learned classes of every age replicate non-recognition, and an insistence that the true armies of God are goodly deeds and praiseworthy character — not the “visible armies” of kings and rulers. The sixth *taraz*’s declaration that newspapers are “a mirror endowed with hearing, sight and speech” that must be used with justice and truthfulness returns to a theme already sounded in volume 78, now given even more precise formulation.

The Tarazat: Six Ornaments and the Architecture of a Social Ethic

Key Passages

The first Taraz is that man should know his own self and recognize that which leadeth unto loftiness or lowliness, glory or abasement, wealth or poverty. Having attained the stage of fulfilment and reached his maturity, man standeth in need of wealth, and such wealth as he acquireth through crafts or professions is commendable and praiseworthy in the estimation of men of wisdom, and especially in the eyes of servants who dedicate themselves to the education of the world and to the edification of its peoples. —
BH00308

The second Taraz is to consort with the followers of all religions in a spirit of friendliness and fellowship, to proclaim that which the Speaker on Sinai hath set forth and to observe fairness in all matters. They that are endued with sincerity and faithfulness should associate with all the peoples and kindreds of the earth with joy and radiance, inasmuch as consorting with people hath promoted and will continue to promote unity and concord, which in turn are conducive to the maintenance of order in the world and to the regeneration of nations. — BH00308

The third Taraz concerneth good character. A good character is, verily, the best mantle for men from God. With it He adorneth the temples of His loved ones. By My life! The light of a good character surpasseth the light of the sun and the radiance thereof. Whoso attaineth unto it is accounted as a jewel among men. The glory and the upliftment of the world must needs depend upon it. — BH00308

Context for Study

The *Tarazāt* represents Baha'u'llah's most systematic attempt, in a single text, to articulate the social form that His revelation is intended to take in the world. The first ornament — self-knowledge joined to a useful profession — is deeply significant in its coupling: self-knowledge is not a private spiritual luxury but the foundation of productive social life, and the acquisition of crafts and professions is not merely economic activity but an act of service to “the education of the world and the edification of its peoples.” This is a departure from the medieval Islamic hierarchy that placed the contemplative life above the active, and from the Platonic aristocracy of the philosopher-king who need not work with his hands. Baha'u'llah's vision is more Confucian in its basic orientation: the cultivation of self is inseparable from the service of society, and the forms of that service include ordinary economic activity. The second ornament extends this social vision outward: not merely tolerance of other religions but active association “with joy and radiance” — an affective disposition that goes beyond non-violence or grudging coexistence. The third ornament — good character as “the light of the sun” — connects the spiritual and the social in the most direct possible way: character is simultaneously the evidence of inner transformation and the means of social illumination. Aristotle's account of virtue as the excellence of function, the Confucian account of *de* (virtue-power) as transformative social influence, and the Islamic tradition's *akhlāq* literature all provide partial analogies; what is distinctive is the claim that character “surpasseth the light of the sun” — a cosmological hyperbole that measures moral excellence by the standard of the physical universe's most powerful source of light.

Questions for Reflection

1. The first ornament couples self-knowledge with the acquisition of a useful craft or profession. What is the connection between these two? Does Baha'u'llah imply that a person who does not engage in productive work lacks self-knowledge, or that self-knowledge naturally expresses itself in useful labor?
2. Compare the first ornament's valorization of crafts and professions with the Confucian ideal of the *junzi* engaged in social service, with the Protestant doctrine of vocation (*Beruf*) as a calling from God, and with Marx's account of labor as the self-realization of the species. What distinguishes the Baha'i understanding from these?
3. The second ornament prescribes association with all peoples “with joy and radiance.” What is the moral and psychological demand of this? Compare with the Christian counsel of love for enemies (Matthew 5:44) and with the Buddhist cultivation of *mettā* for all beings. Is “joy and radiance” a natural disposition or a discipline?
4. “The light of a good character surpasseth the light of the sun.” What kind of claim is this? Is it empirical, normative, or analogical? Compare with Paul's “love is patient, love is kind...

love never fails” (1 Corinthians 13:4–8) as a similar attempt to articulate an absolute moral standard through comparison.

5. The three ornaments examined here move from the interior (self-knowledge) to the social (association with all peoples) to the personal-cosmic (character surpassing the sun). What is the logic of this sequence? Does the movement suggest a deliberate pedagogical order?

Trustworthiness Enthroned: Vision on the Green Island

Key Passages

The fourth Taraz concerneth trustworthiness. Verily it is the door of security for all that dwell on earth and a token of glory on the part of the All-Merciful. He who partaketh thereof hath indeed partaken of the treasures of wealth and prosperity. Trustworthiness is the greatest portal leading unto the tranquillity and security of the people. In truth the stability of every affair hath depended and doth depend upon it. — BH00308

One day of days We repaired unto Our Green Island. Upon Our arrival, We beheld its streams flowing, and its trees luxuriant, and the sunlight playing in their midst. Turning Our face to the right, We beheld what the pen is powerless to describe... Turning, then, to the left We gazed on one of the Beauties of the Most Sublime Paradise, standing on a pillar of light, and calling aloud saying: “O inmates of earth and heaven! Behold ye My beauty, and My radiance, and My revelation, and My effulgence. By God, the True One! I am Trustworthiness and the revelation thereof, and the beauty thereof. I will recompense whosoever will cleave unto Me, and recognize My rank and station, and hold fast unto My hem.” — BH00308

O people of Baha! Trustworthiness is in truth the best of vestures for your temples and the most glorious crown for your heads. Take ye fast hold of it at the behest of Him Who is the Ordainer, the All-Informed. All the domains of power, of grandeur and of wealth are illumined by its light. — BH00308

Context for Study

The fourth ornament’s vision of Trustworthiness (*amānat*) as a celestial beauty standing on a pillar of light is one of the most striking literary passages in the *Tarazāt*. In the literary tradition of Baha’u’llah’s Persian and Arabic prose, the Maid of Heaven (*huri*) is a recurring figure of divine utterance personified, encountered by the narrator at moments of prophetic vision (most famously in the Siyāh-Chāl experience of 1852). Here the same literary form is deployed for a moral virtue: Trustworthiness appears as a celestial beauty calling out to the inhabitants of earth and heaven to recognize her, hold fast to her hem, and receive her recompense. This personification is not merely decorative; it performs a theological argument. By giving Trustworthiness the form and rhetoric of a divine being, Baha’u’llah asserts that trustworthiness is not merely a social convention or a prudential virtue (useful because it builds reputation) but a metaphysical reality with its own existence in the divine world. To be untrustworthy is not merely to be imprudent or unkind but to be metaphysically unreal — to have abandoned one’s participation in a form of being that stands

in the divine presence. The claim that “the stability of every affair” depends upon trustworthiness is thus not an empirical generalization (though it may be empirically supportable) but a structural claim about the nature of social order: trust is the ontological foundation of cooperation, agreement, and civilization.

Questions for Reflection

1. Trustworthiness is personified as a celestial beauty calling out to humanity from a pillar of light. What is the theological and literary effect of this personification? Compare with the personification of Wisdom (*Hokmah*) in Proverbs 8:1–36, with the Muses in Greek poetry as personified divine forces, and with the Sufi tradition of the *hūrī* as a figure of divine revelation.
2. “The stability of every affair hath depended and doth depend upon it.” This claim gives trustworthiness a foundational social-ontological status. Compare with Francis Fukuyama’s social-capital theory that trust is the basic resource of effective institutions, with the Confucian insistence that without *xin* (faithfulness) the state cannot stand, and with John Locke’s argument that political authority rests on the trust of the governed.
3. The celestial Trustworthiness says: “I will recompense whosoever will cleave unto Me.” What form does this recompense take? Compare with the Hebrew wisdom literature’s account of wisdom’s rewards (Proverbs 3:13–18) and with Aristotle’s account of virtue as its own reward (*eudaimonia*).
4. How does the vision of Trustworthiness on the Green Island connect to the autobiographical mode of BH00308 — the Wronged One speaking from experience of exile and imprisonment? Does His personal fidelity to truth despite enormous cost lend the passage autobiographical authority?
5. The fifth ornament instructs believers not to deny craftsmen the reward due them and to treat them with deference. How does this connect to the fourth ornament? What is the relationship between trustworthiness and fair dealing with workers?

The Sixth Ornament: Knowledge, Journalism, and the Duty of Truthful Witness

Key Passages

Knowledge is one of the wondrous gifts of God. It is incumbent upon everyone to acquire it. In this Day the secrets of the earth are laid bare before the eyes of men. The pages of swiftly-appearing newspapers are indeed the mirror of the world. They reflect the deeds and the pursuits of divers peoples and kindreds. They both reflect them and make them known. They are a mirror endowed with hearing, sight and speech. This is an amazing and potent phenomenon. However, it behoveth the writers thereof to be purged from the promptings of evil passions and desires and to be attired with the raiment of justice and equity. They should enquire into situations as much as possible and ascertain the facts, then set them down in writing. — BH00308

Concerning this Wronged One, most of the things reported in the newspapers are devoid of truth. Fair speech and truthfulness, by reason of their lofty rank and position, are regarded as a sun shining above the horizon of knowledge. It is reported in the press that this Servant hath fled from the land of Ta and gone to Iraq. Gracious God! Not even for a single moment hath this Wronged One ever concealed Himself. Rather hath He at all times remained steadfast and conspicuous before the eyes of all men. Never have We retreated, nor shall We ever seek flight. — BH00308

In these days truthfulness and sincerity are sorely afflicted in the clutches of falsehood, and justice is tormented by the scourge of injustice. The smoke of corruption hath enveloped the whole world in such wise that naught can be seen in any direction save regiments of soldiers and nothing is heard from any land but the clashing of swords. We beseech God, the True One, to strengthen the wielders of His power in that which will rehabilitate the world and bring tranquillity to the nations. — BH00308

Context for Study

The sixth ornament's treatment of newspapers represents the most sustained engagement with the emerging mass media anywhere in Baha'u'llah's writings. The description of the newspaper as "a mirror endowed with hearing, sight and speech" is a remarkably apt technological metaphor for 1888: the print medium does not merely store or reflect but actively shapes the public understanding of events. The comparison to a "mirror" carries both epistemological and moral significance: a mirror that distorts is worse than no mirror at all, since it creates false confidence in a false image. Baha'u'llah's personal stake in this analysis is evident: the press has been spreading false reports about Him — most specifically the calumny that He "fled" from Iran to Iraq, when in fact He was exiled by the governments of Iran and Russia under military escort. The correction He offers is precise and autobiographical: "We left Our home country accompanied by two mounted escorts, representing the two honoured governments of Persia and Russia." The insertion of this personal correction into a general principle about journalistic ethics is characteristic of the late-period writing style: the universal emerges from the particular. The call for journalists to be "purged from evil passions and desires" and to "enquire into situations as much as possible and ascertain the facts" anticipates the standards of responsible journalism that would eventually be codified in press ethics codes and journalism education. The comparison with BH00009 (volume 78) is instructive: there the critique of the press was written to a private correspondent; here it is embedded in a programmatic social text addressed to the world's peoples. The concern has become institutionalized.

Questions for Reflection

1. Newspapers are described as "a mirror endowed with hearing, sight and speech." What is the theological and epistemological significance of this description? How does the metaphor of the mirror apply to the moral obligations of journalists? Compare with BH00009's account in volume 78 of newspapers as "means of gathering and dispersing."
2. Baha'u'llah embeds a personal correction — rebutting false reports about His own departure from Iran — into a general principle about truthful reporting. What is the rhetorical effect of

this personalization? How does His own situation as a subject of false reporting give authority to the general principle?

3. The sixth ornament pairs knowledge with the duty of truthful speech. Why is knowledge insufficient without truthful communication? Compare with Kant's categorical prohibition on lying regardless of consequences, with the Buddhist precept of *sammā vācā* (right speech), and with the Hebrew wisdom tradition's insistence that wisdom and truthfulness are inseparable.
4. "Truthfulness and sincerity are sorely afflicted in the clutches of falsehood, and justice is tormented by the scourge of injustice." This lament about the condition of the world's public discourse was written in 1888. How do the specific conditions Baha'u'llah diagnoses in that era compare with the information environment of the twenty-first century?
5. The sixth ornament instructs journalists to "enquire into situations as much as possible and ascertain the facts, then set them down in writing." What does this prescriptive principle assume about the relationship between factual investigation and truthful representation? Where does it agree with and where does it differ from contemporary theories of journalism as advocacy or as interpretive practice?

Names as Idols: The Poverty of Sectarian Loyalty

Key Passages

O Kazim! Despite the call of the Divine Lote-Tree and the raising of the cry between earth and heaven and the shining forth of the rays of the Sun of Manifestation from all directions, the people of the earth remain heedless and unaware. Eyes are veiled, ears deprived, for most are observed to be worshippers of names, cleaving to them while remaining bereft of God. The former people for years were worshippers of names and idols, unknowingly. The people of the Bayan are also afflicted with this malady, save whom God willeth. — BH02425

The names of the servants have been prevented from their Owner and Creator. In the pool of names they have drowned. Glory be to God! The Most Great Ocean surges before all faces, and the Purpose of the world is manifest and evident from the horizon of the Most Great Name. Nevertheless, they remain deprived and forbidden. In past ages and centuries they prided themselves before all parties and peoples in the name of successorship and guardianship and the like. Yet on the Day of Retribution, they martyred the Truth through Whose word a thousand guardians and successors could be created. — BH05599

By God's life! Were the station of true unity to be mentioned, all would be struck unconscious, save a few. Beseech God that He may free hearts from all else save Him, in such wise that names may not veil them nor ancient tales deprive them. Throughout ages and centuries they clung to names — consider what was and what became its fruit. — BH02425

Context for Study

The polemic against the idolatry of names runs through this volume with special intensity in BH02425 and BH05599, both of which diagnose the Bayani community's failure to recognize Baha'u'llah as a repetition of the Shi'i community's failure to recognize the Bab. The term "worshippers of names" (*'ābidūn al-asmā'*) has a precise meaning in this context: souls who have substituted institutional titles and inherited loyalties for the living recognition of the divine reality. The names in question — "successorship," "guardianship," "deputy" — are the very designations around which the Azali schism from Babism had organized itself. These names function as idols not because names as such are bad but because they have been severed from their referent: the person who holds the title is real, the title without the living reality is an empty vessel, and devotion to the vessel at the expense of the reality is precisely idolatry. BH05599's sharp observation that the martyred believers in the Bab's time were killed in the name of exactly those titles — successorship and guardianship — that the opponents now invoke is a penetrating piece of sacred-history irony: the Shi'i divines killed the Bab in the name of the guardianship of the Hidden Imam; the Bayani community is now invoking analogous titles to deny Baha'u'llah. The structural repetition is the point. The Sufi tradition warns of the same danger in its concept of the "veil of light" (*ḥijāb al-nūr*) — the spiritual attainment that becomes an obstacle to further growth when it is clung to rather than transcended.

Questions for Reflection

1. What is the precise mechanism by which a name or title becomes an idol? Compare with the Hebrew prohibition on making an image of God (Exodus 20:4–5), with Paul's warning against the "letter that kills" as opposed to the "spirit that gives life" (2 Corinthians 3:6), and with the Buddhist caution against mistaking the finger pointing at the moon for the moon itself.
2. BH05599 notes that it was in the very names of "successorship and guardianship" that the Bab was martyred. What does this historical irony reveal about the relationship between institutional forms and the living spirit they are meant to serve?
3. "In the pool of names they have drowned." Compare this spatial metaphor — drowning in names while surrounded by the ocean of divine reality — with Plato's cave allegory, where the prisoners mistake shadows for realities. What structural features of religious community life make this form of confusion persistent and recurring?
4. "Were the station of true unity to be mentioned, all would be struck unconscious, save a few." What is this "station of true unity" that is so overwhelming that most cannot bear its direct mention? Compare with Moses's experience of the divine presence (Exodus 33:20: "you cannot see My face, for no one can see Me and live") and with the Sufi concept of *fanā' fī 'llāh* (annihilation in God).
5. How does the critique of name-idolatry relate to the constructive social vision of the *Tarazāt*? If names are dangerous idols, what role do institutional names (such as "House of Justice" or "Center of the Covenant") play in the later Baha'i administrative order?

The Armies of God: Character Versus Military Power

Key Passages

God, exalted be His glory, has bestowed the world upon kings who are the manifestations of His power. Through visible armies they have protected and continue to protect the visible cities. But the hosts that are specially reserved unto the Ancient Being, exalted be His utterance and His remembrance, have ever been and still are goodly deeds and praiseworthy character. The friends of God must, through the fear of God, conquer hearts and keep breasts purified from whatsoever is unseemly. Blessed is he who, through wisdom and utterance, through spirit and fragrance, remindeth the servants and draweth them unto the horizon of awareness. — BH08170

We hope that the radiance of the dawns of justice and fairness may encompass the world, and that the hidden hand of power may assist and make manifest such souls as will speak with truth and conceal not what they have witnessed, and will guide people from the vanishing stream to the immortal Kawthar. — BH06517

Since the dawn of this Revelation the embodiments of selfishness have, by resorting to cruelty and oppression, striven to extinguish the Light of divine manifestation. But God, having stayed their hands, revealed this Light through His sovereign authority and protected it through the power of His might until earth and heaven were illumined by its radiance and brightness. Praise be unto Him under all conditions. — BH00308

Context for Study

BH08170's distinction between the "visible armies" of kings and the divine "hosts" of goodly deeds and praiseworthy character is one of the most sustained philosophical treatments of power in the late 'Akka writings. The argument is not pacifist in the sense of condemning military force altogether; kings have been "bestowed" the world and their visible armies protect visible cities. The argument is rather about the nature of divine power, which operates through an entirely different mechanism. Visible armies protect visible cities by coercion; the hosts of goodly character "conquer hearts" — a metaphor for a transformation that is simultaneously interior (hearts are changed) and social (the community of changed hearts constitutes a different kind of civilization). The verb "conquer" (*fath*) is significant: it is the verb of conquest and victory, used in Islamic tradition for the opening of a city to Islam. But the object of conquest here is not a city but a heart, and the instrument is not a sword but the "fear of God" expressed through moral excellence. This is consistent with the teaching in the *Tarazāt*: the armies of the Cause are trustworthiness, good character, fellowship with all peoples, and truthful knowledge. BH06517's prayer for "souls who will speak with truth and conceal not what they have witnessed" extends the same principle into the specific domain of testimony: the witness who speaks truly, without concealment of what they have seen, performs the same kind of social service as any army — but one that constructs rather than destroys.

Questions for Reflection

1. BH08170 distinguishes between the coercive power of visible armies protecting visible cities and the transformative power of goodly deeds and character that "conquer hearts." Compare

this distinction with Max Weber's typology of power (coercive vs. traditional vs. charismatic), with Foucault's account of disciplinary power, and with Hannah Arendt's distinction between violence (which destroys) and power (which arises from collective action in concert).

2. What does it mean to "conquer a heart"? Is this a metaphor for persuasion, for transformation, or for both? Compare with Augustine's account of God's conquest of his own will in the *Confessions*, and with the Sufi doctrine of the *mujahadat al-nafs* (struggle with the ego) as the form that genuine spiritual power takes in the self.
3. The declaration that God protected the light of this Revelation against the embodiments of selfishness by "revealed authority" and "sovereign might" runs counter to the visible evidence: Baha'u'llah was imprisoned and exiled for decades. What conception of sovereignty and protection does this declaration assume? Compare with the theology of the cross in Christianity, where the apparent defeat of Good Friday becomes the victory of Easter.
4. BH06517 prays for souls who will speak with truth and "guide people from the vanishing stream to the immortal Kawthar." The "vanishing stream" and the "immortal Kawthar" are eschatological images. What is the relationship between truthful witness in the present and eschatological hope?
5. How does the distinction between coercive power and transformative moral power relate to Baha'u'llah's consistent refusal to permit violence in the defense or advancement of the Cause? What institutional arrangements would be required to make transformative power genuinely operative in a world where coercive power remains the dominant form?

A Guiding Question for the Whole Volume

The third volume of 1305 A.H. offers the most programmatic vision of a Baha'i social ethic anywhere in the series: six ornaments that move from self-knowledge and useful labor outward through fellowship, character, trustworthiness, equity, and truthful knowledge to encompass the full range of individual and civic virtue. The volume simultaneously diagnoses the persistent failure of sectarian communities to reach this vision — "worshippers of names," drowning in the pool of inherited titles — and identifies the specific forces of coercion and untruth that make the vision so difficult to realize. At the center stands the conviction articulated in BH08170: the armies of God are not visible armies but goodly deeds and praiseworthy character, and the cities they are sent to conquer are not geographic but human hearts.

A guiding question for the whole volume might therefore be: **If the six ornaments of the *Tarazāt* constitute an architecture of civilization rather than merely a code of personal conduct, what institutional, educational, and communicative structures would be needed to translate these ornaments from individual virtue into the social fabric of communities, nations, and eventually a global order — and what stands in the way of such a translation?**