



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 87:

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



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
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- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
- 147–149. Letters and utterances in the year 1911 I–III
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
- 172–175. Letters and utterances in the year 1919 I–IV
- 176–177. Letters and utterances in the year 1920 I–II
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Introduction to volume 87

This volume is dominated by a characteristic late-‘Akka combination of intimate pastoral correspondence and forceful doctrinal self-definition. Many of its Tablets are brief addresses to individual believers or small groups, yet taken together they form a coherent picture of Baha’u’llah’s concern in these years: to consolidate a community under pressure, to emphasize recognition and steadfastness as the decisive religious acts of the age, and to direct the believers away from contention toward moral qualities—especially justice, trustworthiness, truthfulness, unity, wisdom in speech, and perseverance in service. Again and again the text returns to the contrast between the manifest bounty of revelation and the blindness of those who, through pride, clerical authority, or attachment to inherited claims, fail to recognize it.

Among the longer and more consequential pieces, BH00863 stands out as a kind of composite pastoral circular. Its many addresses to named individuals are not merely devotional fragments; they amount to a sustained sketch of the ethos Baha’u’llah wished to instill in the community. The Tablet repeatedly links the present Day with recognition of the Manifestation, steadfastness under opposition, and an ethics of trustworthiness, faithfulness, justice, sincerity, and unity. Particularly striking is the way it extends this counsel beyond Persian believers to communities in Milan and Samsan, framing the Cause in unmistakably world-embracing terms and tying spiritual recognition to “the reformation of the world” and the overcoming of ancient enmities. In this respect, BH00863 is important not only as a document of encouragement but also as evidence of the widening social and geographic horizon of the late ‘Akka writings.

Also significant is BH00204, which gives concentrated expression to several major themes of the period. It couples the familiar late emphasis on “wisdom and utterance” with an explicit program of “the reformation of the world and the refinement of the souls of nations,” while also reducing the path of salvation to two essentials: first the recognition of God, and then steadfastness in His Cause. The Tablet also contains memorable ethical counsels on unity, silence, trust as “the first ornament of the temple of man,” and the need to conquer hearts rather than seek worldly power. It is therefore one of the clearer statements in the volume of how doctrinal recognition, moral discipline, and communal method are held together.

The most pointed doctrinal item is the brief BH10444. Precisely because of its brevity, it has exceptional interpretive value. By citing the Bab’s own statement that no allusion in the Bayan can adequately allude to “Him,” the Tablet argues that the reality of Baha’u’llah’s revelation cannot be contained within, or fully known through, the categories of the Bab’s dispensation. The result is a decisive affirmation of the independence of the new revelation: attachment to the Bayan or to the Primal Point, if it becomes a veil against the present revelation, leads not to fidelity but to deprivation from the “Most Great Ocean.” Read alongside BH00654, which notes with some sharpness that Babis who accept the Bab’s claims nevertheless oppose “Him Whom God shall

make manifest,” the volume shows Baha’u’llah addressing not only Muslims and worldly deniers, but also the lingering theological and emotional resistance of the Babi milieu.

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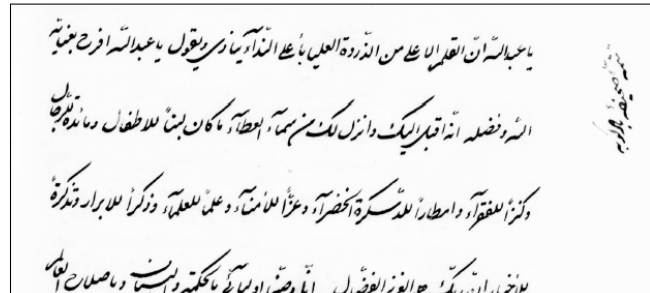
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BH00204

To: *Abdu'llah, in Badkubih*

Date: 1305 ? [1887-1888]



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- 1 O Abdullah! The Most Exalted Pen calleth aloud from the highest summit, saying: "O Abdullah! Rejoice in God's loving-kindness and grace. Verily He hath turned unto thee and hath sent down from the heaven of bounty that which is milk for infants and a feast for men, a treasure for the poor and rain for the verdant hamlet, glory for the trusted ones and a standard for the learned, a remembrance for the righteous and an admonition for the chosen ones. Thy Lord is, verily, the Mighty, the All-Bountiful.
- 2 We have enjoined upon Our loved ones wisdom and utterance, the reformation of the world and the refinement of the souls of nations. Blessed is he who hath heard My call, and woe betide every froward denier. Thus have We lit the lamp of utterance in the niche of knowledge. Blessed is he who hath attained, and woe betide every heedless doubter.
- 3 Take thou the chalice of utterance in My name. Verily it shall guide thee to the straight path. The ocean of My loving-kindness hath surged and the fragrance of My grace hath wafted, while the people are in wondrous stupor. Beware lest the affairs of the world withhold thee from the Lord of all mankind. That which thou beholdest today shall perish, but that which hath been revealed from My Most Exalted Pen in the most sublime station shall endure.
- 4 Say: O concourse of the earth! Behold, then remember when Muhammad, the Apostle of God, came with the signs of God, the Lord of Lords. The learned ones of the earth and its rulers turned away from Him until they desired to shed His blood. We delivered Him through Our grace, for verily We are the Mighty, the Bountiful. Blessed is the servant who hath attained unto the lights of the Revelation and the handmaiden who hath turned unto God, the Lord of all beings. We beseech God to forgive thy father and to send down mercy upon him from His presence. Verily He is the Mighty, the All-Giving.
- يا عبدالله انّ القلم الأعلى من الذروة العليا بأعلى النداء ينادى ويقول يا عبدالله افرح بعناية الله وفضله انه اقبل اليك وانزل لك من سماء العطاء ما كان لبناً للأطفال ومائدة للرجال و كنزاً للفقراء وامطاراً للسكر والخضراء وعزاً للأمناء وذكراً للعلماء وذكراً للأبرار وتذكراً للأخيار انّ ربك هو العزيز الفضال
- انا وصينا اوليائى بالحكمة والبيان واصلاح العالم وتهذيب نفوس الأمم طوبى لمن سمع ندائى وويل لكل منكر كفار كذلك اوقدنا سراج البيان فى مشكاة العلم طوبى لمن فاز وويل لكل غافل مرتاب
- خذ قدح البيان باسمى انه يهديك الى سواء الصراط قد ماج بحر عنايتى وهاج عرف فضلى والناس فى سكر عجاب اياك ان تمنع شئون الدنيا عن مولى الورى سيفنى ما تراه اليوم ويبقى لك ما نزل من قلبى الأعلى فى اعلى المقام
- قل يا ملاء الأرض انظروا ثم اذكروا اذ اتى محمد رسول الله بآيات الله ربّ الأرباب اعرض عنه علماء الأرض وامرائها الى ان ارادوا سفك دمه نجّياه فضلاً من عندنا وانا العزيز الفضال طوبى لعبد فاز بأنوار الظهور ولأمة اقبلت الى الله مولى الأنام نسل الله ان يغفر اباك وينزل له رحمة من عنده انه هو العزيز انه هو العزيز الوهاب

- 5 O Arslan! Thy letter hath come before the Wronged One and was presented by him who is named Majdu'd-Din. We have mentioned thee in such wise as to delight all eyes. Take thou the cup of utterance and drink therefrom in the name of thy Lord, the Mighty, the Bestower. We counsel those who have believed to unity and concord. By the life of God! Through these twin pillars the horizons are illumined. Blessed is he who hath heard, and woe betide him who hath denied and broken the Covenant.
- 6 Say: O friends of God in the lands! Cast away that which ye have been forbidden and take hold of that which ye have been commanded in the Book. Blessed is he who hath remained silent concerning that which is unworthy of mention. Thus hath the Tongue of Grandeur spoken as a command from His presence, and He is the Mighty, the Unconstrained.
- 7 We have endured that which hath befallen Us at the hands of the oppressors and pharaohs of the earth, and have commanded all to be patient through God, the Lord of all men. Blessed is the strong one whom the might of the world hath not withheld from the Most Great Name, and the seeing one whom the veils of glory have not hindered. We have mentioned the friends of God and His loved ones and have commanded them with that which shall exalt their stations among the parties.
- 8 O 'Ali-Akbar! Thy letter came before the Wronged One aforetime, and We held back the reins of the Pen for a time until the appointed hour was fulfilled. We have mentioned thee with verses that all the books of the world cannot equal, and with a command before which necks have bowed. Verily, the ocean is before your faces; take thereof by My leave, then drink in My Name through which God hath subdued the kingdoms of justice and equity. Grieve not over the world and its vicissitudes. Hold fast unto that which hath been sent down unto thee from God, the Cleaver of the Dawn. How many a learned one hath been prevented by pride, and how many an ignorant one hath heard and hastened to the Dawning-Place of verses! How many a servant hath turned away from the Truth, and how many a handmaiden hath heard and responded, saying: "Thine be the praise, O Thou Who art the Desire of the world, and Thine be the glory, O Thou in Whose grasp are the reins of the earth and the heavens!" When thou beholdest the waves of the ocean of My utterance and findest the fragrances of My words, say:
- 9 O my God, my God! I beseech Thee by the Point through which Thou didst separate the books of the world, and by Thy Most Great Name whereby Thou didst subdue the nations, and
- يا ارسلان قد حضر كتابك لدى المظلوم وعرضه
من سمي بمجدالدين ذكرناك بما قررت به الأبصار
خذ كأس البيان ثم اشرب منها باسم ربك العزيز
المنان انا نوصي الذين آمنوا بالاتحاد والاتفاق
لعمرك الله بهما تستضيء الآفاق طوبى لمن سمع و
ويل لمن انكر ونقض الميثاق
- قل يا اولياء الله في البلاد ضعوا ما نهيت عنه و
خذوا ما امرتم به في الكتاب طوبى لصامت صمت
عما لا ينبغي للذكر كذلك نطق لسان العظمة امراً
من عنده وهو العزيز المختار
- انا صبرنا فيما ورد علينا من جباية الأرض و
فراعنتها وامرنا الكلي بالصبر من لدى الله مالك
الرقاب طوبى لقوى ما منعه قدره العالم عن
الاسم الأعظم وبصير ما حجبته سحاجات الجلال
انا ذكرنا اولياء الله واحبائه وامرناهم بما ترتفع
به مقاماتهم بين الأحزاب
- يا على قبل اكبر حضر كتابك لدى المظلوم من
قبل وامسكنا زمام القلم في برهة من الزمان الى
ان تم الميقات ذكرناك بآيات لا تعادلها كتب
العالم وبأمر خضعت له الأعناق ان البحر امام
وجوهكم خذوا منه باذن ثم اشربوا باسمي الذي
به يختر الله ممالك العدل والانصاف لا تحزن
عن الدنيا وحوادثها تمسك بما نزل لك من
لدى الله فالق الأصباح كم من عالم منعه الغرور
وكم من جاهل سمع وسرع الى مشرق الآيات
وكم من عبد اعرض عن الحق وكم من امة
سمعت واجابت وقالت لك الحمد يا مقصود العالم
ولك الثناء يا من في قبضتك زمام الأرضين
والسموات انك اذا رأيت امواج بحر ياني و
وجدت نفحات كلباني قل
- الهي الهي اسئلك بالنقطة التي فصلت بها كتب
العالم وباسمك الأعظم الذي به سخرت الأمم و

by the pearls of the ocean of Thy knowledge and the hidden mysteries in Thy Book, to aid me and Thy servants to act in accordance with what Thou hast sent down to us from the heaven of Thy Cause. O my Lord! I am Thy servant and the son of Thy servant, acknowledging Thy oneness and Thy singleness, and confessing Thy grandeur and Thy sovereignty. I beseech Thee not to disappoint me of that which Thou hast ordained for such of Thy servants as are detached and such of Thy creatures as are sincere. Then ordain, O my God, for Thy loved ones that which shall profit them and preserve them and draw them nigh unto Thee. Verily Thou art the One Who hath power over whatsoever Thou willest. There is none other God but Thee, the Single, the One, the Mighty, the All-Knowing.

- 10 O My Most Exalted Pen! Make mention of him who hath been named Aqa Quli, that the remembrance may draw him to a station wherein he shall behold none save God, the Lord of the Day of Return. Harken unto the call from the direction of Akka: Verily there is none other God but Him. His are the most excellent names and the most exalted attributes. He doeth what He willeth through His command, and He is the Mighty, the All-Knowing. He ordaineth what He willeth for whomsoever He pleaseth. Nothing whatsoever escapeth His knowledge, and He is the All-Powerful, the Almighty. He sendeth down from the heaven of proof the rains of knowledge, and causeth to appear from the ocean of utterance the pearls of wisdom and exposition. Blessed is the seeker who hath arisen to serve the Object of his search, and the learned one who hath attained unto the Dawning-Place of remembrance. We counsel thee and those who have believed to observe the trust which God hath made the first ornament of the temple of man. They have lost who cast it behind their backs and committed that which hath caused the Proof and the Evidence to lament. When thou hast attained unto the hosts of utterance and witnessed the proof of thy Lord, the All-Merciful, say:

- 11 O my God, my God! Praise be to Thee for having mentioned me and guided me to Thy Most Great Announcement whereby the hearts of the servants were stirred. O my Lord! I beseech Thee by Thy standing firm in Thy Cause and by the movement of Thy Most Exalted Pen whereby Thou didst subdue the cities and lands, to make me steadfast in Thy Cause, firm in Thy love, and eloquent in Thy praise amidst the righteous.

- 12 Your book has reached Our presence and has been honored with the attention of the Wronged One while He was imprisoned at the hands of those who denied the Cause and turned away from Him at Whose appearance the tribes lamented and

بلائي بحر عرفانك والأسرار المكنونة في كتابك بأن تؤيدني وعبادك على العمل بما انزلت لنا من سماء امرك اي رب انا عبدك وابن عبدك اكون معترفاً بوحدايتك وفردانيتك ومقرراً بعظمتك وسلطانك استلک ان لا تخيبي عما قدرته للمنقطعين من عبادك والمخلصين من خلقك ثم قدر لأحبائك يا الهى ما ينفعهم ويحفظهم ويقرهم انك انت المقتدر على ما تشاء لا اله الا انت الفرد الواحد العزيز العلام

10 يا قلبى الأعلى اذكر من سمى بأقا قلى ليجذبه الذكر الى مقام لا يرى فيه الا الله مالک يوم المآب اسمع النداء من شطر عكاء انه لا اله الا هو له الأسماء الحسنى والصفات العليا يفعل ما يشاء امراً من عنده وهو العزيز العلام يقدر لمن يشاء ما اراد لا يعزب عن علمه من شيء وهو المقتدر الجبار ينزل من سماء البرهان امطار العرفان و يظهر من بحر البيان لآلى الحكمة والتبيان طوبى لقاصد قام على خدمة المقصود ولعالم فاز بمشرق الأذكار انا نوصيك والذين آمنوا بالأمانة التى جعلها الله الطراز الأول ليهيكل الانسان قد خسر الذين نذوها ورائهم وارتكبوا ما ناحت به الحجية والبرهان انك اذا فزت بجنود البيان و رأيت برهان ربك الرحمن

11 قل الهى الهى لك الحمد بما ذكرتني و هديتني الى نبأك الأعظم الذى به اضطربت افئدة العباد اي رب استلک بقيامك على امرك وبحركة قلبك الأعلى الذى سخر المدائن والبلاد بأن تجعلني ثابتاً فى امرك و راسخاً فى حبك و ناطقاً بثنائك بين الأبرار

12 قد حضر كتابك و فاز باصغاء المظلوم اذ كان مسجوناً بين ايدي الذين انكروا الأمر و اعرضوا عن الذى بظهوره ناحت القبائل و قرت عيون الأخيار يا رحيم يذكرک العليم و يأمرک بالعدل

the eyes of the righteous were consoled. O Rahim! The All-Knowing remembers you and bids you to observe justice and equity and that whereby the Cause of God, the Manifesters of clear evidences, may be exalted. Beware lest anything deter you from the Creator of heaven. Cast aside what the people possess, holding fast to that which has been sent down from God, the Knower of the secret and the manifest. We have stood before all faces and revealed the Cause with power and authority. Among the people are those who have perceived the fragrance of the All-Merciful and hastened unto Him, and among them are those who have denied God's proof and His evidence by following the manifestations of idle fancies, and among them are those who have ordered My imprisonment - he who is base yet was named exalted. Thus did his soul prompt him, and he is assuredly among the wrongdoers in the Book of Justice inscribed by the Supreme Pen from God, the Cleaver of the dawn.

- 13 We have endured in God's path what no eye hath beheld, to this bear witness the Concourse on High and the dwellers of Paradise, then He Who is established upon the throne of Revelation with a power that the hosts of the wicked cannot weaken. Your book hath reached the presence of the Wronged One. We heard your call and have answered you with verses that cry out before all faces: "The appointed time is come, and He Whom God's Messengers have promised, the Lord of the Day of Return, hath appeared." We have heard that which you called out to God. We beseech Him, exalted be He, to ordain for you that which shall profit you. Verily, He is the Mighty, the All-Bountiful. Let nothing grieve you. By God! The Day is come, while the people are in doubt and error. This is the Day wherein the greatest joy hath appeared through this Revelation, whereby the limbs of the transgressors who broke God's covenant and committed that which they were forbidden in the Mother Book have trembled.

- 14 Say: My God, my God! Thou seest me turning toward Thee and turning away from all else. Thou knowest what I have wrought in my vain life. I beseech Thee by Thy Cause through which the ocean of forgiveness surged in creation and the fragrance of generosity wafted throughout the world, to make me detached from all save Thee, content with Thy good-pleasure, speaking Thy praise, and steadfast in serving Thy loved ones. Thou art verily the One with power over what Thou wilt. There is no God but Thee, the Protector, the Self-Subsisting. O Ancient Beauty! Turn Thy face from the Most Great Prison toward him who hath remembered Thee, that he may thank his Lord, the Powerful, the Protector, the Mighty, the Loving.

والانصاف و بما يرتفع به امر الله مظهر البينات
اياك ان يمنعك شيء من الأشياء عن فاطر
السماء ضع ما عند القوم متمسكاً بما نزل من
لدى الله عالم السر والاجهار انا قنا امام الوجوه
واظهرنا الأمر بقدرة و سلطان من الناس من
وجد عرف الرحمن و سرع اليه و منهم من انكر
حجة الله و برهانه بما اتبع مظاهر الأوهام و منهم من
امر بسجنى و هو الدانى الذى سمي بعلى كذلك
سوت له نفسه الا انه من الظالمين فى كتاب العدل
الذى كان مسطوراً من القلم الأعلى من لدى الله
فائق الأصباح

13 ورد علينا فى سبيل الله ما لا رأت عين يشهد
بذلك الملاء الأعلى و سكان الفردوس ثم الذى
استقر على عرش الظهور بقدرة لا تضعفه
صفوف الأشرار قد حضر كتابك لدى المظلوم
سمعنا ندائك اجبتك بآيات تادى امام الوجوه
قد اتى الميقات و اتى من بشر به رسل الله
مالك يوم المعاد و سمعنا ما ناديت به الله نسله
تعالى بأن يقدر لك ما ينفعك انه هو العزيز
الفضل اياك ان يحزنك شيء من الأشياء
تالله قد اتى اليوم و القوم فى مرية و ضلال هذا
يوم فيه ظهر الفرح الأكبر بهذا الظهور الذى به
اضطربت فرائص المعتدين الذين نقضوا عهد الله
و عملوا ما نهوا عنه فى ام الكتاب

14 قل الهى الهى ترانى مقبلاً اليك و معرضاً عن
دونك و تعلم ما عملته فى الحياة الباطلة اسئلك
بأمرك الذى به ماج بحر الغفران فى الامكان
و هاج عرف الكرم فى العالم بأن تجعلى منقطعاً
عن دونك و راضياً برضائك و ناطقاً بثنائك و
قائماً على خدمة اوليائك انك انت المقتدر على ما
تشاء لا اله انت المهيمن القيوم يا جمال القدم و
وجهك من السجن الأعظم الى الذى ذكرك
ليشكر ربه المقتدر المهيمن العزيز الودود

- 15 He who is named Abdul-Ghafur desired to drink from the Kawthar of inner meanings from the hand of his Lord's bounty, the All-Forgiving. We heard thy call and have answered thee with this sealed Book which hath descended from the heaven of thy Lord's will, the Lord of existence. He verily commands all to righteousness and piety and forbids wickedness and indecency. Blessed is he who hath heard and acted, and woe unto every heedless one who is rejected. The breezes of Revelation have wafted and the horizons are illumined, yet the people do not understand. They worship idols and perceive it not; they do what they are forbidden yet know it not. Blessed is the strong one who hath rent asunder the veils, and the powerful one who hath shattered the idols of vain imaginings.
- 16 Beware lest the glory of the people prevent thee from My Name, the Protector, the Self-Subsisting. Cast aside what they possess and take the Book of God with a might that the hosts cannot prevent. Thus hath the gate of utterance been opened unto all who are in creation, as a grace from God, the Lord of what was and what shall be. Grieve not over any matter. Trust in God in all things. He verily aids whoever turns to Him and assists him with the hosts of the seen and the unseen. He is the Powerful, the Mighty, the Beloved.
- 17 O Lord of the world! Remember Hasan whose letter reached Thy prison, and give him the glad-tidings of that which moved Thy Most Exalted Pen to his mention - the Pen through which the trumpet was sounded and all who are in the heavens and earth were thunderstruck, except such as God, the Single, the One, the All-Knowing, the All-Wise, willed. We counsel thee and those who have believed in that which will exalt your stations and the Cause of God, the Mighty, the Powerful. Hold fast unto goodly character. He enjoineth upon you that which profiteth you in all His worlds. He is the Forgiving, the Merciful. Be silent in the station of silence, and speaking in the station of utterance, and expounding in times of exposition. Thus doth He Who possesseth the knowledge of all things command you in a perspicuous Book. He loveth silence and enjoineth it upon all. Verily your Lord, the All-Merciful, is the All-Knowing, the All-Wise.
- 18 The first word is the recognition of God, the Lord of all worlds, and the second is steadfastness in His Cause. Thus hath it been sent down from the Pen of Revelation, when He Who conversed on Sinai was seated upon the throne of Manifestation, speaking that which enraptured the hearts of the sincere ones. O men of earth! Harken unto the call of the Wronged One. By God! He desireth naught for Himself. He hath sacrificed His joy, His delight, His glory, His felicity and His comfort for the
- 15 أَنَّهُ سَمِيَ بِعَبْدِ الْغُفُورِ وَارَادَ أَنْ يَشْرَبَ كَوْثَرَ الْمَعَانِي مِنْ يَدِ عَطَاءِ رَبِّهِ الْغُفُورِ أَنَا سَمِعْنَا نَدَائَكَ أَجَنَّاكَ بِهَذَا الْكِتَابِ الْمَحْتُمِ الَّذِي نَزَلَ مِنْ سَمَاءٍ مَشْيِيَّةٍ رَبِّكَ مَالِكُ الْوُجُودِ أَنَّهُ يَأْمُرُ الْكُلَّ بِالْبِرِّ وَالتَّقْوَى وَيَنْهَى عَنِ الْبَغْيِ وَالْفَحْشَاءِ طُوبَى لِمَنْ سَمِعَ وَعَمِلَ وَوَيْلٌ لِكُلِّ غَافِلٍ مُرَدُّودٍ قَدْ سَرَتْ نَسِمَاتُ الظُّهُورِ وَأَنَارَتْ الْأَفَاقُ وَلَكِنَّ الْقَوْمَ لَا يَفْقَهُونَ يَعْبُدُونَ الْأَصْنَامَ وَلَا يَشْعُرُونَ يَعْمَلُونَ مَا نَهَوْا عَنْهُ وَلَا يَعْلَمُونَ طُوبَى لِقَوَى خَرَقَ الْأَعْجَابَ وَلِقَادَرٍ كَسَرَ أَصْنَامَ الظُّنُونِ
- 16 أَيَّاكَ أَنْ تَمْنَعَكَ سُبْحَاتِ الْقَوْمِ عَنْ اسْمِي الْمُهَيَّمِ الْقَيُّومِ ضَعُ مَا عِنْدَهُمْ وَخُذْ كِتَابَ اللَّهِ بِقُوَّةٍ لَا تَمْنَعَكَ الْجُنُودُ كَذَلِكَ فَتُحْ بَابُ الْبَيَانِ عَلَى مَنْ فِي الْإِمْكَانِ فَضْلًا مِنْ لَدَى اللَّهِ رَبِّ مَا كَانَ وَمَا يَكُونُ لَا تَحْزَنْ مِنْ أَمْرِ تَوَكَّلْ عَلَى اللَّهِ فِي كُلِّ الْأُمُورِ أَنَّهُ يُؤَيِّدُ مَنْ أَقْبَلَ إِلَيْهِ وَيَنْصُرُهُ بِجُنُودِ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْمُقْتَدِرُ الْعَزِيزُ الْمَحْبُوبُ
- 17 يَا مَوْلَى الْعَالَمِ أَذْكُرَ الْحَسَنَ الَّذِي حَضَرَ كِتَابَهُ فِي سَاحَةِ سِجْنِكَ وَبَشَّرَهُ بِمَا تَحَرَّكَ عَلَى ذِكْرِهِ قَلَمُكَ الْأَعْلَى الَّذِي بِهِ نَفَخَ فِي الصُّورِ وَانْصَعَقَ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ الْفَرْدُ الْوَاحِدُ الْعَلِيمُ الْحَكِيمُ أَنَا نُوَصِّيكُ وَالَّذِينَ آمَنُوا بِمَا تَرْتَفِعُ بِهِ مَقَامَاتِكُمْ وَأَمَرَ اللَّهُ الْمُقْتَدِرَ الْقَدِيرَ كَوْنُوا مَتَمَسِّكِينَ بِالْأَخْلَاقِ أَنَّهُ يَأْمُرُكُمْ بِمَا يَنْفَعُكُمْ فِي كُلِّ عَالَمٍ مِنْ عَوَالِمِهِ أَنَّهُ هُوَ الْغُفُورُ الرَّحِيمُ كَوْنُوا فِي مَقَامِ الصَّمْتِ صَامَتِينَ وَفِي مَقَامِ النَّطْقِ نَاطِقِينَ وَفِي حِينِ الْبَيَانِ مُبَيِّنِينَ كَذَلِكَ يَأْمُرُكُمْ مِنْ عِنْدِهِ عِلْمُ كُلِّ شَيْءٍ فِي كِتَابٍ مُبِينٍ أَنَّهُ يُحِبُّ الصَّمْتَ وَيَأْمُرُ الْكُلَّ بِهِ أَنَّ رَبِّكُمْ الرَّحْمَنُ هُوَ الْعَلِيمُ الْحَكِيمُ
- 18 إِنَّ الْكَلِمَةَ الْأُولَى هِيَ عِرْفَانُ اللَّهِ رَبِّ الْعَالَمِينَ وَالأُخْرَى الْاسْتِقَامَةُ عَلَى أَمْرِهِ كَذَلِكَ نَزَلَ مِنْ قَلَمِ الْوَحْيِ إِذْ كَانَ مَكْلَمُ الطُّورِ مُسْتَوِيًّا عَلَى عَرْشِ الظُّهُورِ وَنَاطِقًا بِمَا انْجَذَبَتْ بِهِ أَفئدةُ الْمُخْلِصِينَ يَا رِجَالَ الْأَرْضِ اسْمِعُوا نَدَاءَ الْمَظْلُومِ لِعَمْرِ اللَّهِ أَنَّهُ مَا أَرَادَ لِنَفْسِهِ مِنْ شَيْءٍ قَدْ انْفَقَ فَرَحُهُ وَسُرُورُهُ وَ

refinement of your souls and your entry into the Most Exalted Paradise - the station wherein whoso entereth shall neither perish, nor be grieved, nor shall his soul be troubled. Thus hath the Tongue of Faithfulness spoken in the kingdom of creation, that He might acquaint you with the stations which have been ordained for you by God, the Forgiving, the Generous. Beware lest ye deprive yourselves of the breezes of these days, and beware lest the might of sovereigns frighten you. Leave the world and whatsoever is therein unto the kings, then occupy yourselves with the conquest of hearts through the hosts of wisdom and utterance, and through the character We have enjoined upon you aforetime and will continue to do so. I am the All-Knowing Rememberer, and I am the Kind Counselor, the Mighty, the Wondrous.

- 19 Choose what is praiseworthy under all conditions. This is what ye have been commanded in the Scriptures and Tablets. To this testifieth every truthful and trustworthy one. Blessed is he who loveth the world for the sake of God, the Lord of the ancient days. He hath created creation as a token of His grace, that His Self might be known, and as the Dawning-Place of His signs and the Dayspring of His firm Command. Well is it with him who hath cast away vain imaginings and taken that which he was bidden by an ancient Commander.

- 20 O servant of God! Abdullah, known as Ansari, died in yearning for My call, not having heard from the Kingdom of My utterance. O My servant! Thou hearest at this time, through the grace of God, the Mighty, the Praiseworthy. O My servant! Hear My call from the direction of My prison. There is no God but He, the Single, the One, the Strong, the Mighty, the Powerful. It behooveth thee, in recognition of this bounty, to be ever mindful of My verses throughout thy days, detached from all else but Me, thankful for the wonders of My grace, submissive to My command, and abstaining from that which I have forbidden in My Great Book. The Wronged One remembereth him who remembereth Him, and asketh God to assist His servants in that which He loveth and is pleased with, and to enable them to perform deeds which shall be a treasured possession with Him. He is the Protector of the sincere ones. Blessed is the heart that hath been purified from rancor and hatred, illumined with the light of unity, and hath not turned towards those who disbelieved in God and denied His mighty and impregnable proof. O people of Baha and Dal! Know your stations. By God's life! Ye have attained unto that which none of God's servants in previous centuries and ages have attained. We beseech God to assist you in preserving this most exalted station and supreme rank, and to make you among the triumphant.

بهجته وابتهاجه وراحته لتهديب نفوسكم وورودكم في الفردوس الأعلى المقام الذي من ورد فيه لا يأخذه الفناء ولا الأحران ولا ما يتكدر به نفسه كذلك نطق لسان الوفاء في ناسوت الانشاء ليعرفكم المقامات التي قدرت لكم من لدى الله الغفور الكريم اياكم ان تمنعوا انفسكم عن نفحات الايام و اياكم ان تخوفكم سطوة السلاطين ضوا الدنيا وما فيها للملوك ثم اشتغلوا بتسخير الأفتدة و القلوب بجنود الحكمة و البيان و بأخلاق امرناكم بها من قبل و من بعد و انا الذّاكر العليم و انا النّاصح المشفق العزيز البديع

- 19 خذوا المعروف في كلّ الأحوال هذا ما امرتم به في الزّبر و الألواح يشهد بذلك كلّ صادق امين طوبى لمن يحبّ العالم لوجه الله مالک القدم أنّه خلق الخلق فضلاً من عنده لعرفان نفسه و مشرق آياته و مطلع امره المحكم المتين نعيماً لمن نبذ الأوهام و اخذ ما امر به من لدن امر قديم

- 20 يا عبدالله عبدالله المعروف بأنصارى قد مات في حسرة ندائى و ما سمع من ملكوت بيانى يا عبدى و انت تسمع في هذا الحين فضلاً من لدى الله العزيز الحميد يا عبدى اسمع ندائى من شطر سجنى أنّه لا اله الا هو الفرد الواحد القوى الغالب القدير ينبغي لهذا الفضل ان تكون في ايامك كلّها متذكراً بآياتى منقطعاً عن سوائى شاكراً بدائع فضلى و خاضعاً لأمرى و تاركاً ما نهيت عنه في كتابى العظيم ان المظلوم يذكر من ذكره ويسئل الله ان يؤيد عباده على ما يحبّ و يرضى و يوفقهم على عمل يكون كنزاً محفوظاً لهم عنده أنّه ولى المخلصين طوبى لقلب كان مطهراً عن الضّغينة و البغضاء و منوراً بنور الاتفاق و لوجه ما توجه الى الدّين كفروا بالله و انكروا برهانه العزيز المنيع يا اهل الباء و الدال اعرفوا مقاماتكم لعمر الله قد فتم بما لم يفز به عباد الله في القرون و الأعصار نسئل الله ان يؤيدكم على حفظ هذا المقام الأعلى و الرتبة العليا و يجعلكم من الفائزين

- 21 We make mention of him who hath been named Vahhab, that he may inhale the sweet fragrances of God's loving-kindness and be of them that are steadfast. O Vahhab! This is a Day wherein the Mother Book hath spoken forth amidst the factions, yet the people are in strange drunkenness - their vain desires have debarred them from God, the All-Knowing, the All-Wise. He Who was hidden hath appeared through His Name, the Self-Subsisting, and hath desired to give the servants to drink of His choice sealed wine on this Day when the shrill voice of My Most Exalted Pen is raised, while the people are in manifest error. They have turned away from their God, clinging to their idle fancies - these are indeed the abased ones. They have risen to harm the Wronged One and have committed that which hath caused the hearts of the sincere to be consumed. Thus have their souls enticed them - they are verily among the slumberers. They have neither heard the Call nor the Cry that was raised in truth. We testify that they are among the dead.
- 22 We counsel thee to observe pure justice and that which befiteth the station of man. Thy Lord doth command His servants with that which profiteth and exalteth them. He is indeed the Protector of the believers. We beseech Him, exalted be He, to assist thee in that which He loveth and is pleased with, and to draw thee nigh unto Him. He is verily the Hearing, the Answering.
- 23 O My Most Exalted Pen! Make mention in the Book of him who hath turned to the Most Great Ocean while the nations were in manifest rejection, that the remembrance may draw him to the Kingdom of Utterance and bring him nigh unto God, the Lord of this wondrous Day. O Baqir! Upon thee be My glory. Hear My call from the precincts of My prison. Verily, there is no God but Me, the All-Bountiful, the Most Generous. He remembereth him who remembereth Him, and aideth him who turneth unto Him. He is verily the All-Giving, the Forgiving, the Merciful. Not a thing escapeth His knowledge. He heareth every call and seeth every deed. He is indeed the All-Knowing, the All-Informed. Take hold of the Book of God with such might as the thorns of the oppressors cannot prevent thee - they who enter the mosques in My Name, yet when I manifested Myself, turned away from Me, following every heedless doubter.
- 24 Say: My God, my God! Praise be to Thee for having guided me through Thy signs and caused me to hear Thy call. I beseech Thee by the pearls of the shells of the ocean of Thy bounty and by the lights of the orb of Thy manifestation, to strengthen me in such service as will exalt my station before the Concourse
- 21 أَنَا نَذْكُرُ مَنْ سَمِيَ بِوَهَّابٍ لِيَجِدَ عَرَفَ عَنَايَةِ اللَّهِ وَ يَكُونُ مِنَ الرَّاسِخِينَ يَا وَهَّابُ هَذَا يَوْمٌ فِيهِ نَطْقُ أَمَّ الْكُتُبِ بَيْنَ الْأَحْزَابِ وَلَكِنَّ الْقَوْمَ فِي سَكْرِ عَجِيبٍ مَنَعَتْهُمْ أَهْوَاءُهُمْ عَنِ اللَّهِ الْعَلِيمِ الْحَكِيمِ قَدْ ظَهَرَ الْمَكْنُونُ بِاسْمِهِ الْقَيُّومُ وَ ارَادَ أَنْ يَسْقَى الْعِبَادَ مِنْ رَحِيقِهِ الْمَخْتُومِ فِي هَذَا الْيَوْمِ الَّذِي فِيهِ ارْتَفَعَ صَرِيرُ قَلْبِي الْأَعْلَى وَ الْقَوْمُ فِي ضَلَالٍ مَبِينٍ أَعْرَضُوا عَنِ الْهَمِّ مَتَمَسِّكِينَ بِأَوْهَامِهِمْ إِلَّا أَنَّهُمْ مِنَ الصَّاغِرِينَ قَامُوا عَلَى ضَرِّ الْمَظْلُومِ وَ ارْتَكَبُوا مَا احْتَرَقَتْ بِهِ أَفْتَدَةُ الْمُخْلِصِينَ كَذَلِكَ سَوَّلَتْ لَهُمْ أَنْفُسُهُمْ إِلَّا أَنَّهُمْ مِنَ النَّائِمِينَ مَا سَمِعُوا النَّدَاءَ وَ لَا الصَّبِيحَةَ الَّتِي ارْتَفَعَتْ بِالْحَقِّ نَشْهَدُ أَنَّهُمْ مِنَ الْمَيِّتِينَ
- 22 أَنَا نُوَصِّيكُ بِالْعَدْلِ الْخَالِصِ وَ بِمَا يَنْبَغِي لِمَقَامِ الْإِنْسَانِ أَنَّ رَبَّكَ يَأْمُرُ الْعِبَادَ بِمَا يَنْفَعُهُمْ وَيَرْفَعُهُمْ أَنَّهُ وَلِيُّ الْمُؤْمِنِينَ نَسْأَلُهُ تَعَالَى أَنْ يُؤَيِّدَكَ عَلَى مَا يُحِبُّ وَيَرْضَى وَيُقَرِّبَكَ إِلَيْهِ أَنَّهُ هُوَ السَّمِيعُ الْمُجِيبُ
- 23 يَا قَلَمِي الْأَعْلَى اذْكُرْ فِي الْكِتَابِ مَنْ أَقْبَلَ إِلَى الْبَحْرِ الْأَعْظَمِ إِذْ كَانَ الْأُمَمُ فِي أَعْرَاضٍ مَبِينٍ لِيَجْذِبَهُ الذِّكْرُ إِلَى مَلَكُوتِ الْبَيَانِ وَيُقَرِّبَهُ إِلَى اللَّهِ مَالِكِ هَذَا الْيَوْمِ الْبَدِيعِ يَا بَاقِرَ عَلَيكَ بِهَائِي أَسْمِعْ نِدَائِي مِنْ شَطْرِ سَجْنِي أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْفَضْلُ الْكَرِيمُ يَذْكُرُ ذِكْرَهُ وَ يُؤَيِّدُ مَنْ أَقْبَلَ إِلَيْهِ أَنَّهُ هُوَ الْفَيَاضُ الْغَفُورُ الرَّحِيمُ لَا يَعْزُبُ عَنْ عِلْمِهِ مِنْ شَيْءٍ يَسْمَعُ كُلَّ نِدَاءٍ وَ يَرَى كُلَّ عَمَلٍ أَنَّهُ هُوَ الْعَلِيمُ الْخَبِيرُ خَذَ كِتَابَ اللَّهِ بِقُوَّةٍ لَا تَمْنَعُكَ شَوْكَةُ الظَّالِمِينَ الَّذِينَ يَدْخُلُونَ الْمَسَاجِدَ بِأَسْمَائِي فَلَمَّا أَظْهَرْتُ نَفْسِي أَعْرَضُوا عَنِّي بِمَا اتَّبَعُوا كُلَّ غَافِلٍ مَرِيبٍ
- 24 قُلْ أَلْهِمْنِي يَا هَدِيْتَنِي بِمَا هَدَيْتَنِي بِأَثَارِكَ وَ اسْمَعْنِي نِدَائَكَ اسْأَلْكَ بِلَأَلِّي أَصْدَافَ بَحْرِ فَضْلِكَ وَ بِأَنْوَارِ نِيرِ ظُهُورِكَ بِأَنْ تُؤَيِّدَنِي عَلَى خِدْمَةِ يَرْتَفِعُ بِهَا مَقَامِي عِنْدَ الْمَلَأِ الْأَعْلَى وَ يَتَشَرَّفَ بِذِكْرِ الْقَبُولِ فِي سَاحَةِ عَرْكِكَ أَنْتَ الْغَفُورُ الْمُقْتَدِرُ

on High and honor me with the mention of acceptance in the court of Thy glory. Verily, Thou art the Almighty to do what Thou wilt. There is no God but Thee, the Single, the One, the Mighty, the Praiseworthy. O Lord! Thou seest me turning unto Thee and holding fast to the cord of Thy loving-kindness. Ordain for me that which Thou hast ordained for Thy trusted ones, then write down for me from Thy Most Exalted Pen the good of the hereafter and of this world. Verily, Thou art the All-Bountiful, the All-Giving, the Compassionate, the Most Generous.

على ما تشاء لا اله الا انت الفرد الواحد العزيز
الحميد اى رب ترانى مقبلاً اليك و متمسكاً بحبل
عنايتك قدر لى ما قدرته لأمنائك ثم اكتب
لى من قلبك الأعلى خير الآخرة والأولى انك
انت الفضال الفيض المشفق الكريم

- 25 And We make mention at this time of My loved ones whose names have not been presented before the Wronged One, that the breezes of revelation may draw them to the most exalted station. O My loved ones! Hear My call, then help Me through wisdom and utterance. This is what the All-Merciful hath decreed as He established Himself upon the throne with power and sovereignty. This is the Day of joy and gladness. Beware lest the happenings of the world or the affairs of the nations grieve you. Turn ye and drink the choice wine of utterance which hath flowed from the Pen of your Lord, the All-Merciful. Verily, He is with you at all times.

25 و نذكر فى هذا الحين اوليائى الذين ما حضرت
اسمائهم لدى المظلوم لتجذبهم نفحات الوحي الى
اعلى المقام يا اوليائى اسمعوا ندائى ثم انصرونى
بالحكمة والبيان هذا ما حكم به الرحمن اذ استوى
على العرش بقدرة و سلطان هذا يوم الفرح و
الابتهاج اياكم ان تحزنكم حوادث العالم او شئوننا
الأمم اقبلوا ثم اشربوا رحيق البيان الذى جرى
من قلم ربكم الرحمن انه معكم فى كل الأحيان

- 26 And We make mention of My handmaidens there who have heard the call and turned towards it. We ask God to aid them to be steadfast in His Cause and to ordain for them that which He hath ordained for the beauteous ones of the Most Exalted Paradise. He is verily the Mighty, the All-Bestowing. The glory from Us be upon My servants and My handmaidens who have held fast to My covenant and My testament, and have acted according to that which they were commanded in My Book that speaketh before the faces of the world. The Sovereign hath come - the Kingdom is God's, the Lord of Lords.

26 و نذكر امائى هناك اللاتى سمعن النداء و اقبلن
نسئل الله ان يؤيدهن على الاستقامة على امره و
يقدر لهن ما قدره لطلعات الفردوس الأعلى انه
هو العزيز الوهاب البهاء من لدنا على عبادى و
امائى الذين تمسكوا بعهدى و ميثاقى و عملوا ما
امروا به فى كتابى الذى ينطق امام وجوه العالم قد
اتى المالك الملك لله رب الأرباب

- 27 O Tongue of Proof in the Kingdom of Utterance! Make mention of him who was named Muhammad-'Ali, that the breezes of revelation may stir him and draw him nigh unto God, the Protector, the Self-Subsisting. The Kingdom hath appeared and the Sovereign of the celestial realm speaketh therein with His most exalted call, yet the people comprehend not. They have denied God's favor after its descent and rejected His proof and His evidence, yet they perceive not. The ocean of utterance hath surged in the realm of possibility before the faces of all religions, and the power of God, the Lord of existence, hath encompassed all. Among the people are those who heard and turned away, those who accepted, and those who pronounced judgment against the Truth, the Knower of things unseen. This is a Day wherein the mountains have been scattered and the tree-trunks uprooted, yet most of the people understand not.

27 يا لسان البرهان فى ملكوت البيان اذكر من سمي
بمحمد قبل على لتهزه نفحات الوحي و تقربه الى
الله المهيمن القيوم قد ظهر الملكوت و مالک
الجبروت ينطق فيه بأعلى النداء ولكن القوم لا
يفقهون كفروا بنعمة الله بعد انزالها و انكروا حجة
الله و برهانه الا انهم لا يشعرون قد ماج بحر
البيان فى الامكان امام وجوه الأديان و احاطت
قدرة الله مالک الوجود من الناس من سمع و
اعرض و منهم من اقبل و منهم من افق على
الحق علام الغيوب هذا يوم فيه نسفت الجبال و
انفجرت الاعجاز و القوم اكثرهم لا يفقهون

- 28 O party of God! Abandon what the people possess and take what ye have been commanded by God, the Lord of what was and what shall be. Blessed is he who hath soared in My atmosphere, clung to the cord of My love, and uttered My praise among My servants. He is indeed among those who are brought nigh in the preserved tablet.
- 28 يا حزب الله ذروا ما عند القوم وخذوا ما امرتم به من لدى الله رب ما كان و ما يكون طوبى لمن طار في هوائى و تشبث بجبل ولائى و نطق بثنائى بين عبادى انه من المقربين فى لوح محفوظ
- 29 Behold, then remember when We stood in the Land of Ta until the fire of hatred was kindled in their breasts. The wolves of the earth gathered against Us and imprisoned Us without any proof from God, the Lord of the Kingdom. We were in prison for numbered months until the hand of power delivered Us, despite those who denied God's might, the Lord of the Promised Day. Thus did the Sun shine forth from the horizon of the prison with verses which none know save those who are brought nigh.
- 29 انظروا ثم اذكروا اذ كنا قائماً فى ارض الطاء الى ان اشتعلت نار البغضاء فى الصدور اجتمع على ذئاب الارض اخذونى و حبسونى من دون بينة من لدى الله مالك الملكوت كذا فى السجن اشهراً معدودات الى ان اخرجتنا يد القدرة رغماً للذين انكروا قدرة الله مالك اليوم الموعود كذلك اشرفت الشمس من افق السجن بايات لا يعرفها الا المقربون
- 30 O Manifestation! The Lord of Destiny hath, from the direction of the prison, turned toward thee and made mention of thee with that which the treasures cannot equal. Hear the call from the Divine Lote-Tree: Verily, there is none other God but Him, the Single, the One, the Mighty, the Beloved. The rivers have flowed, the fruits have appeared, and the seas have surged, yet most of the people know not. Their desires have prevented them and their imaginings have veiled them, yet they know not. They have abandoned that which they were commanded and committed that which caused the sincere ones to lament.
- 30 يا منظر ان مالك القدر من شطر السجن اقبل اليك و ذكرك بما لا تعادله الكنوز اسمع النداء من سدرة المنتهى انه لا اله الا هو الفرد الواحد العزيز المحبوب قد جرت الأنهار و ظهرت الأثمار و ماجت البحار و القوم اكثرهم لا يعلمون منعتم اهوائهم و حجبتم اوهامهم الا انهم لا يعلمون تركوا ما امروا به و ارتكبوا ما ناهى به المخلصون
- 31 We have heard thy call and answered thee before, and in this irrevocable Tablet which calleth out among the parties through this Hidden and Manifest Name. We beseech the Exalted One to assist thee in the triumph of His Cause through wisdom and utterance, and to confirm thee such that thou movest not save by His leave. He is verily the Commander, the Mighty, the All-Loving. Blessed art thou for having turned to the Dayspring of Certitude while people were veiled by doubts and imaginings. Joy be to the One Who, with the finger of power, rent asunder the veils of those who prevented the servants from drawing nigh unto God, the Lord of the Kingdom. Verily, these veils are their divines who cast the Covenant of God behind their backs and who deny His signs.
- 31 انا سمعنا ندائك اجبتك من قبل و فى هذا اللوح المحتوم الذى ينادى بين الأحزاب بهذا الاسم المكنون المشهود نسئله تعالى بأن يؤيدك على نصره امره بالحكمة و البيان و يوفقك بحيث لا تتحرك الا باذنه انه هو الأمر العزيز الودود طوبى لك بما اقبلت الى مشرق الايقان اذ كان الناس فى حجاب الأوهام و الظنون نعيماً لقادر شق باصبع القدرة سبحات الذين منعوا العباد عن التقرب الى الله مالك الملكوت ان السبحات علمائهم الذين نبذوا عهد الله و ميثاقه و كانوا بايات الله هم يمحذون
- 32 Sing upon the branch of utterance the praise of thy Lord. He verily heareth and seeth. He is indeed the Single, the One, the Powerful, the Protector, the Mighty, the All-Witnessed. He hath appeared and made manifest His straight path, and hath sent down for every seeker that whereby hearts and minds are attracted. Remind My loved ones on My behalf and proclaim unto their faces greetings from the Wronged One.
- 32 غنّ على غصن البيان بثناء ربك انه يسمع و يرى انه هو الفرد الواحد المقتدر المهيمن العزيز المشهود قد ظهر و اظهر صراطه الممدود و انزل لكل مقبل ما انجذبت به الأفئدة و القلوب ذكر من قبل احبائى و كبر على وجوههم من قبل المظلوم

33 O Abbas-Ali! Hearken unto the everlasting call of God. Verily He maketh mention of thee and remindeth thee of verses which have descended from the clouds of grace and the heaven of justice like unto rain - God forgive the simile. We beseech God, exalted be He, to make known unto His servants that which He hath manifested and revealed. He, verily, is the Sustainer, the All-Knowing, the All-Wise. We counsel you to fear God and to associate with all peoples in a spirit of fragrance and delight, and to act in accordance with that which will strengthen unity and harmony. He, verily, is the Commander, the Mighty, the Great. God beareth witness that there is none other God but Him, and He Who hath come with the truth - through Him were hoisted the standards of divine unity and the banners of detachment, through Him were the earth seized with trembling and the tribes raised their laments, and through His appearance all things proclaimed: "The Kingdom belongeth unto God, the One, the Mighty, the Beautiful." We counsel you in all matters to observe justice and fairness, and that whereby the stations of existence shall be made manifest - existence which hath appeared from the ocean of the bounty of its Lord, the Clement, the Forgiving, the Merciful.

34 Say: O people of creation! Hearken unto the call of the Lord of invention and cast off the nature of beasts. Adorn your temples with the ornament of love and fellowship, and be not of the heedless. Beware lest ye backbite one another, and beware lest ye commit that which would grieve the hearts of the servants of God, the Lord of all worlds. We have created you and manifested you and commanded you to that which causeth the lips of existence to smile and giveth assurance to the hearts of them that know.

35 O brother! Behold and then call to mind that which the All-Merciful hath revealed in the Qur'an: the Day when men shall be as scattered moths, and the mountains shall be as carded wool. This is the Day which Muhammad, the Apostle of God, mentioned aforetime, and before Him the Spirit, and before Him He Who conversed with God. We counsel you to that which beseemeth the mercy of your Lord, which hath preceded the heavens and the earth, and whereby your stations shall be exalted. Say: Hearken unto the counsel of Him Who is wronged, and be not of the oppressors. Behold the power of My Most Exalted Pen and My Most Great Word - these two guide the servants to the Most Glorious Horizon, if ye be of the fair-minded. We have brought forth the pearls of wisdom and utterance from the shells of the ocean of the knowledge of God, the Lord of all worlds. Blessed is he who hath vision, who hath witnessed and seen, and blessed is he who hath turned toward Him; and woe unto every froward sinner. Thus have

33 يا عباس قبل على اسمع نداء الله الأبدى أنه يذكر ويذكر بآيات نزلت من سحاب الفضل وسماء العدل كالأمطار استغفر الله من هذا التشبيه نسأل الله تعالى أن يعرف عباده ما أظهر وأنزل أنه هو المؤيد العليم الحكيم أنا نوصيكم بتقوى الله والمعايشة مع الأحزاب بالروح والريحان والعمل بما يؤيدكم على الاتحاد والاتفاق أنه هو الأمر العزيز العظيم شهد الله أنه لا إله إلا هو والذي أتى بالحق به نصبت اعلام التوحيد ورايات التجريد وبه اخذت الزلازل وناحت القبائل وبظهوره نطقت الأشياء الملك الله الواحد العزيز الجليل نوصيكم في كل الأمور بالعدل والانصاف وبما تظهر به مقامات الوجود الذي ظهر من بحر جود ربه المشفق الغفور الرحيم

34 قل يا اهل الابداع اسمعوا نداء مالك الاختراع وضعوا اخلاق السباع زينوا هياكلكم بطراز الحبة والألفة ولا تكونوا من الغافلين أيًاكم ان يغتب بعضكم بعضاً وإيّاكم ان ترتكبوا ما تحزن به افتدة عباد الله رب العالمين أنا خلقناكم و أظهرناكم و امرناكم بما يتسم به نغفر الوجود و تطمئن قلوب العارفين

35 يا دأش انظر ثم اذكر ما انزله الرحمن في الفرقان يوم يكون الناس كالفراش المبثوث وتكون الجبال كالعهن المنقوش وهذا يوم ذكره محمد رسول الله من قبل و من قبله الروح و من قبله الكلم أنا نوصيكم بما ينبغي لرحمة ربكم التي سبقت السموات والأرضين وبما ترتفع به مقاماتكم قل اسمعوا نصيح المظلوم ولا تكونوا من الظالمين انظر في اقتدار قلبي الأعلى و كلمتي العليا أنهما يهديان العباد الى الأفق الأبهى لو انتم من المنصفين قد اخرجنا لآلئ الحكمة والبيان من اصداف بحر علم الله رب العالمين طوبى لبصير شهد ورأى ولمقبل اقبل اليه و ويل لكل معرض اثم كذلك نورنا افق

We illumined the horizon of the heaven of utterance with the light of divine proof. Blessed is he who hath turned, recognized and acknowledged; and woe unto them that deny!

سماء البيان بنور البرهان طوبى لمن اقبل و عرف
و اقر و ويل للنكرين

BLIB_Or15712.141

BH00863

To: Baha'is of Milan et al.

Date: 1305 ? [1887-1888]

- 1 This is the Epistle of God, the Help in Peril, the Self-Subsisting
صحيفة الله المهيمن القيوم 1
- 2 He is the One Who speaks in the Kingdom of Utterance!
هو الناطق في ملكوت البيان 2
- 3 Praise, sanctified from worldly conditions, the intimations of the peoples, the doubts of the antagonists, and the clamor of the deniers, beseemeth the Most Holy and Exalted Court of Him Who is the Desired One, Who in every moment hath, like unto a copious rain from the heaven of His bounty, sent down verses. No one who remembered Him was deprived of His grace, and no seeker was denied from the ocean of His verses. His bounty hath encompassed all and His mercy hath preceded all. Throughout the nights and days He hath perfumed those who have drawn nigh with the fragrances of revelation. Exalted, exalted be His bounty, and exalted be His mercy! Great is His glory and mighty His proof!
3 حمد مقدّس از شئون عالم و اشارات امم و شبهات معتدين و ضوضاء معرضين ساحت امنع اقدس حضرت مقصودی را سزاست که در هر حینی بمثابه غیث هاطل از سماء عنایتش آیات نازل هیچ ذاکری از فضلش محروم نشد و هیچ قاصدی از بحر آیاتش ممنوع نگشت فضلش احاطه نموده و رحمتش سبقت گرفته در لیالی و ایام مقبلین را بنفحات وحی معطر نموده تعالی تعالی فضله و تعالت رحمته جلّ جلاله و عظم برهانه 3
- 4 O thou who hast turned unto God, who hast drunk the cup of His presence, and who speaketh in His praise! Harken unto His sweetest call from His most exalted horizon. Verily, He remembereth thee with verses that call out to the world and summon all to the Mighty, the Bestower. We have remembered thee time and again that thou mayest give thanks unto thy Lord, the Master of all men.
4 یا ایها المقبل الى الله و الشارب كأس لقائه و الناطق بثنائه اسمع ندائه الأهل من افقه الأعلى انه يذكرک بآیات تبادی فی العالم و تدعو الكل الى العزيز الوهاب انا ذکرناک مرّة بعد مرّة لتشکر ربک مالک الرقاب 4
- 5 Thy letter hath come before the Wronged One, and the servant in attendance hath read it. We have answered thee with a Tablet which God hath made the Mother of Tablets. Grieve not over anything, but put thy trust in God, the Lord of Lords. He hath aided thee to make mention of Him and to praise Him, and hath made thee a cup-bearer of this choice wine which, when its seal was broken, perfumed all regions. Blessed is he who hath sought the Desired One and attained unto that which most of the servants have failed to reach. Say: The verses are subdued by His command and all affairs are in the grasp of
5 قد حضر کتابک لدى المظلوم و قرأه العبد الحاضر اجبناک بکتاب جعله الله امّ الألواح لا تحزن من شيء توکل علی الله ربّ الأرباب انه یدک علی ذکره و ثنائه و جعلک ساقياً لهذا الرّحیق الذی اذ فک ختمه تعطّرت الآفاق هنيئاً لقاصد قصد المقصود و فاز بما لا فاز به اکثر العباد قل الآيات مستخرات بأمره و الأمور فی قبضة قدرته و هو المقتدر العزيز العلام قد فزت بما لم يفز به 5

His power, and He is the Mighty, the All-Knowing. Thou hast attained unto that which the divines and scholars of the earth have failed to attain. The Mother of the Book beareth witness to this in the Final Return.

علماء الأرض و فقهاءها شهد بذلك أم الكتاب
في المآب

6 The names that were mentioned in thy letter were presented before the Wronged One, and We have revealed for them that which attracteth the hearts and solaceth the eyes, and He is the Mighty, the Unconstrained.

6 قد حضرت لدى المظلوم الأسماء التي كانت
مذكورة في كتابك و انزلنا لهم ما انجذبت به
القلوب و قرّت به الأبصار و هو المقتدر المختار

7 O Muhammad-'Ali! Take what is approved and leave what is denounced. This is what thou wast commanded in the Qayyumu'l-Asma and in this perspicuous Tablet, before which all other Tablets bow down. Thy Lord is verily the All-Explaining, the All-Knowing.

7 يا محمد علي خذ المعروف و ضع المنكر هذا ما
امرت به في قيوم الأسماء و في هذا اللوح المبين
الذي اذا ظهر خضعت له الألواح ان ربك هو
المبين العليم

8 O 'Abdu'l-Ahad! Take justice and abandon tyranny. Thus hath the Command flowed from the Pen of God, the Lord of all worlds. He hath remembered thee with that which no remembrance in the world can equal. Thy Lord is verily the Compassionate, the Generous.

8 يا عبدالأحد خذ الانصاف و ضع الاعتساف
كذلك جرى الأمر من قلم الله رب العالمين انه
ذكرك بما لا تعادله اذكار العالم ان ربك هو
المشفق الكريم

9 O Muhammad-Qabli! When thou hast drunk the choice wine of reunion and attained unto that which was treasured in God's knowledge and inscribed by the Most Exalted Pen in His Books, His Scriptures, and His Tablets, render thanks unto thy Lord for this great bounty.

9 يا محمد قبل علي اذا شربت رحيق الوصال و فزت
بما كان مخزوناً في علم الله و مسطوراً من القلم
الأعلى في كتبه و زيره و الواحه اشكر ربك بهذا
الفضل العظيم

10 O Muhammad! Hear the call of the Wronged One. Say: O people of the earth! Embrace justice and abandon oppression. Thus hath come the irrevocable decree from God, the Lord of eternity and Master of nations. He is the Single, the One, the All-Compelling, the All-Knowing, the All-Wise.

10 يا محمد اسمع نداء المظلوم قل يا ملأ الأرض خذوا
العدل و ضعوا الظلم كذلك اتى الأمر المبرم
من الله مالك القدم و مولى الأمم انه هو الفرد
الواحد المهيمن العليم الحكيم

11 O Ahmad! The Prisoner hath turned toward thee from the precincts of the prison and saith: Leave the dead, and take the cup from the Kawthar of life in the name of thy Lord, the Most Merciful. He verily draweth thee nigh unto Him and guideth thee unto His straight path.

11 يا احمد ان المسجون قد اقبل اليك من شطر
السجن و يقول دع الموتى و خذ الكأس من كوثر
الحیوان باسم ربك الرحمن انه يقربك اليه و
يهديك الى صراطه المستقيم

12 O 'Ali! The Desired One of the world hath appeared with the banners of grace and bounty, and the standards of glory and guidance, yet the people have cast the Command of God behind their backs and have committed that which they were bidden by the Daysprings of oppression. Thy Lord is verily the All-Knowing, the All-Wise.

12 يا علي قد ظهر مقصود العالم برايات الفضل و
العطاء و اعلام العزة و الهدى ولكن القوم نبذوا
امر الله ورائهم و ارتكبوا ما امروا به من مطالع
الظلم ان ربك هو العليم الحكيم

13 O Pasha! The Lord of Names and Creator of the heavens remembereth thee. Say: O people of the earth! Harken unto the shrill voice of the Most Exalted Pen. Take hold of the Book of God with such might and power as cannot be hindered by

13 يا پاشا يذكرک مالک الأسماء و فاطر السماء قل
يا ملأ الأرض اسمعوا صرير القلم الأعلى خذوا
كتاب الله بقدره و قوة لا تمنعها قدرة العالم و لا
سطة الأمم ان ربك هو الأمر القديم

the power of the world nor the authority of nations. Verily, thy Lord is the Commander, the Ancient of Days.

- 14 O Ismail! Blessed art thou and blessed is the servant who, having cast away vain imaginings, hath turned his face toward the horizon whence the Sun of Certitude hath shone forth on a Day whereon the Straight Path hath proclaimed: "By God! The appointed time hath come," and the Balance hath declared: "The veil hath been lifted," and there hath descended from the heaven of might a perspicuous Book.
- 14 يا اسمعيل طوبى لك ولعبد نبذ الأوهام مقبلاً
الى افق منه اشرق نير الايقان في يوم فيه نطق
الصراط تالله قد اتى الميقات و قال الميزان قد
كشف الغطاء و اتى من سماء الاقتدار من عنده
كتاب مبين
- 15 O Muhammad! Remember when Muhammad, the Apostle of God, came, all who dwelt on earth turned away from Him. Some declared that He had disbelieved in God, others pronounced Him a lying impostor, while yet others called Him a sorcerer who spoke from selfish desire. Thus did the people speak concerning His Cause - the firm, the sacred, the mighty, the wondrous.
- 15 يا محمد اذكر اذ اتى محمد رسول الله اعرض عنه
من على الأرض منهم من قال انه كفر بالله و
منهم من قال انه كذاب مفتر و منهم من قال
انه ساحر ينطق عن الهوى كذلك نطق القوم في
امرهم المبرم المقدس العزيز البديع
- 16 O Pasha! The Lord of all beings remembereth thee on this darksome night, and remindeth thee of that which will draw thee nigh unto a station honored by the mention of God and adorned by the presence of His loved ones. He speaketh at all times, saying: "O people of creation! Lift up your heads and behold that which hath dawned and shone forth from the horizon of the heaven of knowledge from the presence of One mighty and powerful."
- 16 يا پاشا يذكرك مولى الأنام في هذه الليلة الدلّاء
و يذكرك بما يقربك الى مقام تشرف بذكر الله
و تزين بقدم اوليائه انه ينطق فيكلّ الأحيان و
يقول يا ملأ الامكان ارفعوا رؤوسكم ثم انظروا الى
ما اشرق و لاح من افق سماء العلم من لدن قوى
امر قدير
- 17 O Faraj! The gate of heaven hath been opened and relief hath come with such sovereignty that before it can stand neither the hosts of creation, nor the ranks of the mighty, nor the vain imaginings of the learned. He proclaimeth in the most exalted voice between earth and heaven: "O people of creation! He hath come at Whose advent the limbs of all names have trembled, and He Who was mentioned in the hearts of them that are nigh unto God hath appeared."
- 17 يا فرج قد فتح باب السماء و اتى الفرج بسلطان لا
تقوم معه جنود الانشاء و لا صفوف الأقوياء و
لا اوهام العلماء و ينطق بأعلى النداء بين الأرض
و السماء يا ملأ الانشاء قد اتى من ارتعدت به
فرائص الأسماء و ظهر من كان مذكوراً في افئدة
المقرئين
- 18 O Mulla Baba! We have accepted the tribulations and hardships of the world for the salvation of the servants, yet they have risen in opposition. They have denied God's proof and His evidence, disputed His signs, turned away from the lights of His countenance, and disbelieved in His Self. Thus have their souls enticed them, and today they are among the most lost in the Book of thy Lord, the Mighty, the Great.
- 18 يا ملأ بابا قد قبلنا بلاء الدنيا و شدائدنا لنجاة
العباد و هم قاموا على الاعراض انكروا حجة الله و
برهانه و جادلوا بآياته و اعرضوا عن انوار وجهه
و كفروا بنفسه كذلك سولت لهم انفسهم و هم
اليوم من الأخسرين في كتاب ربك العزيز العظيم
- 19 O Samad! Harken unto the call of the Eternal, the Single, the One, the Unique. He commandeth thee that which will exalt thee, and counseleth thee to observe God's covenant and His testament, and that which hath been revealed in His Book. He is with those who have held fast unto His commandments and
- 19 يا صمد اسمع نداء الصمد الفرد الواحد الأحد انه
يأمرك بما يرفعك و يوصيك بعهد الله و ميثاقه
و بما نزل في كتابه انه مع الذين تمسكوا بأوامره و
عملوا ما أمروا به من لسان الوحي في هذا اليوم
المبارك المقدس المبين

acted according to what they were bidden by the Tongue of Revelation in this blessed, holy and manifest Day.

- 20 O My Most Exalted Pen! Make mention of him who hath been named Aqa Mulla, that Thy remembrance may draw him to the most sublime summit and bring him nigh unto Thee, and strengthen him in that which shall endure as long as the kingdom and the realm endure, and aid him to remain steadfast in this Cause whereby feet have slipped, faces have been darkened, and the idols of the deluded have fallen.
- 20 يا قلبي الأعلى اذكر من سمي بأقاً ملاً ليجذبه ذكرى الى الذروة العليا ويقرّبه اليك ويؤيده على ما يكون باقياً بقاء الملك والملوك ويوقّته على الاستقامة على هذا الأمر الذي به زلت الأقدام واسودّت الوجوه وسقطت اصنام المتوهمين
- 21 O Qanbar! Take hold of trustworthiness in My name and set aside whatsoever is contrary to it. God hath made it the primary adornment for the temples of all religions. Blessed is he who hath clung to it, recognized its station, been illumined by its light, and grasped its hem. Thus hath the Tongue of Grandeur spoken while seated upon the throne of utterance. He is the Single, the One, the Mighty, the Beautiful.
- 21 يا قنبر خذ الأمانة باسمي وضع ما يخالفها قد جعلها الله الطراز الأول لهماكل الملل طوبى لمن تمسك بها وعرف مقامها وتنور بنورها وتشبّث بذيلها كذلك نطقي لسان العظمة اذ كان مستوياً على عرش البيان انه هو الفرد الواحد العزيز الجميل
- 22 O Abdul-Ahad! Remember the days wherein thou didst attain My presence, hear My call, behold My horizon, and drink the choice wine of meeting from the hand of My bounty. Beware lest the affairs of the world prevent thee from My remembrance and praise, and from that which thou didst hear from My tongue in this My prison. This We commanded thee before, and at this time We command thee again, by the leave of One mighty, powerful and praiseworthy.
- 22 يا عبدالأحد اذكر الأيام التي فيها حضرت امام وجهي وسمعت ندائي ورأيت افقي وشربت رحيق اللقاء من يد عطائي اياك ان تمنعك شئون الدنيا عن ذكرى وثائى وعمّا سمعته من لساني في سجنى هذا ما امرناك به من قبل وفي هذا الحين امراً من لدن قوى عزيز حميد
- 23 O Mashhadi Hussein! Take hold of faithfulness as a command from the Creator of heaven. Blessed is the temple adorned therewith, the hand that graspeth it, and the servant who recognizeth its station, by the command of God, the Mighty, the Supreme, the Self-Subsisting.
- 23 يا مشهدى حسين خذ الوفاء امراً من لدن فاطر السماء طوبى لهيكل تزين به وليد تمسكت به ولعبد عرف مقامه امراً من لدى الله المقتدر المهيمن القيوم
- 24 Verily We have desired to make mention of him who hath been named Mulla Islam, to remind him of My verses, to bring him the glad-tidings of My favors, and acquaint him with My Kingdom and My Dominion, and with the dwellers of the cities of My power and grandeur, that he may rejoice and render thanks unto Him Who hath come with the truth with a sovereignty that hath encompassed earth and heaven. Blessed is he who hath recognized and borne witness and hath said: "Praise be unto Thee, O Lord of the seen and the unseen!"
- 24 انا اردنا ان نذكر من سمي بملاً اسلام ونذكره بأياتي ونبشّره بعناياتي ونعرفه ملكوتي وجبروتي واهل مدائن قدرتي وعظمتي ليفرح ويشكر من اتى بالحقّ بسلطان غلب الأرض والسماء طوبى لمن عرف وشهد وقال لك الحمد يا مالك الغيب والشهود
- 25 O Shaykh-i-Kazim! We counsel thee with wisdom and utterance, and with that whereby thy remembrance shall endure in the Book of thy Lord, the All-Merciful. Let not the might of the world dismay thee; place it beneath thy feet and say: "My God, my God! I render Thee thanks inasmuch as I have inhaled the fragrance of Thy verses, beheld the tokens of Thy Pen, and acknowledged that which Thy tongue hath spoken.
- 25 يا شيخ قبل كاظم نوصيك بالحكمة والبيان وما يبيتي به ذكرى في كتاب ربك الرحمن اياك ان تحوّفك سطوة العالم ضعه تحت قدمك قل الهى الهى لك الحمد بما وجدت عرف آياتك ورأيت آثار قلبك واعترفت بما نطق به لسانك اسئلك يا مظلوم الآفاق باسمك الذى به

I beseech Thee, O Thou Who art wronged throughout all regions, by Thy Name through which necks have been subdued, to assist me to remember Thee and to stand firm in my love for Thee. O Lord! Deny me not the ocean of Thy bounty, nor the heaven of Thy generosity. There is none other God but Thee, the Ever-Forgiving, the All-Loving.”

خضعت الأعناق بأن تؤيدني على ذكرك و على
الاستقامة على حبك اى رب لا تمنعني عن بحر
فضلك و لا عن سماء كرمك لا اله الا انت
الغفور العطوف

- 26 Verily the Wronged One desireth to make mention of him who hath been named Mulla Nur-Muhammad, that the breezes of Revelation may draw him to the Most Sublime Horizon, and that he may hold fast unto that which hath been ordained by Him Who is the Creator of heaven and the Lord of the Kingdom of Names. The world shall pass away, but that which hath been sent down from the heaven of bounty and generosity shall endure for those who have turned unto Him. To this testify honored servants upon whom neither fear shall come, nor shall they grieve.

26 انّ المظلوم اراد ان يذكر من سمى بملا نورمحمد
لتجذبه فحات الوحي الى الأفق الأعلى و يتسك
بما امر به من لدن فاطر السمآء و مالك ملكوت
السمآء ستفى الدنيا و يبقى للمقبلين ما نزل لهم
من سماء الفضل و العطاء يشهد بذلك عباد
مكرمون الذين لا خوف عليهم و لا هم يحزنون

- 27 O Ali! This is the Day of remembrance and utterance, the Day of bounty and bestowal, the Day of majesty and glory. Blessed is the servant who hath turned unto Him, attained, and acted according to that which hath been ordained by God, the Lord of existence.

27 يا على هذا يوم الذكر و البيان و هذا يوم العناية و
العطاء و هذا يوم العظمة و الاجلال طوبى لعبد
اقبل و فاز و عمل بما امر به من لدى الله مالك
الوجود

- 28 O Abdul-Hussein! Blessed art thou and blessed is thy name. Hear with the ear of the heart that which hath been sent down from the Kingdom of the favors of the Lord of creation, Who hath come with the standard of unity and commanded all to be united. Happy is he who hath held fast unto that which hath been ordained by God, the Lord of what was and what shall be.

28 يا عبدالحسين طوبى لك و لاسمك اسمع بأذن
الفؤاد ما نزل من ملكوت عناية مالك الايجاد
الذى اتى براية الوداد و امر الكل بالاتحاد نعيماً
لمن تمسك بما امر به من لدى الله رب ما كان
و ما يكون

- 29 O Hasan! Say: “My God, my God! I beseech Thee by Thy sealed wine, and by Thy Name, the Self-Subsisting, and by the Kawthar of Thy utterance, the Salsabil of Thy knowledge, the milk of Thy bounty and the wine of Thy mercy, to make me, in all conditions, well-pleased with Thy good-pleasure, turning unto Thy horizon, speaking of Thy verses, and holding fast unto Thy extended cord.”

29 يا حسن قل الهى الهى اسئلك برحيتك المختوم و
اسمك القيم و بكوثر بيانك و سلسيل عرفانك
و لبن فضلك و خمر رحمتك بأن تجعلنى فى كل
الأحوال راضياً برضائك و مقبلاً الى افقك و
ناظراً بآياتك و متمسكاً بحبلك الممدود

- 30 O My Pen! Make mention of him who hath been named Ali-i-Akbar, whom the veils of glory prevented not from the All-Glorious. He heard the call from the Most Sublime Horizon and turned unto Him on a day wherein all who dwell in the kingdom of creation turned away, save those whom the hand of power had seized and whom the tongue of grandeur had mentioned in his praiseworthy station.

30 يا قلبى اذكر من سمى بعلى قبل اكبر الذى ما منعه
سبحات الجلال عن الغنى المتعال سمع النداء من
الأفق الأعلى و اقبل اليه فى يوم فيه اعرض من
فى ناسوت الانشاء الا من اخذته يد الاقتدار و
ذكره لسان العظمة فى مقامه المحمود

31 يا على انا نصييك و الذين آمنوا بتقوى الله و
بالصدق و الصفاء ان ربك ما اراد لأحد الا

- 31 O Ali! We counsel thee and them that have believed to fear God and to observe truthfulness and sincerity. Thy Lord desireth for no one save that which will raise him to the All-Highest Paradise and the Most Exalted Heaven - the station wherein naught is seen save the manifestations of His names and attributes. He is the All-Bountiful One Whose bounty is not withheld by the opposition of the peoples nor by the happenings of the world. His mercy hath preceded all things and His favors have encompassed all, but the people, they understand not.
- 32 O people of Shishan! Harken unto the call of your Lord, the All-Merciful. He remembereth you while He was in the hands of those who turned away from godliness and followed wickedness and corruption, and committed that which caused the countenances of the Most Exalted Paradise and the All-Highest Heaven to lament, and caused the Tree of Blessedness and the Divine Lote-Tree to wail. Beware lest the tyranny of the transgressors and the harm of the ungodly dismay you. Lay hold on wisdom in the days of God; verily it will draw you nigh unto Him, did ye but know.
- 33 O Haji Aqa! Hear the call from the precincts of the Prison. It summons thee to truth and bids thee observe justice and equity. He hath appeared and manifested that which He desired before the faces of all men on a day whereon the clouds of destiny rained down the arrows of tribulation. To this testifieth the Preserved Tablet that is with Him.
- 34 O Mulla Sadiq! From My Most Exalted Pen hath flowed the river of wisdom and utterance on a day when every seeker turned away, every confessor denied, every believer disbelieved, and every silent one reviled. Thus did We receive treatment from those who showed no justice in the Cause of God and His sovereignty, and cast equity behind their backs, cleaving unto that which caused the Spirit to lament in His holy, glorious, and beloved station.
- 35 O Muhammad-Qabli-Husayn! Behold and remember when the All-Merciful came with power and sovereignty, and there befell Him at the hands of the people of tyranny that which caused the rocks to cry out, the earth and heaven to weep, the hearts of the chosen ones to tremble, the great cry to be raised, and every lofty and towering mountain to be scattered.
- 36 O Ja'far! Thy name was mentioned before Our face, and there hath been revealed for thee that which cannot be equalled by the treasures of the earth, nor the riches of creation, nor that in which the wealthy pride themselves in the material world, nor that which princes and kings have amassed. Be thankful
- ما يرفعه الى الجنة العليا و الفردوس الأعلى المقام الذي لا يرى فيه الا ظهورات اسمائه وصفاته انه هو الفضال الذي لا يمنع فضله اعراض الأمم ولا حوادث العالم قد سبقت رحمته واحاطت الطافه ولكن القوم هم لا يفقهون
- يا اهل شيشوان اسمعوا نداء ربكم الرحمن انه يذكركم اذ كان بين ايدي الذين اعرضوا عن التقوى و اتبعوا البغي و الفحشاء و ارتكبوا ما ناحت به طلعات الفردوس الأعلى و الجنة العليا و ارتفع حنين شجرة الطوبى و سدره المنتهى اياكم ان تخوفكم ظلم المعتدين و ضرر الملحدین خذوا الحكمة في ايام الله انها تقربكم اليه ان اتم تعلمون
- يا حاجي آقا اسمع النداء من شطر السجن انه يدعوك الى الحق و يأمرک بالعدل و الانصاف قد ظهر و اظهر ما اراد امام وجوه العباد في يوم فيه امطر سحب القضاء سهام البلاء يشهد بذلك من عنده لوح محفوظ
- يا ملا صادق قد جرى من قلبي الأعلى فرات الحكمة و البيان في يوم فيه اعرض كل مقبل و انكر كل مقر و كفر كل مؤمن و شتم كل صامت كذلك ورد علينا من الذين ما انصفوا في امر الله و سلطانه و نبذوا العدل و راءهم اخذين ما ناح به الروح في مقامه المقدس العزيز المحبوب
- يا محمد قبل حسين انظر ثم اذكر اذ اتى الرحمن بقدرة و سلطان و ورد عليه من اهل الطغيان ما صاحت به الصخرة و ناحت الأرض و السماء و اضطربت افئدة الأولياء و ارتفعت الصيحة و نسف كل جبل باذخ رفيع
- يا جعفر حضر اسمك لدى الوجه و نزل لك ما لا تعادله خزائن الأرض و لا ثروة الخلق و لا ما يفتخر به اصحاب الغناء في ناسوت الانشاء و لا ما جمعه الأمراء و الملوك اشكر ربك بهذا الفضل الأعظم و قل الهى الهى لا تمنعنى عما

unto thy Lord for this most great favor and say: "My God, my God! Deprive me not of that which Thou hast ordained for Thy chosen ones, and render me not destitute of that which draweth me nigh unto Thy horizon. Verily, Thou art the All-Powerful, the Mighty, the Loving!"

قَدْرَتِهِ لِأَصْفِيَاكَ وَ لَا تَجْعَلْنِي مُحْرَمًا عَمَّا يَقْرَبُنِي
إِلَى افْتِكَ أَنْتَ الْمَقْتَدِرُ الْعَزِيزُ الْوَدُودُ

37 O Aqa Bala! Upon thee be the Glory of God, the Lord of all names and Creator of the heavens. Blessed be thy face for having turned, thy heart for having advanced, thine ear for having heard, and thy hand for having manifested the power and might of God, which the whole world cannot equal. To this doth this Wronged One testify in this exalted station. Rejoice in this Most Great Remembrance which hath flowed from the Pen of God, thy Lord, the Possessor of the seen and unseen.

37 يَا آقَا بَالَا عَلَيْكَ بِهَاءِ اللَّهِ مَالِكِ الْأَسْمَاءِ وَ فَاطِرِ
السَّمَاءِ طُوبَى لَوْجْهِكَ بِمَا تَوَجَّهَ وَ لِقَلْبِكَ بِمَا أَقْبَلَ
وَ لِسَمْعِكَ بِمَا سَمِعَ وَ لِيَدِكَ بِمَا ظَهَرَ مِنْهَا قُدْرَةُ
اللَّهِ وَ قُوَّتُهُ الَّذِي لَا تَعَادِلُهُ الدُّنْيَا كُلُّهَا يَشْهَدُ بِذَلِكَ
هَذَا الْمَظْلُومُ فِي هَذَا الْمَقَامِ الْمَرْفُوعِ أَفْرَحَ بِهَذَا الذِّكْرِ
الْأَعْظَمِ الَّذِي جَرَى مِنْ قَلَمِ اللَّهِ رَبِّكَ مَالِكِ
الْغَيْبِ وَ الشَّهَادَةِ

38 O Ibrahim! The Friend hath come from the presence of the Glorious One, yet the people denied Him and turned away from Him, disputed that which appeared from Him, and disbelieved in Him Who sent Him with the truth, until the fire of hatred was kindled in the breasts of the people of tyranny and wickedness, and they committed that which caused every loving one to lament and every friend to cry out. Thus was the matter decreed, while most of the people mention but do not perceive.

38 يَا إِبْرَاهِيمَ قَدْ أَتَى الْخَلِيلَ مِنْ لَدَى الْجَلِيلِ وَ الْقَوْمُ
أَنْكَرُوهُ وَ أَعْرَضُوا عَنْهُ وَ جَادَلُوا بِمَا ظَهَرَ مِنْ عِنْدِهِ
وَ كَفَرُوا بِالَّذِي أَرْسَلَهُ بِالْحَقِّ إِلَى أَنْ اشْتَعَلَتْ نَارُ
الْبَغْضَاءِ فِي صُدُورِ أَهْلِ الْبَغْيِ وَ الْفَحْشَاءِ وَ ارْتَكَبُوا
مَا نَاحَ بِهِ كُلُّ حَبِيبٍ وَ صَاحَ كُلُّ صَدِيقٍ كَذَلِكَ
قَضَى الْأَمْرَ وَ الْقَوْمُ أَكْثَرُهُمْ يَذْكُرُونَ وَ لَا يَشْعُرُونَ

39 O Pen! Make mention of him who is named Mashhadi Ibrahim, that he may rejoice in the remembrance of God, Who is established upon the throne of utterance in the final return. We counsel thee with that which will elevate the station of man and with that which the All-Merciful hath revealed in the Book. Grieve not at anything, but trust in God in all matters. Verily, He will assist those who have turned unto Him on the day when the Herald proclaimed: The Kingdom belongeth to God, the Lord of Lords!

39 يَا قَلَمُ أَذْكَرُ مِنْ سَمِيِّ بِمَشْهَدِي إِبْرَاهِيمَ لِيَفْرَحَ بِذِكْرِ اللَّهِ
الْمُسْتَوَى عَلَى عَرْشِ الْبَيَانِ فِي الْمَاءِ أَنَا نَوْصِيكَ
بِمَا يَرْفَعُ بِهِ مَقَامَ الْإِنْسَانِ وَ بِمَا أَنْزَلَهُ الرَّحْمَنُ فِي
الْكِتَابِ لَا تَحْزَنْ مِنْ شَيْءٍ تَوَكَّلْ عَلَى اللَّهِ فَيَكُلِّ
الْأُمُورَ أَنَّهُ يَنْصُرُ الَّذِينَ أَقْبَلُوا إِلَيْهِ فِي يَوْمِ نَادَى
الْمُنَادِ الْمَلِكِ لِلَّهِ رَبِّ الْأَرْبَابِ

40 O Taymur! The All-Forgiving maketh mention of thee through His remembrance and remindeth thee of His signs, and counseleth thee to show forth love and affection, unity and concord. Blessed art thou for having heard and turned towards Him, and woe unto every denier who hath disbelieved in God and His signs, turning instead to the dawning-place of vain imaginings.

40 يَا تَيْمُورَ يَذْكُرُكَ الْغَفُورُ بِذِكْرِهِ وَ يَذْكُرُكَ بِآيَاتِهِ وَ
يُوصِيكَ بِالْحُبَّةِ وَ الْوَدَادِ وَ بِالْإِتِّحَادِ وَ الْإِتِّفَاقِ
طُوبَى لَكَ بِمَا سَمِعْتَ وَ أَقْبَلْتَ وَ وَيْلٌ لِكُلِّ
مَعْرُضٍ كَفَرَ بِاللَّهِ وَ آيَاتِهِ مُقْبِلًا إِلَى مَطْلَعِ الْأَوْهَامِ

41 O Mansur! Victory hath come, and it is My manifestation; triumph hath come, and it is My call; sovereignty hath come, and it is My command; and the mysteries have appeared, and they are My Book. Thus have We brought forth the pearls of proof from the shells of the ocean of thy Lord, the Mighty, the Bestower.

41 يَا مَنْصُورَ قَدْ أَتَى النَّصْرَ وَ هُوَ ظَهْرِي وَ أَتَى الظَّفَرَ
وَ هُوَ نَدَائِي وَ أَتَى السُّلْطَانَ وَ هُوَ أَمْرِي وَ ظَهَرَ
الْأَسْرَارُ وَ هِيَ كِتَابِي كَذَلِكَ أَظْهَرْنَا لِآلِي الْبُرْهَانِ
مِنْ أَصْدَافِ عَمَّانَ رَبِّكَ الْعَزِيزِ الْمُنَّانِ

- 42 O Fayyadh! The All-Bountiful has come with the hosts of wisdom and utterance. The Herald has called out from every direction, the mountains have been moved, and the Balance has been set up, yet most people are in a strange sleep. Their desires have prevented them from God; they have cast the Book behind their backs and have committed that from which the dwellers of the pavilion of grandeur and majesty have disassociated themselves. The glory rest upon you, upon your family, and upon My handmaidens who have believed in God, the One, the Chosen One.
- يا فياض قد اتى الفيّاض بجنود الحكمة و البيان و نادى المناد من كلّ الجهات و مرّت الجبال و وضع الميزان و القوم اكثرهم في نوم نجاب منعّتهم احوائهم عن الله نذبوا الكتاب ورائهم و ارتكبوا ما تبرّء منه اهل سرادق العظمة و الاجلال البهّاء عليك و على اهلك و على امائ اللّائى آمن بالله الواحد المختار
- 43 O Muhammad-'Ali! Hear the call of the Wronged One. The Cause of God has come, which was a fortress for those who arrived and an armor for the temple of whosoever turned to the Most Sublime Horizon and answered the Lord of all beings when the Call was raised between earth and heaven. Say: O people! Recognize the station of God's Cause and His wisdom, and be not of the ignorant. Thus has the light shone forth from the kingdom of thy Lord's utterance, the All-Knowing, the All-Wise. The glory rest upon thee and thy wife from the Forgiving, the Merciful.
- يا محمد على اسمع نداء المظلوم انه اتى امر الله الذى كان حصناً للواردين و درعاً لهيكل من اقبل الى الأفق الأعلى و اجاب مولى الورى اذ ارتفع النداء بين الأرض و السّماء قل يا قوم اعرفوا مقام امر الله و حكمه و لا تكونوا من الجاهلين كذلك ظهر النور من ملكوت بيان ربك العليم الحكيم البهّاء عليك و على ضلعك من لدن غفور رحيم
- 44 O Book! Make mention of him who is named Darvish Rahim, that the verses of his Lord may attract him and draw him nigh unto Him, and strengthen him to make mention of Him and to praise Him among His servants and to serve His Cause in His days. Verily, He is the Ruler over whatsoever He willeth, and in His grasp are the reins of all who are in the heavens and on earth. The glory from Us be upon him and upon his wife, whose name was presented before the Wronged One in His mighty prison.
- يا ايها الكتاب اذكر من سمى بدرويش رحيم لتجذبه آيات ربه و تقربه اليه و تؤيده على ذكره و ثنائه بين عباد و خدمة امره في ايامه انه هو الحاكم على ما يشاء و في قبضته زمام من في السموات و الأرضين البهّاء من لدنا عليه و على ضلعه التى حضر اسمها لدى المظلوم في سجنه العظيم
- 45 O Darvish Khalil! The Cause of God hath come, yet the people have turned away from it and opposed it, having broken His Covenant and His Testament, and followed those who denied God and His signs. With thy Lord is the knowledge of all things in a clear Book. We make mention of thy wife who turned towards Him on a day when most of the handmaidens of the earth turned away. Verily, thy Lord is the All-Encompassing, the All-Knowing.
- يا درویش خليل قد اتى امر الله و القوم اعرضوا عنه و اعترضوا عليه بما نقضوا ميثاقه و عهده و اتبعوا الذين كفروا بالله و بآياته عند ربك علم كل شئ في كتاب مبين و نذكر ضلعك التى اقبلت في يوم اعرض فيه اكثر اماء الأرض ان ربك هو المحصى العليم
- 46 O Mirza Aqa! We have desired to make mention of thee from this direction and to remind thee of God's verses which were sent down from the kingdom of His utterance, that thine eyes may be consoled thereby and thy heart may rejoice, and that thou mayest arise with spirit and fragrance to serve the Cause on this Day wherein the appointed time hath come, the verses have been sent down, the clear proofs have appeared, and the earth and heavens have spoken. Thus have We sent down that which shall endure as long as My most beautiful names endure.
- يا ميرزا آقا انا اردنا ان نذكرک من هذا الشطر و نذكرك بآيات الله التى نزلت من ملكوت بيانه لتقر بها عينك و يفرح قلبك و تقوم بالروح و الریحان على خدمة الأمر في هذا اليوم الذى فيه اتى الميقات و نزلت الآيات و ظهرت الیّنات و حدثت الأرضون و السموات كذلك انزلنا ما يكون باقياً بقاء اسمائى الحسنی ان ربك هو العزيز الكريم بنام دانای یگا

Verily, thy Lord is the Mighty, the Generous. In the name of the One All-Knowing God!

- 47 O Sulayman! Harken in the Persian tongue to the utterance of thy Creator. Today the mystery of the Self-Sufficient is manifestly revealed without veil. Blessed is the state of the one who hath drunk the sealed wine in the Most Great Name and hath remembered Him in the Most Great Prison. The dust of divine chastisement hath encompassed the world and smoke hath overtaken it. Beseech ye Him that perchance His forgiveness may encompass all and make them aware of that which is the purpose of creation. Make mention of the kinsmen on behalf of the Wronged One and give them the glad-tidings of the verses of the One Peerless Friend.
- 47 یا سلیمان بزبان پارسی گفتار کردگار را بشنو امروز راز بینیاژ بی‌پرده آشکار نیکوست حال نفسیکه باسم قیوم رحیق محتوم را آشامید و در سجن اعظم یادش نمود گیتی را غبار اخذ نموده و دخان فرا گرفته از او مسئلت نمائید شاید عفوش کل را اخذ نماید و بآنچه مقصود از آفرینش است آگاه فرماید منتسبین را از قبل مظلوم ذکر نما و آیات دوست یگنا بشارت ده
- 48 O Zaynu'l-'Abidin! That which was hidden hath become manifest. The primal light hath appeared therefrom. Blessed is the state of the one who hath heard His call, turned towards Him with his heart, and faced the lights of His countenance.
- 48 یا زین‌العابدین آنچه پنهان بود آشکار شد روشنی نخستین از آن پدیدار نیکوست حال نفسیکه ندایش را شنید و بقلب اقبال نمود و بانوار وجه توجه کرد
- 49 O Rasul! Various colors have prevented the world from turning to and drawing nigh unto the horizon of God's Cause and have deprived it from the ocean of the utterance of the Creator. Beseech God that He may aid His servants in that which beseemeth His Day. He is the Powerful, He is the Mighty.
- 49 یا رسول گیتی را الوان مختلفه از اقبال و توجه باقی امر الهی منع نموده و از دریای گفتار کردگار محروم ساخته از حق بطلب شاید عباد را مؤید فرماید بر آنچه سزاوار یوم اوست اوست قادر و اوست توانا
- 50 O Siyyid Qabli-Muhammad! The Pen hath turned toward thee and maketh mention of thee that thou mayest hold fast unto that which is befitting and attain unto the station of "Say: God; then leave them to their vain discourses."
- 50 یا سید قبل محمد خامه بتو رو نموده و ترا یاد مینماید شاید بآنچه سزاوار است تمسک نمائی و بمقام قل الله ثم ذرهم فی خوضهم یلعبون فائز شوی
- 51 O Abraham! The fire of hatred that was kindled in those days hath been rekindled with greater force and intensity in the days of this Wronged One. The extinction of every fire is easy, but the fire of malice and envy cannot be quenched by the waters of the entire world. The outward fire is extinguished in but an hour, while this fire endureth through centuries and ages. We beseech God to protect His loved ones from this fire and to illumine them with the light of His knowledge. He, verily, is powerful over all things.
- 51 یا ابراهیم آن نار بغضا که در آن ایام مشتعل شد در ایام اینمظلوم اعظم و اکبر آن مشتعل انحام هر ناری سهل و آسان ولكن نار ضغینه و حسد را میاه عالم نیفسرد نار ظاهره در ساعتی ساکن شود و این نار در قرون و اعصار باقی و پاینده ماند از حق میطلبیم اولیائش را از این نار حفظ فرماید و بنور معرفتش منور دارد اوست بر هر شیء توانا
- 52 O Mihdi! The beginning of all things hath been and shall ever be the knowledge of God, and the end thereof steadfastness, for the clamorous are lying in wait and are occupied with leading men astray. Blessed is the soul that beholdeth all else save God as non-existent and as naught. Such a one is assuredly among the people of this luminous station and this mighty and impregnable seat.
- 52 یا مهدی اول امر معرفه الله بوده و خواهد بود و آخر آن استقامت چه که ناعقین بر مرصّد قائمند و باضلال خلق مشغول طوبی از برای نفسیکه ما سوی الله را معدوم و مفقود مشاهده نماید آنه من اهل هذا المقام المنیر و هذا المقرّ العزیز المنیع

- 53 O Pen! Make mention of the Merciful One, that perchance the attraction of the divine mention may so grip him that he may remain firm and steadfast in the Cause. In all conditions, fix thy gaze upon the greatness of the Cause and this Day. Blessed is he who hath recognized and inhaled the fragrance of the utterance of his All-Knowing, All-Informed Lord.
- 53 یا قلم رحمن را ذکر نما شاید جذب ذکر الهی او را اخذ نماید بشأنی که بر امر ثابت و مستقیم ماند در جمیع احوال در عظمت امر و یوم ناظر باش طوبی لمن عرف و وجد عرف بیان ربّه العلیم الخبیر
- 54 O Abdullah! The Day hath come and the hour hath struck, yet the servants have failed to recognize the Lord of all worlds in this garment. All are deprived and forbidden from His recognition, save whom thy Lord willeth. Blessed is the servant who hath attained unto the knowledge of his Lord, who hath detached himself from the world and all that is therein, and hath cleaved unto Him. This is the station wherein shineth the light of true reliance and spiritual resignation.
- 54 یا عبدالله یوم آمد و وقت آمد ولكن بندگان مقصود عالمی را در این جامه نشناختند کلّ از شناسائیش محروم و ممنوعند الا من شاء ربّک طوبی از برای عبدی که بعرفان مولایش فائز گشت و از جهان و آنچه در اوست گذشت و باو پیوست اینست مقام اشراق نور توکل حقیقی و تفویض معنوی
- 55 O Husayn! This Wronged One desireth to make mention of thee - in what station? In the Most Great Prison - in what condition? In the midst of sorrows. Yet the tribulations of the nations and the tyranny of the world have not withheld Him from remembrance. The atoms of all created things bear witness to what hath been mentioned. Beseech God to aid thee in that which beseemeth His station.
- 55 یا حسین اینظلوم اراده نموده ترا ذکر نماید در چه مقام در بین اعظم در چه حالت در بحبوحهء احزان ولكن بلای امم و ظلم عالم او را از ذکر باز نداشته ذرات کائنات بر آنچه ذکر شد گواهی میدهد از حق بطلب ترا تأیید فرماید بر آنچه سزاوار مقام اوست
- 56 O Ali! Harken with the ear of the spirit and observe with the eye of truth, that perchance thou mayest hear the call of the Friend and behold His traces. How many are the servants who have eyes and ears, yet in the divine ledger are recorded as blind, deaf and dumb.
- 56 یا علی بگوش جان بشنو و بچشم حقیقت مشاهده نما که شاید ندای دوست را بشنوی و آثارش را ملاحظه کنی چه بسیار از عباد که بینا و شنوایند ولكن در دفتر الهی اعمی و اصم و ابکم مذکور و مسطور
- 57 O Muhammad! The Book hath been sent down and its mysteries recorded by the Most Exalted Pen, yet the servants remain heedless and veiled, save those souls who with the hands of power have rent asunder the veils and shrouds and have sought the most exalted station, which is the station of recognizing the one true Friend.
- 57 یا محمد کتب نازل و اسرارش از قلم اعلی مذکور و مسطور ولكن عباد غافل و محجوب مگر نفوسیه بپادای اقتدار حجاب و سیحات را خرق نمودند و قصد مقام اعلی که مقام معرفت دوست یگاست کردند
- 58 O Javad! The ocean of utterance is surging, the Sun of Truth is shining above all heads, and the light of bounty is radiating from the horizon of grace. We beseech God not to withhold His servants from these bounties nor deprive them thereof. His grace hath encompassed all, and the All-Bountiful is seated upon the throne of mercy. Blessed are they who possess true knowledge.
- 58 یا جواد بحر بیان در امواج آفتاب حقیقت فوق رؤس مشرق و طالع و نور عنایت از افق فضل ساطع از حق میطلبیم عباد خود را از این فضائل منع ننماید و محروم نسازد فیض احاطه نموده و فیاض بر عرش رحمت مستوی هنیئاً للعارفین
- 59 O Sattar! The Day of Resurrection hath come, and the Concealer is seated upon the throne of the All-Forgiving. He hath concealed, shown grace, and opened the gate of bounty with the finger of power, yet the heedless servants have risen in tyranny. They have committed that which hath rent asunder
- 59 یا ستار روز رستخیز آمد و ستار بر عرش اسم غفار مستوی ستر نموده کرم فرموده باب عنایت باصبع قدرت گشوده ولكن عباد غافل بر ظلم قیام نموده اند عمل کردند آنچه را که سینه ها

the breasts and set aflame the livers. All these things have come to pass through the wickedness of the divines of Persia. They have wrought that which hath never been heard of since the beginning of the world. They are indeed among the most lost in My perspicuous Book.

- 60 O beloved friend! The wolves of the earth have surrounded the Beloved of the world, and the Wronged One of the horizons has been imprisoned by the people of sedition. At every moment a new injustice appears and at every instant a new hardship descends. It is not known to what they turned in the past and to what cord they held fast, and now for what reason they have turned away. By the life of God, they neither perceive, nor recognize, nor know.

- 61 O Husayn! Hear the call of Husayn which hath turned toward thee from the prison quarter. He speaketh for God's sake and uttereth in God's path. Are there any attentive ears to be found or any penetrating eyes present? By the Sun of Truth, the proof is manifest and evident, the bounty is descending and the mercy is showering. Blessed are they who possess sight and hearing, and woe unto the heedless.

- 62 O Pen! Make mention of Allah-Quli on behalf of the Most Great Name, that perchance thy mention may assist him like wings to soar in this refined and luminous atmosphere. Thou hast heard the call and seen the signs. Ask of God that He may aid thee to remain steadfast in the greater steadfastness. He is the Most Great Sign and the Ultimate Goal. Take what thou art commanded and lay aside what thou art forbidden, as a command from the presence of One powerful and mighty.

- 63 O Asadu'llah! Reflect upon the power of the Wronged One: single and alone He arose before the faces of the world, and at all times His verses were revealed and His evidences were manifest without any veil or covering. He rent asunder the veils of glory and the clouds of grandeur with the finger of power, and guided all with the most exalted call to the straight path and the mighty news. He is the One Who is powerful, Whom the malice and hatred of princes and divines prevented not from the mention of God and His purpose. Reflect and say: Thine is the greatness and the glory, and Thine is the power and the grace.

- 64 O Soldier! O beloved! It is hoped that in this wondrous divine Day, through the effulgences of the lights of the Most Great Name, thou wilt bestow crowns instead of being a soldier. Abu Dharr was but a shepherd, yet through one word "I believe," he became the guardian of Islam's sanctuary and a guide to mankind. This is not difficult for thy Lord God.

شکافت و کبدها مشتعل گشت این امور کلّ
از شقاوت علمای ایران احداث شده عمل نمودند
آنچه را که از اوّل دنیا الی حین شبه آن شنیده
نشده انهم من الأخسرین فی کتابی المبین

60 یا حبیب محبوب عالم را ذیاب ارض احاطه نموده
و مظلوم آفاق را اهل نفاق حبس کرده هر حین
ظلمی ظاهر و هر آن شدتی وارد معلوم نیست از
قبل بچه اقبال نموده اند و بچه حبلی متمسکند و
حال بچه جهت اعراض کرده اند لعمر الله انهم
لا یسعون ولا یعرفون ولا یعلمون

61 یا حسین ندای حسین را بشنو از شطر سخن بتو
توجه نموده و لله تکلم مینماید و فی سبیل الله
میگوید آیا آذان واعیه یافت میشود و یا ابصار
حدیده موجود قسم بافتاب حقیقت حجت ظاهر
و باهر نعمت نازل و رحمت هاطل طوبی از برای
صاحبان بصر و سمع و ویل للغافلین

62 یا قلم الله قلی را از قبل اسم اعظم ذکر نما که شاید
ذکرت بمثابه جناح او را تأیید فرماید بر طیران
در این هوائ لطیف منیر ندای شنیدی آثار را
دیدنی از حق بطلب ترا مؤید فرماید بر استقامت
کبری اوست آیه عظمی و غایه قصوی خذ ما
امرت به و وضع ما نهیت عنه امرأ من لدن قوی
قدیر

63 یا اسدالله در قدرت مظلوم تفکر نما فرداً واحداً
امام و وجه عالم قیام فرمود و در لیالی و ایام
آیاتش نازل و بیناتش ظاهر من غیر ستر و حجاب
حجبات جلال و سبحات اجلال را باصبع اقتدار
شق نمود و کلّ را بأعلی النداء بصرای مستقیم و
نبأ عظیم هدایت فرمود اوست مقتدریکه ضعیفه
و بغضای امرا و علما او را از ذکر حق و ما اراده
منع نکرد فکر و قل لک العظمة و الاجلال و
لک القدرة و الافضال

64 یا سرباز یا حبیب امید هست که در این یوم بدیع
الهی از تجلیات انوار اسم اعظم بجای سربازی
تاج بخشی کنی ابذر راعی اغنام بود بیک کلمه
آمنت حافظ بیضه اسلام و هادی انام گشت
لیس هذا علی الله ربّک بعزیز

- 65 O Hasan! Speech belongeth unto the tongue, yet now the ocean speaketh and heat cometh from the fire, and at this time the sun giveth and bestoweth. Strive that perchance through God's might and power thou mayest attain thy station and become worthy of honor from God, the Lord of all mankind.
- 65 یا حسن گفتار مخصوص لسانست حال دریا متکلم و حرارت از نار است و این حین آفتاب معطی و باذل جهد نما شاید بحول و قوه حق دارای مقام شوی و مستحق اکرام من لدی الله مولی الأنام
- 66 O Muhammad-Baqir! The veils of names of the people of the mortal realm have prevented creation from the highest horizon. For one thousand two hundred years the odious Shi'is were occupied with claims of succession, deputyship and nobility, and when the Sun of Manifestation dawned from the horizon of will, bright and manifest, they arose to harm Him and issued the verdict for His blood to be shed. Fix thy gaze upon God alone, that thou mayest be recorded among the true believers in God's Book and be inscribed by the Most Exalted Pen.
- 66 یا محمد قبل باقر حجاب اسماء اهل ناسوت انشاء را از افق اعلی منع نموده هزار و دویست سال شیعه شیعه باسم وصایت و نیابت و نجات مشغول و چون آفتاب ظهور از افق اراده مشرق و لائح بر ضرس قیام نمودند و بر سفک دمش فتوی دادند بحق وحده ناظر باش تا از موحدین حقیقی در کتاب الهی مذکور و از قلم اعلی مسطور گردی
- 67 O Ali-Asghar! The Lord of Power maketh mention of thee from the Most Great Scene. The friends of the earth hastened to the Supreme Companion in their longing to hear this mention. That which floweth today from the Pen of generosity hath had and hath no likeness or parallel. Recognize its station and preserve it as the eye preserveth itself.
- 67 یا علی اصغر مالک قدر در منظر اکبر ترا ذکر مینماید اولیای ارض در حسرت استماع این ذکر بر فیتی اعلی شتافتند آنچه امروز از خامه کرم جاری میشود شبه و مثل نداشته و ندارد بشناس مقامش را و چون بصر حفظش نما
- 68 O Ali Siraj! He says: O people of the earth! By the Luminary of utterance, I swear that the divine lamp is shining and manifest before all faces. Deprive not yourselves of its light, and through its rays and radiance, enter into the tabernacle of divine glory. Today the ocean of the utterance of the All-Merciful is surging and the heaven of grace is upraised. Deprive not yourselves. Pass beyond all else and hold fast unto the Friend. He is the All-Bountiful, He is the All-Merciful.
- 68 یا علی سراج میگوید یا اهل ارض قسم بنیر بیان سراج الهی امام و وجه روشن و ظاهر خود را از نورش منع منمائید و از آثار و ضیائش در خباء مجد ربانی درآئید امروز بحر بیان رحمن موج و آسمان فضل مرتفع خود را محروم مسازید از غیر بگذرید و بدوست تمسک جوئید اوست کریم و اوست مهربان
- 69 O Pen! Make mention of Qasim, that haply he may drink from the ocean of utterance and be illumined by the Sun of divine knowledge, and attain unto that which is the cause of steadfastness. Today the cry is raised, the mountain is crushed, and the servants are thunderstruck. Blessed is the soul that hath attained unto hearing it, recognized the Purpose, and became cognizant of Him. Beseech God to protect His servants and aid them to exalt His Word.
- 69 یا قلم قاسم را ذکر نما شاید از بحر بیان بیاشامد و از آفتاب علم الهی منور گردد و فائز شود بآنچه سبب استقامت است امروز صیحه مرتفع و جبل مندک و عباد منصع طوبی از برای نفسیکه باصغاء آن فائز شد و مقصود را شناخت و باو عارف گشت از حق بطلب عباد خود را حفظ فرماید و بر اعلاء کلمه مؤید نماید
- 70 O Asad! God grant that thou mayest prove thyself a lion of the field of wisdom and utterance, wielding thy sway over hearts and souls. Let thy might be true might, and thy power a power spiritual. Harm and injury beseem the beasts of prey; the mark of human reason is love and compassion and mercy. Hold thou fast unto this at My bidding. Thy Lord, verily, is the All-Knowing, the All-Wise.
- 70 یا اسد انشاء الله ضرغام میدان حکمت و بیان باشی و در افنده و قلوب تصرف نمائی صولت صولت حقیقی باشد و سطوت سطوت معنوی ایذا و اذیت شأن درندگانست از سبیه خرد انسانی محبت و شفقت و رحمت است خدوها بأمری ان ربک هو العليم الحكيم

- 71 O Karbila'i Ahmad! Muhammad—upon Whom be the sacrifice of all beside Him—appeared, yet they denied Him and decreed His death. The authors of that decree were the divines of the age. Through the wretchedness of those souls the fire of malice and hatred was kindled within men's breasts, and the matter waxed so grievous that the verse of migration was revealed, and the Lord of the kingdom of names set forth from Hijaz for Yathrib. Thereupon tears were shed, hearts were consumed away, all things lamented, while the people, for the most part, remained of the heedless.
- 71 یا کربلائی احمد محمد روح ما سواه فداه آمد انکارش نمودند و بر شهادتش فتوی دادند صاحبان فتوی علمای عصر بودند بشقاوت آن نفوس نار ضغینه و بغضا در صدور مشتعل و امر بشأنی شدید که آیه هجرت نازل و مالک ملکوت اسماء از حجاز قصد یثرب فرمودند بذلک ذرفت الدّموع و ذابت القلوب و ناحت الأشياء كلّها و القوم اکثرهم من الغافلين
- 72 O Ghaffar! The Chosen One hath come bearing the banner of "I am God"; He hath come with the ensign of "The Kingdom is Mine." From His right hand floweth the Euphrates of mercy; from His Pen are made manifest the mysteries of wisdom; before His face the ocean of utterance surgeth and swelleth. Yet the men of knowledge and insight are few indeed—nay, utterly wanting. All are seen spiritless—rather, dead. Verily we are God's, and unto Him shall we return.
- 72 یا غفار مختار آمد با رایة انا الله آمد با علم الملک لی آمد از یمینش فرات رحمت جاری و از قلبش اسرار حکمت ظاهر امام وجهش بحر بیان مواج ولكن اهل دانش و بینش کمیاب بل مفقود کل افسرده بل مرده مشاهده میشوند انا لله و انا الیه راجعون
- 73 O Hasan, O uncle! If thou attainest unto My verses and hearest My call, say: "My God, my God! I am Thy servant, the son of Thy servant and the son of Thy handmaid. I have heard Thy call and hastened unto the ocean of Thy knowledge. I beseech Thee, by Thy power which hath subdued all things, and by the lights of Thy countenance whereby all horizons have been illumined, to make me steadfast in Thy Cause, diligent in Thy service, firmly grounded in Thy love, and eloquent in Thy praise. Thou art, verily, the Mighty, the Invincible, the Almighty."
- 73 یا حسن یا عمو اذا فزت بآیاتی و سمعت ندائی قل الهی الهی انا عبدک و ابن عبدک و ابن امتک قد سمعت نداءک اقبلت الی بحر عرفانک استلک بقدرتک الّتی غلبت الأشياء و بأنوار وجهک الّتی بها اشرفت الآفاق بأن تجعلنی ثابتاً علی امرک و قائماً علی خدمتک و راسخاً فی حبک و ناطقاً بثنائک انک انت القوىّ الغالب القدير
- 74 O Haydar-'Ali! Turn thou thy face toward the House and say: "My God, my God! Praise be unto Thee for having given me to drink of the Kawthar of Thy knowledge in Thy days, and for having aided me to turn unto Thee when most of Thy creatures turned away from Thee. I beseech Thee by the hidden mysteries treasured in Thy knowledge, and by the pearls stored within the repositories of Thine immaculacy, to ordain for me that which shall draw me nigh unto Thee and exalt me amidst Thy servants. Thou art powerful to do whatsoever Thou wilt. There is none other God but Thee, the Truth, the Knower of things unseen."
- 74 یا حیدر قبل علی ولّ وجهک شطر البيت و قل الهی الهی لک الحمد بما سقیتنی کوثر عرفانک فی آیامک و ایدتنی علی الاقبال الیک اذ اعرض عنک اکثر خلقک استلک بالأسرار المکنونة فی علمک و الالائی المخزونة فی ککائز عصمتک بأن تقدّر لی ما یقریبنی الیک و ما یرفعنی بین عبادک انک انت المقتدر علی ما تشاء لا اله الا انت الحقّ علام الغیوب
- 75 O Kazim! If thou inhaledst the fragrances of My utterance and hearest My call from the direction of My prison, turn with all thy heart unto the Most Exalted Spot and the loftiest summit, and say: "My God, my God! Sorrows have seized me in Thy days—where is Thy deliverance, O Deliverer of the worlds? Separation from Thee hath consumed me—where is the Kawthar of nearness unto Thee, O Desire of them that
- 75 یا کاظم اذا وجدت نفحات بیانی و سمعت ندائی من شطر سجنی اقبل بقلبک الی المقام الأعلى و الذروة العلیا و قل الهی الهی قد اخذتنی الأحزان فی آیامک این فرجک یا فرج العالمین و اهلکنی بعدک این کوثر قربک یا مقصود العارفين و ذاب کبدی فی هجرک این عنایتک یا مولی العالم

know? My liver hath melted in Thy absence—where is Thy grace, O Lord of the world and Worshipped of the nations? I beseech Thee by the scratching of Thy Pen, and by the mystery Thou hast hidden from the eyes of Thy creatures, to strengthen me to act according to that which Thou hast sent down in Thy Book. There is none other God but Thee, the Ever-Forgiving, the Most Merciful.”

- 76 O Pen! Make mention of him who was named Muhammad, son of Ja'far, that he may rejoice in the remembrance of God, the Lord of destiny. And let him say: “My God, my God! Praise be unto Thee for having guided me by Thy most great verses unto Thy straight path, and for having illumined my heart with the light of the mention of Thy mighty Announcement. I beseech Thee by Thy Cause, whereby Thou hast subdued the world, and by the Word whereby the hearts of the peoples were drawn, so that they hastened unto the seat of sacrifice in longing for Thy good-pleasure and Thy presence—O Lord! Thou seest the poor one clinging to the cord of Thy bounty, and the sinner grasping the hem of the robe of Thy Name, the Forgiving, the Merciful. Ordain for him that which beseemeth Thy loving-kindness, O God of all worlds.”

- 77 O Muhammad, son of 'Ali! Harken unto My call from the direction of My prison. Verily it shall draw thee unto the horizon of My grace and bring thee nigh unto the court of My majesty. Say: “My God, my God! With my face have I turned unto the lights of Thy countenance, and with my heart unto the horizon of Thy bounty. Illumine, O my God, my outer being with the lights of Thy favor and my inner being with the light of Thy knowledge. Thou art He from Whose knowledge not a thing escapeth, and Whom no affair can frustrate. In Thy grasp is held the reins of the world. Thou doest whatsoever Thou wilt. There is none other God but Thee, the One Who ruleth over whatsoever hath been and whatsoever shall be.”

- 78 O Siyyid Muhammad! Say: “My God, my God! I bear witness that Thou hast manifested Thyself, sent down Thy verses, and disclosed Thy clear testimonies for the guidance of Thy creatures and the exaltation of their stations in Thy days. I beseech Thee, O Cleaver of the morn and Subduer of the winds with the finger of Thy power—whereby the veils of Thy creatures were rent asunder—to make me a helper of Thy Cause and steadfast in Thy love. There is none other God but Thee, the All-Powerful, the Almighty.”

- 79 O Aba'l-Qasim! Say: “My God, my God! Thou seest me turning unto Thee, directing myself toward the lights of Thy countenance, and awaiting the wondrous tokens of Thy bounty. I beseech Thee by the Lamp Thou hast preserved through Thy

و معبود الأمم اسئلك بصير قلبك و بالسر
الذي جعلته مستوراً عن عين خلقك بأن تؤيدني
على العمل بما انزلته في كتابك لا اله الا انت
الغفور الرحيم

76 يا قلم اذكر من سمي بمحمد قبل جعفر ليفرح بذكر
الله مالک القدر ويقول الهى الهى لك الحمد بما
هديتني بآياتك الكبرى الى صراطك المستقيم
و نورتي قلبي بنور ذكر نبأك العظيم اسئلك
بأمرک الذي به سخرت العالم و بالکلمة التي بها
انجذبت افئدة الأمم بحيث سرعوا الى مقرّ الفداء
شوقاً لرضائك و لقاءك اى ربّ ترى المسكين
تمسك بحبل فضلك و العاصي تشبث بأذيال
رداء اسمک الغفور الرحيم قدر له ما ينبغي
لعنايتک يا اله العالمين

77 يا محمد قبل على اسمع ندائی من شطر سجني انه
يجذبک الى افق فضلي و يقربک الى بساط
عظمتي قل الهى الهى اقبلت بوجهي الى انوار
وجهک و بقلبي الى افق جودک نور يا الهى
ظاهري بأنوار عنايتک و باطنی بنور معرفتک
انت الذي لا يعزب عن علمک من شيء و لا
يعجزک امر من الأمور في قبضتک زمام العالم
تفعل ما تشاء لا اله الا انت المهيمن على ما كان
و ما يكون

78 يا سيد محمد قل الهى الهى اشهد أنك اظهرت
نفسک و انزلت آياتک و ابرزت بيناتک لهداية
خلقک و ارتفاع مقاماتهم في أيامک اسئلك يا
فالق الأصباح و مستخر الأرياح بأصبع اقتدارک
الذي به انشقت حجاب خلقک بأن تجعلني ناصراً
لأمرک و ثابتاً في حبک لا اله الا انت المقتدر
القدير

79 يا اباالقاسم قل الهى الهى تراني مقبلاً اليک و
متوجّهاً الى انوار وجهک و منتظراً بدائع فضلك
اسئلك بالسراج الذي حفظته بقدرتک و

power and sovereignty, and by Thy Most Great Name whereby the limbs of the heedless among Thy servants and the faithless among Thy creatures have trembled, to ordain for this servant of Thine, from Thy Most Exalted Pen, the good of this world and of the world to come. Thou art God; there is none other God but Thee, the Peerless, the One, the Forgiving, the Most Generous.”

سلطانک و باسمک الأعظم الذى به ارتعدت
فرائص المعرضين من عبادک و المشركين من
خلقک بأن تقدّر لعبدک هذا من قلبک الأعلى
خير الآخرة و الأولى انک انت الله لا اله الا
انت الفرد الواحد الغفور الكريم

- 80 O Mir 'Ali-Akbar! Consider My Cause and that which hath befallen Me after I came from the Most Exalted Horizon for the reformation of the world and the education of the nations. Say: Alas, alas! This servant knoweth not which of Thy tribulations to mention before Thy face. The Pen is struck dumb at the mention of Thy tribulations and what hath befallen Thee at the hands of the oppressors among Thy creatures and the rebellious amongst Thy servants. I testify that Thou hast manifested Thyself for the life of the world and the reformation of the nations, and hast borne hardships to reveal Thy grace and demonstrate Thy bounty. My soul be a sacrifice for Thy grace, O Thou Desire of them that know Thee, and my spirit be a ransom for Thy Self, O Thou Who art imprisoned in the hands of the heedless ones!

80 يا مير على اكبر انظر فى امرى و ما ورد على نفسى
بعدهما جئت من الأفق الأعلى لاصلاح العالم و
تهذيب الأمم قل آه آه لم يدر عبدک هذا اى
بلائک يذكر تلقاء وجهک انّ القلم انصعق عند
ذكر بلائک و ما ورد عليك من طغاة خلقک و
بغاة عبادک اشهد انک اظهرت نفسك لحياة
العالم و اصلاح الأمم و حملت الشدائد اظهاراً
لعنايتک و ابرازاً لفضلک نفسى لعنايتک الفداء
يا مقصود العارفين و روحى لنفسک الفداء يا ايها
المسجون بين ايدى الغافلين

- 81 O 'Ali, O 'Attar! When thou hearest the rustling of My Most Exalted Pen, turn thy face toward God, the Lord of all mankind, and say: [...]O my God, my God! I know not in what mountain hath Thy call been raised, nor in what spot the throne of Thy grandeur hath been established. I beseech Thee, O King of Kings and Protector of the oppressed, by Thy Name through which Thou hast subdued the cities of hearts, and by the power of Thy Will, the potency of Thy Purpose, the ocean of Thy signs and the heaven of Thy wisdom, to ordain for me that which shall make me content with Thy good-pleasure, moved by Thy will, and holding fast to the wisdom Thou hast commanded in Thy perspicuous Book. Verily, Thou art the One, the Single, the Mighty, the Great.

81 يا على يا عطار اذا سمعت صرير قلبى الأعلى
ولّ وجهک شطر الله مولى الورى و قل الهى
الهى لم ادر فى اى مقام ارتفع نداءک و فى اى
مقر استقرّ عرش عظمتک استلک يا مالک
الملوک و راحم الملوک باسمک الذى به سخرت
مدائن الأفتدة و القلوب و باقتدار مشيتک و
نفوذ ارادتک و بحر آیاتک و سماء حکمتک بأن
تقدّر لى ما يجعلنى راضياً برضايتک و متحرّكاً
بارادتک و متمسكاً بالحكمة التى امرت بها فى
محکم کتابک انک انت الفرد الواحد العزيز العظيم

- 82 O Pen! Make mention of him who hath been named Abbas, that he may rejoice and be of them that are grateful. Say: O my God, my God! Praise be to Thee for having created me and manifested me and made me know Thy path. I know with the knowledge of certitude that Thou hast created me to hearken unto Thy call and witness the lights of Thy horizon. I know not, O my God, what Thou hast ordained for me of Thy decree and destiny, and what Thou hast willed in Thy days. Should that which preventeth me from drawing nigh unto the seat of Thy throne hinder me, then neither my life, nor my existence, nor my rising up, nor my sitting down would profit me.

82 يا قلم اذكر من سمى بعبّاس ليفرح و يكون من
الشاکرين قل الهى الهى لك الحمد بما خلقتنى و
اظهرتنى و عزّفتنى سبيلک و اعلم بعلم اليقين
بأنّک خلقتنى لاصغاء نداءک و مشاهدة انوار
افقک لم ادر يا الهى ما قدّرت لى من قدرک
و قضائک و ما اردته فى أيامک ان يمنعنى عن
التقرّب الى مقرّ عرشک لا تنفعنى حيوتى و لا
وجودى و لا قيامى و قعودى

- 83 Ah! Ah! Should Thy decree prevent me from standing before the gate of Thy grandeur and hearkening to Thy call, then by Thy might, O Desire of the world and Beloved of the nations, my thirst can only be quenched by drawing nigh unto the court of Thy holiness, and my heart can only find rest by turning toward the direction of Thy throne, and my being can only find repose through the Kawthar of Thy presence and the Salsabil of Thy reunion. Thou seest, O my God, my perturbation and agitation, my sorrow, my grief and anguish in Thy days. Where is Thy relief, O Reliever of the world, and where is Thy succour, O Helper of the nations? By Thy might, my condition hath transcended mention and utterance. O my Lord, the All-Merciful! Have mercy upon me through Thy grace, then ordain for me that which shall solace mine eyes and the eyes of Thy servants. Verily, Thou art the All-Bountiful, the Generous, and verily, Thou art the Most Merciful of the merciful.
- 84 O My Most Exalted Pen! Make mention of My loved ones who have ascended unto the Most Glorious Companion and have soared on the wings of certitude to the Most Exalted Horizon. Thy mercy hath preceded all created things and Thy grace hath encompassed all beings. I beseech Thee by the ocean of Thy bounty and the heaven of Thy generosity to send down upon them at all times from the heaven of Thy gifts that which shall gladden the eyes of Thy loved ones and chosen ones. Verily, Thou art the One Who hath power over whatsoever He willeth. All created things bear witness to Thy generosity. There is none other God but Thee, the Almighty, the Dominant over the seen and the unseen. Then make mention of Husayn who hath ascended unto his Lord. Ordain for him in the most exalted Paradise at all times that which beseemeth the ocean of Thy generosity and the heaven of Thy grace. Verily, Thou art the Ever-Forgiving, the Merciful.
- 85 We make mention of him who hath been named Allahverdi, who turned toward My horizon and traversed land and sea in his love for meeting Me until he attained My presence and heard My call. Blessed art thou for having attained unto My traces aforetime and in this perspicuous moment. Give thanks unto thy Lord for this great bounty. The glory be upon thee and upon thy sister and her daughter, and upon those women who have believed in God, the Lord of all worlds.
- 86 We make mention of My handmaidens at the end of the Tablet and give them the glad-tidings of the Day-Star of My providence which hath dawned and shone forth from the horizon of the heaven of My mercy in My Most Great Prison.
- 87
- آه آه ان يمنعي قضائك عن القيام لدى باب عظمتك واصغاء ندائك وعزتك يا مقصود العالم ومحبوب الأمم لا يسكن ظمأى الآ بالتقرب الى ساحة قدسك ولا يسكن قلبي الآ بالاقبال الى شطر عرشك ولا تستريح كينونتي الآ بكوثر لقاءك وسلسيل وصالك ترى يا الهى تبليل واضطرابى وحزنى وهمى وغمى فى أيامك اين فرجك يا مفرج العالم واين اعانتك يا معين الأمم وعزتك قد تجاوز حالى عن الذكر والبيان يا ربى الرحمن ارحمنى بفضلك ثم اكتب لى ما تقر به عينى و عيون عبادك انك انت المشفق الكريم وانك انت ارحم الراحمين
- يا قلبى الأعلى اذكر اوليائى الذين صعدوا الى الرفيق الأبهى و طاروا بأجنحة الايقان الى الأفق الأعلى قد سبقت رحمتك الممكثات و فضلك الموجودات استلك ببحر جودك و سماء كرمك بأن تنزل لهم فى كل حين من سماء عطائك ما تقر به عين اوليائك واصفيائك انك انت المقتدر على ما نشاء تشهد بكرمك الكائنات لا اله الا انت المقتدر المهيمن على الغيب والشهود ثم اذكر الحسين الذى صعد الى مولاه وقدر له فى الفردوس الأعلى فيكل حين ما ينبغى لبحر كرمك و سماء فضلك انك انت الغفور الرحيم
- ونذكر من سمي بالله ويردى الذى اقبل الى افق وقطع البر والبحر حباً للقائى الى ان حضر امام وجهى و سمع ندائى طوبى لك بما فزت بأثارى من قبل وفى هذا الحين المبين اشكر ربك بهذا الفضل العظيم البهاء عليك وعلى اختك و بنتها وعلى اللائى آمن بالله رب العالمين
- ونذكر امائى فى آخر اللوح و نبشهن بنبر عنايتى الذى اشرق و لاح من افق سماء رحمتى فى سجنى العظيم
- يا ملا باجى يا امتى اشكرى ربك انه ذكرك بما يبقى به ذكرك فى كتاب الله العزيز الحميد افرحى

- 87 O Mulla Baji, O My handmaiden! Give thanks unto thy Lord, for He hath made mention of thee in such wise as to perpetuate thy remembrance in the Book of God, the Mighty, the Praiseworthy. Rejoice in the bounty of thy Lord and glorify His Name, the Mighty, the Wondrous. Verily, We have made mention of the servants of God and His handmaidens, and have sent down for them that which the world and its ornaments and embellishments and all that hath appeared therein and is treasured therein cannot equal. Verily, thy Lord is the All-Bountiful, the Generous.
- 88 We make mention at this hour of the loved ones of the All-Merciful in Milan, that the sweet savors of remembrance and utterance may draw them to a station before which all regions of the earth have bowed down in submission. He, verily, is the Mighty, the Powerful, the All-Bestowing.
- 89 Ye have heard the Call time and again; now hearken unto that which the Supreme Pen hath voiced. There is none other God but Him, the Single, the One, the Chosen. Blessed are ye, inasmuch as ye have turned unto Him when most of mankind hath turned away, and have spoken in praise when the idolaters uttered that which caused the denizens of the highest Paradise to lament in their most exalted station.
- 90 O people of Milan! By the life of God, within you are treasured the pearls of love and faithfulness, whereunto the Mother Book doth testify. We beseech God to aid and assist all, that each may arise to serve His Cause, illumine receptive hearts with the lights of the Most Great Name, and occupy themselves with the refinement of heedless souls and the reformation of the world. May they quench, with the waters of wisdom and of utterance, the fire of hatred and enmity, which for centuries and ages hath been ablaze within the hearts of the nations, that all may, with one accord, strive with utmost endeavor for the betterment of the world.
- 91 The mention of each one of them is, in the sight of God, remembered, and from the Pen of the Most High inscribed. In accordance with the dictates of wisdom We veiled the matter, and from the Pen of the Most High We caused to flow that which is the cause of everlasting life. Hold fast unto deeds that are pure and stainless, and cling to virtues that are pleasing, after the recognition of the Lord of Glory, exalted be His glory. Constancy, trustworthiness, and piety are the sacred trusts of God among His creatures; unto the keeping thereof We counsel all men. Blessed is the soul whom neither the vicissitudes nor vanities of the world have deterred from righteousness and the fear of God, and who hath attained unto that which hath been recorded and established by the Pen of Grace in God's
- بعناية ربك و سبّحى باسمه العزيز البديع انا ذكرنا
عباد الله و امائه و انزلنا لهم ما لا تعادله الدنيا
و زينتها و زخرفها و ما ظهر منها و كثر فيها ان
ربك هو الفيّاض الكريم
- 88 انا نذكر في هذا الحين احباء الرحمن في ميلان
لتجذبهم نفحات الذكر و البيان الى مقام خضعت
له بقاع الارض كلها انه هو المقتدر العزيز الوهاب
- 89 قد سمعتم النداء مرّة بعد مرّة ثم استمعوا ما نطق به
القلم الأعلى انه لا اله الا هو الفرد الواحد المختار
طوبى لكم بما اقبلتم اذ اعرض عنه اكثر الورى
و نطقتم بالثناء اذ تكلم المشركون بما ناح به اهل
الفردوس الأعلى على اعلى المقام
- 90 يا اهل ميلان لعمر الله قد خزن فيكم لآلى المحبة
و الوفاء يشهد بذلك ام الكتاب از حقّ ميطلبم
جميع را تأييد فرمايد و توفيق عطا کند تا کلّ بر
خدمت امر قيام نمايند و قلوب فارغه را بأنوار
اسم اعظم منور کنند و بهذيب نفوس غافله و
اصلاح عالم مشغول گردند نار ضعيفه و بغضا را
که در قرون و اعصار در افندهء احزاب مشعل
بماء حکمت و بيان ساکن نمايند تا کلّ باتفاق در
اصلاح آفاق جهد بليغ مبذول دارند
- 91 ذکر هريک عندالله مذکور و از قلم اعلى مسطور
نظر بحکمت ستر نموديم و از قلم اعلى جارى
فرموديم آنچه را که سبب حيات باقيه است
بأعمال طيبه تمسک نمايند و باخلاق مرضيه
تثبت بعد از معرفة حضرت بارى جلّ جلاله
استقامت و امانت و ديانت امانات حقند بين
خلق کلّ را بحفظ آن وصيت مينمائيم طوبى
از براى نفسی که حوادث و زخارف عالم او را
از بر و تقوى الله منع نمود و فائز شد بآنچه
که ذکرش بدوام ملک و ملکوت در کتاب

Book, enduring throughout the dominion of earth and heaven. Know ye the value of these days and, in complete unity, occupy yourselves with the remembrance and praise of the Goal of all creation. Whatsoever giveth rise to clamor and is the cause of corruption and strife hath been forbidden in God's Book. His is the grace and bounty, and He is the Compassionate, the Generous.

الهی از قلم عنایت جاری و مثبت قدر ایام را بدانید و با اتحاد تمام بذکر و ثنای مقصود عالمیان مشغول باشید آنچه سبب ضوضا و علت فساد و نزاع است در کتاب الهی نهی شده له الفضل و العطاء و هو المشفق الکریم

- 92 All must associate with those souls who have taken precedence in turning unto God, in faith and in recognition, with the utmost love. This matter hath been mentioned in the divine Books of the past and future, and in the Qur'an: "And the foremost to embrace the Faith shall be the foremost. These are they who shall be brought nigh unto God." Glory and praise and magnification be upon the servants of God who are nigh unto Him, and upon His sincere chosen ones who have not broken God's Covenant and His Testament, and who have acted according to that which they were bidden in His perspicuous Book.

92 کلّ باید بنفوسیکه در اقبال و ایمان و عرفان سبقت گرفته اند بکمال محبت حرکت نمایند اینفقره در کتب الهی از قبل و بعد مذکور و فی الفرقان السابقون السابقون اولئک المقربون البهاء و التكبير و الثناء علی عباد الله المقربين و اصفیائهم المخلصین الذین ما نقضوا عهد الله و میثاقه و عملوا بما امروا به فی کتابه المبین

- 93 At this moment the Tongue of Utterance in the Kingdom of knowledge turns toward the people of Saysan, and for the sake of God We make mention of them. Divine mention in one station is as the spirit for the bodies of the people of the world, and in another station is as the eternal Kawthar for the mortal temple, and in one station it is a sign of the All-Merciful for the righteous and His wrath for the wicked. Blessed are they who have heard the call and risen from the graves of heedlessness.

93 در این حین لسان بیان در ملکوت عرفان باهل سیسان توجه فرموده و لوجه الله ایشانرا ذکر مینمائیم ذکر الهی در یکمقام بمنزله روح است از برای اجساد اهل عالم و در مقام آخر بمنزله کوثر باقی از برای هیکل فانی و در یکمقام آیه رحمن است از برای ابرار و غضب اوست از برای اشرار طوبی از برای نفوسیکه ندا را شنیدند و از قبور غفلت برخاستند

- 94 O My loved ones in Saysan! Harken unto the call of the Wronged One and hold fast unto that which is the cause of exaltation and the source of elevation. Ye are the saplings in the garden of divine favor and have been nurtured by the Kawthar of the All-Merciful utterance, and have attained unto the station of maturity which is the station of recognition of God, exalted be His glory. Preserve this station through the name of the Lord of Days and cherish it as your precious life. Soon shall all that is visible pass away, save what God, the All-Knowing, the All-Informed, hath ordained for you. Glory and remembrance and praise be upon you and upon My handmaidens whom neither the clamor of the people nor the howling of the wicked have prevented from God, the One, the All-Knowing, the All-Wise.

94 یا اولیائی فی سیسان بشنوید ندای مظلوم را و تمسک نمائید بآنچه سبب علو و علت سمو است شما نهالهای بستان عنایت حقید و از کوثر بیان رحمانی نمو نموده اید و بمقام بلوغ که مقام عرفان حق جلّ جلاله است فائز گشته اید اینمقام را باسم مالک ایام حفظ نمائید و چون جان عزیزش دارید زود است آنچه مشاهده میشود بفنا راجع الا ما قدر لکم من لدی الله العلیم الخبیر البهاء و الذکر و الثناء علیکم و علی امائی اللائی ما منعتهن ضوضاء الاماء و لا زماجیر الاشرار عن الله الفرد العلیم الحکیم

- 95 We have made mention of every maidservant who hath turned and attained. Nothing whatsoever escapeth the knowledge of your Lord. He heareth and seeth; He is the Single One, the One, the Powerful, the Mighty. As for certain souls mentioned who are in other lands, since the fragrance of steadfastness hath

95 انا ذکرنا کلّ امة اقبلت و فازت لا یعزب عن علم ربکم من شیء یسمع و یری و هو الفرد الواحد المقتدر القدر بعضی از نفوس مذکوره در اراضی اخری چون عرف استقامت بتمامه

not been fully diffused from them, We have therefore destined their mention for another time and another day. Verily thy Lord doeth what He willeth and ordaineth what He pleaseth, and He is the Mighty, the Praiseworthy.

- 96 O son of Dakhil! Praise be to God, all the names mentioned have each been blessed with the traces of the Most Exalted Pen. Give them My glad-tidings and illumine them with the light of My utterance. We have ordained for them in Our most exalted Kingdom that which tongues and pens are powerless to describe. To this testifieth He Who speaketh at this moment before all faces: There is none other God but He, the Single One, the One, the Dominant over all things great and small.

- 97 Convey My greetings to the loved ones and say: Today is the day of mention and praise, and the day of attraction and ecstasy. Strive ye to attract the hearts of the servants through the Word of God and draw them to the most exalted horizon. We counsel all to that which beseemeth the Days of God and to the reformation of the world and the refinement of nations. Thy Lord is, verily, the Commander from ancient times. There is none other God but He, the Master of the Day of Judgment, and this is the true and manifest Cause.

- 98 The splendor shining from the horizon of the heaven of My utterance be upon thee and upon them who have cast away all else save Me and taken hold of that which they were commanded in My perspicuous Book.

از ایشان تَضَوُّعِ نغود لذا ذکرشانرا بوقت آخر و
یوم آخر مقدر نمودیم آن ربّک یفعل ما یشاء و
یحکم ما یرید و هو العزیز الحمید

96 یا ابن دخیل لله الحمد جميع اسامی مذکوره هریک
بآثار قلم اعلی فائز بشرهم من قبلی و نورهم بنور
بیانی انا قدرنا لهم فی ملکوتنا الاعلی ما عجزت عن
ذکره الألسن و الأقلام یشهد بذلک من ینطق فی
هذا الحین امام الوجوه انه لا اله الا هو الفرد
الواحد المهیمن علی کلّ صغیر و کبیر

97 اولیا را تکبیر برسان بگو امروز روز ذکر و ثناست
و روز جذب و انجذاب سعی نمائید بکلمه الهی
افتده عباد را جذب نمائید و بافق اعلی کشانید
وصیت مینمائیم کل را بآنچه سزاوار ایام الله
است و باصلاح عالم و تهذیب امم آن ربّک هو
الامر القدیم لا اله الا هو مالک یوم الدین و هذا
الامر الحقّ المبین

98 البهّاء المشرق من افق سماء بیانی علیک و علیهم
الذین نبذوا سوائی و اخذوا ما امروا به فی کتابی
المبین

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BH00342

To: *Haji Mirza Haydar Ali Isfahani*

Date: 1305 ? [1887-1888]

- 1 He is the Herald between Earth and Heaven!
- 2 O peoples of the earth! Hear ye the call of the Wronged One from the precincts of the Prison. Verily, He draweth you nigh unto God, the All-Compelling, the Self-Subsisting. By God! The Day hath come, yet the people perceive it not. The Banner of the Revelation hath been raised upon the highest summit of the Mount, yet most of the people comprehend it not. Lo,

1 هو المنادی بین الأرض و السماء

2 یا ملأ الأرض اسمعوا نداء المظلوم من شطر
السجن انه یقرّبکم الى الله المهیمن القیوم تالله
قد اتی الیوم و القوم لا یسعون قد نصبت رایة
الظهور علی اعلی مقام الطور و الناس اکثرهم لا
یفقهون ان السدرة تنادی فی قطب الفردوس و
نطقت عنادل العرفان علی اعلی الأغصان و القوم

the Divine Lote-Tree calleth out in the midmost heart of Paradise, and the nightingales of mystic knowledge warble upon the highest branches, yet the people hear not. They have cast the Self-Subsisting One behind their backs, clinging to the manifestations of idle fancies and vain imaginings. They have broken God's Covenant and His Testament, yet they know it not. They have taken vain imaginings as their lord instead of God. Thus have their souls beguiled them. To this beareth witness He with Whom is the Preserved Tablet.

لا يسمعون نذبوا القيوم ورائهم متمسكين بمظاهر
الأوهام و الظنون نقضوا ميثاق الله و عهده الا
أنهم لا يعرفون قد اخذوا الوهم لأنفسهم رباً
من دون الله كذلك سولت لهم انفسهم يشهد
بذلك من عنده لوح محفوظ

- 3 O Haydar-'Ali! Upon thee be My glory, My loving-kindness and My mercy which has preceded all existence. The account of tribulation has returned, and the Lord of Names from His horizon calls out and says: "The gate of heaven has been opened and the Promised One has come with a Book which none has comprehended save God, the Supreme, the Self-Subsisting. Remind My loved ones of My presence and give them the glad-tidings of My grace, and illumine them with the lights of My utterance. Verily thy Lord is the Mighty, the Glorious, the All-Loving."

3 يا حيدر قبل على عليك بهائي و عنايتي و رحمتي
التي سبقت الوجود قد رجع حديث البلاء و
مالك الأسماء من افقه ينادي ويقول قد فتح
باب السماء و اتى الموعد بكتاب ما اطلع به الا
الله المهيمن القيوم ذكر اوليائي من قبلي و بشرهم
بعنايتي و نورهم بأنوار بياني ان ربك هو المقتدر
العزیز الودود

- 4 Say: "By God! The Fire speaks forth - the Chosen One has come with manifest sovereignty." Verily the All-Hearing hears from all things among all things. The Hidden has been revealed through a Cause against which neither hosts nor ranks can stand. He calls out before the faces of princes with that which the True One, the Knower of the unseen, has commanded.

4 قل تالله تنطق النار قد اتى المختار بسلطان مشهود
ان السميع يسمع من كل شيء من الأشياء قد
ظهر المكنون بامر لا يقوم معه الجنود و الصفوف
ينادي امام وجوه الأمراء بما امر من لدى الحق
علام الغيوب

- 5 Today the Call is raised high, the Sun of Truth has dawned, the waves of the ocean of the Most Merciful's utterance are manifest before all religions, yet the servants remain veiled and deprived. We complain unto Thee of those who attribute themselves to Us yet have committed that which has caused My heart and My Pen to lament until now. From various directions complaints have reached the Most Holy Court. In the land of Ha and Mim, a certain soul has acted in such way that the veil of sanctity was rent. We do not wish to mention the names of the heedless. Verily thy Lord is the Concealer, the All-Patient, the Kind, the Generous.

5 امروز ندا مرتفع آفتاب حقيقت مشرق امواج
بحر بيان رحمن امام اديان ظاهر ولكن عباد
محبوب و ممنوع انا نشكو اليك من الذين
ينسبون انفسهم الينا و ارتكبوا ما ارتفع حنين
قلبي و قلبي الى حين از جهات مختلفه از بعضي
بسات اقدس شكيت وارد در ارض هاء و
ميم نفسى عمل نموده آنچه را كه ستر حرمت
شق شد دوست نداريم اسامى غافلين را ذكر
نمائيم ان ربك هو الستار و هو الصبار و هو
المشفق الكريم

- 6 In brief, unworthy deeds have caused the fire of divine love to grow cold. Complaints have come from Kurdistan and other places. Glory be to God! They attribute themselves to the Lord of existence and the praiseworthy station, yet their deeds are rejected deeds. The people of Baha, concerning whom He says that a one-year-old child of that Day is mightier than all who are in the Bayan - now it is observed that through the abhorrent deeds of those nurtured by self and passion, they turn away from the Truth Itself. The previous party is now

6 بارى اعمال نالايقه سبب شد نار محبت الهى
افسرده گشت از كردستان شكيت آمد و از
جهات اخرى سبحان الله خود را بمالك وجود
و مقام محمود نسبت ميدهند ولكن اعمال اعمال
نمردود اهل بها را كه ميفرمايد نطفه يكساله
يوم او اقوى است از جميع من فى البيان حال
مشاهده ميشود از اعمال شنيعه مرباهى نفس
و هوى از نفس حق ميگذرند حزب قبل حال

seen to be stronger, for despite wine-drinking, idol-worship, and the deceit and trickery of some companions, they did not slip from the path.

اقوی مشاهده میشوند چه که مع شرب خمر و سبده اصنام و مکر و حيله بعضی از اصحاب از صراط نلغزیدند

7 In brief, from some the known station has become unknown and the flourishing station has been laid waste. Acceptance has turned to rejection - we seek refuge in God from their words and deeds. Your honor has long dwelled beneath the pavilions of grandeur and reposed in the vicinity of mercy. You are aware of the sanctity and purity of the Cause. Wonder upon wonder! Beseech God to erase such letters by His mighty hand. God effaces what He wills and confirms what He wills, and with Him is the Mother Book.

7 باری از بعضی مقام معروف منکر و مقام عمار خراب اقبال اعراض نعوذ بالله من اقوالهم و اعمالهم آنجناب مدتها در ظل قباب عظمت ساکن بوده اند و در جوار رحمت مسترج بر تقدیس و تنزیه امر آگاهند حیرت اندر حیرتست از حق بطلبید پید اقتدار امثال انخروفر محو فرماید بخیر الله ما یشاء و یثبت و عنده ام الکتاب

8 Your honor knows how many tribulations this Wronged One has endured, how many times imprisoned, and from the earliest days until now has been in the hands of enemies. Nevertheless, night and day We have been occupied with assisting the Cause of God and voicing the exaltation of His Word, such that no fair-minded one can deny. The Cause of this Wronged One has been and is as clear as the sun. Grief has encompassed Us to such degree that its reckoning is beyond the world and its causes. Their deeds have saddened Me, their actions have weakened Me, and their words have bewildered Me. We beseech God to make His servants aware, that all may gaze toward the highest horizon and what appears from His presence, not toward those who cling to self and soar on wings of passion.

8 آنجناب میدانند که اینظلم چه مقدار بلایا را حمل نموده چند کره بحبس رفته و از اول ایام الی حین بین ایادی اعدا بوده مع ذلک در لیالی و ایام بنصرت امر الله مشغول و باعلاء کلمه ناطق چنانچه هیچ منصفی انکار نماید امر اینظلم بمثابه آفتاب واضح و روشن بوده و هست حزن بدرجهئی احاطه نموده که احصای آن از عالم و اسباب آن خارج است قد احزنتی اعمالهم و اضنتی افعالهم و حیرتی اقوالهم از حق میطلبیم عباد خود را آگاه فرماید تا کل بافق اعلی و ما یظهر من عنده ناظر باشند نه برجالیکه بنفس متمسکند و باجنحه هوی طائر

9 Your letter arrived and was honored to be heard before the Face. Ibn-i-Abhar, upon him be My glory, has presented a detailed account of his affairs to the Most Holy Court, therefore he is not permitted to proceed to the land of Sad. If your honor yourself, after staying some time in the land of Shin, should proceed to that land, it would be loved. Ask God to raise up such servants as are worthy of this supreme honor and mighty gift, who will summon the people of the contingent world to the horizon of the All-Merciful through wisdom and utterance.

9 نامه شما رسید تلقاء وجه بشرف اصغا فائز ابن ابهر علیه بهائی از امورات خود تفصیلی بساحت اقدس عرض نموده لذا لایسح له الامور ان یتوجه الی ارض الصاد اگر خود آنجناب بعد از توقف چندی در ارض شین بآن ارض توجه نمایند احبست از حق بطلب مبعوث فرماید عبادیرا که لایق این شرافت کبری و عطیه عظمی باشند و بحکمت و بیان اهل امکانرا بافق رحمن دعوت نمایند

10 In these days petitions from Ismi-Jamal and Ali-Qabil-Akbar, as well as a letter from Ali-Haydar, upon them be the Glory of God, have arrived addressed to Jud. Praise be to God, they are adorned with the ornament of steadfastness and are holding fast to the cord of His Cause. We beseech God to make them the banners of His remembrance among His creation and the standards of His signs amongst His servants. Verily, He is powerful over all things.

10 این ایام عرایض اسمی جمال و جناب علی قبل اکبر و همچنین نامه جناب علی حیدرعلیم بهاء الله باسم جود رسیده لله الحمد بطراز استقامت مزینند و بحبل امر متمسک از حق میطلبیم یجعلهم اعلام ذکره بین خلقه و رایات آیاته بین عباد الله علی کلتی قدر

- 11 Thou didst make mention of the friends of God. Each one is favored with the waves of the ocean of divine mercy and infinite bounties. Convey to all of them the greetings of the Wronged One and say: Today is the day of mention and utterance and service to the Cause. Strive ye, that perchance in this blessed Day ye may attain unto that which shall cause your names to be mentioned in God's Book throughout the kingdom of earth and heaven.
- 12 O Haydar! By the life of the Lord of Destiny, were the faithful to become aware of what hath been ordained for each one of them, they would see themselves above the world and would arise with complete dedication to serve the Cause. Verily thy Lord is the All-Knowing, the Expounding One. Permission was granted for thee to proceed to the land of Shin. Time and again thy mention hath been made at the Most Holy Court. Two days ago the Most Holy, Most Exalted Tablet was revealed from the heaven of God's Will. When thou attainest unto it and findest the fragrance of thy Lord's utterance, say:
- 13 Praise be unto Thee, O Thou Who art wronged by the world, for having illumined the hearts and minds with the lights of Thy knowledge and for having revealed unto Thy servants that which was hidden in Thy knowledge. I beseech Thee by the fire of the Tree of Thy Cause and by the lights of Thy countenance to assist Thy loved ones to perform such deeds as are befitting of Thy days. Do Thou raise up, O my God, through Thy power and sovereignty, such servants as will remember Thee, praise Thee and promote Thy Cause. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Almighty, the All-Powerful.
- 14 O Haydar-Qabil-Ali! Upon thee be My Glory and loving-kindness. The matters mentioned in the letter of Ismi-Jud were submitted to the Most Holy Court. They were seen, and at this moment the response hath been revealed from the Supreme Pen. Ibn-i-Abhar, upon him be My Glory, is occupied, as permitted, with his necessary affairs, and later, God willing, he will undertake that which will cause the Word of God to be exalted. In any case, it is essential that someone in the land of Sad should, for the sake of God, engage with perfect wisdom in reforming and educating souls. However, at present no one capable of this task can be found. We beseech God to raise up in that place and other lands one who will arise therein and give the glad-tidings of God's Manifestation and His Cause.
- 15 His honor Aqa Siyyid Mustafa is, praise be to God, engaged in service. We beseech God to strengthen him and aid him to achieve what He loves and is pleased with, and to exalt
- 11 ذکر اولیای الهی را نمودی هر یک بامواج بحر رحمت الهی و عنایات نامتناهی فائزند کل را از قبل مظلوم تکبیر برسان بگو امروز روز ذکر و بیان و خدمت امر است جهد نمائید شاید در این یوم مبارک فائز شوید بآنچه که بدوام ملک و ملکوت باسم شما در کتاب الهی ناطق و متکلم
- 12 یا حیدر لعمر مالک قدر اگر مقبلین آنچه از برای هر یک از ایشان مقدر شده آگاه شوند خود را فوق عالم مشاهده نمایند و بهمت تمام بر خدمت امر قیام کنند آن ربّک هو المبین العلیم اذن توجه بارض شین از قبل از قلم اعلی نازل این ایام مکرر ذکر در ساحت اقدس بوده و هست دو یوم قبل لوح امنع اقدس از سماء مشیت الهی نازل اذا فزت به و وجدت عرف بیان ربّک الرحمن
- 13 قل لک الحمد یا مظلوم العالم بما نورت الأفئدة و القلوب بأنوار معرفتک و اظهرت لعبادک ما کان مکنوناً فی ملک استلک بنار سدره امرک و بأنوار وجهک بأن تؤید اولیائک علی اعمال ینبغی لایامک فابعث یا الهی بقدرتک و سلطانتک عباداً لذكرك و ثنائک و تبلیغ امرک انک انت المقتدر علی ما تشاء لا اله الا انت القوى القدير
- 14 یا حیدر قبل علی علیک بهائی و عنایتی مطالبیکه در نامه اسم جود ذکر نمودی بساحت اقدس ارسال نمود مشاهده شد و در این حین جواب از قلم اعلی نازل جناب ابن ابهر علیه بهائی حسب الاذن بامورای لازمه خود مشغول و بعد لو شاء الله تشبث مینماید بآنچه سبب ارتفاع کلمه الله است در هر صورت لازم است نفسی در ارض صاد لوجه الله بکمال حکمت در اصلاح نفوس و تهذیبشان مشغول گردد و لکن حال کسیکه این امر از او بر آید بنظر نمیاید نسل الله ان یبعث فی هناک و دیار اخری من یقوم فیها و یشیر الناس بظهور الله و امره
- 15 جناب آقا سید مصطفی لله الحمد بخدمت فائزند نسل الله ان یؤیده و یوقفه علی ما یحب و یرضی و یرفع به امره انه علی کثیء قدیر با سیاله برقیه

His Cause through him. Verily, He is powerful over all things. Permission for your journey to the land of Shin was sent via telegraph through His honor Ali, upon him be My Glory. Behold the signs of God's mercy and grace, then give thanks to thy Lord, the All-Bountiful, the Generous.

اذن توجه آنجناب بارض شین بتوسط جناب علی
علیه بهائی ارسال شد انظر الى آثار رحمة الله و
فضله ثم اشكر ربك الفضال الكريم

- 16 Thou didst make mention of the imprisoned one. Previously, words were revealed from the Supreme Pen concerning him which are the cause of his salvation in this world and the next, and they are these:
- 16 ذکر مسجون را نمودی از قبل کلماتی در باره او
از قلم اعلی نازل آن سبب نجات اوست در دنیا
و آخرت و هی هذه
- 17 My God, my God! I have turned unto Thee, holding fast to Thy cord and clinging to the hem of the robe of Thy mercy, detached from all else save Thee. Ordain for me that which will draw me nigh unto Thee and make me a helper of Thy Cause through the wisdom Thou hast revealed in Thy Book. Verily, Thou art the All-Powerful, the Almighty.
- 17 الهی الهی اقبلت الیک متمسکاً بجبلک و متشبثاً
بأذیال رداء رحمتک و منقطعاً عن دونک قدر لی
ما یقریبنی الیک و یجعلنی ناصراً لأمرك بالحكمة
التي انزلتها فی کتابک انک انت المقتدر القدير
- 18 Ask thou of God that they may be assisted to achieve that which hath shone forth from the horizon of the utterance of the All-Merciful.
- 18 از حق بطلب موفق شوند بآنچه از افق بیان رحمن
اشراق نمود
- 19 Thou didst mention Jinab-i-Ghulam-Qabli-Husayn, upon him be the Glory of God, who hastened, attained, heard and achieved victory. Praise be to God, they are ever remembered and are recipients of His grace. Verily, all that hath been revealed by the Supreme Pen shall, in due time, become manifest as the sun. Thy Lord is indeed the All-Knowing, the All-Informed, the Almighty, the Omnipotent. He changeth the Command as He pleaseth and will change it as He willeth. Verily, He hath come from the horizon of power, and on His right is the banner of 'He doeth what He willeth.'
- 19 ذکر جناب غلام قبل حسین علیه بهائی الذي سرع
و حضر و سمع و فاز را نمودی لله الحمد ذکرشان
مذکور در هر حال بعنايت فائزند البته آنچه از
قلم اعلی نازل شده وقتی از اوقات بمثابة افتاب
ظاهر و هویدا گردد ان ربك هو العليم الخبير و
هو المقتدر القدير بدل الأمر كيف شاء و يبدله
كيف يشاء انه اتى من افق الاقتدار و عن يمينه
راية يفعل ما يشاء
- 20 Mention was made of the friends in Dawlatabad. Blessed are they and joy be unto them. The Wronged One hath turned His face toward them from the horizon of the prison and hath remembered them in such wise as shall endure throughout the dominion of earth and heaven. The Herald, namely the Primal Point, hath declared that a one-year-old seed of His Day is mightier than all who are in the Bayan. The few souls in Dawlatabad have, God willing, attained unto this station, for neither the doubts of the dubious nor the misgivings of the ungodly affected these souls. They are firm in the Truth and detached from aught else. Happy are they, blessed are they. Remember them on My behalf and give them the glad-tidings of My grace and mercy.
- 20 ذکر اولیای دولت آباد را نمودند طوبی لهم و نعیماً
لهم قد اقبل اليهم وجه المظلوم من افق السجن و
ذكرهم بما يبقی بدوام الملك و المملوك حضرت
مبشر یعنی نقطه اولی میفرماید نقطه یکساله
یوم اوقوی است از کل من فی البیان و نفوس
معدوده در دولت آباد انشاء الله باين مقام فائزند
چه که اوهام مرین و شبهات مشرکین در آن
نفوس اثر نفوذ بحق متمسکند و از دوشن فارغ و
آزاد هنیئاً لهم مرئاً لهم ذکرهم من قبلی و بشرهم
بعنايتی و رحمتی
- 21 Hadi of Dawlatabad is truly observed to be one of the turbaned folk of the Shi'ih party. Say: O hapless one! Thou who wert a Shi'ih, why didst thou abandon it only to cleave to it again? The fruit of this will be that, like that same party, thou wilt
- 21 هادی دولت آبادی فی الحقیقه یکی از اهل عمام
حزب شیعه مشاهده میشود بگوای پیچاره تو که
شیعه بودی چرا دست برداشتی که مجدد بآن

engage in cursing and reviling the Truth, and ultimately pronounce the verdict for His martyrdom. Dost thou recall what issued from thy tongue at the beginning of the Revelation? We were not present with thee, yet We heard thine unseemly words. In any case, that heedless one is occupied with arranging Jabulqa and Jabulsa and the realm of falsehood. Say:

تمسک نمائی ثمر این آنکه مثل همان حزب بلعن و سب حق مشغول شوی و بالأخره بر شهادتش فتوی دهی آیا در نظر داری که در اول ظهور چه از لسان تو ظاهر شد ظاهراً با تو نبودیم و لکن اقوال نالایقهء ترا اصغاً نمودیم باری آن غافل در ترتیب جابلقا و جابلصا و ناحیهء کذب مشغولست

- 22 O my God, my God! Purify the hearts of Thy servants from the mention of aught else but Thee, and illumine them with the lights of Thy knowledge. Then assist them to turn unto Thee and to behold Thy signs and to hearken unto the rustling of Thy Pen. Verily Thou art the One Who hath power over whatsoever He willeth, and Thou art the Protector, the Self-Subsisting.

22 قل الهی الهی طهر قلوب عبادک عن ذکر دونک و نورها بأنوار معرفتک ثم ایدهم علی التوجه الیک و مشاهدة آثارک و اصغاء صریر قلمک انک انت المقتدر علی ما تشاء و انت المهیمن القیوم

- 23 Thou didst mention His Honor the Secretary, upon him be the Glory of God. He hath been and is beneath the glance of grace. We beseech God to assist His loved ones in that which will cause the exaltation of His Word and lead to eternal and abiding remembrance. At the end of the utterance, this most exalted word is revealed in response to the request of His Honor 'Ali, upon him be the Glory of God: Should you tarry for a while in the Land of Shin with wisdom, it would be acceptable in the presence of the Wronged One, and should you meet with certain ones for a few days with complete wisdom, it would not be without fruit, for We have accepted the petition of His Honor 'Ali. Verily thy Lord is the Ordainer, the All-Knowing, the All-Wise.

23 ذکر جناب منشی علیه بهائی را نمودید تحت لحاظ عنایت بوده و هست از حق میطلبیم اولیای خود را مؤید فرماید بر آنچه سبب ارتفاع کلمه و علت اذکار باقیهء دائمه است در آخر بیان اینکلمهء علیا نازل نظر بخواش جناب علی علیه بهائی اگر چندی در ارض شین بحکمت توقف نمائید لدی المظلوم مقبول و بحکمت تمام با بعضی اگر چند یومی ملاقات شود بی ثمر نخواهد بود چه که ما مسئلت جناب علی را قبول نمودیم ان ربک هو الامر العلیم الحکیم

- 24 Your servant's other letter dated the second of Sha'ban arrived at this moment when the Most Exalted Pen is in motion. We saw and heard that you again mentioned the friends of Dawlatabad. Blessed are they! Praise be to God, they have attained eternal prosperity. We beseech God to strengthen them at all times to dispel vain imaginings and to establish that which hath been sent down from the heaven of God's will, the Lord of the worlds. O Haydar-'Ali! Upon thee be My glory. This station that was mentioned is most great - this is the station wherein "God doth blot out or confirm what He pleaseth, and with Him is the Mother Book."

24 نامهء دیگر آنجناب که بتاریخ دوم شعبان بود در این حین که صریر قلم اعلی مرتفع است رسید دیدیم و شنیدیم ذکر اولیای دولت آباد را مجدّد نمودی طوبی لهم لله الحمد دارای دولت ابدیه شدند نسل الله ان یؤیدهم فیکل الاحیان علی محو الأوهام و اثبات ما نزل من سماء مشیه الله رب العالمین یا حیدر قبل علی علیک بهائی این مقام بسیار عظیم است که ذکر شد اینست مقام یحو الله ما یشاء و یثبت و عنده ام الکتاب

- 25 The mention of the people of that land hath repeatedly flowed from the Most Exalted Pen, and each one hath attained that before which the world is as naught and non-existent. Give them once again the glad-tidings of My loving-kindness and remind them of that which hath been sent down for them from the heaven of My Pen. In the days when all the rulers of the earth arose to extinguish the fire and put out the light, the

25 ذکر اهل آن ارض مکرر از قلم اعلی جاری و هر یک فائز شد بآنچه که عالم نزد ذکرش معدوم و مفقود است بشهرهم مرّة اخری بعنایتی و ذکرهم بما نزل لهم من سماء قلبی ایامیکه جمیع امرای ارض بر اتحاد نار و اطفاء نور قیام نمودند نفوس

deluded souls remained veiled behind the clouds of fancy, and when the light of the Cause shone forth from the horizon of the heaven of will and the fire of wrath and might somewhat subsided, they ran forth like wolves from the jungles of self and passion and purposed that which caused the highest Paradise and the exalted Garden to tremble. We beseech God to grant His servants a portion from the ocean of wisdom, that perchance they may act with justice and not conceal the Truth, exalted be His glory, and His signs behind the veils of rejection and denial. He is the Powerful, the Mighty.

موهومه خلف حجابات و سبحات مستور و چون نور امر از افق سماء اراده اشراق نمود و فی الجمله نار غضب و سطوت ساکن بمثابه ذئاب از جنگلهای نفس و هوی بیرون دویند و قصد نمودند آنچه را که فردوس اعلی و جنت علیا مضطرب از حق میطلبیم عباد خود را از بحر دانائی قسمت عطا فرماید که شاید بانصاف آیند و حق جل جلاله و آثارش را بحجبات و سبحات اعراض و اغماض ستر ننمایند اوست قادر و توانا

- 26 Thou didst mention 'Ali-Akbar - upon him be My glory and loving-kindness. This word of thine is accounted among the most sublime words, for from it wafteth the fragrance of love and harmony and unity, which have ever been well-pleasing before the Throne. Well is it with thee and well is it with him, blessed art thou and blessed is he. And by this word thou hast again become the possessor of the word of divine good-pleasure. Give thanks unto thy Lord for a bounty the like and similitude of which none can find were it to remain suspended in the heaven of thy Lord's will. Say: Thine is the praise, O Lord of all names, and Thine is the glory, O Thou in Whose grasp is the dominion of earth and heaven, and Thine is the grace, O Thou Who art the Lord of justice, and Thine is the bounty, O Thou Who art the Sovereign of creation. I beseech Thee by Thy Name through which earthquakes seized all the tribes, to aid Thy loved ones, Thy chosen ones, Thy envoys and Thy trustees to perform such deeds and make such mention as will tranquilize souls and illumine hearts. Verily Thou art God, the Mighty, the Beloved.

26 ذکر جناب علی قبل اکبر علیه بهائی و عنایتی را نمودی اینکلمه آنجناب از کلمات علیا محسوب چه که عرف محبت و اتفاق و اتحاد که لازال لدی العرش محبوب بوده از آن متضوع هنیئاً لک و هنیئاً له مرئياً لک و مرئياً له و باینکلمه مجدد مالک کلمه رضا گشتی اشکر ربک بنعمه لو تتوقف فی سماء اراده ربک لن یجد احد شبهها و مثلها قل لک الثناء یا مولی الأسماء و لک البهاء یا من فی قبضتک زمام الأرض و السماء و لک الفضل یا مالک العدل و لک الجود یا سلطان الوجود اسئلک باسمک الذی به اخذت الزلازل کل القبائل بأن تؤید اولیائک و اصفیائک و سفرائک و امنائک علی عمل و ذکر تطمئن به النفوس و تستضیء به القلوب انک انت الله العزیز المحبوب

- 27 O Haydar-'Ali! Repeatedly have answers to thy questions been sent down. Verily, thy Lord is the Bestower, the Mighty, the All-Knowing. Concerning the Shadow, all must remain silent. The loved ones must not utter a word without God's leave. Once again, make mention of the friends on behalf of the Wronged One. They have ever been and shall ever remain remembered. We beseech God to unite all and illumine them with the light of harmony, that they may arise to serve and be detached and free from all else but God. Praise be to God, thou hast been successful and hast associated with the servants in a spirit of joy and fragrance.

27 یا حیدر قبل علی مکرر جواب مطالب شما نازل ان ربک هو المنعم العزیز العلیم در باره ظل باید کل صامت باشند احباب من غیر اذن الله کلمهئی نگویید مجدد دوستانرا از قبل مظلوم ذکر نما لازال مذکور بوده و هستند از حق میطلبیم کل را متحد فرماید و بنور اتفاق منور دارد تا بخدمت مشغول شوند و از دون الله فارغ و آزاد گردند لله الحمد موفق شدی و بروح و ریحان با عباد معاشری

- 28 The names mentioned, both past and present, have each attained unto the Most Holy, Most Exalted Tablet. Blessed is he who hath attained unto the pearls of divine knowledge from the ocean of his Lord's utterance, the Mighty, the Bestower. God willing, may they discover the fragrances of the Tablets. These fragrances enhance sight, hearing, speech and utterance.

28 اسامی مذکوره از قبل و بعد هریک بلوح امنع اقدس فائز طوبی لمن فاز بلآئی العرفان من بحر بیان ربّه العزیز المنان انشاء الله نفحات الواحرا بیابند این نفحات بر بصر و سماع و لسان و بیان بیفزاید یا اولیائی جهد نمائید شاید عالم را از غبار

O My loved ones! Strive that perchance ye may purify the world from the dust and smoke of greed and hatred. By the life of God! Should they who have turned to Him arise as they ought, ere long they shall witness all regions as one region and all the sections of the earth as a single section. To this beareth witness the Mother Book in this exalted station.

- 29 The glory shining from the horizon of the heaven of My Kingdom be upon thee and upon them that love thee and serve thee and hearken to thy word in this mighty and wondrous Cause.

و دخان حرص و بغضا مقدّس نمائید لعمرالله اگر
مقبلین بما ینبغی قیام نمایند عنقریب جمیع بقاع را
یک بقعه و قطعات ارض را یک قطعه مشاهده
کنند یشهد بذلك امّ الکتاب فیهذا المقام الرفیع

29 البهَاء المشرق من افق سماء ملکوتی علیک و علی
من یحبک و یخدمک و یسمع قولک فیهذا الأمر
العزیز البدیع

INBA42:123, BLIB_Or15712.204

BH04772

To: *Ibn-i-Abhar et al.*

Date: 1305 ? [1887-1888]

- 1 In the Name of the All-Knowing Expositor!

1 بِسْمِ الْمُبِینِ الْعَلِیمِ

- 2 The Promise hath come, and He Who is Promised declareth: O thou who art mentioned before the Throne and who standest before the Face! If today a single word were to appear from the treasures of the love of God's chosen ones, the ignorant ones of the earth would arise to extinguish the lights of the Manifestation of Him Who conversed on Sinai. For a time, silence must needs be observed. Mirza Baqir, who is now called Sadr'ul-'Ulama, once attained Our presence in Iraq. Verily, We found him bereft of knowledge and wisdom. Later in the land of Taff he became an associate of Siyyid Muhammad. What he heard thereafter is evident. By God's life, it was and is not worthy of mention. Siyyid Muhammad, Hadi and he were not with Us and are ignorant of the root of the Cause. Likewise, Ibn-i-Mas'ud met Us but once. These souls have been mentioned and counted in the Book of God by the Divine Pen as being like the narrators of Jabulqa and Jabulsa and the realm of falsehood.

2 قد اتی الوعد و الموعد یقول یا ایها المذکور لدی
العرش و القائم امام الوجه امروز اگر کلمه
واحد از مخازن محبت اولیای الهی ظاهر شود
جهلای ارض بر اطفای انوار ظهور مکلم طور
قیام نمایند باید چندی صمت اختیار نمود میرزا
باقر که حال صدرالعلماء نامیده میشود در
عراق عرب یکبار بحضور فائز انا رأیناه فی
معزل من العلم و الحکمة بعد در ارض طف به
سید محمد مؤانس گشت دیگر معلومست که چه
شنیده لعمر الله قابل ذکر نبوده و نیست سید
محمد و هادی و او با ما نبوده اند و از اصل امر
بیتبرند و همچنین ابن مسعود هم یکبار ملاقات
نموده و این نفوس از قلم ربّانی در کتاب الهی
از امثال روات جابلقا و جابلصا و ناحیه کذب
مذکور و محسوب

- 3 Glory be to God! What were the signs of the Manifestation, and from where did the Qa'im appear? Say: O people of the Bayan, speak with justice and fairness. Do not again afflict the helpless people with vain imaginings. Today the Finger of Power hath rent asunder the veils of glory and removed the coverings. Be not occupied, like the former people, with tyranny, oppression and the shedding of blood. These have

3 سبحان الله اخبار ظهور چه بوده و قائم از کجا
ظاهر شده بگو ای اهل بیان بعدل و انصاف
تکلم نمائید ناس بیچاره را مجدّد باوهام مبتلی مکنید
امروز اصبع اقتدار سبحات را شقّ نمود و حجاب
را از میان برداشت بمثابه حزب قبل بظلم و
اعتساف و سفک دماء مشغول نگردید اولئک

taken vain imagination as their lord instead of God. By My life, they were and are deprived of truthfulness and sincerity. The foul odor of deceitful souls hath altered and destroyed the cities of truth and purity. Praise and thanks be to God that such souls who are the dawning-places of hypocrisy in the world have not entered the luminous garden of inner meanings. In times of fear they are the first to deny, and in times of security the first to believe. The life and conduct of such souls is an eloquent witness and truthful testimony to their falsehood and hypocrisy. For were they truthful, they would have attained martyrdom. Nay, by God! They were not and are not worthy of this station and deserving of this most great favor.

- 4 He who hath been named Sadr'ul-'Ulama without merit partaketh of the king's salt, yet from head to foot manifest signs of his ingratitude are evident and visible. In the mosque and in the presence of the divines he is counted among the defenders of religion, while before the government authorities he is mentioned as being of that party. Strange it is that to this day the government authorities have not recognized such souls. Night and day they are occupied with deceit and cunning. They led Ahmad Kirmani astray through false accusations that caused the lamentation of truth and the wailing of justice to be raised up, yet His Excellency the Deputy, despite being informed, issued no judgment in accordance with justice. You and the fair-minded know that Dawlat-Abadi and Mirza Baqir Isfahani - who without merit was named Sadr'ul-'Ulama - are the instigators, and each day they are occupied with digging pits for the government and these wronged ones. God will soon reveal what is in their hearts through His exalted Word in the Surih of Luqman: "If it be the weight of a grain of mustard seed, and though it be in a rock, or in the heavens, or in the earth, God will bring it forth..." to the end of the verse.

- 5 O thou who art remembered before the Wronged One! This is the Day wherein hidden things shall be made manifest. The treachery of the eyes and the secrets of the hearts have been and shall be revealed. Blessed are the fair-minded ones! For forty years this Wronged One hath held the reins of affairs and summoned the people of God to tranquility, dignity and love for the sovereign, taking from them a firm covenant that they would not, under any circumstances, molest anyone in the dominions of His Majesty the Sultan - may the All-Merciful assist him - even should the heedless tear them asunder, piece by piece. A clear witness and faithful testimony to this is the recent incident in the land of Yazd, where the steadfast and assured souls folded their arms while those bereft of justice and fairness cut seven souls to pieces, then stoned them,

اتخذوا الوهم لأنفسهم رباً من دون الله لعمرى از صدق و راستی محروم بوده و هستند رايحه منتنه نفوس كاذبه مداین صدق و صفا را تغيير داده و ضایع نموده الحمد لله الشكر لله كه امثال آن نفوس كه مطلع نفاق عالمند در حديقه نورانی معانی داخل نشده اند هنگام خوف اول من كفرند و هنگام امن و امان اول من آمن زندگی و حیات آن نفوس شاهدیست ناطق و گواهیست صادق بر كذب و نفاق چه اگر صادق بودند بشهادت فائز میگشتند لا والله قابل این مقام و لایق این فضل اكبر نبوده و نیستند

4 نفسیكه بغیر استحقاق به صدرالعلماء نامیده شده نمك پادشاه را میخورد و از سر تا پا اشارات كفرانش واضح و مشهود در جامع و حضور علما از انصار دین محسوب و نزد اهل دولت از آن حزب مذکور عجب است الی حین اولیای دولت آن نفوس را نشناخته اند در لیلی و ایام بمكر و خدعه مشغول احمد كرمانی را اغوا نمودند باظهار مفتریاتیكه حنین صدق و انین انصاف مرتفع شد و نواب والا مع اطلاع موافق عدل حكمی فرمود شما و منصفین میدانند كه دولت آبادی و میرزا باقر اصفهانی كه من غیر استحقاق به صدرالعلماء نامیده شد محرکند و هر یوم از برای دولت و اینظلولها بحضر بئر مشغولند سوف يظهر الله ما فی قلوبهم بقوله تعالى فی سورة لقمان انها ان تك مثقال حبة من خردل فتكن فی صخرة او فی السموات او فی الأرض یأت بها الله الی آخر الآیه

5 یا ایها المذكور لدی المظلوم یوم یوم تلی السرائر است خائنه عین و خافیه صدور ظاهر شده و خواهد شد طوبی للمنصفین چهل سنه میشود كه اینظلولم زمام امور را اخذ نمود و حزب الله را بسكون و وقار و محبت سلطان دعوت فرمود و عهد محكم گرفته شد كه بهیچ وجه در ممالك حضرت سلطان ایده الرحمن باحدى تعرض نمایند ولو یقطعونهم الغافلون ارباً ارباً شاهد مبین و گواه امین واقعه چیده در ارض یزد بوده نفوس ثابته مطمئنه دست بر روی دست گذاردند و نفوس بی عدل و انصاف هفت نفس را قطعه قطعه نمودند بعد سنگ سار نمودند و بعد از زیر سنگها اجساد طیبیه طاهره

then extracted their pure and holy bodies from beneath the stones, set them aflame with oil and burned them, and then commanded the Jews to carry away their bones and cast them into pits. Glory be to God! First they seized whatever worldly goods they possessed. Verily, such tyranny was manifested as hath had no parallel from the beginning of the world until now. Then they martyred His Eminence Khalil with the most grievous torment. They have drunk of the blood of the believers in such measure as neither the Tigris nor the Euphrates, neither the Oxus nor the Sihon can equal.

- 6 O son of Abhar! Say to the Greater Nabil and Fadil: By the life of God! The cord of divine prevention hath bound their mighty hands, and the chain of the firm decree of the Lord hath held them back from aggression. In the early dawn, the breezes of the All-Merciful's mercy passed over what remained of those bodies, and from their rustling was heard that which caused tablet and pen to weep. Some of these wronged ones had no mother to weep and lament for them; therefore did the Mother of the Bayan lament and the Mother of the Book weep. Have the tyrannical souls not yet awakened? Say: O people! Hold fast to justice and fairness, and cling to the hem of God's religion. Religion is a manifest light and an impregnable fortress for the protection and preservation of the people of the world. How excellent was that which was formerly spoken:

- 7 Whatever thou seest save His love - that is religion, paint it in thy heart; Whatever thou findest save God - that is an idol, break it to pieces.

- 8 O son of Abhar! Upon thee be the Glory of God, the Lord of Destiny! Today the people of Baha must cleave unto unity and concord, and through wisdom and utterance adorn the people of the world with the light of justice and fairness. Glory be to God! Until now His Majesty the King hath not become aware of the good intent of this Wronged One, though the people of God are well aware of it. This Wronged One hath, in most of His Tablets, made mention of His Majesty and hath beseeched from God—glorified be His mention—justice for him and sought fairness on his behalf. We beseech the Most High at this moment to illumine him with the light of justice which shall endure as long as the Kingdom of God, the Mighty, the Wondrous, shall endure. It is hoped that His Majesty the sovereign will consider the Covenant of this Wronged One as binding. That which hath been recorded by the Most Exalted Pen cannot be effaced, nor will it be altered by the passage of time. The Book itself beareth witness to this in this glorious and resplendent station.

را بیرون آوردند و با نفت آتش زدند و سوختند و بعد یهودیها را امر نمودند استخوانها را بردند و در گودالها ریختند سبحان الله در اول آنچه داشتند از زخارف دنیا اخذ نمودند فی الحقیقه ظلمی ظاهر شد که از اول عالم الی حین شبه و مثل نداشته و بعد حضرت خلیل را بدترین عذاب شهید نمودند قد شربوا من دمآء الموحدين ما لا تعادله الدجلة ولا الفرات ولا الجیحون ولا السیحون

6 یا ابن ابهر قل لنبیل الأكبر و فاضل یومی الأنور لعمر الله حبل منع الهی ایادی قویه آن نفوس را بسته و زنجیر حکم محکم ربانی ایشانرا از تعرض بازداشته در سحرگاهان نسایم رحمت رحمانی بر بقیه آن اجساد مرور نمود و از هزیزش اصغا شد آنچه که لوح و قلم گریست و از برای بعضی از آن مظلوما می نه تا بگرید و نوحه نماید لذا امّ البیان نوحه نمود و امّ البرهان گریست آیا نفوس ظالمه الی حین متنبه نشده اند بگوای قوم بعدل و انصاف تمسک جوئید و بذیل دین الهی تشبث نمائید دین نورست مبین و حصنست متین از برای حفظ و حراست اهل عالم نعم ما قیل من قبل

7 هرچه بینی جز هوی آن دین بود در دل نگار هرچه یابی جز خدا آن بت بود در هم شکن

8 یا ابن ابهر علیک بهاء الله مالک القدر امروز باید اهل بها باتحاد و اتفاق تمسک نمایند و بحکمت و بیان اهل امکان را بنور عدل و انصاف مزین دارند سبحان الله الی حین حضرت پادشاه بر حسن نیت این مظلوم آگاه نه حزب الله آگاهند اینمظلوم در اکثری از الواح ذکر آنحضرت را نموده و از حق جلّ جلاله از برایش عدل مسئلت نموده و انصاف طلب کرده نسله تعالی فی هذا الحین ان ینوره بنور العدل الذی یکون باقیاً ببقاء ملکوت الله العزیز البدیع امید آنکه حضرت سلطان عهد اینمظلوم را محکم داند آنچه از قلم اعلی ثبت شود محو آنرا اخذ ننماید و از طول زمان تغییر نپذیرد یشهد بذلك الکتاب فی هذا المقام العزیز المنیر

- 9 O son of Abhar! We beseech God in these days to sanctify and purify the gatherings of His loved ones from the hypocrites, and to illumine and adorn them with the light of power and certitude, that perchance the world may be illumined by this brilliant and radiant light. This is the Day of steadfastness and the Day of utterance. The pearls of wisdom and utterance and the gems of knowledge and understanding have appeared and continue to appear from the mine of man. Blessed is he who hath forsaken all else, holding fast unto My Strong Cord. With thy Lord is the knowledge of all things in a Clear Book.
- 9 یا ابن ابهر از حقّ میطلبیم این ایّام مجالس اولیا را از منافقین مقدّس نماید و میزّه فرماید و ایشان را بنور قدرت و اطمینان منور و مطرز دارد شاید عالم از این نور ساطع لامع منور گردد امروز روز استقامت و روز بیانست لآئی حکمت و بیان و جواهر علم و عرفان از معدن انسانی ظاهر شده و میشود طوبی لمن نبذ سوائی متمسکاً بجلی المتین عند ربّک علم کلّشیء فی کتاب مبین
- 10 O son of Abhar! The ocean of divine utterance is seen to be surging, and the effulgences of the Sun of Truth are so radiantly manifest that the eyes of those near unto God fall short of beholding them. Beseech the True One that He may cause the people of Baha to appear in such wise that none shall find occasion for turning away or objecting. That which is the cause of supreme joy in the Most Holy and Most Glorious Court is that in these days, when various factions in Iran have each clung to that which is contrary to the government, the people of Baha, through God's grace, have held fast to the cord of patience and clung to the hem of resignation. No act that would cause mischief or give rise to discord hath appeared from them, despite the fire of oppression that was kindled in the land of Ya and the smoke that encompassed the land of Ta. Would that the government were aware of the intention and commandments that have been sent forth to all regions from the heaven of the will of the Most Exalted Pen.
- 10 یا ابن ابهر دریای بیان الهی پرجوش مشاهده میشود و تجلّیات انوار آفتاب حقیقت بشأنی مشرق و لاغیّ که ابصار مقرّبین از ملاحظه اش قاصر از حقّ بطلب اهل بها را الیوم بشأنی ظاهر فرماید که از برای احدی مجال اعراض و اعتراض نماند آنچه در بساط اقدس ایّبی سبب و علّت فرح اعظمست آنکه در این ایّام که احزاب مختلفه ایران هریک تمسک نمودند بآنچه که مغایر دولت بوده مگر اهل بها که بفضل الله بجبل صبر متمسک و بذیل اضطبار منشبت از ایشان امریکه سبب فساد و علّت اختلافست ظاهر نه مع نار ظلیکه در ارض یا مشتعل گشت و دخانیکه ارض طا را احاطه نمود ای کاش دولت آگاه میشد بر نیت و اوامریکه از سماء اراده قلم اعلی باطراف رفته
- 11 The people of Iran had no educator and reached maturity without training. Therefore their badge and garment have been and continue to be ignorance and discourtesy. Say: O people! The first ornament for the temple of man is courtesy. Hold fast unto it and be not of the heedless ones. In the Tablet of the World, the degrees and stations of courtesy have been revealed and sent down from the heaven of knowledge. Blessed is he who hath attained thereunto. Verily it is among the pearls of the shells of this mighty ocean. Well is it with him who hath witnessed, seen and acted according to that which was commanded in the Tablets of God, the Lord of the worlds.
- 11 اهل ایران مرّبی نداشتند و بی تربیت بحدّ بلوغ رسیدند لذا شعار و دثارشان نادانی و بی ادبی بوده و هست بگو ای قوم طراز اوّل از برای هیکل انسانی ادبست تمسکوا به و لا تکنوا من الغافلین در لوح دنیا مراتب و مقامات ادب از سماء علم ظاهر و نازل طوبی لمن فاز به آنه من لآئی اصداق هذا البحر العظیم نعیماً لمن شهد و رأى و عمل بما امر به فی الواح الله ربّ العالمین
- 12 Should anyone ask thee about the Glory, say: He is under the claws of hatred; and should anyone ask thee about the Ark of God, say: It is amidst the waves. By God's life! We behold the lamp amid the winds. Despite the afflictions that have befallen Us and the calamities that have descended and encompassed Us, the tongue of grandeur in the prison speaketh forth with manifest verses, and the Most Exalted Pen moveth in remembrance of the loved ones. The loved ones and leaves
- 12 لو یسئلك احد عن البهاء قل انه تحت براثن البغضاء و لو یسئلك عن سفینه الله قل انها بین الأمواج لعمر الله نری المصباح بین الأریاح مع بلایای وارده و رزایای نازله نافذه محیطه لسان عظمت در سین بایات باهرات ناطق و قلم اعلی بذکر اولیا متحرّک اولیا و اوراق آن ارض در بساط مظلوم مذکور بوده و هستند نظر بمقتضیات

in that land have been and are remembered in the court of the Wronged One. In accordance with the requirements of wisdom, We have concealed their names. Say: This is the day of steadfastness, this is the day of triumph, and this is the day for the appearance of the gems of human meaning from the mine of man. We beseech and implore God that He may protect the Hands of His Cause and make them manifest with that which beseemeth His days and adorn them therewith. He is the Powerful, the Mighty. In truth I say: whosoever appeareth today with the light of supreme steadfastness is recorded and inscribed by the Most Exalted Pen in the Crimson Book as being of the company of the exalted ones.

حکمت اسامی را ستر نمودیم بگو امروز روز استقامت است و امروز روز نصرتست و روز ظهور جواهر معانیست از معدن انسانی از حق بطلب و میطلبیم ایادی امرش را حفظ فرماید و به ما ینبغی لایامه ظاهر نماید و مزین دارد اوست قادر و توانا براستی میگویم هر نفسی الیوم بنور استقامت کبری ظاهر او از ملاء عالین در صحیفه همراه از قلم اعلی مذکور و مرقوم

- 13 As to those in the land of whom thou didst make mention, We have heard and hearkened. The friends in that land occupy the first rank in the Divine Book. We fervently hope that in that exalted land vain imaginings will not spread and that all may be illumined and attain unto true divine unity. We are with Our loved ones, We hear and see, and verily We are the All-Hearing, the All-Seeing. All the friends of that land have been and are remembered in the Most Holy Court. Adorn thou kindred T and A with the essence of divine glorification and say: Verily, We are with thee in all conditions. The fruits of the tree of man are trust in God and steadfastness. Hold fast unto these through a command from God, the Ordainer, the All-Wise.

13 در باره اولیای ارض ز ذکر نمودی بلحاظ و اصفاً فائز اولیای آن ارض را مقام اولست در کتاب الهی امید آنکه در آن ارض عالیله اوهام منتشر نشود و کل بنور توحید حقیقی منور و فائز گردند انا مع اولیائنا نسمع و نری و انا السميع البصیر اولیای آن ارض کل در ساحت اقدس مذکور بوده و هستند جناب ع و ط را از جوهر تکبیر الهی مزین دار و بگو انا معک فی کل الأحوال اثمار سدره انسان توکل و استقامت است تمسک بهما امراً من لدی الله الامر الحکیم

- 14 Each one of the friends must be as firm and steadfast as a mountain and must regard the opposers and deniers as non-existent. If someone attains unto the station of hearkening to the Most Exalted Word, they should convey it. If it is accepted, the purpose is achieved; if not, contention is vain. We beseech God to aid the people of Baha in that which conduces to unity, concord, love and fellowship. He is the Powerful, the Mighty. In these days, due to the absence of hearing faculties, silence is preferable until such time as God creates another people - a promise from Him. He is the All-Bountiful, the Most Generous. Ere long shall the pavilion of divine glory encompass the world. O people of God! These sublime words and resplendent verses were previously revealed specifically for one of the friends. It is beloved that the people of Baha should recite them in a state of detachment and devotion, that they may attain unto that which diffuses the fragrance of acceptance. Command and judgment are in the grasp of God's will, the Lord of all worlds.

14 هر یک از اولیا باید بمثابة جبل ثابت و راسخ باشد و معرضین و منکرین را معدوم شمرد اگر نفسی بمقام اصغای کلمه علیا فائز گشت کلمه را القا نمایند اگر قبول نمود مقصد حاصل والا تعرض باطل از حق میطلبیم اهل بها را مؤید فرماید بر اموریکه سبب اتفاق و اتحاد و الفت و وداد است اوست قادر و توانا این آیام نظر بعدم وجود قوه سامعه صمت اولی الی ان یبعث الله خلقاً آخر وعداً من عنده و هو الفیاض الکریم عنقرب خباء مجد ربانی عالم را احاطه نماید یا حزب الله اینکلمات عالیات و آیات باهرات از قبل مخصوص یکی از اولیا نازل محبوب آنکه در حین توجه و انقطاع اهل بها قرائت نمایند شاید فائز شوند بآنچه که عرف قبول از آن متضوع گردد الامر و الحکم فی قبضة ارادة الله رب العالمین

- 15 He is the One Who speaketh in the Kingdom of Utterance

15 هو الناطق فی ملکوت البیان

- 16 The essence of praise and glorification and the reality of thanksgiving and laudation befit the Most Holy and Exalted Court of Him Who is the Possessor of all existence and the Sovereign of the unseen and the seen, Who hath caused innumerable books to bow down before the ranks of letters, and through the hosts of words hath raised the banners of verses in the precincts of hearts and minds, and hath manifested the ocean of knowledge before the faces of all religions through the waves of wisdom and utterance. Through one point from the preamble of the Book of Grace He shed light upon the world; the trees and fruits spoke with most eloquent utterance the blessed word "The All-Merciful hath come." Through one drop from the ocean of His mercy bestowed upon the lands of existence, the fruits of knowledge and wisdom and the mysteries of truth and recognition became manifest and evident. His is the grace and power, His the grandeur and authority. The might of the world could not weaken His strength, and the power of nations could not prevent His authority. In all conditions He spoke "The Kingdom is God's, the Most High." The cawing of the crows and the clamor of the transgressors could not prevent His will, nor impede the influence of His purpose. Despite the rancor of the divines and the might of rulers, the Supreme Pen moved at all times, speaking these sublime words in most eloquent language:
- 16 جوهر ذکر و ثنا و سازج حمد و بها ساحت امنع اقدس حضرت مالک الوجود و سلطان غیب و شهود را لایق و سزاست که بصفوف حروف کتب لائحی را خاضع فرمود و بجنود کلمات ریایات آیات را بر بقاع افتده و قلوب برافراخت و بحر عرفان را امام وجوه ادیان بامواج حکمت و بیان ظاهر فرمود یک نقطه از دیباج کتاب فضل بر عالم تجلی نمود اشجار و اثمار بافصح بیان بکلمه مبارکه قد [اتی] الرحمن ناطق یک قطره از دریای رحمتش بر اراضی وجود مبذول داشت اثمار علم و حکمت و اسرار حقیقت و معرفت ظاهر و موجود له العنایة و الاقتدار و له العظمة و [الاختیار] قوتش را قوت عالم ضعیف ننمود قدرتش را قدرت امم از تصرف منع نکرد در جمیع احوال به الملک للغنی المتعال متکلم نعاق ناعقین و ضوئاً معتدین اراده اش را منع ننمود و نفوذ مشیتش را باز نداشت مع ضغینه علماء و سطوت امرا قلم اعلی در لیالی و ایام متحرک و بافصح بیان باینکلمات عالیات ناطق
- 17 My God, my God! Thou hast lit the lamp of Thy Cause with the oil of wisdom; protect it from contrary winds. The lamp is Thine, the glass is Thine, all things in heaven and earth are in the grasp of Thy power. Grant justice to rulers and fairness to divines. Thou art the One Who, through the movement of the Pen, hath aided Thy conclusive Cause and guided Thy loved ones. Thou art the Possessor of power and the King of might. There is none other God but Thee, the Mighty, the Self-Subsisting.
- 17 الهی الهی سراج امرت را بدهن حکمت برافروختی از اریاح مختلفه حفظش ثنا سراج از تو زجاج از تو اسباب آسمان و زمین در قبضه قدرت تو امرا را عدل عنایت فرما و علماء را انصاف توئی آن مقتدریکه بحرکت قلم امر میرمت را نصرت فرمودی و اولیا را راه نمودی توئی مالک قدرت و ملیک اقتدار لا اله الا انت العزیز المختار
- 18 O Son of Abhar! Upon thee be My glory! Convey to his honour 'A.T. a most holy greeting from the Wronged One, sanctified from the defilements of the world. We have once again made mention of him, that he may detach himself from all else save God and hold fast to the cord of the Most Great Steadfastness, and cling to that which God hath ordained.
- 18 یا ابن ابهر علیک بهائی جناب عط را از قبل مظلوم تکبیر مقدس از آلائش دنیا برسان مجدد ذکرش نمودیم شاید منقطعاً عن العالم بحبل استقامت کبری تمسک نماید و به ما اراده الله متشبث
- 19 O 'Attar! Upon thee be My glory! Convey greetings and salutations to all the members of that household. All are illumined by the fragrances of divine revelation and the sweet-scented breezes of inspiration. Of the Tablets thou didst request, some have been sent, and others will be forwarded later. In these days, the matter of mention and writing hath reached such a pass that time hath become like the philosopher's stone for
- 19 یا عطار علیک بهائی اهل آن بیت طراً را سلام و تکبیر برسان کل بنفحات وحی و فوحات الهام فائز و منورند الواحیکه طلب نمودی بعضی ارسال شد و بعد هم ارسال میشود این ایام امر ذکر و تحریر بمقامی رسیده که از برای محررین حاضر وقت بمثابه اکسیر احمر شده مذکور و

the scribes present. The remembered and the non-existent are alike. Make mention of the other friends who are scattered abroad. Verily thy Lord is the All-Bountiful, the Ever-Flowing, the Mighty, the All-Giving. The glory shining forth from the horizon of the heaven of My loving-kindness and the light radiating from the direction of My grace be upon thee and upon those whom doubt hath not prevented from drawing nigh unto God, the Lord of the Mighty Throne.

غير موجود ساير اوليا را كه متفرقند ذكر نما ان
ربك هو الفضال الفياض العزيز الوهاب البهاء
المشرق من افق سماء عنايتي و النور الساطع من
شطر فضلى عليك و على الذين ما منعهم الريب
عن التقرب الى الله رب العرش العظيم

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AHM.357x, DWNP_v6#09 p.001x,
AQMJ1.168ax, MSHR5.297x, YIA.149-154

BH00351

To: Ghulam Ali father of Mihdi Kashani et al.

Date: 1305 ? [1887-1888]

1 This is the Epistle of God, the Help-in-Peril, the Self-Subsisting

2 He is God, exalted is He in wisdom and utterance

3 O Ghulam-Qabli-'Ali! Repeatedly has thy mention been made in the presence of the Wronged One, and likewise the letters thou hast sent to the friends of God have each been presented and heard. From the heaven of especial bounty, replies have repeatedly been sent down for thee and for Mihdi. Blessed art thou for having confined thy affairs to the remembrance and praise of God and the promotion of His Cause. We beseech God to aid thee and thy son in that which befitteth His Most Great Cause and His Mighty Call.

4 His Honor Ismu'llah, upon him be My Glory, forwarded thy letter to the Most Holy Court several days ago. It was perused and heard. Well is it with thee and with those who have drunk the choice wine of utterance from the hand of the bounty of their Lord, the All-Merciful. By choice wine is meant at times the divine verses themselves, and at times His love - whoso drinketh thereof shall never thirst. This choice wine bestoweth life and conferreth eternal existence. In another sense, what is meant by it are the hidden pearls within the utterance of the Goal of all worlds, and its chalices are the writings revealed by the Supreme Pen. This choice wine shall never perish but hath been and ever shall be preserved by divine will, sealed with the seal of infallibility. When by God's leave We removed its seal in this Most Great Revelation by the hand of power,

1 صحيفة الله المهيمن القيوم

2 هو الله تعالى شأنه الحكمة و البيان

3 يا غلام قبل على مكرّر ذكرت در ساحت
مظلوم مذکور و همچنين نامهايتكه باوليای الهی
فرستادي هر يك بحضور و اصفا فائز و جواب
هم مکرر از سماء عنايت مخصوص آنجناب و
جناب مهدي نازل طوی لك بما اقتضرت
امورك في ذكر الله و ثنائه و تبليغ امره نسأل الله
ان يؤيدك و ابلك على ما ينبغي لأمره الأعظم
و نيّه العظيم

4 جناب اسم الله عليه بهائی چند يوم قبل نامهات
را بساحت اقدس ارسال داشت ملاحظه شد
و باصفا فائز گشت هنيئاً لك و للذين شربوا
رحيق البيان من يد عناية ربهم الرحمن و مقصود
از رحيق گاهی نفس آيات الهی بوده و هنگامي
حبش من شرب منه لن يظمأ ابدا و اين رحيق
حيات بخشد و زندگانی ابدی عطا نمايد و در
مقامی مقصود از آن لآلى مكنونه در بيان
مقصود عالميان است و كؤس آن آثار است كه
از قلم اعلى نازل گشته اين رحيق را زوال اخذ
نمايد و لازال باقى بوده و هست و او باراده
الهی محفوظ است بخاتم عصمت و چون بمشيت
الهی در اين ظهور اعظم بيد قدرت ختمش

the sincere ones, those near to God, and those who were ready perceived its fragrance and hastened toward it.

- 5 In one station, choice wine refers to the means that lead man to his Source and spread the carpet of detachment before him. In another station, choice wine is the blessed word of unity itself - whoso attaineth unto it hath attained unto the knowledge of God, the Lord of all worlds. And in yet another station, it hath been and is His Hands of the Cause - they are the cupbearers of the choice wine of recognition. Blessed is the soul that hath attained thereunto. Within this choice wine lieth concealed true investigation. Every ear that hath been blessed to hear it is numbered with the dwellers of the City of Immortality in the sight of God. This is the water that bestoweth eternal life and is the cause of everlasting existence. Today the Hand of God giveth and bestoweth. We beseech Him to enable all to attain unto this spiritual, true choice wine and to deprive no one. He is the Bountiful, the Powerful.

- 6 O Ghulam! Were ye to count its meanings, ye could not reckon them. Praise the Goal of the world Who hath turned toward thee on this night of the blessed month of Ramadan and maketh mention of thee. His Honor Amin hath set out for those parts several days ago. We beseech God to make him like rain clouds for the soil of His knowledge, that ears of recognition may spring forth therefrom for the followers of all religions. Verily He is the Powerful, the Mighty, the Bestower.

- 7 Thou didst mention those who have turned toward God. Each hath been blessed with His grace and adorned with the ornament of His greatest mention. However, O Ghulam, upon thee be My Glory, each day petitions arrive at the Most Holy Court, and likewise letters to the friends, each bearing numerous names. Therefore time hath become like the rarest elixir - scarce, nay, unobtainable. Hence if replies are delayed, there is and hath been no harm in this. Praise be to God, whosoever turneth toward Him is blessed in that moment, before it and after it, with God's mention and the attention of His merciful grace. Verily thy Lord is the Master of existence and the Knower of things unseen. There is no God but He, the Single, the One, the Mighty, the Beloved.

- 8 O Ghulam-Husayn-i-Harami-baf! Upon thee be the Glory of God

- 9 O Ghulam-i-Qabli-Husayn! The Lord of the worlds hath made mention of thee from His Most Great Prison. We testify that thou hast attained unto His remembrance, hast turned toward His horizon, and hast drunk the choice wine of His love from the hand of the bounty of His loved ones who have cast aside

را برداشتم لذا مخلصین و مقربین و مستعدین
عرفش را یافتند و بشطرش شتافتند

- 5 و در یک مقام رَحیق اسبابیست که انسانرا بمبدأ
میرساند و نشاطش بساط انقطاع مبسوط نماید و
در یک مقام رَحیق نفس کلمهء مبارکهء توحید
است من فاز به فاز عرفان الله رب العالمین و
در یک مقام ایادی امر او بوده و هستند ایشانند
ساقیان رَحیق عرفان طوبی از برای نفسیکه بآن
فائز شد و در این رَحیق تحقیق حقیقی مکنون
و مخزون هر سمعی باصغاء آن فائز شد او از اهل
مدینهء بقا لدی الله مذکور اوست مائیکه سبب
حیات ابدی و علت بقای سرمدیست امروز ید
الله عطا میفرماید و میبخشد از حق میطلبیم کل
را باین رَحیق حقیقی معنوی فائز فرماید واحدی
را محروم نکند اوست بخشندهء توانا

- 6 یا غلام ان تعدوا معانیه لا تحصوها حمد کن
مقصود عالم را که در این ليلهء شهر رمضان
المبارک بتواقبال نموده و ترا ذکر مینماید جناب
امین چند یوم است بآن جهات توجه نموده نسال
الله ان يجعله غادیه لأرض عرفانه لتثبت منها
سنبلات العرفان لأهل الأديان انه هو المقتدر
العزیز المتان

- 7 ذکر مقبلین را نمودی هر یک بعنایت فائز و بطراز
ذکر اعظم مزین لکن یا غلام علیک بهائی هر
یوم از اطراف عرایض بساحت اقدس و همچنین
نامهها باولیا ارسال میدارند و هر نامه حامل اسماء
کثیره باین جهت وقت بمثابهء اکسیر احمر شده
کیاب بل نایاب لذا اگر جواب تأخیر شود بآسی
نبوده و نیست لله الحمد هر نفسی اقبال نماید در
آن حین و قبل حین و بعد حین بذکر الهی و بتوجه
رحمت رحمانی فائز میشود آن ربیک هو مالک
الوجود و علام الغیوب لا اله الا هو الفرد الواحد
العزیز المحبوب

- 8 جناب غلامحسین حرمی باف علیه بهاء الله

- 9 یا غلام قبل حسین ذکرک مولی العالم فی سجنه
الأعظم نشهد انک فزت بذکره و اقبلت الی افقه
و شربت رَحیق حبه من ید عطاء اولیائه اللّٰهین
نبدوا العالم و اخذوا ما امروا به من لدی الله

the world and taken hold of that which they were bidden by God, the Mighty, the Praiseworthy.

- 10 O 'Ali-i-Qabli-Akbar! The hidden mystery hath been made manifest and the Most Great Countenance illumined with the light of the Countenance. By God! The Cause hath appeared quicker than the twinkling of an eye. It behooveth him who hath believed in destiny to cast aside what the people possess and to turn with his heart unto God, the Lord of the Mighty Throne. Thou hast at this hour attained unto My mention, My acceptance and My turning toward thee. Well is it with thee and with him who hath attained unto this manifest Cause.

- 11 O Isma'il! Art thou still or in motion, art thou attracted or holding fast? Cast aside the paths of the ascetics who have broken God's covenant and His testament in this most wondrous, most mighty, most great and glorious Manifestation.

- 12 O Mir Abu'l-Qasim! Thy name was present before the Wronged One, and He hath made mention of thee in such wise as hath caused the fragrance of the Merciful's garment to waft throughout all creation. When thou findest and knowest, say: "Praise be unto Thee, O Lord of the worlds, for having adorned me with the ornament of Thy utterance while I was among the heedless among Thy servants. I beseech Thee to make me so strong through Thy power that neither the doubts of the wayward among the people of the Bayan nor the might of the divines of Iran may hold me back. Verily Thou art the One Who hath power over whatsoever He willeth, and in Thy grasp are the reins of all who are in the heavens and on earth."

- 13 O Mir Muhammad-'Ali! Hast thou turned toward the Most High Horizon or art thou among those who hesitate? Say: "By Thy glory, O Thou the Desire of the world! I have turned unto Thee and have turned away from all else beside Thee. Verily Thou hearest and seest, and Thou art the All-Hearing, the All-Seeing."

- 14 O Mahmud! Upon thee be My glory. Harken unto My call which hath been raised from My station and draweth all nigh unto the Dayspring of God's revelation, the Mighty, the Praiseworthy. Take hold of thy Lord's verses with strength from Him. Say: "Praise be unto Thee, O Thou Who hast illumined my heart with the light of Thy knowledge and hast sent down unto me that which hath attracted the hearts of those who are endowed with understanding."

العزیز الحمید جناب استاد علی اکبر اروسی دوز
علیه بهاء الله

10 یا علی قبل اکبر سر مستسر ظاهر و منظر اکبر
بانوار وجه منور تالله قد ظهر الأمر اسرع من لمح
البصر ينبغي لمن آمن بالقدر ان يضع ما عند القوم
ويتوجه بقلبه الى الله رب العرش العظيم قد فزت
في هذا الحين بذكرى واقبالى وتوجهى هنئلاً لك
ولمن فاز بهذا الأمر المبين

11 جناب آقا سيد اسمعيل حلاج عليه بهاء الله يا
اسمعيل هل تكون ساكناً او متحرراً و هل تكون
منجذباً او متمسكاً ضع سبل التاسكين الذين
نقضوا عهد الله و ميثاقه في هذا الظهور الأبدع
الأعظم العزیز العظيم

12 جناب مير ابوالقاسم عليه بهاء الله يا مير ابوالقاسم
قد حضر اسمك لدى المظلوم و ذكرک بما فاح
به عرف قيص الرحمن في الامكان انک اذا
وجدت و عرفت قل لك الحمد يا مولی العالم بما
زینتی بطراز بيانک اذ كنت بين ايادي الغافلين
من عبادک اسألك بأن تجعلني قوياً بقوتک
بحيث لا تمنعني شبهات المعرضين من اهل البيان
ولا تضعفني شوكة العلماء من الايران انک انت
المقدر على ما تشاء و في قبضتک زمام من في
السّموات و الأرضين

13 جناب آقا مير محمد علي عليه بهاء الله يا مير محمد
علي هل اقبلت الى الأفق الأعلى ام كنت من
المتوقفين قل وعزيتک يا مقصود العالم قد اقبلت
اليک و اعرضت عن دونک انک تسمع و ترى
و انک انت السميع البصير

14 جناب آقا سيد محمود عليه بهاء الله يا محمود عليك
بهائي اسمع ندائي أنه ارتفع من مقامى و يقرب
الكل الى مشرق وحى الله العزیز الحمید خذ آيات
ربك بقوة من عنده قل لك الحمد يا من نورت
قلي بنور معرفتك و انزلت لى ما انجذبت به افئدة
العارفين

- 15 O Muhammad-i-Qabli-Baqir! Thou hast attained unto My mention, My verses and My tablets. Blessed art thou for having turned unto the Desired One in the earliest days and for having drunk the sealed wine when most of mankind were debarred therefrom. Glory be upon thee and upon thy father and upon those who have turned unto the Countenance and have acknowledged that which hath been sent down from the heaven of God's will, the Mighty, the Powerful.
- 16 O Muhammad-Aqa! We have indeed found the fragrance of thy love and have witnessed thy turning toward Us. We have turned toward thee and made mention of thee in such wise as to illuminate the horizon of love amongst the servants. We beseech God to assist thee in His remembrance and to adorn thee with the Most Great Steadfastness. Verily He is the Mighty, the All-Knowing, the Wise.
- 17 We make mention of Aqa Baba and give him the glad-tidings of God's remembrance of him, and We counsel him with that whereby the stations of man are elevated in the contingent world. Verily He hath power over whatsoever He willeth. There is none other God but He, the Single, the One, the Mighty, the Great. O son of my heart! The servant hath made mention of thee, and We have sent down from the heaven of Our mercy that which causeth the flowers of knowledge and wisdom to spring forth from the soil of hearts. Be thankful and say: "Praise be unto Thee, O Thou the Goal of the world! And glory be unto Thee, O Thou the Beloved of those who are in the heavens and on earth!"
- 18 His honor Arbab 'Ali, upon him be the Glory of God!
- 19 O Arbab 'Ali! Praise thy Lord, for He hath turned unto thee and heard thy call. He hath answered thee with words through which the rain of bounty hath descended from the clouds of God's mercy. Blessed is the servant who hath attained thereunto and recognized its station, and woe unto the heedless.
- 20 His honor Ghulam-Husayn, upon him be the Glory of God!
- 21 O Ghulam-Husayn! Who enabled thee to turn unto Him? Say: God, the Mighty, the Powerful! And who made thee know His Cause? Say: He Who created me, through His grace, for He is the All-Bountiful, the Most Generous! And who mentioned thee on this darksome night? Say: My Lord, the Forgiving, the Merciful! Blessed is the ear that hath been honored to hear the Call, and the eye that hath beheld the signs of God, the All-Knowing, the All-Wise.
- 22 His honor Aqa Siyyid Muhammad, upon him be the Glory of God!
- 15 جناب آقا محمد باقر عليه بهاء الله يا محمد قبل باقر أنك فزت بذكرى وآياتي و الواحي طوبى لك بما اقبلت الى المقصود في اول الايام و شربت الرحيق المختوم اذ منع عنه اكثر الانام البهاء عليك و على ابيك و على الذين اقبلوا الى الوجه و اعترفوا بما نزل من سماء مشية الله المقتدر القدير
- 16 جناب آقا محمد آقا عليه بهاء الله يا محمد آقا انا وجدنا عرف حبك و رأينا توجهك اقبلنا اليك و ذكرناك بما تور به افق الوداد بين العباد نسأل الله ان يؤيدك على ذكره و يزينك بالاستقامة الكبرى انه هو المقتدر العليم الحكيم
- 17 جناب ارباب آقا بابا عليه بهاء الله انا نذكر آقا بابا و نبشره بذكر الله آياه و نوصيه بما ترتفع به مقامات الانسان في الامكان انه هو المقتدر على ما يشاء لا اله الا هو الفرد الواحد العزيز العظيم جناب جان بابا عليه بهاء الله يا جان بابا ذكرك الغلام ذكرناك و انزلنا لك من سماء رحمتي ما تنبت من اراضى القلوب رياحين العلم و الحكمة اشكر و قل لك الحمد يا مقصود العالم و لك الثناء يا محبوب من في السموات و الارضين
- 18 جناب ارباب على عليه بهاء الله
- 19 يا ارباب يا على احمد ربك انه اقبل اليك و سمع نداك اجابك ببيان به نزلت من سحاب رحمة الله امطار العطاء طوبى لعبد فاز بها و عرف مقامها و ويل للغافلين
- 20 جناب غلام قبل حسين عليه بهاء الله
- 21 يا غلام قبل حسين من ايدك على الاقبال قل الله المقتدر القدير و من عرفك امره قل من خلقتي فضلاً من عنده و هو الفضل الكريم و من ذكرك في هذه الليلة الدماء قل ربى الغفور الرحيم طوبى لسمع فاز باصغاء النداء و لبصر فاز باثار الله العليم الحكيم
- 22 جناب آقا سيد محمد عليه بهاء الله

- 23 O Tongue of Grandeur! One of thy branches, who is named Diya, is commanded to make mention of him who is named Muhammad after Siyyid, that he may inhale the fragrance of God, the Self-Subsisting. He hath turned unto him and remembered him with verses from which the light of God, the Mighty, the Loving, hath shone forth. O Muhammad! We have made mention of him who hath turned toward Our horizon, and have sent down for him that whereby the heaven of bounty hath rained upon all who dwell in the kingdom of creation. Verily thy Lord is the Powerful over what He willeth, and He is the Truth, the Knower of things unseen.
- 23 يا لسان العظمة امر احد اغصانك الذي سمي بضياء ان يذكر من سمي بمحمد بعد سيد ليجد عرف الله المهيمن القيوم انه اقبل اليه و ذكره بآيات سطع منها نور الله العزيز الودود يا محمد انا ذكرنا من اقبل الى افقى وانزلنا له ما امطرت به سماء العطاء على من فى ناسوت الانشاء ان ربك هو المقتدر على ما يشاء وهو الحق علام الغيوب
- 24 His honor Aqa Husayn-i-Shikari, upon him be the glory of God
- 24 جناب آقا حسين شكارى عليه بهاء الله
- 25 O Husayn! The Wronged One maketh mention of thee from this His Station that hath been named with the Most Beautiful Names of God, that thou mayest render thanks unto thy Lord, the Sovereign of all existence. He hath willed to make mention of His loved ones in this exalted Station. Beware lest the veils of the people hold thee back, or the tyranny of those who have denied the Promised One deter thee.
- 25 يا حسين يذكرك المظلوم من مقامه الذى سمي بأسماء الله الحسنى لتشكر ربك مالك الوجود انه اراد ان يذكر اوليائه فى هذا المقام المرفوع اياك ان تحجبك حجاب القوم او تمنعك سطوة الذين كفروا بالموعود
- 26 His honor Ustad Husayn, upon him be the glory of God
- 26 جناب استاد حسين عليه بهاء الله
- 27 O Husayn! Hearken unto the Call from this Most Glorious Horizon. Verily, it hath been raised up in truth by the Lord of the seen and the unseen. Blessed is the servant who hath been privileged to witness the Days of God and hath inhaled the fragrances of the Bayan from His preserved Tablet. Cast away that which the people possess and take hold of that which thou hast been commanded by the Lord, the Sovereign of the hosts. Render praise unto Thee, O Light of the world, for having made mention of us in Thy Most Great Prison. I bear witness that Thou hast manifested that which was treasured in knowledge and hidden from all eyes.
- 27 يا حسين اسمع النداء من هذا الأفق الأبهى انه ارتفع بالحق من لدن مالك الغيب والشهود طوبى لعبد فاز بأيام الله وجد عرف البيان من لوحه المحفوظ ضع ما عند القوم وخذ ما امرت به من لدى الرب مالك الجنود قل لك الحمد يا نور العالم بما ذكرتني فى سينك الأعظم اشهد انك اظهرت ما كان مكنوناً فى العلم ومستوراً عن العيون
- 28 His honor Aqa Ismail, upon him be the glory of God
- 28 جناب آقا اسمعيل عليه بهاء الله
- 29 O Ismail! The discourse of sacrifice hath returned, and the Most Great Sacrifice hath appeared, yet most of the people understand not that the Promised One hath been made manifest through divine favor, hath ascended the throne of glory, while most men recognize Him not. They have cast the command of God behind their backs, clinging to their vain imaginings. Behold the Revelation of thy Lord, His power and His sovereignty – verily, He hath appeared and manifested whatsoever He desired through His word “Be, and it is.” How many a sacrifice did We send forth with the spirit and divine fragrance, who offered up his life upon this extended Path! Thus hath the matter been decreed by God, the Lord of this frequented House.
- 29 يا اسمعيل قد رجع حديث الذبح و ظهر الذبح الأعظم و القوم اكثرهم لا يفقهون ان الموعود ظهر بالفضل ثم استوى على العرش و الناس اكثرهم لا يعرفون نبذوا امر الله ورائهم متمسكين بما عندهم من الظنون انظر فى ظهور ربك و قدرته و سلطانه انه ظهر و اظهر ما اراد بقوله كن فيكون كم من ذبيح ارسلناه بالروح و الریحان و انفق روحه فى هذا الصراط الممدود كذلك قضى الأمر من لدى الله مالك هذا البيت المعمور

- 30 His honor Mirza Faraj'u'llah, upon him be the glory of God
 30 جناب میرزا فرج الله عليه بهاء الله
- 31 O Faraj'u'llah! We have made mention of thee and of those who have believed, with a mention that hath encompassed the world, yet the people comprehend not. They have denied the Proof of God and His testimony, and have committed that which hath caused the near ones to lament. They have cast aside the Book of God and seized upon their desires, though they perceive it not.
 31 يا فرج الله انا ذكرناك و الذين آمنوا بذكر احاط العالم ولكن القوم لا يفقهون انكروا حجة الله و برهانه و ارتكبوا ما ناح به المقربون نبذوا كتاب الله و اخذوا هواهم الا انهم لا يعرفون
- 32 His honor Aqa Muhammad-Rida, upon him be the glory of God
 32 جناب آقا محمد رضا عليه بهاء الله
- 33 O Muhammad-Qabli-Rida! Blessed is the servant who hath drunk the choice wine of utterance from the chalice of My bounty and hath attained unto the traces of My Pen - that Pen which, when It moveth upon the Tablet, causeth all existence, both seen and unseen, to move. Blessed art thou, inasmuch as the Ancient Beauty hath turned toward thee from this forbidden quarter.
 33 يا محمد قبل رضا طوبى لعبد شرب رحيق البيان من قدح عطائي و فاز باثار قلبي الذي اذا تحرك على اللوح تحرك الوجود من الغيب و الشهود طوبى لك بما اقبل اليك جمال القدم من هذا الشطر المنوع
- 34 Jinab-i-Aqa Shukru'llah, upon him be the Glory of God
 34 جناب آقا شكر الله عليه بهاء الله
- 35 O Shukru'llah! Give thanks unto thy Lord, for the ocean of God's loving-kindness, the Lord of all worlds, hath turned toward thee. Say: I thank Thee, O my God, and I praise Thee, O my Lord, and I remember Thee, O Thou Master of them that know. I beseech Thee, by the breathings of Thy Revelation, to assist me in that which beseemeth Thy glorious Day.
 35 يا شكر الله اشكر ربك بما اقبل اليك بحر عناية الله رب العالمين قل اشكر يا الهى و احمذك يا سيدى و اذكرك يا مولى العارفين اسالك بنفحات وحيك بأن تؤيدنى على ما ينبغي ليومك العزيز
- 36 Jinab-i-Aqa Siyyid Kazim, upon him be the Glory of God
 36 جناب آقا سيد كاظم عليه بهاء الله
- 37 O Kazim, after Siyyid! The Countenance of the Ancient One hath turned toward thee from this exalted station, and remembereth thee with that which draweth thee nigh unto God, the Mighty, the Praiseworthy. Blessed is he who hath heard the shrill voice of My Pen, hath attained unto My days, and hath witnessed that which the tongue of My grandeur hath witnessed. He is indeed of the people of Baha in the crimson Tablet, as attested by Him with Whom is the perspicuous Book.
 37 يا كاظم بعد سيد قد توجه اليك وجه القدم من هذا المقام العظيم و يذكرك بما يقربك الى الله العزيز الحميد طوبى لمن سمع صرير قلبي و فاز بأيامى و شهد بما شهد به لسان عظمتى انه من اهل البهاء فى الصحيفة الحمراء يشهد بذلك من عنده كتاب مبين
- 38 Jinab-i-Mirza Ghulam-Husayn, upon him be the Glory of God
 38 جناب میرزا غلام حسین عليه بهاء الله
- 39 O Ghulam-Qabl-'Ali! Thy letter hath been sent unto My Namesake, he that is named Mihdi, upon whom be My glory, after this perspicuous Tablet had been revealed for thee. Verily, He remembered thee before, and remembereth thee again hereafter. Thy Lord, in truth, remembereth whoso hath turned unto Him. He, verily, is the Compassionate, the All-Knowing, the Wise. The glory of God rest upon thee, and upon such as are with thee in this manifest Cause. And as to what thou
 39 هو الله يا غلام قبل على قد ارسل كتابك اسمى الذى سمي بمهدي عليه بهاءى بعدما نزل لك هذا اللوح المبين انه ذكرك من قبل و من بعد ان ربك يذكر من اقبل اليه انه هو المشفق العليم الحكيم البهاء عليك و على من معك فى هذا الامر المبين و اما ما ذكرت فى مركوب انا وهبناه

didst mention concerning the mount, We, verily, bestowed it upon whomsoever desired to send it. We beseech God to ordain for him the recompense of that which he purposed. He, in truth, is the Lord of His servants in the beginning and in the end.

لمن اراد ان يرسله نسأل الله ان يكتب له اجر ما اراد انه هو مولى العباد فى المبداء والمعاد

- 40 O Ghulam-Qabl-'Ali! We repeatedly make mention of the friends in that land. Of Ibrahim, upon whom be My glory, mention is made at one time as Nazir, and at another as Mulla Ahmad. For years hath he been occupied, by night and by day, in service. For a time the office of supplying water to the Sacred House of God was his, and at another time he was engaged, as was meet and proper, in the bathhouse. Unto all his kindred, one and all, convey, on behalf of this Wronged One, the greeting of grandeur.

40 يا غلام قبل على اوليائى آن ارض را مکرر ذکر مینمائیم ابراهیم علیه بهائی گاهی به ناظر معروف و هنگامی به ملا احمد مذکور سالهاست که لیلاً و نهراً بخدمت مشغول چندی سقاییه بیت الله الحرام با او بوده و وقتی هم در حمام بما ینبغی مشغول منتسین او طراً را از قبل مظلوم تکبیر یرسان

- 41 Repeatedly hath he made mention of his two brothers, and in every instance hath he attained unto the remembrance of the Dayspring of the light of Divine Unity. We beseech God to enable Ibrahim in his service, and to make him steadfast in His love and in His Cause. He, verily, is the All-Powerful, the Mighty, the Subduer, the Almighty.

41 مکرر ذکر اخوی خود را نموده و در هر کوه بذكر مطلع نور احديه فائز نسأل الله ان یوفق ابراهیم علی خدمته و یجعلہ مستقیماً فی حبه و امره انه هو المقتدر القوى الغالب القدير

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BH00353

To: *Zaynul-Muqarrabin*

Date: 1305 ? [1887-1888]

- 1 In His Name, the Dawning-Place from the Horizon of Utterance!
- 2 In this day the Sun declares "The All-Bestowing One has come!" and all things proclaim "The Creator of the heavens has come!" The Divine Lote-Tree gives glad tidings to all trees, leaves and fruits, announcing the appearance of the Hidden Treasure and the Concealed Mystery, and congratulates the mountains of the world upon Mount Sinai, for in these days it drinks from the cup of reunion and partakes of the Kawthar of meeting after despair, finding intimacy with its Interlocutor. From the Supreme Pen upon every leaf of leaves is inscribed this exalted word: "Pass beyond the winds and move by the will of God."

1 بسمی المشرق من افق البیان

2 امروز آفتاب به قد اتی الوهاب ناطق و اشیاء به قد اتی فاطر السماء متکلم سدره منتهی اشجار و اوراق و اثمار را مرده میدهد و بشارت میدهد بظهور کنز مخزون و غیب مکنون و جبال عالم طور را تهنیت میگوید چه که این ایام کأس وصال مینوشد و کوثر لقا میآشامد بعد از یأس بمکشم مأنوس از قلم اعلی بر هر ورقی از اوراق این کلمه علیا مرقوم از اریاح بگذر و باراده الله حرکت نما

- 3 O Zayn! Upon thee be My glory and My loving-kindness. The Most Sublime Vision hath appeared and the Lord of Destiny speaketh with the mysteries of wisdom and utterance. Yet heedless souls cling to means whose transience is more evident than the sun, while remaining veiled and oblivious to the Most Great Ocean of God, each drop of which giveth life to the world. It is not known what Dawlat-Abadi, in his heedlessness, hath understood, by what proof he accepted the Primal Point, and by what evidence he turned away from the Truth Itself, exalted be His glory. O Zayn! Beseech God that He may, through the ocean of His bounty and grace, awaken the heedless ones and adorn them with justice and fairness, that all may attain to that which is the cause of eternal salvation. By the life of God! The Supreme Pen speaketh these words purely through grace, that perchance the helpless servants may not again be afflicted by the vain imaginings of the party, and be not deprived of the Kawthar of the All-Merciful's utterance.
- 3 یا زین علیک بهائی و عنایتی منظر اکبر ظاهر و مالک قدر باسرار حکمت و بیان ناطق و لکن نفوس غافله باسبابی که فنایش اظهار از شمس است متمسک و از بحر اعظم الهی که هر قطره آن محیی عالم است غافل و محجوب معلوم نیست دولت آبادی غافل چه ادراک نموده بجه حجت اقبال کرده یعنی بنقطه اولی و بجه برهان از نفس حق جل جلاله اعراض نموده یا زین از حق مسئلت نما شاید از بحر فیض و کرم عباد غافل را آگاه نماید و بعدل و انصاف مزین فرماید تا کل فائز شوند بآنچه که سبب نجات ابدیست لعمر الله محض فضل قلم اعلیٰ باین اذکار ناطق که شاید مجدد عباد بیچاره باوهمات حزب مبتلا نشوند و از کوثر بیان رحمن محروم نگردند
- 4 O Zayn! Upon thee be My glory and My mercy. The letter of Mulla Baqir which he sent to thee was presented at the Most Holy Court and attained unto Our hearing. Well is it with him! We have indeed found the fragrance of his love. We mentioned him before with verses that testified to his acceptance on a day wherein most of the servants turned away from God, the Lord of the worlds. We desired to mention those whose mention he sought, as a mercy and grace from Us, and verily I am the All-Bountiful, the All-Generous.
- 4 یا زین علیک بهائی و رحمتی نامه جناب ملا باقر که بآنجناب ارسال داشته در ساحت اقدس حاضر و باصفا فائز هنیثاً له انا وجدنا عرف حبه ذکرناه من قبل بآیات شهدت باقباله فی يوم فيه اعرض اکثر العباد عن الله رب العالمین انا اردنا ان نذكر الذين اراد ذكرهم رحمة من عندنا و فضلاً من لدنا و انا الفضال الکرم
- 5 O Husayn (the master craftsman)! Harken unto the call of God, the King, the Truth, the Manifest Justice, Who speaketh before the faces of the world and summoneth all unto the One, the All-Informed. The tempests of the oppressors deterred Him not, nor did the hurricanes of the idolaters. The veils of those who denied the Day of Judgment hindered Him not. When thou hast drunk the choice wine of My utterance and found the fragrance of My loving-kindness, say:
- 5 یا حسین (استاد) اسمع نداء الله الملك الحق العدل المبين الذي ينطق امام وجوه العالم ويدع الكل الى الفرد الخبير ما خوفته عواصف الظالمين ولا قواصف المشركين و ما حجبته حجابات الذين كفروا بيوم الدين اذا شربت رحيق كلامي و وجدت عرف عنایتی
- 6 "My God, my God! Thou seest Thy servant standing before the door of Thy grace, asking of Thee that which will draw him nigh unto Thee in all conditions. O my Lord! I beseech Thee by the pearls of the ocean of Thy wisdom and the mysteries hidden in Thy knowledge, to make me steadfast in Thy Cause in such wise that the doubts of them that have disbelieved in Thee and in Thy signs will not shake me. Verily, Thou art the All-Powerful, the Almighty."
- 6 قل الهی الهی تری عبدک قائماً لدى باب فضلك و يستل منك ما يقربه اليك في كل الأحوال ای رب اسئلك بالآلی عمان حکمتک و الأسرار المكنونة فی علمک بأن تجعلنی ثابتاً علی امرک بحيث لا تزلی شبهات الذين كفروا بك و بآياتک انک انت المقتدر القدير
- 7 O Muhammad-Taqi! Hear the call of the Wronged One from the horizon of tribulation. Verily, there is no God but Me, the Mighty, the All-Praised. Tribulation hath not prevented Me from the Lord of Names. I have manifested the Cause before
- 7 یا محمد قبل تقی اسمع نداء المظلوم من افق البلاء انه لا اله الا انا العزيز الحميد ما منعني البلاء عن مالک الأسماء قد اظهرت الأمر امام وجوه

the faces of the rulers with evident sovereignty. Blessed is the servant whom neither the tyrants of the earth nor its Pharaohs have prevented from drawing nigh unto God, the Powerful, the Strong, the Dominant, the Mighty. When the attraction of the Call from the Supreme Horizon taketh hold of thee, say:

الأمرآء بسلطان مبين طوبى لعبد ما منعه جبارة
الأرض ولا فراعتها عن التقرب الى الله المقتدر
القوى الغالب القدير أنك اذا اخذك جذب
النداء من الأفق الأعلى

- 8 "I beseech Thee, O Creator of the heavens and Lord of Names, by the places that were honored by the glances of Thy loving-kindness and were ennobled by Thy footsteps, and wherein arose Thy sighs for what befell Thee from Thine enemies, to make me so steadfast in Thy love that through my steadfastness Thy servants and creatures may become steadfast. Verily, Thou art God, the One, the Single, the All-Knowing, the All-Wise."

8 قل اسئلك يا فاطر السماء و مالك الأسماء
بالمقامات التي فازت بلحظات عنايتك و
تشرّفت بقدموك و ارتفعت فيها زفرائك بما
ورد عليك من اعدائك بأن تجعلني مستقيماً
على حبك بحيث يستقيم باستقامتي عبادك و
خلقك أنك انت الله الفرد الواحد العليم الحكيم

- 9 O Abraham! Can sorrows prevent Me, or tribulations frighten Me, or power weaken Me, or names veil Me? Nay, by My Most Great Throne and My Mighty Message! I have proclaimed the Cause before the faces of kings and subjects alike, and summoned all through wisdom and utterance to the horizon of the All-Merciful. Among them are those who heard and turned away, those who pronounced judgment against Me, and those who imprisoned Me in this remote place. When the breezes of the morn of My Revelation stir thee and the wine of My utterance intoxicates thee, say:

9 يا ابراهيم هل الأحران تمنعني و هل البلاء يخوفني
و هل السطوة تضعفني و هل الأسماء تحجبني لا
وعرشي الأعظم و نبأى العظيم قد اظهرت الأمر
امام وجوه الملوك و المملوك و دعوت الكل
بالحكمة و البيان الى افق الرحمن منهم من سمع و
اعرض و منهم من افق على و منهم من حبسني
في هذا المقام البعيد أنك اذا هزتك نسمات فجر
ظهوري و اخذك سكر كوثر بياني

- 10 My God, my God! By Thy might and Thy majesty, Thy greatness and Thy power! Separation from Thee hath destroyed me and Thy remoteness hath consumed me. Thou seest me, O my God, in the fire of separation and remoteness. Where is the river of Thy presence, O Thou Desire of the world? By Thy might! My heart findeth no rest save in the remembrance of reunion with Thee, and mine eye is not solaced except by the collyrium of Thy grace. For what purpose didst Thou create it and reveal it, if Thou deniest it the vision of Thy horizon? O Lord! Deny not existence the signs of Thy bounty and generosity, nor human temples the ornament of Thy mercy and forgiveness. O Lord! The livers of the lovers are melted in their separation from the precincts of Thy nearness. I beseech Thee by the ocean of Thy verses and the heaven of Thy mercy to make me steadfast in Thy Cause and firm in Thy love, such that I may see all else as non-existent before the manifestations of Thy grandeur and as nothing before the revelations of the lights of Thy countenance. Thou art verily the Mighty, the Powerful, the Great.

10 قل الهى الهى و عزّتك و جلالك و عظمتك
و اقتدارك قد اهلكنى بعدك و احرقنى فراقك
ترانى يا الهى فى نار الهجر و الفراق اين كوثر
لقائك يا مقصود العالم و عزّتك لا يسكن قلبى الا
بذكر وصالك و لا تقرّ عينى الا بكحل عنايتك
ان تمنعها عن مشاهدة افقك لأى امر خلقتها
و اظهرتها اى رب لا تمنع الوجود عن مشاهدة
آثار جودك و كرمك و لا الهياكل عن طراز
رحمتك و غفرانك اى رب ذابت اكباد العشاق
فى بعدهم عن ساحة قربك اسئلك بجزآياتك
و سماء رحمتك بأن تجعلني ثابتاً على امرك و
راسخاً فى حبك بحيث ارى ما دونك مفقوداً
عند ظهورات عظمتك و معدوماً عند تجليات
انوار وجهك أنك انت المقتدر العزيز العظيم

- 11 We beseech God to forgive thy father and to send down upon him at all times a blessing from His presence and a mercy from His side, and to make him hear His verses and behold

11 نسئلك الله ان يغفر اباك و ينزل له فى كلّ الأحيان
نعمة من عنده و رحمة من لدنه و يسمعه آياته و

the mysteries of His dominion and kingdom. He is verily the Mighty, the Unconstrained.

- 12 O Muhammad, son of Hasan! The Wronged One remembereth thee through verses which God hath made to be the Kawthar of everlasting life unto His loved ones, that thou mayest render thanks unto thy Lord, the Forgiving, the Merciful. Blessed art thou, inasmuch as thou didst drink the cup of tribulation in the Cause of God, the Fashioner of the heavens, and didst hear the mockery of the adversaries in the path of God, the Lord of the sincere—when once again the breezes of My loving-kindness shall quicken thee. Say: “Praise be unto Thee, O Lord of mankind, and Sovereign of the Throne and of the dust, for that Thou didst remember me whilst I was amidst the hands of the oppressors among Thy servants. Would that I had been lost and my ear had never heard that which befell Thee in Thy days! I beseech Thee, O Desire of the world and Beloved of the nations, by Thy Most Great Name, to make me moved by Thy will, attracted by Thy verses, and clinging fast unto the cord of steadfastness in Thy Cause. Thou art verily potent to do whatsoever Thou wilt. There is none other God but Thee, the Mighty, the All-Bountiful, O Lord of the seen and the unseen.”

- 13 Make mention of him who was named Hasan, son of Barat, and give him glad tidings of the heaven of Thy grace and the ocean of Thy bounty, that he may soar on the wings of detachment in this holy, exalted, and gracious air. O Hasan! If thou takest flight upon the wings of trust and detachment, and drinkest the choice wine of utterance from the cup of thy Lord's favor, then say: “My God, my God! Praise be unto Thee, inasmuch as Thou hast fulfilled Thy promise, manifested Thy Cause, sent down Thy verses, and united the hearts of Thy loved ones. I beseech Thee by the lamentation of them that have drawn nigh unto Thee in their separation from Thee, and by the cry of the sincere in Thy days, to grant that mine ear may be honored by hearkening unto Thy call, and mine eye may glory in beholding Thy signs. O Lord! This is a Day wherein the ocean of Thy bounty hath surged and the fragrance of Thy grace hath been wafted abroad. I beseech Thee not to deprive me of that which Thou hast ordained for Thy faithful servants, through whom the day-star of justice hath shone forth amidst Thy creatures. There is none other God but Thee, the Mighty, the Bestower.”

- 14 O Baqir, son of 'Ali! Sanctify thine ear from that which it heard aforetime, and purify thine eye from that which it witnessed and beheld, that the former may hear My sweetest call and the latter may gaze upon My most great signs. Say: “Praise be unto Thee, O my God, my Lord, my Stay, and

يريه اسرار جبروته و ملكوته أنه هو المقتدر المختار

12 يا محمد قبل حسن يذكر المظلوم بآيات جعلها الله كوثر الحيوان لأوليائه لتشكر ربك الغفور الرحيم طوبى لك بما شربت كأس البلاء في امر الله فاطر السماء وسمعت شماتة الأعداء في سبيل الله مولى المخلصين اذا احيتك نسمات عنايتي مرة اخرى قل لك الحمد يا مولى الورى و رب العرش و الثرى بما ذكرتنى اذ كنت بين ايدى الظالمين من عبادك يا ليت كنت مفقوداً و ما سمعت اذننى ما ورد عليك فى ايامك اسئلك يا مقصود العالم و محبوب الأمم بالاسم الأعظم بأن تجعلني متحرراً بارادتك و منجذباً بآياتك و متمسكاً بحبل الاستقامة فى امرك انك انت المقتدر على ما تشاء لا اله الا انت العزيز الفضل يا مولى السر و العن

13 اذكر من سنى بحسن (ابن برات) و بشره بسماء عنايتك و بحر عطائك ليظهر بأجنحة الانقطاع فى هذا الهواء المقدس العزيز اللطيف يا حسن اذا طرت بأجنحة التوكل و الانقطاع و شربت رحيق البيان من كأس عناية ربك الرحمن قل الهى الهى لك الحمد بما انجزت وعدك و اظهرت امرك و انزلت آياتك و ألقت بين قلوب احباك اسئلك بضجيج المقربين فى فراقك و صرخ المخلصين فى ايامك بأن تجعل اذننى فائزة باصغاء ندائك و بصرى مفتخراً بمشاهدة آثارك اى رب هذا يوم فيه ماج بحر عطائك و هاج عرف فضلك اسئلك ان لا تخيبنى عما قدرته لعبادك الأمناء الذين بهم اشرق نير العدل بين خلقك لا اله الا انت العزيز الوهاب

14 يا باقر (ابن على) قدس سمعك عما سمعته من قبل و طهر بصرك عما شاهد و رأى لسمع الأول ندائى الأهل و يرى الثانى آياتى الكبرى قل لك الحمد يا الهى و سيدى و سندى و رجائى

my Hope, for that Thou hast made known unto me Thy path, taught me Thy tidings, and given me utterance through Thy remembrance. I beseech Thee by Thy Cause, whereby Thou hast subdued hearts and souls, to aid me to celebrate Thy praise and extol Thy glory with that wisdom whereunto Thou hast commanded me in Thy Book. Thou art verily the Almighty, the Mighty, the All-Knowing.”

- 15 The Wronged One wishes to mention him who was named Muhammad-‘Ali, whose name was present in a place where was raised the call of God, the Lord of the worlds. Remember him who hath remembered thee, then give thanks for the bounty of God, the Almighty, the Powerful. He hath turned from the direction of the Prison unto His loved ones who have taken the cup of certitude from the hands of the bounty of their Lord, the All-Merciful, and have drunk therefrom in His Name, the Mighty, the Powerful, the Most Great. Beware lest the oppression of those who have denied the Day of Judgment prevent thee. Cast aside what the people possess and take the Book of God with clear certitude. He, verily, will aid those who have heard the Call and will assist those who have turned unto Him with radiant countenance. Thus hath sung the Nightingale of Utterance upon the highest branches, as a token of grace from the presence of One All-Knowing, All-Wise.

- 16 We make mention of him who was named ‘Ali-Akbar that the Utterance may draw him nigh unto God, the Lord of all religions, and confirm him in steadfastness in this mighty Cause. Thou hast attained unto My remembrance in My prison. We beseech God, exalted be He, to aid thee and those who have believed to act in accordance with what hath been revealed in His mighty, wondrous Book. Say: Praise be unto Thee for having given me to drink from the cup of Thy knowledge, guided me to Thy path, and sent down unto me the table of Thy utterance. I beseech Thee, O Thou the Goal of the world and the Beloved of nations, by Thy Cause that hath encompassed earth and heaven, and by Thy Name whereby Thou hast subdued the cities of names, to make me attracted to Thy verses and steadfast in the service of Thy Cause amongst Thy servants. Thou art, verily, the Almighty, the All-Compelling, the All-Knowing, the All-Wise.

- 17 O Muhammad-Qabli-Husayn! Hear thou with the ear of reality the call of the Wronged One. On the twenty-second night of the blessed month of Ramadan, when the people of Iran are occupied with praising the chosen ones and cursing the wicked ones, We have turned toward thee and make mention of thee. Reflect upon what hath come to pass. Ibn-i-Muradi martyred one of the chosen ones, but the people of Iran martyred the

بما عرّفتني صراطك و علّمتني نباك و انطقني
بذكرك اسئلك بأمرك الذي به سخرت الأفئدة
و القلوب بأن تؤيدني على ذكرك و ثنائك بالحكمة
التي امرتني بها في كتابك أنك انت المقتدر العزيز
العلام

15 أن المظلوم اراد ان يذكر من سمى بمحمد قبل على
الذي حضر اسمه في مقام ارتفع فيه نداء الله
رب العالمين اذكر من ذكرك ثم اشكر فضل الله
المقتدر القدير انه اقبل من شطر السجن الى اوليائه
الذين اخذوا كأس الايقان من ايدى عطاء ربهم
الرحمن و شربوا منها باسمه المقتدر العزيز العظيم
اياك ان يمنعك ظلم الذين كذبوا يوم الدين ضع
ما عند القوم و خذ كتاب الله بيقين مبين انه يؤيد
من سمع النداء و يمد الذين اقبلوا اليه بوجه منير
كذلك غن عندليب البيان على اعلى الأغصان
فضلاً من لدن عليم حكيم

16 و نذكر من سمى بعلي اكبر ليقربه البيان الى الله
مالك الأديان و يؤيده على الاستقامة في هذا
الأمر العظيم قد فزت بذكرى في سجنى نسئل الله
تعالى ان يؤيدك و الذين آمنوا على العمل بما نزل
في كتابه العزيز البديع قل لك الحمد بما سقيتني
كأس عرفانك و هديتني الى صراطك و
انزلت لي مائدة بيانك اسئلك يا مقصود العالم
و محبوب الأمم بأمرك الذي احاط الأرض و
السماء و باسمك الذي به سخرت مدائن الأسماء
بأن تجعلني منجذباً بآياتك و قائماً على خدمة
أمرك بين عبادك أنك انت المقتدر المهيمن
العليم الحكيم

17 يا محمد قبل حسين نداي مظلوم را باذن حقيقت
بشنو در ليلهٔ بيست و دوم ماه مبارك رمضان
كه اهل ايران بذكر اوليا و لعن اشقيا مشغولند بتو
توجه نموديم و ترا ذكر مينمائيم در آنچه وارد شده
تفكر نما اين مرادي يكي از اوليا را شهيد نموده
ولكن اهل ايران سيد عالم را شهيد نمودند و شاعر

Lord of the world and are unaware - they are a hundred thousand times more wicked and oppressive than Muradi. This is what the Tongue of Grandeur hath spoken in this exalted station. Say: Praise be unto Thee, O my God, for having delivered me from the vain imaginings of my peers, drawn me nigh unto Thee, caused me to know the Dayspring of Thy signs and the Dawning-Place of Thy clear tokens, given me to drink of the Kawthar of Thy bounty, and guided me to Thy straight and manifest path. I beseech Thee to aid me in Thy remembrance and to ordain for me what Thou hast ordained for Thy chosen ones. Thou art, verily, the Forgiving, the Bountiful.

- 18 O Abu'l-Qasim! The Lord of the Kingdom of Utterance maketh mention of thee from the prison, remindeth thee of His verses, showeth thee His signs, and giveth thee glad tidings of His bounty. Thy Lord is, verily, the All-Merciful, the Bountiful. Say: My God, my God! Thou art He Who created me by Thy command and Thy will, caused me to hear Thy call, made me to know Thy way, and gave me to drink of the Kawthar of Thy utterance. I beseech Thee by Thy Cause whereby Thou didst change the earth into another earth, spread abroad Thy signs, subdued the hearts of Thy loved ones, and by the showers of Thy mercy in the springtime of Thy grace, and by the pearls of the ocean of Thy bounty, to make me in all conditions to hold fast unto the cord of Thy obedience and to be directed toward Thy horizon. O my Lord! Thou seest the ignorant one seeking after the ocean of Thy knowledge, and the lowly one yearning for the sea of Thy glory. Ordain for him what beseemeth Thy glory and power, Thy grandeur and might. Thou art, verily, the Almighty, the Powerful.

- 19 O Wronged One! Remember the one named Turab, that the verses may draw him nigh unto the most exalted station. Hear My call from this Station which hath been named by all names in the Book of God, the Lord of Lords. He verily guideth thee to His path and giveth thee to drink from the Kawthar of His bounty and draweth thee nigh unto Him in all conditions. When thou hearest the shrill voice of My Pen and findest the fragrance of Mine utterance, say: My God, my God! Thine is the bounty and the giving, and Thine the grace and the glory! I testify that Thou hast created the world to hearken unto Thy sweetest call and to know the Dawning-Place of Thy Cause, O Lord of Names and Creator of the heavens! O Lord! Thou seest this servant of Thine acknowledging that which the Pen hath spoken from the most exalted station, and confessing that which the Tongue of Thy grandeur hath commanded when it was in the prison of Akka. I beseech Thee by the breasts that were pierced by the arrows of Thine enemies, and by the hearts

نيسند صدهزار بار از مرادی شقی تر و ظالمترند
هذا ما نطق به لسان القدم في هذا المقام الرفيع
قل لك الحمد يا الهى بما نجيتنى من اوهام امثالى
وقربتنى اليك وعزفتنى مشرق آياتك ومطلع
بيناتك وسقيتنى كوثر عنايتك وهديتنى الى
صراطك الواضح المستقيم اسئلك بأن توقفتنى على
ذكرك وتكتب لى ما كتبه لأصفيائك أنك
انت الغفور الكريم

18 يا اباالقاسم يذكرک مالک ملکوت البیان من
شطر السجن و يذكرک بآياته ويریک آثاره و
يشیرک بفضله ان ربک هو المشفق الکريم قل
الهى الهى انت الذى خلقتنى بأمرک و ارادتک و
اسمعتنى ندائک وعزفتنى سبيلک وسقيتنى کوثر
بیانک اسئلك بأمرک الذى به بدلت الأرض
غير الأرض و نشرت آثارک و سخرت افئدة
اولیائک و بامطار رحمتک فى نيسان فضلك و
بلألى عمان عنايتک بأن تجعلنى فى کل الأحوال
متمسکاً بحبل طاعتک و ناظراً الى افقک اى
رب ترى الجاهل اراد طمطم علبک و الدليل
بحر عزتک قدرله ما ينبغي لعزک و اقتدارک و
عظمتک و اجتبارک أنك انت المقتدر القدير

19 يا مظلوم اذكر من سمى بتراب لتقربه الآيات
الى اعلى المقام اسمع ندائى من هذا المقام الذى
سمى بكلّ الأسماء فى کتاب الله ربّ الأرباب
انه يهديک الى صراطه و يسقيک کوثر عطائه
و يقربک اليه فى کل الأحوال اذا سمعت صرير
قلبی و وجدت عرف بيانى قل الهى الهى لك
الفضل و العطاء و لك العناية و البهاء اشهد
أنک خلقت العالم لاصغاء ندائک الأهل و
عرفان مطلع امرک يا مولی الأسماء و فاطر
السماء اى رب ترى عبدک هذا معترفاً بما
نطق به القلم فى اعلى المقام و مقراً بما امر به
لسان عظمتک اذ كان فى سجن عکاء اسئلك
بالصدور التى تشبکت من سهام اعدائک
و بالأفئدة التى ذابت فى هجرک و بعبرات

that were melted in separation from Thee, and by the tears of them that are near unto Thee among Thy creation and their submission at the dawning of the Day-Star of Thy power, to ordain for me what Thou hast ordained for Thy chosen ones and Thy trusted ones. Verily Thou art the Almighty Whom neither the tyranny of the world nor the clamor of the nations can hinder. There is none other God but Thee, the Mighty, the Great.

المقربين من خلقك و خضوعهم عند اشراق نير
اقتدارك بأن تقدر لي ما قدرته لأصفياك و
امنائك أنك انت المقتدر الذي لا يمنعك ظلم
العالم و لا وضوء الأمم لا اله الا انت العزيز
العظيم

- 20 O Muhammad-Qabl-i-Karim! We counsel thee and those who have believed to be trustworthy and religious and to act in ways that bring assurance to hearts and souls. The companions of the Crimson Ark must distinguish themselves among the people of the world in such wise that all may testify to their detachment and holiness. The people of Iran have throughout ages and centuries been occupied with the remembrance and praise of the Truth, yet on the Day of His Manifestation they did what no other people have done. From their pulpits they curse and revile the Truth, exalted be His glory, while speaking in praise of His servants. Were one to ponder the deeds and actions of these souls, one would find oneself bewildered. They have done that which hath caused the Tablet and the Pen to lament, and the Ancient Beauty to cry out from the most exalted horizon of the world. Ask thou of God that He may guide the misguided and show them the way. Verily He is the Strong, the Mighty, the Powerful. We have remembered and continue to remember His loved ones by night and by day, and for each we seek divine confirmation. Verily He is the Most Powerful of the powerful and the Most Merciful of the merciful.

20 يا محمد قبل كريم انا نوصيك والذين آمنوا بالأمانة
والديانة و بما تطمئن به الأفئدة والقلوب اصحاب
سفينة حمراء بايد ما بين اهل عالم ممتاز باشند
بشأنیکه کل گواهی دهند بر تنزیه و تقدیس ایشان
اهل ایران در قرون و اعصار بذكر و ثناء حق
مشغول ولكن در يوم ظهور عمل نمودند آنچه را
که هیچ حزبی از احزاب عمل ننمود بر منابر بسب
ولعن حق جل جلاله ناطقند و بمدح عباد متکلم
اگر انسان در اعمال و افعال آن نفوس تفکر نماید
خود را متحیر مشاهده میکند قد عملوا ما ناح به
اللوح و القلم و صاح به جمال القدم على اعلی مقام
العالم از حق بطلب گمراهان را هدایت فرماید و
راه نماید انه هو القوی الغالب القدير اولیا را در
لیالی و ایام ذکر نموده و مینمائیم و از برای هر
یک توفیق میطلبیم انه هو اقدر الاقدرین و ارحم
الراحمین

- 21 O My Most Exalted Pen! Make mention of him who is named Muhammad-Qabl-i-'Ali, then send down upon him from the heaven of Thy bounty that which will draw him nigh unto Thee, that he may arise to celebrate Thy praise and glorification among Thy creatures and guide them to a station wherein all things proclaim: The Kingdom belongeth unto God, the Lord of the worlds. Say: O concourse of divines! Behold, then remember what the All-Merciful hath revealed in the Qur'an: "When the Event befalleth, there is no denying its befalling." Say: Today the Event mentioned hath come to pass and its hour and signs are manifest. This is the Day whereon the secrets shall be tried, this is the Day whereon the mountains shall pass away. The Cry hath been raised, the earth is in motion and trembling, the light hath shone forth from the horizon of the Speaker on Sinai and is manifest, and the scratching of the Pen can be heard from the most exalted horizon of the world. Fear ye God! He is the true Avenger.

21 يا قلبی الأعلی اذكر من سمی بمحمد قبل علی ثم
انزل له من سماء عطائك ما یقرّبه الیک لیتقوم
على ذکرک و ثنائک بین خلقک و یتهدیهم الى
مقام ینطق فيه الأشياء الملك لله رب العالمین
قل یا معشر العلماء انظروا ثم اذكروا ما انزله الرحمن
فی الفرقان اذا وقعت الواقعة لیس لوقعها کاذبة
بگو امروز واقعه مذکوره واقع شد و ساعت و
اشراط آن مشهود يوم تبلی السرائر امروز است
و يوم تمر الجبال امروز صیحه مرتفع و ارض
متحرک و مهتز و نور از افق مکلم طور مشرق و
لائح و صریر قلم از اعلی مقام عالم مرتفع از حق
بترسید اوست منتقم حقیقی

- 22 This is the Most Great News and the mighty Matter. Understand ye its station and judge with fairness concerning that which hath appeared. The earth hath been illumined with the light of its Lord, and the lands have been brightened by the light of their Creator. Strive ye while there is yet time and while the Cause is manifest. Deprive not yourselves. O Muhammad-Qabl-i-'Ali! Thy name was mentioned before the Wronged One, whereupon the fragrance of forgiveness was stirred and the ocean of pardon surged. He hath forgiven thee and those who have believed in Him and His verses, as a grace from His presence upon thee and upon them. He is verily the Ordainer, the Ancient of Days.

22 اینست نبأ اعظم و امر عظیم مقامش را بفهمید و در آنچه ظاهر شده انصاف دهید قد اشرقت الأرض بنور ربها و نورت البلاد بنور موجدها جهد نمائید تا وقت باقی و امر ظاهر خود را محروم نممائید یا محمد قبل علی قد حضر اسمک لدى المظلوم بذلك حاج عرف العفو و ماج بحر الغفران انه غفرک و الذين آمنوا به و بآياته فضلاً من عنده عليك و عليهم انه هو الأمر القديم

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BH00417

To: *Mirza Ali Ashraf Lahijani ('Andalib) et al.*

Date: 1305 ? [1887-1888]

- 1 He is the All-Knowing, All-Wise Utterer
- 2 O 'Andalib! Upon thee be My glory and My loving-kindness. The Greater Branch was at this moment present before the Face of the Wronged One, and We made mention of thy mention in such wise as caused the lights to shine forth from the horizons of the heaven of thy Lord, the Chosen One. Blessed art thou for having voiced the praise of thy Lord and spoken that whereby the heart of every seeking soul was attracted and the faces of them that are nigh and sincere were illumined. Thou didst make mention of the loved ones and requested the Most Holy, Most Exalted Tablet for some. We have answered thee as a token of My grace and as a mercy from thy Lord, the All-Bountiful. Shouldst thou ask for all who are on earth, We would surely fulfill thy need and would send down from the heaven of My generosity, for each one of them, the signs of My grandeur and My clear tokens. And I am verily the Answerer, the Hearer, the Compassionate, the Forgiving, the Merciful.
- 3 This is what was revealed for him who was named Asadu'llah, upon him be the Glory of God:
- 4 In My Name, He Who is established upon the Throne of Utterance

1 هو الناطق العليم الحكيم

2 یا عندلیب علیک بهائی و عنایتی حضرت غصن اکبر در این حین امام وجه مظلوم حاضر و ذکرک ذکرناک بما اشرقت به الأنوار من آفاق سماء بیان ربک المختار طوبی لک بما نطقبت بثناء مولک و تکلمت بما انجذب به فؤاد کل مقبل و استضاء به وجوه المقربین و المخلصین اولیا را ذکر نمودی و از برای بعضی لوح امنع اقدس خواستی انا اجبتاک فضلاً من عندی و رحمة من لدن ربک الکریم لو تسئل عمن علی الأرض لنقضی حاجتک و نزل لكل واحد منهم من سماء عطائی آیات عظمتی و بیناتی و انا المجیب و انا السامع و انا المشفق و انا الغفور و انا الرحیم

3 هذا ما نزل لمن سمی بأسدالله علیه بهاء الله

4 بسمی المستوی علی عرش البیان

5 Praise be to the Ancient Lord Who, through the Most Exalted Word, hath guided the world and the peoples to the straight path and the mighty announcement. He is the One Who is so powerful that the tyranny of the pharaohs among His servants and the oppressors in diverse lands did not hold Him back from His purpose. He arose before all faces and spoke that which is the cause of salvation, preservation, bounty and wealth for the peoples of the world. Among them are those who have turned towards Him and those who have turned away, and he who hath turned towards Him is assuredly among the people of this glorious and exalted station. O Asad! We beseech God, exalted be He, to make thee steadfast in His Cause and firm in His love in such wise that neither the tempests of idle fancies nor the thunderbolts of vain imaginings may move thee. Speak forth My Name amongst My servants and draw them nigh unto the gate of My majesty which hath been opened before the faces of all who are in the heavens and the earth. Take thou the chalice of utterance by My command, then drink therefrom and say: "Praise be unto Thee, O Lord of all names and Creator of heaven, for having remembered me in Thy prison and for having sent down unto me that which shall endure as long as Thy names and attributes endure. I beseech Thee by the ocean of Thy verses to ordain for me through Thy bounty, O Lord of all being, and through Thy generosity, O Lord of eternity, that which will exalt me through Thy name amongst Thy creation. Thou art, verily, the Almighty, the All-Knowing, the All-Wise."

6 And this is what was revealed for Muhammad-i-Qabl-i-Baqir, upon him be the Glory of God:

7 In My Name, the One Who prevaieth over all names

8 O Muhammad-i-Qabl-i-Baqir! Should anyone ask thee concerning the Ark of God, say: "It is amidst the waves," and concerning the Lamp of utterance, say: "It is amid the winds." Thus hath the Tongue of Grandeur spoken, while walking in this prison in the path of God, the Lord of all worlds. Give thanks unto thy Lord for having remembered thee with verses before which the necks of the idolaters have bowed down. When thou dost inhale the sweet savors of My utterance and drinkest the choice wine of My recognition from the hand of My bounty, say:

9 "My God, my God! Praise be to Thee for having sent down unto me from the heaven of Thy mercy that which shall cause my name to endure in Thy Manifest Book. I beseech Thee, O Thou Who hast subdued the hearts of them that are nigh through Thy clear command and Thy mighty announcement, to ordain for me that which beseemeth each world of Thy

5 حمد مالک قدم را که بکلمهٔ علیا عالم و امم را
بصراط مستقیم و نبأ عظیم هدایت نمود اوست
مقتدریکه ظلم فراعنهٔ عباد و جبارۀ بلاد او را
از اراده بازداشت امام وجوه قیام نمود و نطق
فرمود بآنچه سبب نجات و حفظ و نعمت و
ثروت اهل عالمست منهم من اقبل و منهم من
اعرض والذی اقبل انه من اهل هذا المقام العزیز
الرفیع یا اسد نسل الله تعالی ان تجعلک قائماً
على امره و مستقیماً على حبه بحيث لا تحرک
عاصفات الظنون و لا قاصفات الاوهام تنطق
باسمی بین عبادی و تقرّبهم الی باب عظمی الذی
فتح علی وجوه من فی السموات و الارضین خذ
کأس البیان بأمری ثم اشرب منها و قل لک
الحمد یا مولیٰ الاسماء و فاطر السماء بما ذکرتنی فی
سجنک و انزلت لی ما یکون باقیاً بقاء اسمائک و
صفاتک اسئلك بجزایاتک ان تقدّر لی بحدودک
یا مالک الوجود و بکرمک یا مالک القدم ما
یرفعنی باسمک بین خلقک انک انت المقتدر
العلیم الحکیم

6 و هذا ما نزل لمحمد قبل باقر علیه بهاء الله

7 بسمی المهیمن علی الاسماء

8 یا محمد قبل باقر لو یسئلك احد عن سفینه الله
قل انه بین الامواج و عن مصباح البیان قل انها
بین الاریاح كذلك نطق لسان العظمة اذ کان
ماشياً فی هذا السجن فی سبیل الله رب العالمین
اشکر ربی بما ذکرک بآیات خضعت لها اعناق
المشرکین انک اذا وجدت نفحات بیانی و شربت
ر حیق عرفانی من ید عطائی قل

9 الهی الهی لک الحمد بما انزلت لی من سماء
رحمتک ما یتقی به اسمی فی کتابک المبین
اسئلك یا مسخر افئدة المقرّین بأمرک المبین و
نبأک العظیم ان تقدّر لی ما ینبغی فی کلّ عالم
من عوالمک انک انت الفضال الغفور الرحیم

worlds. Thou art, verily, the All-Bountiful, the All-Forgiving, the All-Merciful.”

- 10 This is what was revealed for him who was named Zaynu'l-
'Abidin, upon him be the Glory of God:

- 11 In My Name, the Warbler upon the branches

- 12 O Zaynu'l-'Abidin! Hear thou the call of the Wronged One from the prison of 'Akka. Verily, He guideth thee to His path, directeth thee to His glory, draweth thee nigh unto His court, and illumineth thee with the light of His Cause which hath encompassed all who are in the heavens and on earth. Were We to recount unto thee what hath befallen the Wronged One, thou wouldst lament as those who are bereft. We have manifested the Cause and revealed that by which the weary found utterance, the sick were healed, and the prostrate arose, yet the people are in grievous doubt. As for thy desire to attain His presence, We beseech God to ordain for thee the reward of meeting Him and to draw thee nigh unto Him. Verily, He is the Hearer, the Answerer. This is what hath been ordained both inwardly and outwardly. Wisdom doth not permit attainment of His presence and meeting in such days as these. To this testifieth this All-Knowing Expounder. We beseech God, exalted be He, to forgive thee and thy father. Verily, He is the Generous. There is none other God but Him, the Compassionate, the Bountiful, the Giving, the Forgiving, the Merciful. The glory from Us be upon thee and upon thy mother and those who are with thee, and upon every steadfast and firmly established one, and every well-grounded and perspicuous one.

- 13 This was revealed for him who was named Muhammad, upon him be the glory of God:

- 14 In My Name, the Caller between earth and heaven!

- 15 O Muhammad! Every call hath reached its end and every fire hath been extinguished and every light hath remained veiled. What fire is this that the oceans of rejection and denial could not quench? What light is this that the veils of the world and the harm of nations could not conceal? What call is this that the clamor of the oppressors and the rattling of chains of the transgressors could not silence? In most nights and days the Tongue speaketh and the Call is raised. Blessed is he who hath heard and recognized, and woe unto the heedless! We beseech the True One to protect this people and illumine them with the lights of true unity. The people of the past would each day take a lord and cling to a vain imagination, until finally the fruit and effect of that was witnessed when they hanged and martyred the Dawning-Place of divine revelation. Blessed is he who hath clung to the cord of unity, detached

10 هذا ما نزل لمن سمي بزین العابدین علیه بهاء الله

11 بسمی المغرّد علی الأغصان

12 یا زین العابدین ندای مظلوم را از سخن عکا بشنوائه
یهدیک الی صراطه ویرشدک الی بهائه و یقربک
الی بساطه و ینورک بنور امره الذی احاط من
فی السموات و الأرضین لو نذکر لک ما ورد علی
المظلوم توح کنوح الفاقدين انا اظهرنا الأمر و
انزلنا ما نطق به الکلیل و شفّی به العلیل و قام
به السطیح ولكنّ القوم فی ریب عظیم و اما ما
اردت الحضور نسل الله ان یکتب لک اجر لقائه
و یقربک الیه انه هو السّامع المجیب هذا ما قدر
فی الباطن و فی الظّاهر انّ الحکمة لا تقتضی فی
مثل هذه الاّیام الحضور و اللقاء یشهد بذلك
هذا المبین العلیم نسل الله تعالی ان یغفر لک و
لأبیک انه هو الکریم لا اله الا هو المشفق المنفق
المعطى الغفور الرّحیم البهاء من لدنا علیک و علی
امّک و من معک و علی کلّ ثابت مستقیم و کلّ
راسخ مبین

13 هذا ما نزل لمن سمي بمحمد علیه بهاء الله

14 بسمی المنادی بین الأرض و السّماء

15 یا محمد هر ندائی بآخر رسید و هر آتشی مخمود شد
و هر نوری مستور ماند آیا این چه ناراست که
بجور اعراض و انکار او را خاموش نمود و این
چه نوراست که حجابات عالم و ضرامم او را
ستر نکرد و این چه ندائست که ضوضای ظالمین
و زماجیر معتدین او را منع ننمود در اکثری از
لیالی و ایّام لسان ناطق و ندا مرتفع طوبی لمن
سمع و عرف و ویل للغافلین از حق میطلبیم این
حزب را حفظ فرماید و بانوار توحید حقیقی
منور دارد حزب قبل هر یوم ربّی اخذ مینمودند
و بوهمی تمسک میجستند بالآخره ثمر و اثر آن
بود که دیده شد مشرق وحی الهی را آویختند و
شبهش نمودند طوبی لمن تمسک بحبل التوحید

from all who are in the heavens and on earth. In these days consummate wisdom hath caused a delay in permission, for the deniers and the opposers stand as barriers. We beseech God to remove them through His sovereignty and to aid His loved ones with the power that hath conquered all things and the might that hath encompassed earth and heaven. Verily, He is the Powerful, the Mighty. And We beseech God, exalted be He, to assist thee in what He hath ordained for thee and to benefit thee in every world of His worlds. Verily, He is the Mighty, the All-Bestowing. The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon thy mother and thy family and upon those who have taken the Book of God with power from Him and authority from His presence. Verily, He is the Helper, the All-Wise.

- 16 This was revealed for him who was named Ahmad, upon him be the glory of God:

- 17 In My Name, the Speaker, the Rememberer before all faces

- 18 Praise be unto the Most Great Cause, which is worthy and befitting, for He hath illumined the world and its peoples with the effulgent rays of the Luminary of utterance, and made manifest the path of guidance and salvation for all. Exalted be His dominion, exalted His proof, exalted His Word, and glorious His signs! O Ahmad, upon thee be My glory! This Wronged One in the Most Great Prison hath guided the friends to the supreme horizon, and at every moment there appear and shine forth before all faces the pearls of wisdom and utterance from the treasures of the Most Exalted Pen. Blessed are they who have attained thereunto, and woe unto the heedless servants who have turned away. We beseech God, blessed and exalted be He, to preserve thee through His bounty, to guard thee by His hosts, to aid thee through His signs, and draw thee nigh unto His path, the Mighty, the Wondrous. By the life of God! At this moment when the pearls of remembrance and utterance have appeared from the treasury of thy Lord, the Most Merciful, the ocean of forgiveness hath surged, and the fragrance of the loving-kindness of the Lord of all religions hath wafted - a bounty from His presence upon thy father and upon him who was named Husayn. Verily thy Lord is the Mighty, the All-Bountiful. The Glory from Us be upon thee, upon thy son, and upon him whose mention thou hast desired. Verily thy Lord's grace hath encompassed the world. To this the Mother Book beareth witness in this station.

منقطعاً عمن في السموات والأرضين إن أيام
حكمت بالغه در اذن توقف نمود چه که منکرین
و معرضین حائلند نسل الله ان یرفعهم بسلطانه و
یمد اولیائه بالقوة التي غلبت الأشياء وبالقدرة التي
احاطت الأرض والسماء انه هو القوی القدير
ونسئل الله تعالى ان يؤيدک علی ما قدر لک و
ینفعک فیکلّ عالم من عوالمه انه هو العزيز الوهاب

16 البهاء المشرق من افق سماء عنايتی عليك و علی
امک و اهلك و علی الذين اخذوا کتاب الله بقوة
من عنده و سلطان من لدنه انه هو المؤيد الحكيم
و هذا ما نزل لمن سمي بأحمد عليه بهاء الله

17 بسمی الناطق الذاکر امام الوجوه

18 حمد سبب اعظم را لایق و سزا که عالم و امم
را از تجلیات انوار نیر بیان منور داشت و سبیل
هدایت و نجات کل را ظاهر فرمود تعالی سلطانه
و تعالی برهانه و تعالی کلمته و جلّت آثاره یا احمد
عليک بهائی این مظلوم در سجن اعظم اولیا را
باقی اعلی راه نمود و در هر حین از خزائن قلم
اعلی لآلی حکمت و بیان امام وجوه کلّ ظاهر
و باهر طویی از برای نفوسیکه بآن فائز شدند و
ویل از برای عباد تارک غافل نسئل الله تبارک
و تعالی ان یحفظک بجوده و یحرسک بجنوده و
ینصرک بآياته و یقرّبک الی صراطه العزيز البديع
لعمري في هذا الحین الذي ظهرت لآلی الذکر
و البیان من کنز ارادة ربک الرحمن ماج بحر
الغفران و حاج عرف عناية مولى الأديان فضلاً
من لدنه علی ابيک و من سمي بالحسين ان ربک
هو العزيز الفضال البهاء من لدنا عليك و علی
ابنک و علی الذي ارادت ذکره ان ربک احاط
فضله العالم يشهد بذلك امّ الکتاب في هذا المقام

- 19 This is what was revealed for him who was named Siyyid Abu'l-Qasim, upon him be the glory of God: 19 و هذا ما نزل لمن سَمِيَ بسَيِّد ابوالقاسم عليه بهاء الله
- 20 In My Name, the Hearer, the Answerer 20 بِسْمِ السَّامِعِ الْمُجِيبِ
- 21 Praise be to God Who, through His Most Exalted Word, hath transformed remoteness into nearness, ignorance into knowledge, darkness into light, and heedlessness into awareness. Glorious is His loving-kindness and glorious His mercy that hath preceded the decree of the Kaf and the Nun. He is verily the Omnipotent, the Supreme, the Self-Subsisting. O Abu'l-Qasim! At this moment the Greater Branch gained admittance to Our presence and mentioned thy name which was recorded in the letter of 'Andalib, upon him be My glory and loving-kindness, and it was heard. Blessed art thou for God hath aided thee to turn and direct thyself to the light of His Countenance and adorned thee with the ornament of His remembrance, the Mighty, the Wondrous. This is the Day of effort and steadfastness. Steadfastness is the essence of all essences and appeareth from the mine of humanity. None can determine the value of this precious pearl, nor can any writer describe its qualities. Its station hath been hidden in God's knowledge, the Lord of all worlds. Today the friends must be illumined with the light of steadfastness and summon the people of the world to the supreme horizon through wisdom and utterance. This is the firm decree which hath in this moment been sent down from the heaven of the will of the Lord of eternity. Blessed art thou and blessed is he who acteth according to what is commanded in My perspicuous Book. In these days the manifestations of conjecture and idle fancy are intervening and preventing attainment unto His presence. We beseech God to ordain for thee the reward of meeting Him and to decree for thee what He hath decreed for His chosen ones. Verily thy Lord is the Forgiving, the Merciful. The Glory shining from the heaven of My loving-kindness be upon thee and upon those who have cast away corruption and conflict and have taken hold of righteousness and reconciliation. Thus hath the Pen spoken when the Lord of eternity was walking in His exalted and impregnable station. 21 حمد خدا را که بکلمهء علیا بعد را بقرب و جهل را بعلم و ظلمت را بنور و غفلت را باگاهی تبدیل نمود جلّت عنایت و جلّت رحمته الّتی سبقت حکم الکاف و النون انه هو المقتدر المهیمن القیوم یا ابالقاسم در این حین حضرت غصن اکبر بحضور فائز و ذکر شما که در نامهء جناب عندلیب علیه بهائی و عنایتی مذکور بوده عرض نمود و باصفا فائز طوبی لک بما یدک الله علی الاقبال و التوجه الی انوار الوجه و زینک بطراز ذکره العزیز البدیع یوم یوم همت است و استقامت استقامت جوهر جواهر است و از معدن انسانی ظاهر و هویدا این در ثمین را مقوم قیمت نداند و محرر وصف آنرا شناسد قد کان مقامه مکنوناً فی علم الله ربّ العالمین امروز باید اولیا بنور استقامت منور باشند و بحکمت و بیان اهل امکان را بافق اعلی دعوت نمایند اینست حکم محکم که در این حین از سماء مشیت مالک قدم نازل نعیماً لک و لمن عمل ما امر فی کتابی المبین این ایام مظاهر ظنون و اوهام حائلند و از حضور مانع نسلل الله ان یکتب لک اجر لقاءه و یقدّر لک ما قدره لأصفیائه ان ربّک هو الغفور الرحیم البهاء المشرق من افق سماء عنایتی علیک و علی الذین نبذوا الفساد و السّلاح و اخذوا الفلاح و الاصلاح کذلک نطق القلم اذ کان مالک القدم ماشياً فی مقامه العزیز المنیع
- 22 This is what was revealed for the daughter of him who was named Muhammad-Shafi', who arose to serve the Cause in the earliest days: 22 هذا ما نزل لبنت من سَمِيَ بمحمّد شفیع الّذی قام علی خدمة الامر فی اوّل الايام
- 23 In My Name, the Rememberer, the Answerer 23 بِسْمِ الذّاكِرِ الْمُجِيبِ
- 24 Praise be to God! The Sun of utterance is resplendent, the Light of the Cause is radiant, the Ocean of bounty is surging, and the Star of guidance is advancing and shining before all 24 لله الحمد آفتاب بیان مشرق و نور امر ساطع و بحر عطا مواج و نجم هدایت امام وجوه سائر و لائح طوبی از برای عبدیکه بفیوضات این یوم مبارک

faces. Blessed is the servant who has attained to the outpourings of this blessed Day, and blessed is the leaf who hearkened unto the call of the Lote-Tree of Sinai and clung fast unto it. O My handmaiden and My leaf! Thy father, who soared in My atmosphere, cast aside all else save Me, and held fast to My mighty cord, hath made mention of thee. We make mention of thee with that which causeth the eyes of the chaste ones in their chambers to be consoled, as a token of grace from God, the Mighty, the Praiseworthy. Say: Praise be unto Thee, O Lord of the world, and glory be unto Thee, O Master of eternity, for having remembered Thy handmaiden who hath turned unto Thee. I beseech Thee to inscribe my name in the place wherein Thou hast made mention of those women who circled round the throne of Thy grandeur and drank the choice wine of utterance from the hands of Thy bounty. Verily, Thou art the One Who hath power over whatsoever He pleaseth. There is none other God but Thee, the Commander, the Mighty, the Wise.

25 And this is what was revealed for him who was named Mirza Qasim, upon him be the Glory of God:

26 In My Name, that speaketh before the peoples of the world! O Qasim! Knowest thou Who maketh mention of thee? Say: Yea, my Lord, the All-Bountiful, remembereth me. And knowest thou Who hath turned toward thee from the direction of the Prison? Say: Yea, verily, He is my Goal, the Mighty, the Praiseworthy. Thou didst make mention of the Huquq; it hath been accepted. Excellent is that which thou hast done. We have approved thy deed as a bounty from Our presence. Verily thy Lord is the All-Bountiful, the Gracious. We beseech God, exalted be He, to assist thee in completing the House. Verily He is the Helper, the Mighty, the All-Knowing. Grieve not over anything. In all matters place thy trust in the Strong, the Almighty. Arise to serve the Cause with such steadfastness as cannot be hindered by the imaginings of the deluded ones, the doubts of the aggressive ones, or the oppression of the tyrannical ones. Thus hath the Pen spoken that thou mayest be assured that thy Lord is the Manifest Bestower, the All-Bountiful, the Gracious.

27 O 'Andalib! Upon thee be My Glory and My loving-kindness. We have mentioned every name that was in thy letter as a bounty from Our presence upon thee and upon them and upon all who are in the heavens and on earth. In these days the loved ones must all arise to render victory, and victory is in teaching the Cause. This Day is blessed, and whatsoever hath occurred in the land, even the martyrdom of the loved ones, hath made the world ready to hearken unto the Word of God. All must

فائز گشت و از برای ورقه‌ئی که ندای سدره
طور را اصغرا نمود و بآن تشبث جست یا امتی و
ورقی قد ذکرک ابوک الذی طارفی هوائی و نبذ
سوائی و تمسک بجلی المتین ذکرناک بما قرت به
اعین القاصرات فی الغرفات فضلاً من لدی الله
العزیز الحمید قوی لک الحمد یا مولی العالم و لک
البهاء یا مالک القدم بما ذکرک امتک الّتی اقبلت
لیک استلک ان تکتب اسمی فی مقام ذکرک فیہ
الطائفات الّائی طفن حول عرش عظمتک و
شرین رحیق البیان من ایادی عطائک انک انت
المقتدر علی ما تشاء لا اله الا انت الامر العزیز
الحکیم

25 و هذا ما نزل لمن سَمی بمیرزا قاسم علیه بهاء الله

26 بِسْمِ النَّاطِقِ امام اهل العالم یا قاسم هل تعرف
من یدکرک قل ائی ذکرنی ربّی الکریم و هل
تعرف من توجه الیک من شطر السجن قل ائی
انه هو مقصودی العزیز الحمید ذکر حقوق نمودی
بقبول فائز نعم ما عملته انا امضینا عملک فضلاً
من لدنا ان ربک هو الفضال الکریم نسل الله
تعالی ان یؤیدک علی اتمام البیت انه هو المؤید
العزیز العظیم لا تحزن من شیء توکل فی الامور
علی القوی القدر قم علی خدمة الامر باستقامة
لا تمنعها اوهام المتوهمین و ظنون المعتدین و ظلم
الظالمین کذلک نطق القلم لتوقن بان ربک هو
الفیاض المبین و هو الفضال الکریم

27 یا عندلیب علیک بهائی و عنایتی قد ذکرنا کل اسم
کان فی کتابک فضلاً من لدنا علیک و علیم و
علی من فی السموات و الارضین این ایام باید اولیا
کل بر نصرت قیام نمایند و نصرت تبلیغ امر است
این یوم مبارک و آنچه در ارض یا از شهادت
اولیا واقع شد عالم را مستعد نموده از برای اصغاء

hold fast unto wisdom and through utterance illumine the people of the world with the light of guidance. This Wronged One maketh mention of the loved ones and counseleth them with that which is the cause of everlasting wealth and riches. It is hoped that they will not deprive themselves. Soon will the Most Great Word encompass all and everyone will attain supreme joy. Especially for his honour Haji Muhammad-Rida and his namesake, two Tablets have been sent down from the heaven of the Divine Will. They have ever been and still are remembered. By My life! God hath created them for the exaltation of His Word and the manifestation of His Cause through wisdom and utterance. Verily thy Lord is the All-Explaining, the All-Knowing, the Wise. We beseech God, blessed and exalted be He, to protect them with the hosts of the seen and the unseen, and to change their loss into the Most Great Profit. Verily He is the Hearer, the Answerer, the Bestower, the All-Bountiful, the Gracious. The Glory shining from the horizon of the heaven of My mercy be upon thee and upon them and upon My loved ones who have clung to My luminous hem.

کلمه الله باید کلّ بحکمت تمسک نمایند و ببيان اهل امکانرا بنور هدايت منور سازند اينظلم اوليا را ذکر مينمايد و وصيت ميفرمايد بآنچه که سبب ثروت و غناي ابدی است اميد آنکه خود را محروم ننمايد عنقریب کلمه عليا احاطه نمايد و کلّ بفرح اعظم فائز گردند مخصوص جناب حاجي محمد رضا و جناب سنيّ دو لوح از سماء مشيت نازل و ارسال شد لازال مذکور بوده و هستند لعمری قد خلقهما الله لاعلاء كلمته و اظهار امره بالحكمة و البيان ان ربك هو المبین العليم الحکيم نسل الله تبارک و تعالى ان يحفظهما بجنود الغيب و الشهادة و يبدل خسارتهما بالرّيح الأعظم انه هو السامع المجيب و هو المعطى الفضل الكرم الباء المشرق من افق سماء رحمتي عليك و عليهما و على اوليائي الذين تشبثوا بذيلي المنير

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1 He is the Expounder, the All-Knowing!

1 هو المبین العليم

2 O Pen! I behold thee giving utterance by night and by day. At one time I hear thy melodies, and at another thy sighing and weeping. It is as though patience hath been severed from thee at dawn when I hear thy lamentations, at eventide thy crying, and at daybreak that which hath caused the hearts of the mystics to burn. It sayeth: "How can I not lament when I behold Thee in the hands of the oppressors? How can I not cry out within myself when Thou art among those who have cast behind their backs Thy covenant and Thy testament, who have denied Thy favor, who have disputed Thy signs, and who have committed that which hath caused the Faithful Spirit to moan?" Be patient, O Pen, for verily thy Lord, the All-Forbearing, commandeth thee to show beautiful patience. We have accepted all tribulations for the sake of manifesting the Cause. Nothing among all things can prevent Us. Set aside thy sorrows; take up that which thou art bidden by the One Who

2 يا قلم ارثک ناطقاً فی اللیالی و الايام مرّة اسمع نغماتک و اخرى حنینک و بکائک کأنّ الصبر انقطع عنک فی الأسحار اسمع ضجيجک و فی الاصال صریخک و فی الاشرار ما احترقت به افئدة العارفين انه يقول كيف لا انوح و ارثک بين ايدي الظالمين و كيف لا اصيح في نفسي و انت بين الذين نبذوا عهدک و ميثاقک و كفروا بنعمتک و جادلوا باياتک و ارتكبوا ما ناه به الروح الامين اصبر يا قلم ان ربک الصّبار يأمرک بالصبر الجميل انا قبلنا البلايا کلّها لاظهار الامر لا يمتنعنا شيء من الأشياء ضع الّا حزان خذ ما امرت به من لدن آمر عليم اذکر اوليائي فی الباء و الدال قل طوبی لکم بما اقبلتم الى الله اذ عرض

commandeth, the All-Knowing. Make mention of My loved ones in Ba and Dal. Say: "Blessed are ye for having turned unto God when every learned one was far removed from Him. We testify that ye have heard the Call and have attained that which most of mankind have failed to attain." To this beareth witness the Most Great Announcement in this exalted station.

عنه كلّ عالم بعيد نشهد أنّكم سمعتم النداء و فزتم
بما لم يفز به أكثر الخلق يشهد بذلك النبأ الأعظم
في هذا المقام الرفيع

- 3 O Abu-Talib! Thou art he who hath traversed land and sea and hast attained the presence of the Countenance in this mighty prison, and hast heard the Call when it was raised betwixt earth and heaven, and hast gained the Kawthar of utterance from the hand of the bounty of thy Lord, the Gracious. We beseech God to aid thee and thy children and those who are with thee to remain steadfast with such steadfastness as will not be shaken by the doubts of the divines nor by the intimations of the deluded ones who have denied the signs of God after their revelation and have rejected the proof of God, the Exalted, the Great.

3 يا ابا طالب انت الذي قطعت البرّ و البحر و
حضرت امام الوجه في هذا السجن المتين و
سمعت النداء اذ ارتفع بين الأرض و السماء و
فزت بكوثر البيان من يد عطاء ربك الكريم
نسئل الله ان يؤيدك و ابنائك و الذين معك
على استقامة لا تزلّم شهاب الفقهاء و لا
اشارات المغلين الذين كفروا بآيات الله بعد
انزالها و انكروا حجة الله العلي العظيم

- 4 O Qasim! The Lord of the worlds maketh mention of thee in the Most Great Prison and counseleth thee with that which will elevate thy station and the Cause of God, the Lord of all worlds. Arise to serve the Cause with such steadfastness as will astonish the hearts of the doubtful ones. Say: "O concourse of the earth! By God, the Promise hath come, and the Promised One calleth aloud from every direction. Why do I see you at such obvious remoteness?" We counsel thee with the wisdom We have sent down in diverse Tablets, a command from the presence of One knowing, informed.

4 يا قاسم يذكرك مولى العالم في السجن الأعظم
و يوصيك بما يرتفع به مقامك و امر الله رب
العالمين قم على خدمة الأمر باستقامة تتغير بها
افتدة المريين قل يا ملأ الأرض تالله قد اتى الوعد
و الموعود ينادى من كلّ الجهات ما لى ارتكم على
بعد مبين و نوصيك بالحكمة التي انزلناها في الواح
شيتى امراً من لدن عليم خبير

- 5 O Muhammad! We have heard thy call and seen thy letter. We have mentioned thee time and again with that which the remembrances of all nations cannot equal. Give thanks unto thy Lord for this great favor. Illumine the hearts of My loved ones with the light of My utterance and remind them of that which hath been sent down from My Most Exalted Pen, and give them the glad-tidings of that which hath been ordained for them in My Perspicuous Book. When thou hast quaffed the choice wine of revelation from the hand of My bounty, say:

5 يا محمد سمعنا نداءك و رأينا كتابك ذكرناك مرة
بعد مرة بما لا تعادله اذكار الأمم اشكر ربك
بهذا الفضل العظيم نور قلوب احبائى بنير بيانى و
ذكرهم بما نزل من قلمى الأعلى و بشرهم بما قدر
لهم في كتابى المبين اذا شربت رحيق الوحي من
يد عطائى

- 6 "My God, my God! Thy remembrance is my hope, Thy Name is my healing, Thy praise is my life. I beseech Thee by the lights of Thy throne and by the splendors of the Day-Star of Thy Revelation to aid me in serving Thy Cause in all conditions. Thou art, verily, the Confirmer, the Mighty, the Powerful."

6 قل الهى الهى ذكرك رجائى و اسمك شفائى
و ثنائك حياتى اسئلك بأنوار عرشك و
بأشراق نير ظهورك بأن تؤيدنى على خدمة
امرك في كلّ الأحوال انك انت المؤيد القوى
القدير

- 7 O Abdul-Karim! We have heard the call of My loved ones. We have mentioned them through My grace and mercy in this station wherein My Pen proclaimeth that there is none other God but He, the All-Knowing, the All-Wise. There hath befallen Us

7 يا عبدالكريم سمعنا نداء اوليائى ذكرناهم بفضلى و
رحمتى في هذا المقام الذى ينطق فيه قلمى انه لا
اله الا هو العليم الحكيم قد ورد علينا في سبيل الله

in the path of God that which hath befallen no one before. To this testifieth the Book of God, the Mighty, the Praiseworthy. Be thou steadfast in the Cause in such wise that the doubts of those who have denied the Day of Judgment shall not hinder thee. They have cast the Book of God behind their backs, clinging to that which they possess. They are, verily, among the most lost in the sight of God, the Mighty, the Great.

- 8 O Siyyid, O Nasru'llah! The throne maketh mention of thee and the seat proclaimeth thy turning unto God. Thou hast heard the Call and attained unto that which was recorded in God's scrolls and books and scriptures, and I am the All-Knowing Witness. Be thou a helper of My Cause, one who speaketh My praise amongst My servants, and hold thou fast unto My strong cord. Thou hast attained unto My tablets time and again, and unto My wondrous and glorious remembrance. Convey My greetings unto My loved ones there. Say: This is the Day of remembrance and praise, did ye but know, and this is the Day of steadfastness, could ye but understand, and this is the Day whereon the Wronged One proclaimeth before all faces: The Kingdom is God's, the Almighty, the Self-Subsisting. Say: O heedless ones! Be fair in your judgment, by God, and follow not the manifestations of idle fancies and vain imaginings. The days are ended and the Orb of the Promise hath appeared - and this is the Promised One. Thus hath spoken the Most Great Ocean while established upon the Ark of utterance, as bidden by Him Who is the Commander, the All-Wise.

- 9 O Pen! Make mention of him who is named Aqa Kishi that he may rejoice in the remembrance of the Wronged One and arise to serve the Cause with such steadfastness as shall not be shaken by the stumbling of the learned, nor stirred by the doubts of the divines, nor hindered by the veils of the world and the mists of the nations. He, verily, is the Counsellor, the Perspicuous, the All-Informed. The morn of truth hath dawned, and therein doth the Book of Dawn speak forth with an utterance whereby all things were attracted. Exalted be the All-Merciful Who doeth what He willeth by His command that prevaieth over all who are in the heavens and on earth. When thou hast drunk from the Euphrates of mercy that floweth from My Most Exalted Pen, say:

- 10 O Lord of all beings and King of the throne on high and of earth below! I beseech Thee by Thy signs that have filled the horizons, and by Thy sovereignty that hath been manifested on the Day of the Covenant, and by the breathings of Thy revelation whereby discord was changed to concord and the Dove of Knowledge warbled upon the highest branches, to aid Thy loved ones to serve Thy Cause. O Lord! Thou beholdest

ما لا ورد على احد من قبل يشهد بذلك كتاب الله العزيز الحميد كن مستقيماً على الأمر بحيث لا تمنعك شبهات الذين كفروا بيوم الدين نبدوا كتاب الله ورائهم متمسكين بما عندهم الا انهم من الأخسرين عند الله العزيز العظيم

8 يا سيّد يا نصرالله انّ العرش يذكرّك و الكرسيّ يذكرّ توجّهك انك سمعت النداء و فزت بما كان مذكوراً في صحف الله و كتبه و زبره و انا الشاهد العليم كن ناصراً لأمرى و ناطقاً بشأني بين عبادى و متمسكاً بحبل المتين قد فزت بألواحى مرّة بعد مرّة و بذكرى العزيز البديع كبر من قبل على اوليائى هناك قل هذا يوم الذّكر و الثّناء لو انتم تعرفون و هذا يوم الاستقامة لو انتم تفقهون و هذا يوم ينادى المظلوم امام الوجوه الملك لله المهيمن القيوم قل يا ملأ الغافلين انصفوا بالله و لا تتبعوا مطالع الأوهام و الظّنون قد انتهت الأيام و ظهر نير الوعد و هذا هو الموعود كذلك نطق البحر الأعظم اذ كان مستوياً على فلك البيان امراً من لدنه و هو الأمر الحكيم

9 يا قلم اذكر من سمى بأقا كيشى ليفرح بذكر المظلوم و يقوم على خدمة الأمر باستقامة لا تزله زلات العلماء و لا تحركه شبهات الفقهاء و لا تمنعه حجب العالم و سبحات الأمم انه هو الناصح المبين الخبير قد اتى الصّبح بالحقّ و ينطق فيه كتاب الفجر ببيان النجذيت به من فى الامكان تعالى الرّحمن يفعل ما يشاء بأمره المهيمن على من فى السّموات و الأرضين انك اذا شربت فرات الرّحمة الذى جرى من قلبى الأعلى

10 قل يا مولى الورى و ربّ العرش و الثرى اسئلك بأياتك التى ملئت الآفاق و سلطانك الذى ظهر فى يوم الميثاق و بنفحات وحيك التى بها تبدل التّفاق بالوفاق و نطقت حمامة العرفان على اعلى الأغصان بأن تؤيّد اوليائك على خدمة امرى اى ربّ تريهم مقبلين الى افقك الأعلى و متمسكين

them turning toward Thy most exalted horizon and holding fast to the cord of Thy bounty. O Lord of the Hereafter and of this world! I beseech Thee by the lights of Thy countenance to ordain for them what Thou hast ordained for Thy chosen ones who were not kept back by wealth or aspirations, nor by the manifestations of beauty and glory, from turning toward the scene of martyrdom. Thou art, verily, the Lord of all names and the Creator of the heavens. There is none other God but Thee, the Forgiving, the Bountiful.

- 11 Mention was made of thee in the presence of the Wronged One, whereupon My Most Exalted Pen was moved to make mention of thee in this glorious and wondrous station. Blessed is the servant whose name was mentioned in My presence and who attained unto the tokens of My Pen and was honored by the utterance of the tongue of My grandeur. He is assuredly among the denizens of the Most Exalted Paradise in the Book of God, the Mighty, the All-Praised. Know thou, moreover, that when the spirit ascendeth to the All-Highest Companion, it presenteth itself before God, the Almighty, the Self-Subsisting, and the hand of divine favor and bounty guideth it to a station that none knoweth save Him Who declareth in every condition that there is no God but He, the Single, the One, the Mighty, the Loving. Blessed is the spirit that hath left the body purified from the doubts of the nations. By the life of God! It moveth in the atmosphere of its Lord's desire and entereth the gardens as it willeth, and the holy maidens of Paradise serve it in the morning and in the evening. It consorteth with the Prophets of God and His chosen ones, converseth with them, and relateth unto them that which hath appeared in the days of God, the Mighty, the All-Forgiving. Were We to lift the veil from what We have mentioned, thou wouldst see the people hastening from all directions unto God, the Lord of all mankind. Blessed is the ear that hath heard My call, and the eye that hath beheld the horizon of My loving-kindness, and the tongue that hath spoken My praise, and the hand that hath taken hold of the Mother Book.

- 12 O Abdul-Khaliq! Verily the creature is in wondrous doubt, not knowing what they should remember at morn and eventide. They have taken their desires and their own selves as gods beside God. Lo! They are in heedlessness and error. Give thanks unto God for having strengthened thee when people were in doubt and schism. Thou didst turn and bear witness to that which God hath testified from His most exalted station. We counsel thee and those who have believed to the Most Great Steadfastness. Thus hath spoken the Tongue of Grandeur from this station which hath been named with the Most Beautiful Names in the Book of God, the Lord of Lords.

بجبل عنايتك يا ربّ الآخرة والأولى اسئلك
بأنوار وجهك بأن تقدر لهم ما قدرته لأصفياك
الذين ما منعهم المال والآمال و مطالع الجمال
والجلال عن التوجه الى مقرّ الفداء أنك انت
مولي الأسماء و فاطر السّماء لا اله الا انت الغفور
الكريم

11 قد ذكر ذكرك في ساحة المظلوم اذاً تحرك قلبي
الأعلى على ذكرك في هذا المقام العزيز البديع
طوبى لعبد ذكر اسمه في ساحتي و فاز بأثار قلبي
و تحرك على ذكره لسان عظمي أنه من اهل
الفردوس الأعلى في كتاب الله العزيز الحميد ثم اعلم
انّ الروح اذا صعد الى الرفيق الأعلى يحضر بين
يدي الله المهيمن القيوم و تدخله يد الفضل و
الغطاء الى مقام ما اطلع به الا من ينطق في كلّ
شأن أنه لا اله الا هو الفرد الواحد العزيز الودود
طوبى لروح خرج من البدن مقدساً عن شبهات
الأمم لعمر الله أنه يتحرك في هواء ارادة ربّه و
يدخل في الجنان كيف يشاء و تخدمه طلعات
الفردوس في العشي و الاشرار أنه يعاشر انبياء
الله و اوليائه و يتكلّم معهم و يقصّ لهم ما ظهر في
أيام الله العزيز الغفار انا لو نكشف الغطاء عن
وجه ما ذكرناه لترى القوم من الجهات مسرعين
الى الله مالِك الرقاب طوبى لأذن سمعت ندائي
و لبصر رأي افق عنايتي و لسان نطق بثنائي و
ليد اخذت ام الكتاب

12 يا عبدخالق انّ المخلوق في ريب عجاب لا يعرفون
ما كانوا ان يذكروه في البكور و الاصال اتخذوا
اهوائهم و انفسهم الهة من دون الله الا أنهم في
غفلة و ضلال اشكر الله بما ايّدك اذ كان الناس
في مرية و شقاق اقبلت و شهدت بما شهد الله
في اعلى المقام نوصيك و الذين آمنوا بالاستقامة
الكبرى كذلك نطق لسان العظمة في هذا المقام
الذي سمّي بالأسماء الحسنى في كتاب الله ربّ
الأرباب

- 13 O Joseph! The Most Exalted Pen hath made mention of thee before and after, and hath revealed for thee that which consoleteth the eyes of the righteous. When My call took hold of thee and the choice wine of Mine utterance intoxicated thee, say:
- 13 يا يوسف ذكرك القلم الأعلى من قبل و من بعد
وانزل لك ما قرّرت به عيون الأبرار اذا اخذك
ندائي واسكرک رحيق بياني قل
- 14 "My God, my God! I beseech Thee by the pavilion of Thy glory, the tabernacle of Thy grandeur, the canopy of Thy loftiness, the heaven of Thy utterance, and the clouds of Thy mercy, and by the Word whereby Thou hast subdued all hearts, and by the Light wherewith Thou hast illumined the horizons, to strengthen me and Thy loved ones in steadfastness in Thy Cause in such wise that the winds of doubts may not move them. Verily, Thou art the Lord of Names and Attributes. Then write down for them, O my God, that which Thou hast written for Thy chosen ones from Thy Most Exalted Pen. Verily, Thou art the Omnipotent over what Thou willest, and in Thy grasp are the reins of all things. There is none other God but Thee, the Single, the One, the All-Knowing, the All-Bountiful."
- 14 الهى الهى استلک بجنّاء مجدک و فسطاط
عظمتک و سراق رفعتک و سماء بيانک و
سحاب رحمتک و بالکلمة التى بها سخرت القلوب
و بالتور الذى انارت به الآفاق بأن تؤيدنى و
اوليائک على الاستقامة على امرک بحيث لا
تحرکهم ارياح الشبهات انک انت مولى الأسماء
و الصفات ثم اکتب لهم يا الهى ما کتبتہ
لأصفيائک من قلبک الأعلى انک انت المقتدر
على ما تشاء و فى قبضتک زمام الأشياء لا اله
الا انت الفرد الواحد العليم المنان
- 15 O Israfil! By the life of God! The Balance hath been set up, the Path established, the mountains have passed away, the Cry hath been raised, the Inevitable hath come, and the Trumpet hath been blown, yet the people have not risen from the graves of heedlessness and desire. Thus hath the matter been decreed. Verily thy Lord is the Expositor, the Mighty, the All-Knowing. Be thou steadfast in the Cause of thy Lord, and firm in such wise that the roaring of the mighty shall not deter thee. Beware lest the happenings of the world grieve thee. Cast them behind thee, turning with thy purest heart unto God, the Revealer of verses. Thou hast been mentioned time and again by the Pen when it spoke, whereat all pens proclaimed: "The utterance belongeth unto God, the Powerful, the One, the Chosen." Take thou the chalice of Mine utterance from the hand of My bounty, then drink thereof in My Name and say:
- 15 يا اسرافيل لعمر الله قد وضع الميزان و نصب
الصراط و مرّت الجبال و ارتفعت الصيحة و
انت الحاقّة و نفخ فى الصور ولكنّ القوم ما قاموا
من قبور الغفلة و الهوى كذلك قضى الأمر أنّ
ربّک هو المبین العزیز العلام کن راضئاً فى امر
ربّک و ثابتاً بحيث لا تمنعک زماجیر الأبطال
اياک ان تحزنک حوادث الدنيا دعها ورائک
مقبلاً بالقلب الأطهر الى الله منزل الآيات قد
ذکرت مرّة بعد مرّة من قلم اذ نطق نطق
الأقلام البيان لله المقتدر الواحد المختار
- 16 "My God, my God! Praise be to Thee for having given me to drink, and for having made me to know, and taught me, and drawn me nigh when I was in prison amidst the enemies of Thy Self. Would that I had been non-existent and had not heard what hath befallen Thee! I beseech Thee by Thy power which hath encompassed the horizons, and by Thy Name whereby Thou hast subdued lands and servants, to assist Thy loved ones to be steadfast in Thy Cause. O Lord! Disappoint them not of that which Thou hast ordained in Thy Book. Verily, Thou art the Omnipotent before Whose manifestation of power the power of the world hath been impotent, and Thou art the Sovereign before Whose exaltation the exaltation of nations is
- 16 خذ كأس بياني من يد عطائي ثم اشرب منه باسمي
و قل الهى الهى لك الحمد بما سقيتني و عرّفتني و
علمتني و قربتني اذ كنت فى السجن بين اعدائى
نفسک يا ليت كنت معدوماً و ما سمعت ما ورد
عليک استلک بقدرتک التى احاطت الآفاق و
باسمک الذى به سخرت البلاد و العباد بأن تؤيد
اوليائک على الاستقامة على امرک اى رب لا
تخيّبهم عمّا قدرته فى کتابک انک انت المقتدر
الذى عجزت عند ظهور قدرتک قدرة العالم و
انت السلطان الذى لا يذكر عند علوّك علوّ الأمم
انک انت الله الفرد الواحد المقتدر العليم الحكيم

not mentioned. Verily, Thou art God, the Single, the One, the Powerful, the All-Knowing, the All-Wise.”

- 17 O Iskandar! Where is Alexander and his hosts? Where is the clashing of his swords and the neighing of his steeds? Where are his yellow and red battalions? Where are the manifestations of his power in the kingdom of creation? Where is his might whereby the limbs of the world trembled? Where is his power which encompassed the nations? Where are his lofty palaces and his ordered affairs? Where are his trellised gardens and his furnished houses? Where is his kindled lamp? By God! His lamps have been extinguished, his foundations have been uprooted, his treasures scattered, his tongue and sight withheld from utterance and observation, and his feet and hands stayed from taking what the people bring. The hand of destiny hath brought him down from palaces to tombs. Take ye warning, O people of insight! When thou hearest the stories of My Most Exalted Pen, say:

- 18 My God, my God! Thou seest me turning toward Thee, clinging to Thy cord, and directing my face to the lights of Thy countenance. I beseech Thee, by the ocean of Thy mercy and the splendors of the Sun of Thy bounty, to make me detached from all else save Thee, speaking in Thy remembrance, arising to serve Thy loved ones, and gazing toward Thy horizon. By Thy might, O Lord of the worlds and Goal of the nations! I love naught but what Thou lovest, and desire naught but what Thou desirest. I implore Thee to assist me in all that I have mentioned before Thy face. Verily, Thou art the Omnipotent, the All-Protecting, the Almighty, the All-Bountiful.

17 يا اسکندر أين اسکندر و جنوده أين صليل سيوفه و صهيل خيوله و أين كائنه الصفراء و الحمراء و أين ظهورات قدرته في ناسوت الانشاء و أين سطوته التي بها ارتعدت فرائص العالم و أين قدرته التي احاطت الأمم و أين قصوره المشيدة و اموره المنظمة و اين بساينه المعروشة و اين بيوته المفروشة و اين سرجه الموقدة تالله قد خبت مصايحه و انقمرت جذوعه و تفرقت كنوزه و منع لسانه و بصره عن المشاهدة و البيان و توقفت رجله و يده عن اخذ ما يأتي به الأنام قد انزلته يد القضاء من القصور الى القبور فاعتبروا يا اولي الأبصار انك اذا سمعت قصص قلبي الأعلى

18 قل الهی الهی ترانی مقبلاً الیک و متمسکاً بجبلک و متوجّهاً الى انوار وجهک استلک ببحر رحمتک و انوار شمس جودک بأن تجعلی منقطعاً عن دونک و ناطقاً بذكر و قائماً على خدمة اولیائک و ناظراً الى افقک و عزّرتک یا مولی العالم و مقصود الأمم لا احبّ الا ما تحبّ و لا اريد الا ما تريد استلک بأن تؤیّدنی علی ما ذکرته امام وجهک انک انت المقتدر المهيمن العزيز الوهاب

BLIB_Or15718.096

BH00548

To: Aqa Mirza Muhammad Hasan, et al.

Date: 1305 ? [1887-1888]

- 1 He is the Speaker of Truth

1 هو الناطق بالحقّ

- 2 O Muhammad, upon thee be My Glory! The letter from H, upon him be My Glory, which was sent to thee was presented by the Greater Branch before the Countenance and was honored to be heard. O Muhammad! There is and has been no doubt that ears and eyes were created to witness and hear in

2 یا محمد علیک بهائی نامه جناب ح علیه بهائی که بشما ارسال نمود غصن اکبر تلقاء وجه عرض نمود و بشرف اصغا فائز گشت یا محمد آذان و ابصار شکی نبوده و نیست که از برای مشاهده و اصغای این ایام خلق شده و وجود

these days, and existence is for the recognition of the Lord of existence. Yet the dust of self and smoke of desire have prevented the people from beholding the Supreme Horizon. In truth, those souls who have attained today are accounted before God as the gems of creation and are mentioned as such. By the life of God! That which hath been revealed from the Supreme Pen in the Crimson Book concerning these souls hath no likeness or parallel. Soon will its signs and lights become manifest. He is the Expositor, the All-Knowing.

- 3 In brief, the people of the world are deprived of knowledge and bereft of understanding. For centuries and ages they were worshippers of idols and vain imaginings. They were not and are not worthy to hear this call which is raised from the supreme height. They must cling to one like themselves and remain fixed upon one like themselves. All bear witness to the waves of the divine ocean of utterance which are manifest and visible before all faces, and the Lord of eternity called out without veil or covering and guided all to the supreme horizon. Nevertheless, they have turned away from the Lord of lords and have attached their hearts to the buzzing of flies. Where are the eyes, where are the ears, where is the intellect, where are the hearts? None but penetrating eyes can behold the pearls of the ocean of the All-Merciful.

- 4 Today the people of Baha are those souls who see themselves detached and free from all save God. The deniers of the Bayan are observed to be more base than the deniers of the Furqan, for they are occupied with the same names and the same sayings, and they lack the discernment to reflect upon what the fruit of the words and deeds of the previous party was and became on the Day of Retribution. Leave them in their vain discoursing.

- 5 We repeatedly make mention of H-S, upon him be My Glory. Praise be to God, he partook of the holy descended feast and attained repeatedly unto the traces of the Supreme Pen. We mention in this station his handmaiden and leaf who was with him, and We give her glad tidings of God's loving-kindness and make mention of her through His verses. He is the All-Bountiful, the Generous. And We make mention of his son Husayn and his brother. We beseech God to make their mention a treasure for them with Him. He is the Powerful, the Mighty.

- 6 And We make mention of him who is named Mirza Aqa, whose name was mentioned before the Wronged One in this exalted station. Say:

- 7 My God, my God! Praise and thanksgiving be unto Thee, and mercy and bounty be from Thee, for having given me to drink

از برای عرفان حضرت موجود ولكن ناس را غبار نفس و دخان هوی از مشاهده افق اعلی منع نموده فی الحقیقه نفوسیکه ایوم فائز شدند از جواهر خلق نزد حق محسوب و مذکور لعمر الله در صحیفه حمرا از قلم اعلی در باره آن نفوس نازل شده آنچه شبه و مثل نداشته و ندارد سوف تظهر آثاره و انواره هو المبین العلیم

3 باری اهل عالم از دانش ممنوع و از ادراک محروم قرن‌ها و عصرها عبده اصنام و اوهام بودند لایق اصغای این ندا که از ذروه علیا مرتفعست نبوده و نیستند باید بمثل خودی تشبث نمایند و بر مثل خودی عاکف شوند کل گواهی میدهند بر امواج بحر بیان الهی که امام وجوه ظاهر و هویداست و مالک قدم من غیر ستر و حجاب ندا فرمود و کل را بافق اعلی هدایت نمود مع ذلک از مالک رقاب گذشته‌اند و بطنین ذباب دل بسته‌اند این الأبصار و این الآذان و این العقول و این القلوب لآلی بحر رحمن را جز ابصار حدیده نه بیند

4 امروز اهل بها نفوسی هستند که از غیر الله خود را فارغ و آزاد مشاهده نمایند معرضین بیان از معرضین فرقان اخسر مشاهده میگردند چه که بهمان اسماء و همان اقوال مشغولند و آنقدر درایت ندارند که تعقل نمایند ثمر اقوال و افعال حزب قبل در یوم جزا چه بود و چه شد ذرهم فی خوضهم

5 جناب ح قبل س علیه بهائی را مکرر ذکر مینمائیم لله الحمد از مائده منزوله مقدسه قسمت بردند و بآثار قلم اعلی مره بعد مره فائز شدند تذکر فی هذا المقام امتی و ورقی الی کانت معه و نبشرها بعناية الله و تذکرها بآياته انه هو الفضل الکريم و تذکر ابنه الحسین و اخاه نسل الله ان يجعل ذکرهما کنزاً لهما عنده انه هو المقتدر القدیر

6 و تذکر من سئی بمیرزا آقا الذی ذکر اسمه لدی المظلوم فی هذا المقام الرفیع قل

of Thy sealed wine through Thy name, the Self-Subsisting, and for having remembered me in the Most Great Prison when I was wronged at the hands of the heedless. I beseech Thee, O Lord of existence and Sovereign of the seen and unseen, by the pearls of the ocean of Thy knowledge and the lights of the sun of Thy wisdom, and by the hearts that have melted in their separation and remoteness from Thee, to make me to hold fast unto Thee and to be detached from all else but Thee. Then I beseech Thee by the lights of Thy countenance and the dawning-places of Thy verses to ordain for me, through Thy grace and bounty, that which will draw me nigh unto Thee and benefit me both outwardly and inwardly. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Supreme, the Self-Subsisting.

7 الهی الهی لک الحمد و الثناء و لک الرحمة و العطاء بما سقیتنی رحیقک المختوم باسمک القيوم و ذکرتنی فی السجن الأعظم اذ كنت مظلوماً بین ابدی الغافلین اسئلك یا مالک الوجود و سلطان الغیب و الشهود بالآئی بحر علیک و انوار شمس حکمتک و بالأجناد التي ذابت فی هجرک و فراقک بأن تجعلنی متمسکاً بک و منقطعاً عن دونک ثم اسئلك بأنوار وجهک و مشارق آیاتک بأن تقدر لی بجودک و فضلک ما یقرّبی الیک و ینفعنی فی الظاهر و الباطن انک انت المقتدر علی ما تشاء لا اله الا انت المهيمن القيوم

- 8 O Pen! Make mention of him who hath been named Asad - upon him be My glory - that he may be drawn to My horizon, utter My praise, draw near in his heart to My court, and be seized with supreme joy in the days of God, the Lord of the Day of Judgment. We have heard thy mention, have made mention of thee, and have sent down for thee the verses, and We have expounded them in truth and dispatched them unto thee that thou mayest thank thy Lord, the Mighty, the Great.

8 یا قلم اذكر من سمی بأسد علیه بهائی لیجذبه الی افقی و ينطقه بنائی و یقرّبه بقلبه الی بساطی و يأخذه الفرح الأكبر فی ایام الله مالک يوم الدين انا سمعنا ذکرک ذکرناک و انزلنا لک الآيات و صرفناها بالحق و ارسلناها الیک لتشکر ربک العزیز العظیم

- 9 We speak now in the Persian tongue. Verily, We have, in most instances, changed the eloquent language into the luminous language. He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. He is the Omnipotent, the All-Powerful.

9 بلسان پارسی ذکر میشود انا بدّلنا فی اکثر المواضع اللغة الفصحی باللغة النوراء انه يفعل ما يشاء و یحکم ما یرید و هو المقتدر القدیر

- 10 All the peoples of the world and the various communities have each clung to some cause, striving with the utmost diligence and effort to exalt it. What wealth they have expended, what lives and honor they have sacrificed for the sake of manifesting that which they have desired! And this Most Great Cause, despite its loftiness, sublimity, glory, ascendancy and power, hath appeared in the realm of Persia, yet until now its people remain heedless of it, save for a few. Not for a moment have they contemplated this Cause with justice and fairness, nor have they ever sought to exalt it. Would that they had been content with this! Every day they strive to extinguish the light of the Manifestation and to quench the fire of the Divine Lote-Tree. This Wronged One hath, through days and nights, dispatched to all regions that which equalleth - nay exceedeth - the previous Books. Verses have encompassed the world and clear proofs have appeared before all faces, yet the ignorant servants - meaning the divines and doctors of the age - have become the cause of preventing the people and the reason for the turning away of the inhabitants of the land.

10 جميع عالم و احزاب امم هریک بامری تمسک نموده و بکمال جد و اجتهاد در اعلاى آن کوشیده و میکوشند چه مقدار مالها صرف نموده اند و از جان و عزّت گذشته اند لأجل ظهور آنچه اراده نموده اند و این امر اعظم مع علوه و سموه و عزّه و قیامه و اقتداره در ممالک ایران ظاهر و الی حین اهلش از آن غافل الا معدودی یک آن بعدل و انصاف در این امر تفکر نموده اند بهیچوجه در صدد اعلاى آن نبوده و نیستند ای کاش باین اکتفا مینمودند هر یوم در اطفای نور ظهور و انحام نار سدره کوشیده و میکوشند این مظلوم در لیالی و ایام باطراف ارسال نموده آنچه معادل کتب قبل است بل ازیّد آیات عالم را احاطه نموده بینات امام ووجه ظاهر و لکن عباد جاهل غافل یعنی علما و فقهای عصر سبب منع عباد و علّت اعراض من فی البلاد گشتند

- 11 O Asad! Upon thee be the glory of God, the One, the Single! Arise to aid the Cause. We beseech God to assist thee. He will aid thee and make thee successful and reinforce thee with the hosts of the seen and the unseen. While time remaineth, occupy thyself with mention and praise, that perchance the mention may attract the people of the world and draw them to their true homeland. Verily, He is the Strong, the Triumphant, the Mighty, the Powerful, the All-Wise.
- 12 Regarding what you asked about "the mystery of the great reversal in the sign of the sovereign", at the first appearance [of the Manifestation], observe how Shaykh Muhammad Hasan Najafi, who was the pole of Iranian scholars, and other scholars of Najaf and the land of Taff and the countries of Iran, after the Word was raised up and the Cause declared, all were found to be veiled and shut out. They were deprived of the ocean of the Merciful's utterance and heedless of the sun of knowledge. Rather, they occupied themselves with cursing and execration from the pulpits. They rejected that Essence of being Whom they had yearned and hoped to meet throughout centuries and ages, and at the mention of Whose name they would say "may God hasten." Finally they issued the fatwa of death for His most pure blood. However, some among the common people turned to Him, drank from the ocean of divine knowledge, found their way to the highest horizon, and on the day of the raising of the Most Exalted Pen's voice were blessed to say "Here am I." Thus did We make their highest ones lowest and their lowest ones highest. This is the mystery of "the great reversal in the sign of the sovereign."
- 13 Reflect upon the Son of Mary. Annas, who was the most learned scholar of that age, issued the death warrant, and in the presence of that vile one a blow was struck upon that holy countenance. But the fisherman who was occupied with catching fish - when the Spirit [Jesus] passed by him and said "Come, I will make you a fisher of men" - instantly turned to Him, forsook the sea and fish and all therein. Having never seen a word of knowledge, he ascended to the kingdom of knowledge. Finally he reached such a station that his sweet fragrances perfumed the world. That is from God's grace - He giveth it to whom He willeth. This same Peter, despite his exalted station, at the end of his days showed that which was unworthy, but in an instant the hand of grace seized him again and he was sustained by the Kawthar of steadfastness. Blessed is he.
- 14 None but the Truth Himself, Who possesseth the Most Great Infallibility, hath been or is His partner in this station. All else are created by a word. This is true unity whose light hath
- یا اسد علیک بهاء الله الفرد الأحد بر نصرت امر قیام نما از حق میطلبیم ترا تأیید نماید یوئدک و یوققک و یمدک بجنود الغیب و الشّهادة تا وقت باقی بذکر و ثنا مشغول باش شاید ذکر اهل عالمرا جذب نماید و بوطن حقیقی کشاند انه هو القوی الغالب المقتدر العزیز الحکیم
- و اینکه سؤال نمودی از سرّ تنکیس لرمز الرئیس در اوّل ظهور ملاحظه نما شیخ محمد حسن نجفی که قطب علمای ایران بود و سایر علمای نجف و ارض طف و بلاد ایران بعد از ارتفاع کلمه و اظهار امر کل محبوب و ممنوع مشاهده گشتند از بحر بیان رحمن محروم و از آفتاب دانش بیخبر بلکه بر منابر بسب و لعن مشغول جوهر وجودی را که در قرون و اعصار لقایش را سائل و آمل بودند و عند ذکر اسمش عجل الله میگفتند ردش نمودند و بالأخره بر سفک دم اطهرش فتوی دادند و لکن نفوسی از عوام اقبال نمودند و از بحر علم الهی نوشیدند و بافق اعلی راه یافتند و در یوم ارتفاع صریر قلم اعلی بکلمه لبیک فائز گشتند کذلک جعلنا اعلیهم اسفلهم و اسفلهم اعلیهم اینست سرّ تنکیس لرمز الرئیس
- در ابن مریم تفکر نما حناس که اعلم علمای آن عصر بود فتوی بر قتل داد و در حضور آن خبیث یک لطمه بر وجه مبارک آنحضرت وارد آمد و لکن صیّاد سمک که بصید ماهی مشغول بود حضرت روح بر او مرور نمود فرمود بیا ترا صیّاد انسان نمایم فی الحین توجه نمود و از بحر و سمک و ما فیه گذشت یک کلمه از علم ندیده بملکوت علم ارتقا جست بالأخره بمقامی رسید که نفحاتش عالم را معطر نمود ذلک من فضل الله یعطیه من یشاء همین پطرس مع جلالت قدر در آخر ایّام از او ظاهر شد آنچه سزاوار نبود و لکن در آتی و بعد ید عنایت مجدّد اخذش نمود و از کوثر استقامت مرزوق گشت طوبی له
- جز نفس حقّ که صاحب عصمت کبری است احدی با او در اینمقام شریک نبوده و نیست ماسوائش بکلمهئی مخلوق این است توحید حقیقی

shone forth from the horizon of the Supreme Pen's heaven. Think that thou mayest know. Enter this Most Great Ocean in the name of God, glorified be His majesty, and in its depths a illuminating sun shineth, that thou mayest attain thy goal and find what hath been mentioned.

- 15 O thou who gazest upon the Face! Though the Supreme Pen speaketh, yet it is silent, for it hath not spoken as it should, and even if it had, it remaineth concealed. Contaminated ears and tired eyes were not and are not worthy to hear and behold. From the dried leaves of earth naught but meaningless sounds have been or are heard. Throughout ages and centuries the Shi'ih sect hath been uttering letters from pulpits and mosques while remaining deprived and forbidden from the Mother Book. We beseech God to grant thee success that thou mayest attain true unity and arise to serve the Cause.

- 16 O Asad! Upon thee be My glory! Concerning thy question about the meaning of 'active' - it refers to the Universal Lord, though it hath other meanings, and that which returns to the 'passive.' Reflect upon the Tablet of Wisdom. In every verse lies concealed an ocean among the oceans. We beseech God that thou mayest be enabled to witness and contemplate that which hath streamed forth from the Most Exalted Pen, both in the past and future. That which hath been sent down from the heaven of Divine Will is such that before it the books of the world have bowed down, yet the peoples remain in evident drunkenness. Out of pure bounty have We given this answer. Fix thy gaze continually upon this verse which was previously revealed in one of the Tablets: "This is not the day for questions. It behooveth everyone, when hearing the Call from the Supreme Horizon, to arise and say: 'Here am I, O Lord of Names! Here am I, O Desire of the knowing ones!'" We have revealed unto thee that whereby the eyes of the people of the cities of knowledge and wisdom have been solaced. Give thanks unto thy Lord for this manifest grace.

- 17 We make mention of him whom thou didst mention, who was named Hasan in the Kingdom of Names. O Hasan! Thy name was present before the Wronged One in the Most Great Prison. From this far-off spot, hear the Call from the direction of 'Akka: Verily, there is none other God but He, the Single, the All-Informed. Say: My God, my God! All praise be to Thee for having enabled me to witness the signs of Thy Most Exalted Pen, and all thanksgiving be unto Thee for having made known to me Thy path, O Lord of all beings! I beseech Thee by the mysteries of Thy utterance and the light of Thy proof to make me steadfast in Thy Cause and firm in Thy love in such wise

که نورش از افق سماء قلم اعلی اشراق نمود فکّر
لتعرف در این بحر اعظم باسم حق جلّ جلاله
وارد شو و فی قعره شمس تضىء تا بمقصود فائز
شوی و آنچه ذکر شد بیانی

15 یا ایها الناظر الی الوجه قلم اعلی اگرچه ناطق است
ولکن صامت چه که بما ینبغی نطق نموده و
اگر هم نموده مستور است آذان آلوده و ابصار
مرموده لایق اصغا و مشاهده نبوده و نیست از
اوراق یابسه ارض جز آوازه‌ای بی معنی چیزی
استماع نشده و نمی شود در قرون و اعصار حزب
شیعه بذکر حروفات بر منابر و مساجد ناطق و از
ام الکتاب ممنوع و محروم از حق میطلبیم ترا توفیق
عطا فرماید تا بتوحید حقیقی فائز شوی و بر امر
قیام نمائی

16 و اینکه سؤال نمودی مقصود از فاعل ربّ
التوَعّست و له معان اخری و الذی بمنفعل راجع
یا اسد علیک بهائی در لوح حکمت تفکّر نما
فی کلّ آیه ستر بحر من البحور از حق میطلبیم
آنچه از قلم اعلی جاری شده از قبل و بعد موفق
شوی بر مشاهده آن و تفکّر در آن قد نزل من
سماء المنیة ما خضعت له کتب العالم ولكن
الأمم فی سکر مبین محض عنایت جواب داده
شد لازال بلین آیه ناظر باشید که از قبل در
یکی از الواح نازل لیس الیوم یوم السؤال ینبغی
لکل نفس اذا سمع النداء من الأفق الأعلی یقوم
و یقول لیبک یا مولی الأسماء لیبک یا مقصود
العارفین قد انزلنا لک ما قرّت به عیون اهل
مدائن العلم و العرفان اشکر ربک بهذا الفضل
المبین

17 و تذکر من ذکرته الذی سمی بحسن فی ملکوت
الأسماء یا حسن حضر اسمک لدی المظلوم فی
السجن الأعظم من هذا الشطر البعید اسمع النداء
من شطر عکا انه لا اله الا هو الفرد الخیر قل الهی
الهی لک الحمد بما آیدتنی علی مشاهدة آثار قلبک
الأعلی و لک الثناء بما عرفت فی صراطک یا مولی
الوری اسئلك بأسرار بیانک و نیر برهانک بأن
تجعلنی ثابتاً علی امرک و راستخاً فی حبک بحیث
ما لا یمنعنی ظلم الذین کفروا بک و بآیاتک و لا

that neither the oppression of them that have disbelieved in Thee and Thy signs, nor the doubts of such as have turned away from Thy horizon and have uttered that at which the dwellers of Thy Paradise and the inmates of the tabernacle of Thy majesty have lamented, shall hinder me. Verily, Thou art the Almighty over what Thou willest. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

BLO_failyan, ADMS#199n94x, JHT_S#122x

شبهات الذين اعرضوا عن افقك وقالوا ما نأح
به سگان فردوسک و اهل خبآء مجدک آنک
انت المقتدر علی ما تشآء لا اله الا انت الغفور
الکریم

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AQA7#392 p.107, ADM2#017 p.035x,
AVK2.261.09x, MAS1.014.1x, ANDA#19
p.34x, NSS.103-104x

BH00575

To: Baha'is in Shin and Ha et al.

Date: 1305 ? [1887-1888]

1 In the Name of the One True God!

1 بنام خداوند یگا

2 O friends of God in Shin and Ha! Harken unto the call of the Wronged One in luminous speech. He hath indeed mentioned you before in eloquent language, and He is the Omnipotent, the Mighty. The peoples of the world have been debarred from the Lord of Names by the doubts and intimations of the leaders, and have been deprived of the effulgent rays of the Sun of Revelation. Had the servants but witnessed with their own eyes and hearkened with their own ears, they would have attained unto that which hath been and ever shall be the cause of exaltation. This Wronged One counseleth you to fear God and to that whereby His Cause, the firm, the impregnable, may be uplifted. Put not your trust in every speaker, nor be assured by every visitor. Conquer the citadels of hearts with the hosts of deeds and character. God, exalted be His glory, hath relinquished sovereignty unto the kings, and hath made hearts the dawning-place of the radiant lights of the Sun of Revelation. This is His practice in this Cause, and ye shall never find any change or variation in His practice.

2 یا اولیاء الله فی الشین و الهآء ندای مظلوم را
بلغت نوراء اصغاء نمائید آنه ذکرکم من قبل باللغة
الفصحی و هو المقتدر القدیر اهل عالم را شبهات
و اشارات رؤسا از مالک اسماء منع نمود و
از تجلیات انوار آفتاب ظهور محروم داشت
اگر عباد ببصر و سمع خود مشاهده و اصغاء
مینمودند فائز میشدند بآنچه که سبب ارتفاع
بوده و هست اینظلوم شما را وصیت مینماید
بتقوی الله و به ما یرتفع به امره المحکم المتین هر
قائلی را تصدیق منمائید و از هر واردی مطمئن
مشوید بجنود اعمال و اخلاق مدائن قلوب را
تصرف نمائید حق جل جلاله ملک را بملوک
گذاشته و قلوب را محل تجلیات انوار شمس
ظهور قرار فرموده هذه من سنته فی هذا الامر
و لن تجدوا لسنته تبدیلاً و لا تحویلاً

3 We beseech God to aid His Majesty the sovereign in protecting His flock and safeguarding them from the wolves of the earth. A just sovereign possesseth a great station in the sight of God and occupieth an exalted rank. By the life of God! The most excellent garment for the temple of sovereignty is the garment of justice. It is the supreme adornment and the most resplendent robe.

3 و از حق میطلبیم حضرت سلطان را تأیید فرماید
بر حفظ اغنام خود و از شر ذئاب ارض حراست
فرماید سلطان عادل عندالله دارای مقام عظیم
است و صاحب رتبه علیا لعمر الله بهترین جامه
عالم از برای هیکل ملک عدلست اوست طراز
اعلی و جامه ابی

- 4 O my God, my God! Adorn the temple of the sovereign with the ornament of justice and his head with the crown of equity, that the horizons may be illumined by his light, his station, his manifestation and his effulgence.
- 4 الهی الهی زین هیکل السلطان بطراز العدل و رأسه با کلیل الانصاف لتستضيء الآفاق بنوره و مقامه و ظهوره و اشراقه
- 5 One pearl of utterance revealed from the treasury of the Pen of the All-Merciful is greater, more precious, and more valuable than all the treasures of the earth and its jewels. Every person of insight beareth witness, and every person of hearing is aware of that which hath been mentioned. Implore ye God to aid and strengthen the sovereign. On several occasions he protected the oppressed from the wickedness of the oppressors in the lands of H and M and K and T. Were they to become aware of the purpose of this Revelation and the will and desire of God, exalted be His glory, they would arise to aid the Cause. This is the truth, there is no doubt therein. The Most Great Book of God beareth witness to this in the most exalted station.
- 5 یک لؤلؤ بیان که از خزانه قلم رحمن ظاهر میشود اعظم و اثن و اغلی است از کنوز ارض و جواهر آن هر صاحب بصری گواه و هر صاحب سعی آگاه بر آنچه ذکر شد از حقّ از برای سلطان تأیید طلب نمائید و توفیق بخواید در چند موقع مظلومین را از شرّ ظالمین حفظ فرمود در ارض هاء و میم و ارض ک و طاء اگر از مقصود اینظهور و اراده و مشیت حقّ جلّ جلاله آگاه شوند بر نصرت امر قیام نمایند هذا حقّ لا ریب فیه یشهد بذلك کتاب الله الأعظم فی اعلی المقام
- 6 O people of God! Defile not your hearing with unseemly utterances, and preserve your sight from the ophthalmia of vain imaginings. The unjust ones of the world have assailed this Wronged One from behind the veils like unto wolves, and with the sword of falsehood and calumny have sought to attain unto a station which God, exalted be His glory, hath sanctified from their comprehension. They have appeared with the utmost tyranny and injustice, and are occupied with misleading the hapless creatures. But for the Glory (Baha), who would arise before all faces? But for Him, who would raise up the Cause of God, the Supreme, the Self-Subsisting? But for Him, who would proclaim with the most great call betwixt earth and heaven? Have they not beheld the waves of the ocean of the All-Merciful's utterance, or have they not heard the Most Great Word from the most exalted horizon? At all times the call hath been raised and the divine testimony hath appeared before all faces, and yet they are debarred from the Self-Subsisting Lord by their vain imaginings. This is that momentous news the mention of which hath been revealed from the heaven of God's will in all former and latter Books. Well is it with the people who have recognized its station, who have attained unto its days, and who have aided His Cause with the hosts of wisdom and utterance. Woe unto them that have turned away, unto the heedless, and unto the forsakers.
- 6 یا حزب الله سمع را بگفتارهای نالایقه میالائید و بصر را از رمد اوهام حفظ نمائید بی انصافهای عالم از خلف حجاب بمثابه ذئاب بر اینمظلوم حمله آوردند و بسیف کذب و افترا قصد مقامی نمودند که حقّ جلّ جلاله او را مقدس فرموده از ادراک آن نفوس بکمال ظلم و اعتساف ظاهرند و باضلال خلق بیچاره مشغول لو لا البهاء من يقوم امام الوجوه و لو لاه من یرفع امر الله المهیمن القیوم و لو لاه من ینادی بأعلى النداء بین الأرض و السماء آیا امواج بحر بیان رحمن را مشاهده نموده اند و یا کلهء علیا را از افق اعلی اصغاء نکرده اند در جمیع احیان ندا مرتفع و حجت الهی امام وجوه ظاهر و لکن بموهوم از حضرت قیوم ممنوعند اینست آن نبأ عظیمیکه ذکرش در کتب قبل و بعد از سماء ارادهء الهی نازل طوبی لقوم عرفوا مقامه و فازوا بآیامه و نصروا امره یجنود الحکمة و البیان و ویل للمعرضین و للغافلین و للتأرکین
- 7 Glorified art Thou, O Light of the horizons and Illuminator of hearts and minds on the Day of Separation! I beseech Thee by the lights of Thy most exalted horizon, by the manifestations of Thy grandeur amidst all beings, by the sighs of them that are nigh unto Thee, and the tears of the sincere ones, and by Thy
- 7 سبحانک یا نور الآفاق و منور الأفئدة و القلوب فی يوم الطلاق اسئلك بأنوار افقک الأعلی و بظهورات عظمتک بین الوری و بزفرات المقرّین و عبرات المخلصین و بأمرک الذی به ستقرّ الأمم و بسلطانک الذی احاط العالم ان تقدّر

Cause through which Thou hast subdued the nations, and by Thy sovereignty which hath encompassed the world, to ordain for Thy loved ones that which will draw them nigh unto Thee, and to write down for them from Thy Most Exalted Pen that which befitteth the heaven of Thy bounty, the ocean of Thy grace, and the sun of Thy generosity. Verily, Thou art the One Who hath power over whatsoever Thou willest. There is none other God but Thee, the Forgiving, the Merciful.

لأولئك ما يقربهم إليك ثم اكتب لهم من قلبك الأعلى ما ينبغي لسماء جودك و بحر فضلك و شمس عطائك أنك انت المقتدر على ما تشاء لا اله الا انت الغفور الرحيم

- 8 O Pen! Make mention of him who is named Ibrahim, that he may hear Thy most sweet melody and be of them that render thanks. O Ibrahim! Harken unto the call of God, the True Sovereign, the Just, the Manifest. Verily it hath been raised up in truth from this most exalted Station, as a command from the presence of an All-Wise Ordainer. In each letter thereof lieth concealed an ocean of meanings and utterance. Blessed is he who hasteneth and draweth nigh, and taketh therefrom a cup in My Most Glorious Name, detached from the kingdom of creation, and drinketh thereof at one time in remembrance of Me and at another through My Name whereby the limbs of the ungodly have quaked.

8 يا قلم اذكر من سمي باراهيم لسمع صريرك الأحلى و يكون من الشاكرين يا ابراهيم اسمع نداء الله الملك الحق العدل المبين انه ارتفع بالحق من هذا المقام الأعلى امراً من لدن آمر حكيم و في كل حرف منها ستر بحر المعاني و البيان طوبى لمن سرع و تقرب و اخذ منه كأساً باسمي الأبهي منقطعاً عن ملكوت الانشاء و شرب منها طوراً بذكرى و الآخر باسمي الذي به ارتعدت فرائص المشركين

- 9 O Ibrahim! Behold, then make mention of him who was named Kazim when he sought the place of sacrifice, yearning to attain the presence of the Lord of Names, and offered up his spirit, his body and his wealth in the path of God, the Lord of all worlds. Then remember him who severed his own head, moved by the rapture of the Divine Call when he was present in Baghdad before the countenance of the Lord of all beings. He sacrificed his life to exalt the Word of God, the Mighty, the Praiseworthy.

9 يا ابراهيم انظر ثم اذكر من سمي بكازم اذ قصد مقرّ الفداء شوقاً للقاء مالک الأسماء و فدى روحه و جسده و ماله في سبيل الله رب العالمين ثم اذكر من قطع رأسه بيده بما اخذه جذب النداء اذ كان حاضراً في الزوراء امام وجه مولی الوری انفق روحه لاعلاء كلمة الله العزيز الحميد

- 10 O Ibrahim! Upon thee be My glory and My loving-kindness. How many souls have offered up their spirits, their glory, their wealth and their comfort in the path of the One True Friend, while the heedless servants have concealed the mention of the deeds of these holy souls and these knights of the field of knowledge, wisdom and understanding, and instead make mention from their pulpits of the sacrifice of the previous Dispensation, taking pride therein. Say: O heedless ones! How long will ye remain deprived of the lights of the sun of justice and prevented from the waves of the ocean of equity? Beware lest these fleeting days withhold you from everlasting bounties, and beware lest this world occupy you from the Lord of Names and Creator of heaven. Say: Cast aside the people and what they possess, and take what hath been given you from the presence of God, the One, the Powerful, the All-Knowing, the All-Wise.

10 يا ابراهيم عليك بهائی و عنايتي چه مقدار از نفوس که ارواح و عزّت و ثروت و نعمت کل را در سبیل دوست یگا اتفاق نمودند و عباد غافل ذکر اعمال این نفوس مقدّسه و فوارس میدان علم و حکمت و عرفانرا ستر نموده اند و بر منابر ذکر حضرت ذبیح قبل را مینمایند و بآن افتخار میکنند بگوای غافلها تا کی از انوار آفتاب عدل محرومید و از امواج بحر انصاف ممنوع ایاکم ان تمنعکم الأيام الفانیة عن النعم الباقية و ایاکم ان تشغلکم الدنیا عن مالک الأسماء و فاطر السّماء قل ضعوا القوم و ما عندهم و خذوا ما اوتیتم من لدی الله الواحد المقتدر العليم الحکیم

- 11 O Ibrahim! Reflect upon the Most Great News and its grandeur, and likewise upon the heedlessness of those who have turned away among the people of the Bayan. Verily, he

11 يا ابراهيم در نبأ اعظم و عظمتش تنگ نما و همچنین در غفلت معرضین اهل بیان انّ الذي

who stood before the Divine Countenance they have taken as a lord for themselves besides God. Lo! They are among the most lost in My perspicuous Book.

- 12 O Ibrahim! Convey My greetings to the loved ones in that land on behalf of the Wronged One, and illumine them with the light of the manifestations of the Luminary of Divine Command. To-day the tree walketh and maketh mention with eloquent speech; the man standeth still while the mountain moveth; from water appeareth fire, and from fire floweth the Kawthar of utterance. What a world this is! God knoweth. We beseech God to assist you to turn unto Him in all conditions. Verily, He is the Powerful, the Mighty, the Bestower.

- 13 The glory from Our presence be upon thee and upon thy family and thy children. Verily, We give them the glad-tidings of that which hath been sent down for them from the heaven of will and bounty, and ordained for them from My Most Exalted Pen. He is verily the Compassionate, the Generous.

- 14 O My Most Exalted Pen! Make mention of him who hath been named Muhammad, illumine him with the lights of My utterance and remind him of My verses. Then send down unto him that which will enable him to soar in this holy, mighty and wondrous atmosphere. O Muhammad! We have made mention of thee before, and at this hour through a perspicuous Tablet. We beseech God to assist thee and enable thee to do that which He loveth and is pleasing unto Him. Verily, He is the Omnipotent over whatsoever He willeth. There is none other God but Him, the Single, the One, the All-Knowing, the All-Wise.

- 15 The people of Baha possess, in the sight of God, another station and another bounty, for they behold all besides God as non-existent and as naught. Names deter them not, nor do the doubts and intimations of the peoples of the earth become a barrier unto them. With celestial might have they set their faces toward the Most Glorious Horizon and have hearkened unto the most sweet rustling of the Supreme Pen. The clamor of the world is, to them, more contemptible than the croaking of frogs and the chirping of ants. They have passed beyond that which pertaineth unto the world and fix their gaze upon that which is with God.

- 16 O Muhammad! The oppressors have made God's Cause the object of their derision, their sport and their play. They are occupied with their own desires, turning away from the dawning-places of the lights of the Day-Star of certitude. Thus have their souls deluded them with vain imaginings, and today they are numbered with the dead. Blessed art thou, inasmuch as

كان قائماً لدى الوجه اتَّخذوه لأنفسهم ربّاً من دون الله الا أنهم من الأخسرین فی کتابی المبین

12 يا ابراهيم اولیای آن ارض را از قبل مظلوم تکبیر بگو و بانوار تجلیات نیر امر الهی منور دار امروز شجر راه می‌رود و بیان فصیح ذکر مینماید رجل متوقف و جبل متحرک از آب نار ظاهر و از نار کوثر بیان جاری چه عالمی است حق میداند نسل الله ان يؤیدکم علی التوجه الیه فی کل الأحوال انه هو المقتدر العزیز المنان

13 البهاء من لدنا علیک و علی اهلك و ابنائك انا نبشّرهم بما نزل لهم من سماء المشیة و العطاء و قدر لهم من قلبی الاعلی انه هو المشفق الکریم

14 يا قلبی الاعلی اذكر من سمی بمحمد و نوره بأنوار بیانی و ذکره بآیاتي ثم انزل له ما تطیر به فی هذا الهواء المقدس العزیز البدیع يا محمد انا ذکرناک من قبل و فی هذا الحین بلوح مبین نسل الله ان يؤیدک و یوفقک علی ما یحب و یرضی انه هو المقتدر علی ما یشاء لا اله الا هو الفرد الواحد العلیم الحکیم

15 از برای اهل بها عندالله مقامی دیگر و فضلی دیگر است چه که ما سوی الله را معدوم مشاهده نمائند و مفقود بینند اسماء ایشانرا منع ننماید و شبهات و اشارات اهل ارض حائل نشود بقوت ملکوتی قصد افق ایهی نموده‌اند و از قلم اعلی صریر احلی شنیده‌اند آوازهای عالم نزدشان احقر از نطق ضفدع و از صوت ثملہ بوده از ما عند العالم گذشته‌اند و به ما عند الله ناظرند

16 يا محمد ان الظالمین اتَّخذوا امر الله هزواً و لهواً و لعباً قد اشتغلوا بأهوائهم معرضین عن تجلیات انوار نیر الیقین کذلک سولت لهم انفسهم و همما و هم اليوم من المیتین طوبی لک بما خرقت الأجباب رغماً لأهل الأوهام و فزت برحیقتی المختوم باسمی

thou hast rent asunder the veils, despite the people of idle fancies, and hast attained unto My choice sealed wine through My Self-Subsisting Name. Verily, thy Lord is the All-Explaining, the All-Knowing. The splendor from Our presence be upon thee and upon thy children and thy kindred. God will soon raise up from among thy descendants one who will arise amidst the servants and remind them of God's signs at the beginning and at the end.

الْقَيُّومَ أَنَّ رَبَّكَ هُوَ الْمُبِينُ الْعَلِيمُ الْبَهَاءُ مِنْ لَدُنَّا
عَلَيْكَ وَعَلَى ابْنَائِكَ وَاهْلِكَ سَوْفَ يَظْهَرُ اللَّهُ
مِنْ ذُرِّيَّتِكَ مَنْ يَقُومُ بَيْنَ الْعِبَادِ وَيَذْكُرُهُمْ بِآيَاتِ
اللَّهِ فِي الْمُبْدِئِ وَالْمَأْبِئِ

- 17 O Pen! Make mention of him who hath been named Khanlar, that the fragrances of remembrance may draw him to the horizon wherefrom hath shone forth the Day-Star of God's loving-kindness, the Goal of them that have knowledge. Say: O people! By God, the Day hath come and the Self-Subsisting calleth aloud from the Most Exalted Horizon. Draw nigh and be not of the heedless. Beware lest the books of men debar you from the Lord of creation, or the doubts of the nations from the Most Great Name. Fear ye God and be not of the wrongdoers. That which hath been sent down in truth cannot be compared with the books of the world. He Who calleth between earth and heaven beareth witness unto this. Blessed is he who hath heard and responded, and woe unto the heedless ones.

17 يَا قَلَمُ اذْكُرْ مِنْ سَمِيِّ بَخَانَلَرٍ لِتَجْذِبَهُ نَفْحَاتُ الذِّكْرِ إِلَى
أَفْقٍ مِنْهُ اشْرَقَتْ نَبْرَ عَنَايَةِ اللَّهِ مَقْصُودُ الْعَارِفِينَ قُلْ
يَا قَوْمُ تَاللَّهِ قَدْ أَتَى الْيَوْمَ وَالْقَيُّومُ يَنَادِي مِنَ الْأَفْقِ
الْأَعْلَى اقْبَلُوا وَلَا تَكُونُوا مِنَ الْغَافِلِينَ أَيَاكُمْ أَنْ
تَمْنَعَكُمْ كُتُبَ الْعِبَادِ عَنْ مَالِكِ الْإِبْجَادِ أَوْ شَبَهَاتِ
الْأُمَمِ عَنِ الْأَسْمِ الْأَعْظَمِ اتَّقُوا اللَّهَ وَلَا تَكُونُوا
مِنَ الظَّالِمِينَ لَا تَعَادِلْ بِمَا نَزَلَ بِالْحَقِّ كُتُبَ الْعَالَمِ
يَشْهَدُ بِذَلِكَ مَنْ يَنَادِي بَيْنَ الْأَرْضِ وَالسَّمَاءِ
طُوبَى لِمَنْ سَمِعَ وَاجَابَ وَوَيْلٌ لِلْغَافِلِينَ

- 18 Say: O company of the opposers! Fear ye God, then judge fairly in this Great Announcement. Through Him Who calleth amidst mankind hath appeared God's Cause, His sovereignty, His Manifestation and His power. Were it not for Him, who would summon the people unto the Truth, and who would guide mankind unto His straight path? The splendor from Our presence be upon thee and upon them that are with thee and thy kindred, whose hearts God hath illumined with the light of His knowledge and whose faces with the lights of His manifestation. Verily, He is the Single, the One, the All-Knowing, the All-Informed.

18 قُلْ يَا مَلَأَ الْمَعْرُضِينَ اتَّقُوا اللَّهَ ثُمَّ انْصَفُوا فِي هَذَا النَّبَأِ
الْعَظِيمِ أَنَّ الَّذِي يَنَادِي بَيْنَ الْعِبَادِ بِهِ ظَهَرَ أَمْرُ اللَّهِ وَ
سُلْطَانُهُ وَظُهُورُهُ وَاقْتِدَارُهُ لَوْلَاهُ مَنْ يَدْعُو الْخَلْقَ
إِلَى الْحَقِّ وَمَنْ يَهْدِي النَّاسَ إِلَى صِرَاطِهِ الْمُسْتَقِيمِ
الْبَهَاءُ مِنْ لَدُنَّا عَلَيْكَ وَعَلَى مَنْ مَعَكَ وَاهْلِكَ
الَّذِينَ نَوَّرَ اللَّهُ قُلُوبَهُمْ بِنُورِ مَعْرِفَتِهِ وَوُجُوهَهُمْ بِأَنْوَارِ
ظُهُورِهِ إِنَّهُ هُوَ الْفَرْدُ الْوَاحِدُ الْعَلِيمُ الْخَبِيرُ

- 19 We have made mention of, and continue to mention, the loved ones of that land, and We counsel them with that which conduceth to the exaltation of the Word of God. The adornment of man hath not been and is not through the riches of the world, but rather through praiseworthy character, goodly deeds, loftiness of purpose and nobility of nature. We beseech God to adorn all with the ornament of steadfastness and to illumine them with the light of detachment. He is the Powerful, the Mighty, and He is the Most Exalted, the Most Glorious.

19 أَوَّلِيَايَ آنَ أَرْضٍ رَأَى ذِكْرَ مُنُودِهِ وَمِنْمَائِمٍ وَ
وَصِيَّتِ مِنْمَائِمٍ بِأَنْجَحِهِ كَمَا سَبَبَ ارْتِفَاعُ كَلِمَةِ اللَّهِ
أَسْتَ زِينَتِ أَنْسَانٍ بِثُرُوتِ دُنْيَا نُبُودِهِ وَنَيْسَتْ
بَلٍ بِأَخْلَاقٍ مَرْضِيَةٍ وَأَعْمَالٍ طَيِّبَةٍ وَعُلُوْهُمَتْ وَ
سَمُوْهُ فَطَرَتْ بُودَهُ وَهَسَتْ أَزْ حَقِّ مِطْلَبِيمِ جَمِيعِ
رَأَى بِطَرَازِ اسْتِقَامَتِ مَزَيْنٍ فَرَمَايِدِ وَبُنُورِ انْقِطَاعِ
مُنُورِ أَوْسْتِ قَادِرٍ وَتَوَانَا وَهُوَ الْعَلِيُّ الْأَبْهَى

BLIB_Or15716.119c

BH00592

To: *Ismi et al.*

Date: 1305 ? [1887-1888]

- 1 He is God-exalted be His station in wisdom and utterance! 1 هو الله تعالى شأنه الحكمة و البيان
- 2 O My Name! Upon thee be My glory! The letter from Samandar-upon him be My glory-which he wrote to thee was presented before the Face. He made repeated mention of Andalib-upon him be My glory-and the friends of that land. Praise be to God, all are adorned with the ornament of steadfastness and are firm and steadfast in the Cause of God. The Supreme Pen hath made mention of the loved ones of the land of Qaf in such wise that it would be difficult for those who would enumerate to reckon it. Blessed are they, and theirs is a goodly retreat. 2 يا اسمي عليك بهائي نامهء سمندر عليه بهائي كه بآنجناب نوشته تلقاء وجه حاضر ذكر جناب عندليب عليه بهائي و دوستان آن ارضي مكرّر نموده لله الحمد كل بطراز استقامت مزین و بر امر الله قائم و ثابت قلم اعلى بشأنی اولیای ارض قاف را ذكر نموده كه بر محصین احصای آن مشکل است طوبی لهم و لهم حسن مأب
- 3 Mention hath been made of Nabil-i-Akbar-upon him be My glory. He hath turned toward the land of Kha for the purpose of teaching the Cause of God. We beseech God to assist him to make mention of Him and to praise Him, and to serve His mighty and exalted Cause. Convey greetings on behalf of the Wronged One to the rest of them who are in that land. In truth, Samandar hath been and continues to be vigilant over the loved ones. We beseech God to illumine all hearts with the lights of the Day-Star of His Cause. This is that which hath ever been loved and accepted before God. The darkness of the world shall be dispelled through the light of unity, and dispersion shall be changed to gathering, rejection to acceptance, disbelief to faith, and waywardness to supreme guidance. 3 ذكر جناب نبیل اكبر عليه بهائي را نموده اند لأجل تبليغ امر الله بارض خا توجه نموده اند نسل الله ان يؤيده على ذكره و ثنائه و خدمة امره العزيز العظيم بقیه ایشان كه در آن ارضند از قبل مظلوم تكبير برسائید فی الحقیقه جناب سمندر مراقب اولیا بوده و هستند از حق میطلبیم قلوب كلرا از انوار نیر امر منور فرماید این است آن امریكه لازال لدى الله محبوب و مقبول بوده ظلمت عالم بنور اتحاد روشن و منیر گردد و پریشانی بجمعیت و اعراض باقبال و كفر بایمان و ضلالت بهدایت كبری تبدیل شود
- 4 They made mention of Ibn-i-Abhar-upon him be My glory. We beseech God to assist him and to set him ablaze with the fire of love, that perchance the servants on earth may be enkindled and turn from abasement to glory, and from the realm of extinction to the realm of immortality. O My Name! Although all that was to be said hath been said and all that was hidden hath been revealed, yet it hath profited the servants nothing. All are wandering in the wilderness of heedlessness and error, save whom God willeth. The existing peoples were not and are not worthy to turn to the Countenance of Glory. Throughout ages and centuries they have worshipped and continue to worship the calf. Such is the state and station of most of them. 4 ذكر ابن ابر عليه بهائي را نمودند از حق میطلبیم او را موفق فرماید و بنار حب مشتعل شاید عباد ارض مشتعل گردند و از ذلت بعزت اقبال نمایند و از عالم فنا بعالم بقا توجه کنند یا اسمی اگرچه گفتنیها گفته شد و آنچه مکنون بود ظاهر گشت ولكن عباد را نفعی نبخشید كل در هیما غفلت و ضلالت سائر الا من شاء الله امم موجوده لایق اقبال بطلعت عر نبوده و نیستند در قرون و اعصار عجل پرستیده و میپرستند این است شأن و مقام اکثری
- 5 Mention hath been made of Mirza Aqa-upon him be My glory-and his namesake, and an answer hath been sent down from the Kingdom of the All-Merciful's utterance. Not an atom's 5 ذكر جناب میرزا آقا عليه بهائي و سمي او از قبل شده و جواب از ملكوت بیان رحمن نازل لا يعزب عن علمه من شيء و هو الفرد الواحد العليم

weight escapeth His knowledge, and He is the Single, the One, the All-Knowing, the All-Informed. Convey greetings on behalf of the Wronged One. We beseech God to assist them to do that which is befitting this triumphant day.

- 6 The loved ones must consult together by night and day, and hold fast to that which is conducive to the betterment of the world and to unity, harmony and the reformation of the world. What carpet hath not been rolled up, what edifice hath not been destroyed, what glory hath not come to an end, and what sun hath not set! While time remaineth, they must count it as a treasure and arise to serve the Cause of God. Though it is observed with absolute certainty that the existing ears are incapable of hearing, and likewise the eyes are not worthy of beholding. The people have become familiar with vain imaginings and idols. Consider the people of Persia: for one thousand two hundred years they spoke of vain imaginings, clung to vain imaginings, and held fast to their hem. And after the manifestation of their ignorance and heedlessness on the Day of Judgment, again the people of Bayan cling to and utter the same vain imaginings. Glory be to God! They remain heedless of that which they have witnessed with their own eyes. What, after all, was the fruit of that people's deeds, and what became of them? The world of knowledge is bewildered at the ignorance of those souls. They came from the world of ignorance and unknowing, and to the world of ignorance and unknowing do they return. Beseech ye God that perchance in this world of darkness—that is, the world of such souls—a star might dawn forth, that they might see and find.

- 7 Concerning what was mentioned about dear Sharif - before the exaltation of the Cause, the laws of the Apostle of God (may my spirit be a sacrifice for His sake) remain valid and binding, except for such deeds as would cause commotion. Convey on behalf of the Wronged One greetings to that soul and give him glad tidings that his deed hath been accepted and confirmed in the Most Exalted Horizon. Well is it with him, happy is he.
- 8 We make mention of Khalil, upon him be My glory, and We recall the days when he attained Our presence, heard the Call, beheld the Most Exalted Horizon, and dwelt in the vicinity until the irrevocable decree came for his departure to the land of Qaf. We testify that he attained that which was hidden in knowledge and inscribed in the Books of God, the All-Knowing, the All-Wise.

- 9 His nephew and other relatives have all been and continue to be remembered before the Wronged One. We have mentioned

الخبر از قبل مظلوم تکبیر برسان از حق میطلبیم
ایشانرا مؤید فرماید بر آنچه سزاوار این روز پیروز
است

6 باید اولیا در لیلی و ایام مشورت نمایند و بآنچه
سبب اقبال و اتحاد و اتفاق و اصلاح عالم است
بآن تمسک جویند ای بساط ما طوی و ای
بناء ما خرب و ای عزّة ما انتہ و ایة شمس
ما غربت تا وقت باقی باید غنیمت شمارند و
بخدمت امر الله قیام نمایند اگرچه بیقین مبین
مشاهده میشود که آذان موجوده قابل اصغا
نیست و همچنین ابصار لایق مشاهده ناس باو هام
و اصنام انس گرفته اند در اهل ایران تفکر ثما هزار
و دوست سنه بوهم ناطق و بوهم متمسک و
باذیالش متشبّث و بعد از ظهور جهل و غفلت
آنحزب در یوم جزا مجدّد اهل بیان بهمان او هام
و اقوال متمسک و ناطق سبحان الله آنچه بصر
دیده اند از آن غافل مشاهده میگردند آخر ثمره
اعمال آنحزب چه بود و چه شد عالم دانائی از
جهل آن نفوس متحیر و مبهوت گشته از عالم
جهل و نادانی آمدند و بعالم جهل و نادانی رجوع
مینمایند از حق بطلبید شاید در ایعالم ظلمانی یعنی
عالم آن نفوس نجی بازغ گردد و ببینند و بیابند

7 اینکه در باره عزیز شریف ذکر نموده قبل از
ارتفاع امر شریعت رسول الله روح ما سواه فداه
مضی و مجری است مگر اعمالیکه عمل بآن سبب
ضوضا نگردد از قبل مظلوم نفس مذکور را تکبیر
برسانید و بشارت دهید عملش بطراز قبول فائز
و بامضا در افق اعلی مزین هنیئاً له مرثیاً له

8 خلیل علیه بهائی را ذکر مینمائیم و نذرک الایام
الّتی حضر امام وجه المظلوم و سمع النداء و شهد
الأفق الأعلی و سکن فی الجوار الی ان جاء الأمر
المبرم بتوجهه الی ارض القاف نشهد انه فاز بما
کان مکنوناً فی العلم و مسطوراً فی کتب الله العلیم
الحکیم

them in verses and given them glad tidings of My loving-kindness and mercy which have encompassed all existence, both seen and unseen.

- 10 Mention was made of Jinab-i-'Abdu'l-Husayn and the hand-maiden of God, upon her be My glory. Several months ago a decree was revealed from the Supreme Pen regarding this matter, and apparently it has not yet arrived. Praise be to God, before the arrival of the decree, that which was befitting was done. Jinab-i-Ismu'llah J, upon him be My glory and loving-kindness, presented the details before the Most Holy Court. Blessed is he and joy be unto him.

- 11 The loved ones, especially those adorned with the distinction of rank, should strive to the extent possible to assist in the affairs of the friends and their completion. We beseech God to aid them and grant them success in that which they have been commanded in the Book of God, the All-Knowing, the All-Informed.

- 12 Mention of Jinab-i-'Andalib, upon him be My glory, was made at first from the Supreme Pen. Now, as he was mentioned again at the end of the letter, We make mention of him. By the life of God, We have previously mentioned him in terms that no thing can equal, nor any treasure among treasures - nay, all the treasures of the world. We beseech confirmation and success for him, that he may attract the dejected souls in the dusty earth through the mention and praise of the Lord of Names, and teach them to soar.

- 13 Mention was made of Jinab-i-Haji Baba Kulih-Darrih, upon him be My glory. We heard mention of him and turned toward him that he may rejoice and be among the thankful ones. O Baba, the people of the Bayan are seen to be more lost than the previous faction. They have regarded the divine counsels as if they never existed. That which was revealed in the Persian Bayan and which all were commanded to follow, they have attributed to corruption. They possess neither sight nor hearing of their own, although in most passages the Point (the Bab) states "Look upon Him with His eyes and hear with His ears" - and this passage specifically refers to this Manifestation. Yet with the transgressors it has been abandoned and rejected. O Baba, convey greetings to the friends of the village on behalf of the Wronged One and give them glad tidings of God's loving-kindness. Verily He is with His accepting servants and with His steadfast servants.

- 14 That which was written concerning Hakim Ilya was observed. That which was revealed specially for him and the other friends of the letter Ha and Mim was such as caused decayed bones to

9 ابن اخ و سائر منتسبین کلّ لدی المظلوم مذکور بوده و هستند ذکرناهم بآیاتی و بشرناهم بعنایتی و رحمته الّتی احاطت الوجود من الغیب و الشّهود

10 ذکر جناب عبدالحسین و امة الله علیها بهائی را نموده چند شهر قبل در اینفقره از قلم اعلی حکمی جاری و از قرار معلوم الی حین زرفته الله الحمد قبل از ورود حکم عمل شد بآنچه سزاوار بود جناب اسم الله ج علیه بهائی و عنایتی تفصیلاً را بساحت اقدس عرض نمودند طوبی له و نعیماً له

11 اولیا مخصوص نفوسیکه بطراز تخصیص مزینند باید بقدر وسع در امور دوستان و انجام آن سعی نمایند نسل الله ان یؤیدهم و یوفقهم علی ما امروا به فی کتاب الله العظیم الخبیر

12 ذکر جناب عندلیب علیه بهائی در اول از قلم اعلی نازل حال چون در آخر نامه مذکور مجدّد او را ذکر نمودیم لعمر الله ذکرناهم من قبل بما لا یعادلّه شیء من الاشیاء و کتز من الکآزبل کنوز العالم کلّها از برای او تأیید میطلبیم و توفیق میخواهیم تا بذکر و ثنای مالک اسماء نفوس مطروحه در ارض غبرا را جذب نماید و پرواز بیاموزد

13 ذکر جناب حاجی بابا کله درّه علیه بهائی را نموده ذکرشرا شنیدیم و باو توجه نمودیم لیفرح و یكون من الشاکرین یا بابا اهل بیان اخسر از حزب قبل مشاهده میشوند و صبابای الهی را کآن لم یکن انگاشته اند آنچه در بیان فارسی نازل و ککرا بعمل بآن امر نموده اند بتحریر نسبت دادند ابداً از خود بصر و سمع ندارند مع آنکه در اکثر مقامات حضرت نقطه میفرماید ببصر او در او نظر نمائید و بسمع او بشنوید و اینفقره مخصوص است باینظهور ولیکن نزد معتدین متروک شده و مردود گشته یا بابا دوستان قریه را از قبل مظلوم تکبیر برسان و بعنایت حق بشارت ده آنه مع عبادہ المقبلین و مع عبادہ الرآخنین

14 اینکه در باره حکیم ایلیا نوشتند مشاهده شد مخصوص او و سایر اولیای ارض ها و میم نازل

quiver and bestowed eternal life. Let us see what will appear from the people of that land and what fruit it will yield. Make mention of the teacher and his associates and all the members of the household on behalf of the Wronged One, that they may drink from the chalice of remembrance and be set ablaze with the fire of the love of God. Thus have We sent down the verses and expounded them with truth and dispatched them unto thee that the servants of the earth may be mindful thereof. Verily thy Lord is the All-Merciful, the Munificent. The Glory shining from the horizon of the heaven of My mercy be upon you, O My friends, and upon them that have quaffed the cup of faithfulness before the faces of men and have drunk therefrom in My Name, the Mighty, the Well-Beloved. The Cause is in God's hands, the Lord of what was and what shall be.

- 15 O My leaves and My handmaidens! The letter that was sent hath twice been mentioned in the presence of the Wronged One, and the glances of His loving-kindness have been directed towards you. Praise be to God, ye have partaken of the waves of the ocean of the Merciful's utterance and have been illumined by the effulgences of the Sun of Manifestation. Ye have heard that for the hearing of which the world was brought from nothingness into being. Know ye the value of your stations. I swear by the Sun of Truth which hath shone forth from the most exalted horizon of existence, there hath been ordained for those men and women who have turned unto God, who are devoted and are attracted, that which the descriptions of the people of the world and the mentions of nations fall short of and are powerless to recount. Well is it with you and pleasant is it for you.

- 16 We beseech God to assist all to occupy themselves with the mention of the Goal of all the worlds with the utmost joy and fragrance, and to transform separation into the light of unity and accord, that the hearts of His servants may be adorned with the holy words "We are God's." The world is deprived while ye are triumphant. In its primary rank, poison hath destroyed all in the inmost essence, yet they perceive it not. We beseech God to illumine hearts and souls with the lights of the Day Star of love and unity. He is the Powerful, the Mighty.

- 17 We make mention of Our loved ones there and give them the glad-tidings of that which hath appeared for them from the treasuries of My Most Exalted Pen. Blessed is he who hath witnessed and seen, and woe unto the heedless. O My loved ones! The Wronged One maketh mention of you through verses the like of which cannot be found, and We mentioned you before in such wise as to attract the hearts of them that are nigh unto God. A letter hath come to hand in the Most Great

شد آنچه که عظم رمیم را مهتر نمود و بحیات ابدی فائز فرمود دیگر تا از اهل آندیار چه ظاهر نماید و چه ثمر بخشد جناب معلّم و منتسبین و اهل بیت طرّاً را از قبل مظلوم ذکر نما تا از کأس ذکر پیاشامند و بنار محبة الله مشتعل گردند کذلک انزلنا الآيات و صرفناها بالحق و ارسلناها اليک ليتذکر بها عباد الأرض ان ربک هو المشفق الکریم البهاء المشرق من افق سماء رحمتی علیکم یا اولیائی و علی الذین اخذوا کأس الوفاء امام وجوه الوری و شربوا باسمی العزیز المحبوب الأمر بید الله رب ما کان و ما یکون

- 15 یا اوراقی و امائی نامهء مرسله دو کره نزد مظلوم مذکور و لحاظ عنایت بشما متوجه الله الحمد از امواج بحر بیان رحمن قسمت بردید و باشرافات انوار شمس ظهور فائز گشتید شنیدید آنچه را که عالم از برای شنیدن آن از عدم بوجود آمده قدر مقامات خود را بدانید قسم باقتاب حقیقت که از اعلی افق وجود اشراق نموده از برای مقبلین و مقبلات و قانتین و قانتات و منجذبین و منجذبات مقدر شده آنچه که اوصاف اهل عالم و اذکار امم عاجز و قاصر است هنیئاً لکن و مرئياً لکن

- 16 از حق میطلبیم کلاً مؤید فرماید تا بکمال روح و ریحان بذکر مقصود عالمیان مشغول باشند و فراق را بنور قرب و اتفاق تبدیل نمایند تا قلوب عباد بنقش کلمهء مبارکهء انا لله مزین گردد عالم محرومند و شما فائز سم بعد در رتبهء اولیه در سر سیر کلاً هلاک نموده و لکن شاعر نیستند از حق میطلبیم قلوب و نفوس را بانوار نیر و داد و اتحاد منور فرماید اوست قادر و توانا

- 17 تذکر اولیائی هناک و نبشّرهم بما ظهر لهم من خزائن قلبی الأعلی طوبی لمن شهد و رأى و ویل للغافلین یا اولیائی ان المظلوم یدکرکم بآیات لا مثل لها و ذکرناکم من قبل بما انجذبت به افئدة المقرّبین قد حضر کتاب باسم امائی فی السّجن الأعظم و کتبه من اقبل الى الأفق الأعلی و

Prison in the name of My handmaidens, written by him who hath turned unto the Supreme Horizon and hath drunk the cup of reunion from the hand of the bounty of his Lord, the All-Merciful, the Munificent. Blessed is he who hath attained unto the most great steadfastness in this Cause whereby the backs of the idolaters were broken and the pillars of the idols were shaken. He is assuredly among the denizens of the Most Exalted Paradise in the sight of God, the Lord of the worlds. We beseech God to assist His loved ones with the angels of the unseen and the visible world and to aid them to triumph in His Cause through the hosts of wisdom and utterance. Verily He is the Almighty, the Powerful, the All-Conquering, the Omnipotent.

شرب كأس الوصال من يد عطاء ربّه المشفق
الكريم نعيماً لمن فاز بالاستقامة الكبرى في هذا
الأمر الذي به انكسر ظهر المشركين و تزعزعت
اركان الأصنام أنّه من اهل الفردوس الأعلى
لدى الله ربّ العالمين نسئل الله بأن يمدّ اوليائه
بملائكة الغيب و الشهود و يؤيّدهم على نصرة
امره بجنود الحكمة و البيان أنّه هو المقتدر القوى
الغالب القدير

- 18 The Glory shining from the horizon of the heaven of My loving-kindness be upon you, O My loved ones and My friends, and upon them that love you for the sake of God, the Mighty, the Beautiful.

18 البهاء المشرق من افق سماء عنايتي عليكم يا احبائي
و اوليائي و على من يحبكم لوجه الله العزيز الجميل

BLIB_Or15712.093, AYBY.096

BH00654

To: *Siyyid Husayn Afnan, in Shiraz*

Date: 1305 ? [1887-1888]

- 1 The Epistle of God, the Help-in-Peril, the Self-Subsisting.
- 2 He is the One Who speaks from His Most Exalted Horizon.
- 3 This is a Book sent down by the Wronged One that He might draw all near unto God, the All-Protecting, the Self-Subsisting. That which was hidden in God's knowledge and veiled from hearts and eyes hath been revealed. The Day hath come, yet the people have denied God's proof and His evidence, following every heedless rejected one. They have cast the Book of God behind their backs and committed that which hath caused the near ones to lament. They have done what they were forbidden in God's Book and abandoned what they were commanded. They are indeed among those who have violated the Covenant and the pledges.
- 4 Say: O concourse of the earth! Fear God and follow not the manifestations of idle fancies and vain imaginings. Behold, behold how the Sun speaketh before your faces and calleth you to its praiseworthy station. Fear God and deny not Him

- 1 صحيفة الله المهيمن القيوم
- 2 هو الناطق من افقه الأعلى
- 3 كتاب انزله المظلوم ليقرب الكل الى الله المهيمن
القيوم قد ظهر ما كان مخزوناً في علم الله و مستوراً
عن الأفئدة و العيون قد اتى اليوم و القوم انكروا
حجة الله و برهانه بما اتبعوا كل غافل مردود نبذوا
كتاب الله ورائهم و ارتكبوا ما ناح به المقربون قد
عملوا ما نهوا عنه في كتاب الله و تركوا ما امروا
به الا انهم من الذين نقضوا الميثاق و العهد
- 4 قل يا ملأ الأرض اتقوا الله و لا تتبعوا مظاهر
الأوهام و الظنون انظروا انظروا انّ الشمس تنطق
امام وجوهكم و تدعوكم الى مقامها المحمود خافوا

Whose appearance was heralded in God's Books of old and yet to come, and of Whose praise the Messengers have spoken.

- 5 O Husayn! The Wronged One calleth thee from the precincts of the Prison and consoleth thee in what hath befallen thee. Thy Lord is verily the All-Patient. He biddeth thee to be patient and steadfast, and He is the Commander over what was and what shall be. Harken unto the Call from the direction of 'Akka. Verily, it speaketh in every condition that there is no God but Him, the Lord of the unseen and the seen. Nothing escapeth His knowledge. He doeth what He willeth and ordaineth what He pleaseth. He is the Almighty, the Mighty, the All-Loving.

- 6 Beware lest the happenings of the world grieve thee or the doubts of those who have denied God's Book and His Manifestation cause thee to slip. They, verily, perceive not. Take hold of the Book with the strength from God. He commandeth thee to righteousness and godliness, and He is the Single, the One, the Mighty, the Best-Beloved. He hath appeared and revealed that which draweth people nigh unto His extended path. Arise to serve the Cause, then mention Him with wisdom and utterance in such wise that hearts and souls are attracted thereby. Beware lest the clamor of the people or the veils of those who have disbelieved in the Witness and the Witnessed prevent thee.

- 7 Say: By God! The veils have been rent asunder and the All-Bountiful hath come at the return with a Cause before which ranks and hosts cannot stand. Say: This is the Day ye were promised in the Books of old, and of which Muhammad, the Messenger of God, gave you glad tidings in His words: "The Day when people shall stand before the Lord of the Kingdom." We have sent down the verses and manifested the clear proofs, yet most of the people understand not. This is the Day of turning unto God, but the people have turned away from it. They have forsaken their God and followed their desires. They perceive not. They have denied God's favor after its appearance and rejected His signs after their revelation. The Tongue of Grandeur in the Most Exalted Horizon beareth witness to this, yet the people hear not. By God's life! Had they heard, they would have hastened to a station whereof every atom proclaimeth: The Promise hath come, and this is the Promised One.

- 8 Verily My Most Exalted Pen desireth to make mention of His Afnan who hath ascended unto the Supreme Companion through God's irrevocable decree. We testify that he hearkened unto the Call when it was raised betwixt earth and heaven, and attained unto that which the honored servants have attained,

الله ولا تنكروا الذي بشرت بظهوره كتب الله من قبل ومن بعد ونطق بنائه المرسلون

5 يا حسين ان المظلوم يناديك من شطر السجن ويعزيك فيما ورد عليك ان ربك هو الصبار يأمرك بالصبر والاصطبار وهو الامر فيما كان وما يكون اسمع النداء من شطر عكا انه ينطق في كل شأن انه لا اله الا هو مالک الغيب والشهود لا يعزب عن علمه من شيء يفعل ما يشاء ويحكم ما يريد وهو المقتدر العزيز الودود

6 اياك ان تحزنك حوادث العالم او تزلك شبهات الذين انكروا كتاب الله وظهوره الا انهم لا يشعرون خذ الكتاب بقوة من عند الله انه يأمرك بالبر والتقوى وهو الفرد الواحد العزيز المحبوب قد ظهر و اظهر ما يقرب الناس الى صراطه الممدود قم على خدمة الامر ثم اذكره بالحكمة والبيان بحيث تجذب به الافئدة والقلوب اياك ان تمنعك ضوضاء العباد او حجاب الذين كفروا بالشاهد والمشهود

7 قل تالله قد خرقت الأجباب واتى الوهاب فى المآب بأمر لا تقوم معه الصفوف والجنود قل هذا يوم وعدتم به فى كتب القبل وبشركم به محمد رسول الله بقوله يوم يقوم الناس لملك الملكوت انا انزلنا الآيات و اظهرنا البينات والقوم اكثرهم لا يفقهون هذا يوم الاقبال ولكن القوم عنه معرضون وضعوا المهمم واتبعوا اهوائهم الا انهم لا يشعرون كفروا بنعمة الله بعد ظهورها وانكروا آياته بعد انزالها يشهد بذلك لسان العظمة فى الأفق الأعلى ولكن القوم هم لا يسمعون لعمر الله لو سمعوا سرعوا الى مقام تنطق ذرأته قد اتى الوعد وهذا هو الموعد

8 ان قلبي الأعلى اراد ان يذكر افنانه الذى صعد الى الرفيق الأعلى من قضاء الله المحتوم نشهد انه سمع النداء اذ ارتفع بين الأرض والسماء و فاز بما فاز به عباد مكرومون واعترف بوحدايته وفردانيته

acknowledging His oneness and His singleness and that which the Tongue of Grandeur hath spoken from His exalted station. He hath, at the time of his ascension, purified him and forgiven him as a token of His grace, and hath ordained for him in the most exalted Paradise a station that thoughts and minds cannot comprehend. Blessed art thou, O My Afnan, for that which befell thee in the earliest days. Verily thy Lord is the Truth, the Knower of the unseen. He hath witnessed what befell thee and preserved thee through His sovereignty until the promise was fulfilled and that which was ordained for thee in the Preserved Tablet came to pass. O Abu'l-Qasim! Upon thee be the glory of God and the glory of His Prophets and His chosen ones, and the glory of them that circle round the Throne at eventide and at dawn. The first wave that hath risen from the ocean of grace from the presence of the Ancient King be upon thee, O thou who hast held fast unto the cord of grace in the days of God, the Lord of the Kingdom. We beseech Him, exalted be He, to send down upon thee at all times a mercy from His presence and to ordain for thee that which shall gladden thine eyes. Thus hath the Tongue of the Wronged One spoken on this darksome night, as bidden by God, the Lord of all being. We are God's, and unto Him shall we return.

و بما نطق به لسان العظمة في مقامه المرفوع أنه
طهره حين صعوده و غفره فضلاً من عنده و
قدر له في الجنة العليا مقاماً لا تحويه الأفكار و
العقول طوبى لك يا افنانى بما ورد عليك في
اول الايام ان ربك هو الحق علام الغيوب قد
شهد ما ورد عليك و حفظك بسلطان من عنده
الى ان جاء الوعد و ما قدر لك في لوح محفوظ يا
ابا القاسم عليك بهاء الله و بهاء انبيائه واصفيائه و
بهاء الذين طافوا العرش في الاصيل و البكور اول
موج ارتفع من بحر الكرم من لدن مالك القدم
عليك يا ايها المتمسك بحبل الفضل في ايام الله
مالك الملكوت نستله تعالى ان ينزل عليك في
كل حين رحمة من عنده و يقدر لك ما تقر به
العيون كذلك نطق لسان المظلوم في هذه الليلة
الدماء امرأ من لدى الله مالك الوجود انا لله و
انا اليه راجعون

9 We have turned from the Arabic tongue to Persian, that all may comprehend the meaning and come. O Afnan! Be not grieved by that which hath befallen. At all times doth the world display its own scroll and proclaimeth with the most exalted call its own evanescence, counseling and advising its people. Blessed is the ear that hath been privileged to hear its call, for if man would truly observe and perceive the changes and vicissitudes of the world, he would find himself reposing upon the throne of tranquility, would return from extinction to everlasting life, and would set his heart upon supreme glory rather than utter abasement. The world and all that is therein would not change him. Praise be to God, there hath been ordained for you that which hath no peer or likeness. The Blessed Tree hath mentioned you among the Afnan and hath accepted you. This is a great bounty and an exalted station. Preserve it in the name of the one incomparable Powerful One. Your station is to promote and teach the Cause of God. This Wronged One hath, from the earliest days, extolled the mention of the Afnan. The Sacred Scriptures and revealed Tablets bear witness.

9 از لغت تازی پارسی توجه نمودیم تا کل مقصود
را بیابند و بیابند یا افنانی محزون مباش از آنچه
وارد شده عالم در جمیع احوال دفتر خود را
مینماید و بأعلى النداء برفنای خود گواهی میدهد
و اهل خود را پند میگوید و نصیحت میکند
طوبی از برای اذنی که باصغاء ندایش موفق شد
چه که اگر انسان فی الحقیقه حوادث و تغییرات
عالم را مشاهده نماید و بیاید خود را بر عرش
اطمینان مسترجم مشاهده کند از فنا بقا راجع
شود و از ذلت کبری بعزت عظمی دل بندد
عالم و آنچه در اوست او را تغییر ندهد لله الحمد
از برای شما مقدّر شده آنچه شبه و مثل نداشته
سدره مبارکه شما را از افنان ذکر نموده و قبول
فرموده این فضل عظیم است و این مقام کبیر
باسم قادر یگا حفظش نما شأن شما ترویج و تبلیغ
امر الله است این مظلوم از اول ايام ذکر افنان
را بلند نمود صحف شاهد و الواح منزله گواه

10 Reflect upon the tribulations and afflictions that have befallen the Wronged One. From the earliest days He arose before the faces of all men, both rulers and divines, and summoned all, for the sake of God and without any veil or covering, to the most sublime horizon. The purpose of His rising was to exalt

10 در بلایای وارده و مصیبات نازله بر مظلوم تفکر
نما از اول ايام امام وجوه انام از امرا و علما قیام
فرمود و لوجه الله من غیر ستر و حجاب کل را
باقی اعلی دعوت نمود از قیامش مقصود اعلاء

the Word, and of His call to draw creation nearer to the Lord of the seen and unseen. It is clear and evident to the people of insight and the companions of the Most Great Vision that in no matter did He seek any purpose for Himself. To this testify My deeds before the faces of the world and the rising of My call amongst the nations.

- 11 When the effulgences of the Sun of Truth dawned from the horizon of the heaven of manifestation, all parties arose in opposition and protest, and brought about that which none but the True One knoweth. Glory be to God! From the people of the Bayan there occurred that which hath rendered the Pen powerless to mention. Some have objected to the mention of Divinity and Lordship. Say: O people of the Bayan! By the life of the All-Merciful! He desired no mention from among all mentions except for the drawing near of the servants and their turning to God, the Lord of the Day of Return. Silence hath been beloved and still is beloved by the Wronged One, for ears worthy of this call are rare in this day. To this testifieth every fair-minded and perceiving one. However, His Holiness the Herald, that is to say the Primal Point, states at the beginning of the Bayan: "He Who speaketh in every condition, verily I am God, there is no God but Me, the Lord of all things, and all besides Me are My creation. O My creation! Worship ye Me."

- 12 Likewise, in reply to one of the Letters of the Living, regarding Him Whom God shall make manifest, He saith: "Verily, I am the first of them that worship Him." He hath repeatedly made such statements. By the Sun of Truth! Were it not for His mention, this Wronged One would have chosen silence in these matters, save for those who are worthy. Glory be to God! The understanding of the people of the Bayan is observed to be lower than that of the people of the Furqan, for that party accepted the words "Verily, I am God" from the Tree, while this group accepteth not these words from the Tree of Being and the Lord of the seen and unseen. Those who cast doubts through such words - their purpose is evident and manifest before God. Verily He is the Concealer, the All-Patient, the Compassionate, the Generous. Say: Nothing escapes His knowledge and no matter is beyond His power. He witnesses and sees, and He is the All-Hearing, the All-Seeing.

- 13 O My Afnan! We beseech the Most High to assist you, to strengthen you, and to ordain for you that which will gladden hearts and bring joy to eyes. And at the end of this Tablet We counsel you with that which is the cause of elevation and advancement, namely consultation in affairs. Should you consult with the honored Afnan, upon him be My glory and My

کلمه بوده و از ندایش تقرب وجود بمالک غیب و شهود بر اهل بصر و اصحاب منظر اکبر واضح و مشهود است که در هیچ امری از امور از برای خود مقصودی نبوده و نیست یشهد بذلک عملی امام وجوه العالم و ارتفاع ندائی بین الأمم

- 11 و چون اشراقات انوار آفتاب حقیقت از افق سماء ظهور ظاهر جمیع احزاب بر اعراض و اعتراض قیام نمودند و وارد آوردند آنچه را که غیر حق آگاه نه سبحان الله از اهل بیان وارد شد آنچه که قلم از ذکرش عاجز و قاصر است بعضی در ذکر الوهیت و ربوبیت اعتراض نموده اند قل یا ملأ البیان لعمر الرحمن انه ما اراد ذکراً من الأذکار الا لتقرب العباد و توجههم الى الله مالک يوم المآب صمت نزد مظلوم محبوب بوده و هست چه که آذانی که الیوم لایق این ندا باشد کمیاب یشهد بذلک کل منصف بصیر ولكن حضرت مبشر یعنی نقطه وجود در اول بیان میفرماید الذي ينطق في كل شأن اتني انا الله لا اله الا انا رب كل شيء و ان ما دوني خلقی ان یا خلقی ایای فاعبدون

- 12 و همچنین در جواب یکی از حروف حی در ذکر من یشهره الله میفرماید اتني انا اول العابدین مکرر این بیانات را فرموده اند قسم بآفتاب حقیقت اگر ذکر آن حضرت نبود این مظلوم در این مقامات صمت اختیار میفرمود الا لأهله سبحان الله عرفان اهل بیان از عرفان اهل فرقان پست تر مشاهده میشود چه که آن حزب کلمه اتني انا الله را از شجر قبول نمودند و این فته از سدره وجود و مالک غیب و شهود این کلمه را نمی پذیرند نفوسیکه بامثال این کلمات القای شبهه مینمایند مقصودشان عندالله مشهود و واضح است انه هو السّار الصّبار المشفق الکریم قل لا یعزب عن علیه شيء و لا یعجزه امر یشهد و یری و هو السّميع البصیر

- 13 یا افنانی نسله تعالی ان یوقّک و یؤیّدک و یقدّر لک ما تفرّج به القلوب و تقرّب به العیون و در آخر لوح وصیت مینمائیم شما را بآنچه سبب ارتفاع و ارتقا است و آن مشورت در امور است اگر با حضرت افنان علیه بهائی و عنایتی و رحمتی در

loving-kindness and My mercy, in your affairs, this would be well-pleasing and acceptable before God. God will soon set right your affairs and draw you near unto Him and reveal to you that which was hidden from the eyes of the beholders. Praise be to God, the Lord of the worlds.

- 14 Convey to all the kindred My greetings on behalf of the Wronged One. The glory shining forth from the horizon of the heaven of My mercy be upon My Afnan who have not broken My covenant and My testament and who have acted according to that which was commanded in My perspicuous Book. The command is God's, the Powerful, the Strong, the Triumphant, the Almighty.

GEN.113-117

امور مشورت نمائید لدى الله محبوب و مقبول
است سوف يصلح الله اموركم و يقربكم اليه و
يظهر لكم ما كان مستوراً عن اعين الناظرين الحمد
لله رب العالمين

14 منتسبين طراً را از قبل مظلوم تكبير برسان البهآ
المشرق من افق سماء رحمتي على افناني الذين ما
نقضوا عهدي و ميثاقى و عملوا بما امروا به فى
كتابى المبين الأمر لله المقتدر القوى الغالب القدير

INBA51:471, BRL_DA#449, LHKM3.238

BH00669

Date: 1305 ? [1887-1888]

- 1 He is the All-Powerful, the All-Hearing, the All-Answering!
- 2 This is a Book which the Most Merciful hath sent down from the heaven of proof to manifest His testimony amongst His servants and His evidence throughout His realm. He, verily, is the Truth, there is no God but Him, the Single, the One, the All-Knowing, the All-Wise.
- 3 Hearken unto the Call from the direction of My Most Great Prison. Verily it hath been raised in truth and summoneth all men unto the straight path of God. This is the Day whereof Muhammad, the Apostle of God, gave glad tidings, and before Him the Spirit, and before Him He Who conversed with God. Yet the people are in thick veils. This is the Day whereon the breezes of the All-Merciful have wafted over all creation and the waters of life have flowed from the Most Exalted Pen. Blessed is he who hath turned unto it, taken thereof and drunk therefrom. Woe unto the heedless!
- 4 The Promise hath come to pass and He Who conversed with God upon the Mount is seated upon the throne of Revelation, calling all unto God, the Lord of the worlds. When the horizon of the world was illumined with the lights of the countenance of the Ancient of Days, the divines turned away and perpetrated that which caused the dwellers of the all-highest Paradise to lament and every fair-minded, clear-sighted one to cry

1 هو المقتدر السامع المحيب

2 كتاب انزله الرحمن من سماء البرهان ليظهر حجتة
بين عباده و دليله فى مملكته انه هو الحق لا اله
الا هو الفرد الواحد العليم الحكيم

3 اسمع النداء من شطر بجنى الأعظم انه ارتفع بالحق
و يدع العباد الى صراط الله المستقيم هذا يوم بشر
به محمد رسول الله و من قبله الروح و من قبله
الكليم ولكن القوم فى حجاب غليظ هذا يوم فيه
سرت نسيمات الرحمن على من فى الامكان و جرى
كوثر الحيوان من القلم الأعلى طوبى لمن اقبل و
اخذ و شرب و بل للغافلين

4 قد اتى الوعد و استوى مكلم الطور على عرش
الظهور و يدع الكل الى الله رب العالمين فلما انار
افق العالم من انوار وجه مالك القدم اعرض
عنه العلماء و ارتكبوا ما ناه به سكان الفردوس
الأعلى و صاح كل منصف بصير اولئك عباد

out. These are the servants of whom the All-Merciful spoke in the Qur'an: they exchanged the favor of God for disbelief and led their people to the abode of perdition. Through their turning away the people turned away and denied Him in Whom they had believed throughout ages and centuries.

أخبر بهم الرحمن في الفرقان بدّلوا نعمة الله كفرةً
واحلّوا قومهم دار السّعير باعراضهم اعرض العباد
وكفروا بالذّي آمنوا به في القرون والأعصار

- 5 Thus doth My Most Glorious Pen recount unto thee that thou mayest rejoice and be of those who are thankful. Say: O concourse of men! Be fair, by God, the Lord of Power. If ye deny this Most Great Bounty, by what proof can ye establish that which ye possess? Bring it forth then and be not of the wrongdoers.

5 كذلك يقصّ لك قلبى الأبهى لتفرح و تكون
من الشّاكرين قل يا معشر البشر انصفوا بالله
مالك القدر ان تنكروا هذا الفضل الأكبر بأى
حجة يثبت ما اتم عليه فأتوا و لا تكونوا من
الظّالمين

- 6 This is the Day whereof the Apostle of God gave tidings, saying: "The Day whereon all men shall stand before the Lord of the worlds," and of which the Primal Point gave glad tidings, saying when mentioning His Name: "I, verily, am the first to worship Him."

6 هذا يوم اخبر به رسول الله يوم يقوم النّاس لرّبّ
العالمين وبشّر به النّقطة الأولى بقوله عند ذكر اسمه
أنى انا اول العابدين

- 7 Thy letter hath come before the Wronged One. We have heard what was therein and have answered thee with a Tablet from whose horizon shineth the light of God's favor, the Lord of the Day of Judgment. We had held back the Pen for a long period, but when the appointed time came, We caused the Trumpet to sound, and it is My Most Exalted Pen, and We have revealed unto thee that which shall endure as long as the kingdom of God, the Lord of the Mighty Throne, shall endure.

7 قد حضر كتابك لدى المظلوم سمعنا ما فيه
اجبتاك بلوح لاح من افقه نبر عناية الله مالك
يوم الدّين امسك القلم في برهة طويلة من الزّمان
فلما اتى الميقات نفخنا في الصّور و هو قلبى
الأعلى و انزلنا لك ما يبقى بدوام ملكوت الله
رّبّ العرش العظيم

- 8 Consider the people of the Qur'an. They awaited the days of the Manifestation, yet when He came with the truth, they pronounced sentence of death against Him. Thereby did the Tablet and the Pen lament, and the foundations of the Primal Word were shaken. Thus did their souls prompt them. They are, in truth, among the most lost in the Book of God, the Lord of all worlds.

8 انظر في مأى الفرقان كانوا ان ينتظروا ايام
الظهور فلما اتى بالحق افتوا على سفك دمه
بذلك ناح اللّوح والقلم وتفرقت اركان الكلمة
الأولى كذلك سوّلت لهم انفسهم الا انهم من
الأخسرين في كتاب الله ربّ العالمين

- 9 Blessed is thy letter, for it hath spoken the truth and testified to the oneness and singleness of God. Thy Lord doth witness and see, and He is the All-Hearing, the All-Seeing. Nothing whatsoever escapeth His knowledge. Through Him was raised the standard of unity and the banners of detachment, and all things proclaimed: "The Kingdom belongeth unto God, the Mighty, the All-Praised."

9 طوبى لكتابك انه نطق بالحق و شهد بوحداية الله
و فردانيته ان ربك يشهد ويرى و هو السميع
البصير لا يعزب عن علمه من شىء به نصبت
راية التّوحيد و ارتفعت اعلام التّجريد و نطقت
الأشياء الملك لله العزيز الحميد

- 10 Verily, when thou hast drunk the choice wine of revelation from the cup of My bounty and been drawn by My call unto the kingdom of My utterance, say:

10 انك اذا شربت رحيق الوحي من كأس عطائى
واجتذبتك ندائى الى ملكوت بيانى قل

- 11 O my God, my God! Praise be unto Thee for having mentioned me through Thy most great signs, from which everyone possessed of perception perceiveth the fragrance of eternity. Glory

11 الهى الهى لك الحمد بما ذكرتنى بآياتك الكبرى
التي يجد منها كلّ ذيثم عرف البقاء و لك
الشّناء بما اسمعتنى صرير قلبك الأعلى و اريتنى

be to Thee for having caused me to hear the rustling of Thy Most Exalted Pen and shown me Thy signs and most sublime words. I bear witness, O my God, to Thy oneness and Thy singleness, and that Thou art God, there is none other God but Thee. Thou hast ever been supreme over the kingdom of earth and heaven. Through Thy name the banner of "He doeth what He willeth" was raised. I beseech Thee, O Creator of heaven and Sovereign of the Kingdom of Names, by the power of Thy Will and the manifestation of Thy Purpose, and by the Beloved through Whose advent the heavens of Thy might were honored, and by the Spirit whom Thou didst raise to the horizon of Thy Cause, and by the Rod that vanquished the swords and through which the stars of Thine enemies were dimmed and Pharaoh and his hosts were drowned by Thy might and power, to make me steadfast in Thy Cause and firm in Thy love, such that names shall not prevent me from drawing near unto Thee, nor shall the gulf of idle fancies debar me from turning toward the shore of the ocean of Thy mercy. O Lord! I beseech Thee by the lights of Thy throne, the dawning-places of Thy revelation and the daysprings of Thine inspiration, to ordain for me what Thou didst ordain for Thy chosen ones who were not frightened by armies nor weakened by the power of the mighty. They stood before the faces of enemies declaring "God is our Lord and the Lord of the exalted throne."

- 12 O My Most Exalted Pen! Set aside the eloquent tongue and warble in the luminous language. We testify that by thy movement spirits took flight and the Dove of Utterance sang upon the highest branch of possibility. The veil hath been removed and the Lord of Creation hath come with the banners of wisdom and utterance. Blessed is he who hath heard, and woe unto every heedless and remote one.

- 13 Hear thou in the Persian tongue the call of the Wronged One. First, the delay in reply was due to wisdom, and when the time came, that which is the immortal Kawthar for the fair-minded and the Salsabil of life for the thirsty was sent. Verily all affairs are in His hand and within His mighty grasp. He doeth what He willeth and ordaineth what He pleaseth, and He is the All-Powerful, the Almighty.

- 14 From the earliest days, this Wronged One addressed the faces of princes and divines with the most exalted call, and summoned all, without any veil or concealment, to the supreme horizon, the most exalted summit and the ultimate goal. In those days the limbs of the world trembled and were disturbed by the oppression of the transgressors. Surely that honor hath heard that a special Tablet was sent to each of the kings, including the Sovereign of Iran, and there befell this Wronged

آثارک و کلماتک العلیا اشهد یا الهی بوحدايتک
و فردايتک و بانک انت الله لا اله الا انت لم
تزل کنت مهيماً على الملک و الملکوت باسمک
نصبت رایة يفعل ما يشاء اسئلك یا فاطر السماء
و مالک ملکوت السماء باقتدار مشيتک و
ظهور ارادتک و بالحبيب الذى بقدمه تشرقت
افلاك سماء قدرتک و بالروح الذى رفعته الى
افق امرک و بالعصاء التى غلبت الأسیاف و
به افلت انجم اعدائک و غرق فرعون و ملأه
بقدرتک و اقتدارک بأن تجعلی ثابتاً على امرک
و راسخاً فى حبک بحيث لا تمنعنى السماء عن
التقرب اليک و لا خلیج الأوهام عن التوجه
الى شاطئ بحر رحمتک ای رب اسئلك بأنوار
عرشک و مشارق وحیک و مطالع الهامک بأن
تكتب لى ما کتبه لأصفیائک الذين ما خوفتهم
الجنود و لا اضعفتهم قوة الأقویاء قاموا امام
وجه الأعداء و قالوا الله ربنا و ربّ الكرسي
الرفیع

- 12 يا قلبی الأعلى ضع اللغة الفصحی و غرد باللغة
النورآ نشهد ان بحركتک طارت الأرواح و غنت
حماسة البيان على اعلى غصن الامکان قد كشف
الغطاء و اتى مالک الابداع بربایات الحکمة و
البيان طوبى لمن سمع و یل لكل غافل بعيد

- 13 بلسان پارسی ندای مظلومرا بشنو اولاً تعویق در
جواب نظر بحکمت بوده و چون وقت آمد ارسال
شد آنچه از برای منصفین کوثر باقیست و از برای
تشنگان سلسبیل حیوان ان الامور بیده و فی قبضة
قدرته يفعل ما يشاء و یحکم ما یرید و هو المقتدر
القدير

- 14 از اول ایام این مظلوم امام وجوه امرا و علما
بأعلى النداء ناطق و کل را من غیر ستر و حجاب
باقی اعلى و ذروهء علیا و غاية قصوى دعوت
فرمودیم و در آن ایام فرائض عالم از ظلم معتدین
مرتعد و مضطرب البته آنجناب شنیده اند بهر
یک از ملوک لوح مخصوص ارسال شد از
جمله سلطان ایران و بر اینظلوم وارد شد آنچه

One that which caused the people of the cities of justice and fairness to weep. When some rays appeared from the horizons and a measure of assurance became evident, souls who were hidden behind the veil rushed forth with the swords of malice. By the life of God! They committed that which caused the tears of the near ones to flow, and they said that which the ancients never said.

- 15 O thou who gazest toward the horizon! The eye was created for beholding and the ear for hearing, yet all are veiled and deprived save whom God willeth. The deniers of the Bayan have clung to the cord of the former people and walk in their footsteps. We make mention of one word that ye may drink from the ocean of knowledge and partake of the lights of the sun of wisdom, and ponder upon matters until that which is now hidden may be revealed.

- 16 For twelve hundred years and more, the Shi'ih divines, whose number cannot be reckoned, were unaware of the Manifestation while still in the loins, and all were heedless of this most great Cause. Not one among these divines attained unto the truth. Now again Hadi-i-Dawlatatabadi and certain other souls who have never had, nor now have, any knowledge of the Cause, desire to afflict the people with the delusions of the past. It behooveth you and the people of truth - those who have truly partaken of the choice sealed wine and attained unto the recognition of the Lord of Revelation - to protect the people from the delusions of the heedless ones, namely the deniers of the Bayan, lest these delusions resurface. The martyrdom of the Primal Point - may the spirit of all else be sacrificed for His sake - was caused by the calumnies of the past. We beseech God to assist thee, that perchance thou mayest guide those who wander in the wilderness of heedlessness to the lights of the Day-Star of certitude. We ask God to help thee and aid thee in serving His firm, impregnable and mighty Cause.

- 17 Concerning what thou didst ask about sleep - praise be to God - it is evidence of thy devotion, steadfastness and support.

- 18 And concerning His statement "First, this group must be removed" - the intention was Hadi-i-Dawlatatabadi and the heedless souls gathered around him, but their removal was and is to be through the swords of wisdom and utterance.

- 19 God willing, thou wilt arise to support the Cause, detached from the world and holding fast to the Most Great Name, and protect the helpless servants from the evil of that heedless one. They must reflect upon that which hath appeared and ponder

اهل مدائن عدل و انصاف گریست و چون
فی الجمله انوار از آفاق ظاهر و اطمینان مشهود
نفوس مستوره خلف حجاب با اسیاف بغضا
بیرون دویندند لعمرالله ارتکبوا ما ذرفت به دموع
المقرین و قالوا ما لا قاله الاولون

- 15 یا ایها الناظر الی الأفق بصر از برای مشاهده و
سمع از برای اصغا خلق شده ولكن کل محجوب
و ممنوع الا من شاء الله معرضین بیان بحبل حزب
قبل تمسک نموده اند و بهمان قدم مشی مینمایند
یک کلمه ذکر مینمائیم تا آنجناب از بحر آگاهی
پیاشامند و از انوار آفتاب دانائی قسمت برند و در
امور تفکر نمایند تا کشف شود آنچه حال مستور
است

- 16 هزار و دویست سنه و ازید علمای شیعه که
احصای عدد ایشان مشکل است از کون ظهور
در اصلاص آگاه نه و کل از این امر اعظم
غافل یکنفس از این علما بحقیقت فائز نه حال
مجدد هادی دولت آبادی و بعضی نفوس اخری
که ابدأ از امر اطلاع نداشته و ندارند اراده
نموده اند ناس را باو هام قبل مبتلا نمایند و بر
آنجناب و اهل حق یعنی نفوسیکه فی الحقیقه از
رحیق مختوم آشامیده اند و بعرفان مالک ظهور
فائزند لازم است ناس را از او هامات فته غافله
یعنی معرضین بیان حفظ نمایند تا مجدد او هام
بمیان نیاید سبب شهادت نقطه اولی روح ما
سواه فداه مفتریات قبل بوده از حق میطلبیم ترا
تأیید فرماید که شاید متوهمین هیما غفلت را
بأنوار تیریقین دلالت نمائی نسبتل الله ان ینصرک
و یمدک بخدمة امره المبرم المحکم المتین

- 17 اینکه در باره نوم سؤال نمودید لله الحمد دلیل بر
اقبال و استقامت و نصرت آنجنابست

- 18 و اینکه حضرت فرمود الاول یجب دفع هذه
الجماعة مقصود از جماعت هادی دولت آبادی و
نفوس غافله که حول او جمع شده اند بوده ولكن
رفع آن بسیوف حکمت و بیان بوده و هست

- 19 انشاء الله آنجناب منقطعاً عن العالم و متمسکاً
بالاسم الأعظم بر نصرت امر قیام نمایند و عباد
پیاره را از شر آنغافل حفظ کنند در آنچه ظاهر

the loss of the former people and their wretchedness and all that proceeded from them. If thou becomest aware, thou wilt find thyself seated upon the throne of certitude and assurance in this Most Great Revelation. Today is the day of service and the day of assistance through counsels and exhortations, for strife, corruption and contention have been forbidden in this Revelation. Now must thou, trusting in God and committing thy affairs unto Him, guide the servants to the highest horizon through remembrance and praise. This is not difficult for God. Then wilt thou find thyself detached from all else and arising to serve His Most Great Cause and His Mighty Message. Assuredly God, exalted be His glory, will deal with thee as He deemeth best.

- 20 The glory shining forth from the horizon of the heaven of God's bounty, the Lord of the worlds, be upon thee and upon those whom neither the doubts of the divines nor the hints of the jurisprudents, nor the threat of the oppressors have deterred.

شده باید تفکر نمایند و در خسارت حزب قبل و شقاوت و آنچه از آنحزب ظاهر شد تفرس لازم اگر آنجناب آگاه شوند خود را بر سریر اطمینان و ایقان در اینظهور اعظم مستوی مشاهده نمایند امروز روز خدمت و روز نصر است بنصائح و مواعظ چه که نزاع و فساد و جدال در اینظهور منع شده حال باید آنجناب متوکللاً علی الله و مفوضاً امره الیه بذکر و ثنا عباد را بافق اعلی هدایت نمایند لیس هذا علی الله بعزیز اذا تجد نفسك منقطعة عن دونه وقائمة علی خدمة امره الأعظم و نبأه العظیم البتة حق جل جلاله آنچه مصلحت داند در حق آنجناب معمول دارد

20 البهَاء المشرق من افق سماء غناية الله رب العالمين عليك وعلى الذين ما منعتهم شبهات العلماء ولا اشارات الفقهاء وما خوفهم سطوة الظالمين

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BH00753

To: *Shaykh Kazim Samandar, in Qazvin*

Date: 1305 ? [1887-1888]

- 1 He is the Dawning-Place from the horizon of the heaven of utterance!
- 2 Praise be fitting and worthy unto the Lord of all desires, Who confirmed that soul in turning towards Him, in drawing nigh, in rendering victorious aid and in teaching His Cause, and Who, through His blessed word "The Kingdom is Mine," made manifest the tokens of the Hour and the mysteries of the Resurrection. His is the praise and the glorification, His the gratitude and the splendor. From the first days thou didst turn unto Him and didst drink from the cup of confession before the faces of the chosen ones and the wicked. With complete steadfastness thou didst arise to serve the Cause of the Lord of all beings. In days when vain imaginings deprived all from the Most Exalted Horizon, with the finger of certitude thou didst rend asunder the veils of idle fancy, and with the arm of assurance thou didst break the backs of the idols. We beseech God

1 هو المشرق من افق سماء البيان

2 حمد حضرت مقصودی را لایق و سزااست که آن جناب را مؤید فرمود بر اقبال و توجه و نصرت و تبلیغ و بکلهء مبارکهء الملک لی اشراط ساعت و اسرار قیامت را ظاهر نمود له الحمد و الثناء و له الشکر و البهَاء از اول ایام اقبال نمودی و از کأس اقرار امام وجوه اختیار و اشرار آشامیدی و باستقامت تمام بر امر مالک انام قیام نمودی در ایامی که اوهام کل را از افق اعلی محروم داشت باصبع یقین خرق حجابات ظنون نمودی و بعضد ایقان ظهر اصنام را شکستی از حق میطلبیم در جمیع احوال بتأییدات بدیعهء جدیده شما را مؤید فرماید حتی یجعل اعمالک کلها ذکراً واحداً عند ربک و

to aid thee at all times with wondrous and fresh confirmations, that He may render all thy deeds as a single remembrance before thy Lord, and that there may waft from them that which shall guide mankind unto Him. Verily, He is the Almighty, the All-Powerful.

- 3 Some time ago, Ism-i-Jud, upon him be My glory, forwarded thy letter to the Wronged One. We found in it that which caused the countenance of love to smile. Verily thy Lord is the All-Forgiving, the All-Merciful. O thou who hast drunk the wine of revelation from the cup of My bounty! Harken unto My call from the direction of My prison. Verily, it calleth thee as a grace from His presence and maketh mention of thee as a mercy from His side. He, verily, is the All-Bountiful, the Most Generous.

- 4 O Samandar! Reflect upon the power of God, exalted be His glory, and likewise upon the manifestations of suppositions and idle fancies. The Most Exalted Herald, the Primal Point - may the spirit of all else but Him be sacrificed for His sake - hath declared: "I have written the essence concerning His mention: He shall not be known through My allusions, nor through what hath been revealed in the Bayan." Would that they had comprehended this one utterance and held fast unto it! Given this decisive and binding word which, as attested by God, is the essence of the Bayan - is it permissible that the people of the Bayan should today remain veiled and heedless of its Revealer and Sender? Every fair-minded person in these days chooseth silence that he may hearken to the flow of the Supreme Pen, from which the fragrance of God's Cause is diffused. The Primal Point in the highest realm uttereth the blessed words "Verily, I am the first to worship."

- 5 Say: O people! Fear God, behold His horizon, then hearken to His call. His mention cannot be confused with the mentions of the world, nor what hath appeared from Him with what hath appeared among the nations. The heaven of divine proof is today adorned with the suns of wisdom and utterance and the stars of commandments and ordinances. Turn ye unto them and be not of those who turn aside. This Most Great Revelation hath ever been all-encompassing, not encompassed. The Herald hath mentioned that which hath no likeness or equal, and from His own manifestation and appearance His supreme purpose was to exalt this Word. This is mentioned in one station, while in another station "None knoweth it save Him." This is the truth, there is no doubt therein. By God, the Truth! This Most Great Cause and Supreme Proof hath never needed anything to establish Its manifestation. The ocean of utterance is manifest before the faces of all religions, and the

يتضوُّع منها ما يهدى النَّاس اليه أنّه هو المقتدر
القدير

3 چندی قبل اسم جود علیه بهائی نامهء شما را نزد
مظلوم ارسال داشت وجدنا منه ما ابسم به ثغر
الحبّ انّ ربّک هو الغفور الرحیم یا ایها الشارب
رحیق الوحی من کأس عطائی اسمع ندائی من
شطر سجّی أنّه ینادیک فضلاً من عنده و یذکرک
رحمةً من لدنه أنّه هو الفضال الکریم

4 یا سمندر در اقتدار حقّ جلّ جلاله تفکّر نما و
همچنین در مظاهر ظنون و اوهام حضرت مبشّر
نقطهء اولی روح ما سواه فداه میفرماید و قد
کتبت جوهرة فی ذکره و هو أنّه لا یستشار باشارتی
و لا بما ذکر فی البیان ایکاش این یک کلمه را
ادراک مینمودند و بآن تمسّک میجستند با ذکر
این کلمهء محکمهء مطاعه که بشهادت حقّ جوهر
بیان است آیا جایز است اهل بیان الیوم از منزل
و مرسل آن محبوب و غافل شوند هر منصفی
در این ایام صمت اختیار مینماید تا از صریر قلم
اعلی اصغا نماید آنچه را که عرف امر الله از آن
متضوُّع است حضرت نقطه در رفیق اعلی بکلمهء
مبارکهء اتّنی انا اول العابدین ناطق

5 قل یا قوم اتّقوا الله انظروا افقه ثمّ اسمعوا ندائه
لا یشتبه ذکره بأذکار العالم ولا ما ظهر من عنده
بما ظهر بین الأمم آسمان برهان الهی الیوم مزین
است بشموس حکمت و بیان و انجم اوامر و
احکام اقبلوا الیها و لا تكونوا من المعرضین این
ظهور اعظم محیط بوده نه محاط حضرت مبشّر
ذکر فرموده آنچه را که شبه و مثل نداشته و از
ظهور و بروز خود مقصود اعلاء این کلمه بوده
و این در یک مقام ذکر میشود و در مقام دیگر
لا یعرفه الا هو هذا حقّ لا ریب فیهِ تالله الحقّ
این امر اعظم و حجت کبری در اثبات ظهور
بامری محتاج نبوده و نیست بحر بیان امام وجوه
ادیان ظاهر و آفتاب برهان فوق رؤس مشرق و
لأخ سدرهء منتهی باثمار بدیعهء منیعه و اوراق

sun of proof shineth resplendent above all heads. The Ultimate Tree appeareth with wondrous and sublime fruits and fresh and delicate leaves. Say: Cast aside that which withholdeth you from God, the Lord of all worlds, and take hold of that which ye have been commanded by One powerful, knowing, and wise.

جدیده لطیفه باهر و هویدا قل ضعوا ما یمنعکم
عن الله رب العالمین و خذوا ما امرتم به من لدن
مقتدر علیم حکیم

- 6 Today the Bayan is contingent and dependent upon the acceptance of this Most Great Revelation. Verily We sent down for Our Herald that which brought solace to the eyes of God's Books, the Guardian, the Self-Subsisting. We sent it to Him, and when it came before Him and He read it, He was so transported by the breezes of revelation that He soared wholly in My atmosphere and sought to attain My presence. The verses stirred Him in such wise that no pen and ink, no tongue can ever recount it. To this the Mother Book beareth witness in the final return. We have veiled the root of the Cause to preserve it, as a wisdom from Our presence, and I am the Mighty, the Unconstrained. Verily, He doeth what He willeth and shall not be asked of what He willeth. He is the Powerful, the Mighty, the All-Knowing.

6 امروز بیان بقبول این ظهور اعظم معلق و منوط
اَنَا انزلنا لمیشتری ما قَرَّتْ به عیون کتب الله
المهیمن القیوم و ارسلناه الیه فلما حضر و قرأ
انجذب من نفحات الوحی علی شأن طار بکله
فی هوائی و قصد الحضور امام وجهی قد هزته
الکلمات بحیث لا ینتهی ذکره بالقلم و المداد و
لا باللسان یشهد بذلك امّ الکتاب فی المآب اَنَا
سترنا اصل الامر لحفظه حکمة من عندنا و انا
العزیز المختار انه یفعل ما یشاء و لا یسأل عما شاء
و هو المقتدر العزیز العلام

- 7 O Samandar! The earthworms of clay were never worthy of ascent and soaring, and the former people, namely the Shi'ites, were in truth reared on suppositions and idle fancies. By My life! They were not and are not aware of any matter. Until now the mysteries of revelation are not known. Through a single name and word did the religion of Islam become weakened and slip away. O Samandar! The Letters of every revelation must be present in the days of manifestation and attain the honor of meeting. Reflect, then conceal, and be of those who preserve. Until now they have not understood the meaning of unity. It behooveth Us to leave off their mention and mention that which causeth the mountains to quake, let alone human beings. Verily He is the Powerful, the Mighty.

7 یا سمندر خراطینهای طین لایق صعود و طیران
نبوده و نیستند و حزب قبل یعنی شیعه فی الحقیقه
بظنون و اوهام تربیت شده اند لعمری بر امری
از امور آگاه نبوده و نیستند الی حین اسرار
ظهور معلوم نه بیک اسم و یک لفظ دین اسلام
ضعیف شد و از دست رفت یا سمندر حروفات
هر ظهوری باید در ایام ظهور حاضر باشند
و بشرف لقا فائز گردند فکر ثم استر و کن
من الحافظین الی حین معنی توحید را ادراک
نکرده اند ینبغی ان ندع ذکرهم و نذکر ما یتز به
الجبال فضلاً عن العباد انه هو المقتدر القدير

- 8 Know ye that mention was made of souls who have desired to turn towards the Most Great Ocean. O Samandar! Eyes and ears that are worthy and capable of witnessing and hearing are as rare as red sulphur. Yet there is hope that through your sincerity and arising to serve the Cause, the Word may penetrate and guide the servants to the highest horizon. We beseech God to aid them to understand the Shi'ih faction and their deeds and words that oppose God's Cause, for if any soul attains to this station, he will find himself firm and steadfast, such that names will not hold him back from the Truth, nor will the false tales of the past deprive him. Make mention of each of the friends in that land on behalf of the Wronged One. All are and have been beneath the glances of His favor. We beseech God to assist them to promote His Cause with wisdom

8 ذکر نفوسی که اراده اقبال بحر اعظم کرده اند
نموده بودید یا سمندر ابصار و آذانی که قابل و
لایق اصغا و مشاهده باشد چون کبریت احمر
کیاب و لکن امید هست از ین خلوص آن
جناب و قیامش بر خدمت کلمه نفوذ نماید و
عباد را بافق اعلی هدایت کند از حق میطلبیم
ایشان را مؤید فرماید بر ادراک حزب شیعه و
اعمال و اقوالی که مخالف امر الله بوده چه اگر
هر نفسی فائز شود باین مقام خود را ثابت و راسخ
مشاهده کند بشأنی که اسماء او را از حق منع
نکند و قصص کذب اولی او را محروم نسازد
اولیای آن ارض هر یک را از قبل مظلوم ذکر

and utterance, and to send down upon them from the heaven of His bounty that which will draw them nigh unto Him. He is the Mighty, the All-Bountiful.

نما کلّ تحت لحاظ عنایت بوده و هستند نسأل
الله ان یوفّقهم علی اظهار امره بالحکمة و البیان و
ینزل علیهم من سماء عطائه فی کلّ حین ما یقرّبهم
الیہ انه هو العزیز الفضّال

- 9 When thou art stirred by the rapture of My call, turn towards My direction and say:

9 اذا اخذک جذب ندائی اقبل الی شطری و قل

- 10 My God, my God! Thou seest my turning unto Thee, my clinging fast, my orientation and my attachment. I beseech Thee by Thy Most Firm Handle and by the hem of the robe of Thy bounty, O Lord of all beings, and by the light of Thy Cause whereby earth and heaven were illumined, to make me at all times turned towards Thy horizon, speaking Thy praise, and promoting Thy Cause with wisdom and utterance. Thou art verily the Mighty, the Bestower. O my Lord! Illumine the hearts of Thy servants with the light of Thy knowledge, then open the doors of their hearts with the keys of Thy bounty and generosity.

10 الهی الهی تری اقبالی و تمسّکی و توجّهی و تشبّثی
اسألك بعروتک الوثقی و اذیال ردآ عنایتک
یا مولی الوری و بنور امرک الذی به اشرفت
الأرض و السماء ان تجعلنی فی کلّ الأحيان
مقبلاً الی افقک و ناطقاً بثنائک و مبلّغاً امرک
بالحکمة و البیان انک انت العزیز المنان ای رب
نور افئدة عبادک بنور معرفتک ثم افتح ابواب
قلوبهم بمفاتیح جودک و عطائک

- 11 O my Lord! Thou seest them wandering in the atmosphere of perplexity and error. Deliver them through Thy name, the All-Powerful, and save them through Thy name, the Almighty. Then aid them, O my God, through Thy signs and evidences, make known to them Thy path, and teach them that which will raise them to the heaven of Thy might and acceptance. Thou art verily the Omnipotent Whom the veils of the transgressors cannot withhold, nor the turning away of the opposers, nor the gloating of the gleeful. Thou art verily the All-Knowing, the All-Wise.

11 ای ربّ تراهم هائثین فی هواء الحيرة و الضلال
خلّصهم باسمک القدير و انقذهم باسمک القوی
ثم انصرهم یا الهی بآیاتک و بیناتک و عزّزهم
سبیلک و علّمهم ما یرفعهم الی سماء عزّک
و قبولک انک انت المقتدر الذی لا تمنعک
جبات المعتدین و لا اعراض المعرضین و لا
شتماتة المشمتین انک انت العليم الحکیم

- 12 Thou didst mention meeting with Haji Mirza Abu'l-Fadl. O Samandar! In the days when the Most Great Luminary was dawning and shining from the horizon of the heaven of the Land of Mystery, after the sending of Tablets and the revelation of verses, Mulla Isma'il sent a letter to the servant who was present, wherein he acknowledged and confessed his recognition of Him Whom God shall make manifest. Then he uttered these unworthy and unbecoming words, saying that were he to proclaim this station in the Land of Qaf, Mulla Hadi would cut off his bread. Consider now how the Most Pure and Abha Hearing could receive such words. Yet for the sake of God, We heard them and commanded patience and forbearance.

12 ذکر ملاقات با حاجی میرزا ابوالفضل را نموده
بودید یا سمندر در ایامی که نیر اعظم از افق
سماء ارض سرّ مشرق و لائح بعد از ارسال الواح
و انزال آیات ملا اسمعیل به عبد حاضر نامه‌ئی
ارسال نمود و در آن نامه اقرار و اعتراف خود
را بمن یظهر اظهار داشت و بعد باین کلمه غیر
لایقه ناقابل نطق نمود که اگر این مقام را در
ارض قاف اظهار نمایم نان مرا ملا هادی قطع
مینماید حال ملاحظه نما سمع الطف ابهی چگونه
امثال این کلمه را اصغا نماید و لکن فی سبیل الله
شنیدیم و بصبر و اصطبار امر نمودیم

- 13 A most mighty and holy Tablet was revealed from the heaven of grace and sent in response to Aqa Siyyid Musa, upon him be the Glory of God, that he might find therefrom the fragrance

13 یک لوح اقدس در جواب آقا سید موسی
علیه بهاء الله از سماء عنایت نازل و ارسال شد

of God, the Help in Peril, the Self-Subsisting. Verily we are God's, and to Him shall we return.

ليجد منه عرف الله المهيمن القيوم أنا لله و أنا
اليه راجعون

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BH00815

To: *Ismullah (Ismi) et al.*

Date: 1305 ? [1887-1888]

- 1 O He Who is named of God, upon him be the Glory of God!
He is the Manifest, the Speaker, the Trustworthy
- 2 O My Name! We make mention of Our loved ones in Ta and
give glad-tidings to those who have turned towards and taken
hold of the Book of God with such might that all the Pharaohs
and tyrants of the earth and every remote oppressor were power-
less to prevent it. We have lit the lamp of knowledge in the
niche of utterance through Our command, and We are, verily,
the Ordaining, the All-Wise.
- 3 O My loved ones in that land! Hearken unto My call, for it
will draw you nigh unto the horizon from which hath shone
forth the Luminary of God's tender mercy, the Lord of all
worlds. We have kindled the fire in the midst of the world that
it might set ablaze the hearts of them that have drawn nigh
and attract the hearts of such servants as were overtaken by
heedlessness until they turned away from God, the Sovereign
of this wondrous Day.
- 4 O My Name! Upon thee be My glory. That which thou didst
send hath come before the Wronged One, and the All-Glorious
hath read it before My face. We have answered thee through
this mighty Tablet. Blessed is he who hath made mention of
thee and sent thee a letter that spoke of My remembrance and
bore witness to him who sent it unto thee. Thy Lord, verily, is
the All-Explaining, the All-Knowing.
- 5 His letter came before Us aforetime. We read it and revealed
for every name mentioned therein that which will draw him
nigh unto the highest pinnacle. To this doth this momentous
announcement testify.

1 هو الظاهر الناطق الأمين

2 يا اسمي أنا نذكر أوليائي في الطاء و نبشر الذين
اقبلوا واخذوا كتاب الله بقوة عجز عن منعه فراعنة
الأرض و جابرتها و كل ظالم بعيد قد اوقدنا
سراج العرفان في مشكوة البيان امراً من لدنا و
انا الأمر الحكيم

3 يا أوليائي هناك اسمعوا ندائي أنه يقربكم الى افق
اشرق منه نير عناية الله رب العالمين أنا اضرمتنا
النار في كبد العالم لتشتعل بها افئدة المقبلين و
تنجذب بها قلوب العباد الذين اخذتهم الغفلة الى
ان اعرضوا عن الله مالک هذا اليوم البديع

4 يا اسمي عليك بهائي قد حضر لدى المظلوم ما
ارسلته و قرأه المجد امام وجهي اجبتاك بهذا
اللوح العظيم طوبى لمن ذكرک و ارسل اليک
کتاباً کان ناطقاً بذكری و شاهداً لمن ارسله اليک
ان ربک هو المبين العليم

5 قد حضر كتابه من قبل قرأناه و انزلنا لكل اسم
کان في كتابه ما يقربه الى الذورة العليا يشهد
بذلك هذا النبأ العظيم

- 6 O 'Ayn-Qabil-Ta! Hear My call time and again. It will draw thee unto My kingdom and cause thee to soar in this refined and luminous atmosphere. Blessed art thou and blessed is thy father who hath ascended unto the Most Exalted Companion, and blessed is My handmaiden whom We named the Mother of the Near Ones in the Crimson Book by the Most Exalted Pen from the presence of One mighty and ancient. We make mention of thee and those in thy household with such remembrance as to attract the hearts of them that are endued with understanding. We make mention of thy brother who was named Rahim in the Book of God, the Mighty, the All-Praised. We counsel him and those who have believed to observe trustworthiness and godliness and whatsoever will exalt the station of man in the contingent world. Exalted is the Most Merciful Who hath made mention of His loved ones and aided them in that which will draw them nigh unto Him. He, verily, is the All-Bountiful, the All-Generous.
- 7 We make mention of My two leaves and give them the glad tidings of My bounty and My mercy which have preceded all things, and My tender care which hath encompassed both small and great.
- 8 O Leaf! Be not grieved at what hath befallen thee. We speak the truth when We say that thy daughter hath attained unto such bounties in the Most Exalted Paradise as the understanding of the peoples of the world hath not and never shall comprehend. Be thou gladdened by God's favor. Set not thy heart upon the abode of tribulation. Fix thy gaze upon the Most Sublime Horizon and upon that which God hath ordained for His loved ones. One verse revealed from the Most Exalted Pen is worth a hundred thousand times more than the most noble offspring, for that which proceedeth from God shall endure throughout the sovereignty of earth and heaven. The fragrance of the All-Merciful from His utterance hath never been and shall never be cut off. Rejoice thou in this most great favor, then render thanks unto thy Lord, the All-Merciful, the Most Compassionate.
- 9 O Shukru'llah! Thou hast attained unto that which the champions of the earth, its horsemen, princes and divines were debarred from attaining. Preserve this most exalted station through the name of thy Lord, the All-Knowing, the All-Wise. Beware lest the world and its vicissitudes, its glory and favors, debar thee from God, the Lord of all worlds. All that thou beholdest today shall perish. Take thou that which shall serve as a light unto thee, an illumination, a helper and companion in all the worlds of thy Lord. He, verily, is the Forgiving, the Merciful. Having taken the cup of My loving-kindness and drunk
- يا عين قبل طآء اسمع ندائی مرّة بعد مرّة أنّه يجذبک الى ملکوتی و يجعلک طائراً في هذا الهواء اللطيف المنير طوبى لک و لأبيک الذي صعد الى الرفيق الأعلى و لأمتی التي سميناها بأمّ الأولياء في الصحيفة الحمراء من القلم الأعلى من لدن قوی قدیر انا ذکرناک و من في بيتک بذكر تنجذب به افئدة العارفين و نذكر اخاک الذي سمی بالرحيم في کتاب الله العزيز الحميد و نوصيه و الذين آمنوا بالأمانة و الديانة و ما يرتفع به شأن الانسان في الامکان تعالى الرحمن الذي ذکر اوليائه و أيدهم على ما يقرّبهم اليه انه هو الفضل الكريم
- 7 و نذكر ورقتي و نبشّرها بفضلی و رحمتي التي سبقت و عنايتی التي احاطت کلّ صغير و كبير
- 8 يا ورقه محزون مباش از آنچه وارد شده براستی ميگوئيم بنت تو در فردوس اعلى بنعمتی فائز که ادراکات اهل عالم بآن نرسیده و نمیرسد بعنايت حقّ مسرور باش بدار محنت دل مبند بافقی اعلى ناظر باش و به ما قدر علی اولياء الله یک آیه که از قلم اعلى جاری و نازل بصدهزار رتبه از اولاد اعلى و اعظمست چه که آنچه من لدى الله ظاهر بدوام ملک و ملکوت باقی و پاینده است عرف رحمن از بیانش قطع نشده و نمی شود افرحی بهذا الفضل الأعظم ثم اشکری ربک المشفق الکريم
- 9 يا شکر الله قد فزت بما منع عنه ابطال الأرض و فرسان البلاد و امراءها و علمائها احفظ هذا المقام الأعلى باسم ربک العليم الحكيم اياک ان تمنعک الدنيا و حوادثها و عزّتها و آلائها عن الله ربّ العالمين ستفنی ما تراه اليوم خذ ما يكون لک سراجاً و نوراً و معیناً و مونساً فی کلّ عالم من عوالم ربک انه هو الغفور الرحيم اذا اخذت كأس عنايتی و شربت منها رحيق بیانی

therefrom the choice wine of My utterance, say: My God, my God! Thou seest me advancing towards that whereunto Thou hast bidden me turn, clinging to Thy Most Firm Handle, and awaiting the wonders of Thy mercy, O Lord of all being and King of the throne above and the earth below. O Lord! I beseech Thee by the fire of Thy love which hath enkindled the hearts of Thy chosen ones, and by the wine of Thy utterance which hath attracted the hearts of Thy loved ones and so transported them through the potency of Thy Word that they hastened unto Thy good-pleasure - neither were they held back by the ranks of the oppressors from turning to the light of Thy countenance, nor by the might of the aggressors from drawing nigh unto Thy station - to assist me to serve Thee and to exalt Thy Word. I moreover beseech Thee, O Creator of the world and Educator of the nations, by the movement of Thy finger and by that which hath flowed from Thy Pen, to ordain for Thy loved ones that which will draw them nigh unto Thee and enable them to do that which Thou lovest and approvest. Verily, Thou art God; there is none other God but Thee, the Mighty, the Great.

قل الهی الهی ترانی مقبلاً الى ما امرتني بالاقبال اليه و متمسكاً بعروتك الوثقى و منتظراً بدائع رحمتك يا مولی الوری و ربّ العرش و الثرى ای رب اسئلك بنار حبك التي بها اشتعلت افئدة اصفيائك و برحیق بیانك الذي انجذبت به قلوب اوليائك و اخذهم جذب البيان بحيث سرعوا الى مرضاتك و ما منعهم صفوف الظالمين عن التوجه الى انوار وجهك و لا شوكة المعتدين عن التقرب الى مقامك بأن تؤيدني على خدمتك و اعلاء كلمتك ثم اسئلك يا موجد العالم و مربی الأمم بحركة اصبعك و بما جرى من قلبك بأن تقدر لأوليائك ما يقربهم اليك و تؤيدهم على ما تحب و ترضى انك انت الله لا اله الا انت العزيز العظيم

- 10 O My Name! The letter from Ghulam, upon him be My glory, was seen. Mention of him hath repeatedly flowed from the Most Exalted Pen, yet it reached him not. The servant in attendance before Our face did, as commanded, dispatch a detailed letter, which likewise did not arrive. Glory be to God! From the day that Abu-Jahl entered this land in the name of Muhammad, there occurred a delay in the sending of Tablets, and of those that were sent, some did not arrive, including the Tablets of Aqa Ghulam-'Ali from the people of Kaf, who attained Our presence and heard the call from the Most Exalted Horizon and drank the most glorious wine from the hands of bounty. A package of Tablets was also sent from the land of Ta in the name of Amin, upon him be the glory of God, which did not arrive, and likewise the Tablets which you specifically sent for the honored Rashti, upon him be the eternal glory of God, these too did not arrive. Now send the Tablet which was revealed several months ago specifically for Ghulam from the heaven of the Divine Will and which is available. Mention of the people of that household, all of them, hath been and is before the Wronged One, and We have also commanded the servant in attendance to send copies of what has not arrived.

10 یا اسمی نامہء غلام علیہ بہائی مشاہدہ شد مکرراً ذکرش از قلم اعلی جاری و نازل و لکن باو نرسیده و عبد حاضر امام وجہ حسب الامر نامہء مبسوطی ارسال داشته آنہم نرسیده سبحان اللہ از یومیکہ ابوجہل باسم محمد وارد این بلد شد در ارسال الواح تأخیر شد و آنچه ہم فرستاده شد بعضی نرسیده از جملہ الواح آقا غلامعلی از اہل کاف الذی حضر و فاز و سمع النداء من الأفق الأعلى و شرب الرحيق الأبی من ایادی العطاء و یک بستہ الواح ہم از سمت ارض تاء باسم امین علیہ بہاء اللہ ارسال شد آنہم نرسید و همچنین الواحیکہ آنجناب مخصوص جناب رشتی علیہ بہاء اللہ الأبدی ارسال داشتند آنہم نرسید حال یک لوح کہ چند شهر قبل مخصوص غلام از سماء مشیت نازل و موجود است آرا بفرستید ذکر اہل آن بیت طراً نزد مظلوم بودہ و هست و عبد حاضر را ہم امر نمودیم سواد آنچه نرسیدہ ارسال دارد

- 11 O My Name! Upon thee be My glory! Praise be to God, thou dwellest in the vicinity and reposest beneath the canopies of grandeur. Thou bearest witness to the abundance of writing.

11 یا اسمی علیک بہائی للہ الحمد در جوار ساکنی و در ظل قباب عظمت مستریج و گواہی بر کثرت تحریر فی الحقیقہ بر حسب ظاہر مجال مفقود جمعی متصل بتحریر مشغولند مع ذلک جواب اکثری

In truth, outwardly there is no opportunity - groups are constantly engaged in writing, yet the answers to most remain delayed. Say: O Ghulam! By the life of God, thou and those with thee have been and are mentioned. From the beginning of days there hath been revealed that which is the cause of everlasting mention and eternal bounty. O Ghulam! Repeatedly make mention of the kinsmen from the Wronged One, and likewise the loved ones of that land. All are mentioned and have attained God's favor. Say: O My loved ones! Be ye united and in accord. Each one must be so enkindled with the fire of God's love that its effects encompass the earth. The water of life is God's utterance, as are His evidences. Strive that perchance the people of the world may attain eternal life through this everlasting fountain and illumine creation with the light of wisdom and utterance.

- 12 Verily, We make mention of Jalal as a favor from Us, and We have adorned him with the ornament of Our signs, and We have sent down that which cooleth the eyes of the servants. Convey My glorification unto his face and illumine it with the lights of My wondrous utterance.

- 13 At the end of the Tablet We make mention of the leaf Narjis and give her the glad-tidings of God's favor. Thy petition arrived and at this hour, two hours past nightfall, it attained unto hearing before the Face. Praise the Goal of all creation that He heard thy call and at that moment the answer was revealed from the heaven of bounty. Say: Praise be unto Thee, O Thou the Goal of the worlds! And thanksgiving be unto Thee, O Thou the Beloved of the hearts of the sincere ones! The glory from Us be upon you and upon those who have not violated God's Covenant and His Testament, whom the power of the world hath not weakened and whom the hosts of the nations have not frightened. They have turned with radiant faces unto the Supreme Horizon and have said: "Praise be unto Thee, O Lord of Names and Creator of Heaven, for having aided us to turn unto Thee, to hearken unto Thy call, and to recognize Thy straight Path and Thine unshakeable and mighty Cause."

در عهده تأخیر بوده و هست قل یا غلام لعمر الله انت و من معک مذکور بوده و هستید از اول ایام نازل شده آنچه که سبب ذکر ابدی و نعمت سرمدی است یا غلام منتسبین را مکرر از قبل مظلوم ذکر نما و همچنین اولیای آن ارض را کل مذکورند و بعنایت حق فائز بگو یا اولیائی علیکم بالاتحاد و الاتفاق هریک باید بنار محبت الهی بشأنی مشتعل باشد که آثارش ارض الله را احاطه نماید آب زندگانی بیان الهی است و همچنین بیناتش جهد نمائید شاید اهل عالم از این کوثر باقی بحیات ابدی فائز شوند و بنور حکمت و بیان امکان را منور دارند

- 12 انا نذكر الجلال فضلاً من عندی و زیناه بطراز آثاری و انزلنا ما قرئت به عین العباد کبر من قبل علی وجهه و نوره بأنوار بیانی البدیع

- 13 در آخر لوح ورقه نرجس را ذکر مینمائیم و بعنایت حق بشارت میدهم عریضهات رسید و در این حین که دو ساعت از شب گذشته تلقاء وجه باصفا فائز حمد کن مقصود عالمیان را ندایت را شنید و در آن حین جواب از سماء عطا نازل قوی لک الحمد یا مقصود العالمین و لک الثناء یا محبوب افتدة المخلصین البهاء من لدنا علیکم و علی الذین ما نقضوا میثاق الله و عهده و ما اضعفتهم قوّة العالم و ما خوفتم جنود الأمم اقبلوا بوجوه نوراً الى الأفق الأعلى و قالوا لک الحمد یا مولی الأسماء و فاطر السّماء بما ایدتنا علی الاقبال الیک و اصغاء ندائک و عرفتنا سبیلک المستقیم و امرک المحکم المتین

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BH00855

To: Aqa Mirza Muhammad Isfahani (the scribe) et al.

Date: 1305 ? [1887-1888]

- 1 He is God, exalted be His glory, wisdom and utterance! 1 هو الله تعالى شأنه الحكمة والبيان
- 2 Blessed are they who have found shelter beneath the Sadratu't-Tuba, and happy the state of those servants who have drunk from the choice wine of the utterance of the All-Merciful. Blessed are those men whom the might of the mighty hath not withheld from the All-Possessing, the Most High, and blessed are those loved ones who are illumined with the light of certitude and repose beneath the Tree. 2 طوبی از برای نفوسیکه در ظلّ سدره طوبی مأوی گرفته‌اند و نیکوست حال عبادیکه از ریحی بیان رحمن آشامیده‌اند و طوبی از برای رجالیکه سطوت ابطال ایشانرا از غنی متعال منع نمود و طوبی از برای اولیائیکه بنور ایقان منورند و در ظلّ سدره آرمیده‌اند
- 3 Blessed is that company who have detached themselves from the world and who gaze toward the horizon of the Will of the Ancient Lord, and blessed are those companions who were and are vigilant in executing the commandments of God – who fast at His bidding, who eat with His leave, who arise in His service, who speak forth His praise, and who breathe with His love. Blessed are the lovers who have traversed the horizons, land and sea, and have attained the supreme summit and ultimate goal. 3 طوبی از برای حزیکه از عالم گذشته‌اند و باقی اراده مالک قدم ناظرند و طوبی از برای اصحابیکه مترصد اجرای اوامر الله بوده و هستند صائمند بامرش آکنند باذنش قائمند بر خدمتش و ناطقند بثنایش متفلسد بحبش طوبی از برای عشاق که از آفاق و بر و بحر گذشتند و بذروه علیا و غایه قصوی فائز گشتند
- 4 Blessed is that company whom the parties of the world have not prevented from hearing the rustling of the Sadratu'l-Muntaha. Joy be to those souls who are adorned with the dust of prison. Blessed are those feet that have attained to this land and inhaled from its atmosphere the fragrance of divine verses. And blessed are those souls who have borne tribulations in the path of the peerless Friend – they are the mountains of God's grace, glorified be His majesty. 4 طوبی از برای حزیکه احزاب عالم ایشانرا از اصغاء حقیف سدره منتهی محروم نساخت نعیم از برای نفوسیکه بتراب سجن مزینند طوبی از برای قدومیکه باین ارض فائز شد و از هواء آن عرف آیات الهی را استشمام نمود و طوبی از برای نفوسیکه در راه دوست یگانه حمل بلایا نمودند ایشانند جبال فضل حق جل جلاله
- 5 O people of God! Today the Luminary of utterance is shining forth and the ocean of the Most Merciful's mercy is surging. Happy the state of the soul that hath attained and been adorned with steadfastness. Blessed are those servants who in this wilderness have uttered the blessed words "Here am I, O God of the worlds," and blessed are those men who have drunk from the Kawthar of this land and reposed beneath its trees. 5 یا حزب الله امروز نیر بیان مشرق و دریای رحمت رحمانی مواج نیکوست حال نفسیکه باقبال فائز شد و باستقامت مزین گشت طوبی از برای عبادیکه در این بیدار بکلمه مبارکه لبیک یا اله العالم ناطق گشتند و طوبی از برای رجالیکه از کوثر این ارض نوشیدند و در ظلّ اشجار آرمیدند
- 6 Blessed are the wayfarers who, on this day – the ninth day of the month of fasting – have been gazed upon by the Most Great Luminary from the supreme horizon of the world and been illumined by Its rays. Joy be to those emigrants who, with permission, set forth and bore the hardships of travel until they attained to that which was recorded and inscribed by the Most Exalted Pen in God's Book. 6 طوبی از برای مسافرین که در این عصر یوم نهم شهر صیام نیر اعظم از اعلی افق عالم بایشان توجه نمود و پرتو افکند نعیم از برای مهاجرین که باذن توجه نمودند و مشقتهای سفر را حمل کردند تا آنکه فائز شدند بآنچه که در کتاب الهی از قلم اعلی مذکور و مسطور است

- 7 A hundred thousand blessings upon those souls who are expectant of the Cause and who have borne the burden of fasting for the sake of God, who have been content with little and have forsaken much in the path of the All-Informed. An ocean of mercy be upon those souls whom the idle fancies of the world have not prevented and whom the veils of the peoples have not withheld from drawing nigh – who with the arm of certitude have shattered the barriers of doubt and turned toward the supreme horizon. An ocean of light be upon those servants who have aided the Cause of God through their deeds and character.
- 7 صد هزار طوبی از برای نفوسیکه مترصد امرند و زحمت صوم را لوجه الله حمل نموده اند بقلیل قناعت کرده اند و از کثیر در سبیل خیر گذشته اند بحر رحمت از برای نفوسیکه اوهامات عالم ایشان را منع ننمود و حجاب امم از تقرب بازداشت بیازوی یقین سدهای ظنون را شکستند و بافق اعلی توجه نمودند بحر نور از برای عبادیکه باعمال و اخلاق حق را نصرت نمودند
- 8 O Muhammad! Upon thee be My Glory and loving-kindness! These are the days of fasting, formerly designated as the Month of God. We beseech the True One to aid all to observe that which hath been revealed in the Book by the Most Exalted Pen. The mention of each one floweth forth today from the tongue. Give them glad tidings from the Wronged One and illumine them with the lights of thy Lord's utterance, the Kind, the All-Merciful. O Muhammad! Upon thee be the Glory of God, the One, the Single!
- 8 یا محمد علیک بهائی و عنایتی ایام صیام است و از قبل به شهرالله موسوم از حق میطلبیم کل را مؤید فرماید بآنچه در کتاب از قلم اعلی نازل شده ذکر هریک الیوم از لسان جاری بشرهم من قبل المظلوم و نورهم بانوار بیان ربک المشفق الکریم یا محمد علیک بهاء الله الفرد الأحد
- 9 The letter of 'Abdu'l-Husayn, upon him be My Glory, which he wrote to thee was noted. We found it adorned with the mention of God, His loved ones and His chosen ones. Well is it with him! He hath spoken the truth, and I am the All-Knowing Witness. He made mention of Mirza 'Ali-Akbar, upon him be My Glory. Praise be to God, they have drunk from the choice wine of certitude and have turned toward the horizon of the All-Merciful. The dust of idle fancies prevented them not from the Lord of all beings.
- 9 نامه جناب عبدالحسین علیه بهائی که بآنجناب نوشته ملاحظه شد وجدناه مزیناً بذكر الله و اولیائه و اصفیائه طوبی له قد نطق بالحق و انا الشاهد العلم ذکر جناب میرزا علی اکبر علیه بهائی را نموده الله الحمد از ریحی ایقان آشامیده اند و بافق رحمن متوجه غبار اوهام ایشان را از مالک انام منع ننمود
- 10 We make mention of Muhammad who hath attained unto the traces of My Most Exalted Pen. We beseech God to strengthen him and aid him with the hosts of the unseen. Verily, He is powerful over all things. The clamor of the world held him not back from the Ancient Lord. They rent asunder the veils and shattered the idols. We beseech God, exalted be He, to assist him in that which will draw him nigh unto Him and to ordain for him that which He hath ordained for His near servants.
- 10 و نذكر محمد الذی فاز بآثار قلبي الأعلی نسل الله ان یؤیده و یمده یجنود الغیب انه علی کلشیء قدیر ضوضاء عالم ایشان را از مالک قدم بازداشت حجاب را دریدند و اصنام را شکستند نسل الله تعالی ان یوفقه علی ما یقربه الیه و یکتب له ما کتبه لعباده المقربین
- 11 At this hour We make mention of him who was named Muhammad-'Ali, and We remind him of My verses and give him the glad tidings of My loving-kindness and mercy. Verily, he hath attained unto that which was recorded by the Pen of Revelation in the Books of God, the Lord of the worlds. He hath turned and attained. We beseech God to aid him in reforming the world and guiding the peoples, and to ordain for him the good of the hereafter and of this world. Verily,
- 11 و نذكر فی هذا الحین من سَمی محمد قبل علی و نذكره بآیاتی و نبشره بعنایتی و رحمتی انه فاز بما کان مرقوماً من قلم الوحی فی کتب الله رب العالمین انه اقبل و فاز نسل الله ان یوفقه علی اصلاح العالم و هداية الأمم و یقدر له خیر الآخرة و الأولى انه هو رب العرش و الثری لا اله الا هو المقتدر القدير

He is the Lord of the Throne and of the dust. There is none other God but He, the Almighty, the Powerful.

- 12 We make mention of him whom We named Habib'u'llah in the world of creation and in the Book of Names, as a command from Us that he may rejoice and be of the thankful ones. When thou hearest the call from the Most Exalted Horizon, say:
- 12 و نذكر من سميناه بحبيب الله في ناسوت الانشاء و في كتاب الاسماء امراً من لدنا ليفرح ويكون من الشاكرين اذا سمعت النداء من الأفق الأعلى قل
- 13 "Praise be to Thee, O Lord of all beings and Creator of the heavens, for having mentioned me time and again and honored me with that which nothing in existence can equal. O my Lord! I beseech Thee by the waves of the ocean of Thy mercy and the splendors of the Day-Star of Thy grace, and by the station which was honored by Thy presence and whereon was established the throne of Thy grandeur, to aid me in that which Thou lovest and art pleased with. There is none other God but Thee, the Mighty, the All-Knowing."
- 13 لك الحمد يا مولی الوری و فاطر السماء بما ذکرته مرّة بعد مرّة و شرفته بما لا يعادله شیء من الأشياء ای رب استلک بأمواج بحر رحمته و اشراقات نیر فضلک و بالمقام الذی تشرف بقدمک و استقرّ علیه عرش عظمتک بأن تؤیّدنی علی ما تحبّ و ترضی لا اله الا انت العزيز العلام
- 14 We make mention of him who loved Me and attained My presence and circled round Me and spoke My praise, and We give him the glad tidings of God's grace and mercy. Verily, he was named Husayn in the Book of God, the Lord of Lords. O Husayn! The Wronged One mentioneth thee at this time with that which will draw thee nigh unto Him. Give thanks unto God for this most great favor and say:
- 14 و نذكر من احبّنی و فاز بلقائى و طاف حولی و نطق بثنائى و نبشّره بفضل الله و رحمته انه سمي بالحسين في كتاب الله ربّ الارباب یا حسين ان المظلوم یذكرک في هذا الحین بما یقرّبک الیه احمد الله بهذا الفضل الأعظم و قل
- 15 "Unto Thee be thanksgiving and praise, and unto Thee be glory and splendor, O Thou Who art the Beloved of those who are in the heavens and on earth."
- 15 لك الشکر و الثناء و لك العزّ و البهاء یا محبوب من فی السموات و الارضین
- 16 Blessed art thou and blessed is he who heareth thy words concerning this Most Great Announcement and this Cause at which the limbs of the evil ones have quaked.
- 16 طوبی لك و لمن یسمع قولک فی هذا النبأ الأعظم و هذا الأمر الذی ارتعدت به فرائض الأشرار
- 17 O Muhammad! The letter from 'Abdu'l-Husayn concluded with mention of Amin. Verily, We make mention of Husayn and We make mention of Amin who hath attained to the service of God, the Lord of all worlds. He hath mentioned My loved ones with manifest humility. In all his letters he hath spoken in praise of the friends of God, beseeching divine grace and loving-kindness for each one.
- 17 یا محمد آخر نامه جناب عبدالحسين بذكر جناب امين منتهی انا ذکرنا الحسين و نذكر الامین الذی فاز بخدمة الله رب العالمین انه ذکر اولیائى بخضوع مبين در جمیع نامهها بذكر دوستان الهی ناطق از برای هر یک عنایت و شفقت حق را مسئلت نموده
- 18 We beseech God to aid him, that through the light of detachment he may become the cause of unity and concord. Blessed is he who uniteth hearts and souls. Whosoever acteth in this supreme service for the sake of God is recorded in the Book as one of the people of Baha and the companions of the most exalted Paradise.
- 18 از حقّ میطلبیم او را تأیید فرماید تا بنور انقطاع سبب اتحاد و اتفاق گردد طوبی لمن یألف بین الأفئدة و القلوب هر نفسی لوجه الله بر این خدمت اعظم عمل نماید او از اهل بها و اصحاب فردوس اعلى در کتاب مذکور و مسطور
- 19 We convey Our greetings to the friends of God in the Land of Ta and its surroundings, and counsel them to that which will
- 19 اولیای الهی را در ارض طاء و اطراف تکبیر میرسانیم و وصیت مینمائیم بآنچه سبب ارتقاء امر

exalt the Cause of God. O people of Baha! With the hosts of wisdom and utterance, summon the peoples of the world to the horizon of the All-Merciful. Dispel the doubts and vain imaginings of the past, and strive that perchance the loved ones of this Cause may not be afflicted with that which afflicted the people of former times throughout the ages.

- 20 They claimed truth, yet ultimately pronounced the death sentence. Now too the deniers of the Bayan walk the same path, clinging to doubts and vain imaginings. We beseech God to protect His loved ones from the evil of those who behold the Sun yet deny it, who see the signs yet turn away therefrom. They are indeed in manifest loss.

- 21 The glory from Us be upon thee and upon him and upon those who have migrated in My path and have attained unto that which was recorded in the Books of God, the Lord of the Mighty Throne and the Exalted Seat.

DAS.1915-05-13x

الله است يا اهل بها بنجود حكمت و بيان اهل
امكان را بافق رحمن دعوت نمائيد و اوهامات و
ظنون قبل را محو كنيد و همّت نمائيد كه شايد
اوليائى اين امر مبتلا نشوند بآنچه كه حزب قبل
بآن مبتلا گشتند در قرون و اعصار

20 يا حقّ گفتند و بالآخره فتوى بر قتلش دادند
حال هم معرضين بيان بر همان صراط ماثى و
بظنون و اوهام متمسك نسل الله ان يحفظ
اوليائه من شرّ هؤلاء الذين يرون الشمس و
ينكرونها و الآيات و يعرضون عنها الا انهم فى
خسران مبين

21 البهّاء من لدنا عليك و عليه و على الذين هاجروا
فى سبيلى و فازوا بما كان مسطوراً فى كتب الله
ربّ العرش العظيم و الكرسيّ الرفيع

NLAI_BH1.167-169x,

LHKM1.183,

GHA.035ax

BH00888

To: son of Rajab Ali who ascended, in Yazd

Date: 1305 ? [1887-1888]

- 1 The Epistle of God, the Help-in-Peril, the Self-Subsisting
- 2 He is the Comforter, the Compassionate, the All-Bountiful
- 3 This is a Book which the Wronged One hath sent down unto him who hath believed in God, the Guardian, the Self-Subsisting, that the breezes of Revelation might draw him to the Most Exalted Horizon and strengthen him to remain steadfast in this Cause whereby hearts have been perturbed and minds have melted, save those whom God, the Lord of the Throne and of earth, and the Purpose of all that hath been and shall be, hath willed.
- 4 O thou who gazeth toward the Horizon of Revelation! Hear what the Speaker of Sinai uttereth in this praiseworthy station. Verily there is none other God but Him, the One, the Mighty, the Glorious, the Loving. We have mentioned thee and thy father aforetime in such wise that your remembrance shall endure throughout the worlds of dominion and kingdom. Let not

1 صحيفة الله المهيمن القيوم

2 هو المعزى المشفق الكريم

3 كتاب انزله المظلوم لمن آمن بالله المهيمن القيوم
لتجذبه نفحات الوحي الى الأفق الأعلى و تؤيده
على الاستقامة على هذا الأمر الذى به ذابت
الأبجاء واضطربت القلوب الا من شاء الله ربّ
العرش و الثرى و مقصود ما كان و ما يكون

4 يا ايها الناظر الى افق الظهور اسمع ما ينطق به
مكلم الطور فى هذا المقام المحمود انه لا اله الا
هو الواحد المقتدر العزيز الودود انا ذكرناك و
اباك من قبل بما يبقى به ذكركما فى عوالم الملك
و الملكوت اياك ان تحزنك حوادث الدنيا او

the happenings of the world grieve thee, nor the clamor of humanity frighten thee, nor the doubts of those who have denied the Witness and the Witnessed prevent thee. Cast aside the people and what they possess through a power from Us, and take hold of the Book of God with such strength that neither hosts nor ranks shall hinder thee. Thus have the spheres of wisdom and utterance revolved by command of the Truth, the Knower of things unseen.

- 5 We have desired at this time to make mention of him who hath ascended to the Supreme Companion. Verily thy Lord is powerful over whatsoever He willeth through His word "Be" and it is. O My Most Exalted Pen! Make mention of him who chose for himself a path unto God, the Lord of existence, and believed in Him when the Call was raised between earth and heaven, and who drank the choice wine of utterance from the cup of his Lord's bounty, the Lord of the seen and unseen.

- 6 O Rajab-'Ali! Upon thee be the glory of God, His loving-kindness, His mercy and His grace. Thou hearest and beholdest thy mention from the Ancient Pen in this Most Great Prison, and the Wronged One's establishment therein through what the hands of those who disbelieved in God and His signs have wrought, who denied His proof and broke His Covenant by following every ignorant rejected one. I testify that thou didst turn unto Him when every heedless and veiled one turned away. Blessed art thou, for the Tongue of Grandeur hath moved to make mention of thee in this station round which circle the Concourse on High and the angels brought nigh.

- 7 I testify that thou didst hold fast to the cord of the Cause in such wise that neither the happenings of the world nor the turning away of those who turned from Him Who in every condition proclaimeth "There is none other God but Him, the Mighty, the Beloved" could deter thee. Thou art he whom neither the hosts of princes frightened, nor the doubts of divines, nor the gestures of jurisprudents. Thou didst turn and hear what the Son of 'Imran heard on the Mount of Knowledge. Thou didst fulfill God's Covenant and His Testament, and acknowledged what He revealed in His Book. Blessed art thou, O thou who hast turned toward the lights of the Countenance, who speaketh My praise amongst the servants, who hath clung to My robe and held fast to My stretched cord.

- 8 Thou art he whom the might of the people did not weaken. Thou didst speak in the innermost heart what none save God, thy Lord, knoweth, and bore witness to that which the Desired One bore witness, and didst achieve that which none of the ancients achieved, save whom God, the Lord of the Frequented Fane, willed. The glory shining from the horizon of

تخوفك ضيوضاء الورى او تمنعك شبهات الذين كفروا بالشاهد والمشهود ضع القوم و ما عندهم بقدره من عندنا و خذ كتاب الله بقوة لا تمنعك الجنود والصفوف كذلك دارت افلاك الحكمة و البيان امراً من لدى الحق علام الغيوب

5 انا اردنا ان نذكر في هذا الحين من صعد الى الرفيق الاعلى ان ربك هو المقتدر على ما يشاء بقوله كن فيكون يا قلبى الاعلى اذكر من اتخذ لنفسه سبيلاً الى الله مالک الوجود و آمن به اذ ارتفع النداء بين الارض و السماء و شرب رحيق البيان من كأس عطاء ربه مالک الغيب و الشهود

6 يا رجب قبل على عليك بهاء الله و عنايته و رحمته و فضله تسمع و ترى ذكرک من قلم القدم فى هذا السجن الأعظم و استواء المظلوم عليه بما اكتسبت ايادى الذين كفروا بالله و آياته و انكروا حجتة و نقضوا عهده بما اتبعوا كل جاهل مردود اشد انك اقبلت اليه اذ اعرض عنه كل غافل محبوب طوبى لك بما تحرك على ذكرک لسان العظمة فى هذا المقام الذى يطوفه الملائكة الاعلى ثم ملائكة مقربون

7 اشد انك تمسكت بجبل الامر بحيث ما منعك حوادث العالم و لا اعراض الذين اعرضوا عن الذى نطق فى كل شأن انه لا اله الا هو العزيز المحبوب انت الذى ما خوفتك جنود الأمراء و لا شبهات العلماء و لا اشارات الفقهاء قد اقبلت و سمعت ما سمعه ابن عمران فى طور العرفان و وفيت بعهد الله و ميثاقه و اعترفت بما انزله فى كتابه نعيماً لك يا ايها المتوجه الى انوار الوجه و الناطق بثنائى بين العباد و المثبت بذيل و المتمسك بجبل الممدود

8 انت الذى ما اضعفتك قوة القوم نطقت فى سر السر بما لا اطلع عليه الا الله ربك و شهدت بما شهد به المقصود و فزت بما لا فاز به الا ولون الا من شاء الله رب البيت المعمور البهاء المشرق من افق سماء العطاء و النور اللائح من شطر البقاء

the heaven of bounty, the light gleaming from the direction of immortality, and the fragrance wafting from the garment of thy Lord's loving-kindness, the Lord of all men, be upon thee, O thou who didst attain the knowledge of God when the parties held back therefrom. Blessed art thou, and blessed is he who remembereth thee by what hath been sent down at this time from God, the Lord of all men.

- 9 We beseech God, blessed and exalted be He, to send down upon thee at all times a mercy from His presence and a breeze from the fragrances of His garment. Verily He is the Mighty, the Glorious, the All-Bestowing.
- 10 Listen with the ear of thy spirit to the Wronged One's call in the Persian tongue. Perchance thou mayest succeed in serving His Cause and protecting the peoples of the earth from former vain imaginings. Perchance the light of unity may shine forth from the horizons of men's hearts, and all may attain that for which they were created from nothingness into being.
- 11 One word is mentioned for the sake of God, that perchance it may become a barrier between the manifestations of fancy and the dawning-places of the Sun of certitude, and they may understand that which preserveth souls from the conjectures of the heedless, the doubts of the infidels and the cawing of the croakers. How many were the divines, mystics and jurists who in past ages and centuries were occupied with the mention of God and, with utmost humility and supplication, besought from the All-Possessing the appearance of the Most Great Luminary. At dawn their tears would fall and their sighs would rise, yet when the days of His manifestation appeared by the will of God, exalted be His glory, and the Sun of Truth shone forth from the horizon of the heaven of divine Will, all turned away. Not content with mere rejection, they proceeded to cut down the Blessed Tree with the swords of their idle fancies. And now the divines of Persia openly curse the Truth from their pulpits without any veil or covering. They have committed that which no faction in the world hath ever committed.
- 12 Hearken unto the call of the Wronged One and arise to serve His Cause with such steadfastness that no agitation may shake it. Reflect upon the deeds, actions and words of the former people. He verily will aid thee and enable thee to hold fast to the Straight Path of God and His Great Announcement. We counsel thee with that wherewith God hath counseled His loved ones in His Book. He is, verily, the Sincere Counselor, the Trustworthy. Behold the Tree and its fruits, the Sun and its radiance. This blessed word hath repeatedly been revealed by the Supreme Pen in the Scriptures and Tablets. Hold fast unto it and say:

و العرف المتضوّع من قیص عنایة ربّک مولی
الوری علیک یا من فزت بعرفان الله اذ منع عنه
الأحزاب طوبی لک و نعیماً لک و لمن یذکرک
بما نزل فی هذا الحین من لدی الله مالک الرقاب

9 نَسْأَلُ الله تَبَارَكَ وَتَعَالَى أَنْ يَنْزِلَ عَلَیْكَ فِی كُلِّ
الْأَحْیَانِ رَحْمَةً مِنْ عِنْدِهِ وَنَفْحَةً مِنْ نَفْحَاتِ قَیْصِهِ
أَنَّهُ هُوَ الْمُقْتَدِرُ الْعَزِیزُ الْوَهَّابُ

10 بلسان پارسی ندای مظلوم را بگوش جان اصغا
نما شاید موفق شوی بر خدمت امر و اهل ارض
را از اوهام قبل حفظ نمائی شاید انوار نیر اتفاق
از آفاق قلوب عباد اشراق نماید و کلی فائز شوند
بآنچه که از برای آن از عدم بوجود آمده‌اند

11 یک کلمه لوجه الله ذکر میشود که شاید سدّی
شود مابین مظاهر اوهام و مطالع نیر ایقان و
ادراک نمایند آنچه را که سبب حفظ نفوس
است از ظنون غافلین و شبهات ملحدین و نفاق
ناعقین چه مقدار نفوس از علما و عرفا و فقها
که در قرون و اعصار بذکر حق مشغول و ظهور
نیر اعظم را بکمال عجز و ابتهال از غنی متعال
مستثلت مینمودند در استخار عبرات نازل و زفرات
متصاعد و چون ایام ظهور باراده حق جل جلاله
ظاهر و آفتاب حقیقت از افق سماء مشیت الهی
مشرق کل معرض و باعراض اکتفا نکردند تا
آنکه سدره مبارکه را باسیاف اوهام قطع نمودند
و حال علمای ایران بر منابر من غیر ستر و حجاب
حق را لعن مینمایند عمل نمودند آنچه را که هیچ
حزبی از احزاب عالم عمل نمود

12 بشنو ندای مظلوم را و بر امر قیام نما قیامی که
اضطراب آن را اخذ ننماید و در اعمال و افعال و
اقوال حزب قبل تفکر کن آنه یؤیدک و یوفّقک
علی التمسک بصراط الله المستقیم و نیه العظیم انا
نوصیک بما وصی الله اولیائه فی کتابه آنه هو الناصح
الأمین انظر الی السدره و اثمارها و الی الشمس
و اشراقها این کلمه مبارکه مکرر از قلم اعلی در
زیر و الواح نازل تمسک بها و قل

13 Praise be unto Thee, O my God, my Lord, and my Support, for having guided me unto Thy path from which most of Thy creatures have turned away, and for having given me to drink of Thy sealed wine through Thy Name, the Self-Subsisting, and for having caused me to hear Thy sweet call and the rustling of Thy Most Exalted Pen. I beseech Thee by Thy Cause that hath encompassed earth and heaven, by Thy power before the faces of the princes, and by the waves of the ocean of Thy utterance in the kingdom of creation, to make me steadfast in Thy Cause, firm in Thy love, arising in Thy service, and speaking Thy praise amongst Thy servants with wisdom and eloquence. Thou art, verily, the Powerful, the Mighty, the Bountiful.

13 لك الحمد يا الهى و سيدى و سدى بما هديتني الى صراطك الذى اعرض عنه اكثر خلقك و سقيتني رحيقك المختوم باسمك القيوم و اسمعتني ندائك الاحلى و صرير قلبك الاعلى اسالك بأمرك الذى احاط على الأرض و السماء و باقتدارك امام وجوه الأمراء و بأمواج بحر بيانك فى ناسوت الانشاء ان تجعلني ثابتاً على امرك و راسخاً فى حبك و قائماً على خدمتك و ناطقاً بشائك بين عبادك بالحكمة و البيان انك انت المقتدر العزيز المنان

14 O thou who gazest upon the Countenance, convey to all who are related the greetings of the Wronged One and perfume them with the divine revelations. Today the Truth, exalted be His glory, is manifest and His Cause evident. He hath mentioned each one with a mention that is enduring and everlasting. We beseech Him to aid all to that which beseemeth His Day. This Day hath been and is unlike all other days. All the Prophets gave glad tidings of this Day, and likewise did all things. Blessed are they whom neither the tales of the past and future prevented from the Kawthar of the All-Merciful's utterance, nor did the rejection of the rejectors and the opposition of the oppressors hold back from turning to the Truth. His is the praise and the glory, His the bounty and bestowal. He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the Praiseworthy.

14 يا ايها الناظر الى الوجه منتسبين طراً را از قبل مظلوم تكبير برسان و بنفحات وحى الهى معطر دار امروز حق جلّ جلاله ظاهر و امرش باهر و هريك را ذكر فرموده بذكرى كه باقى و دائم است و از او ميطلبم كل را تأييد فرمايد بر آنچه سزاوار يوم اوست اين يوم غير ايام بوده و هست جميع انبيا را باين يوم بشارت داده و همچنين اشياء را طوبى از براى نفوسى كه قصص قبل و بعد ایشان را از كوثر بيان رحمن منع ننمود و اعراض معرضين و اعتراض ظالمين ایشان را از توجه بحق بازداشت له الحمد و الثناء وله الجود و العطاء يفعل ما يشاء و يحكم ما يريد و هو العزيز الحميد

PDC.143x

MKI4523.237, BRL_DA#382, ISH.237, ADH1.113, ADH1.118

BH00945

Date: 1305 ? [1887-1888]

- 1 In the Name of Him Who calleth betwixt earth and heaven!
- 2 This is a remembrance from Us unto him who hath turned unto Him Who is the One Remembered, when the Promise came to pass and the Promised One appeared with manifest sovereignty. This is a Day wherein none save Him is mentioned. To this testify the Books of God, both of the past and of the future, and this mighty Tablet. This is a Day wherein

1 بسمى المنادى بين الأرض و السماء
2 ذكر من لدنا لمن اقبل الى المذكور اذ اتى الوعد و ظهر الموعد بسلطان مبين هذا يوم لا يذكر فيه الا هو يشهد بذلك كتب الله من قبل و من بعد و هذا اللوح العظيم هذا يوم فيه ماج بحر البيان و انار افق العرفان بما استوى مالک القدم على العرش

the Ocean of Utterance hath surged and the Horizon of Knowledge hath shone forth, inasmuch as the Ancient King hath mounted the Most Great Throne and the Dove of Utterance hath warbled upon the highest branches. The Owner hath come, and sovereignty belongeth unto God, the Powerful, the All-Knowing, the All-Wise. Nothing whatsoever escapeth His knowledge. He heareth and seeth, and He is the All-Hearing, the All-Seeing.

الأعظم وهدرت حمامة البيان على أعلى الأغصان
قد أتى المالك والملك لله المقتدر العليم الحكيم
لا يعزب عن علمه من شيء يسمع ويرى وهو
السميع البصير

- 3 Thy letter hath come before the Wronged One, and the servant who standeth before His Face hath presented it. We answer thee with verses which, when sent down from the heaven of proof, all the books of the earth bowed down before them. To this testifieth He Who speaketh in every condition, that there is none other God but Me, the Mighty, the Generous. Be thou a speaker of My remembrance, turn thy face unto the lights of My countenance, hold fast unto My cord, and arise to serve My Cause, the Mighty, the Wondrous. We have caused thee to hear, and have acquainted thee, and have shown thee, and have guided thee unto My straight path. Give thanks unto God for this most great favor and say:

3 قد حضر كتابك لدى المظلوم و عرضه العبد
الحاضر لدى الوجه اجبنك بآيات اذ نزلت من
سماء البرهان خضعت لها كتب الأرض يشهد
بذلك من ينطق في كل شأن أنه لا اله الا انا
العزيز الكريم كن ناطقاً بذكرى ومتوجّهاً الى انوار
وجهي و متمسكاً بجبل قائماً على خدمة امرى
العزيز البديع انا اسمعناك و عرفناك و اريناك
و هديناك الى صراطى المستقيم اشكر الله بهذا
الفضل الأعظم و

- 4 Praise be unto Thee, O my God, my Lord, and my Support, for having called me unto Thyself and given me to drink the cup of Thy presence from the hand of Thy bounty, and made me turn toward Thy most exalted horizon when the learned ones of all the earth turned away therefrom. I beseech Thee by Thy most great signs, and by the Name through which the Ship of Utterance hath sailed upon the ocean of names, to make me in all conditions a speaker of Thy praise amongst Thy servants, in such wise that neither the assault of the Pharaohs nor the power of the tyrants shall prevent me. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Strong, the All-Conquering, the Almighty.

4 قل لك الحمد يا الهى و سيدى و سدى بما
دعوتنى اليك و سقيتنى كأس الحضور من يد
عطائك و جعلتنى مقبلاً الى افقك الأعلى اذ
اعرض عنه علماء الأرض كلها اسألك بآياتك
الكبرى و بالاسم الذى به جرت سفينة البيان
على بحر الأسماء ان تجعلنى فى كل الأحوال
ناطقاً بثنائك بين عبادك بحيث لا تمنعنى سطوة
الفراعنة و لا شوكة الجبابرة انك انت المقتدر
على ما تشاء لا اله الا انت القوى الغالب القدير

- 5 We had made thee hear the verses of thy Lord in a perspicuous Arabic tongue, and now We desire to make thee hear them in a wondrous Persian tongue. If the people of the earth were to become aware of the greatness of this Day and the greatness of this Cause, all would detach themselves from all else save God and turn unto the Most Great Ocean which hath appeared before the faces of all peoples. The vain imaginings of men have debarred them from the Lord of all days. Every group hath clung to an idle fancy and hath been deprived of the light of the Sun of certitude. For twelve hundred years and more they have occupied themselves with cursing and reviling one another. Fellowship and unity have vanished while discord is evident. Each party hath chosen a way for itself and each

5 قد اسمعناك آيات ربك بلسان عربى مبين و
نريد ان نسمعك بلسان عجمى بديع اگر عباد
ارض ير عظمت يوم و عظمت امر آگاه شوند
كل از ما سوى الله منقطع گردند و بجز اعظم
كه امام ووجه امم ظاهر و هويدا است توجه نمايند
اوهام عباد را از مالک ايام محروم نموده هر
حزبى بوهى متمسك و از انوار نير يقين محروم
و ممنوع هزار و دويست سنه و از يد بلعن و
سب يكديگر مشغول الفت و ايتلاف مفقود و
اختلاف مشهود هر حزبى طريقتى اخذ نمود و هر
قوى سببى ترتيب داد ان تعدوا طرق الأوهام
لا تحصوها

people hath devised a path. Were ye to count the ways of vain imaginings, ye could not reckon them.

- 6 Verses have been sent down in such wise as to encompass the world, and the evidences of His banners have been raised high and made manifest in the Tablet to Ra'is and the Surihs to the Kings. The power of the Most Exalted Pen and the potency of the Most Sublime Word are clear and evident to them that are endowed with insight and them that dwell in the Most Great Paradise. From the beginning of the Cause this Wronged One, alone and without any veil or covering, called out with His loudest voice unto the rulers and ministers and divines and jurisprudents and philosophers, summoning all to the Most Sublime Horizon. Nevertheless, the heedless and ignorant servants have not awakened nor drunk from the ocean of knowledge.

- 7 From the beginning of creation until now no Revelation like unto this hath appeared. To this testify the Books of God, the Help in Peril, the Self-Subsisting. This Day hath ever been specially designated with God. Most wondrous of all is the heedlessness of the servants and the tyranny of them that dwell in the lands. We beseech God not to deprive His servants of the outpourings of the Day of Retribution, nor to withhold from them the hearing of His Word and the beholding of His Horizon. May He open the gate of justice with the key of grace, make manifest them that are endued with equity, and adorn them with the most great steadfastness, that perchance they may deliver the people from ignorance and lead them unto the truth. His is the command. He doeth what He willeth and ordaineth what He pleaseth. He is the Mighty, the All-Praised.

- 8 We make mention of thy brother who hath been named Mihdi and give him the glad-tidings of God's loving-kindness, the Lord of all the worlds. O Mihdi! Hearken unto the voice of the Wronged One. From the earliest days until now He hath been afflicted in the hands of the enemies - that which hath caused the dwellers of the All-Highest Paradise to weep and the inhabitants of the Most Exalted Paradise to lament. This Wronged One biddeth thee ponder upon the Seal of the Prophets. There befell Him that which melted the hearts of them that are nigh unto God and the hearts of the sincere ones. For them that have ears to hear, one verse sufficeth: "And there came not unto them any Messenger but they did mock at him." Reflect upon Jesus, Son of Mary. The tyranny reached such a pass that God, exalted be His glory, took Him up unto the fourth heaven. Hearken unto the voice of the Wronged One, and sanctify thine ears from what thou hast heard, and likewise thine eyes. Then with a sanctified ear and eye of fairness, see and hear. The verses are present in

6 آیات بشائی نازل که عالم را احاطه کرده و بینات اعلامش در لوح رئیس و سور ملوک مرتفع و هویدا اقتدار قلم اعلی و نفوذ کلمه علیا نزد اهل بصر و اصحاب منظر اکبر واضح و مشهود از اول امر این مظلوم وحده من غیر ستر و حجاب باعلی النداء امرا و وزرا و علما و فقها و حکما کل را بافق اعلی دعوت نمود مع ذلک عباد غافل جاهل متنبه نشده اند و از بحر آگاهی نیاشامیده اند

7 از اول ابداع تا حین شبه این ظهور ظاهر نه یشهد بذلک کتب الله المهیمن القیوم لازال این یوم عندالله مخصوص بوده العجب کل العجب از غفلت عباد و ظلم من فی البلاد از حق میطلبیم عباد خود را از فیوضات یوم جزا محروم نفرماید و از اصغاء کلمه خود و مشاهده افق منع نکند باب عدل را بمفتاح فضل بگشاید و اهل انصاف را ظاهر فرماید و باستقامت کبری مزین نماید که شاید خلق را از جهل نجات دهند و بحق کشانند الامر بیده یفعل ما یشاء و یحکم ما یرید و هو العزیز الحمید

8 و نذکر اخاک الذی سمی بمهدی و نبشّره بعنایة الله رب العالمین یا مهدی بشنو ندای مظلوم را از اول ایام تا حین در دست اعدا مبتلا وارد شده آنچه که اهل جنت علیا گریستند و اهل فردوس اعلی نوحه نمودند این مظلوم مقصر در خاتم انبیا تفکر نما بر آن حضرت وارد شد آنچه که افتدّه مقرّبین و اکباد مخلصین را گداخت از برای صاحبان سمع یک آیه کافی بوده و هست ما ارسلنا من رسول الا کانوا به یستهزئون در عیسی بن مریم تفکر کن ظلم بمقامی رسید که حق جل جلاله او را باسمان چهارم برد بشنو ندای مظلوم را و سمع را از آنچه شنیده ئی مقدّس نما و همچنین بصر را و بعد بچشم انصاف و گوش مقدّس بین و بشنو آیات در هر مقام موجود و بینات واضح و مشهود آثارش بمثابة آفتاب لا ُخ و لکن

every station and the evidences are clear and manifest. Its traces shine forth like unto the sun, yet only the fair-minded are blessed to behold its lights. Today the Speaker on Sinai is seated upon the throne of Revelation and speaketh: Blessed is he that hath heard and seen, and woe unto the heedless ones.

منصفین بمشاهده انوار فائز امروز مکمل طور بر
عرش ظهور مستوی و ناطق طوبی لمن سمع و
رأی و ویل للغافلین

- 9 And in this station We make mention of thy daughter and We beseech God to assist her and make her steadfast in His love. Verily He is potent over all things. O handmaiden of God! The whole world was brought from nothingness into being for the recognition of the Ancient Beauty, and this blessed Day was promised in all the Books, Tablets and Scriptures. The divines of Persia occupied themselves day and night with the mention of the Lord of all mankind, and from their pulpits they uttered "May God hasten His advent"; yet when the world was illumined with the lights of the Orb of His Manifestation, all arose in opposition, and finally pronounced the death sentence against His blessed Person. But thou, through His grace, mercy and loving-kindness, didst turn unto Him and didst drink from the choice wine of His love. Know thou the value of this station and of him who guided thee - that is, the one who showed thee the way and made thee aware. Give thanks unto thy Lord and say:

9 و نذکر فی هذا المقام ضلعک و نسأل الله تعالى
ان يؤیدها و یوفقها علی الاستقامة علی حبه انه
علی کل شیء قدير یا امة الله جمیع عالم از برای
عرفان جمال قدم از عدم بوجود آمده اند و باین
یوم مبارک در کتب و زبر و صحف وعده داده
شده اند علمای ایران در لیالی و ایام بذکر مالک
انام مشغول و بر منابر به عجل الله فرجه ناطق و
چون عالم بانوار نیر ظهور منور کل بر اعراض
قیام نمودند و بالأخره بر سفک دم مطهرش فتوی
دادند و تو از فضل و رحمت و عنایتش اقبال
نمودی و از ریح حق حبش آشامیدی قدر این مقام
و مبلغ را بدان یعنی نفسی که ترا راه نمود و آگاه
فرمود

- 10 Thine be the praise, O Lord of Names, and Thine be the glory, O Possessor of bounty, for having guided me unto Thy path, and made me know the Dayspring of Thy signs and the Dawning-place of Thy clear tokens, and for having given me to drink of the Kawthar of Thy love through Thy gracious hands. I beseech Thee to ordain for me, by Thy Most Exalted Pen, that which Thou hast ordained for such of Thy handmaidens as have held fast to the cord of Thy commandments and the rope of Thy behests. Thou art He the tongue of grandeur hath testified to Whose power. There is none other God but Thee, the Almighty, the All-Compelling over what was and what shall be. Verily, unto God do we belong and unto Him do we return.

10 اشکری ربک و قولی لک الثناء یا مولی الأسماء
و لک البهاء یا مالک العطاء بما هدیته لی
صراطک و عرفتنی مشرق آیاتک و مطلع
بیناتک و سقیتنی کوثر حبک بأیادی فضلک
اسألك ان تکتب لی من قلبک الأعلى ما
کتبته لامائک اللائی تمسکین بعروة احکامک
و بحبل اوامرک انک انت الذی شهد بقدرتک
لسان العظمة لا اله الا انت المقتدر المهیمن علی
ما کان و ما یکون انا لله و انا الیه راجعون

MKI4523.248, BRL_DA#507, ISH.248,
ADH1.124x

BH01167

To: Muhammad Husayn Khan, in Abadih

Date: 1305 ? [1887-1888]

1 In the Name of the One True God

1 بنام خداوند یگنا

2 O Asad! Upon thee rest My glory! The letter thou didst send hath been presented before the face of this Wronged One, and hath been honoured with His hearing. Praised be God Who hath caused His loved ones to drink from the same cup from which the Dayspring of verses and the Manifestation of clear proofs did drink. In the land of Ta, this Wronged One was imprisoned with chains and fetters in four cities. These afflictions occurred repeatedly, yet as they were in the path of God, they strengthened the spirit and renewed the body. Though outwardly weakness was apparent, inwardly the Light of Power shone forth, radiant and resplendent from the horizon of the heaven of the heart. Thou and the Khan have drunk from this cup - blessed are ye both!

2 یا اسد علیک بهائی نامه بائی که بآنجناب ارسال داشته امام وجه مظلوم حاضر و باصفا فائز الله الحمد اولیای خود را از کاسیکه مشرق آیات و مظهر بینات نوشید روزی فرمود در ارض طا چهار شهر این مظلوم در سخن با سلاسل و اغلال بوده مکرر این امور واقع شد ولکن چون فی سبیل الله بوده روح را قوت بخشید و ارکانرا تازه نمود در ظاهر ضعف مشهود ولکن در باطن نیر اقتدار از افق سماء قلب مشرق و لائخ و ساطع خان و شما از این کأس نوشیدید هنیئاً لکما

3 The oppressors are as children playing with mud. Soon will the hand of power seize them and spread wide the carpet of joy and delight. His might is not weakened by the power and sovereignty of kings, nor is His utterance prevented by the clamor of the heedless and the deniers. His Will is effective and His Purpose all-pervading, despite those who have denied God and His signs. What became of the serpent? Where went the wolf? Soon shall the oppressors pass from their palaces to their graves, and their earthly glory, wealth and exaltation shall come to an end.

3 نفوس ظالمه بمثابة اطفال بگل بازی مشغول عنقریب ید اقتدار اخذ مینماید و بساط انبساط و نشاط میگسترده قدرتش را شوکت و سطوت ملوک ضعیف نماید و بیانش را ضوضاء معتدین و غافلین منع نکند مشیتش نافذ و اراده اش مهیمن رغماً للذین کفروا بالله و آیاته رقصاء چه شد ذئب کجا رفت عنقریب نفوس ظالمه از قصور بقبور راجع شوند و عزت و ثروت و رفعت فانیه بآخر رسد

4 O Ba'i! If the servants would act according to that which hath been recorded in God's Book by the Most Exalted Pen, they would soon attain unto that which befitteth the mercy of the All-Merciful. Convey My greetings to the people of that land. In the days of their distress, God was with them, bestowed tranquility upon them, and delivered this Wronged One. Give them glad-tidings from this Wronged One, that all may attain to joy and gladness. By the Sun of the horizon of proof which shineth from the most exalted horizon of possibility, the true profit is with you, and the reward for what hath befallen you is a treasure with God, preserved in the pavilion of infallibility. Were it to be revealed even to the extent of a needle's eye, mortal vision would be unable to behold it. He Who possesseth the Clear Book beareth witness to this.

4 یا بائی اگر عباد بآنچه در کتاب الهی از قلم اعلی ثبت شده عامل شوند عنقریب فائز میشوند بآنچه که سزاوار رحمت رحمن است اهل آن ارض را از قبل مظلوم تکبیر برسان ایام اضطراب حق با ایشان بوده اطمینان عطا فرمود و مظلوم را نجات بخشید از قبل مظلوم بشارت ده تا کل بفرح و سرور فائز شوند قسم بافتاب افق برهان که از اعلی افق امکان مشرقست ریح حقیقی با شما است و اجر آنچه وارد شده کنزبست لدی اله و در سراق عصمت محفوظ اگر بقدر سم ابره ظاهر شود ابصار فانیه از مشاهده عاجز گردد یشهد بذلک من عنده کتاب مبین

- 5 Rejoice in God's loving-kindness and His mercy! Be gladdened by God's bounty and His generosity! Soon shall ye be illumined by the effulgences of the light of God's Sun of grace. Reflect upon the heedlessness of souls: love of ornaments hath deprived them of eternal bounty and everlasting sustenance. God's Will is bent upon the reformation of the world. Give thanks unto thy Lord for this great favour. The primary cause and origin of the world's corruption hath been and continues to be, in the first rank and station, the divines. Throughout the ages they said "yea" to the Truth, yet in the end martyred Him. Inform the friends of this utterance that the greatest joy may take possession of their hearts and souls, and that this world and all that is therein may not hold them back from the Straight Path.
- 6 Say: O my God, my Adored One, my Goal! Unto Thee do we turn, to Thee do we cleave, and from Thee do we seek that which conduceth to life eternal and everlasting glory. I beseech Thee by the lights of Thy countenance, the power of Thy Will, and the potency of Thy purpose, to protect me and Thy loved ones from the evil of Thine enemies who have been so deluded by the world that they have violated Thy Covenant and Testament, denied Thy right, and disputed Thy signs. O Lord! Illumine our hearts with the lights of Thy utterance, then assist us with the hosts of the seen and the unseen through Thy might and power, then forgive our trespasses and our sins through Thy grace and bounty, then send down upon us from the heaven of bounty mercy from Thy presence and blessings from Thy side. O Lord! Transform our sorrow into joy, our poverty into wealth, our abasement into glory, our weakness into strength, and our agitation into tranquility. Verily, Thou art the One Who hath power over whatsoever Thou wilt. There is no God but Thee, the Forgiving, the Generous. The glory from Us be upon thee and upon everyone who is steadfast and firm.
- 7 O my father! Know thou with clear certainty that thou art and hast been under the glance of grace. Associate with all the peoples of the world with utmost love and kindness, especially with the friends of God. He hath been and is with thee. He heareth and seeth, and He is the All-Hearing, the All-Seeing. His grace reacheth thee, He bestoweth strength. He is the One powerful and mighty over all things. Look not at the heedlessness and ignorance of some, but rather hold fast unto that which hath been revealed from the Supreme Pen concerning kindness, forbearance and compassion. Verily, He will exalt thee in truth. How beloved it is in the sight of God when a person, for His sake, seeketh not to retaliate but rather looketh to pardon and forgiveness. Praise be to the Lord of
- 5 ابشروا بعناية الله و رحمته افرحوا بفضل الله و جوده زود است باسراقات انوار آفتاب كرم الهی فائز شوید و منور گردید در غفلت نفوس تفكر نما حب زخارف ايشانرا از نعمت ابدی و مائده سرمدی محروم نموده ارادة الله باصلاح امور تعلق گرفته اشكر ربك بهذا الفضل العظيم سبب و علت فساد عالم در در رتبة اوليه و مقام اول ارباب عمام بوده و هستند در قرون و اعصار يا حق گفتند بالآخره شهيدش نمودند دوستانرا بذكر مذکور آگاه نما تا افتده و قلوبرا فرح اكبر اخذ نمايد و دنيا و مافيا شما را از صراط مستقيم منع نمايد
- 6 قل الها معبودا مقصودا از توئيم و بتو تمسك نموديم و از تو ميطلبم آنچه را كه سبب حيات ابدی و عزت سرمدیست اسلك با نوار و جهك و اقتدار مشيتك و نفوذ ارادتك بأن تحفظني و احبائك من شر اعدای نفسك الذين غرتهم الدنيا على شأن نقضوا عهدك و ميثاقك و انكروا حقك و جادلوا بآياتك اى رب نور قلوبنا يا نوار بيانك ثم انصرنا بجنود الغيب و الشهادة بقوتك و قدرتك ثم اغفر جريرتنا و خطيئتنا بجدك و عطائك ثم انزل علينا من سماء العطاء رحمة من لدنك و بركة من عندك اى رب بدل حزننا بالفرح و فقرنا بالغناء و ذلنا بالعز و ضعفنا بالقوة و اضطرارنا بالاطمينان انك انت المقتدر على ما تشاء لا اله الا انت انت الغفور الكريم البهاء من لدنا عليك و على كل ثابت مستقيم
- 7 يا بائي ييقين مبين بدان تحت لحاظ عنايت بوده و هستي بكال محبت و مودت با اهل عالم معاشرت نما مخصوص با دوستان حق با تو بوده و هست يسمع و يرى و هو السميع البصير عنايت ميرسد قوت عطا ميفرمايد اوست بر هر شيء قادر و توانا بغفلت و نادانی بعضی نظر منما بلکه بآنچه از قلم اعلى در مهربانی و بردباری و شفقت نازل شده تمسك نما انه يرفعك بالحق چه بسيار محبوبست عندالله كه انسان لوجه در صدد مكافات نباشد و بعفو و بخشش ناظر باشد حمد كن مالك غيب

the invisible and the visible, that this Manifest Book hath been revealed bearing thy name and that of His friends.

- 8 Another glad-tiding is that at this moment the Sun of Permission hath dawned from the horizon of God's Will. However, thou must be mindful of wisdom. Turn to it whenever wisdom requireth. In most Tablets the decree of wisdom hath been sent down from the heaven of God's Will. All must observe it and act accordingly. That which was mentioned regarding hospitality hath been accepted in the Most Holy Court, illumined by the splendors of the Sun of acceptance. Blessed art thou, O Husayn. We testify that thou hast attained unto the mention of God and the service of His Cause, and We testify that thou art among the triumphant ones. Soon will come to you servants who have denied God and His signs. Say: O friends of God! Leave them behind you, remaining steadfast in the Cause of God, the Lord of the worlds. The glory be upon you. This is once again a bounty from His presence, and He is the Bountiful, the Generous.

و شهود را که این کتاب مبین باسم تو و دوستان نازل گشت

8 بشارت دیگر آنکه در این حین آفتاب اذن از افق اراده اشراق نمود و لکن باید بحکمت ناظر باشی هر هنگام که حکمت اقتضا نماید توجه نمائی در اکثر از الواح حکم حکمت از سماء مشیت نازل کلّ باید بآن ناظر باشند و بآن عامل آنچه در باره ضیافت ذکر شده بود در ساحت اقدس باشرافات انوار نیز قبول فائز گشت طوبی لک یا حسین نشهد آنک فزت بذكر الله و خدمة امره و نشهد انک انت من الفائزين سوف يأتیک عباد کفروا بالله و آیاته قل یا اولیاء الله دعوهم ورائکم مستقیمین علی امر الله رب العالمین البهاء علیکم هذه مرة اخرى فضلاً من عنده و هو الفضل الکريم

BLIB_Or15712.044b

BH01179

To: Dhabih (Mirza Isma'il Khan Munshi), in Shiraz

Date: 1305 ? [1887-1888]

- 1 He is the Hearer, the Answerer!
- 2 Hearken unto the call from the direction of the Most Great Prison, wherein speaketh the Ancient King: "Verily, there is none other God but He, the Single, the One, the All-Knowing, the All-Wise." He hath come Who walketh upon the horizons of the earth and speaketh before all faces that which draweth the servants nigh unto God, the Mighty, the Praiseworthy. The Euphrates of utterance hath flowed from My Pen, and God hath quickened thereby every mouldering bone. We were seated upon the throne when thy letter arrived. We read it and answered thee with verses whereby the hearts of them that are brought near have been drawn.
- 3 The armies of the world have not prevented Us from the remembrance of God, the Founder of nations. Verily, He hath come from the horizon of power with a sovereignty that hath conquered all who are in the heavens and on earth. Blessed

1 هو السامع المجيب

2 اسمع النداء من شطر السجن الأعظم الذي ينطق فيه مالک القدم انه لا اله الا هو الفرد الواحد العلم الحكيم قد اتى من يمشى على مشارف الأرض و ينطق امام الوجوه بما يقرب العباد الى الله العزيز الحميد قد جرى من قلبى فرات البيان و احى الله به كل عظم رميم انا كما مستویاً على المقام حضر كتابك قرأناه اجنناک بآيات بها انجذبت افئدة المقرين

3 ما منعنا جنود العالم عن ذكر الله موجد الأمم انه اتى من افق الاقتدار بسلطان غلب من فى السموات و الأرضين طوبى لک بما سمعت و

art thou for having heard and turned toward this luminous horizon on a day wherein most of the people of the earth have turned away, as every assured soul doth testify. The fragrance of verses hath been diffused, the clear proofs have appeared, and the shrill voice of the Pen hath been raised, yet the peoples are in thick veils. Their vain imaginings have barred them from God, the Lord of all worlds.

- 4 Blessed art thou for having acknowledged that which hath been sent down from the heaven of the loving-kindness of thy Lord, the Almighty, the All-Powerful. We have found in thy letter the fragrance of steadfastness in this Cause whereby have slipped the feet of the divines who broke God's covenant and His testament, and pronounced judgment against Him with manifest injustice. Let not the utterances of the doubtful ones, who have disbelieved in God's verses when they were sent down in truth and who have spoken that which hath caused the denizens of the most exalted Paradise to lament at morn and eve, grieve thee.
- 5 Give thanks unto God for having remembered thee in the Most Great Prison time and again, and at this moment wherein His Most Great Branch speaketh thy praise and writeth before His face. Verily, thy Lord is the All-Bountiful, the Generous. Be thou a speaker of His remembrance, a bearer of His Book, and a helper of His Cause, the wondrous, through wisdom and utterance. Verily, He is the Helper, the All-Knowing.
- 6 Harken in the Persian tongue! Time and again hast thou attained unto the divine verses and quaffed from the sealed wine, and in the days when darkness encompassed the world thou wert illumined by the effulgent rays of the Luminary of Revelation which shone forth in this radiant morn. His is the praise, His the thanksgiving, His the bounty, His the majesty and glory. There hath been and is no doubt that the Truth, exalted be His glory, hath ever been and is the All-Knowing, the All-Protecting, the All-Encompassing, and the All-Powerful. All affairs are in the grasp of His might. Not a thing escapeth His knowledge. He heareth and seeth, and He is the All-Hearing, the All-Seeing. Yet in these days this Wronged One hath donned the garment of camel's hair, and though the lights of Revelation have encompassed the world, He hath veiled Himself. Whatsoever hath been announced in the divine Books of the past and future - these are the most exalted of days, and in this station naught but the mention of Divinity hath been made, even as the Seal of the Prophets hath said: "The Day when mankind shall stand before the Lord of the worlds." The Primal Point, at the beginning of the Persian Bayan, declareth: "He verily speaketh in every condition,

اقلت الى هذا الأفق المنير في يوم فيه اعرض
اكثر اهل الأرض يشهد بذلك كل موقن قد
تضوع عرف الآيات و ظهرت البينات و ارتفع
صرير القلم ولكن الأمم في حجاب غليظ قد منعته
اوهاهم عن الله رب العالمين

4 طوبى لك بما اعترفت بما نزل من سماء عناية
ربك المتقدر القدير انا وجدنا من كتابك عرف
الاستقامة في هذا الأمر الذي به زلت اقدام
العلماء الذين نقضوا عهد الله و ميثاقه و افتوا
عليه بظلم مبين اياك ان تحزنك مقالات المريين
الذين كفروا بآيات الله اذ نزلت بالحق و قالوا ما
ناح به اهل الفردوس الأعلى في البكور و الأصيل

5 اشكر الله بما ذكرك في السجن الأعظم مرة بعد
مرة و في هذا الحين الذي ينطق بذكرك و يحرر
امام وجهه غصنه الأكبر ان ربك هو الفضال
الكریم كن ناطقاً بذكره و آخذاً كتابه و ناصراً امره
البديع بالحكمة و البيان انه هو المؤيد العليم

6 بلسان پارسی بشنو مکرر بآیات الهی فائز شدی
و از ریح مخموم آشامیدی و در ایامیکه ظلمت
عالم را احاطه نمود تجلیات انوار نیر ظهور که در
این صبح نورانی اشراق نمود منور گشتی له الحمد
وله الشکر وله العطاء وله العظمة و الثناء شکی
نبوده و نیست که حق جل جلاله عالم و میمن و
محیط و قادر بوده و هست جمیع امور در قبضه
اقتدار اوست لا یعزب عن علمه من شیء یسمع
و یری و هو السميع البصیر ولكن این مظلوم
این ایام جامه از ور ابل پوشیده مع آنکه انوار
ظهور عالم را احاطه کرده خود را ستر فرموده
آنچه در کتب الهی از قبل و بعد خبر داده اند
این ایام سید ایامست و در این مقام جز ذکر
الوہیت نفرموده اند چنانچه خاتم انبیا میفرماید
یوم یقوم الناس لرب العالمین نقطه اولی در اول بیان
پارسی میفرماید انه ينطق في كل شأن اتني انا
الله الى آخر الآية و همچنین در مقام دیگر در ذکر
ظهور این امر میفرماید اتني انا اول العابدین

saying: 'I am God'" to the end of the verse. And likewise in another station, in speaking of this Revelation, He saith: "I am the first to worship Him."

- 7 Today the verses have encompassed the world and the evidences have embraced all things. The ocean of utterance surgeth in the midmost heart of contingent being, and the Sun of Revelation casteth its effulgences from all horizons. Yet vision and hearing are rare. Beseech the Lord that He deprive not His servants of the splendors of the Most Great Luminary. Most of the people of Iran know and are aware that this Wronged One arose with perfect steadfastness before the faces of all the world and summoned all to the Dayspring of divine knowledge and the Dawning-Place of His celestial revelation. With a single pen He struck upon the swords of the world. Blessed are they who have attained unto His grace and recognized that for which they were created from the void of non-existence. O thou who gazest upon His countenance! The Cause of this Wronged One is clear and evident as the sun, yet the heedless servants are occupied with names and remain oblivious of their Lord, as thou dost witness. In most matters We pass judgment according to outward appearances and hold fast to visible means, for this is required by God's consummate wisdom, as is the manifestation in human form.

- 8 When thou art enraptured by the wine of My utterance and art raised to the kingdom of My knowledge, say: My God, my God! Praise be to Thee for having guided me to the ocean of Thy grace and enabled me to turn toward the horizon of Thy Revelation, whereby the horizons of the cities of Thy knowledge and wisdom were illumined. I beseech Thee by Thy Most Great Signs and the manifestations of Thy grandeur in the kingdom of creation to ordain for me through Thy Most Exalted Pen that which will enable me to associate with Thy chosen ones in every world of Thy worlds. O my Lord! Thou seest the thirsty one hastening to the ocean of Thy mercy, the seeker advancing toward Thy grace, and the silent one drawn to the kingdom of Thy utterance. I implore Thee not to withhold from me that which is with Thee. Write down for me, O my God, the good of this world and the next. Then forgive me and my parents and those for whom Thou hast desired the wondrous tokens of Thy bounty and favor. Thou art He through Whose Name the ocean of forgiveness surged and the fragrance of Thy name, the All-Merciful, was wafted. There is none other God but Thee, the Almighty, the All-Knowing, the All-Wise.

7 امروز آیات عالم را احاطه نموده و بینات کلّ را فرا گرفته بحر بیان در قطب امکان موج و آفتاب ظهور تجلیاتش از آفاق عالم هویدا و لکن بصر و سمع کمیاب از حقّ بطلب عبادش را از اشراقات انوار نیر اعظم محروم نفرماید اکثر اهل ایران عارفند و میدانند که این مظلوم باستقامت تمام امام وجوه عالم قیام فرمود و کلّ را بمطلع علم الهی و مشرق وحی صمدانی دعوت نمود بیک قلم بر اسیاف عالم زد طوبی از برای نفوسیکه بعنایتش فائز گشتند و عارف شدند آنچه را که از برای او از کتم عدم بوجود آمدند یا ایها الناظر الی الوجه امر این مظلوم بمثابه آفتاب روشن و واضحست مع ذلک عباد غافل باسما مشغول و از مالک آن غافل چنانچه مشاهده میشود و در اکثری از امور بظاهر حکم مینمایم و باسباب ظاهره متمسک چه که این فقره از مقتضیات حکمت بالغه الهی بوده و هست و همچنین مقتضیات ظهور در هیکل بشر

8 اذا اخذك سكر رحيق بياني و اصعدك الی ملكوت عرفاني قل الهی الهی لك الحمد بما هديتني الی بحر عنایتك و ايدتني علی الاقبال الی افق ظهورك الذی به اضاءت آفاق مدائن علمك و حکمتك اسئلک بآياتک الکبری و ظهورات عظمتک فی ناسوت الانشاء بأن تکتب لی من قلبک الأعلى ما يجعلني معاشر اولیائک فی کلّ عالم من عوالمک ای ربّ ترى العطشان قصد بحر رحمتک والقاصد شطر فضلک و الصّامت ملکوت بیانک اسئلک ان لا تجعلني محروماً عمّا عندک ثم اکتب لی یا الهی خیر الآخرة و الأولى ثم اغفر لی و لأبی و أمی و الذین [اردت] لهم بدائع فضلک و عنایتک انت الذی باسمک ماج بحر الغفران و هاج عرف اسمک الرحمن لا اله الا انت المقتدر العليم الحکيم

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KB_620:213-215, ADM1#044 p.088x

JHT_S#113x

BH01270

To: Shaykh Kazim Samandar

Date: 1305 ? [1887-1888]

1 O thou who gazest upon the countenance!

2 At this time Ghayn Alif Kaf is present and makes mention of you, and We make mention of thee with that which diffused the fragrance of love and affection. We beseech God, blessed and exalted be He, to open before thy face the door of His blessing and grace, and to make thee a standard of His mention among His creatures. Ask thou God to open the vision of His servants and to make them among the people of justice and fairness. Blessed art thou! He is with thee under all conditions, and aideth whomsoever cleaveth unto Him. Verily, He is the Mighty, the Bestower.

3 O Samandar! The Most Great Branch hath made mention of thee at this time and brought thy letter into Our presence. We hearkened unto it. Praise be to God that thy manifest and hidden call is raised for the exaltation of the Word. This is of God's grace upon thee. Thy recompense hath not been and shall not be lost, and whatsoever thou hast wrought in God's path hath been recorded in the Book and is preserved from change, alteration and obliteration.

4 Rejoice thou with this glad tidings: Previously, petitions and letters arrived from that region at the Most Holy Court. The Supreme Pen paused in reply until now. From every direction petitions and letters arrive continuously while time is scarce. However, God willing, in these days answers shall descend from the heaven of loving-kindness and be dispatched. Convey greetings from the Wronged One to the loved ones in that land. The letter of Nabil-i-Akbar, upon him be My glory and loving-kindness, which he wrote to the servant present, arrived and in these days a reply shall be sent. We have made mention and continue to make mention of Javad, Khalil, their nephew and all other loved ones. Praise be to God, each has attained unto the traces of the Supreme Pen, and mention of all hath repeatedly been made and continueth to be made in the Most Great Scene. Upon them be the glory of God, His loving-kindness, God's grace and His mercy.

5 The letter of Jinab-i-Darbaghi, upon him be the glory of God, which was sent in the name of Jud, was presented at the Most Holy Court and was seen. Mention was made of a group in that leaf, and at the time of its presentation, the Euphrates of

1 یا ایها الناظر الى الوجه

2 در این حین غ اک حاضر ذکر شما را نمود
ذکرناک بما تضرع به عرف المحبة و الوداد نسل
الله تبارک و تعالی ان یفتح علی وجهک باب
برکته و فضله و یجعلک علماً لذكره بین خلقه
فاستل الله ان یفتح ابصار عبادہ و یجعلهم من
اهل العدل و الانصاف نعیماً لک انه معک فی
کلی الأحوال و ینصر من تمسک به انه هو العزیز
الوهاب

3 یا سمندر غصن اکبر در این حین ذکر نمود نامہ
آنجناب را بحضور آورد اصفا شد الحمد لله ندای
ظاهر و باطن در اعلائی کلمه مرتفع است هذا
من فضل الله علیک اجرت ضایع نشده و نخواهد
شد و آنچه در سبیل الهی عمل نمودی در کتاب
ثبت شده و از تغییر و تبدیل و محو محفوظ است

4 بشر ببشارتی از قبل عرایض و نامه‌ها از آشطر
بساحت اقدس وارد قلم اعلی الی حین در جواب
توقف نمود از هر جهت عرایض و نامه‌ها متواتر
وقت کمیاب ولكن انشاء الله این ایام جواب
از سماء عنایت نازل و ارسال می‌شود اولیای آن
ارض را از قبل مظلوم تکبیر برسان نامہ جناب
نبیل اکبر علیه بهائی و عنایتی که بعد حاضر
نوشته رسید و این ایام جواب ارسال میشود
جناب جواد و خلیل و ابن اخ ایشان و سایر
اولیا طراً را ذکر نموده و مینمائیم الله الحمد هریک
بآثار قلم اعلی فائز شده‌اند و ذکر جمیع مکرر در
منظر اکبر بوده و هست علیهم بهاء الله و عنایت
و فضل الله و رحمته

5 نامہ جناب درباغی علیه بهاء الله که به اسم
جود ارسال داشته‌اند در ساحت اقدس حاضر
مشاهده شد و ذکر جمعی در آنورقه مذکور و
حین حضور فرات رحمت رحمانی جاری و

divine mercy was flowing and the rains of grace were pouring down. We beseech God to assist them in deeds which draw them nigh unto God, the Protector, the Self-Subsisting.

- 6 Today the faithful must be occupied with the standard of godliness, the banner of detachment, and the hosts of wisdom and utterance in aid of the Cause of the Desired One of the worlds. O Samandar! The Divine Lote-Tree is ablaze in such wise that the worlds of knowledge are powerless to comprehend it; yet the people remain cold. Say: Most of the servants are wandering in the wilderness of idle fancies and vain imaginings. Where is the arm of Thy power, O Desired One of the worlds? And Thou seest them in the desert of hopelessness and error. Where are the breezes of Thy grace, O Deliverer of the worlds?

- 7 O Samandar! I complain unto thee of those who attribute themselves to the Wronged One yet perpetrate that which causeth My heart, My pen, and My limbs to lament. Today it hath become clear and evident to most that God's decree in the Scriptures, Books and Tablets is sanctification and detachment. Some in cities and regions have committed that which causeth the limbs of justice to quake and the heart of equity to be troubled. The loved ones of that land must beseech God and supplicate for justice and fairness for those souls. Verily, He is the Forgiving, the Merciful. By God's life! The wrongs suffered by this Wronged One are beyond reckoning. Every fair-minded person and every discerning scholar beareth witness to this.

- 8 Mention was made of his honor Yun Kha, upon him be the Glory of God. Praise be to God that they became aware of that which most of the people of the world are heedless, and turned towards a Cause from which all have turned aside save those whom God willed, and hearkened unto that for which ears were specially created from nothingness. They should render thanksgiving unto God, exalted be His glory, throughout the days and nights.

- 9 As to permission for the aforementioned one and two others, there hath never been any doubt that this Revelation hath loved and continues to love the presence of the friends, and seeketh for them the bounty of nearness and meeting, and the feast of revelation and witnessing. However, in this land, following the clamor raised by the previous governor, some discussion hath arisen, as hath been revealed in the Tablets from the Supreme Pen. We have therefore withheld permission for the friends, except for those souls who had previously been blessed with the effulgences of the lights of the Luminary of permission. Now, should wisdom require it, they may proceed; otherwise, God shall record for them the reward of attaining His presence

امطار فضل هائل نسل الله ان يوفقهم على اعمال تقربهم الى الله المهيمن القيوم

6 امروز بايد مقبلين با علم تقوى و رايت انقطاع و جنود حكمت و بيان بنصرت امر مقصود عالميان مشغول باشند يا سمندر سدره بشأنى مشتعل كه عوالم علوم از ادراكش عاجز مع ذلك ناس محمود قل ان اكثر العباد فى تيه الظنون و الأوهام اين ذراعى قدرتك يا مقصود العالمين و تريهم فى هيماء اليأس و الضلال اين نفحات فضلك يا منجى العالمين

7 يا سمندر اشكو اليك من الذين ينسبون انفسهم الى المظلوم و يرتكبون ما ناح به قلبى و قلبى و جوارحى امروز بر اكثرى واضح و مبرهن شده كه حكم الله در صحف و كتب و الواح تقديس و تنزيهست بعضى در مدن و ديار ارتكاب نموده اند آنچه را كه فرائض عدل از آن مرتعد و قلب انصاف مضطرب اولياى آن ارض بايد از حق بطلبند و از براى آن نفوس عدل و انصاف مسئلت نمايند انه هو الغفور الرحيم لعمر الله ضر مظلوم خارج از احصا است يشهد بذلك كل منصف خبير و كل عالم بصير

8 ذكر جناب يون خا عليه بهاء الله را نمودند الله الحمد آگاه شدند بآنچه اكثر اهل عالم از آن غافلند و اقبال نمودند بر امرى كه كل از آن معرضند الا من شاء الله و اصفا نمودند آنچه را كه آذان مخصوص آن از عدم بوجود آمده بايد در ليالى و ايام حق جل جلاله را شكر نمايند

9 و اما در باره اذن جناب مذکور و نفسين شكى نبوده و نيست كه اينظهور حضور دوستان را دوست داشته و دارد و نعمت قرب و لقا و مائده كشف و مشاهده را از براى ايشان ميطلبند و لكن در اين ارض بعد از ضوابطى حاكم قبل فى الجملة گفتگو ببيان آمده چنانچه در الواح از قلم اعلى جارى و نازل لذا در اذن اوليا توقف نموديم مگر نفوسيكه از قبل باشرافات انوار تير اذن فائز گشتند حال اگر حكمت اقتضا نمايد توجه نمايند و الا يثبت الله له اجر لقاءه فى كتابه المحكم المبين بشره من قبل و ذكره بما نزل

in His decisive and perspicuous Book. Give him My greetings and remind him of that which hath been revealed by My Most Exalted Pen in this lofty station which hath been designated as the Most Great Prison by the Ordainer, the Ancient of Days. The Glory which proceedeth from Us be upon thee and upon those whose names thou didst mention, for whom the verses of God, the All-Knowing, the All-Wise, were revealed from the Pen of Command, and upon those women who have believed in the All-Informed Single One and have held fast unto the handle of purity and have attained unto that which was revealed in the Book of God, the Mighty, the Praiseworthy.

من قلبی الأعلى فی هذا المقام الرفیع الذی سَمَّی
بالسَّجَن الأعظم من لدن آمر قدیم البهاء من
لَدُنَّا علیک و علی الذین ذکرت اسمائهم من قلم
الأمر و نزلت لهم آیات الله العليم الحکیم و علی
اللائی آمنَّ بالفرد الخبیر و تمسکن بعروة العصمة
و فزن بما نزل فی کتاب الله العزیز الحمید

BLIB_Or15718.079x, AYBY.103b

BH01414

To: *Ali Afnan*

Date: 1305 ? [1887-1888]

- 1 He is God, exalted be His glory, the Most Great
- 2 The Purpose of the world is to be worthy of mention, but what manner of mention should it be and from whom should it come? There has never been any doubt that mention other than His own is not befitting Him as it should be. Thereby it is established that His mention is acceptable only unto Himself and His utterance is befitting only unto His Essence. According to the pronouncement of the Prophets, upon them be peace and glory, none hath ever fathomed nor will ever fathom the knowledge of His Essence. This statement is complete and every fair-minded one acknowledges it.
- 3 Nevertheless, at every moment man witnesses the successive manifestations of His grace and the effulgences of His loving-kindness. His bounty and mercy have so encompassed all things that man can attain unto His knowledge according to his capacity, inasmuch as all created things are, in one station, signs of the knowledge of Him and manifestations of His grace. Of this there is no doubt. His bestowals are countless and His favors endless. In this connection one may say "verily with difficulty cometh ease." A hundred thousand praises, glorifications, mentions and splendors be unto His most holy Being, Who bestoweth without any worthiness on our part. He joineth the East and the West in a single moment and bringeth forth the fruits thereof. This is yet another bounty, another gift,

- 1 هو الله تعالى شأنه العظمة والافتدار
- 2 مقصود عالم سزاوار ذکر است ولكن ذکر چه باشد و از که باشد شکی نبوده و نیست که ذکر دون او لایق او کما ینبغی نبوده بذلک ثبت بأن ذکره ینکون قابلاً لنفسه و بیانه ینکون لایقاً لذاته موافق نطق انبیا علیهم الصلوٰة و السلام احدی بعرفان ذاتش پی نبوده و نخواهد برد این سخن تمامست و هر منصفی بآن مقرّر
- 3 ولكن انسان در هر حینی ظهورات فضلیّه و اشراقات عنایتیّه را متواتر مشاهده مینماید نعمت و رحمتش بشأنی احاطه نموده که انسان میتواند بمعرفتش علی قدر مقدور فائز گردد چه که جمیع ما سوی در یکمقام آیات معرفت او و ظهورات مکرمات اویند لا شک فی ذلک انعاماتش لایحصى و عنایتش بی منتهی در انجتمام آن مع العسر یسرا هم میتوان گفت صد هزار حمد و ثنا و ذکر و بها مخصوص ذات اقدسش که من غیر استحقاق عنایت میفرماید مشرق و مغرب را در یک آن بهم میرساند و نتیجه بهم میرساند هذه عنایت اخری و موهبة اخری و

and another favor. Through His will, remoteness appeareth adorned with the ornament of nearness, and through His decree, fire appeareth in the form of radiant light. Glory be unto Him! Glory be unto Him!

فضل آخر بعد باراده اش بطراز قرب ظاهر و نار
بمشیتش بشکل نور باهر سبحانه سبحانه

- 4 In these days, some of His signs have adorned the hearts and souls of a number with joy and gladness. We must arise to thank Him for His grace and open our tongues in praise. In truth, existence is for this very purpose. It would be difficult to find a wing that could soar higher. Gabriel, upon him be peace, spoke well when, according to the speaker, he said "Were I to venture a hair's breadth higher..." Every bounty of His possesseth another bounty, and every grace of His encompasseth another grace. How can one fulfill the obligation of thankfulness save through His grace taking one by the hand and teaching one?

4 این ایام هی از آیاتش افنده و قلوب جمعی را به
فرح و سرور مزین داشت باید بشکر عنایتش
قیام نمود و زبان گشود فی الحقیقه وجود از برای
همین است مشکل پری یافت شود که بالاتر پرد
جبرئیل علیه السلام خوب کلمه ای فرمود بقول
قائل اگر یکسر موی برتر برم الی آخر هر نعمتش
دارای نعمتی و هر فضلش صاحب فضل دیگر
کجا میتوان از عهده شکر برآمد مگر فضلش
دست گیرد و تعلیم فرماید

- 5 O my God, my God! Withhold not from us that which Thou lovest, and deprive us not of that which Thou hast accepted. I beseech Thee by Thy conquering power to make us content with Thy decree and to enable us to hold fast unto the cord of Thy bounty. Verily Thou art the All-Bountiful, the Most Generous. My spirit be a sacrifice unto your mention and your praise.

5 الهی الهی لا تمنعنا عما تحبه و لا تحرمنا عما قبلته
اسئلک بقدرتک الغالبه بأن تجعلنا راضیین
بقضائک و متمسکین بحبل عطائک انک انت
الجواد الکریم روحی لذكرکم و لثنائکم الفداء

- 6 The noble letter which followed the Book of Truth arrived. Its arrival was like the flowing of the Euphrates of mercy to the thirsty. Verily the Kawthar of life was evident in the chalice of its words, for it was adorned with the mention and praise of the Truth. I offered thanks and praise, and after perusing it, proceeded to the place where I was honored to hear it read.

6 دستخط عالی که تالی کتاب حقیقی بود رسید
رسیدن فرات رحمت بعطشان فی الحقیقه کوثر
زندگانی در کاس کلماتش مشهود چه که بذکر
حق و ثنائش مزین بود شکرها عرض کردم
حمدها گفتم و بعد از اطلاع قصد مقام نموده
بشرف اصغا فائز فرمودند

- 7 O Afnan! O 'Ali! Upon thee be the peace of God, His mercy and His grace. Know thou with certain knowledge that the Best of Inheritors is the Truth, exalted be His glory, and the blessed Word that hath proceeded from the mouth of His Will is the true inheritor and the true son, for this mention in the Book of God is eternal. Neither doth extinction overtake it, nor do the manifestations of Names alter it, nor doth the passage of centuries and ages change it.

7 یا افنانی یا علی علیک سلام الله و رحمته و فضله
بیقین مبین بدان خیر الوارثین نفس حق جلّ
جلاله است و کلمه مبارکه که از فم مشیت
ظاهر شده اوست وارث حقیقی و ولد حقیقی
چه که در کتاب الهی این ذکر مخلد است لا يأخذه
الفناء و لا تغیره ظهورات الأسماء و لا تبدله
مرور القرون و الأعصار

- 8 We beseech the True One, exalted be His glory, to manifest unto you and send down upon you that which beseemeth the heaven of His grace and the kingdom of His bounty. Henceforth, it appears that if the Most Great Afnan, upon him be the peace of God, His mercy and His grace, would honor these lands with his presence, it would be most fitting and appropriate. If wisdom requireth it, it would be most excellent. Convey greetings to the honored Haji and all other loved ones, and

8 از حق جلّ جلاله میطلبیم یظهر لکم و یزّل علیکم
ما ینبغی لجبروت فضله و ملکوت عطائه از بعد
آنچه بنظر میرسد جناب افنان کبیر علیه سلام الله
و رحمته و فضله اگر باین اراضی تشریف بیاورند
اولی و انسب است اگر حکمت اقتضا نماید بسیار
خوبست جناب حاجی و سایرین از اولیا طرا را
سلام برسانید و از قبل مظلوم مذکور دارید آنچه

on behalf of this Wronged One mention that from which the fragrance of love and affection is wafted.

- 9 Although the grace of the Truth, exalted be His glory, is more evident than the sun and needeth no mention, yet one loves these mentions, namely, whatsoever pertaineth to the realm of love, affection and purity. I beseech and supplicate the Truth, exalted be His glory, to preserve the honored master and your honor under His protection and shelter, and to bring near the days of reunion. This supplication is easy to fulfill before the Generous Lord and is accompanied by acceptance.

- 10 God is witness that during the nights and days I await meeting them, and I seek help from the Truth and desire His response. I remember all other masters and loved ones, offer them greetings, and beseech His grace and protection for all. Verily our Lord is the All-Hearing, the All-Responding. Peace, remembrance and glory be upon your honor and upon those who are with you, who love you and who hearken unto your words for the sake of God, our Lord and your Lord and the Lord of the Mighty Throne.

را که عرف محبت و مودت از آن متضوع است
انتهی

9 عنایت حقّ جلّ جلاله مع آنکه اظهر من الشمس
است احتیاج بذکر ندارد مع ذلک انسان دوست
میدارد این اذکار را یعنی آنچه متعلق است بعالم
محبت و مودت و صفاء از حقّ جلّ جلاله آمل و
سائل که حضرت آقای معظم و آنحضرت را در
حفظ و حمایت خود محفوظ دارد و ایام قرب
را نزدیک فرماید نزد حضرت کریم این مسئلت
سهل است و باجابت مقرون

10 حقّ شاهد حالست که در لیلای و ایام منتظر
لقای ایشانم و از حقّ مدد میطلبم و اجابت
میخواهم سائر آقایان و اولیا جمیع را ذاکرم و
سلام عرض مینمایم و از برای کلّ عنایت و
حفظش را میطلبم انّ ربّنا هو السّامع المجیب
السّلام والذّکر و البهّاء علی حضرتکم و علی من
معکم و یحبّکم و یسمع قولکم لوجه الله ربّنا و
ربّکم و ربّ العرش العظیم

BLIB_Or15731.377, MSHR2.080x

BH01449

To: Shaykh Kazim Samandar et al.

Date: 1305 ? [1887-1888]

- 1 He is the All-Hearing, the All-Answering
- 2 O Samandar, upon thee be My glory! His honor 'Ali, who hath repeatedly circumambulated the House, hath sent thy mention to the Most Holy Court, and likewise that of the friends in that land. Praise be to God, he hath attained unto the effulgences of the lights of the Orb of nearness, and hath been blessed from the chalice of meeting. He constantly seeketh a portion for those who are related, assured, and detached. Therefore, at this moment, from the Most Exalted Pen floweth the Kawthar of remembrance and the Salsabil of utterance, that every possessor of love and detachment may drink thereof. We beseech God to aid all and adorn them with steadfastness. He is the Powerful, the Mighty.

1 هو السّامع المجیب

2 یا سمندر علیک بهائی جناب علی الذّی طاف
البيت مکرراً اذکار شما را بساحت اقدس ارسال
نموده و همچنین دوستان آن ارض را لله الحمد
باشراقات انوار نیر قرب فائز است و از کأس
لقا مرزوق و لازال از برای منتسبین و موقنین
و منقطعین قسمت میطلبد لذا از قلم اعلی در این
حین کوثر ذکر و سلسبیل بیان جاری تا هر ذیحجّی
و ذی انقطاعی بیاشامد از حقّ میطلبیم کلاً تأیید
فرماید و باستقامت مزین نماید او است قادر و
توانا

- 3 O 'Ali, upon thee be My glory! The letter of His honor 'Abdu'l-Baqi, upon him be My glory, was seen, and every letter thereof testified before the Face to his turning unto God, his certitude, and his steadfastness. Blessed is he, and joy be unto him, and joy be unto him! He is remembering and praising, and his daughter is engaged in service and circumambulation. Well is it with her! We beseech God to aid her, prosper her, and ordain for her what shall be best for her in the Hereafter and in this world.
- 4 O 'Abdu'l-Baqi, upon thee be My loving-kindness! Convey My greetings to His honor Akhavi, Mashhadi, and 'Abdu'l-'Ali. All are mentioned in the Most Holy Court and have attained unto the traces of the Most Exalted Pen. We beseech God to ordain that which is the cause of nearness, comfort, and salvation. Be not grieved by worldly events. Say: My God, my God! I know not what profiteth or harmeth me, nor what guideth me to Thy path. I beseech Thee by Thy Self to ordain for me what shall profit me in Thy worlds. Verily, Thou art the All-Powerful, the Almighty.
- 5 Mention of His honor 'Abdu'l-Husayn, upon him be My glory, was revealed from the Most Exalted Pen some time ago. God willing, he shall attain unto it. O 'Ali, Qasim's letter was seen. He hath desired wings that he might soar, hath sought spiritual sustenance that he might gain strength, and hath beseeched precious pearls from the treasury of the Most Exalted Pen that he might attain unto true wealth and spiritual riches.
- 6 O Qasim! 'Ali sent thy letter to the Most Holy Court and repeatedly sought a reply, that thy mention might flow from the Most Exalted Pen. Praise be to God, thou hast attained unto this most great bounty, hast heard the call from before and after, and hast drunk from the cup of meeting. Preserve this station. The friends of that land must arise to serve, that is, to guide the people of the world to the horizon of the All-Merciful through wisdom and utterance. Blessed are they that act!
- 7 Mention was made of His honor Javad, upon him be My glory, in the letter. Verily, We have mentioned him and those with him in numerous Tablets. My Books, My Scrolls, and My Writings bear witness to this, and beyond them, I am the All-Knowing Witness. Divine favor hath encompassed them; from the beginning of the Cause until now they have been occupied in service and have attained unto grace. They have ever been and are beneath Our glance. Verily, He doth not suffer the reward of the doers of good to be lost.
- 3 يا علي عليك بهائي نامۀ جناب عبدالباقى عليه بهائى ديده شد و هر حرف آن تلقاء وجه گواهى داد بر اقبال و ايقان و استقامت او طوبى له و نعيماً له و نعيماً له او ذاكر و مثنى و بنتش بخدمت و طواف مشغول هنيئاً لها نسل الله ان يؤيدها و يوفقها و يقدر لها ما يكون خيراً لها فى الآخرة و الاولى
- 4 يا عبدالباقى عليك عنايتى جناب اخوى و مشهدى و عبدالحلى هر يكرا از قبل مظلوم تكبير برسان كل در ساحت اقدس مذکور و آثار قلم اعلى فائز از حق ميطلبم مقدر فرمايد آنچه را كه سبب تقرب و راحت و نجات است از حوادث دنيا محزون مباش قل الهى الهى اتى لا اعلم ما ينفعنى و يضرنى و يهدبنى الى صراطك اسلك بنفسك بأن تقدر لى ما ينفعنى فى عوالمك انك انت المقتدر القدير
- 5 ذكر جناب عبدالحسين عليه بهائى چندی قبل از قلم اعلى نازل انشاء الله بأن فائز شود يا علي نامۀ قاسم ديده شد پر خواسته تا پرواز نمايد مائدهء روح طلب نموده تا قوت گيرد و از خزانهء قلم اعلى لآلى ثمينه مسئلت کرده تا بغناى حقيقى و ثروت معنوى فائز گردد
- 6 يا قاسم نامه اتر ا على بساحت اقدس فرستاد و مکرر جواب طلب نمود مقصود آنکه ذکر ت از قلم اعلى جارى شود الحمد لله باينفوز اعظم فائز شدى و از قبل و بعد ندا را شنيدى و از کأس لقا آشاميدى ايتمام را حفظ نما اولياى آن ارض بايد بخدمت قيام نمايند يعنى بحکمت و بيان اهل امکان را باقى رحمن هدايت کنند طوبى للعاملين
- 7 ذكر جناب جواد عليه بهائى در نامه بوده انا ذکرناه و من معه فى الواح شتى يشهد بذلك كتبى و صحفى و زبرى و عن ورائها انا الشاهد العلم فضل الهى شامل شده از اول امر الى حين بخدمت مشغولند و بعنايت فائز لازال تحت لحاظ بوده و هستند انه لا يضيع اجر المحسنين

- 8 O Javad! We have mentioned thee graciously, and thy son, and those with thee. Convey greetings to each one from the Wronged One, and after the greeting, utter these words: Blessed art thou, for the lights of the Countenance have turned toward thee from the direction of the Prison, and joy be unto thee for having attained unto the recognition of God, the Lord of the worlds.
- 8 یا جواد ذکرناک بالفضل و ابنک و من معک هر یکرا از قبل مظلوم تکبیر برسان و بعد از تکبیر باینکلمه نطق نما طوبی لک بما توجه الیک انوار الوجه من شطر السجن و نعیماً لک بما فزت بعرفان الله رب العالمین
- 9 O Ahmad! Hear My call, that it may draw thee to God, the Mighty, the Praiseworthy. Verily, We have mentioned thee and given thee to drink of the Kawthar of My love, as a grace from My presence, and I am the All-Bountiful, the All-Generous. The Glory be upon thee, upon thy father and mother, and upon My handmaiden whom We named 'Azziyyih, and upon the handmaidens who have believed in the One, the All-Informed.
- 9 یا احمد اسمع ندائی لیجذبک الی الله العزیز الحمید انا ذکرناک و سقیناک کوثر حیّ فضلاً من عندی و انا الفضل الکریم البهاء علیک و علی اییک و امک و علی امتی الّتی سمّیها بعزّیّة و علی الامماء اللّائی آمنّ بالفرد الخبیر
- 10 We make mention of 'Ali-Akbar and give him the glad tidings of My acceptance, My remembrance, My loving-kindness, and My mercy that hath preceded all who are in the heavens and the earth. And We make mention of the wife of him who was named Muhammad-Quli. Verily, We have mentioned her in a Tablet that hath no equal among what the people possess. Every informed one beareth witness to this.
- 10 و نذکر علیاً قبل اکبر و نبشّره باقبالی و ذکرى و عنایتی و رحمّتی الّتی سبقت من فی السموات و الارضین و نذکر ضلع من سمّی بمحمّد قلی انا ذکرناها بلوح لا یعادلّه ما عند القوم یشهد بذلك کلّ عالم خبیر
- 11 O My handmaiden, upon thee be My glory! The Trusted One, upon him be God's loving-kindness, the Lord of the worlds, mentioned thee when he was before the face of thy Lord, the All-Forgiving, the All-Generous. We have mentioned thee with a mention whereby the hearts of the mystics have been attracted.
- 11 یا امتی علیک بهائی قد ذکرک الامین علیه عناية الله رب العالمین اذ کان امام وجه ربک الغفور الکریم و ذکرناک بذکر به انجذبت افئدة العارفين
- 12 O My handmaidens in My lands! Harken unto the call of the Wronged One. Night and day, We have mentioned and continue to mention those men and women who have turned unto God and are unified. We beseech God to aid all to deeds whose light shall not set and whose fragrance the centuries and ages shall not alter. Thus hath the Most Exalted Pen spoken from this far Prison.
- 12 یا اماتّی فی بلادی بشنوید ندای مظلوم را در لیالی و ایام مقبلین و موحدین را از عباد و اماء ذکر نموده و مینمائیم از حقّ میطلبیم کلّراً تأیید فرماید بر اعمالیکه نیرشرا افول اخذ نکند و نفعه اشرا قرون و اعصار تبدیل ننماید کذلک نطق القلم الاعلی من هذا الشطر البعید

BLIB_Or15712.059b, AYBY.094

BH01701*To: Aba-al-Fadl**Date: 1305 ? [1887-1888]*

- 1 He is God, exalted be His station in wisdom and utterance. 1 هو الله تعالى شأنه الحكمة والبيان
- 2 The Greater Branch hath appeared with thy letter at the All-Luminous Horizon, wherein the Lord of Destiny speaketh forth the hidden mystery through which the Hour was made manifest and the moon was cleft asunder. Blessed is he who hath heard and attained, and woe unto every heedless doubter. We have heard thy call and have brought forth from the treasures of My Most Exalted Pen the pearls of wisdom and utterance, as a mercy from Us upon thee and upon those who heard and responded when the Call was raised from the Most Exalted Station. We have remembered those who believed in the letters Ha' and Mim, and gave them glad tidings of My loving-kindness and My mercy which have preceded all things. Verily thy Lord is the Almighty, the Glorious, the All-Bountiful. 2 قد حضر الغصن الأكبر بكاتبك في المنظر الأنور الذي فيه ينطق مالک القدر بالسّر المستر الذي به ظهر حكم الساعة و انشق القمر طوبى لمن سمع و فاز و ويل لكل غافل مرتاب انا سمعنا ندائك و اظهرنا من خزائن قلبى الأعلى لآلى الحكمة و البيان رحمة من عندنا عليك و على الذين سمعوا و اجابوا اذ ارتفع النداء من اعلى المقام انا ذكرنا الذين آمنوا فى الهاء و الميم و بشرناهم بعنايتى و رحمى التي سبقت الأشياء ان ربك هو المقتدر العزيز الفضال
- 3 O Abu'l-Fadl! Upon thee be My glory and My loving-kindness. Harken unto My call from the direction of My prison once again. Verily it draweth thee to My Kingdom and imparteth unto thee that which attracteth the hearts of My servants. Verily thy Lord is the Mighty, the Bestower. Nothing whatsoever escapeth His knowledge. That which He desired hath appeared and been made manifest, a command from His presence. Blessed is he who hath held fast unto His cord and acted according to what hath been sent down in the Book. We make mention of Our loved ones there and remind them of Our verses and give them to drink from the chalice of My utterance and draw them nigh unto God, the Lord of mankind. We have remembered them before with that whose fragrance shall never cease to endure throughout the dominion of My Kingdom and My sovereignty. The Mother Book with Him beareth witness unto this. 3 يا ابا الفضل عليك بهائى و عنايتى اسمع ندائى من شطر سجنى مرة اخرى انه يجذبك الى ملكوتى و يلقيك ما تجذب به افئدة عبادى ان ربك هو العزيز الوهاب لا يعزب عن علمه من شىء قد ظهر و اظهر ما اراد امراً من عنده طوبى لمن تمسك بحبله و عمل بما نزل فى الكتاب انا نذكر اوليائى هناك و نذكرهم بآياتى و نسقيهم من كأس بيانى و نقرّبهم الى الله مولى الأنام انا ذكرناهم من قبل بما لا ينقطع عرفه بدوام ملكوتى و جبروتى يشهد بذلك من عنده ام البيان
- 4 O people of God! Harken unto the Call from the direction of My Most Great Prison. Verily it preserveth you and giveth you glad tidings of that which hath been ordained for you by God, the Lord of Lords. Beware lest ye be saddened by the deeds of him by whom the dwellers of the cities of My justice have lamented at eventide and at dawn. Verily those who claim to believe yet commit that which they were forbidden - these are among the people of error in the Book of God, the Self-Subsisting, the Most High. We have counselled all 4 يا حزب الله استمعوا النداء من شطر سجنى الأعظم انه يحفظكم و يبشركم بما قدّر لكم من لدى الله ربّ الأرباب اياكم ان يحزنكم عمل الذى به ناح اهل مدائن عدلى فى العشى و الاشرار ان الذين يدعون الايمان و يرتكبون ما نهوا عنه انهم من اهل الضلال فى كتاب الله الغنى المتعال انا وصينا الكل بما ترتفع به مقامات الانسان فى الامكان و كلمة الله بين الأديان من الناس من عمل بما

in that whereby the stations of man are elevated in the contingent world and the Word of God is exalted amongst the religions. Among the people are those who have acted upon that which they were commanded, and among them are those who have turned away and committed that which hath caused the Leviathan of utterance to writhe in the dust.

امره و منهم من اعرض و ارتكب ما تبلي به
حوت البيان على التراب

- 5 We make mention of the children of the Friend and counsel them in that which beseemeth the days of God, the Lord of the Day of Mutual Calling. Take ye, O My loved ones, the Book of God with the power that proceedeth from Him, and follow not every ungrateful infidel. Aid your Lord, the All-Merciful, with the hosts of wisdom and utterance. Thus hath the matter been decreed when the Light was shining from the horizon of Iraq. We have forbidden conflict and contention, and have commanded all to fear God, the Lord of creation. Blessed is he who hath cast away vain imaginings, holding fast unto that which he hath been commanded in the return.

5 و نذكر أبناء الخليل و نصيهم بما ينبغي لأيام الله
مالك يوم التناد خذوا يا اوليائي كتاب الله بقوة
من عنده و لا تتبعوا كل مشرك كفار انصروا
ربكم الرحمن بجنود الحكمة و البيان كذلك قضى
الأمر اذ كان النور مشرقاً من افق العراق انا نهينا
التزعاج و الجدل و امرنا الكل بتقوى الله مالك
الايجاد طوبى لمن نبذ الأوهام متمسكاً بما امر به
في المآب

- 6 We have remembered you before with verses that cannot be equalled by all the treasures of the earth. Hasten unto the good-pleasure of God, then act according to that which ye have been commanded in the Books and Tablets. Thus hath My Most Exalted Pen spoken when the Wronged One was established upon the throne of wisdom and utterance.

6 انا ذكرناكم من قبل بآيات لا تعادلها زخارف
الأرض سارعوا الى مرضات الله ثم اعملوا بما
امرتكم به في الزبر و الألواح كذلك نطق قلبي
الأعلى اذ كان المظلوم مستوياً على عرش الحكمة
و البيان

- 7 O Abu'l-Fadl! We have remembered thee time and again, and given thee to drink repeatedly. Be thankful and say: "Praise be unto Thee, O Thou Who hast remembered me in Thy Most Great Prison, and glory be unto Thee, O Lord of all mankind! I beseech Thee to protect me from the evil of those who have broken Thy Covenant and Testament, and denied Thy proof when it was sent down in truth. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Chosen One."

7 يا ابا الفضل انا ذكرناك مرّة بعد مرّة و سقيناك
كرّة بعد كرتة اشكر و قل لك الحمد يا من ذكرتني
في سجنك الأعظم و لك الثناء يا مالك الرقاب
اسئلك بأن تحفظني من شرّ الذين نقضوا عهديك
و ميثاقتك و انكروا حجتك اذ نزلت بالحق انك
انت المقتدر على ما تشاء لا اله الا انت العزيز
المختار

- 8 Know thou moreover that whosoever layeth claim to a Cause, he is a lying impostor. My Most Holy Book, which hath been sent down from My holy Kingdom as a favor unto the righteous, beareth witness unto this. Blessed art thou for having uttered My remembrance, turned unto My face, held fast unto My cord, and stood firm in the service of My Cause in My days. Thus have We set forth the verses and sent them unto thee that thine eyes may be consoled thereby and thy heart may rejoice, and that the people may be reminded of that which hath been sent down from the Kingdom of utterance of thy Lord, the Subjugator of the winds. The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon those who have hearkened and responded and have said:

8 ثم اعلم من يدعى امراً انه كذاب مفتر يشهد
بذلك كتابي الأقدس الذي نزل من ملكوتي
المقدس فضلاً على الأخيار طوبى لك بما نطق
بذكرى و اقبلت الى وجهي و تمسكت بجبلي و
كنت قائماً على خدمة امرى في أيامي كذلك
صرّفنا الآيات و ارسلناها اليك لتقرّ به عينك و
يفرح به قلبك و يذكرّ الناس بما نزل من ملكوت
بيان ربك مستخرّ الأرياح البهاء المشرق من افق
سماء عنايتي عليك و على الذين سمعوا و اجابوا

“Praise be unto Thee, O Thou in Whose grasp is the dominion of all created things!”

وقالوا لك الحمد يا من في قبضة قدرتك زمام الكائنات

BLIB_Or15718.343

BH01692

Date: 1305 ? [1887-1888]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
هو الله تعالى شأنه العظمة والاقدار
- 2 Glorified art Thou, O my God, O God of Names and Creator of heaven! I am Thy servant and the son of Thy servant and the son of Thy handmaiden. I acknowledge Thy oneness and Thy singleness, and I bear witness to Thy greatness and Thy sovereignty and to that which Thou hast sent down from the heaven of Thy Will in Thy Most Manifest Book, which informed the people of the Great Announcement and gave them glad tidings of meeting with Thy manifestation on the Day of Judgment through Thy words “The Day when mankind shall stand before the Lord of the worlds.”
سبحانك اللهم يا اله الأسماء و فاطر السمآء
انا عبدك و ابن عبدك و ابن امتك اعترف
بوحدايتك و فردانيتك و اشهد بعظمتك
و سلطانك و بما انزلته من سمآء مشيتك في
كتابك المبين الذى اخبر الناس بالنبأ العظيم و
بشهرهم بلقاء تجليك في يوم الدين بقولك يوم
يقوم الناس لرب العالمين
- 3 O my Lord! Thou seest me turning toward Thee, holding fast to the cord of Thy favor and clinging to the hem of the robe of Thy grace. Ordain for me that which will strengthen me to act according to what Thou hast informed me in Thy Book. I testify that Thou hast sent the Messengers and revealed the Books for the guidance of Thy creation and to draw them nigh unto the precincts of Thy chosen ones, Thy trusted ones and Thy friends.
اى رب ترى مقبلاً اليك و متمسكاً بحبل
عنايتك و متشبهاً بأذيال رداء فضلك قدر لى
ما يؤيدنى على العمل بما اخبرتني به فى كتابك
اشهد انك ارسلت الرسل و انزلت الكتب
لهداية خلقك و تقربهم الى ساحة اصفياك و
امنائك و اولياك
- 4 I beseech Thee, O Educator of all beings and Lord of the seen and unseen, by the waves of the ocean of Thy bounty and the effulgences of the luminary of Thy generosity, and by Thy Beloved One Whom Thou hast made the Dawning-Place of Thy names and the Dayspring of Thy attributes and the Manifestation of Thy Self and the Source of Thy Will and the Ocean of Thy knowledge and the Heaven of Thy wisdom - through Whose advent the heavens of Thy nearness were honored, and by Whose name the standards of misbelief were lowered among Thy servants and the banners of unity were raised in Thy lands, and through Whom the dawning-places of infidelity and vain imaginings wailed and the smile appeared on the countenance of faith, and through Whom the sun of manifestation shone
اسئلك يا مربى الوجود و مالك الغيب و
الشهود بأمواج بحر عطائك و اشراقات نير
جودك و بحبيبك الذى جعلته مطلع اسمائك
و مشرق صفاتك و مظهر نفسك و مطلع
ارادتك و بحر علمك و سمآء حكمتك الذى
بقدومه تشرق افلاك سمآء قربك و باسمه
نكست اعلام الشرك بين عبادك و ارتفعت
رايات التوحيد فى بلادك و به ناحت مطالع
الكفر و الأوهام و افترغ الايمان و به اشرق
شمس الظهور من افق الحجاز و اضطربت اركان
النفاق فى الآفاق و به اهتزت يثرب و سالت

forth from the horizon of Hijaz and the pillars of hypocrisy were shaken in all regions, and through Whom Yathrib trembled and the valley flowed and the Kingdom of Names was adorned - to make me in all conditions one who celebrates Thy praise and speaks of Thy remembrance and bounty among Thy servants, and who acts according to that which Thou hast commanded me through Thy generosity and munificence.

البطحاء و تزین ملکوت الأسماء بأن تجعلني في
كل الأحوال ذا كراً بشائك و ناطقاً بذكرك
و عطائك بين عبادك و عاملاً بما امرتني به
بجودك و كرمك

- 5 O my Lord! Thou seest the sinner hastening to the ocean of Thy forgiveness, and the thirsty one to the Kawthar of Thy nearness, and the poor one to the treasury of Thy riches. I beseech Thee by the power of Thy Will and by Thy Name through which Thou hast subdued Thy earth and Thy heaven, to ordain for me that which will preserve me from self and passion. Verily Thou art the Protector of all mankind and the Lord of the throne on high and of earth below. There is none other God but Thee, the All-Knowing, the All-Wise.

5 اى رب ترى العاصي سرع الى بحر غفرانك
و العطشان الى كوثر قريبك و الفقير الى مخزن
غنائك اسئلك بنفوذ مشيتك و باسمك الذى به
سخرت ارضك و سمائك بأن تقدر لي ما يحفظني
من النفس و الهوى انك انت مولى الورى و
رب العرش و الترى لا اله الا انت العليم الحكيم

- 6 O my God, my Lord, my Support, my Goal and my Object of worship! Send Thy blessings upon the Lord of the world and the Educator of nations, through Whose manifestation the stations of the Names appeared in Thy kingdom and the expressions of the attributes among Thy creation, and upon His family and His companions through whom Thy sovereignty and power were made manifest and the decree of unity was established among Thy creatures, and who strove in Thy Cause with true striving and aided Thy religion with true aid. Thou hast said concerning them - and Thy word is the truth - "Honored servants who speak not until He hath spoken, and who do as they are bidden." And in another place: "Men whom neither merchandise nor traffic beguile from the remembrance of God." I beseech Thee by them and by the lights of Thy Throne not to leave me to myself and my will and desire.

6 صلّ اللهم يا الهى و سيدى و سدى و مقصودى
و معبودى على سيد العالم و مربى الأمم الذى
بظهوره ظهرت مقامات الأسماء فى مملكته و
ظهورات الصفات بين خلقك و على آله و اصحابه
الذين بهم ظهرت سلطنتك و اقتدارك و ثبت
حكم التوحيد بين بريتك و جاهدوا فى امرك
حق الجهاد و نصروا دينك حق النصر قلت فى
شأنهم و قولك الحق عباد مكرمون لا يسبقونه
بالقول و هم بأمره يعملون و فى مقام آخر رجال
لا تلهيهم تجارة و لا بيع عن ذكر الله اسئلك بهم
و بأنوار عرشك ان لا تدعنى بنفسى و مشيتى و
ارادتى

- 7 Then I beseech Thee by Thy might, O God of all beings and Goal of all things, to make me one of those who desire naught except what Thou hast desired for them through Thy bounty, and who have made their wills extinct in Thy Will and their desires in Thy Desire. Verily Thou art powerful over whatsoever Thou wilt. Nothing in all things can prevent Thy will. Thou doest what Thou pleasest and ordainest what Thou desirest. Verily Thou are the Strong, the Triumphant, the Almighty.

7 ثم اسئلك بعزتك يا اله الكائنات و مقصود
الممكنات بأن تجعلني من الذين ما ارادوا الا ما
اردت لهم بجودك و جعلوا ارادتهم فانية فى
ارادتك و مشيائهم فى مشيتك انك انت المقتدر
على ما تشاء لا يمنعك عن ارادتك شئ من
الأشياء تفعل ما تشاء و تحكم ما تريد انك انت
القوى الغالب القدير

- 8 Alas! Alas! O my God, if Thou shouldst withhold from me the Euphrates of Thy forgiveness and the ocean of Thy mercy, who would show mercy to me and forgive me? Alas! Alas! I have abandoned what Thou didst command me and committed what Thou didst forbid me. By Thy might! Despite my acknowledgment of my grievous sins and great transgressions,

8 آه آه يا الهى ان تمنعني عن فرات غفرانك و
بحر رحمتك من يرحمنى و يغفر لي فآه آه تركت
ما امرتني به و ارتكبت ما نهيتني عنه و عزتني
مع اقرارى بجريأتى العظمى و خطيأتى الكبرى
اشهد انها كلها لا تذكر عند امواج بحر رحمتك
و سماء عفوك و شمس كرمك تعلم و ترى لم

I testify that they all are as nothing before the waves of the ocean of Thy mercy and the heaven of Thy pardon and the sun of Thy generosity. Thou knowest and seest that this servant hath naught save weakness and weeping. Have mercy, O my God, on one who hath raised the hands of hope to the heaven of Thy favor and hath turned with his heart to the horizon of Thy pardon. Verily Thou art the Generous, possessed of great bounty. There is none other God but Thee, the Forgiving, the Merciful.

JHT_S#198

يكن عند عبدك هذا ألا العجز والبكاء ارحم يا
الهي من ارتفعت ايادي رجائه الى سماء عنايتك
واقبل بقلبه الى افق عفوك انك انت الكريم
ذو الفضل العظيم لا اله الا انت الغفور الرحيم

INBA61:002, INBA66:091, BLIB_Or15716.070.21,
AQMM.043, RAHA.032-033, MMUH#12x

BH01765

To: Abu'l-Hasan Afnan son of Abu'l-Qasim Afnan

Date: 1305 ? [1887-1888]

- 1 He is the One Who has dominion over all who are on earth and in heaven
- 2 Praise be sanctified beyond the comprehension and minds of all, befitting the Most Holy and Most Exalted Presence of the Intended One Who, in days when darkness had encompassed the world, kindled the fire of His Cause and adorned the pavilion of His glory with the lights of His countenance. He protected the lamp of His power from the diverse winds of the world, and no clouds or veils could conceal the Sun of His Manifestation. At all times He speaks forth "The Kingdom is God's" and at the heart of contingent being He proclaims "The Sovereign has come." The events of the age and the opposition of the people of Iran did not prevent Him from His purpose nor hold Him back from His will. On His right the banner of "He doeth what He willeth" is raised, and on His left the standard of "He ordaineth what He pleaseth" is unfurled. Glorified be His greatness, exalted be His sovereignty, and triumphant be His power. There is no God but Him.
- 3 O My Afnan, O Abu'l-Hasan! Upon thee be My glory! Harken unto the voice of the Wronged One and purify thy heart from the dust of sorrows that have befallen thee with the water of God's remembrance. Though the tribulation that has occurred is grievous, yet patience and forbearance are greater in the sight of God. He is indeed the All-Patient and has commanded His servants to observe gracious patience. We make mention of the Afnan who has ascended unto God, for

1 هو المهيمن على من في الأرض والسماء

2 حمد مقدس از ادراك و عقول ساحت امنع
اقدس حضرت مقصودی را لایق و سزااست
در ایامیکه ظلمت عالم را احاطه نموده نار امرش
را برافروخت و خباء مجدش را بانوار وجهش
پیاراست سراج قدرتش را از اریاح مختلفهء عالم
حفظ نمود و آفتاب ظهورش را بحجاب و غمام
ستر نمود در جمیع احیان به الملک لله ناطق و
در قطب امکان به قد اتی المالک متکلم حوادث
زمان و اعراض اهل ایران او را از اراده اش منع
نمود و از مشیتش باز نداشت از یمینش علم یفعل
ما یشاء مرتفع و از یسارش رایت یحکم ما یرید
منصوب جلت عظمته و علت سلطنته و غلبت
قدرته و لا اله غیره

3 یا افنانی یا ابالحسن علیک بهائی بشنوندای مظلوم
را و قلب را از غبار احزان وارده بآب ذکر الهی
مقدس دار اگرچه مصیبت وارده عظیم است
ولکن صبر و اصطبار عندالله اعظم انه هو الصبار
و امر عباده بالصبر الجلیل انا ذکرنا افنانی الذی
صعد الى الله بما ماج به بحر الغفران و هطلت
امطار رحمة ربک الغفور الکریم حین صعوده

whom the ocean of forgiveness surged and the rain of thy Lord's mercy, the Forgiving, the Generous, poured forth. At his ascension God adorned him with the ornament of forgiveness, as a grace from His presence - and He is the Ancient Bestower of Grace. Convey My mention to all the kindred and counsel them to patience and forbearance. Today is the day of remembrance, praise and service to the Cause. The loved ones, especially the Afnan, must occupy themselves with teaching God's Cause and exalting His Word. That which hath been revealed from the Supreme Pen concerning the Afnan shall endure as long as God's names and attributes endure. You must preserve this most exalted station, for heedless souls lie in wait in various ways to utter words that would cause people to deviate from the Straight Path and the Great Announcement. If only they knew the foundation of the Cause! Verily thy Lord knoweth and concealeth - He is the Concealer, the All-Knowing, the All-Wise.

زینہ اللہ بطراز الغفران فضلاً من عنده و هو الفضل القدیم منتسبین طراً را از قبل مظلوم ذکر نما و بصبر و اصطبار وصیت کن امروز روز ذکر و ثنا و خدمت امر است باید اولیا مخصوص افنان بتبلیغ امر الله و ارتفاع کلمه مشغول باشند از قلم اعلی در باره افنان نازل شده آنچه که بدوام اسماء و صفات الهی باقی و پاینده است باید این مقام اعلی را حفظ نمایند چه که نفوس غافله بانواع مختلفه در کمین گاه مترصدند که کلمهئی القا نمایند و از صراط مستقیم و نبأ عظیم عباد را منحرف سازند ای کاش از اصل امر مطلع میبودند آن ربّک یعلم و یستر و هو السّارّ العلیم الحکیم

- 4 The world is a manifest Book which in every moment mentions and reveals its mysteries. Therefore its events do not hold back the people of insight and the companions of the Most Great Vision from what God hath willed. You must arise with the utmost joy and fragrance as befitteth. None knoweth what shall come to pass hereafter. Soon there shall appear that which will gladden thee, draw thee near, and acquaint thee with what was hidden from sight. In outward matters, the command to consult hath been revealed from the Supreme Pen; thereafter, placing thy trust in God, hold fast to it and proceed accordingly.

4 عالم گنجیست مبین در هر حین اسرار خود را ذکر میکند و مینماید لذا حوادثش اهل بصر و اصحاب منظر اکبر را از ما اراده الله باز نمیدارد باید آن جناب با کمال روح و ریحان علی ما ینبغی قیام نمایند از بعد احدی آگاه نه سوف یظهر ما یسرّک و یقرّبک و یعرفّک ما کان مستوراً عن الأبصار در امور ظاهره حکم مشورت از قلم اعلی ظاهر و بعد متوکلاً علی الله بآن متمسک و مشغول

- 5 When thou receivest My letter and findest from it the fragrance of My loving-kindness, say: "My God, my God! Praise be to Thee for having guided me unto Thy straight path, and mention of me in Thy Most Great Prison before the faces of the world, and glory be to Thee for having revealed unto me what Thou hadst concealed from most of Thy creation. I beseech Thee, O God of existence and Lord of the seen and unseen, by the waves of the ocean of Thy bounty and the lights of the Sun of Thy Manifestation, to ordain for me through Thy Most Exalted Pen that which will draw me nigh unto Thee and purify me from what beseemeth not Thy days. Then forgive me through Thy grace and generosity. O my Lord! Thou seest me turning toward Thee and holding fast to the cord of Thy loving-kindness. I beseech Thee to open before my face the doors of Thy mercy and blessing, and to ordain for me the good of this world and the next. Verily Thou art the Lord of all

5 اذا فزت بکتابی و وجدت منه عرف عنایتی قل الهی الهی لک الحمد بما هدیتنی الی صراطک المستقیم و لک الثناء بما ذکرته فی سجنک الأعظم امام وجوه العالم و لک البهاء بما کشفتم لی ما سترته عن اکثر خلقک استلک یا اله الوجود و مالک الغیب و الشّهود بأموّاج بحر عطائک و انوار شمس ظهورک بأن تقدّر لی من قلبک الأعلی ما یقرّبنی الیک و یطهّرنی عمّا لا ینبغی لأیّامک ثم اغفر لی بحدّک و کرمک ای ربّ ترانی مقبلاً الیک و متمسکاً بحبل عنایتک استلک بأن تفتح علی وجهی ابواب رحمتک و برکتک و قدّر لی خیر الآخرة و الأولى انک انت مولی الوری و رب العرش و الثری لا اله الا انت المقتدر القدير

INBA51:475, LHKM3.316, KHAf.261-262x, MATA.238x

beings and the Lord of the Throne on high and of earth below.
There is no God but Thee, the Almighty, the All-Powerful.”

GEN.315-316x

BH01840

To: Haji Mirza Hasan, in Tihiran

Date: 1305 ? [1887-1888]

- 1 He is the One manifest from His most exalted horizon. 1 هو الظاهر من افقه الأعلى
- 2 Exalted be His majesty, all-pervading His bounty, and great His power! He has named the prison the Most Exalted Horizon and designated the lowest station as the supreme height. The renowned scholar whose name was celebrated like the sun slipped from the path and returned to his place, while He made the unknown ignorant one succeed in attaining the ocean of knowledge. God doth as He willeth and ordaineth as He pleaseth. With Him is the Mother Book. 2 جلّ جلاله و عمّ نواله و عظمت قدرته بجن را افق اعلى ناميده و ادنى المقام را ذروهء عليا فرموده عالم معروف كه اسمش بمثابة آفتاب مشهور از صراط لغزید و بمقرّ خود راجع و جاهل بنامرا بجر دانائی فائز فرمود بخو الله ما يشاء و يثبت و عنده ام الكتاب
- 3 Ha, Sin: Upon thee be My Glory and My loving-kindness! Praise be to God, thou hast repeatedly been blessed with the loving-kindness of God and the traces of the Most Exalted Pen. Thou didst aim for the ultimate goal and through the assistance of the Lord of all beings, thou didst arrive and witness and hear. Praise be to Him in all conditions for His infinite and countless favors. 3 ح س عليك بهائی و عنايتي لله الحمد مكرّر بعنايت الهی و آثار قلم اعلى فائز گشتی قصد مقصد اقصى نمودی و باعانت مولى الوري رسیدی و دیدی و شنیدی له الحمد في كلّ الأحوال على نعمائه التي لا تعدّ و لا تحصى
- 4 Glory be to God! Vain imaginings have prevented the servants from the Kawthar of the utterance of the All-Merciful. Veils thicker than before have appeared and intervened. The cause and reason are the veils of the past. In early Islam there were certain souls who were occupied day and night with fabrications, as became clear and evident to every person of insight at the appearance of the True One on the Day of Judgment. Their condition has become the cause of the veils of Hadi of Dawlat-Abad, although he was and is unaware of the root of the matter. This ignorant oppressor speaks the same worthless words as before and is occupied with organizing a party similar to the Shi'ih party. It is not known what he has understood and what he has intended and what he has comprehended of the fruits of the Blessed Tree. 4 سبحان الله عباد را اوهام از كوثر بيان رحمن منع نموده حجابات اغلظ از قبل ظاهر و حایل سبب و علت سبحات قبل در اول اسلام نفوسى چند بودند و در ليالى و ايام بمفتریات مشغول چنانچه در ظهور حق يوم جزا بر هر صاحب بصرى واضح و لائح و مبرهن گشت حالهم سبب حجاب هادى دولت آبادى شده مع آنكه از اصل امر بيخبر بوده و هست اين ظالم جاهل بكلمات لاتغنى قبل ناطق و بترتيب حزبى شبه حزب شيعه مشغول معلوم نيست چه ادراك نموده و چه اراده کرده و از اثمار سدرهء مباركه چه فهميده
- 5 اگر عباد باعانت الهی و فضل و رحمت ربّانی ببصر خود در افق اعلى و ما ظهر منه ملاحظه 5 اگر عباد باعانت الهی و فضل و رحمت ربّانی ببصر خود در افق اعلى و ما ظهر منه ملاحظه

- 5 If the servants would, through divine assistance and heavenly grace and mercy, observe with their own eyes what has appeared from the Most Exalted Horizon, they would instantly enter another world and find that which would free and liberate them from all else besides God. But the recompense of their deeds has seized them all. Say: My God, my God! Thou seest Thy servants in the pit of vain imaginings. Where is the arm of Thy power, O Thou the Goal of the worlds? O Lord! Assist Thy creation and disappoint them not of the wonders of Thy grace. Verily Thou art the Most Merciful of the merciful ones.
- 6 Thy letter was presented before the Wronged One and the Greater Branch submitted it. We have answered thee with this perspicuous Tablet. We have found from each of its letters the fragrance of My wondrous and glorious love. We beseech God to assist thee and make thee successful and to exalt thee through the truth. Verily He is the Hearer, the Answerer.
- 7 And We make mention of the leaf, thy wife, and give her the glad-tidings of God's loving-kindness, the Lord of the mighty throne. O my leaf! Rejoice, then be gladdened by My mention of thee. Reflect upon the loving-kindness of God. He confirmed thee and enabled thee to recognize the Dawning-Place of revelation and the Source of verses. In days when the divines, rulers and mystics of the earth are heedless and veiled, this is the greatest of bounties and the supreme loving-kindness. Thank thy Lord for this manifest grace and say: Praise be to Thee, O Goal of the world, and glorified art Thou, O Thou in Whose grasp is the dominion of the heavens and earth!
- 8 O Ha qabl-i-Sin, upon thee be My Glory! Convey My greetings to my brother, upon him be My Glory. They intended to journey and attain Our presence. This matter depends on the requirements of wisdom. If wisdom permits, they may come; otherwise We shall decree for him from Our Most Exalted Pen the reward of attaining Our presence. Verily He doeth what He willeth and ordaineth what He desireth. He is the Mighty, the Powerful, the Praiseworthy.
- 9 The Glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon those with thee and upon My loved ones there who have heard and turned and responded and said: "God is our Lord and the Lord of the exalted throne!"
- نمائند فی الحین در عالم دیگر وارد شوند و بیابند آنچه ایشانرا از ما سوی الله فارغ و آزاد نماید و لکن جزای اعمال کل را اخذ نموده قل الهی الهی تری عبادک فی جبّ الأوهام این ذراعی قدرتی یا مقصود العالمین ای ربّ آید خلقتک ولا تخیّبهم عن بدائع فضلک انک انت ارحم الراحمین
- 6 قد حضر لدى المظلوم کتابک و عرضه الغصن الأكبر اجبتاک بهذا اللوح المبین وجدنا من کلّ حرف من حروفاته عرف حبّی العزیز البدیع نستلّ الله ان یؤدّیک و یوفّقک و یرفعک بالحقّ انه هو السامع المجیب
- 7 و نذکر ورقتی ضلّک و نبشّرها بعناية الله ربّ العرش العظیم یا ورقتی افرحی ثمّ ابشّری بذکری ایاک در عنایت حقّ تفکر نما ترا تأیید فرمود و بعرفان مشرق وحی و مطلع آیات فائز نمود در ایامیکه علما و امرا و عرفای ارض غافل و محجوبند این نعمت مالک نعمتهاست و این عنایت سلطان عنايات اشکری ربک بهذا الفضل المبین و قولى لک الحمد یا مقصود العالم و لک الثناء یا من فی قبضتک زمام السموات و الارضین
- 8 یا ح قبل س علیک بهائی اخوی علیه بهائی را از قبل مظلوم تکبیر برسان ارادهء توجه و حضور نمودند این فقره معلقست بمقتضیات حکمت اگر حکمت اقتضا نماید توجه نمایند والا نکتب له من قلبنا الأعلى اجر لقائنا انه یفعل ما یشاء و یحکم ما یرید و هو العزیز المقدر الحمید
- 9 البهاء المشرق من افق سماء عنایتی علیک و علی من معک و علی اولیائی هناك الذین سمعوا و اقبلوا و اجابوا و قالو الله ربنا و ربّ الكرسيّ الرّفع

BH01943

To: *Haji Mirza Haydar Ali Isfahani*

Date: 1305 ? [1887-1888]

- 1 He is the One Who speaks with truth and is manifest through grace! 1 هو التاطق بالحق والظاهر بالفضل
- 2 O Haydar-'Ali, upon thee be My glory and loving-kindness. The Book of Certitude is being reviewed and corrected according to the command. I complain unto thee of those who attribute themselves to Me yet commit that which causes My lamentation, crying and wailing to rise up. I beseech God, exalted be His glory, to raise up souls worthy of serving this Most Great Cause and Mighty Announcement. 2 یا حیدر قبل علی علیک بهائی و عنایتی کتاب ایقان حسب الامر بمطابقه و تصحیح آن مشغولند اتی اشکو الیک من الذین ینسبون انفسهم الی نفسی و یعملون ما یرتفع به حنینی و صریخی و ضیجی از حق جلّ جلاله بطلب مبعوث فرماید نفوسی را که لایق خدمت امر اعظم و نبأ عظیم مشاهده شوند
- 3 The Shi'ih world was administered through lies and calumnies, and now after the removal of the veils of glory and the veils of error, such calumnies have emerged that no ear in creation has heard their like. The Greater Afnan, upon him be My glory and loving-kindness - that is, the honored Uncle - while in Iraq asked certain questions in My presence, and that which was revealed in response became known as the Epistle to the Uncle, and later as the Book of Certitude. The journey and exile of the Wronged One is mentioned therein. Nevertheless, in the Land of Sad [Isfahan] it is reported that some of the followers of the tyrannical Dawlat-Abadi attributed it to another station. Fie upon them and those who followed them without any proof from God, the Lord of the worlds! 3 عالم شیعه بکذب و افتراء اداره شد و حال بعد از کشف سبحات جلال و حجابات ضلال مفتریاتی بمیان آمده که اذن عالم شبه آن را اصغاً نکرده افنان کبیر علیه بهائی و عنایتی یعنی جناب خال در عراق در حضور سؤالاتی نمود و جواب نازل و آنچه نازل شد به رساله خال معروف و بعد به ایقان موسوم ذکر سفر و هجرت مظلوم در آن مذکور مع ذلک در ارض صاد از قرار مذکور بعضی از عبده ظالم دولت آبادی نسبتش را بمقام دیگر داد اف لهم وللذین اتبعوهم من دون بینة من الله رب العالمین
- 4 Some time ago, through the Afnan, a telegraph message reached Our presence from 'Ali, upon him be My glory, requesting your journey to the Land of Shin [Shiraz], and from the Source of bounty it was granted. However, after arriving in that land you must act with the utmost wisdom, in such way that none will find cause to speak. If you meet the loved ones, convey to them the greetings from the Wronged One. 4 چندی قبل سیّاله برقیّه بتوسط افنان بحضور فائز جناب علی علیه بهائی ذهاب شما را بارض ش مسئلت نمود و از مصدر عنایت باجابت مقرون گشت ولکن در آن ارض بعد از توجه باید بکمال حکمت حرکت نمائید بشائیکه از برای نفسی مجال حرف نمائد اولیا را اگر ملاقات نمودی از قبل مظلوم تکبیر برسان
- 5 In these days Shaykh Salman requested certain Tablets and forwarded petitions from some believers. Replies were revealed and sent. Jalal of Nayriz attained Our presence and was blessed with bounty. We beseech God to assist all to do what is befitting and worthy. The petitions of Rafi'-i-Badi' and 'Abdu'l-Hamid and another, upon them be the glory of God, reached the Most Holy Court. God willing, replies will be sent. We beseech God to assist them to serve the Cause 5 این ایام جناب شیخ سلمان از برای بعضی الواح مسئلت نمود و همچنین عراض بعضی را ارسال داشت جواب نازل و ارسال شد جلال نیریزی بحضور حاضر و بعنایت فائز از حق میطلبیم کلّ را مؤید فرماید بر آنچه قابل و لایق است عریضه جناب رفیع بدیع و جناب عبدالحمید و اسم دیگر علیم بهاء الله بساحت اقدس فائز انشاء الله جواب ارسال میشود نسل الله ان

and manifest what befits My days with wisdom and utterance. He is the Mighty, the Bestower.

- 6 Convey greetings from the Wronged One to Nabil of Qa'in, upon him be My glory. O Haydar-'Ali, that which has been ordained for the steadfast and devoted souls is such that the tongues of all created things are powerless to describe. Soon they shall witness that which the Tongue of Grandeur spoke forth while seated upon the throne of prison through what the hands of the oppressors had wrought.

- 7 Ghulam, upon him be My glory, is remembered in the Most Holy Court. He has migrated and hastened until he arrived and attained. This is My testimony for him. We beseech God to assist those who have arisen to help His Cause and exalt His Word, and to confirm them in that which will elevate them in all His worlds. Verily, He is powerful over all things.

- 8 If you meet the people of Nun and Ra, upon them be My glory, convey greetings. The devoted ones must know their station and preserve it in the name of God, for if today something is lost, its recovery will be most difficult. We beseech God to make them enkindled with the fire of His love, detached from all else, and holding fast to His Most Strong and Mighty Cord. Praise be to God, the Lord of the worlds.

يُؤَيِّدُهُمْ عَلَى خِدْمَةِ الْأَمْرِ وَ أَظْهَارَ مَا يَنْبَغِي
لِأَيَّامِي بِالْحِكْمَةِ وَالْبَيَانِ أَنَّهُ هُوَ الْعَزِيزُ الْمَنَّانُ

6 جناب نبیل با وقاف علیہ بہائی را از قبل مظلوم
تکبیر برسان یا حیدر قبل علی از برای نفوس
مستقیمہء مقبلہ مقدّر شدہ آنچه السن کائنات
از وصفش عاجز و قاصر است سوف یرون ما
نطق بہ لسان العظمتہ اذ کان مستویاً علی عرش
السّجن بما اکتسبت ایدی الظّالمین

7 غلام قبل حاء و سین علیہ بہائی در ساحت
اقدس مذکور است قد ہاجر و سرع الی ان ورد
و فاز ہذہ شہادتق لہ نسلّ اللہ ان یمدّ اللّٰذین قاموا
علی نصرۃ امرہ و اعلاء کلمتہ و یؤیدہم علی ما
یرفعہم فی کلّ عالم من عوالمہ آنہ علی کلّ شیء
قدیر

8 اہل نون و را علیہم بہائی را اگر ملاقات نمودی
تکبیر برسان باید مقبلین مقام خود را بدانند و
باسم اللہ حفظ کنند چہ اگر الیوم امری مفقود
شود تدارک آن بسیار مشکل است نسلّ اللہ ان
یجعلہم مشتعلین بنار حبّہ و منقطعین عن سواہ و
متمسکین بحبلہ المحکم المتین الحمد للہ ربّ العالمین

INBA42:231, BLIB_Or15718.082

BH01985

Date: 1305 ? [1887-1888]

- 1 He is God, exalted be His glory, the All-Wise, the All-Eloquent
- 2 O Jamal, upon thee be the Glory of God, the Self-Sufficient, the Most High! Repeatedly hath thy mention been made, verses revealed, evidences manifested, and the Sun of loving-kindness hath dawned from the horizon of bounty and the light of grace hath shone forth.
- 3 Glory be to God! The Sun of certitude is shining from the highest horizon of the world and the Dove of Utterance is warbling upon the loftiest branches. Nevertheless, the people are occupied with calumnies and speak forth falsehoods. The lies

1 هو اللہ تعالی شأنہ الحکمة و البیان

2 یا جمال علیک بہاء اللہ الغنی المتعال مکّر ذکر
مذکور و آیات نازل و بینات ظاہر و نیر عنایت
از افق عطا مشرق و نور فضل ساطع

3 سبحان اللہ آفتاب ایقان از اعلی افق عالم لائح
و حمامہ بیان علی اعلی الأغصان ناطق مع ذلک
قوم بمفتریات مشغول و باقوال کذبہ متکلم کذب

of the past have come forth and what was rent asunder hath been replaced by that which is even more grievous.

- 4 The unfair Dawlat-Abadi hath turned from the sweet and flowing waters to fetid pools, and hath clung to calumnies instead of the revealed verses. Unwittingly he hath done what the former party never did. At every moment some discord appeareth and some cawing is raised. The former party for years had beseeched and yearned for His manifestation from God, exalted be His glory, yet when they found the gates of meeting opened, consider what they did and what they said. In truth the pen and tongue are ashamed to mention it. And this heedless man, namely Dawlat-Abadi, speaketh and uttereth the vain imaginings of that party. He hath again afflicted these ignorant servants with the calumnies of the past and continueth to do so. It is not known by what proof he profeseth belief in the Primal Point while turning away from the path of God. In any case, heedless souls were not and are not worthy of mention.

- 5 We beseech God to assist the loved ones to accomplish that which will cause the exaltation of His blessed Word. We ask God to open upon thy face and upon those who love thee for the sake of God the gates of loving-kindness, ease, grace and bounty. Verily He is the Lord of all names and He is the Almighty, the All-Knowing, the All-Wise.

- 6 Say: My God, my God! Thou seest me standing before the door of Thy grace, seeking the wonders of Thy generosity and bounty. I beseech Thee by Thy Cause through which Thou didst send down the heavenly table to Thy servants and caused the rain of Thy mercy to shower upon Thy creation, to send down from the clouds of the heaven of Thy generosity upon this servant of Thine a blessing from Thee and a bounty from Thy presence and a mercy from Thy side. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the All-Bountiful, the Generous, the Compassionate, the Forgiving, the Merciful.

- 7 Convey My greetings to him who was named Husayn who attained Our presence and won the victory when the Wronged One was in the Most Great Prison through what the hands of the heedless had wrought, and to My loved ones who have not broken My covenant and My testament. We make mention of thy family in this station and give them the glad-tidings of My loving-kindness - the greatest loving-kindness and the most mighty bounty concerning her was that the Hands of the Cause of God, exalted be His glory, assisted and aided her and caused her to attain His presence. It behooveth thee and her

قبل بمان آمده آنچه خرق شد اغلط از آن حائل گشت

4 دولت آبادی بی انصاف از بحر عذب فرات بصید توجه نموده و از آیات منزلت بمفتریات تمسک جسته من غیر شعور عمل نموده آنچه را که حزب قبل عمل ننموده در هر حین نفاق ظاهر و نعاقی مرتفع حزب قبل سالها از حق جلّ جلاله ظهورش را سائل و آمل و چون ابواب لقا مفتوح ملاحظه نمودید چه کردند و چه گفتند فی الحقیقه قلم و لسان از ذکرش نجل است و این مرد غافل یعنی دولت آبادی باوهامات آنحزب ناطق و متکلم این عباد جاهل را مجدّد بمفتریات قبل مبتلی نموده و مینماید معلوم نیست بچه حجت بنقطه اولی اظهار ایمان مینماید و بکدام دلیل از سبیل الهی معرض است باری نفوس غافله لایق ذکر نبوده و نیستند

5 از حقّ میطلبیم اولیا را مؤید فرماید بر آنچه سبب اعلاء کلمه مبارکه است نسئل الله ان یفتح علی وجهک و من احبک لوجه الله ابواب العناية و الرّحاء و الفضل و العطاء انه هو مولی الأسماء و هو المقتدر العليم الحکیم

6 قل الهی الهی ترانی قائماً لدی باب فضلک و طالباً بدائع جودک و عطائک اسئلك بأمرک الذی به نزلت المائدة علی عبادک و هطلت امطار رحمتک علی خلقک بأن تنزل من سحاب سماء جودک علی عبدک هذا نعمة من عندک و برکة من لدنک و رحمة من جانبک انک انت المقتدر علی ما تشاء لا اله الا انت الفضال الکريم و المشفق الغفور الرحیم

7 کبر من قبلی علی من سَمی بالحسین الذی حضر و فاز اذ کان المظلوم فی السّجن الأعظم بما اکتسبت ایدی الغافلین و علی اولیائی الدّین ما نقضوا عهدی و میثاقی و نذکر اهلک فی هذا المقام و نبشرها بعنايتی کبری و موهبت عظمی در باره اش این بوده که ابادی اراده حقّ جلّ جلاله مدد نمود و نصرت فرمود و او را بلقا فائز نمود لک و لها و لمن سَمی بحبّ الله

and him who was named Hubu'llah to thank your Lord night and day. Verily He is the All-Hearing, the All-Seeing.

ان تشكروا ربكم في الليالي والأيام أنه هو السميع البصير

- 8 The honored Ibn-i-'Attar and Buzurg, upon them be My glory and loving-kindness, have attained and circle round My throne in My days, entering by permission and departing by permission. Blessed are they both. We beseech God to assist them to stand firm in this mighty Cause.

8 جناب ابن عطار و بزرگ علیهما بهائی و عنایتی فائز و ایامی حول عرش طائف باذن وارد و باذن خارج هنیئاً لهما نسل الله ان یوفقهما علی الاستقامة علی هذا الأمر العظیم

- 9 The glory shining from the horizon of the heaven of My utterance be upon thee and upon whoever heareth thy words concerning this Most Great Cause whereby the limbs of the nations have quaked. Verily thy Lord is the Speaker, the Rememberer, the Expositor, the All-Knowing, the All-Wise.

9 البهاء المشرق من افق سماء بیانی علیک و علی من یسمع قولک فی هذا الأمر الأعظم الذی به ارتعدت فرائض الأمم ان ربک هو الناطق الذاکر المبین العلم الحکیم

BLIB_Or15718.086

BH02024

To: Muhammad Javad Qazvini et al.

Date: 1305 ? [1887-1888]

- 1 He is God, exalted be His glory in wisdom and utterance!
- 2 O Ism-i-Jud! Upon thee be My glory! The letter of His name Jamal and Samandar (upon both of them be My glory) which they sent to you was seen. The fragrance of sincerity, love and steadfastness was outwardly and inwardly diffused therefrom. They have drunk the wine of grace and bounty from the cup of the favor of their Lord, the Most Glorious, and have attained that which was hidden from all eyes and inscribed by the Supreme Pen in the Book.
- 3 That which was mentioned therein regarding the affairs of the Shaykh (upon him be My glory) attained the glance of grace. We beseech the All-Bountiful to send upon them the rain of His bounty and mercy and to open before their faces the gates of eternal blessing and favor. Verily He is the Lord of creation and the Lord of the mighty throne. That which flows from the Supreme Pen has appeared and shall appear. Verily He is powerful over all things.
- 4 According to what was mentioned, His name Jamal intended to send an answer to the most noble authorities regarding the question he had asked. This is not permissible. In this matter silence is preferable. What is necessary are words that cause

1 هو الله تعالى شأنه الحکمة و البیان

2 یا اسم جود علیک بهائی نامه جناب اسم الله جمال و سمندر علیهما بهائی که بشما ارسال داشتند مشاهده شد عرف خلوص و محبت و استقامت ظاهراً باطناً از آن متضوع قد شربا رحیق الفضل و العطاء من کأس عنایة ربهما الأبهی و فازا بما کان مستوراً عن الأبصار و مسطوراً من القلم الأعلى فی الکتاب

3 آنچه در امور جناب شیخ علیه بهائی در آن مذکور بلحاظ فضل فائز نسل الفیاض ان یرسل علیهم امطار فیضه و رحمته و یفتح علی وجوههم ابواب البرکة و النعمة الباقية انه هو مولی البریة و رب العرش العظیم آنچه از قلم اعلی جاری ظاهر شده و میشود انه علی کل شیء قدير

4 از قرار مذکور اسم الله جمال اراده نموده به نواب والا در فقره سؤالی که نموده جواب ارسال دارند اینفقره جایز نه در ایتمقام سکوت اولی

assurance and trust, and even that only if the occasion arises. If something were written now it would cause agitation and lead to expansive imaginings, therefore it is not permitted. If an occasion arises, words expressing humility, submissiveness, love and resignation would be good and acceptable at the Sacred Threshold. Otherwise speaking without occasion is not permitted.

است آنچه لازم است کلماتیست که سبب و علت اطمینان و اعتماد گردد آنهم اگر موقع یافت شود حال اگر چیزی نوشته شود سبب تحریک و علت وسعت خیال میشود لذا جایز نه اگر موقع اتفاق بیفتد کلماتیکه مشعر بر خضوع و خشوع و محبت و تسلیم است گفته شود خوبست و در ساحت اقدس مقبول والا من غیر موقع تکلم جایز نه

5 What is now necessary and what all must focus on is teaching the Cause with wisdom and utterance, and in such manner that it does not cause the spread of corruption. The presence of His name in that land day by day is also beloved, for if the stay exceeds the bounds of moderation it will surely cause talk. Glory be to God! Although God's will in this Revelation is clear and evident to all, still they mix their own knowledge with the ignorant fabrications of the calumniators.

5 آنچه حال لازم است و باید کل بآن ناظر باشند تبلیغ امر است بحکمت و بیان آنهم بقسمیکه سبب انتشار فساد نشود و کون اسم الله هم در آن ارض یوماً فیوماً لا محبوبست چه که اگر توقف از حد اعتدال تجاوز نماید البته سبب گفتگو شود سبحان الله با آنکه بر کل اراده الله در اینظهور واضح و معلوم است مع ذلک معلومات خود را بجهولات مفترین مشوب میدارند

6 In any case, some days ago verses were specifically revealed for Jamal from the heaven of favor. We beseech God to assist him through what was sent down from the kingdom of His wondrous utterance.

6 باری چند یوم قبل آیاتی مخصوص جمال از سماء عنایت نازل نسل الله ان یمده بما نزل من ملکوت بیانه البدیع

7 O Jamal! In all conditions look to reconciliation and to that which brings tranquility. His Majesty the Sultan, in two instances, outwardly protected this community from evil ones through the hosts of justice and fairness - first in Ha and Mim, and again in the land of Kaf. In truth he did that which befits justice and fairness. Therefore all should be content and thankful. In all conditions remind the believers. The Supreme Pen in scriptures and tablets has forbidden all from that which saddens hearts, let alone oppression, transgression and corruption. We beseech God to adorn His loved ones with the ornament of love, fellowship, harmony and unity, and to illumine them with the lights of the luminary of justice. Verily He is the Powerful, the Mighty, the Chosen One. Glory be upon thee from Us, and upon those with thee, and those who love thee for My sake, and upon those who hold fast to good deeds and cling to the hem of righteousness, as commanded by God, the Mighty, the Praiseworthy.

7 یا جمال در جمیع احوال باصلاح ناظر باش و بآنچه سبب تسکین است حضرت سلطان در دو مقام بجنود عدل و انصاف این حزب را از اشرار بر حسب ظاهر حفظ فرمود کراه اولی در هاء و ميم و اخری در ارض کاف فی الحقیقه عمل فرمودند آنچه را که سزاوار عدل و انصافست لذا باید کل راضی و شاکر باشند در جمیع احوال مقبلین را متذکر دارید قلم اعلی در زیر و الواح کل را از ما یکدگر به القلوب منع نموده تا چه رسد بظلم و تعدی و فساد نسل الله ان یزین اولیائهم بطراز المحبة و الوداد و الألفة و الاتحاد و ینورهم بأنوار نیر العدل انه هو المقتدر العزیز المختار البهاء من لدنا علیک و علی من معک و یحیک لوجهی و علی الذین تمسکوا بالمعروف و تشبثوا بذیل التقوی امرأ من لدی الله العزیز الحمید

BH02111

To: Siyyid Ali Afnan son of Afnan Kabir

Date: 1305 ? [1887-1888]

- 1 He is God, exalted be His glory, the greatness and power
 1 هو الله تعالى شأنه العظمة والاقدار
- 2 Praise be to God, the news of your arrival in Beirut was received with joy and fragrance. This news became the cause of great happiness, as many of the circling ones were made glad. Praise be to God in all conditions. In truth, from the breath of utterance wafts the fragrance of reunion. It gives strength to the spirit and joy to the heart. In this evanescent one's opinion, its power is greater than the supreme remedy. After reading and becoming informed, we approached the Sacred Threshold and made mention. He said: "We beseech God to aid them in remembrance and praise, and to exalt them through His might and sovereignty. Verily, He is powerful over all things." End quote.
 2 لله الحمد خبر ورود آن حضرت در بیروت بروج و ریحان رسید این خبر سبب فرح اکبر شد چه که جمعی از طائفین مسرور شدند لله الحمد فی کلّ الأحوال فی الحقیقه از نفحه بیان عرف وصال متضوع است روح را قوت و قلب را فرح میدهد به گمان این فانی قوتش از دریاق اعظم اعظم بعد از قرائت و اطلاع قصد مقام نموده عرض شد فرمودند نسأل الله ان یؤیّدہم علی الذکر و الثناء و یرفعہم بعزّه و سلطانہ انہ علی کلّ شیء قدير انتہی
- 3 The mention of the Afnan, upon him be all the Most Glorious Beauty, has been and continues to be made. We beseech God, exalted be His glory, to grant the blessing of presence and ordain reunion. It is the deeds of the people of earth that have caused dispersion and separation. I beseech God that, despite every heedless and ignorant one, He may grant the Afnan a dwelling place and refuge in the shade of the Blessed Tree, and that this servant too may attain. The honored letter, along with the letter of the honored Haji Siyyid Muhammad, upon him be the glory of God, and the petitions of all arrived. God willing, each shall attain their reward. Verily, He loves the doers of good.
 3 لازال ذکر حضرت افنان علیہ منکّل بہاء ابہاء بوده و هست از حقّ جلّ جلالہ سائل و آمل حضور را قسمت فرماید و لقا را مقدّر نماید اعمال اہل ارض است کہ سبب تشنّت و تفریق گشته از حقّ میطلبم رغماً لکلّ غافل و کلّ جاہل افنان را در ظلّ سدرہ مبارکہ محلّ عطا فرماید و مأوی بخشد و این عبد ہم فائز باشد دستخطّ شریف مع دستخطّ آقای مکرم جناب حاجی سید محمد علیہ بہاء الله و عرایض کلّ رسید انشاء الله هر یک به اجر خود فائزند انہ یحبّ المحسنین
- 4 To the Afnan, his honor Aqa Siyyid Muhsin, upon him be the Most Glorious Beauty, I convey greetings and seek for him that which endures with the permanence of God's kingdom, fixed and established. Likewise to Haji Muhammad Rida, upon him be the glory of God, I convey greetings. He is mentioned in His presence. To the beloved of the heart, Muhammad Mustafa, upon him be God's grace and mercy, and the other friends, upon them be God's peace and bounty, I make mention. God is witness that whenever the name of each is mentioned, joy and delight are felt. But from what and whence is this joy? By the life of our Beloved, all is from sincerity and love and affection and unity. The illumination of the world is from the light of love, else darkness would seize and destroy all. It is the primary director in the world. Glory be to God - it is the source of two opposites, namely death and life. None but God
 4 خدمت حضرت نجم اکبر حضرت افنان جناب آقا سید محسن علیہ بہاء الله الأبی عرض سلام میرسانم و از برای ایشان میطلبم آنچه را کہ بہ بقای ملکوت الہی باقی و ثابت و برقرار است و همچنین خدمت جناب حاجی محمد رضا علیہ بہاء الله سلام میرسانم امام حضورشان مذکور خدمت حضرت محبوب فؤاد جناب محمد مصطفی علیہ فضل الله و رحمته و سایر اولیا علیہم سلام الله و جودہ ذکر مینمایم حقّ شاهد و گواہ کہ ہر حین اسم ہر یک ذکر میشود فرح و انبساط دست میدهد اما این نشاط از چیست و از یکاست لعمر محبوبنا جمیع از خلوص و محبت و وداد و اتحاد است روشنی

truly knows His power. He possesses all attributes. Blessed is he who has attained unto Him and in whom are the signs of his Lord.

عالم از نور محبت است و الا ظلمت كل را اخذ
نماید و هلاک کند اوست مدیر اول در عالم
سبحان الله مبدأ دو نقيض است یعنی موت و
حیات باری بر قدرتش علی ما ینبغی جز حق
آگاه نه دارای جمیع اوصافست طوبی لمن فاز به
و فيه آية ربه

- 5 Finally, this servant beseeches his Lord - and entreats Him by His Prophets, His chosen ones, His friends, by Him whom He has made the emblem of His power in His lands and the banner of His might amongst His servants, and by His family and companions - to ordain for your honor and His servant that which will draw us near to Him in all conditions and gather us beneath His shade and in His presence. Verily, He is the Powerful, the Unconstrained. Glory and remembrance and praise be upon your honor and upon God's sincere servants. Praise be to God, the Lord of the worlds.

5 فی آخر القول نسال الخادم ربه و یقسمه بأنبیائه
و اصفیائه و اولیائه و بالذی جعله علم قدرته فی
بلاده و رایة الاقتداره بین عبادہ و بآله و اصحابه
بأن یقدر لحضرتکم و لعبده ما یقربنا الیه فی کل
الأحوال و یجمعنا فی ظلّه و جواره انه هو المقتدر
المختار البهاء و الذکر و الثناء علی حضرتکم و علی
عباد الله المخلصین الحمد لله رب العالمین

BLIB_Or15717.267

BH02096

Date: 1305 ? [1887-1888]

- 1 He is the Dawning Place from the horizon of the Kingdom of Utterance.
- 2 God testifieth that there is none other God but Him. His are the might and majesty, the grandeur and power, the glory and praise. He Who hath come with the truth is verily the Ocean of utterance unto all who dwell in the realm of possibility, and the heaven of bounty unto all who are in the world, and the Most Great Sign among all created things. Through Him was broken the seal of the choice sealed Wine, and revealed were the mysteries of God, the Help in Peril, the Self-Subsisting. Through Him wafted the sweet savors of the Divine Appearance and blew the breezes of God, the Mighty, the All-Forgiving. Through Him was the Trump blown and the Speaker of the Mount spoke forth, and those in their graves arose. Whoso hath attained unto Him hath attained unto all good, and whoso hath acknowledged Him hath acknowledged God and His signs and His grandeur and His sovereignty. And whoso hath denied Him is accounted among the wrongdoers in the Book of God, Lord of all the worlds.

1 هو المشرق من افق ملکوت البیان

2 شهد الله انه لا اله الا هو له العزة والجلال و
العظمة والقدرة والاجلال والذی اتی بالحق
انه هو بحر البیان لمن فی الامکان و سماء الکرم
لمن فی العالم والآية الكبرى بین الوری به فك
ختم الرّحیق المختوم و ظهرت اسرار الله المهيمن
القیوم و به فاحت نفحة الظهور و سرت نسمة
الله العزيز الغفور و به نفخ فی الصور و تكلم مکلم
الطور و قام اهل القبور من فاز به فاز بكل الخیر
و من اعترف به اعترف بالله و آیاته و عظمته و
سلطانه والذی انکر انه من الظالمین فی کتاب الله
رب العالمین

- 3 I bear witness, as do the Concourse on High in this Most Glorious Station and the denizens of Paradise, that thou didst arise to serve the Cause when the Call was raised between earth and heaven, and didst turn unto the Dawning Place of thy Lord's signs when He appeared with the truth, and didst acknowledge that which the Tongue of Grandeur did speak. I testify that through thee every heedless one became aware, every slumberer arose, every hesitant one hastened forward, every crippled one walked, and every tongue-tied one spoke forth - all this through God's grace upon thee. Thou art he who didst drink from the cup of tribulation for the love of God, the Sovereign of the Kingdom of Names, and didst bear hardships purely for His sake. Alas, alas! The Pen weepeth at this moment at that which the Ancient King hath spoken concerning what befell thee at the hands of the oppressors among His creation and the transgressors among His servants.
- 4 Thou art he through whose steadfastness the feet of the servants were shaken, and through whose tranquility the hearts of the wicked were disturbed, and through whose mention remembrance was raised from all directions. Thou art he who wast with the Wronged One in the prison of the land of Ta at all times, at eventide and at dawn, and whom the imaginings of the divines prevented not from turning to the Mighty, the All-Knowing, and whom the veils and might of the enemies hindered not from drawing nigh unto the Self-Sufficient, the Most High. Thou art he who wast my partner in tribulation and in chains and fetters. At thy calamity tears were shed and hearts were troubled and souls lamented.
- 5 Blessed art thou and joy be unto thee for having shown patience in the days of God and for having been content with whatsoever befell thee in His path and for love of Him amidst all creation and the standards of power among the righteous. Through you did the Sun of inner meanings shine forth in the world of utterance and the All-Merciful reveal Himself unto all who dwell in the realm of possibility. Ye are they who chose hardship over ease and tribulation over all who dwell in the mortal realm, in the path of God, Lord of the seen and unseen. The glory shining from the horizon of the heaven of the bounty of the Lord of creation be upon you, upon your first and your last, your outward and your inward, and the mercy of God and His blessings.
- 3 اشهد الملائ الأعلى في هذا المقام الأبهى و طلعات الفردوس بأنك قمت على خدمة الأمر اذ ارتفع النداء بين الأرض والسماء واقبلت الى مشرق آيات ربك اذ ظهر بالحق واعترفت بما نطق به لسان العظمة اشهد بك انتبه كل غافل وقام كل راقد وسرع كل متوقف ومشى كل سطيح و نطق كل كليل كل ذلك من فضل الله عليك انت الذي شربت من كأس البلاء لحب الله مالك ملكوت الأسماء وحملت الشدائد خالصاً لوجهه آه آه يبكي القلم في هذا الحين بما نطق مالك القدم فيما ورد عليك من طغاة خلقه و بغاة عبادہ
- 4 انت الذي بقيامك تزلزلت ارجل العباد و باطمينانك اضطربت افئدة الفجار و بذكريك ارتفعت الأذكار من كل الجهات انت الذي كنت مع المظلوم في سجن ارض الطاء في الليالي و الأيام و في العشي و الاشرار و ما منعك اوهام العلاء عن التوجه الى العزيز العلام و ما حجبك حجاب الأعداء و سطوتهم عن التقرب الى الغني المتعال انت الذي كنت شريكاً معي في البلاء و في السلاسل و الأغلال بمصيبتك ذرفت الدموع و اضطربت القلوب و ناحت النفوس
- 5 طوبى لك و نعيماً لك بما صبرت في أيام الله و كنت راضياً بما ورد عليك في سبيله و حبه بين البرية و رايات الاقتدار بين الأخيار و بكم اشرقت شمس المعاني في عالم البيان و تجلّى الرحمن على من في الامكان انتم الذين أثرتم الشدة على الرخاء و البلاء على من في ناسوت الانشاء في سبيل الله رب ما يرى و ما لا يرى البهاء المشرق من افق سماء جود مالك الوجود عليكم و على أولكم و آخركم و ظاهركم و باطنكم و رحمة الله و بركاته

BLIB_Or15714.105

BH02179

To: Muhammad Taqi

Date: 1305 ? [1887-1888]

- 1 He is the One Who has dominion over all who are on earth and in heaven! 1 هو المهيمن على من في الأرض و السماء
- 2 O Muhammad-Taqi! Upon thee be My glory! Hearken unto My call from around My prison, verily there is no God but Him, the Mighty, the Bestower. He has appeared with the truth and commanded the people to draw nigh unto Him, yet they turned away, following every ignorant one who was deprived of the sweet savors of knowledge. 2 يا محمد تقى عليك بهائى اسمع ندائى من حول سجنى
انه لا اله الا هو العزيز الوهاب قد ظهر بالحق و
امر الناس بما يقربهم اليه هم اعرضوا بما اتبعوا
كل جاهل كان من نفحات العلم محروما
- 3 Say: O people of the earth! Hasten unto Him, then choose for yourselves a path unto Him. Strive in God with the true striving through the hosts of wisdom and utterance. Thus has the All-Merciful spoken in this station which has been raised up in His name. 3 قل يا ملاء الأرض سارعوا اليه ثم اتخذوا لأنفسكم
اليه سبيلا و جاهدوا فى الله حق الجهاد بجنود
الحكمة والبيان كذلك نطق الرحمن في هذا المقام
الذى كان باسمه مرفوعا
- 4 The smoke of corruption has encompassed all regions such that naught can be seen but armies and naught can be heard but the clash of swords. Thus has the matter been decreed through what the hands of those who were far from the truth have wrought. 4 قد اخذ دخان الفساد كل الجهات بحيث لا
يرى الا الصفوف ولا يسمع الا صليل السيوف
كذلك قضى الامر بما اكتسبت ايادى الذين
كانوا عن الحق بعيدا
- 5 Say: Fear God, O people, and speak not what the people before you spoke, and follow not those who committed that which caused the Sovereign of existence to lament. He Who is established upon the throne of utterance bears witness to this with an authority that was manifest through the truth. 5 قل اتقوا الله يا قوم ولا تقولوا ما قاله قوم قبلكم و
لا تتبعوا الذين ارتكبوا ما ناهى به سلطان الوجود
يشهد بذلك من استوى على عرش البيان بسلطان
كان بالحق مشهودا
- 6 Behold and remember what the people of the Furqan committed when the All-Merciful came with a Cause that encompassed all the worlds. They denied Him in Whom they had believed, broke God's covenant and His pledge, and did that which caused the Holy Spirit to lament. He Who came with the truth to guide the servants to a path that was straight through justice bears witness to this. 6 انظر ثم اذكر ما ارتكب اهل الفرقان اذ اتى الرحمن
بأمر كان على العالمين محيطا قد كفروا بالذى آمنوا
به و نقضوا ميثاق الله و عهده و عملوا ما ناهى به
روح القدس يشهد بذلك من اتى بالحق ليهدى
العباد الى سبيل كان بالعدل مستقيما
- 7 Blessed is thy father who testified to that which God testified and acknowledged that which the Tongue of Grandeur uttered. We bear witness that he is of the people of Baha and has been mentioned with glory by the Supreme Pen. 7 طوبى لأبيك الذى شهد بما شهد الله واعترف بما
نطق به لسان العظمة تشهد أنه من اهل البهاء قد
كان من القلم الأعلى بالعز مذكورا
- 8 When thou art attracted by My verses and the rapture of My call takes hold of thee, say: "My God, my God! Praise be to Thee for having mentioned me, and thanks be to Thee for having guided me. I beseech Thee by the light of Thy Cause, 8 انك اذا فزت بآياتى و اخذك جذب ندائى قل
الهى الهى لك الحمد بما ذكرتنى و لك الثناء بما
هديتنى اسئلك بنور امرى و بما كان مكنونا
فى علمك و بالدماء التى سفكت فى سبيلك

by what was hidden in Thy knowledge, by the blood that was shed in Thy path, by the hearts that melted in their separation and remoteness from Thee, and by the tears that flowed in Thy love, to assist Thy servants to be steadfast in Thy Cause such that the clamor of the heedless and the doubts of the suspicious may not prevent them. Verily Thou art the Powerful, the All-Knowing, the Wise.”

- 9 O Muhammad-Taqi! Reflect upon the heedlessness of the people. They have abandoned the Truth and turned away from the lights of the Luminary of certitude, clinging instead to Hadi of Dawlat-Abad. Such is the condition of the manifestations of vain imaginings. Although he had no knowledge whatsoever of this Cause, yet he walks blindly and the sightless ones of the world have obeyed and continue to obey him, just as they did before, as thou hast heard and now witnessest. From the beginning of the Cause the Supreme Pen has proclaimed in its loudest voice that which would guide the servants. Whosoever wishes, let him believe, and whosoever wishes, let him turn away. Verily He is the Self-Sufficient, the All-Praised. Thus have We expounded the verses and sent them unto thee that thine eyes may be consoled thereby, and the eyes of those whom the veils of the world and what is possessed by the nations have not prevented. They have witnessed and said: “Praise be to Thee, O Thou Who art the Goal of the worlds! And glory be to Thee, O Thou Who art the Object of worship of those who are in the heavens and on the earth!”

و بالأبجد التي ذابت في هجرک و فراقک و بالدموع التي جرت في حبک بأن تؤيد عبادک على الاستقامة على امرک بحيث لا تمنعهم ضوضاء الغافلين و شبهات المريبيين انک انت المقتدر العليم الحكيم

9 يا محمد تقی در غفلت ناس تفکر کن حق را گذاشته‌اند و از انوار نیر یقین گذشته‌اند به هادی دولت‌آبادی تمسک جسته‌اند اینست شأن مظاهر او هام مع آنکه از این امر هیچوجه اطلاع نداشته باری کورکورانه مثنی مینماید و بی‌بصرهای عالم اطاعت نموده و مینمایند چنانچه از قبل نموده‌اند و شنیده‌ای و حال هم می‌بینی قلم اعلی از اول امر بأعلی النداء گفته آنچه را که سبب هدایت عباد است من شاء فلیؤمن من شاء فلیعرض انه هو الغنی الحمید کذلک صرفنا الآيات و ارسلناها الیک لتقر بها عینک و عیون الدنیا ما منعهم حجاب العالم و لا ما عند الأمم شاهدوا و قالوا لک الحمد یا مقصود العالمین و لک البهاء یا معبود من فی السموات و الأرضین

BLIB_Or15712.108

BH02175

To: *Siyyid Zaynul-Abidin*

Date: 1305 ? [1887-1888]

- 1 In the Name of Him Who is the Guardian over all names!
- 2 O thou who gazest toward the Most Exalted Horizon! Reflect upon the baseness of the people of the Bayan. They have witnessed with their own eyes how the people of the Furqan, namely the Shi'ih sect, throughout ages and centuries, occupied themselves upon pulpits and in homes with mention of Imamate, succession, and titles such as chief and noble and the like, clinging passionately to names while remaining heedless and veiled from their Creator and Manifestation. Each

1 بسمی المهیمن علی الأسماء

2 یا ایها الناظر الی الأفق الأعلی در پستی اهل بیان تفکر نما خود ببصر خود مشاهده نموده‌اند که اهل فرقان یعنی حزب شیعه در قرون و اعصار بر منابر و بیوت بذکر امامت و وصایت و نقیب و نجیب و امثال آن مشغول باسما متمسک و مشغوف و از مظهر و خالق آن غافل و محجوب هر یوم بوهمی ظاهر و بگانی متشبث و از تشبث

day they appeared with some fancy and clung to some notion, and from their conflicting views different sects emerged, each sect cursing the other, yet they considered themselves the most learned and excellent among all peoples. However, when the divine Balance appeared and the Straight Path was made manifest, all, both learned and ignorant, stumbled in the early years and were consigned to hell-fire. The One Whose presence they had implored with humility and supplication - when He appeared they cursed Him from their pulpits and ultimately issued the decree for His death. And now all the renowned divines have turned away from the Truth and cling to vain imaginings.

- 3 Nevertheless, the people of the Bayan are again occupied with forming such a sect. It is incumbent and obligatory upon you and the loved ones to protect the helpless servants from previous vain imaginings. This Day is God's Day, wherein none but He should be mentioned. Blessed art thou, in that the Most Exalted Pen hath moved to make mention of thee. Say: O people! By God's life! Until ye pass beyond the river of names, ye shall not attain to the ocean of inner meanings. Have mercy upon yourselves and soil not yourselves with the dust of vain imaginings like the previous sect. Time and again have these words flowed from the Pen of divine decree that perchance ye might become aware.

- 4 The ignorant Dawlat-Abadi hath raised the standard of leadership although he neither was nor is aware of the fundamental truth of the Cause. He hath become a leader of the people through vain imaginings, conjectures and names of the past. He is among those of whom it is said: "They changed God's favor into blasphemy and caused their people to dwell in the abode of perdition." It is not known what he hath understood from this Most Great Manifestation. Perdition and ruin be upon him! Verily, he and his followers worship vain imaginings and perceive it not. By God's life! They have taken their own conjectures as lords beside God yet they understand not. They have cast aside Him Who speaketh the truth before all the world and have taken those who have denied God, the Lord of the seen and unseen.

- 5 Blessed art thou for having heard, turned unto God and attained unto that which was recorded in the Book of God, the Lord of all dominion. Remind the people of thy Lord's verses and give them the glad tidings of this Remembrance through which hearts and minds were attracted when it appeared. We beseech Him to open before thy face the doors of grace and favor and to strengthen thee in that which shall cause thy name and mention to endure through the eternity of His names and

آراء احزاب مختلفه هویدا و هر حزبی بسبب و لعن حزب آخر ناطق مع ذلک خود را اعلم و افقه عالم میشمرند و اعلی و افضل امم میدانستند و لکن چون میزان الهی بمیان آمد و صراط ظاهر شد کل از عالم و جاهل در سنین اولیه لغزیدند و بسقر راجع و نفسی را که بعجز و ابتهال لقایش را مسئلت مینمودند چون ظاهر شد بر منابر بسبب و لعنش ناطق بالآخره فتوی بر قتلش دادند و حال هم جمیع علمای معروف از حق معروض و باوهم متمسک مع ذلک

- 3 مجدد اهل بیان در ترتیب چنین حزبی مشغولند بر آنجناب و اولیا لازم و واجب که عباد بیچاره را از اوهم قبل حفظ نمایند یوم یوم الله است لا یذکر فیہ الا هو طوبی لک بما تحرک علی ذکرک قلبی الاعلی قل یا قوم لعمرالله تا از نهر اسماء نگذرید بحر معانی فائز نشوید بر خود رحم نمائید بمثابه حزب قبل خود را بغبار اوهم میالائید مکرر این اذکار از قلم مختار جاری که شاید متنبه شوید

- 4 جاهل دولت آبادی علم ریاست بلند نموده مع آنکه از اصل امر آگاه نبوده و نیست باوهم و ظنون و اسماء قبل قائد عباد شده اوست از اسراریکه میفرماید بدلو نعمة الله کفرأ و احلوا قومهم دار البوار معلوم نیست او از ظهور اعظم چه ادراک نموده تبأ له و سحقاً له انه و من معه یعبدون الأوهام و لا یشعرون لعمرالله اتخذوا الظنون لأنفسهم ارباباً من دون الله و لا یفقهون نبذوا من ینطق بالحق امام وجوه العالم و اخذوا الذین کفروا بالله مالک الغیب و الشهود

- 5 طوبی لک بما سمعت و اقبلت و فزت بما کان مسطوراً فی کتاب الله مالک الملکوت ذکر الناس بآیات ربیک و بشرهم بهذا الذکر الذی اذ ظهر انجذبت به الأفئدة و القلوب نسله ان یفتح علی وجهک ابواب العناية و الألطاف و یؤیدک علی ما یتقی به اسمک و ذکرک بدوام اسمائه و صفاته انه هو المقتدر علی ما یشاء بقوله کن فیکون البهآ

attributes. Verily He is powerful over whatsoever He willeth through His word "Be" and it is. The glory from Us be upon thee and upon those who have not broken God's Covenant, the Guardian over what was and what shall be.

من لدنا عليك و على الذين ما نقضوا ميثاق الله
المهيمن على ما كان و ما يكون

BLIB_Or15712.133

BH02276

To: Baha'is of Baku

Date: 1305 ? [1887-1888]

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

1 هو الله تعالى شأنه الحكمة والبيان

2 Praise sanctified from pen and ink befitteth the most holy and exalted court of the Desired One Who hath manifested from the Point of the Book and from the drop of the ocean. He is the Lord of verses and the Possessor of standards, Who hath adorned the tablet of existence with this exalted Word: "Through unity the Cause is made manifest and station elevated." Blessed is the heart that is sealed with the seal of "Verily I am God's." The signs of the world and the doubts of the nations shall not withhold it or keep it back from the Truth.

2 حمد مقدس از قلم و مداد ساحت امنع اقدس
حضرت مقصوديرا لايق و سزاست كه از
نقطه كتاب و از قطره دريا ظاهر فرمود اوست
صاحب آيات و داراي رايات و لوح وجود را
باين كلمهء عليا مزين داشت بالاتحاد يظهر الامر
و يرتفع المقام طوبى از براى قليبكه بخاتم اتى الله
مختوم اشارات عالم و شبهات امم او را منع ننمايد
و از حق بازندارد

3 O people of Ba! The gaze of loving-kindness hath ever been directed towards those regions. Ye are remembered before the Wronged One and have attained unto the traces of the Most Exalted Pen. Blessed is the soul that hath drunk from the chalice of steadfastness in the Name of God and hath arisen to His mention and praise. Today the banner "Verily He is God" is raised to the highest station, and the standard "He doeth what He willeth" is unfurled upon the most sublime heights of the world. Blessed is the eye that hath beheld the lights of the All-Merciful's revelation and the ear that hath hearkened unto His call.

3 يا اهل الباء لازال لحاظ عنايت بانجهاات متوجه
لدى المظلوم المذكور و باثار قلم اعلى فائز طوبى
از براى نفسيكه از قدح استقامت باسم حق
آشاميد و بذكر و ثنائش قيام نمود امروز علم الله
هو الله بر اعلى المقام مرتفع و رايت يفعل ما
يشاء بر ابرهى بقاع عالم منصوب طوبى از براى
بصريكه بمشاهدهء انوار بيان رحمن فائز گشت و
از براى سمعيكه باصغاء ندا مفتخر شد

4 O party of God! The dark smoke of deeds and conduct hath prevented the world from beholding the Most Sublime Horizon. The embodiment of tyranny hath established itself above justice, and the treacherous one hath usurped the station of the trustworthy. Beseech ye God that He may illumine the peoples of the world with the lights of the Most Great Name and render them pure and sanctified from the adornments and vanities of the world. By the life of God! The colors of the

4 يا حزب الله عالم را دخان تيرهء اعمال و اخلاق
از مشاهدهء افق اعلى منع نموده هيكل ظلم بر فراز
عدل مقر يافته و خائن مقام امين را غصب نموده
از حق بطلبيد شايد اهل عالم را بانوار اسم اعظم
منور فرمايد و از زينت عالم و زخرفش طاهر و
مقدس سازد لعمر الله الوان عالم اكثر امم را از
سبيل الهى و بحر علم محروم ساخته

world have deprived most of the peoples from the divine path and the ocean of knowledge.

- 5 O party of God! The rains of mercy have descended from the heaven of loving-kindness in such measure that all the pens of the world are powerless to reckon them. That which perisheth not nor changeth hath been sent down especially for His loved ones. Strive that ye may set ablaze the peoples of the world with the fire of the Divine Lote-Tree and illumine them with the lights of the Luminary of proof. The mention of each one hath been and is before the Wronged One.

5 یا حزب الله از سماء عنایت امطار رحمت بشأنی نازل که اقلام عالم از احصایش عاجز و قاصر مشاهده میشود مخصوص اولیا نازل گشته آنچه که فنا او را اخذ ننماید و تغییر نپذیرد جهد نمائید شاید اهل عالم را از نار سدره مشتعل کنید و بانوار نیر برهان منور سازید ذکر هر یک نزد مظلوم بوده و هست

- 6 On this day the petition of Israfil attained unto the Most Holy Court. We heard his call and made mention of him. Blessed is he and those whom the doubts of the nations have not withheld from turning towards the Most Great Name, and blessed are they who have acknowledged that which the Tongue of Grandeur hath spoken, who have accepted and said: "Praise be unto Thee for having made known unto us the Dawning-Place of Thy verses and the Treasury of Thy mysteries, and for having taught us Thy path and guided us unto Thy seat."

6 در این یوم عریضه اسرافیل بساحت اقدس فائز ندایش را شنیدیم و ذکرش نمودیم طوبی له وللذین ما منعهم شبهات الأمم عن التوجه الى الاسم الأعظم و طوبی للذین اعترفوا بما نطق به لسان العظمة اقبلوا وقالوا لك الحمد بما عرفتنا مشرق آیاتک و مخزن اسرارک و علمتنا سبیلک و هدیتنا الى مقررک

- 7 We beseech Thee, O Thou through Whose most exalted Word the hearts of the Concourse on High were attracted, and through the lights of Whose countenance, O Lord of all being, and through those who were so moved by the sweet savors of Thy call that they hastened to the place of sacrifice and offered up their souls in Thy path, O Lord of all names, to protect us from the evil of Thine enemies and to ordain for us the reward of meeting Thee. 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.

7 نسلک یا من بکلمتک العلیا انجذبت افئدة الملائ الأعلی و بانوار وجهک یا مولی الوری و بالذین اخذهم جذب ندائک بحیث سرعوا الى مقرر الفداء و انفقوا ارواحهم فی سبیلک یا مولی الأسماء بأن تحفظنا من شر اعدائک و تکتب لنا اجر لقاءک انک انت المقتدر علی ما تشاء لا اله الا انت العلیم الحکیم

BLIB_Or15712.124

BH02501

To: Zahra Baygum Sister-In-Law of the Bab, in Shiraz

Date: 1305 ? [1887-1888]

- 1 He is the Consoler from His Most Exalted Horizon
- 2 O Leaf and Mother of My Afnan! Upon you both be the Most Glorious Glory of God! He is the Comforter in His most exalted horizon. O my leaf! O mother of Afnan! Upon you be the glory

1 هو المسلی فی افقه الأعلی

2 یا ورقتی یا ام افنانی علیکم بهاء الله و عنایته و رحمته الّتی سبقت من فی السموات و الأرضین

of God, His care and His mercy that has preceded all who are in the heavens and earth.

- 3 Ceaselessly in the path of God there befell you that which grieved the hearts and minds of the people of justice and fairness. However, since what occurred was in the path of God, patience and forbearance are most beloved and fitting. The Most Exalted Leaf, upon her be the glory of God, His mercy and His care, and that most distinguished lady have ever been and are before Our gaze.
- 4 I swear by the Most Great Luminary which shines and gleams from the horizon of the Most Great Prison that there has been ordained for the Afnan that which has no likeness or parallel. The world itself proclaims its own evanescence. Every person of insight witnesses its passing at every moment, and every hearing ear hearkens to its lamentation and wailing.
- 5 The station that has flowed from the Most Exalted Pen for the Afnan has been and remains mention, praise and teaching the Cause to the extent possible. No station has been or is more exalted than this station. In the Tablets has been revealed that which the world cannot equal even one word thereof. By the life of God! The Wronged One loves you and consoles you in what has befallen you. We beseech God to preserve you, to aid you and to enable you to exercise gracious patience and noble forbearance.
- 6 The Afnan, upon him be My glory and care, is present and abiding at rest in the shelter of divine mercy and the pavilions of divine grandeur. Give thanks to your Lord for this manifest grace. Rejoice in what the Most Great Announcement has revealed unto you in this mighty Tablet. Praise be to God, the Lord of causes has arranged and granted success to His Afnan to join the divine Tree. We beseech God to aid you in such wise that the doubts of heedless souls and the intimations of the idolaters may not prevent you. In all conditions fix your gaze upon the Most Exalted Horizon and hold fast to His cord.
- 7 We make mention of the wife of the Afnan, upon her be My glory and care, and give her the glad-tidings of God's grace, exalted be His glory. Let them not be sorrowful. By the life of God! Soon there shall appear that which will cause the lips of both the seen and unseen realms to smile. That household and its members, both the ladies and children, are associated with the Truth. We thank God, exalted be He, and beseech Him to draw you near to Him and protect you from the evil
- 3 لازال در سبیل الهی بر شما وارد شد آنچه که افتده و قلوب اهل مدائن عدل و انصاف را مکدر نمود و لکن آنچه وارد شده چون فی سبیل الله بوده لذا صبر و اصطبار احب و اولی است و رقیه علیا علیها بهاء الله و رحمته و عنایت و انخدره کبری لازال در نظر بوده و هستند
- 4 قسم بنیر اعظم که از افق سماء سین اعظم مشرق و لائح است از برای افنان مقدر شده آنچه که شبه و مثل نداشته و ندارد دنیا خود بنفسها بنای خود ناطق است هر بصیری در هر حین فانی آنرا مشاهده مینماید و هر سمیعی نوحه و ندبه اش را اصغا میکند
- 5 شأنیکه از برای افنان از قلم اعلی جاری شده ذکر و ثنا و تبلیغ امر بقدر مقدور بوده و هست هیچ شائی اعلی از این مقام نبوده و نیست در الواح نازل شده آنچه که عالم بکله آن معادله نمینماید لعمر الله ان المظلوم یحبکم و یعزبکم فیما ورد علیکم نسئل الله ان یحفظکم و ینصرکم و یوفقکم علی الصبر الجمیل و الاصطبار الجلیل
- 6 افنان علیه بهائی و عنایتی حاضر و در ظل رحمت الهی و قیاب عظمت سبحانی ساکن و مستترج اشکری ربیک بهذا الفضل المبین افرحی بما انزل لک النبأ الأعظم هذا اللوح العظیم لله الحمد حضرت مسبب اسبابی فراهم آورد و افنائش را توفیق عطا فرمود تا بسدره پیوست از حق [میطلبیم] شما را تأیید فرماید بشأنیکه شبهات نفوس غافله و اشارات انفس مشرکه منع ننماید در جمیع احوال باقی اعلی ناظر باشید و بحبلش متمسک
- 7 ضلع افنان علیها بهائی و عنایتی را ذکر مینمائیم و بعنایت حق جلّ جلاله بشارت میدهیم محزون نباشند لعمر الله سوف یظهر ما یتسم به ثغر الوجود من الغیب و الشهود آن بیت و اهلش از مخدرات و اطفال بحق منسوبست شکر الله تعالی و نستله بأن یقرّبکم الیه و یحفظکم من شرّ اعدائه انه هو المقتدر القدیر و بالاجابة جدیر

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

- 8 The glory from Us be upon My Afnan and upon those who love them in this wise remembrance. And praise be to God, the Mighty, the Great.

GEN.311

8 البهَاء من لدنَّا على افنانى وعلى الذين يحبونهم فى هذا الذكر الحكيم والحمد لله العزيز العظيم

INBA51:315, KHAF.198b

BH02465

To: Aqa Mirza Sadiq

Date: 1305 ? [1887-1888]

- 1 He is God, exalted be He in wisdom and utterance
- 2 Sad, Dal, Qaf. From Us be the remembrance of the mercy of God—of him who hath drunk of the choice wine of faith, and hath turned unto the horizon of the All-Merciful, holding fast to His cord, clinging to His hem, arising to serve His Cause, and directing his gaze unto the lights of His Countenance—until he came, and attained unto that which the All-Merciful hath revealed in the Qur'an, and in the Gospel, and the Torah, and the Psalms.
- 3 The Tongue of Grandeur beareth witness, of His own Self and by His own Self, that there is none other God but Him, the All-Compelling, the Self-Subsisting. He hath come down from the heaven of proof with the verses of utterance. Blessed is he that hath borne witness and hath responded; and woe betide every heedless, veiled one!
- 4 O thou who hast been present before the Wronged One, and who dwellest in His neighbourhood! He testifieth that thou hast attained unto His presence, and hast turned unto Him at a time when all mankind, save whomsoever God hath willed—the Lord of what hath been and what shall be—have arisen to turn away. Thou hast set thy face toward the Most Remote Goal and the Most Exalted Summit, and hast soared on the pinions of detachment unto the Lord of creation, until thou didst stand at the door that hath been opened unto all that are in the unseen and in the visible. Render thanks unto God for that whereunto the Most Exalted Pen hath borne witness in thy behalf in this pitch-dark night, while the Wronged One was seated upon the Throne and was uttering that which draweth men nigh unto the Praised Station. Blessed art thou, inasmuch

1 هو الله تعالى شأنه الحكمة والبيان

2 ص د ق ذكر رحمة الله من شرب رحيق الايمان و اقبل الى افق الرحمن متمسكاً بحبله و متشبثاً بذيله و قائماً على خدمة امره و متوجّهاً الى انوار وجهه الى ان حضر و فاز بما انزله الرحمن فى الفرقان و فى الانجيل و التوراة و الزبور

3 يشهد لسان العظمة لنفسه بنفسه انه لا اله الا هو المهيمن القيوم قد اتى من سماء البرهان برايات البيان طوبى لمن شهد و اجاب ويل لكل غافل محجوب

4 يا ايها الحاضر لدى المظلوم و الساكن فى جواره انه يشهد بانك فزت باللقاء و اقبلت اذ اعرض الورى الا من شاء الله رب ما كان و ما يكون قد قصدت المقصد الأقصى و الذروة العليا و طرت بقوادم الانقطاع الى مالک الابداع الى ان قت لدى باب فتح على من فى الغيب و الشهود اشكر الله بما [شهد] لك القلم الأعلى فى هذه الليلة البهَاء اذ كان المظلوم مستوياً على العرش و ناطقاً بما يقرب الناس الى المقام المحمود طوبى لك بما توجهت و اقبلت بحيث ما منعك شئون الأمراء و لا سبحات العلواء و خرجت عن مقامك متوكلاً على الله ربك

as thou hast turned and hast come, in such wise that neither the designs of princes nor the pretensions of divines have withheld thee; and thou didst depart from thy place, putting thy trust in God, thy Lord, the Mighty, the Loving. We ask God to grant thee success and to confirm thee in that which He loveth and approveth, and to cause to appear from thee, in the world, that which shall endure through the abiding of His Most Excellent Names and His Most Exalted Attributes. Verily He hath power to do whatsoever He willeth. He saith "Be," and it is. To God be praise!

5 Thou hast heard, and hast attained, and hast turned unto Him in days when all have arisen to turn away. We beseech God to confirm thee in the safeguarding of this Most Exalted Station. He is, in truth, powerful and mighty.

6 The letter of the honoured Amin—upon him be Baha and My favour—together with the loving-kindness he hath shown unto thee, was perused. His expressions of affection and devotion towards thee and thy household have caused joy and gladness. We ask God to aid and sustain him; verily He is the Most Bountiful, the Most Generous. In truth, the honoured Amin is steadfast and upright, and hath arisen to serve. Blessed are the souls who are adorned with the ornament of love for the two Martyrs, for him, and for those related to them. Great is your station in the sight of God, the Lord of all worlds. Blessed is he who turneth towards you and attaineth unto your love, and who heareth that which your tongues have spoken in the Cause of God, the Mighty, the Wise. The glory from Us be upon you, and upon Amin, and upon every steadfast and upright one, and upon every firm and trustworthy soul.

العزیز الودود نسل الله ان یوفقک و یؤیدک
على ما یحب و یرضی و یرضی و یرضی و یرضی
بیتى بدوام اسمائه الحسنی و صفاته العلیا انه هو
المقتدر على ما یشاء بقوله کن فیکون لله الحمد

5 شنیدی و فائز شدی و اقبال نمودی در ایامیکه
کَلِّ بر اعراض قیام نمودند از حقّ میطلبیم شما
را مؤید فرماید بر حفظ این مقام اعلیٰ اوست قادر
و توانا

6 نامه جناب امین علیه بهائی و عنایتی که
بآنجناب ارسال نمودند ملاحظه شد اظهار محبت
و مودت او بآنجناب و اهل بیت سبب فرح و
ابتهاج گشت نسل الله ان یؤیده و ینصره انه هو
الفضال الکریم فی الحقیقه جناب امین مستقیمند
و بر خدمت قائم طوبی از برای نفوسیکه بطراز
محبت شهیدین و آنجناب و منتسبین مزینند ان
لکم شأناً عند الله رب العالمین طوبی لمن اقبل
الیکم و فاز بحبکم و سمع ما نطق به لسانکم فی
امر الله العزیز الحکیم البهاء من لدنا علیکم و علی
الأمین و علی کلّ ثابت مستقیم و کلّ راسخ امین

AQA7#389 p.103, NNY.068-069, NNY.199-

200

BH02434

Date: 1305 ? [1887-1888]

- 1 He is the One seated upon the throne of utterance.
- 2 Light and spirit and mercy and glory be upon you, O manifestation of devotion and dawning-place of faithfulness among all peoples. I bear witness that through you the banner of misbelief was brought low and the standard of divine unity was raised to the most exalted station. You are the one who emigrated

1 هو المستوی علی عرش البیان

2 النور و الروح و الرحمة و البهاء علیک یا مظهر
الا بعد لا و مشرق الوفاء بین الوری اشهد بک
نکست رایة الشّرك و نصب علم التوحید علی اعلی
المقام انت الذی هاجرت مع المظلوم فی سبیل الله

with the Wronged One in the path of God, the Protector, the Self-Subsisting, on a day when the sky brought forth smoke and earthquakes seized the foundations of all in creation. You are the one whom the might of the oppressors did not weaken, nor were you veiled by the veils of the transgressors. You turned to the Most Exalted Horizon when most of humanity turned away from it. Through your mention the scrolls of the lovers were adorned in the love of God, Illuminer of the horizons and Lord of the Day of Meeting. Through your certitude the limbs of vain imaginings trembled, and through the light of your divine unity the foundations of the ungodly were shaken - those who denied the Cause of God when He came with proof and evidence. Blessed are you and joy be unto you in that you attained the recognition of your Lord on a day when God came in the shadows of clouds.

3 And I remember at this time the dawn of a day when the Manifestation of "He doeth whatsoever He willeth" mounted a blue horse, heading toward the Ultimate Goal for the victory of God, Lord of Names and Creator of heaven. You were with Me along with a few souls and we traversed the way until we arrived at one of the villages. Then the oppressors surrounded us from all directions and seized us with such tyranny that the lovers of the most exalted Paradise melted, and the highest Paradise and the Lote-Tree beyond which there is no passing lamented.

4 Alas! Alas! There befell you in the path of God that which caused the tears of the sincere ones to flow and the sighs of those near to God to ascend. You are the one through whom wafted the breezes of love and fellowship, and through whom shone forth the sun of harmony and unity. You stood firm in the Cause such that the horsemen in the field of tyranny and oppression did not frighten you, nor did the fire blazing in all regions prevent you. Through your calamity eyes wept, hearts burned, and the pillars of existence were shaken. We beseech God, Lord of the unseen and the visible, to ordain for you at all times that which befits His name, the All-Merciful. He is the Mighty, the All-Bountiful.

5 Blessed is the seeker who seeks your tomb, and the lover who visits your grave and recites what the tongue of your Lord has uttered. O God, O God of all contingent beings and Goal of all created things! I beseech Thee by Thy Name, the All-Forgiving, which has encompassed the manifestations of disobedience, and by Thy pardon which has preceded all religions, and by Thy grace which has taken hold of all in existence, to forgive whoever presents himself before his grave and to fulfill his needs. Verily Thou art powerful over whatsoever Thou wilt. There

المهيمن القيوم في يوم فيه انت السماء بالدخان
واخذت الزلازل اركان من في الامكان انت
الذي ما اضعفتك شوكة الظالمين ولا حجتك
حجبات المعتدين قد اقبلت الى الأفق الأعلى اذ
اعرض عنه اكثر الوري بذكرك تزيت دفاتر
العشاق في حب الله منور الآفاق و مالک يوم
التلاق بايقانك ارتعدت فرائص الأوهام و بنور
توحيدك اضطربت اركان المشركين الذين انكروا
امر الله اذ اتى بالحق والبرهان طوبى لك و نعيماً
لك بما فزت بعرفان ربك في يوم فيه اتى الله
في ظلل الغمام

3 واذكر في هذا الحين فجر يوم فيه ركب مظهر يفعل
ما يشاء على فرس زرقاء قاصداً المقصد الأقصى
لنصرة الله مالک الأسماء و فاطر السماء و كنت
معى مع انفس معدودات و قطعنا السبيل الى ان
وردنا قرية من القرى اذ احاطنا الظالمون من كل
الجهات و اخذونا بظلم ذابت به اكباد الفردوس
الأعلى و ناحت به الجنة العليا و سدره المنتهى

4 آه آه قد ورد عليك في سبيل الله ما جرت
به عبرات الخالصين و صعدت زفرات المقرين
انت الذى بك سرت نسمة الحبة و الوداد و
اشرقت شمس الألفة و الاتحاد قد كنت قائماً
على الأمر بحيث ما خوفتك فوارس مضمار
الظلم و الاعتساف و ما منعتك النار المشتعلة في
الأطراف بمصيبتك ذرفت العيون و احترقت
القلوب و تزلزلت اركان الوجود نسئل الله
مالک الغيب و الشهود ان يقدر لك في كل
الأحيان ما ينبغى لاسمه الرحمن انه هو العزيز
المنان

5 طوبى لقاصد قصد رمسك و لمحّب زار قبرك و
قرء ما نطق به لسان ربك اللهم يا اله الممكّات
و مقصود الكائنات استلک باسمك الغفور
الذى احاط مظاهر العصيان و بعفوك الذى
سبق الأديان و بفضلک الذى اخذ من في
الامكان ان تغفر لمن حضر امام قبره و تقضى

is no God but Thee, the All-Merciful, the Most Merciful, and Most Merciful of the merciful ones.

حوائجہ انتک انت المقتدر علی ما تشاء لا اله الا
انت الرحمن الرحیم و ارحم الراحمین

BLIB_Or15714.102

BH02564

To: Mirza Jalal, in Nayriz

Date: 1305 ? [1887-1888]

- 1 He is God, exalted be His station, unto Him belong greatness and grandeur! 1 هو الله تعالى شأنه العظمة والكبرياء
- 2 O Jalal! Upon thee be the Glory of God, the Self-Sufficient, the Most High! Thy letters from before and after have arrived. Every word thereof testified to thy acceptance, thy devotion and thy steadfastness. O Jalal! Today is unlike other days and its utterance unlike other utterances. Whosoever cometh and attaineth unto the fragrances of the Most Exalted Word which hath been revealed from the Supreme Pen in the prison of 'Akka, he shall become detached from the world and all that dwell therein, and shall cleave with heart and soul unto the Truth. Blessed are they whom the veils of the world have not hindered and whom the doubts of the nations have not kept back from turning towards and accepting the Truth. 2 یا جلال علیک بهاء الله الغنی المتعال نامہ های شما از قبل و بعد رسید هر حرفی از آن گواهی داد بر اقبال و توجه و تمسک آنجناب یا جلال امروز غیر آیامست و بیانش غیر بیان هر نفسی بنفحات کلمه علیا که از قلم اعلی در سخن عکا جاری شده بیاید و فائز شود او از عالم و عالمیان منقطع گردد و بقلب و جان بحق تثبث نماید طوبی از برای نفوسیکه حجابات عالم ایشانرا منع ننمود و شبهات امم از توجه و اقبال باز داشت
- 3 Praise be to God that thou didst set thy face toward the Most Great Ocean and didst attain unto that which was revealed by the Ancient Pen in the Books of the nations. Thou didst arrive and behold, didst hear the call and witness the horizon, and didst acknowledge that which the Tongue of Grandeur did speak. Blessed art thou and blessed are the friends in Nun and Ya who have not broken My Covenant and My Testament, who have accepted and drunk the choice wine of revelation from the hands of My bounty. We have mentioned them before and mention them at this time, that this remembrance may draw them unto the supreme steadfastness, lest their feet slip from the Path of God, the Lord of all worlds. 3 لله الحمد آنجناب قصد بحر اعظم نمود و بآنچه از قلم قدم در کتب امم نازل فائز گشت رسید و دید ندا را شنید و افق را مشاهده نمود و اعتراف کرد بآنچه لسان عظمت بآن نطق فرمود طوبی لک و لأولیاء فی النون و الیاء الذین ما نقضوا عهدی و میثاقی اقبلوا و شربوا رحیق الوحی من ایادی عطائی انا ذکرناهم من قبل و نذکرهم فی هذا الحین لیجذبهم الذکر الی الاستقامه الکبری لئلا تزل اقدامهم عن صراط الله رب العالمین
- 4 Convey greetings from the Wronged One to all and give them the glad-tidings of the favors of God, exalted be His glory. Verily nothing escapeth His knowledge. He heareth and seeth, and He is the All-Hearing, the All-Seeing. 4 جمیع را از قبل مظلوم تکبیر برسان و بعنایت حق جل جلاله بشارت ده انه لا یعزب عن علمه من شیء یسمع و یری و هو السميع البصیر

5 Today the call of the servants hath been heard, and the answer doth ever descend from the horizon of the Kingdom of utterance. His honor the Name of God, upon him be My Glory, hath repeatedly made mention of his honor Mulla Shafi' and thyself, and in each instance he hath attained unto the sacred verses of the Supreme Pen. This Wronged One hath ever mentioned and continueth to mention His loved ones. I swear by the Sun of Truth which shineth from the horizon of the heaven of Revelation that every name that is mentioned in the presence of the Wronged One attaineth unto the remembrance of God, exalted be His glory. The world hath not been and is not worthy to manifest the stations of His loved ones. Great is the endeavor and mighty the steed, but the field is not spacious.

6 We beseech God - and ye should beseech Him - not to deprive His servants and to bestow upon them a portion of the outpourings of His days. He is the Generous One Who created the world for His servants. It behooveth the tongues of them who are nigh and sincere to be engaged in His praise and glorification throughout the nights and days. This is meet for whosoever hath turned unto Him and hath found the fragrance of His utterance and the sweetness of His remembrance, the Mighty, the Wondrous.

5 امروز ندای عباد باصغا فائز و جواب در کلّ حین از افق ملکوت بیان نازل جناب اسم الله علیه بهائی ذکر جناب ملا شفیع و شما را مکرّر نموده و در هر کرّه بآثار قلم اعلیٰ فائز این مظلوم لازال اولیا را ذکر نموده و مینماید قسم بآفتاب حقیقت که از افق سماء ظهور مشرقست هر اسمی نزد مظلوم مذکور او بذکر حقّ جلّ جلاله فائز عالم قابل ظهور مراتب اولیا نموده و نیست همت بزرگ و فارس قوی ولكن میدان غیر وسیع

6 از حقّ میطلبیم و بطلبید عباد خود را محروم ننماید و از فیوضات ایام نصیب عطا فرماید اوست کریمیکه عالم را از برای عبادش خلق فرمود سزاوار آنکه در لیالی و ایام السن مقرّین و مخلصین بذکر و ثنایش ناطق شود هذا ینبغی لمن اقبل الیه و وجد عرف بیانه و حلاوة ذکره العزیز البدیع

BLIB_Or15712.086

BH02573

To: Hudhud wife of Ismullahul-Asdaq

Date: 1305 ? [1887-1888]

1 He is the Compassionate, the Most Generous

2 O Hudhud! Upon thee be My glory. Give ear to the voice of the Wronged One with the ear of the heart and gaze upon His traces with the eye of truth. Gird up the loins of endeavor in service to the Cause, that thou mayest attain to that which shall endure in the Book of God as long as the kingdom of earth and heaven endure. Be thou at all times occupied with uniting the hearts and souls of the handmaidens of God. The grace of God hath ever encompassed His servants and maidservants and ever shall. The glance of favor is directed toward the light of divine love concealed and treasured within hearts. Were one to observe with the eye of justice, the tongue of grandeur would utter the verse "and few of My servants are grateful."

1 هو المشفق الکریم

2 یا هدهد علیک بهائی ندای مظلوم را بگوش قلب بشنو و در آثارش بچشم حقیقت نظر نما کمر همت را در خدمت امر محکم کن شاید فائز شوی بآنچه که ذکرش در کتاب الهی بقاء ملک و ملکوت باقی ماند در جمیع احوال بتألیف قلوب و افتدّه کنیزان حقّ مشغول باش لازال عنایت حقّ شامل عباد و اماء بوده و هست لحاظ فضل متوجه نور محبت الهی بوده که در قلوب مستور و مکنونست اگر بعین عدل ملاحظه شود لسان عظمت بآیه و قلیل من عبادی الشکور نطق

Convey greetings from the Wronged One to the exalted ladies, leaves and maidservants.

- 3 We counsel all to fear God and to righteousness. Say: The greatest ornament for the handmaidens hath ever been and still is chastity and virtue. By God! The light of chastity illumineth the horizons of the spiritual worlds and its fragrance reacheth unto the Most Exalted Paradise. O Hudhud! Say: By God! The life of this world shall pass away more swiftly than a moment. Soon all that is witnessed shall return to nothingness, and that which endureth forever is pure deeds. Through pure deeds the element of dust transcendeth the heavens.
- 4 O My leaves! Move by the will of the Divine Lote-Tree and be stirred by the breezes of the will of the One Beloved. Today the men of the world and its learned ones have turned away from the Truth, while ye have turned toward it. They are deprived of the sealed wine, while ye have attained it. Know ye the station of this most exalted rank and hold fast to that which befiteth this greatest grace and most great bounty. Today the river of sanctification floweth and the ocean of purification surgeth. Strive that ye may attain to that which is the cause of the exaltation of the Word of God.
- 5 We beseech God to assist you and grant you the greatest portion from the ocean of counsel, that ye may become the cause of the sanctification of souls and the purification of hearts and minds. This is not difficult for God. We beseech God to make you more delicate than the choicest wine, more subtle than the purest water, and more radiant than the sun in steadfastness and fidelity. Verily He is with you in all conditions. He heareth and seeth, and He is the All-Hearing, the All-Seeing. The glory from Us be upon you, O My leaves and maidservants, and upon those who have taken the reins of self and passion out of love for God, the Lord of all beings and the Lord of the throne on high and of earth below.

ADJ.032x

فرماید مخدّرات و اوراق و اماء را از قبل مظلوم
تکبیر برسان

3 کَلِّ را بتقوی الله و معروف و صیّت مینمائیم بگو
طراز اعظم از برای اماء عصمت و عفت بوده
و هست لعمر الله نور عصمت آفاق عوالم معانی
را روشن نماید و عرفش بفردوس اعلی رسد یا
هدهد بگو لعمر الله عمر دنیا اقرب من آن فانی
شود عنقریب آنچه مشاهده میشود بعدم راجع و
آنچه باقی و دائم است عمل پاک بوده و هست
عنصر خاک بعمل پاک از افلاک بگذرد

4 یا اوراقی باراده سدره متحرک باشید و از نسایم
مشیت دوست یگا مهتر و متمایل امروز رجال
عالم و صاحبان علم و فضلش از حق معرضند و
شما مقبل از رحیق مختوم محرومند و شما بآن فائز
مقام ایستقام اعلی را بدانید و بآنچه سزاوار این
فضل اعظم و فیض اکبر است تمسک نمائید
امروز فرات تقدیس جاری و بحر تنزیه موج
جهد نمائید تا فائز شوید بآنچه که سبب اعلاء
کلمة الله است

5 از حق میطلبیم شما را مؤید فرماید و از بحر نصیح
نصیب اعظم بخشد تا علت تقدیس نفوس و
تنزیه افتده و قلوب گردید لیس هذا علی الله
[یعزیز] نسل الله ان يجعلکن ارق من الرّحیق و
الطف من السلسیل و اطهر من الماء و اظهر من
الشمس فی الاستقامة و الوفاء انه معکن فی کل
الأحوال یسمع و یری و هو السّميع البصیر البهاء
من لدنا علیکن یا اوراق و امائی و علی الدّین
اخذوا زمام النّفس و الهوی حبّا لله مولی الوری
و ربّ العرش و الثّری

INBA18:360, AVK3.425.16x

BH02579

To: Muhammad Hasan

Date: 1305 ? [1887-1888]

1 He is the All-Opening, the All-Knowing!

2 Praise be to God Who hath sent down the verses and revealed the evidences and sent forth the Messengers for the guidance of His creation, that He might make known unto them the path of His good-pleasure and teach them that which draweth them nigh unto Him in all conditions. He, verily, is the Self-Sufficient, the Most Exalted. And blessings and peace be upon him whose light shone forth from the horizon of Batha, and through whose appearance the regions were adorned, and the herald proclaimed: "O people of the earth! He Who was promised hath come, and through Him have appeared the most excellent names of God and His most exalted attributes" - he against whom the idolaters arose until the decree of emigration came from God, the Lord of all beings. Thereupon did Batha lament while Yathrib's lips smiled at this nearness and meeting. And upon his family and companions, through whom the decree of the Book was established among the parties, and the limbs of those who denied the Beginning and the Return did quake.

3 Thereafter, O Muhammad-Qabli-Hasan, hearken unto the call of this Wronged One and hold fast unto it. Verily, He speaketh the truth and guideth thee to the straight path of God. Thy letter was brought by Muhammad, whom may God assist. We saw it and heard it. We beseech God, exalted be His glory, to aid thee and grant thee success in that which is befitting. The purpose of sending the Messengers and revealing the Books hath been and still is the elevation of souls and the advancement of knowledge, that all may testify to the oneness and singleness of God and become aware of that which profiteth or harmeth them. We counsel thee with that which is the cause of salvation in both worlds. Be not idle like the Babis. Fix thy gaze upon the divine commandments and act according to that which the Purpose of all worlds hath revealed in the Qur'an. His word, exalted is He: "O ye who believe! When the call is made for prayer on Friday, hasten to the remembrance of God and leave off business. That is better for you, if ye but knew." O Hasan! The affairs of the world, whether profit or aught else, wealth or poverty, all return to nothingness. Strive that from thee may appear a deed that shall enter and be preserved in the treasury of divine acceptance. We counsel thee to observe

1 هو الفّتاح العليم

2 الحمد لله الذى انزل الآيات و اظهر البينات و ارسل الرّسل لهداية خلقه ليعرفهم سبيل رضائه و يعلمهم ما يقربهم اليه فيكلّ الأحوال انه هو الغنى المتعال و الصّلوّة و السّلام على من سطع نوره من افق البطحاء و تزّين بظهوره الآفاق و نادى المناد يا ملاً الأرض قد اتى من كان موعوداً و ظهر الذى به ظهرت اسماء الله الحسنى و صفاته العليا الذى قام عليه المشركون الى ان اتى حكم الهجرة من لدى الله مولى الورى اذاً ناحت البطحاء و ابسم غر يثرب بالتقرب و اللّقاء و على آله و اصحابه الذين بهم ثبت حكم الكتاب بين الأحزاب و ارتعدت فرائص الذين كفروا بالمبدء و المعاد

3 و بعد يا محمد قبل حسن نداى اين مظلوم را بشنو و بآن تمسک نما انه ينطق بالحق و يهديک الى صراط الله المستقيم نامهات را جناب محمد وفقه الله آورد ديديم و شنيديم از حقّ جلّ جلاله ميطلبم ترا تأييد فرمايد و بما ينغى موفق دارد مقصود از ارسال رسل و انزال کتب ارتفاع نفوس و ارتقاء معارف بوده و هست ليشهد الكل بوحداية الله و فردانيته و يطّلع بما ينفعه و يضره ترا وصيت مينمائيم بانچه که سبب نجات دارين است مثل بابيا تنبل مشو باحكام الهى ناظر باش عمل نما آنچه را که مقصود عالميان در فرقان نازل فرموده قوله تعالى يا ايها الذين آمنوا اذا نودى للصّلاة من يوم الجمعة فاسعوا الى ذكر الله و ذروا البيع ذلكم خير لكم ان كنتم تعلمون يا حسن امورات عالم از ربح و دون آن و ثروت و فقر کل بعدم راجع جهد نما از تو عملی ظاهر شود که در خزانه قبول الهی وارد گردد و محفوظ ماند انا نوصیک بالصّوم و الصّلوّة و بتقوى الله

fasting and prayer, and to fear God, the Lord of Lords. Convey the greetings of this Wronged One to Abu-'Inayat, whom may God, exalted is He, assist, and likewise to those who are with him. All are mentioned; their mention hath attained permanence and shall never be erased. We beseech God to aid them all to act with propriety and in that which beseemeth man and his station. Peace be upon you and upon God's righteous servants.

رَبِّ الأَرْبابِ جناب ابو عنایت و فقه الله تعالى
را از قبل مظلوم سلام برسان و همچنين نفوسيكه
با او هستند جميع مذکورند ذكرشان باثبات فائز
محو نشده و نخواهد شد از حق ميطلبيم كل را
موفق فرمايد بر معروف و به ما ينجي للانسان و
مقامه السلام عليكم و على عباد الله الصالحين

BLIB_Or15712.137

BH02678

Date: 1305 ? [1887-1888]

- 1 That which hath been revealed in the visitation (prayer) for Mirza 'Ali-Muhammad, who was martyred in the path of God.
- 2 He is the Compassionate, the Most Generous
- 3 O first light that rose and shone forth, O first fragrance that was wafted and diffused! Upon thee, O dawning-place of prosperity and manifestation of success! I testify that through thee the fragrance of the garment was spread abroad and the decree of sanctification appeared, and through thee the gate of divine knowledge was opened to all contingent beings and the dove of proof warbled upon the branch of utterance. Glory and power belong unto God, the Lord of all religions! Thou art he whom neither the doubts of the skeptics nor the signs of the transgressors deterred. Through thee the clouds rained down and the Herald proclaimed: "The Kingdom belongeth to God, the Lord of Lords!"
- 4 Alas, alas! How many a day didst thou spend in chains and fetters, and how many a night didst thou hear the taunts of the people of error who in the end denied God, the Self-Sufficient, the Most High! Thou art he who showed patience in hardship and tribulation in the path of God, Creator of heaven, and who wast with Me in prison in days when the fire of hatred blazed in the hearts of the idolaters who rejected the truth with their own inventions, violated His covenant and testament, disbelieved in His signs and proof, and denied what was sent down from the heaven of His Will and appeared by His command and shone forth from His horizon.

- 1 ما نزل في زيارة ميرزا علي محمد الذي استشهد في سبيل الله
- 2 هو المشفق الكريم
- 3 أول نور اشرق و لاح و أول عرف تضيوع و فاح عليك يا مطلع الفلاح و مظهر النجاح اشهد بك انتشر عرف القميص و ظهر حكم التقديس و بك فتح باب العرفان على من في الامكان و غرّدت حمامة البرهان على غصن البيان العظيمة و الاقتدار لله مالک الأديان انت الذي ما منعتك شيايات المربين ولا اشارات المعتدين بك امطر السحاب و نادى المناد الملك لله رب الأرباب
- 4 آه آه كم من يوم كنت في السلاسل و الأغلال و كم من ليلة سمعت فيها شتماتة اهل الضلال الذين كفروا في المال بالله الغني المتعال انت الذي صبرت في البأساء و الضراء في سبيل الله فاطر السماء و كنت معي في السجن في أيام فيها اشتعلت نار البغضاء في افئدة المشركين الذين ادحضوا الحق بما عندهم و نقضوا عهده و ميثاقه و كفروا بآياته و برهانه و انكروا ما نزل من سماء مشيئته و ظهر بأمره و اشرق من افقه

- 5 Through thee and thy like were opened the gates of bounty upon the faces of all beings, and the Pen of the Lord of eternity was set in motion in the realm of creation. Thou art he at whose calamity every seeing one wailed and every informed one cried out, every just one wept and every fair-minded one was confounded, and by what befell thee arose the lamentation of those near unto God and the cry of the sincere ones. I testify that thou didst not hesitate in the Cause of God thy Lord, and didst perceive the fragrance of the Revelation when it was wafted throughout the world. Through thy calamity hearts were melted and lands were changed. I testify that thou didst turn and believe on a day when the earth shone with the light of its Lord and the heaven with its Creator and Fashioner.
- 6 The glory shining from the horizon of the heaven of God's loving-kindness, the Goal of the mystics, be upon thee and upon thy beginning and thy end, thy outward and thy inward self, and the mercy of God and His blessings.
- 7 Glorified art Thou, O Light of the world and Attractor of the hearts of nations! I beseech Thee by the Most Great Name to forgive me and my father and my mother. Then I beseech Thee by the Trust which Thou hast concealed in this station to ordain for me the good of the hereafter and of this world. Verily Thou art the Lord of all beings and the Sovereign of all days. There is no God but Thee, the Mighty, the All-Knowing.
- 5 بك وبأمثالك فتحت ابواب الجود على وجوه الورى و تحرك قلم مالک القدم فى ناسوت الانشاء انت الذى بمصبيتك ناح كل بصير و صاح كل خبير و بكى كل عادل و تبلبل كل منصف و بما ورد عليك ارتفع ضجيج المقرين و صرخ المخلصين اشد انك ما توقفت فى امر الله ربك و وجدت عرف الظهور اذ توضع بين العالم بمصبيتك ذابت الأبدان و تغيرت البلاد اشد انك اقبلت و آمنت فى يوم فيه اشرفت الأرض بنور ربها و السماء بخالقها و فاطرها
- 6 البهاء المشرق من افق سماء عناية الله مقصود العارفين عليك وعلى أولك وآخرک و ظاهرک و باطنک و رحمة الله و بركاته
- 7 سبحانک يا نور العالم و مجذب افئدة الأمم اسئلك بالاسم الأعظم ان تغفر لى و لأبى و امى ثم اسئلك بالأمانة التى سترتها فى هذا المقام ان تقدر لى خير الآخرة و الأولى انک انت مولى الأنام و مالک الأيام لا اله الا انت العزيز العالم

BLIB_Or15714.104

BH02768

To: Aqa Mirza Zaynul-Abidin Jarrah Zanjani et al.

Date: 1305 ? [1887-1888]

- 1 He is the Hearer, the Answerer! A remembrance from Us to him who hath turned unto the Dawning-Place of the verses of his Lord, the All-Compassionate, the All-Bountiful, and hath heard the Call when it was raised from the Most Exalted Horizon, and hath drunk the Choice Wine sealed by My Name, the Self-Subsisting, and hath attained unto the favor of God, the Lord of the worlds. He hath presented himself, and heard, and witnessed from the mighty signs of his Lord in this Great Prison.
- 1 هو السامع المجيب ذكر من لدنا لمن اقبل الى مشرق آيات ربه المشفق الكريم و سمع النداء اذ ارتفع من الأفق الأعلى و شرب الرحيق المختوم باسمى القيوم و فاز بعناية الله رب العالمين حضر و سمع و رأى من آيات ربه الكبرى في هذا السجن العظيم

- 2 O Zaynu'l-'Abidin! Thy letter which thou didst send to Our servant hath been presented and hath won the attention of the Wronged One. We answer thee through this resplendent Tablet, with which the tablets of the world and the remembrances of the nations cannot compare, as doth testify to this the Lord of Eternity Who speaketh before all faces. The gate of heaven hath been opened and the Lord of Names hath come with a mighty command. Blessed is he who hath attained unto that which was recorded by the Pen of Will and mentioned by God, the Lord of the Day of Judgment.
- 2 یا زین العابدین قد حضر کتابک الذی ارسلته الى عیدی و فاز باصغاء المظلوم اجبناک بهذا اللوح المنیر لا تعادل به الواح العالم و لا اذکار الأمم یشهد بذلك مالک القدم الذی ینطق امام الوجوه قد فتح باب السماء و اتی مالک الأسماء بأمر عظیم طوبی لمن فاز بما کان مسطوراً من قلم الارادة و مذكوراً من لدى الله مالک يوم الدين
- 3 Harken in Persian to the call of the Wronged One: Previously was revealed that which thou didst ask from the ocean of divine knowledge. He is the Answerer of the questioners and the Goal of the mystics. We beseech God that He may aid thee to serve His Cause and enable thee to achieve that which shall cause His Cause to be exalted. Praise the Goal of the world that He hath aided thee and granted thee a portion from the ocean of bounty.
- 3 بلسان پارسی بشنو ندای مظلومرا از قبل نازل شد آنچه که از بحر علم الهی سؤال نمودی اوست مجیب سائلین و مقصود عارفین از حق میطلبیم ترا تأیید فرماید بر خدمت امر و موفق دارد بر آنچه سبب ارتقاع امر اوست حمد کن مقصود عالمرا ترا تأیید فرمود و از بحر عطا قسمت عطا نمود
- 4 Thou hast attained unto a station for which the possessors of stations have for years engaged in lamentation and weeping in their search, yet on the Day of Manifestation all were deprived save whom thy Lord willed, but thou didst attain, didst hear His call and didst behold His horizon. Know thou the station of this most great favor and preserve it with the eye and soul. Each of the souls mentioned before attained unto the divine verses, and whatsoever was revealed for each one is an everlasting treasure preserved with God. Give them the glad-tidings wherewith God hath given thee glad-tidings in this perspicuous Book.
- 4 فائز شدی بمقامیکه صاحبان مقامات سالها در طلبش بنوحه و ندبه مشغول ولكن در يوم ظهور کل محروم الا من شاء ربک و تو فائز شدی ندایش را شنیدی و افقش را مشاهده نمودی مقام این فضل اعظم را بدان و چون بصر و جان حفظش نما نفوس مذکوره قبل هریک بآیات الهی فائز گشتند و آنچه نازل شد از برای هریک کنز نیست باقی و لدى الله محفوظ بشرهم بما بشرک الله به فی هذا الکتاب المبین
- 5 Say: My God, my God! Praise be to Thee for having guided me and Thy loved ones unto Thy straight path and Thy mighty Message. I beseech Thee by the lamp of Thy Cause and the effulgences of the Orb of Thy Revelation that Thou make me and those who have believed in Thee to be among those who have no fear nor are they grieved, who speak not until Thou hast spoken and who act according to Thy command. O my Lord! Ordain for us from the wonders of Thy bounty that which will draw us nigh unto Thee, then write down for us the good of this world and of the world to come. Verily Thou art the Protector of all beings and the Lord of the mighty throne. There is none other God but Thee, the Almighty, the All-Knowing, the All-Wise.
- 5 قل الهی الهی لک الحمد بما هدیتنی و اولیائک الى صراطک المستقیم و نبأک العظیم استلک بسراج امرک و تجلیات نیر ظهورک بأن تجعلنی و الذین آمنوا بک من الذین لا خوف علیهم و لا هم یحزنون و لا یسبقونک بالقول و هم بأمرک یعملون ای رب قدر لنا من بدائع فضلک ما یقرّبنا الیک ثم اکتب لنا خیر الآخرة و الأولى انک انت مولی الوری و رب العرش العظیم لا اله الا انت المقتدر العظیم الحکیم

BLIB_Or15712.110, TISH.198-199

BH02845

To: Hasan

Date: 1305 ? [1887-1888]

- 1 He is God, exalted be His glory, the Lord of might and power! 1 هو الله تعالى شأنه العزة والاقدر
- 2 This Wronged One, from this most exalted station and most glorious horizon, makes mention of the loved ones of God, glorified be His majesty, that perchance the sweetness of divine remembrance may attract receptive souls and enable them to attain unto that which He has purposed. O Hasan, upon thee be My glory! His honor Kazim, who attained unto My days and arose to serve Me, made mention of thee. We make mention of thee through this perspicuous remembrance from God, the Lord of all worlds. O Hasan! For one thousand two hundred years the Shi'ih sect boasted from pulpits of Ali's successorship and recounted the virtues of the Imams. Yet when the blessed Tree of Oneness sprouted forth and the Dawn of Manifestation broke, all arose in opposition. 2 اینمظلوم در این مقام اعلی و افق ابهی اولیای حق جلّ جلاله را ذکر مینماید شاید حلاوت ذکر الهی نفوس مستعدّه را جذب نماید و بما اراده فائز فرماید یا حسن علیک بهائی جناب کاظم الذی فاز بآیامی و قام علی خدمتی ذکر نمود ذکرناک بهذا الذکر المبین من لدی الله ربّ العالمین یا حسن حزب شیعه هزار و دوست سنه بوصایت علی و ذکر فضائل ائمه بر منابر افتخار می نمودند و چون سدره مبارکه احدیه روید و فجر ظهور دمید کل بر اعراض قیام نمودند
- 3 Thou hast heard and witnessed the deeds of that heedless party. Now Hadi of Dawlat-Abad hath raised the standard of falsehood and is occupied with forming a party like the previous one. I swear by the Sun of the horizon of proof that he is unaware of the foundation of the Cause, clinging to vain imaginings and grasping at idle fancies. Hath he not seen the fruits of the Shi'ih's deeds? On the Day of Retribution they committed that which no other sect had ever done. From pulpits they reviled and cursed the Truth, and finally issued the decree for His death. By the life of God! They perpetrated that which neither Jews nor Christians nor any other parties in the world had done. Thus did their souls entice them, and today they are accounted among the idolaters in God's mighty and praiseworthy Book. 3 اعمال آنحزب غافل را شنیدی و دیدی حال هادی دولت آبادی علم کذب برافراخته و بترتیب حزبی مثل حزب قبل مشغول قسم بافتاب افق برهان که از اصل امر آگاه نه باو هام متمسک و بظنون متشبث آیا ثمرات اعمال شیعه را ندیده در یوم جزا عمل نمودند آنچه را که هیچ مذهبی از مذاهب عمل ننمود بر منابر حق را سب و شتم نمودند و بالأخره بر سفک دمش فتوی دادند لعمر الله ارتکاب نمودند آنچه را که یهود و نصاری و سائر احزاب عالم ننمودند کذلک سؤلت لهم انفسهم و هم الیوم من المشرکین فی کتاب الله العزیز الحمید
- 4 Say: My God, my God! Praise be to Thee for having guided me, caused me to hear, and made me know. I beseech Thee by the rain-showers from the heaven of Thy grace and the waves of the ocean of Thy bounty to protect me from the doubts of the suspicious ones and the allusions of the ungodly. Then make me steadfast in Thy love and firm in Thy Cause, such that neither the mutterings of the enemies nor the clamor of the wicked may deter me. Verily Thou art powerful over whatsoever Thou wilt. There is no God but Thee, the Almighty, the All-Powerful. 4 قل الهی الهی لک الحمد بما هدیتنی و اسمعتنی و عرّفتنی اسئلك بأمطار سحاب سماء فضلک و امواج بحر عطائک بأن تحفظنی من شبهات المریین و اشارات المشرکین ثم اجعلنی مستقیماً علی حبک و ثابتاً علی امرک بحیث لا تمنعنی دمدمة الأعداء و لا زماجیر الأشقیاء انک انت المقتدر علی ما تشاء لا اله الا انت المقتدر القدير

- 5 Convey My greetings to His honor Haydar-'Ali, upon him be My loving-kindness, My mercy and My grace, if thou shouldst meet him. Blessed is he who associated with him and took him as a path unto this mighty and sublime station. Glory be upon him and upon thee and upon every steadfast and upright one. Praise be to God, the Lord of the Day of Judgment, Who speaketh that there is no God but Me, the Single, the All-Informed.

5 جناب حیدر قبل علی علیہ عنایتی و رحمتی و
فضلی را اگر ملاقات نمودی از قبل مظلوم تکبیر
برسان طوبی لمن عاشر معه و اتّخذہ لنفسه سبیلاً
الی هذا المقام العزیز المنیع البہاء علیہ و علیک و
علی کلّ ثابت مستقیم الحمد لله مالک یوم الدّین
و الناطق بأنّہ لا اله الاّ انا الفرد الخبیر

BLIB_Or15712.097

BH03040

Date: 1305 ? [1887-1888]

- 1 He is the All-Speaking, the Incomparable, the All-Knowing
- 2 O Ashraf! Upon thee be the Glory of God! The world is in turmoil. Eyes are veiled and ears are prevented from hearing, for they have been defiled by false tales. The defiled ear is not worthy to hear this Call raised from the Most Exalted Horizon. Most are attached to vain imaginings and devoted to idle fancies. Hadi Dawlatabadi, like the deluded souls of the past, has occupied the helpless servants with those same vain imaginings. By the life of God! Neither are the eyes of such people worthy to behold, nor their ears worthy to hear. Leave them to their vain discourse wherein they sport. They have clung to perversion.
- 3 Blessed is the soul who today has shattered the chains of blind imitation and the idols through the Name of God, exalted be His glory, and has attained true unity. Blessed art thou, O Ashraf! Thou art he whom neither the leaves of fire prevented from the remembrance of God, nor the doubts of those who denied the Day of Judgment. The Most Great Branch was present before the Wronged One and mentioned thy letter. Praise be to God that thou hast attained to that which was revealed in the divine Books. We beseech God to aid thee in that which will cause the exaltation of His Word and the turning of the servants unto Him. O Ashraf! Upon thee be My glory and My loving-kindness.
- 4 The understanding of people has been altered due to their turning away. That which hath been revealed in this Revelation from the Treasury of the Supreme Pen is as distinct

1 هو الناطق الفرد العلیم

2 یا اشرف علیک بہاء اللہ عالم منقلب ابصار بر؟ و
آذان از اصغاً ممنوع چہ کہ بقصص کذبہ آلودہ
شدہ و سمع آلودہ لایق اصغاء این ندا کہ از
افق اعلی مرتفعست نبودہ و نیست اکثری بھم
مأنوسند و بر ظنون عاکف ہادی دولت آبادی
بمثابہ نفوس موہومہ قبل عباد بیچارہ را بہمان
اوهام مشغول نمودہ لعمر اللہ نہ ابصار آنقوم لایق
مشاہدہ است و نہ آذان لایق اصغاء ذرہم فی
خوضہم یلعون بخیر تمسک جستہ اند

3 طوبی از برای نفسیکہ الیوم سلاسل تقلید و اصنام
را باسم حق جلّ جلالہ شکست و بتوحید حقیقی
فائز گشت طوبی لک یا اشرف انت الذی ما
منعتک اوراق النار عن ذکر اللہ و لا شبہات الدّین
کفروا بیوم الدّین غصن اکبر لدی المظلوم حاضر
نامہ شما را ذکر نمود اللہ الحمد فائز شدی بآنچہ در
کتب الہی نازل و از حق میطلبیم ترا تا ید فرماید
بر آنچہ سبب ارتفاع کلمہ و اقبال عباد است یا
اشرف علیک بہائی و عنایتی

4 ادراک ناس نظر باعراض تغیر یافته آنچہ در
ایظہور از خزائن قلم اعلی ظاہر شدہ بمثابہ
آفتاب از بیانات دولش ممتاز مع ذلک بی بصر

from other utterances as the sun. Nevertheless, the sightless ones of the world have said that what is sent down from the heaven of divine will has been stolen from the words of the Primal Point. Observe what injustice hath been perpetrated against this Wronged One. By the life of God! They have committed that which no oppressor hath committed from the beginning of the world until now. Verily He speaketh the truth and guideth to the Way. He is the Mighty, the Beautiful. The Glory be upon thee and upon those who are with thee.

- 5 Thy other letter was forwarded to the Most Holy Court by Zaynu'l-Muqarrabin, upon him be the Glory of God. We beseech God to aid thee and thy son and those whose names thou didst mention. Verily He is the Single, the One, the All-Knowing, the All-Powerful. We beseech God to set His party ablaze with such a fire that none besides God shall be able to extinguish it, and with such a light that shall illumine the world. Verily He is the All-Bountiful, the All-Generous.

های عالم گفته اند آنچه از سماء اراده نازل شده و می شود از لکات نقطه اولی سرقت شده ملاحظه کن چه ظلمی بر اینمظلوم وارد گشته لعمرالله عمل نموده اند آنچه را که هیچ ظالم از صدر دنیا الی حین عمل ننموده اند بيقول الحق و يهدى السبيل و هو العزيز الجميل البهاء عليك و على من معك

5 نامه دیگر شما را جناب زین المقرین علیه بهاءالله بساحت اقدس ارسال داشت نسئل الله ان يوفقك و ابنك ثم الذين ذكرت اسمائهم انه هو الفرد الواحد العالم القدير از حق ميطليم حزيش را مشتعل نماید باشتعالیکه ماسوی الله قادر بر اطفاء نباشد و بنوریکه عالم را روشن نماید انه هو الفضال الكريم

INBA42:121

BH03227

To: *Mirza Asadullah Vazir, in Isfahan*

Date: 1305 ? [1887-1888]

- 1 He is the All-Seeing, the All-Informed
- 2 A mention from Our presence to one who hath inhaled the fragrances of Revelation and hath attained to recognition when the Tongue of Grandeur proclaimed: "The Kingdom belongeth unto God, the All-Possessing, the Self-Subsisting." He is the one who heard the Call and responded to his Lord when every veiled scholar turned away from Him. He cast aside vain imaginings through the power of his Lord, holding fast to the cord of the Command and clinging to the hem of certitude when the All-Merciful came with manifest sovereignty. He took the choice wine from the hands of bounty and drank thereof in the name of God, the Lord of existence.
- 3 O Asad! Upon thee be My loving-kindness. We have mentioned thee before in such wise as caused the sweet fragrances of thy Lord's loving-kindness, the Mighty, the All-Loving, to waft abroad. We beseech God to aid thee to preserve that

1 هو الشاهد الخبير

2 ذكر من لدنا لمن وجد نفحات الوحي و فاز بالاقرار اذ نطق لسان العظمة الملك لله المهيمن القيوم هو الذي سمع النداء و اجاب مولاه اذ اعرض عنه كل عالم محبوب نبذ الأوهام بقدره ربه متمسكاً بحبل الأمر و متشبهاً بذيل الايقان اذ اتى الرحمن بسطان مشهود و اخذ الرحيق من ايدى العطاء و شرب منه باسم الله مالک الوجود

3 يا اسد عليك عنايتي انا ذكرناك من قبل بما فاحت به نفحات غايه ربك العزيز الودود نسئل الله ان يؤيدك على حفظ ما اوتيت من لدنه انه هو الحق علام الغيوب

which thou hast been given from His presence. He, verily, is the Truth, the Knower of things unseen.

- 4 We have at this moment beheld thy name in the book of one of Our loved ones who hath attained unto My days, soared in the atmosphere of My love, and turned toward My horizon when all upon the earth turned away save those whom God did wish, the Lord of what was and what shall be. We beseech God to preserve him and to manifest unto him that which He hath ordained for him, and to exalt him among His servants through this Name whereby hearts and minds were stirred.

4 أَنَا رَأَيْنَا فِي هَذَا الْحَيْنِ اسْمَكَ فِي كِتَابِ أَحَدِ أَوْلِيَائِي
الَّذِي فَازَ بِأَيَّامِي وَطَارَ فِي هَوَاءٍ حَيٍّ وَاقْبَلَ إِلَى
أَفْقِي إِذْ أَعْرَضَ عَنْهُ مَنْ عَلَى الْأَرْضِ إِلَّا مَنْ شَاءَ
اللَّهُ رَبِّ مَا كَانَ وَمَا يَكُونُ نَسْتُلِ اللَّهَ أَنْ يَحْفَظَهُ
وَيُظْهِرَ لَهُ مَا قَدَّرَ لَهُ وَيَرْفَعَهُ بَيْنَ عِبَادِهِ بِهَذَا الْاسْمِ
الَّذِي بِهِ اضْطَرَبَتِ الْأَفْتَدَةُ وَالْقُلُوبُ

- 5 And We make mention of Our loved ones there, whom neither the ranks of the world nor the might of nations prevented. They hastened with their hearts to the supreme horizon and drank from the hands of bounty My choice-sealed wine. Thus have We set forth the verses and sent them unto thee that thou mayest rejoice and give thanks unto thy Lord, the All-Possessing over what was and what shall be.

5 وَ نَذْكُرُ أَوْلِيَائِي هُنَاكَ الَّذِينَ مَا مَنَعَتْهُمْ صَفُوفُ
الْعَالَمِ وَلَا سَطْوَةُ الْأُمَمِ سَرَعُوا بِالْقُلُوبِ إِلَى الْأَفْقِ
الْأَعْلَى وَ شَرَبُوا مِنْ إِيَادِي الْعَطَاءِ رَحِيقِي الْمَخْتُومِ
كَذَلِكَ صَرَفْنَا الْآيَاتِ وَ أَرْسَلْنَاهَا إِلَيْكَ لِتَفْرَحَ
وَ تَشْكُرَ رَبَّكَ الْمَهِيمِينَ عَلَى مَا كَانَ وَمَا يَكُونُ

- 6 Say: Praise be unto Thee, O my God, for having given me to drink the choice wine of Thy knowledge and enabled me to stand before the gate of Thy grandeur and caused me to hear Thy call and honored me with Thy verses. I beseech Thee, O Lord of existence, by Thy Command whereby the ocean of utterance surged in contingent being and the dove of understanding warbled upon the branches, to enable me to serve Thy Cause in such wise that my remembrance may influence hearts and minds. Verily Thou art God; there is none other God but Thee. Thou doest what Thou willest, and Thou art indeed the Mighty, the All-Possessing, the Powerful, the Best-Beloved.

6 قُلْ لَكَ الْحَمْدُ يَا إِلَهِي بِمَا سَقَيْتَنِي كَوْنُ عِرْفَانِكَ
وَ أَيْدَتَنِي عَلَى الْقِيَامِ لَدَى بَابِ عَظَمَتِكَ وَ
اسْمَعْتَنِي نِدَائَكَ وَ شَرَّفْتَنِي بِأَفْئَارِكَ اسْأَلُكَ
يَا مَالِكَ الْوُجُودِ بِأَمْرِكَ الَّذِي بِهِ مَاجَ بَحْرِ
الْبَيَانِ فِي الْإِمْكَانِ وَ غَرَّدَتْ حَمَامَةُ الْعِرْفَانِ عَلَى
الْأَغْصَانِ بِأَنْ تُؤَيِّدَنِي عَلَى خِدْمَةِ أَمْرِكَ بِحَيْثُ
تُؤَثِّرُ ذِكْرِي فِي الْأَفْتَدَةِ وَ الْعُقُولِ أَنَّكَ أَنْتَ اللَّهُ
لَا إِلَهَ إِلَّا أَنْتَ تَفْعَلُ مَا تَشَاءُ وَأَنَّكَ أَنْتَ الْمُقْتَدِرُ
الْمَهِيمِينَ الْعَزِيزَ الْمَحْبُوبَ

BLIB_Or15712.138

BH03198

Date: 1305 ? [1887-1888]

- 1 That which hath been revealed in the visitation (prayer) for 'Abdu'l-Wahhab Beg—upon him be the glory of God, the Lord of all men
- 2 He is the Speaker in the Kingdom of Utterance!

1 مَا نَزَلَ فِي زِيَارَةِ عَبْدِ الْوَهَّابِ بَيْكٍ عَلَيْهِ سَلَامُ اللَّهِ
مَالِكِ الرِّقَابِ

2 هُوَ النَّاطِقُ فِي مَلَكُوتِ الْبَيَانِ

- 3 The first fragrance wafting from the garment of the favor of the Lord of lords be upon thee, O Abdul-Wahhab! I testify that thou didst rend asunder the veils and shatter, through the power of certitude, the idols of vain imaginings, and didst turn unto God in days wherein the people turned away from the Lord of all beings. Thou art he who cast aside all idle fancies in his longing for My sealed wine, and who took the water of everlasting life in My Most Glorious Name before the faces of all peoples, drinking thereof once in My Name, the Guardian over all names, and again in remembrance of Me, the One sanctified above earth and heaven.
- 3 أول نفحة فاحت من قيص عناية ربّ الأرباب عليك يا عبد الوهاب اشهد أنك خرقت الأجاب وكسرت بقوة الايقان اصنام الأوهام واقلت في أيام فيها اعرض القوم عن الله مالک الأنام انت الذي نبذت الموهوم شوقاً لرحيقي المختوم واخذت كوثر البقاء باسمي الأبهي امام وجوه الوري وشربت منه مرّة باسمي المهيمن على الأسماء واخرى بذكرى المقدس عن الأرض و السماء
- 4 I testify that thou didst hear the Call when it was raised in truth, and wast present and didst comprehend that which was hidden in God's knowledge and recorded in His Books and Scrolls, and didst behold the horizon of Revelation and hear the voice of Him Who conversed upon the Mount, and didst circle round it on the Day of Resurrection. Thou art he who preferred the Self of God above thine own self in thy longing to attain His presence and seek His good-pleasure, and who was so transported by the rapture of His Call and the shrill voice of His Most Exalted Pen that thou didst scatter the pearls of thy life at thy Lord's feet.
- 4 اشهد أنك سمعت النداء اذ ارتفع بالحق وحضرت وادركت ما كان مكنوناً في علم الله ومذكوراً في كتبه و صحفه و رأيت افق الظهور و سمعت نداء مكلّم الطور و طفت حوله في يوم النشور انت الذي أثرت نفس الله على نفسك شوقاً للقاءه و طلباً لرضائه واخذك جذب النداء و صرير قلبه الأعلى بحيث نثرت لؤلؤ حياتك على قدم مولاك
- 5 I testify that thou didst believe in the earliest days and didst attain the fountain of true knowledge from the hands of thy Lord's loving-kindness, the All-Merciful. Neither the tyranny of the Pharaohs nor the might of the oppressors deterred thee. Thou didst turn, through the power of the Most Great Name, to that spot whereon God, the Lord of eternity, had manifested Himself, and didst attain the light of reunion at the dawning of the Sun of Beauty from the All-Possessing, the Most High.
- 5 اشهد أنك آمنت في أول الأيام وفزت بسلسبيل العرفان من ايادي عناية ربك الرحمن و ما منعك ظلم الفراعنة و لا شوكة الجبابرة اقبلت بقوة الاسم الأعظم الى مقام فيه تجلّى الله مالک القدم و فزت بأنوار الوصال عند تجلّى شمس الجمال من الغنى المتعال
- 6 Blessed is he who speaketh in praise of thee, who remembereth thy sacrifice and virtuous qualities, who visiteth thy resting-place and reciteth that which hath been sent down from the Pen of Grace in the Most Great Prison. Joy be to him whose heart is adorned with the ornament of thy love.
- 6 طوبى لناطق نطق بثناءك ولذا كر ذكر فدائك و فضائلك و سجاياك و لزاثر قصد تربك و قرء ما نزل من قلم الفضل في السجن الأعظم و نعيماً لمن تزين قلبه بطراز حبك
- 7 I call God and His angels and His Prophets and His Messengers to witness that thou didst perform in His path that which amazed the Concourse on High. I beseech Him, exalted is He, to send down upon thee at all times a mercy from the heaven of His bounty and rain from the clouds of His grace. Verily, He is the All-Bountiful, the Generous, the Forgiving, the Merciful.
- 7 اشهد الله و ملائكته و انبيائه و رسله بأنك عملت في سبيله ما تحيّر به الملائة الأعلى اسئله تعالى ان ينزل عليك في كل حين رحمة من سماء جوده و امطاراً من سحب فضله انه هو الفضل الكريم و هو الغفور الرحيم

BH03444

To: Muhammad Mustafa Baghdadi

Date: 1305 ? [1887-1888]

- 1 He is God, exalted be His station in wisdom and utterance
- 2 Praise be to God Who hath manifested Himself through a light from the lights of His Most Great Name unto the world, whereupon the earth and heaven were illumined. Exalted be God, the Lord of Names and Possessor of all things, Who hath revealed whatsoever He desired through His word "Be" and it is. And the prayer shining forth from the horizon of the heaven of His grace be upon the Dawning-Place of His light, the Dayspring of His Revelation, the Source of His Command, the Repository of His knowledge, the Mine of His wisdom, the Ocean of His power, the Heaven of His bounty, and the Sun of His generosity - He Who stood in His station in the world amidst all peoples and guided mankind unto the straight path and the mighty announcement. And upon His family and companions, through whom the ark of divine knowledge sailed upon the ocean of certitude and the horizon of utterance was illumined by the luminary of proof. Through them were revealed the mysteries of divine unity, and through them was raised aloft the word of detachment, and through them was hoisted upon the highest standard the banner of "There is none other God but Him."
- 3 And now, he who was named Husayn in the Crimson Tablet by the Supreme Pen hath come forward and attained the presence of the Wronged One in His mighty prison. O Muhammad! Blessed art thou, and blessed is he, and blessed is his mother who hath attained unto the recognition of her Lord, and blessed is the radiance that hath kept company with Me and stood before My face. At this moment We speak while the servant who is present writeth, standing beside My thigh. Verily, in his earliest days he discovered the fragrance of the garment and attained the presence of the Wronged One.
- 4 O Mustafa! Upon thee be the peace and glory of God, the Lord of all names. We testify that thou hast attained unto that which most of the servants have failed to attain. Thou didst hold fast unto goodly deeds and didst cleave unto that whereby the Cause of God, the Most High, the Most Great, was exalted. Glory be upon thee and upon those with thee, and upon those whom nothing whatsoever hath deterred from turning toward the Supreme Horizon - they are honored servants,
- 1 هو الله تعالى شأنه الحكمة والبيان
- 2 الحمد لله الذي تجلّى بنور من انوار اسمه الأعظم على العالم اذ اشرفت الأرض والسماء تعالى الله مولى الأسماء و مالك الأشياء الذي اظهر ما اراد بقوله كن فيكون والصلوة المشرقة من افق سماء عنايته على مطلع نوره و مشرق وحيه و مصدر امره و مبط علمه و معدن حكمته و بحر قدرته و سماء فضله و شمس جوده الذي قام مقامه في العالم بين الأمم و هدى الناس الى الصراط المستقيم و النبأ العظيم و على آله و اصحابه الذين بهم سرت سفينة العرفان على بحر الايقان و انار افق البيان بنير البرهان بهم ظهرت اسرار التوحيد و علت كلمة التجريد و نصبت راية انه لا اله الا هو على اعلى الأعلام
- 3 و بعد قد اقبل من سمي بالحسين في الصحيفة الحمراء من القلم الأعلى و حضر لدى المظلوم في سجنه العظيم يا محمد طوبى لك وله و لأمه التي فازت بعرفان ربها و على الضياء الذي آنس معي و كان امام وجهي و في هذا الحين نطق و العبد الحاضر يحرر و هو قائم عند نفثي انه وجد في أول أيامه عرف القميص و فاز بقاء المظلوم
- 4 يا مصطفى عليك سلام الله مالك الأسماء و بهائه نشهد انك فزت بما لا فاز به اكثر العباد كنت متمسكاً بالمعروف و متشبهاً بما ارتفع به امر الله العلي العظيم البهاء عليك و على من معك و على الذين ما منعهم شيء من الأشياء عن التوجه

upon whom resteth the loving-kindness of God, the Protector,
the Self-Subsisting.

الى الأفق الأعلى اولئك عباد مكرمون عليهم عناية
الله المهيمن القيوم

BLIB_Or15713.135b, BLIB_Or15724.163

BH03470

Date: 1305 ? [1887-1888]

- 1 He is God, exalted be His glory in wisdom and utterance 1 هو الله تعالى شأنه الحكمة و البيان
- 2 This is a letter from the Wronged One to one of His servants who turned toward the Most Holy Court and drank from the cup of bounty from the hand of grace, who attained nearness and was adorned with the meeting. We beseech God to grant success that you may be enabled to preserve what He has bestowed. The traces of the Supreme Pen have encompassed the world, yet the deeds and words of the servants have prevented them from the Self-Subsisting, the Most High. O people of Baha! Beseech God that He may cause to appear through you that which has been inscribed by the Pen of bounty in the Mother Book. Know ye the value of this Day and leave behind what the people possess. The Self-Subsisting has come, in His hand is the sealed wine. He bestows the cup, grants the chalice, gives forth the ocean - drink ye in His Name, partake ye in His remembrance, and give in His love. The people of Baha are the true celestial cup-bearers - they must adorn the dead of the world with the garment of life through the cups of His bounty. He is the Powerful One whose aid has never been withheld from His loved ones, and His favors have been and shall ever be with them that are near and sincere. When thou hast drunk the choice wine of My utterance and soared in the atmosphere of My nearness and love, say: 2 اين نامه ايست از مظلوم ييكي از عبادى كه بشرط
اقدس توجه نمود و از يد فضل كاس عطا نوشيد
بقرب فائز و بلقا مزين از حق ميطلبم توفيق
عطا فرمايد تا بحفظ آنچه عطا نموده مؤيد شوى
عالم را آثار قلم اعلى احاطه نموده ولكن عباد
را اعمال و اقوال از غنى متعال منع كرده يا
اهل بها از حق بطليد از شما ظاهر فرمايد آنچه
كه در ام الكتاب از قلم عنایت ثبت شود قدر
يوم را بدانيد و ما عند القوم را بگذاريد قيوم
آمد در يد عطائش رحيق مختم موجود كاس
مى بخشد قدح عطا مينمايد بحر ميدهد باسمش
بنوشيد بذكرش بياشاميد و ببش عطا نماييد اهل
بها ساقيان حقيقي الهيند بايد مردگان عالم را
از كووس عنايتش بقميص حيات مزين نمايند
اوست مقتدر يكه اعانتش از دوستانش منع نشده
و الطافش با مقربين و مخلصين بوده و خواهد بود
آنك اذا شربت رحيق بيانى و طرت فى هوا و
قربى
- 3 My God, my God! Praise be to Thee for having adorned my heart with Thy love, my breast with the light of Thy knowledge, and my being with the manifestation of Thy grace and bounty. I beseech Thee by the Word through which, when it was raised up in the world, all things spoke and the earth and heaven were stirred, to make me steadfast among Thy servants in service to Thy loved ones who have traversed the lands to propagate Thy Cause and to kindle hearts with the fire of Thy divine Tree. Then I beseech Thee, O God of existence and Lord of the seen and unseen, by the Most Great Name through 3 قل الهى الهى لك الحمد بما زينت فؤادى بحبك
و قلبى بنور معرفتك و كينونتى باظهار جودك
و فضلك اسئلك بالكلية التى اذ ارتفعت فى
العالم نظقت الأشياء و اهتزت الأرض و السماء
بأن تجعلنى قائماً بين عبادك لخدمة اوليائك
الذين داروا البلاد لتبلغ امرك و اشتعال
القلوب بنار سدرتك ثم اسئلك يا اله الوجود
و مالك الغيب و الشهود بالاسم الأعظم الذى
به ارتعدت فرائص المشركين و اضطربت افئدة

which the limbs of the ungodly trembled and the hearts of the transgressors were disturbed, to ordain for me from the Pen of Thy Command that which will keep me firm upon Thy path. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Forgiving, the Generous.

المعتدين بأن تكتب لي من قلم امرک ما يجعلني مستقيماً على صراطک انک انت المقتدر على ما تشاء لا اله الا انت الغفور الكريم

BLIB_Or15712.168

BH03480

Date: 1305 ? [1887-1888]

1 He is God, exalted be His station, the Glory and the Power!

1 هو الله تعالى شأنه العظمة والاقترار

2 Praise sanctified above all utterance beseemeth the Purpose of all creation, Who hath illumined the hearts of the sincere ones and the believers with the lights of the Luminary of proof and guided them to the straight path. His is the praise and the glory, His the loftiness and the exaltation. We beseech Him to assist His loved ones to stand firm in His Cause and to act according to what He hath commanded in His perspicuous Book.

2 حمد مقدّس از بیان مقصود امکانرا لایق و سزااست که افتدۀ مخلصین و موحدین را بانوار نیر برهان منور فرمود و بصراط مستقیم راه نمود له الحمد و الثناء و له الرفعة و العلاء نسله ان يؤیّد احبائه على الاستقامة على امره و العمل بما امر به في كتابه المبين

3 O 'Ali! Praise be to God that thou didst purpose to visit the House of God and wert successful. Blessed is the soul that inhaled from Yathrib and Batha the fragrance of the Lord of Names. Thou didst arrive, and didst see, and didst hear. Know thou the value of this station and convey to the friends of that land greetings and glorification from the Wronged One. During thy stay thou wert occupied in service - the planted trees make mention of thee - and the reward of this service is a treasure for thee with God. Verily, He doth not suffer the reward of the doers of good to be lost.

3 يا على لله الحمد قصد بيت الله نمودی و فائز شدی طوبی از برای نفسیکه از یثرب و بطحا عرف مالک اسماء را استنشاق نمود رسیدی و دیدی و شنیدی قدر این مقام را بدان و دوستان آن ارض را از قبل مظلوم سلام و تکبیر برسان مدت توقف بخدمت مشغول بودی اشجار مغروسة ذکر ت مینمایند و اجر این خدمت کنزی است از برای تو عندالله انه لا یضیع اجر المحسنين

4 The souls in that land who are adorned with the ornament of steadfastness and who are engaged in service to the Cause - each one is mentioned in the presence of the Wronged One, and We beseech God, exalted be His glory, to ordain for those souls that which hath no like or peer. Verily, He is powerful over all things.

4 نفسیکه در آن ارض بطراز استقامت مزینند و بخدمت امر قائم هر یک نزد مظلوم مذکورند و از حق جلّ جلاله میطلبیم از برای آن نفوس مقدّر فرماید آنچه را که مثل و شبه نداشته و ندارد انه على کلّ شیء قدير

5 O 'Ali! Convey to thy family glorification from the Wronged One and give them the glad-tidings of the lights of the Luminary of mercy which have shone forth from the horizon of the heaven of grace. We beseech God to assist her and aid her in

5 يا على اهل خود را از قبل مظلوم تکبیر برسان و بانوار نیر رحمت که از افق سماء فضل مشرق است بشارت ده نسل الله ان یوقّتها و یؤیّدھا على ذکره و ثنائه انه ولی المؤمنین و المؤمنات

His remembrance and praise. Verily, He is the Protector of believing men and believing women.

- 6 Say: My God, my God! Praise be to Thee for having enabled me to acknowledge the sanctification of Thy Being from all similitudes and the detachment of Thine Essence from all likenesses. I beseech Thee by the lights of Thy Throne and the mysteries of Thy Book to enable me in all circumstances to remember Thee and to act according to what Thou hast revealed in Thy Book. Verily, Thou art powerful over whatsoever Thou willest through Thy word "Be" and it is.

6 قل الهى الهى لك الحمد بما آيدتنى على الاقرار بتقدیس ذاتك عن الأمثال و تنزيه كينوتك عن الأشباه استلک بأنوار عرشك و اسرار كتابك بأن توقفتنى فى كل الأحوال على ذكرک و العمل بما انزلته فى كتابك انک انت المقتدر على ما تشاء بقولک کن فيكون

BLIB_Or15718.091

BH03691

Date: 1305 ? [1887-1888]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
- 2 The preamble of the Book of Divine Knowledge has been adorned with the unity of God, the Revealer of the Furqan - that there is no God but Him. He has ever been sanctified above the description of His servants and the knowledge of His creation, and will forever remain as He has been throughout the eternity of eternities. Blessings and peace be upon the Most Exalted Pen and the Greatest Intermediary, whom He established as the station of His manifestation in the realm of creation, through whom the Sun of Truth shone forth from the horizon of Hijaz and illumined Yathrib and Batha, through whom the banner of justice was raised in cities and lands and the standard of guidance among the servants. And upon His family through whom the fragrance of the All-Merciful was diffused throughout contingent being and the dove of utterance warbled upon the highest branches, through whom His traces were spread abroad and His sovereignty appeared and His power was revealed and His laws were promulgated. Thereafter, your letter arrived and We found from it the fragrance of love and affection. We have answered you with this letter, beseeching God the Most High to strengthen you and assist you and give you to drink from the Kawthar of utterance through the hands of mercy and bounty. Verily He is powerful over whatsoever He willeth. May He open before your face the gate of ease and ordain for you the good of

1 هو الله تعالى شأنه العظمة والافتقار

2 قد طرّز ديباج كتاب العرفان بتوحيد الله منزل الفرقان و هو انه لا اله الا هو لم يزل كان مقدساً عن وصف عباده و عرفان خلقه و لا يزال يكون بمثل ما قد كان فى ازل الازال و الصلوة و السلام على القلم الأعلى و الواسطة الكبرى الذى اقامه مقام ظهوره فى ناسوت الانشاء و به اشرفت شمس الحقيقة من افق الحجاز و اضاء بها يثرب و البطحاء و به نصبت راية العدل فى المدن و البلاد و علم الهداية بين العباد و على آله الذين بهم تضوع عرف الرحمن فى الامكان و غرّدت حمامة البيان على اعلى الأغصان و بهم انتشرت آثاره و ظهر سلطانه و برز اقتداره و نشرت احكامه و بعد قد حضر كتابك وجدنا منه عرف المحبة و الوداد اجبتناك بهذا الكتاب نسل الله تعالى ان يؤيدك و يوفقك و يسقيك كوثر البيان بأيدى الرحمة و العطاء انه هو المقتدر على ما يشاء و يفتح على وجهك باب الرخاء و يقدر لك خير الآخرة و الأولى انه هو مولى الورى و رب العرش العظيم

the hereafter and of the first life. Verily He is the Lord of humanity and the Lord of the mighty throne. Say:

- 3 My God, my God! I beseech Thee by Thy Prophets and Thy chosen ones and Thy Books and Thy Scriptures and Thy Tablets to make me one of those whom Thou hast described in Thy Book with Thy words "Men whom neither merchandise nor selling diverteth from the remembrance of God." O my Lord! Thou seest me clinging to the cord of Thy bounty and holding fast to the hem of the robe of Thy grace. I beseech Thee not to disappoint me of that which Thou hast ordained for the sincere among Thy servants and the near ones among Thy creation. Verily Thou art powerful over what Thou wilt through Thy word "Be" and it is.

3 قل الهی الهی اسئلك بأنبیائک واصفیائک و کتیبک و صفحک و الواحک بأن تجعلی من الذین وصفتهم فی کتابک بقولک رجال لا تلهمهم تجارة ولا بیع عن ذکر الله ای رب ترانی متمسکاً بحبلک و متشیئاً بأذیال رداء فضلک اسئلك ان لا تحیننی عما قدرته للمخلصین من عبادک و المقربین من خلقک انک انت المقتدر علی ما تشاء بقولک کن فیکون

BLIB_Or15718.077

BH03957

To: *Mirza Ali Ashraf Lahijani ('Andalib)*

Date: 1305 ? [1887-1888]

- 1 He is God, exalted be His glory in wisdom and utterance!
- 2 O 'Andalib! Upon thee be My glory and loving-kindness. Thy letter which thou hadst previously sent in the name of Jud, upon him be My glory, was read by the Most Great Branch in the Most Luminous Presence, and was observed by the Maidens enshrined within the tabernacles of wisdom and utterance, who in the chambers of love for the Desired One of the worlds were adorned with the ornament of names and attributes. The pearls of praise and thanksgiving which thou didst bring forth from the shell of sincerity and conceal in the garment of verses were honored to be both beheld and heard.
- 3 Praise be to God that from the beginning of days thou hast been occupied with mention and praise and service to the Cause. We beseech God to aid thee and withhold not from thee His assistance and attention, that thou mayest remain occupied as before throughout the rest of thy days and engage in the reformation of the world and the refinement of the souls of the peoples. We made mention of thee before and specifically sent wondrous Tablets, that thou mightest rejoice and be among the thankful.

1 هو الله تعالى شأنه الحکمة و البیان

2 یا عندلیب علیک بهائی و عنایتی نامه آنجناب که از قبل به اسم جود علیه بهائی ارسال نمودند غصن اکبر در منظر انور قرائت نمود و مخدرات سراپرده حکمت و بیان که در غرفات محبت مقصود عالمیان بطراز اسماء و صفات مزین بود حاضر و ملاحظه شد لآلی ذکر و ثنا که از صدف خلوص اظهار داشتی و در قیص اشعار مستور بشرف لحاظ و اصغا هر دو فائز

3 لله الحمد از اول ایام بذکر و ثنا و خدمت امر مشغول بودهئی از حق میطلبیم ترا تأیید فرماید و مدد و توجه خود را از تو باز ندارد تا در باقی ایام بمثابه قبل مشغول باشی و باصلاح عالم و تهذیب نفوس امم پردازی از قبل ذکرت نمودیم و مخصوص ورقات الواح بدیعه ارسال داشتیم لتفرح و تكون من الشاکرین

- 4 Convey greetings from this Wronged One to the loved ones of that land and region, and cause all to be enkindled with the warmth of divine love and illumined by the lights of the Luminary of His utterance. Verily, He is with thee, He heareth and seeth, and He is the All-Hearing, the All-Seeing.
- 5 Say: O people of God! Beware lest anything prevent you, or any matter grieve you, or the waters of rejection extinguish you, or the might of those who have been heedless of God, the Lord of all worlds, frighten you. We counsel you to be patient and forbearing, and to manifest such steadfastness as cannot be equaled by the deeds of any doer. Verily your Lord, the All-Merciful, is the All-Knowing, the All-Wise.
- 6 The glory shining forth from the horizon of the heaven of My mercy be upon thee and upon those who are with thee and hear-ken unto thy words concerning this Most Great Announcement and this mighty Command.

4 اولیای آن ارض و دیار را از قبل مظلوم تکبیر
برسان و کلّ را بحارّت محبّت الهی مشتعل و
بانوار نیر یانش منور دار آنّه معک یسمع و یری
و هو السّميع البصیر

5 قل یا حزب الله ایّاکم ان یمنعکم شیء من الأشياء
او یحزنکم امر من الأمور او یتخذکم میاه الاعراض
او تخوّفکم سطوة الذّین غفلوا عن الله ربّ العالمین
نوصیکم بالصّبر و الاصبّار و بالاستقامة الّتی لا
یعادلها عمل العالمین انّ ربّکم الرّحمن هو العلیم
الحکیم

6 البهّاء المشرق من افق سماء رحمتی علیک و علی
من معک و یسمع قولک فی هذا النّبأ الأعظم
و الأمر العظیم

INBA51:419b, BLIB_Or15718.327

BH03937

To: *Mir Muhammad Khan*

Date: 1305 ? [1887-1888]

- 1 He is the One Who has dominion over all who are on earth and in heaven
- 2 O friends of the All-Merciful in all lands! The Wronged One remembers you from His Most Great Prison and reminds you through His verses which draw you near to God, the Lord of all worlds. The Pen proclaims: "The Kingdom belongs to God, the All-Knowing, the All-Informed." The Tablet proclaims: "The Promise has come to pass and the Intended One has appeared with wondrous sovereignty." The Light proclaims: "O people of the earth! Fear God and follow not the promptings of the transgressors. Set aside what the people possess and take what is with God, your Lord and the Lord of your forefathers." Aid Me through deeds and virtuous character, then gather beneath the banner of righteousness by command of the One Who orders, the Almighty, the Powerful, the Ancient. Upon it has been inscribed by My Most Glorious Pen: "Victory and triumph belong to God, the Mighty, the Wise." Thus has the Tongue of Grandeur spoken out of love for you and to

1 هو المهیمن علی من فی الأرض و السّماء

2 یا اولیاء الرّحمن فی البلدان یذکرکم المظلوم فی سجنه
الأعظم و یذکرکم بآیاته أنّها تقرّبکم الی الله ربّ
العالمین انّ القلم ینادی الملک الله العلیم الخبیر و
الّوح ینادی قد اقی الوعد و اقی المقصود بسلطان
بدیع و النور ینادی یا ملأ الأرض اتّقوا الله و لا
تتبعوا همزات المعتدین ضعوا و خذوا ما عند القوم
و کتاب الله ربّکم و ربّ آبائکم الاولین انصرونی
بالاعمال و الأخلاق ثمّ اجتمعوا تحت رایة التّقوی
امراً من لدن آمر غالب مقتدر قدیر قد رقم علیها
من خطّی الأبهی الظّفر و النّصر لله العزیز الحکیم
کذلک نطق لسان العظمة حبّاً لکم و یؤیدکم علی
ما امرتم به فی کتابی المبین انّک اذا سقیت رحيق

assist you in that which you were commanded in My Perspicuous Book. When thou hast drunk the choice wine of revelation from the cup of My bounty and been seized by the intoxication of the Kawthar of My utterance, say:

- 3 “My God, my God! I beseech Thee by the signs of Thy Kingdom and the mysteries of Thy Dominion, and by that which the Tongue of Thy Grandeur has spoken forth and appeared through Thy command and sovereignty, to ordain for me that which shall be a light unto my heart, a radiance unto my sight and a strength unto my limbs. O my Lord! I am Thy servant and the son of Thy servant. I have turned with my heart to Thy most exalted horizon and desire from the wonders of Thy bounty that which shall make me content with Thy command, beholding Thy horizon and detached from all else besides Thee. Thou art He Whom the doubts of the people have not withheld, nor their allusions, nor their might and power from Thy will and purpose. Through Thee the banner ‘He doeth what He willeth and ordaineth what He pleaseth’ was raised. Verily Thou art the Single One, the Unique, the All-Powerful, the Almighty.”

الوحى من قدح عطائي واخذك سكر كوثر بياني

3 قل الهى الهى اسئلك بآيات ملكوتك واسرار
جبروتك و بما نطق به لسان عظمتك و ظهر
بأمرک و سلطانک بأن تکتب لى ما يكون نوراً
لقلبي و ضياءً لبصرى و قوّة لأرکانى اى ربّ انا
عبدک و ابن عبدک قد اقبلت بقلي الى افک
الأعلى و اردت من بدایع جودک ما يجعلنى
راضياً بأمرک و ناظراً الى افک و منقطعاً عن
دونک انت الذى ما منعتك شبهات القوم و لا
اشاراتهم و لا قوتهم و قدرتهم عن ارادتك و
مشيتک بک نصبت رایة يفعل ما يشاء و يحکم
ما يريد انک انت الفرد الواحد المقتدر القدير

BLIB_Or15713.160a

BH03629

Date: 1305 ? [1887-1888]

- 1 In the Name of Him Who is the Desire of the world.
- 2 This is a letter from the Wronged One unto one who hath been wronged—who hath drunk from the cup of affliction and tasted the bitterness of tribulations. There hath befallen thee that which hath befallen Us; grieve thou not. The grace of God hath encompassed thee and hath delivered thee. God—exalted be His glory—is witness and testimony that at every moment thou hast been, and still art, beneath His watchful gaze. None knoweth the end of affairs save God alone; therefore shouldst thou not be troubled by the events that arise. If thou attain unto the sweetness of the utterance of the All-Merciful and become aware of His loving-kindness, thou shalt behold thyself seated upon the throne of assurance and joy. God hath, verily, changed thy disquiet into tranquillity—and this through His might. He is, indeed, with thee in all conditions. Say:

1 بنام مقصود عالمیان

2 این نامه ایست از مظلوم بسوی مظلومی که از
کأس بلا آشامید و از کوب بأساء چشید وارد
شد بر تو آنچه بر ما وارد شد محزون مباش عنایت
حق ترا احاطه نمود نجات بخشید حق جلّ جلاله
شاهد و گواه که در کلّ حین تحت لحاظ بوده
و هستی از عاقبت امور احدی الا الله آگاه نه لذا
نباید در امورات حادثه مکدر باشی اگر لذت بیان
رحمن را یابی و عنایتش را آگاه شوی خود را بر
سریر اطمینان و فرح مشاهده کنی قد بدل الله
اضطرابک بالاطمینان و ذلک بالعزّ انه يكون
معک فی کلّ الأحوال

3 Dispel my grief by Thy bounty and Thy generosity, O God, my God, and banish mine anguish through Thy sovereignty and Thy might. Thou seest me, O my God, with my face set towards Thee at a time when sorrows have compassed me on every side. I implore Thee, O Thou Who art the Lord of all being, and overshadowest all things visible and invisible, by Thy Name whereby Thou hast subdued the hearts and the souls of men, and by the billows of the Ocean of Thy mercy and the splendors of the Day-Star of Thy bounty, to number me with them whom nothing whatsoever hath deterred from setting their faces toward Thee, O Thou Lord of all names and Maker of the heavens!

4 Thou beholdest, O my Lord, the things which have befallen me in Thy days. I entreat Thee, by Him who is the Day-Spring of Thy names and the Dawning-Place of Thine attributes, to ordain for me what will enable me to arise to serve Thee and to extol Thy virtues. Thou art, verily, the Almighty, the Most Powerful, Who art wont to answer the prayers of all men!

5 And, finally, I beg of Thee by the light of Thy countenance to bless my affairs, and redeem my debts, and satisfy my needs. Thou art He to Whose power and to Whose dominion every tongue hath testified, and Whose majesty and Whose sovereignty every understanding heart hath acknowledged. No God is there but Thee, Who hearest and art ready to answer.

PM#154x, BPRY.223x

3 قل الهى الهى فرّج همى بجودك و عطائك و ازل كربتى بسلطنتك و اقتدارك ترانى يا الهى مقبلاً اليك حين اذ احاطت بى الأحران من كلّ الجهات اسألك يا مالک الوجود و المهيمن على الغيب و الشهود باسمك الذى به سخرت الأفئدة و القلوب و بأمواف بحر رحمتك و اشراقات انوار نير عطائك ان تجعلنى من الذين ما منهم شيء من الأشياء عن التوجه اليك يا مولى الأسماء و فاطر السماء

4 اى ربّ ترى ما ورد علىّ فى أيامك اسألك بمشرق اسمائك و مطلع صفاتك ان تقدر لى ما يجعلنى قائماً على خدمتك و ناطقاً بثنائك انك انت المقتدر القدير و بالاجابة جدير

5 ثمّ اسألك فى آخر عرضى بأنوار وجهك ان تصلح امورى و تقضى دينى و حوائجى انك انت الذى شهد كلّ ذى لسان بقدرتك و قوتك و ذى دراية بعظمتك و سلطانك لا اله الا انت السامع المجيب

INBA61:063, INBA84:187a, INBA84:114b,
INBA84:055.04, BLIB_Or15712.048,
MKI4523.288x, BRL_DA#534,
PMP#154x, ISH.288x, AHM.204,
NSR_1993.031, VAA.059-059, ADH1.039

BH03781

Date: 1305 ? [1887-1888]

1 He is God, the Lord of all worlds

2 Praise be to God Who hath sent down His verses and manifested His evidences and sent forth the Messengers and revealed the Books for the guidance of His creation and the demonstration of His oneness amongst His servants, that every person of understanding and wisdom might bear witness to His unity and singleness, and that He is the First and the Last, the Manifest and the Hidden. And blessings and peace be upon the

1 هو الله ربّ العالمين

2 الحمد لله الذى انزل آياته و اظهر بيناته و ارسل الرسل و انزل الكتب لهداية خلقه و اظهار توحيده بين عباده لبشده كلّ ذى دراية و ذى عقل بوحدانيته و فردانيته و بانه هو الأوّل و الآخر و الظاهر و الباطن و الصلوة و السلام

Lord of the world and Master of nations, through whose light the horizons were illumined and by whose might the limbs of the hypocrites trembled, and through whom every idolater acknowledged the oneness of God and His greatness, and every hypocrite His power and dominion, and through whom the pavilion of glory was raised in the world and the fragrance of wisdom and utterance was diffused among the nations. And upon His family and loved ones, through whom God's laws and commandments were made manifest among His servants, and through whom the clouds rained down and the decree of the Book was established.

- 3 And now, thy letter hath come before the Wronged One, whose tongue, both outward and inward, and whose members and limbs bear witness to the unity of God, exalted be His glory. We have read it and answer thee with this epistle, and We beseech God to assist thee and the people of unity in that which He loveth and is pleased with, to draw you nigh unto Him, and to ordain for you that which shall profit you in all His worlds, and to aid you in His remembrance and praise. Verily He is powerful over all things and worthy to answer. We counsel thee to act according to what the All-Merciful hath revealed in the Qur'an. Take hold of the Book of God with the power that is from Him and the might that is from His presence. Verily He will draw thee nigh and aid thee and send down upon thee from the heaven of bounty that which will gladden thy heart and solace thine eyes and expand thy breast. Verily He is the Forgiving, the Merciful, and He is the Generous, the Bountiful. There is no God but He, the All-Knowing, the All-Wise.

على سيد العالم ومولى الأمم الذى بنوره اضاءت
الآفاق وبسطوته ارتعدت فرائص اهل النفاق و
به اقر كل مشرك بتوحيد الله وعظمته و كل
منافق بقدرته واقتداره وبه ارتفع خباء المجد فى
العالم وتضوع عرف الحكمة والبيان بين الأمم
وعلى آله واجبائه الذين بهم ظهرت احكام الله
واوامره بين عباده وبهم امطر السحاب وثبت
حكم الكتاب

3 و بعد قد حضر كتابك لدى المظلوم الذى شهد
لسان ظاهره وباطنه واعضائه و اركانها بتوحيد
الله جل جلاله قرأناه اجبتناك بهذا الكتاب و
نسئل الله ان يوفقك و اهل التوحيد على ما يحب
ويرضى ويقربكم اليه ويقدر لكم ما ينفعكم فى كل
عالم من عوالمه و يؤيدكم على ذكره و ثنائه انه على
كل شئ قدير وبالاجابة جدير نوصيك بالعمل
بما انزله الرحمن فى الفرقان خذ كتاب الله بقوة
من عنده وقدره من لدنه انه يقربك و يؤيدك
وينزل عليك من سماء العطاء ما يفرح به قلبك
و تقر به عينك و ينشرح به صدرك انه هو
الغفور الرحيم و هو الجواد الكريم لا اله الا هو
العليم الحكيم

BLIB_Or15718.078

BH03939

Date: 1305 ? [1887-1888]

- 1 He is established upon the throne of utterance
- 2 O My loved ones! Hear ye My call and then aid Me through wisdom and utterance. This is what hath been commanded unto you in the Tablets of your Lord, the Mighty, the All-Praised. Today there hath appeared from the shell of the ocean of utterance of your Lord, the All-Merciful, the pearl of divine knowledge, and it is this: O people of Baha! Know ye the station of these days and then assist Him with the hosts of deeds and

1 هو المستوى على عرش البيان

2 يا اولياي اسمعوا ندائى ثم انصرونى بالحكمة والبيان
هذا ما [امرتم] به فى الواح ربكم العزيز الحميد قد
ظهر اليوم من صدف بحر بيان [ربكم] الرحمن
لؤلؤ العرفان و هو هذا يا اهل البهاء اعرفوا مقام

character. This is what ye were commanded aforetime and in this perspicuous Tablet.

- 3 We have sent down the verses and manifested the clear proofs, yet the people are in grievous doubt. Thy name was mentioned before the Wronged One. He remembereth thee with that which the remembrances of the world cannot equal. To this beareth witness the Lord of Eternity Who calleth out before the faces of the world: "The Kingdom belongeth unto God, the Lord of all worlds!"

- 4 Say: O peoples of the earth! Fear ye God and follow not the desires of those who have denied the Day of Judgment. By God! The Most Great Path hath appeared and the Great Announcement calleth and summoneth all unto the All-Knowing, the All-Informed.

- 5 When thou art warmed by the heat of My utterance and attracted by the cooing of the Dove of My Paradise, say: "My God, my God! I testify that Thy proof hath encompassed all things, and Thy evidence and Thy testimony have appeared, and the ocean of Thy knowledge hath surged, and the sun of Thy wisdom hath shone forth. I beseech Thee by the hidden mysteries in Thy Books to assist this servant of Thine to be steadfast in Thy love in such wise that neither the clamor of Thy servants nor the whisperings of the divines of Thy land shall prevent him. O my Lord! Ordain for me through Thy bounty that which shall remind me of Thee in all conditions and draw me near unto Thee, O my Exalted Lord. Then accept from me, O my God, what I have wrought in Thy path and accept me unto Thy horizon. Then strengthen me, O my God, to take hold of Thy Book with a power that the might of the mighty cannot weaken nor the ascendancy of the rulers enfeeble. Verily Thou art the Powerful, the Strong, the Triumphant, the All-Knowing, the All-Wise. There is none other God but Thee, the Mighty, the Generous."

JHT_S#061x

الأيام ثم انصروه بجنود الأعمال و الأخلاق هذا ما امرتم به من قبل [وفي هذا اللوح] المبين

3 [قد انزلنا الآيات] و اظهرنا البينات و القوم في وهم عظيم قد حضر اسمك لدى المظلوم ذكرك بما لا تعادله اذكار العالم يشهد بذلك مالک القدم الذى [ينادى] امام وجوه العالم الملك لله رب العالمين

4 قل يا ملأ الأرض اتقوا الله ولا تتبعوا أهواء الذين كفروا يوم الدين تالله قد ظهر السبيل الأعظم و النبأ العظيم ينادى و [يدع] الكل الى الفرد الخبير

5 انك اذا اخذتك حرارة بياني و اجتذبتك تغردات [حمامة] فردوسى قل الهى الهى اشهد ان جيتك احاطت و ظهر دليلك و برهانك و [فاض] بحر علمك و اشرق نير حكمتك اسئلك بالأسرار المخزونة فى كتبك بان تؤيد عبدك هذا على الاستقامة على حيك بحيث لا تمنعه [زماجير] عبادك و لا سبحات علماء ارضك اى رب قدر لى [بفضلك] ما يذكركنى فى كل الأحوال و يقربنى اليك يا ربى المتعال ثم اقبل منى يا الهى ما عملته فى سبيلك و [اقبلنى] الى افقك ثم ايدنى يا الهى بأخذ كتابك بقوة لا [تضعفها] قوة الأقوياء و لا شوكة الأمراء انك انت المقتدر [القوى] الغالب العليم الحكيم لا اله الا انت العزيز الكريم

INBA51:569, BLIB_Or15713.159,
ADM1#057 p.105x, ADM2#003 p.013,
LHKM3.153

BH04065

To: Baha'is of Mosul et al.

Date: 1305 ? [1887-1888]

- 1 He is God, exalted be His station, the Glory and the Power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 A letter from the Wronged One to those who have acknowledged the unity and oneness of God and have recognized what He hath revealed in His perspicuous Book. 2 کتاب من لدى المظلوم الى الذين اقروا بوحداية الله و فردانيته و اعترفوا بما انزله في كتابه المبين
- 3 O My loved ones in Hadba! Harken unto the call of the Wronged One. He remembereth you and commandeth you to practice righteousness and piety and that which ye have been bidden in the Book of God, the Mighty, the Praiseworthy. Give thanks unto your Lord, the All-Merciful, for He hath aided you to recognize Him and made you to be numbered among those who believe in His unity. We beseech God, exalted be He, to protect the people of unity from the evil of every misbeliever and from the harm of every heedless and remote one. 3 يا احبائي في حدباء اسمعوا نداء المظلوم انه يذكرکم و يأمرکم بالبر و التقوى و بما امرتم به في کتاب الله العزيز الحميد اشکروا ربکم الرحمن انه ايدکم على العرفان و جعلکم من الموحدين نسل الله تعالى ان يحفظ اهل التوحيد من شر کل مشرک و من ضر کل غافل بعيد
- 4 Blessed is he who hath fulfilled God's covenant and His testament and hath acted with righteousness. We testify that he is among the well-doers. We beseech God to enable him to do that which He loveth and is pleased with, and to ordain for him the good of the world to come and of this world. Verily, He is the Powerful, the Almighty. 4 طوبى لمن وفى بعهد الله و ميثاقه و عمل بالمعروف نشهد انه من المحسنين نسل الله ان يوقفه على ما يحب و يرضى و يقدر له خير الآخرة و الأولى انه هو المقتدر القدير
- 5 O servant! Harken with attentive ear unto the call of the Wronged One in this prison. Verily, He guideth thee unto God, the Lord of the worlds. He who loved Me mentioned thee, therefore We have remembered thee. We beseech God to ordain for thee that which will draw thee nigh unto Him. Verily, He is the Mighty, the Praiseworthy. 5 يا عبد ندای مظلوم را در اين سجن بأذن واعيه بشنو انه يهديک الى الله رب العالمين قد ذکرک من احبني ذکرناک نسل الله ان يقدر لک ما يقربک اليه انه هو العزيز الحميد
- 6 Convey My greetings to the friends in that land. We beseech God, glorified be His majesty, to grant all the ability to be obedient and to worship Him. God is witness and aware that the gaze of this Wronged One hath ever been directed toward that region. They have not been and will not be forgotten. We make mention of the leaves of that land and convey Our greetings, and We beseech for each one that which will draw them nigh. 6 دوستان آن ارض را از قبل مظلوم سلام برسان از حق جلّ جلاله از برای کل توفيق طاعت و عبادت ميطلبم حق شاهد و گواه لحاظ اين مظلوم لازال بان شطر بوده فراموش نشده و نخواهند شد اوراق آن ارض را ذکر مينمايم و سلام ميرسانيم و از برای هریک ميطلبم آنچه را که سبب تقرّبست
- 7 Peace be upon thee and upon thy mother. Give her the glad tidings of the remembrance of the Wronged One and remind her of that which will draw her nigh unto God. Verily, He is 7 السلام عليك و على امّک بشرها بذكر المظلوم و ذکرها بما يقربها الى الله انه هو ارحم الراحمين لا اله الا هو المهيمن المقتدر العزيز العليم

BLIB_Or15712.183

the Most Merciful of the merciful. There is no God but Him, the Protector, the Powerful, the Mighty, the All-Knowing.

BH04112

To: Salman

Date: 1305 ? [1887-1888]

- 1 In the Name of Him Who overshadoweth all Names! بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ 1
- 2 O Salman! Upon thee be the Glory of the All-Merciful! Though outwardly thy power and station are not apparent among the servants, as thy outward means have not been and are not in accordance with diverse temperaments, yet the grace of God, exalted be His glory, and His all-pervading power have caused thee to spread His verses. Were the servants to ponder on this matter, they would become somewhat aware of this most exalted station and likewise of the power of God, exalted be His glory. Praise the Intended One of the world, Who hath made manifest an ocean from a drop, and through a mere atom of the light of His Sun of bounty hath brought the world of being into existence, and His grace hath bestowed power and conferred strength. If thou were to praise God to the number of pebbles and date-stones, and continue in remembrance unto all eternity, verily it would be as naught compared to a single drop from the ocean of His favor. His is the praise in all conditions. Verily He is the Self-Sufficient, the Most Exalted. 2 یا سلمان علیک بهاء الرحمن اگرچه در ظاهر قدرت و مقامت مابین عباد معلوم نه چه که اسباب ظاهرت موافق طبایع مختلفه نبوده و نیست ولكن فضل حق جل جلاله و قدرت بالغه اش بتو انتشار آیات نمود اگر عباد در این فقره تفکر نمایند باین مقام اعلی و همچنین باقتدار حق جل جلاله فی الجمله آگاه شوند حمد کن مقصود عالم را که از قطره دریا ظاهر فرمود و از ذره انوار آفتاب جودش عالم وجود را موجود نمود و فضلش قدرت بخشید و قوت عطا نمود اگر بعدد حصاة و نواة حق را شکر گوئی و الی ابد الابد ذکر نمائی هرآینه نزد قطره ای از بحر عنایتش معدوم و مفقود است له الحمد فی کلّ الأحوال انه هو الغنی المتعال
- 3 Thy letter was received. The Most Great Branch presented it repeatedly, and the response hath been sent down from the heaven of the Divine Will, that thy heart and the hearts of those who have believed in God, the Powerful, the All-Knowing, the All-Wise, may rejoice thereby. In all conditions, utter these most exalted words: "No vision can grasp Thee, but Thou graspest all vision, and Thou art the All-Knowing, the All-Informed. No mind can grasp Thee, but Thou graspest all minds, and Thou art the Mighty, the Great." 3 نامه شما رسید غصن اکبر مکرر عرض نمود و جواب از سماء مشیت نازل لیفرح به قلبک و قلوب الدین آمنوا بالله المقتدر العليم الحکیم در جمیع احوال باینکلمه علیا ناطق باش لا تدرك الأبصار وانت تدرك الأبصار وانت العليم الخبير ولا تدرك العقول وانت تدرك العقول وانت العزيز العظيم
- 4 Be thou joyous in all conditions. The grace of God hath been and is with thee. We beseech God to open before thy face the gates of grace and blessing. Verily He is the All-Bountiful, the Generous, the Forgiving, the Merciful. The Glory from Us be 4 در جمیع احوال مسرور باش عنایت حق با تو بوده و هست نسئل الله ان یفتح علی وجهک ابواب العناية و البركة انه هو الفضال الکريم و هو

upon thee and upon those who have held fast to the cord of the Cause and were among the steadfast ones.

الغفور الرحيم البهاء من لدنا عليك وعلى الذين
تمسكوا بجبل الأمر و كانوا من الراشدين

INBA51:381,

BLIB_Or15718.076,

LHKM3.301

BH04203

To: Unknown, in Beirut

Date: 1305 ? [1887-1888]

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

¹ هو الله تعالى شأنه العظمة والاقتدار

² At this time you were mentioned in the Most Holy and Most Exalted Presence, and now, due to lack of time, we will be brief in mentioning what befits the realm of love. Yesterday, one hour after sunset, He proceeded to the city, and now that two hours and twenty minutes have passed, as commanded, I am enabled to write these few words. The honored and beloved Haji Siyyid Javad, upon him be the glory of God, is departing. I must meet with him and present a letter, as well as attend to other matters requiring attention. Blessed are you and those who have attained.

² در این حین بساحت اقدس حاضر شما را ذکر فرمودند و حال نظر بعدم فرصت در ذکر و ماینیعی لعالم الحب اختصار میشود الی یوم قبل مقرر در بجایی یک ساعت بعد از غروب به مدینه توجه فرمودند و حال که دو ساعت و بیست دقیقه از ساعت گذشته حسب الامر باین دو کلمه ذکر موفق شد جناب محبوب مکرم حاجی سید جواد علیه بهاء الله عازم باید با ایشان ملاقات نمایم و نامه هم معروض دارم و همچنین امورات دیگر که باید بجهت توجه ایشان توجه شود طوبی لحضرتکم و للفائزین

³ The word which is the purpose of the soul has been and continues to be the mention of the honored and revered Master, upon him be all splendor and glory. Praise be to God, he has been and continues to be remembered in the court. Likewise mentioned were the Brilliant Star, upon him be God's peace and loving-kindness, and the beloved of the heart Haji Muhammad-Rida, and the beloved of the spirit Muhammad-Mustafa and Muhammad-Mihdi and the other friends. God is witness and testifies that this servant has ever desired for them that which befits the bestowal, mercy and grace of God, exalted be His glory. The petition from the son of Mulla Ghulam-Rida, upon them both be glory, was received. God willing, a reply will be sent. Praise, peace, remembrance and glory be upon you and upon God's sincere servants. And praise be to God, the Lord of the worlds.

³ کلمهائی که مقصود جانست آن ذکر حضرت آقای معظم مکرم علیه من کل بهاء ابهآه بوده و هست لله الحمد در بساط مذکور بوده و هستند و همچنین ذکر نجم انور علیه سلام الله و عنایت و ذکر محبوب فؤاد جناب حاجی محمد رضا و محبوب روح جناب محمد مصطفی و جناب محمد مهدی و سایر اولیا حق شاهد و گواهد که این عبد لازال از برای ایشان میطلب آنچه را که سزاوار بخشش و رحمت و فضل حق جل جلاله است عریضه ابن جناب ملا غلام رضا علیهما رسید انشاء الله جواب ارسال میشود الثناء والسلام و الذکر و البهاء علی حضرتکم و علی عباد الله المخلصین و الحمد لله رب العالمین

BLIB_Or15731.421

BH11631*To: Fatimih**Date: 1305 ? [1887-1888]*

1 In the Name of the Desire of the world!

1 بنام مقصود عالمیان

2 O My Leaf! Upon thee be My Glory! Thy mention hath been made in the presence of this Wronged One, and these verses have been sent down from the heaven of the Will of the Lord, the Self-Subsisting, that the fragrance of the All-Merciful's utterance may attract thee and draw thee to the horizon of wisdom.

2 یا ورقی علیک بهائی ذکرت نزد مظلوم مذکور و این آیات از سماء مشیت حضرت قیوم نازل تا عرف بیان رحمن جذبت نماید و بافق دانائی کشاند

3 The world was brought from nothingness into being for the knowledge of God. Blessed is the heart that hath turned to the Most Glorious Horizon, and the face that hath, in the Days of God, turned toward the light of His Countenance. Praise thou the Goal of all the worlds, that thou hast drunk from the hands of bounty the Kawthar of immortality. This Kawthar is, in its primary station and first rank, the knowledge of God, exalted be His glory, which hath been recorded by the Pen of the Divine Will in the Sacred Books and Tablets.

3 عالم از برای عرفان حق از عدم بوجود آمد طوبی از برای قلبیکه بافق ابهی اقبال نمود و از برای وجهیکه در ایام الهی بانوار وجه توجه کرد حمد کن مقصود عالمیان را که از ایادی عطا کوثر بقا نوشیدی و این کوثر در رتبه اولی و مقام اول معرفت حق جل جلاله است که در زیر و الواح از قلم اراده ثبت شده

4 We beseech God to cause the handmaidens of that land to attain unto this supreme bounty, and to deny none of them the fruits of the Divine Tree and the lights of the Luminary of the horizon of inner meanings. In all conditions God hath been with thee. Verily, He is with His devoted servants and handmaidens. He heareth and seeth, and He is the All-Hearing, the All-Seeing.

4 از حق میطلبیم اماء آن ارض را باین عطیه کبری فائز فرماید و جمیع را از انمار سدره و انوار نیر افق معانی محروم نسازد در جمیع احوال حق با تو بوده انه مع عبادہ القانتین و امائه القانتات یسمع و یری و هو السميع البصیر

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

5 قوی الهی الهی استلک بأوراق سدره امرک و اثمارها و بالکلمة التي بها اشرفت الأرض و ما خلق فيها بأن تكتب لي ما يكون نوراً امام وجهي و مونساً لي في كل عالم من عوالمک ای رب تعلم ما فی قلبی و ما اردته من بدائع فضلک استلک بأن تجعلني راضية بما قدرته لي بارادتك و مشيتک انک انت المقتدر المهيمن العزيز الفضال لا اله الا انت الغني المتعال

YIA.210-211

BH04353*To: Haji Mulla Mahmud**Date: 1305 ? [1887-1888]*

1 He is the One that overshadoweth all names

1 هو المهيمن على الأسماء

2 O Mahmud! The Wronged One makes mention of thee from His praiseworthy station, that He may draw thee nigh unto God, the Mighty, the Loving. He hath sent down for thee that which hath diffused the fragrances of revelation throughout the world. Verily thy Lord is the Forgiving, the Merciful. He makes mention of him who maketh mention of Him, and aideth whomsoever He willeth, and ordaineth for him whatsoever He desireth from His bountiful grace. Harken unto the Call from the precincts of Akka, from the Divine Lote-Tree: Verily there is none other God but Him, the Single, the All-Informed. We have sent down for thee before, and at this time, that from which the sincere ones perceive the fragrance of the loving providence of thy Lord, the Compassionate, the Bountiful. When thou hast attained unto My Tablet and beheld the stars of the heaven of My utterance, say:

2 يا محمود ذكرتك المظلوم في مقامه الحمود ليقربك الى الله العزيز الودود وانزل لك ما فاحت به نفحات الوحي في العالم ان ربك هو الغفور الرحيم يذكر من ذكره ويؤيد من يشاء ويقدر له ما اراد من فضله العميم اسمع النداء من شطر عكاء من سدره المنتهى انه لا اله الا هو الفرد الخبير قد انزلنا لك من قبل وفي هذا الحين ما يجد منه المخلصون عرف عناية ربك المشفق الكريم انك اذا فزت بلوحي ورأيت النجم سماء بياني

3 My God, my God! Unto Thee be praise and glory, and unto Thee be thanksgiving and splendor, for having manifested the Dawning-Place of Thy verses and the Dayspring of Thy clear tokens and the Manifestation of Thy Self and the Source of Thy knowledge and the Ocean of Thy generosity and bounty. O my Lord! I beseech Thee by Thy Name through which the idols wailed and the horizons were illumined and the hearts of such servants as cast away the world, turning unto Thee, O Lord of eternity Who hath appeared with the Most Great Name, to ordain for me from the Pen of Thy will that which shall profit me in all the worlds of Thy worlds. O my Lord! I am Thy servant and the son of Thy servant. I desire from the wonders of Thy bounty that which shall make me steadfast in Thy Cause and detached from all else but Thee. Then write down for Thy loved ones that which shall aid them to recognize Thy mighty announcement and Thy ancient mystery and Thy firm and mighty Command. Verily Thou art powerful over whatsoever Thou willest, and in Thy grasp are the reins of all things. There is none other God but Thee, the All-Knowing, the All-Wise.

3 قل الهى الهى لك الحمد والثناء ولك الشكر والبهاء بما اظهرت مشرق آياتك ومطلع بيناتك ومظهر نفسك ومنع علمك وبحر كرمك وعطائك اى رب اسئلك باسمك الذى به ناحت الأصنام واستضاءت الآفاق وافئدة العباد الذين نبذوا العالم مقبلين اليك يا مالک القدم والظاهر بالاسم الأعظم بأن تقدر لى من قلم ارادتك ما ينفعنى فى كل عالم من عوالمك اى رب انا عبدك وابن عبدك اردت من بدائع جودك ما يجعلنى مستقيماً على امرک ومنقطعاً عن دونك ثم اكتب لأوليائك ما يؤيدهم على عرفان نبأک العظيم وسرک القديم وامرک الحكم المتين انك انت المقتدر على ما تشاء وفى قبضتک زمام الأشياء لا اله الا انت العليم الحكيم

BLIB_Or15712.111, BLIB_Or15713.181

BH04812*To: Asadu'llah, in Sh**Date: 1305 ? [1887-1888]*

1 He is the One Who appeared on Sinai

1 هو المجلى على الطور

2 A Book sent down by the Lord of the Manifestation to him whose letter came before the Wronged One when He was in the Most Great Prison through what the hands of the oppressors had wrought. O Asadu'llah! Hear the call from the illumined Holy Land, from the right side of the Crimson Spot - verily there is no God but Him, the All-Knowing, the All-Informed. He has appeared and manifested what He willed as a grace from His presence, and He is the All-Bountiful, the Most Generous. He came with the hosts of inspiration, but the manifestations of vain imaginings turned away from Him - verily they are in manifest loss. Thy letter came before Our face and We found from it the fragrance of thy love for God, the Lord of all worlds. We read it and make mention of thee with that which will not be altered by centuries and ages. The Book of God in this exalted and glorious station bears witness to this. Say:

2 كتاب انزله مالك الظهور الى الذى حضر كتابه لدى المظلوم اذ كان فى السجن الأعظم بما اكتسبت ايدى الظالمين يا اسدالله اسمع النداء من الأرض المقدسة التوراء عن يمين البقعة الحمراء انه لا اله الا هو العليم الخبير انه ظهر و اظهر ما اراد فضلاً من عنده و هو الفضال الكريم قد اتى بجنود الالهام و مظاهر الأوهام اعرضوا عنه الا انهم فى خسران عظيم قد حضر كتابك امام الوجه وجدنا منه عرف حبك لله رب العالمين قرأناه و ذكرناك بما لا يغيره القرون و الأعصار يشهد بذلك كتاب الله فى هذا المقام العزيز الرفيع

3 Praise be unto Thee, O Lord of the world, for having guided me and made me recognize Thy Most Exalted Horizon, and adorned me with the traces of Thy Most Glorious Pen, and caused me to hear Thy most sweet call when it was raised between earth and heaven. I beseech Thee by the Sovereign of Names and the Lord of the Throne on high and of the dust below, to make me detached from all else save Thee, clinging to Thy Most Strong Cord. O my Lord! Aid me to be steadfast in Thy love such that neither the clamor of the transgressors nor the croaking of the heedless ones who have broken Thy Covenant and Thy Testament and committed that which caused the dwellers of the pavilion of Thy grandeur and the tabernacle of Thy glory to lament, shall prevent me. Then ordain for me that which will draw me near unto Thee in all conditions. Verily Thou art the Self-Sufficient, the Most Exalted. There is no God but Thee, the Mighty, the All-Bountiful.

3 قل لك الحمد يا مولى العالم بما هديتني و عرفتني افقك الأعلى و زينتنى بأثار قلمك الأبهى و اسمعتنى ندائك الأجل اذ ارتفع بين الأرض و السماء اسئلك بسلطان الأسماء و مالك العرش و الثرى بأن تجعلنى منقطعاً عن دونك متمسكاً بحبلك المتين اى رب ايدنى على الاستقامة على حبك بحيث لا تمنعني ضوضاء المعتدين ولا نفاق الغافلين الذين نقضوا عهدك و ميثاقك و ارتكبوا ما ناح به اهل سرادق عظمتك و خباء مجدك ثم قدر لى ما يقربنى اليك فى كل الأحوال انك انت الغنى المتعال لا اله الا انت العزيز الفضال

BLIB_Or15712.182

BH04701*To: Hasan Khurasani**Date: 1305 ? [1887-1888]*

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

1 هو الله تعالى شأنه العظمة والاقْتدار

2 Praise that is sanctified above comprehension and minds be-fitteth the Lord of the worlds Who, through the Most Great Name, hath cast down the banner of associating partners with God and raised high the standard of divine unity in the most exalted station, and through the appearance of His Beloved One hath adorned the world with a new adorning. Upon Him be His peace and blessings and mercy, and upon His family and companions through whom the light of faith shone forth and illumined the horizons.

2 حمد مقدّس از ادراک و عقول مولى العالم را لایق و سزااست که باسم اعظم علم شرک را برانداخت و رایت توحید را بر اعلیٰ المقام برافراخت و بظهور حبیبش عالم را بطراز جدید بیاراست علیه سلامه و صلوته و رحمته و علیّ آله و اصحابه الدّین بهم سطع نور الایمان و انارت به الآفاق

3 Jinab-i-Isim-i-Jud, upon him be the peace of God, was present and mentioned thy letter before the Wronged One. We beseech God to strengthen thee and assist thee and ordain for thee that which shall endure as long as His names endure. In that letter mention was made of teaching them. In this matter wisdom is required. Drink thou the sealed wine in the name of the Self-Subsisting in the innermost mystery. Well is it with thee and pleasant it is to thee. In all circumstances We counsel you to wisdom. "Concealment is better than revelation." The people were not and are not worthy. Not every soul was or is worthy of this most pure Kawthar. The days of attainment to Our presence are remembered and remembered art thou. We beseech God that He may assist thee to hold fast unto the wisdom that hath been sent down. Convey Our greetings to the kindred and illumine them with the light of remembrance. Verily He is with you wherever ye may be. Verily He is the protector of those who do good.

3 جناب اسم جود علیه سلام الله حاضر و نامه آنجناب را نزد مظلوم ذکر نمود نسل الله ان یؤیدک و یمدک و یقدر لک ما یكون باقیاً بقاء اسمائه و در آن نامه ذکر تبلیغهم بوده در این فقره ملاحظه لازم ر حقیق مختوم را باسم قیوم در سرّ بیاشام هنیئاً لک و مرئناً لک در جمیع احوال وصیت مینمائیم شما را بحکمت السّر خیر من الجهر ناس قابل نبوده و نیستند هر نفسی لایق این کوثر اطهر نبوده و نیست ایام حضور در نظر بوده و هست مذکور بوده و هستید از حقّ میطلبیم شما را تأیید فرماید بر تمسک بحکمت منزله منتسبین را از قبل مظلوم سلام برسان و بنور ذکر منور دار آنه معکم ایما کنتم آنه ولیّ المحسنین

BLIB_Or15712.140

BH04821*To: Aqa Mulla Abdul-Ghani et al.**Date: 1305 ? [1887-1888]*

1 In My Name, the All-Knowing, the All-Bountiful!

2 This is a Book sent down through grace from God, the Most High, to him who is named Abdul-Ghani, that the verses of his Lord might draw him to a station wherein all things proclaim: "The Kingdom belongeth unto God, the Lord of the Day of Judgment!"

3 We have sent down the verses and made manifest the clear tokens. Blessed is he who hath heard and seen, and woe unto the heedless! Say: O people of the earth! Give thanks unto God, for verily He hath fulfilled His promise, revealed His path, and made evident His proof, that He might draw them nigh unto Him on this Day whereon the Herald calleth out from a near place: "O people of the earth! The gate of heaven hath been opened, and the Promised One hath come with such clear evidence as the eye of creation hath never witnessed!" The Tongue of Grandeur beareth witness to this from His glorious and exalted station....

1 بسمی المشفق الکریم

2 کتاب نزل بالفضل من لدی الله العلیّ لمن سمی
بعبد الغنیّ لتجذبه آیات ربّه الی مقام تنطق فیه
الأشیاء الملک لله مالک یوم الدین

3 قد انزلنا الآیات و اظهرنا البیّنات طوبی لمن سمع و
رأی و ویل للغافلین قل یا ملأ الأرض اشکروا الله
انه انجز وعده و اظهر سبيله و ابرز دلیله لبقربهم
الیه فیهذا الیوم الذی فیه ینادی المناد من مکان
قرب یا ملأ الأرض قد فتح باب السماء و اتی
الموعود ببرهان ما رأّت شبهه عین الابداع یشهد
بذلک لسان العظمة فی مقامه العزیز المنیع ...

ABDA.200x

BH04881*To: Ibrahim et al.**Date: 1305 ? [1887-1888]*

1 He is the Speaker in the Kingdom of Utterance!

2 O My handmaiden, O My leaf! Harken unto My call from the direction of My prison...

3 Reflect upon the power of the All-Powerful Lord. We created the Badi' with one word and sent him forth like a ball of fire for the propagation of God's Cause. They accepted him not and martyred him. We sent another sacrifice who accepted not preservation and offered up the crown of life at the feet of the Beloved of the worlds. And likewise We sent yet another sacrifice whose head was adorned with the crown of detachment and whose temple was embellished with the robe of resignation.

1 هو الناطق فی ملکوت البیان

2 یا امتی یا ورقتی اسمعی ندائی من شطر سجنی ...

3 در اقتدار حضرت مختار تفکر نما بدیع را بیک
کلمه خلق فرمودیم و بمثابه کرهء نار لأجل
تبلیغ امر الهی فرستادیم از او نپذیرفتند و شهیدش
کردند ذبیح دیگر فرستادیم حفظ قبول نمود و
اکلیل حیات را در قدوم محبوب عالمیان نثار
کرد و همچنین ذبیح دیگر فرستادیم رأسش

With perfect assurance and complete detachment he proceeded to the place of sacrifice and freely offered up his life before the Desired One of all creation. We sent another sacrifice who, while speaking the Most Great Name and uttering this blessed word, declared: "We have found that for which we longed!" With this word he gave up his life and received eternal bounty and everlasting life.

- 4 The mention of the sacrifices is greater than can be contained on a single page. Were you to count God's martyrs, you could not reckon them. In every city there appeared that which had not appeared from the beginning of creation. The traces of God's sacrifices are evident in every land and manifest in every region. Nevertheless, the people of the world have not become aware. The former people offered one sacrifice, and they mention him from their pulpits and consider him the cause of the guidance of mankind, yet these sacrifices who gave up their lives with the utmost joy and fragrance are not and were not mentioned. Such is the state of the unjust people.
- 5 Reflect upon that which hath appeared and say: "Praise be unto Thee, O Thou Who hast taught me and guided me to Thy straight and manifest path."...

باکلیل انقطاع مزین و هیکلش برداء تفویض
مطرز باطمینان کامل و انقطاع اکلی بمقرّ فدا
توجه نمود و جانرا رایگان نزد مقصود امکان
فرستاد قربانی دیگر فرستادیم در حالتیکه باسم
ابها ناطق و باین کلمه مبارکه متکلم ما بها و
خونبها را یافتیم باین کلمه جان داد و نعمت
ابدی و حیات سرمدی اخذ نمود

4 ذکر قربانیا اعظم از آنست که در ورقی گنجد ان
تعدّوا شهداء الله لا تحصوها در هر شهری ظاهر
شد آنچه که از اول ابداع الی حین ظاهر نشده آثار
قربانیهای حق در هر بلدی مشهود و در هر ارضی
ظاهر مع ذلک اهل عالم متنبّه نشدند ملت قبل
یک ذبیح داده بر منابر ذکرش نموده و مینمایند
و سبب هدایت خلق میدانند و این قربانیا که
بکمال روح و ریحان جان دادند مذکور نبوده و
نیستند اینست شأن خلق بی انصاف

5 در آنچه ظاهر شده تفکر نما و قل لک الحمد یا من
علّمتی و هدیتنی الی صراطک الواضح المستقیم...

MUH3.330x

BH04722

Date: 1305 ? [1887-1888]

- 1 He is the One Who gazeth from His most exalted horizon
- 2 This is a remembrance from Us unto the earth, that the remembrance may draw them nigh unto Him Who is remembered, and give them the glad-tidings of God's loving-kindness, the Lord of all worlds. He hath sent the Messengers and revealed the Books as a grace from His presence, and He is the All-Bountiful, the All-Generous. Among the people are those who have hearkened to the Call and turned toward the Most Exalted Horizon, and among them are those who have turned away - these are assuredly among the most lost in the Book of God, the Mighty, the Praiseworthy. When thou dost inhale the sweet fragrances of the verses and art seized by the rapture of the Call of thy Lord, the Manifestor of clear tokens, say:

1 هو الناظر من افقه الأعلى

2 ذکر من لدنا علی الأرض لیقرّبهم الذکر الی المذكور
و یبشّرهم بعناية الله رب العالمین قد ارسل الرّسل
و انزل الکتب فضلاً من عنده و هو الفضّال
الکریم من الناس من سمع النداء و اقبل الی
الأفق الأعلى و منهم من اعرض الا انه من
الأخسرین فی کتاب الله العزیز الحمید انک اذا
وجدت نفحات الآيات و اخذک جذب نداء
ربک مظهر البینات

- 3 My God, my God! I testify to Thy oneness and Thy singleness, and I acknowledge that which the tongue of Thy grandeur hath spoken before the creation of the heavens and the earth. Thou art God, there is none other God but Thee, the Single, the One, the All-Knowing, the All-Informed. O my Lord! I am Thy servant and the son of Thy servant. I have turned toward the ocean of Thy loving-kindness and the heaven of Thy grace.
- 4 I beseech Thee by the revelations of the Sun of Thy Manifestation and the lights of Thy Kingdom and Thy Dominion, and by the mercy that hath preceded Thy servants and Thy creation, and by the sweet fragrances of Thy Revelation and the manifestations of Thy power, that Thou aid me in Thy remembrance and Thy praise. O my Lord! Thou seest the weak one clinging to the cord of Thy strength and might, and the weary one seeking the kingdom of Thy utterance. I beseech Thee by the rustling of the Divine Lote-Tree and the whisper of Thy Most Exalted Pen to aid me to serve Thy Cause among Thy servants and to act according to what Thou hast revealed in Thy Book. There is none other God but Thee, the One Who hath power over whatsoever He willeth through His sovereignty and Who ruleth over whatsoever He desireth through His Will. Thou art, verily, the Protector, the Mighty, the Unconstrained.

3 قل الهی الهی اشهد بوحدايتک و فردانيتک و اعترف بما نطق به لسان عظمتک قبل خلق السموات و الارض انک انت الله لا اله الا انت الفرد الواحد العليم الخبير اى رب انا عبدک و ابن عبدک قد اقبلت الى بحر عنايتک و سماء فضلک

4 اسئلك بتجليات شمس ظهورک و انوار ملکوتک و جبروتک و بالرحمة التى سبقت عبادک و خلقتک و بنفحات وحیک و ظهورات قدرتک بأن تؤيدنى على ذکرک و ثنائک اى رب ترى الضعيف تمسک بجبل قوتک و اقتدارک و الکلیل اراد ملکوت بيانک اسئلك بحفيف سدرۃ المنتهى و صرير قلبک الأعلى بأن تؤيدنى على خدمة امرک بين عبادک و العمل بما انزلته فى کتابک لا اله الا انت المقتدر على ما تشاء بسلطانک و الحاکم على ما تريد بمشيئتک و انک انت المهيمن العزيز المختار

BLIB_Or15712.120

BH04930

Date: 1305 ? [1887-1888]

- 1 O thou who art watched over by the Glory of God and His mercy and His loving-kindness! Thou hast ever been and art remembered in the presence of the Wronged One. At this time the Greater Branch proceeded from Bahji to 'Akka and when he attained Our presence he made mention of thy letter. We make mention of thee through verses from which every person of understanding will discover the fragrance of My loving-kindness and My mercy and My grace which have encompassed those who are in the heavens and on earth. Grieve not over anything. God will soon unveil to thee and make manifest unto thee the path of His loving-kindness leading to relief and blessing. Verily He is the Most Merciful of the merciful ones and the Goal of them that know. The letter of the servant who is present was also noted. An answer is being sent. We

1 يا ناظر عليك بهاء الله و رحمته و عنايته لا زال نزد مظلوم مذکور بوده و هستی در این حین غصن اکبر از بهجی به عگا توجه نمود و لدى الوجه ذکر نامهات را معروض داشت ذکرناک بایات یجد منها کل ذی درایة عرف عنايتی و رحمتی و فضلی الذی احاط من فی السموات و الارضین لا تحزن من شیء سوف يكشف الله لك و يظهر لك سبیل عنايته الى الفرج و البركة انه هو ارحم الراحمین و مقصود العارفين نامه عبد حاضر هم ملاحظه شد جواب ارسال میشود نسأل الله ان یوفقک فی کل الأحوال و بک ینصر امره و یرفع ذکره انه على کل شیء قدير اولیا را از قبل

beseech God to assist thee in all conditions and through thee to help His Cause triumph and exalt His mention. Verily He is powerful over all things. Make mention of the loved ones on behalf of the Wronged One and counsel them to trustworthiness and godliness and steadfastness and whatsoever will elevate the station of man.

- 2 At this time We make mention of him who is named Asadu'llah that he may rejoice and be of them that are thankful. Some time ago there was revealed especially for you and him in the letter of Diya that which diffused the fragrance of loving-kindness and mercy. And We make mention of him who is named Habib and We beseech God to adorn him with the ornament of loving-kindness and favors and to assist him to be steadfast in His Cause and to ordain for him the good of the last world and the first. Verily He is powerful over all things.

مظلوم ذکر نما و بامانت و دیانت و استقامت و
ما یرتفع به مقام الانسان وصیت کن

2 و نذکر فی هذا الحین من سَمی باسدالله لیفرح و
یکون من الشاکرین چندی قبل مخصوص شما و
اودر نامه ضیا نازل شد آنچه که عرف عنایت و
رحمت از آن متضوع است و نذکر من سَمی بحیب
و نسأل الله ان یزینہ بطراز العنایة و الألفاف و
یوفقه علی الاستقامة علی امره و یقدر له خیر
الآخرة و الأولى انه علی کل شیء قدير

BLIB_Or15718.089

BH04986

To: Abd Qabl-i-Husayn, in Qazvin

Date: 1305 ? [1887-1888]

- 1 He is the All-Seeing, the All-Hearing, the Compassionate, the Bountiful.
- 2 We have desired to make mention of My servant Husayn, who attained unto My remembrance in the early days when We were established upon the throne of revelation in Baghdad. He recognized My verses, was honored to attain My presence, submitted to the manifestations of My grandeur, and was humbled at the raising of My call, and responded when My tongue spoke forth. We beseech God to assist him and strengthen him to preserve that which was revealed unto him from His swift-moving, ever-active Pen.
- 3 A letter has come before the Wronged One wherein thy name was mentioned. We make mention of thee in this wondrous Tablet that thou mayest be gladdened by that which hath been sent down unto thee from an ancient Revealer.
- 4 When thou dost inhale the fragrance of My loving-kindness and behold the pearls of the ocean of My utterance, say: My God, my God! Praise be unto Thee for having shown me and caused me to witness and hear Thy horizon and Thy call. I

1 هو الناظر السامع المشفق الکريم

2 انا اردنا ان نذكر عبدی الحسين الذی فاز بذكری
فی اول الايام اذ کما مستویاً علی عرش الظهور
فی الزوراء انه فاز بآياتی و تشرف بلقائى و خضع
لظهورات عظمتی و خشع عند ارتفاع ندائی و
اجاب اذ نطق لسانى نسل الله ان یوفقه و یؤیده
علی حفظ ما انزل له من قلبه المتحرک السریع

3 قد حضر لدى المظلوم کتاب کان فیہ اسمک
ذکرناک بهذا اللوح البدیع لیجعلک مسروراً بما
نزل لک من لدن منزل قدیم

4 اذا وجدت عرف عنایتی و رأیت لآئى بحر بیانی
قل الهی الهی لک الحمد بما اریتنی و اشهدتنی و
اسمعتنی افقتک و ندائک اسئلک بمشرق آیاتک
و مظهر یناتک و مطلع اوامرک و احکامک

beseech Thee by the Dawning-Place of Thy verses and the Manifestation of Thy clear tokens and the Dayspring of Thy commandments and ordinances - He in Whose right hand is the standard of "He doeth whatsoever He willeth" and in Whose other hand are the reins of all things - to make me one of those who have aided Thy Cause through wisdom and utterance and whom the hosts of creation have not deterred. Thou art verily the Almighty, the Glorious, the Bestower.

- 5 O Lord! Send down from the heaven of Thy bounty the rains of Thy mercy upon Thy loved ones who have not broken Thy Covenant and Testament and who have arisen to serve Thy Cause amidst Thy servants. Thou art verily the Almighty, the Powerful, and worthy to answer prayer.

الَّذِي بِيَدِهِ الْيَمْنَى عِلْمُ مَا يَشَاءُ وَبِيَدِهِ الْأُخْرَى
زَمَامُ الْأَشْيَاءِ بِأَنْ تَجْعَلَنِي مِنَ الَّذِينَ نَصَرُوا أَمْرَكَ
بِالْحِكْمَةِ وَالْبَيَانِ وَمَا خَوَّفَتْهُمْ صُفُوفُ الْأَمْكَانِ
أَنْتَ أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْمُنَّانُ

5 اَيُّ رَبِّ أَنْزِلْ مِنْ سَمَاءِ عَطَائِكَ امْطَارَ رَحْمَتِكَ عَلَى
أَحِبَّائِكَ الَّذِينَ مَا نَقَضُوا عَهْدَكَ وَمِيثَاقَكَ وَ
قَامُوا عَلَى خِدْمَةِ أَمْرِكَ بَيْنَ عِبَادِكَ أَنْتَ أَنْتَ
الْمُقْتَدِرُ الْقَدِيرُ وَالْجَابِةُ الْجَدِيرُ

BLIB_Or15718.021, AQA5#170 p.228

BH05202

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

Date: 1305 ? [1887-1888]

- 1 He is God, exalted is He in wisdom and utterance
- 2 O Amin, upon thee be My glory! A letter which thou didst send in the name of Allah-Mihdi was forwarded to the Most Holy Court, and mention was made therein of Mulla Qasim, upon him be My glory. Convey greetings on behalf of the Wronged One and say: O Abu'l-Qasim! We beseech God that He may assist thee to champion His Cause, that thou mayest be enabled to speak forth His remembrance, be enkindled with His love, arise to serve Him, and find joy through His Name. Say: Praise be unto Thee, O my God, for having guided me and made me know Thee and given me to drink from the Kawthar of Thy knowledge on a day when most of Thy creatures were debarred therefrom. I beseech Thee by the Sovereign of Names and by the rustling of Thy Most Exalted Pen to make me steadfast in Thy Cause and firm in Thy love. Verily Thou art the Almighty, the All-Powerful.
- 3 As for his desire regarding the drinking of tea, this hath been accepted. Give him the glad-tidings of this wondrous favor. Thy detailed letter also reached this servant in these days. An answer will be sent, God willing. Thou hast ever been and continuest to be remembered. Convey greetings from the Wronged

1 هُوَ اللَّهُ تَعَالَى شَأْنُهُ الْحِكْمَةُ وَالْبَيَانُ

2 يَا أَمِينَ عَلَيْكَ بَهَائِي نَامَهُ نِي كِهَ بِاسْمِ اللَّهِ مَهْدِي
اِرْسَالِ نُمُودِي بِسَاحَتِ اِقْدَسِ اِرْسَالِ دَاشْتِ وَ
ذَكَرَ جَنَابِ مَلَا قَاسِمٍ عَلَيْهِ بَهَائِي دَرِ اَن بُوْدَه اَز قَبْلِ
مَظْلُومِ تَكْبِيرِ رِيسَانِ بَكُوِيَا اِبَا الْقَاسِمِ اَز حَقِّ مِطْلَبِي
تَرَا مُؤَيَّدِ فَرَمَايِدِ بَرِ نَصْرَتِ اَمْرِ بِذَكَرِشِ نَاطِقِ وَ
بِحَبَشِ مَشْتَعِلِ وَ بِخِدْمَتِشِ قَائِمِ وَ بِاسْمِشِ مَسْرُورِ
بَاشِي قُلْ لَكَ الْحَمْدُ يَا اَلْهِي بِمَا هَدَيْتَنِي وَ عَرَفْتَنِي وَ
سَقَيْتَنِي كُوْثَرَ عَرَفَانِكِ فِي يَوْمِ فِيهِ مَنَعَ عَنْهُ اَكْثَرُ
خَلْقِكَ اسْتَثْلَكَ بِسُلْطَانِ الْأَسْمَاءِ وَ صَرِيرِ قَلَمِكَ
الْأَعْلَى بِأَنْ تَجْعَلَنِي مُسْتَقِيمًا عَلَى أَمْرِكَ وَ رَاسِخًا فِي
حَبِّكَ أَنْتَ أَنْتَ الْمُقْتَدِرُ الْقَدِيرُ

3 وَ اَنْجِهْ ارَادَهْ نُمُودِ اَز شَرْبِ چایِ بِطَرَا زَقْبُولِ فَاثِرِ
بِشَرِّهْ بِهَذَا الْفَضْلِ الْبَدِيعِ نَامَهُ مَفْصِلِ شَمَا هَمِ اَيْنِ
اَيَّامِ بَعْدِ حَاضِرِ رَسِيدِ جَوَابِ اَن لَوْ شَاءَ اللَّهُ
مَي رَسَدِ لَا زَالِ مَذْكُورِ بُوْدَه وَ هَسْتِي اُولِيَا رَا اَز

One to the loved ones. We beseech God that He may assist all to perform deeds befitting of this Day. We send greetings to Muhammad and Aqa Husayn that they may rejoice in the favors of the Wronged One and be among the thankful ones. Praise be to God, the Lord of the worlds.

قبل مظلوم تکبیر برسان از حقّ میطلبیم کلّ را مؤیّد فرماید بر اعمالیکه سزاوار یومست جناب محمد و آقا حسین را تکبیر می‌رسانیم لیفرحا بعناية المظلوم و یكونا من الشّاكرين الحمد لله ربّ العالمين

BLIB_Or15712.092

BH05185

To: Muhammad Javad Qazvini

Date: 1305 ? [1887-1888]

1 He is the One speaking from His Most Glorious Horizon!

1 هو النّاطق من افقه الأبهی

2 O Ism-i-Jud! Upon thee be My glory and My loving-kindness. The letter of his honor the Afnan Mahmud - upon him be the glory of God, the Loving Sovereign - which he wrote to thee was presented before the Throne and was honored to be heard. Blessed is he and well is it with him! Praise be to God, they have rent asunder the veils of idle fancies through the Name of the Self-Subsisting, and have become aware of that which is the cause and origin of existence. We beseech God that He may aid him in all conditions to do that which will cause his mention to endure throughout the kingdom of earth and heaven, and that He may assist him.

2 یا اسم جود علیک بهائی و عنایتی نامهء جناب افنان محمود علیه بهاء الله الملك الودود که بآنجناب نوشته لدی العرش عرض شد و باصغا فائز گشت طوبی له و نعیماً له لله الحمد حجات ظنون را باسم قیوم خرق نمودند و بآنچه سبب و علت ظهور وجود است آگاه گشتند از حقّ میطلبیم در جمیع احوال او را مؤیّد فرماید بر آنچه بدوام ملک و ملکوت ذکرش نماید و معینش باشد

3 By the life of God! A pure deed endureth and lasteth, and remaineth and speaketh throughout centuries and ages. Blessed is the station of the doer and the one who maketh mention! Blessed are they who know and blessed are they who have attained! That which he sent hath been honored with acceptance. We beseech God, exalted be He, to adorn it with the ornament of wisdom and utterance, and to manifest unto him that which hath been ordained for him through His firm and mighty command. The glory from Us be upon him and upon those who love him for the sake of God, the Lord of the Day of Judgment. The divine bounty and loving-kindness concerning the Afnan hath been and is beyond reckoning, especially for those souls who attained His presence and drank from the cup of reunion, or those for whom mention of presence before the One Who conversed on Sinai flowed from the Most Exalted Pen and was

3 لعمر الله عمل پاک باقی و دائمست و قائم و ناطق در قرون و اعصار مقام عامل ذاکر طوبی للعارفين و طوبی للفائزين آنچه ارسال نمود بطراز قبول فائز نسل الله تعالى ان یزینہ بطراز الحکمة و البیان و یظهر له ما قدر له بأمره المحکم المتین البهاء من لدنا علیه و علی الذین یحبونه لوجه الله مالک یوم الدین فضل و عنایت الهی در بارهء افنان خارج از احصا بوده و هست مخصوص نفوسیکه بلقا فائز گشتند و از کأس وصال نوشیدند و یا از قلم اعلی ذکر حضور امام مکّم طور جاری شد و ثبت گشت آنه هو المشفق الکریم و هو الفضال الغفور الرّحیم

BLIB_Or15712.196

recorded. Verily He is the Compassionate, the Generous; He is the All-Bountiful, the Forgiving, the Merciful.

BH05184

To: Mirza Asadullah

Date: 1305 ? [1887-1888]

1 He is God, exalted is He

1 هو الله تعالى

2 O Asad, upon thee be My glory! Convey to his honor the One Named Sad, upon him be My glory and loving-kindness, greetings from the Wronged One, and write: Praise be to God, thou hast drunk of the choice-sealed wine and held fast to the Name of the Self-Subsisting. Thou hast attained unto that which was recorded in God's Book and inscribed by the Most Exalted Pen. God hath been and ever shall be thy Helper. When thou arrivest in the land of Sad, be not sorrowful, but enter with complete trust and supreme resignation, and behold the servants as non-existent.

2 یا اسد علیک بهائی بجناب اسم صاد علیه بهائی و عنایتی از قبل مظلوم تکبیر برسان و بنویس لله الحمد از رحیق مختوم نوشیدی و باسم قیوم تمسک نمودی فائز شدی بآنچه که در کتاب الهی مذکور و از قلم اعلی مسطور حق معین تو بوده و هست حین ورود در ارض صاد محزون مباش و بتوکل تمام و تفویض اکبر وارد شو و عباد را معدوم مشاهده کن

3 With the tongue of the seen and unseen, speak these words: "Naught shall befall us save what God hath decreed for us." The power of God, exalted be His glory, and His loving-kindness have been and ever shall be with thee. Strengthen thy heart through the remembrance of God and make firm thy feet, but outwardly, let not wisdom slip from thy grasp - keep it ever in sight, placing thy trust in God, thy Lord and the Lord of thy forebears. Fear not the clamor of the ignorant ones, that is, the divines - thou art protected by His Name, the Preserver. Say: "O Protector! O All-Seeing! Protect me by Thy safeguarding power and aid me through Thy might and power. Verily Thou art the Almighty, the Powerful, and worthy to answer prayer."

3 بلسان غیب و شهود باین کلمه ناطق لن یصبینا الا ما کتب الله لنا قدرت حق جل جلاله و عنایتش با تو بوده و هست دل را بذکر حق قوت عطا نما و رجل را استقامت ولكن در ظاهر حکمت را از دست مده بآن ناظر باش متوکلاً علی الله ربک و رب آبائک الاولین از ضوضای جهلا یعنی علما مترس باسم حافظش محفوظی بگویا حفاظ و یا بصار احفظنی بحمايتک ثم انصرنی بقوتک و قدرتک انک انت المقتدر القدير و بالاجابة جدير

4 Convey My greetings to thy household and give them the glad-tidings of God's special favors. Verily, He is with you wherever you may be. The glory of God, His mercy and His blessings be upon you.

4 اهل بیت را تکبیر برسان و بعنایات مخصوصه الهی بشارت ده انه معکم ایما کنتم الیهاء علیکم و رحمة الله وبرکاته

BLIB_Or15712.236

BH05137

To: *Siyyid Mustafa Rumi*

Date: 1305 ? [1887-1888]

- 1 He is mentioned in the heart of Baha. 1 هو المذكور في قلب البهاء
- 2 A book speaking in truth and testifying to that whereunto God hath testified: that there is none other God but Him, the Almighty, the Self-Subsisting. He guideth the servants unto the Most Great Path and draweth them nigh unto His praise-worthy station, and beareth witness to that which God bore witness before the creation of existence: that He is the Truth, the Knower of the unseen. Nothing whatsoever escapeth His knowledge. He doeth what He willeth through His word "Be" and it is. Blessed is he who acteth according to that which is commanded in the Book, and woe unto every heedless and veiled one. 2 كتاب نطق بالحق وشهد بما شهد الله أنه لا إله إلا هو المهيمن القيوم أنه يهدي العباد إلى الصراط الأعظم ويقربهم إلى مقامه المحمود ويشهد بما شهد الله قبل خلق الوجود أنه هو الحق علام الغيوب لا يعزب عن علمه من شيء يفعل ما يشاء بقوله كن فيكون طوبى لعامل عمل بما أمر به في الكتاب وويل لكل غافل محجوب
- 3 Say: Praise be unto Thee, O my God, for having made known unto me the Manifestation of Thy most excellent names and Thy most exalted attributes. I beseech Thee by the waves of the ocean of Thy utterance and by the lights of the Orb of Thy proof to make me in all conditions turn toward Thee, speak Thy praise and seek refuge in Thy presence. 3 قل لك الحمد يا الهى بما عرّفتني مظهر اسمائك الحسنى وصفاتك العليا اسئلك بأمواج بحر بيانك وبأنوار نير برهانك بأن تجعلني في كل الأحوال مقبلاً إليك وناطقاً بثنائك ولائذاً بحضرتك
- 4 O Lord! Thou seest the ignorant one seeking the ocean of Thy knowledge and the heaven of Thy wisdom. I beseech Thee by the wisdom which Thou hast made the shelter of them that are nigh unto Thee and sincere before Thee, and a stronghold for them that have turned unto Thee and have attained, to assist me under all conditions to do what Thou lovest and approve. 4 اى رب ترى الجاهل قصد بحر علمك وسماء حكمتك اسئلك بالحكمة التي جعلتها مأوى للقرّبين والمخلصين وحصناً للمقبلين والفائزين بأن تؤيدني في كل الأحوال على ما تحب وترضى
- 5 O Lord! I beseech Thee by them who have soared on the wings of detachment in the atmosphere of Thy nearness and have sacrificed their souls and all they possessed in Thy path, to ordain for me through Thy bounty and grace that which Thou hast ordained for them. Thou art He Whose grace the veils of the world and the clamor of the nations cannot withhold. Thou doest what Thou willest and ordainest what Thou pleasest. Verily Thou art the All-Knowing, the All-Wise. 5 اى رب اسئلك بالذين طاروا بأجنحة الانقطاع في هواء قربك وانفقوا انفسهم وارواحهم وما عندهم في سبيلك بأن تكتب لى ما كتبت لهم بجودك وكرمك انت الذى لا تمنع فضلك حجاب العالم ولا ضوضاء الأمم تفعل ما تشاء وتحكم ما تريد انتك انت العليم الحكيم

BLIB_Or15712.121

BH05025

To: Yusuf

Date: 1305 ? [1887-1888]

- 1 He is God, exalted be His glory, the Most Great, the Most Powerful
هو الله تعالى شأنه العظمة والاقترار
- 2 Praise that is sanctified above the comprehension of all created things and the understanding of all beings befits and is worthy of the Lord of names and attributes, Who, to the dismay of the ungodly, has raised aloft the banner of divine unity upon the highest standards and planted the ensign of "Verily He is God" upon the most elevated station. Glorified and exalted is He! He does what He wishes and ordains what He desires. No hosts can prevent His will and purpose, and He is the Almighty, the Powerful.
حمد مقدس از ادراک ممکنات و عرفان کائنات مالک اسماء و صفات را لایق و سزااست که رغماً للمشرکین علم توحید را بر اعلیٰ الأعلام مرتفع فرمود و رایت آنه هو الله را بر اعلیٰ المقام نصب نمود سبحانه و تعالیٰ یفعل ما یشاء و یحکم ما یرید لا تمنعه الجنود عن ارادته و مشیتة و هو المقتدر القدير
- 3 Praise be to God that despite the might of the ungodly and the power of the aggressors, the light of unity is shining forth. We bear witness that there is no God but Him, acknowledging that which the tongue of His power has uttered before the creation of His earth and heaven.
الحمد لله مع قوة المشرکین و شوكة المعتدین نور توحید مشرق نشهد ان لا اله الا هو اعترافاً بما نطق به لسان قدرته قبل خلق ارضه و سمائه
- 4 We beseech God to protect in all conditions the people of unity in the cities and regions from the oppression of the ungodly and deniers, and to purify the cities of hearts from the doubts of the people of the world. He is powerful and mighty.
از حقّ میطلبیم در جمیع احوال مدن و دیار اهل توحید را از ظلم مشرکین و منکرین حفظ فرماید و مداین افتده را از شبهات اهل عالم مطهر دارد اوست قادر و توانا
- 5 We have heard your mention and have made mention of you, in accordance with His exalted Word: "When you are greeted with a greeting, greet with a better greeting." We counsel you and the friends to patience and forbearance, and to such deeds and character as will cause the exaltation of the station of man. And in all conditions we beseech confirmation and success for the loved ones. Verily He is the Hearer, the Answerer of prayer. Praise be to God, the Watchful, the Near.
ذکرت را شنیدیم و ذکرک نمودیم اتباعاً لقوله تعالیٰ اذا حیّتم بحیة فحیوا بأحسن منها وصیّت میکنیم شما و دوستانرا بصبر و شکیبائی و اعمال و اخلاقی که سبب ارتقاء مقام انسانست و در جمیع احوال از برای احبّاً تأیید و توفیق میطلبیم آنه هو السامع المجیب الحمد لله الرقیب القریب

BLIB_Or15718.092, LHKM1.178

BH05360

To: daughter of Jinab-i-Haji Javad, in Kaf

Date: 1305 ? [1887-1888]

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

1 بنام خداوند دانا

2 All praise, sanctified beyond mention and limitations, befits and is worthy of the Lord of existence and the Sovereign of the unseen and the seen, Who through a single Word made manifest the Straight Path and the Balance, the Hour and the Resurrection, the Reckoning and Paradise and the Fire. Whosoever turned towards it and attained unto hearing it, such a soul is recorded with God among the companions of the most exalted Paradise and is inscribed by the Supreme Pen. And whosoever turned away, such a soul is recorded with the Chosen One as being among the people of the Fire.

2 حمد مقدّس از ذکر و حدود مالک وجود و سلطان غیب و شهود را لایق و سزااست که یک کلمه حکم صراط و میزان و ساعت و قیامت و حساب و جنت و نار را ظاهر فرمود هر نفسی اقبال نمود و باصفا فائز گشت او از اصحاب فردوس اعلی لدی الله مذکور و از قلم اعلی مسطور و هر نفسی اعراض نمود او از اهل نار لدی المختار مذکور

3 O My leaf! Upon thee be My glory! Remember thy Lord and glorify His Name, the Mighty, the Wondrous. Be thou occupied with His remembrance at all times, and hold fast unto His cord. Though outwardly thou art distant from the Kingdom of Glory through the tyranny of the oppressors and the hatred of the antagonists, yet inwardly thou art seated and established in the most exalted station upon the throne of glory.

3 یا ووقتی علیک بهائی اذکری ربّک و سبحی باسمه العزیز البدیع در لیالی و ایام بذکرش مشغول باش و بمجیش متمسک اگر در ظاهر از ظلم ظالمین و بغضای معاندین از ملکوت عزّت دوری و لکن در باطن در اعلی المقام بر سریر عزّت ساکن و جالسی

4 Ere long shall the glory of kings and subjects, princes and divines all return to nothingness, and the blessed word "Glory belongeth unto God and unto His loved ones" shall become manifest and evident. Give thanks unto thy Lord for this most great favor which hath encompassed those who are in the heavens and the earth. The Glory from Us be upon thee and upon every maidservant who hath believed in the One, the All-Informed.

4 عنقریب عزّتهای ملوک و مملوک و امرا و علما کل بعدم راجع و کلمه مبارکه العزّة لله و لأولیائه ظاهر و هویدا گردد اشکری ربّیک بهذا الفضل الأعظم الذی احاط من فی السموات و الأرضین البهائم من لدنا علیک و علی کلّ امة آمّنت بالفرد الخبیر

AQA6#283 p.275b

BH05569*To: Haji Mirza Muhammad Ali Afnan, in Shiraz**Date: 1305 ? [1887-1888]*

1 He is the All-Knowing, the All-Wise.

1 هو العليم الحكيم

2 O Alif, upon thee be My peace and My glory. O Fa, upon thee be My mercy and My grace. Be thou confident in God's loving-kindness and His mercy and His power and His sovereignty. Soon that which hath appeared of turmoil shall subside and thou shalt behold the servants clinging to return unto the Mighty, the All-Bestowing. His honor Siyyid 'Ali, upon him be My glory, made mention of thee. Therefore hath the Supreme Pen turned toward thee, and this most exalted Word, which in truth is among the pearls of the ocean of the Merciful's utterance, hath appeared from His treasury: "Thou hast been Mine and I shall be thine." Remember thou the friends, that perchance they may behold themselves detached and free from all save God, and that the means of two days may not deprive them of the infinite divine worlds. Convey My greetings to the son, upon him be My glory. We beseech God to assist him in wisdom and utterance, to ordain for him that which shall protect him from the evil of every oppressor, and to aid him with the hosts of grace and bounty. Verily He is the Powerful over what He willeth. There is no God but Him, the Commander, the Powerful, the All-Knowing, the All-Wise. The glory from Our presence be upon thee and upon whomsoever loveth thee and hearkeneth unto thy call in this manifest Cause.

2 يا الف عليك سلامي و بهائی یا فآء عليك رحمتي و فضلی کن مطمئناً بعناية الله و رحمته و قدرته و سلطانه سوف يسكن ما ظهر من الاضطراب و ترى العباد متمسكين بالرجوع الى العزيز الوهاب جناب سيد علي عليه بهائی ذكر شما را نمود لذا قلم اعلى بشما متوجه و اين كلمهء عليا كه في الحقيقة از لآلى بحر بيان رحمن است از خزانة او ظاهر قد كنت لى و اكون لك دوستان را متذكر نما شايد از ما سوى الله خود را فارغ و آزاد مشاهده نمايند و اسباب دو يوم ايشانرا از عوالم لا يتناهى الهى محروم نسازد ابن عليه بهائی را از قبل مظلوم تكبير برسان نسل الله ان يؤيده على الحكمة و البيان و يقدر له ما يحفظه عن شر كل ظالم و يمدّه بجنود الفضل و العطاء انه هو المقتدر على ما يشاء لا اله الا هو الامر المقتدر العليم الحكيم البهاء من لدنا عليك و على من يحبك و يسمع ندائك فى هذا الامر المبين

INBA51:491

BH05600*To: Ali**Date: 1305 ? [1887-1888]*

1 He is God, exalted be His station, the Grandeur and the Power!

1 هو الله تعالى شأنه العظمة و الاقتدار

2 O 'Ali! What thou didst submit was observed. This Wronged One hath ever mentioned and will continue to mention the people of divine unity. However, He is forbidden from mentioning spiritual insights and divine realities, inasmuch as some souls

2 يا على آنچه عرض نمودى مشاهده شد اين مظلوم لازال اهل توحيد را ذكر نموده و مينمايد ولكن از ذكر معارف و حقائق ممنوعست چه كه بعضى از عباد از ادراك معانى آن عاجزند و بهواهاى

are unable to comprehend their meanings and interpret them according to their own desires, thereby causing hardship and speaking harshly to the companions in prison. We beseech God to assist thee in that which is befitting. Today all the people of divine unity must hold fast to the cord of divine favor and cling to the hem of God's mercy, supplicating by night and day that He may protect them from the evil of every misbeliever and every clamorous one. Say:

- 3 My God, my God! I beseech Thee by the Word whereby Thou hast guided the sincere ones to Thy straight path, illumined their hearts with the light of Thy knowledge and adorned their heads with the crown of Thy unity, to make me steadfast in Thy love and firm in Thy Cause. Then assist me, O God of Names and Creator of heaven, to act according to what Thou hast revealed in Thy Book. Verily Thou art the Almighty, the Powerful, and worthy to answer prayer. And we beseech God, exalted be He, to forgive those for whom thou hast sought forgiveness and to ordain for thee the good of the hereafter and of this world. Verily He is the Lord of all creation. There is none other God but Him, the Mighty, the Great.

نفس خود تفسیر مینمایند و بر اصحاب سجن سخت میگیرند و سخت میگویند از حق میطلبیم ترا تأیید فرماید بر آنچه سزاوار است امروز اهل توحید طراً باید بحبل عنایت تمسک نمایند و بذیل رحمت الهی تثبث و در لیالی و ایام مستلت نمایند لیحفظهم من شر کل مشرک و کل ناعق

3 قل الهی الهی استلک بالكلمة التي هدیت بها المخلصین الى صراطک المستقیم و نورت قلوبهم بنور معرفتک و زینت رؤوسهم باکلیل توحیدک بأن تجعلی ثابتاً فی حبک و راسخاً فی امرک ثم ایدنی یا اله السماء و فاطر السماء علی العمل بما انزلته فی کتابک انک انت المقتدر القدير و بالاجابة جدير و نسئل الله تعالى ان يغفر للذين اردت غفرانهم و یقدر لک خیر الآخرة و الأولى [انه هو] مولی الوری لا اله الا هو العزیز العظیم

BLIB_Or15712.244a

BH05568

To: *Ismi*

Date: 1305 ? [1887-1888]

- 1 He is the Faithful Speaker
- 2 O My Name! Upon thee be My glory! The letter of Ali T.B. (upon him be My glory) which he wrote to thee was presented before the Wronged One and read. Praise be to God, the fragrance of faith in God was inhaled therefrom. We beseech God—glorified be His majesty—to aid him and assist him with the hosts of wisdom and utterance, that he may rejoice and be numbered among those who are thankful unto Him. He speaketh thus:
- 3 “My God, my God! The wine of Thy utterance, the choice wine of Thy knowledge, the Kawthar of Thy certitude, and the Salsabil which hath flowed from Thy Most Exalted Pen in the prison of ‘Akka have so intoxicated me that they have

1 هو الناطق الأمين

2 یا اسمی علیک بهائی نامۀ جناب علی طب علیه بهائی که بآنجناب نوشته بود نزد مظلوم حاضر و قرائت شد لله الحمد عرف ایمان بالله از آن استشمام شد از حق جل جلاله میطلبیم او را تأیید فرماید و نصرت فرماید بجنود حکمت و بیان لیفرح و یكون من الشاکرین له ان یقول

3 الهی الهی قد اخذنی سکر بیانک و رحیق عرفانک و کوثر ایقانک و السلسیل الذی جرى من قلبک الأعلى فی سجن عکاء بحیث

detached me from all else but Thee, drawn me nigh unto Thy straight path, and guided me to Thy Great Announcement.

- 4 “I beseech Thee by those whose hearts Thou hast made treasuries of the pearls of Thy love and repositories of Thy remembrance and praise, and by the tongues of them that know Thee, who make mention of Thee throughout the nights and days, to ordain for me that which shall profit me and be a comfort unto me in every world of Thy worlds. O my Lord! I am Thy servant and the son of Thy servant. I know not what beseemeth me to ask of Thee. Thou art more knowing of me than I am of myself. Write down for me that which shall cause me to speak Thy praise, to arise to serve Thee, and to turn toward the lights of Thy countenance. There is no God but Thee, the Forgiving, the Generous, and Thou art the Most High, the Great.”

منعنى عن دونك وقرّبنى الى صراطك المستقيم
وهدانى الى نبأك العظيم

4 اسئلك بالذين جعلت قلوبهم مخازن لآلئ حبك
و كائز ذكرك و ثنائك و بألسن العارفين الذين
ذكروك فى اللّيل و الايام بأن تقدر لى ما ينفعنى
و يكون مونساً لى فى كلّ عالم من عوالمك اى
ربّ انا عبدك و ابن عبدك لا اعلم ما ينبغى ان
اسئله منك انت اعلم بى متى فاكتب لى ما يجعلنى
ناطقاً بثنائك و قائماً على خدمتك و متوجّهاً الى
انوار وجهك لا اله الا انت الغفور الكريم و انت
العلّى العظيم

BLIB_Or15712.049, BLIB_Or15738.208”

BH05592

To: *Muhammad-Ali*

Date: 1305 ? [1887-1888]

- 1 He is God.
- 2 O Sulayman! In the past his seal fell into the hands of a demon. Now its Owner is afflicted by the demons of the world.
- 3 “The world is the abode of demons, and its record is in crookedness— O wayfarer! Be afraid of the demons of its record!”
- 4 At the end of this Tablet We beseech God to assist all to achieve unity and harmony. We make mention of all the friends of that land and command what God has willed: “Recognize the station of the one who has ascended unto Us. Verily We have mentioned him with a mention that is not equaled by the mentions of the nations. He who possesses a manifest Book beareth witness to this.” We beseech God to draw His children near unto Him and to make them among those who, throughout ages and centuries, have helped the Cause of God in such wise that neither the swords of enemies, nor the doubts of the divines, nor the allusions of the mystics deterred them. Verily He is powerful over all things and worthy to answer prayers. The

1 هو الله

2 يا سليمان از قبل خاتم او بدست ديو آمد حال
مالك او دست ديوان عالم مبتلا

3 جهان بنگاه ديوانست و در كژيست ديوانش الا
اى راهرو بهراس از ديوان ديوانش

4 در آخر لوح از حقّ ميطلبم جميع را تايد فرمايد بر
اتحاد و اتفاق اولياى آن ارض طراً را ذكر مينمائيم
و به ما اراده الله امر ميكنيم اعرفوا مقام الذى
صعد الينا انا ذكرناه بذكر لا تعادله اذكار الأمم
يشهد بذلك من عنده كتاب مبين نسل الله ان
يقرب ابناؤه اليه و يجعلهم من الذين نصروا امر
الله فى القرون و الأعصار بحيث ما منعهم سيوف
الأعداء و لا شبهات العلماء و اشارات العرفاء انه
على كلّ شىء قدير و بالاجابة جدير البهاء من لدنا
عليكم و على عباد الله الثابتين

glory proceeding from Us rest upon you and upon the steadfast servants of God.

- 5 O Muhammad-'Ali! Thy letter reached the Most Holy Court, and especially for each name there was sent down from the heaven of the Divine Will that which hath no peer or likeness. Give them the glad tidings of My loving-kindness. Verily the Wronged One makes mention of every name that appeared before His face. This is what He uttered when He was established upon His mighty throne in Zawra. We beseech God to assist His loved ones with the hosts of the seen and the unseen, to render them victorious through His verses, and to ordain for them that which befits the heaven of His bounty. Verily He is the Forgiving, the Generous, and He is the All-Knowing, the All-Wise.

5 يا محمد على نامہات بساحت اقدس فائز و
مخصوص ہر یک از سماء مشیت نازل شد آنچه
کہ شبہ و مثل نداشته بشر ہم بعنایتی آن المظلوم
یذکر کل اسم حضر امام وجہہ ہذا ما نطق بہ
اذ استوی فی الزوراء علی عرشہ العظیم نسل اللہ
ان یمد اولیائہ بمجنود الغیب و الشہادۃ و ینصرہم
بآیاتہ و یقدر لہم ما ینبغی لسماء عطائہ آنہ ہو
الغفور الکریم و ہو العلیم الحکیم

BLIB_Or15712.119b

BH05495

To: Yunis Afrukhtih

Date: 1305 ? [1887-1888]

- 1 He is the One dawning from the horizon of proof.
- 2 A Book which the Wronged One hath sent down to him who hath turned towards the Praiseworthy Station wherein was raised the call: "There is none other God but Me, the Protector, the Self-Subsisting."
- 3 The Cause hath been manifested and the verses sent down, yet the people comprehend not. Blessed art thou and blessed is he who hath fulfilled God's covenant and His testament - he is assuredly among those near unto God in a preserved tablet. We have heard thy call and have answered thee through this Book, a command from God, the Lord of the seen and unseen.
- 4 Say: "My God, my God! Praise be unto Thee for having remembered me and Thy servants through Thy Most Exalted Pen, and for having sent down from the heaven of Thy bounty the table of inner meanings and utterance. By Thy Name, the All-Merciful! I beseech Thee by the lights of the Sun of Thy Manifestation and the rustling of the Tree of Thy Mount, to make me in all conditions mindful of Thy verses, detached from all else save Thee, and holding fast unto Thy cord. Thou

1 هو المشرق من افق البرهان

2 کتاب انزلہ المظلوم لمن اقبل الی المقام المحمود
الذی فیہ ارتفع النداء آنہ لا الہ الا انا المہيمن
القیوم

3 قد اظهر الامر و انزل الآیات و القوم لا یفقهون
طوبی لک و لمن وفی بعهد اللہ و میثاقہ آنہ من
المقریین فی لوح محفوظ انا سمعنا ندائک اجبناک
بہذا الکتاب امرأ من لدی اللہ مالک الغیب و
الشہود

4 قل الہی الہی لک الحمد بما ذکرتنی و عبادک من
قلوبک الأعلی و انزلت لنا من سماء جودک مائدة
المعانی و البیان باسمک الرحمن اسئلك بأنوار
شمس ظہورک و حنیف سدرۃ طورک بأن
تجعلنی فیکل الأحوال متذکراً بآیاتک و منقطعاً
عن دونک و متمسکاً بجلک آنک انت المقتدر
علی ما تشاء لا الہ الا انت العلیم الحکیم

art, verily, the Powerful over what Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.”

- 5 Permission for presence dependeth upon the exigencies of wisdom. If circumstances warrant, they may present themselves; otherwise, we beseech God, exalted be He, to record for thee the reward of attaining His presence and of appearing before the Dawning-Place of His verses and the Rising-Point of His evidences. He is, verily, the Powerful, the All-Knowing, the All-Wise.

- 6 The Glory be upon thee and upon those with thee and upon My loved ones there who have heard the call and answered their Lord, the Almighty, the All-Powerful.

5 اذن حضور معلق است بمقتضيات حكمت اگر
اقتضا نمايد توجه نمايد والا نسل الله تعالى ان
يكتب لك اجر لقائه والحضور امام مشرق آياته
و مطلع بيناته انه هو المقتدر العليم الحكيم

6 البهاء عليك و على من معك و على اوليائي
هناك الذين سمعوا النداء و اجابوا ربهم المقتدر
القدير

AQA5#152 p.209

BH05389

Date: 1305 ? [1887-1888]

- 1 He is the First and the Last, the Manifest and the Hidden
- 2 Glorified be He Who hath named Himself in one station as the Mother of the Book, and in another station as the Mother of the Bayan, and as the Most Exalted Pen, and as the Perspicuous Book, and as the Most Great Announcement, and by what hath been sent down in the Books of God, the Lord of the worlds. We have sent the Messengers and revealed the Books as a grace from Our presence, and verily I am the All-Bountiful, the Most Generous. Verily the Spirit came from the heaven of proof by the command of an Ancient Commander, and attained the presence when the Desired One came with mighty sovereignty. And the Interlocutor came with the truth and attained the presence and said: “Thine be the praise, O Thou Who art the Goal of the worlds!” And the Primal Point appeared and gave glad tidings unto all of My manifestation and My Book and My presence and My firm and mighty Cause. And the One ordained in the Bayan commanded them to serve Me and to appear before My face and to offer beauteous praise. They turned away and denied, clinging to the cord of idle fancies - lo, they are among those who cherish vain imaginings in the Book of God, the Master of the Day of Judgment. We have heard of thy drawing nigh, wherefore We make mention of thee and turn unto thee with a luminous countenance. Blessed is

1 هو الأول والآخر والظاهر والباطن

2 سبحان الذي سمي نفسه في مقام بأم الكتاب و
في مقام آخر بأم البيان والقلم الأعلى والكتاب
المبين وبالنبأ الأعظم وبما نزل في كتب الله رب
العالمين قد ارسلنا الرسل و انزلنا الكتب فضلاً من
لدنا و انا الفضل الكريم ان الروح اتى من سماء
البرهان امراً من لدن امر قديم و فاز باللقاء اذ
اتى المقصود بسلطان عظيم و الكلم اتى بالحق و
فاز باللقاء و قال لك الحمد يا مقصود العالمين و
ظهر النقطة الأولى و بشر الكل بظهورى و كتابى و
لقائى و امرى المبرم المتين و وصى البيان بخدمتى و
الحضور امام وجهى و بثنائى الجميل انهم اعرضوا
و انكروا متمسكين بجبل الأوهام الا انهم من
المتوهمين فى كتاب الله مالک يوم الدين قد سمعنا
اقبالك ذكرناك و اقبلنا اليك بوجه منير طوبى
لمن فاز بأيامى و سمع ندائى و عمل بما امر به فى
كتابى العزيز البهاء من لدنا عليك و على الدين

he who hath attained unto My days and heard My call and acted according to what was commanded in My mighty Book. The glory from Our presence be upon thee and upon those who have borne witness and said: "Praise be unto Thee, O Thou in Whose grasp is the dominion of all who are in the heavens and on earth!"

شهدوا وقالوا لك الحمد يا من في قبضتك زمام
من في السموات والأرضين

BLIB_Or15713.267b

BH05744

To: Aqa Siyyid Ali, in Tihiran

Date: 1305 ? [1887-1888]

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

1 هو الشاهد العليم الخبير

2 A mention from Us to him whose name was present before the Face of the Wronged One in the Most Great Prison—he who hath accepted all tribulations for the exaltation of the Word of God, the Powerful, the All-Knowing, the All-Wise. We have remembered those who have turned to the Countenance, and We remember them as a grace from God, the Lord of all worlds.

2 ذكر من لدنا لمن حضر اسمه في السجن الأعظم
امام وجه المظلوم الذي قبل البلائ كلها لآلاء
كلمة الله المقتدر العليم الحكيم انا ذكرنا الذين اقبلوا
الى الوجه و نذكرهم فضلاً من لدى الله رب
العالمين

3 O 'Ali! The face of the Prisoner hath turned toward thee from this far-distant shore and mentioneth thee with that which will draw thee nigh unto God, the Mighty, the Praised. When thou art made victorious through the verses of thy Lord and findest the fragrance of His loving-kindness, say:

3 يا علي قد اقبل اليك وجه المسجون من هذا
الشطر البعيد ويذكرك بما يقربك الى الله العزيز
الحميد انك اذا فزت بايات ربك و وجدت
عرف عنايته قل

4 "My God, my God! Praise be unto Thee for having created me and provided for me and guided me to Thy most exalted horizon—the station wherein the Dawning-Place of Thy verses, the Manifestation of Thy clear tokens, and the Source of Thy commandments and ordinances doth speak. O my Lord! I beseech Thee by the Word whereby all things were attracted and the ocean of Thy knowledge surged in the world of creation, to make me in all conditions steadfast in Thy Cause and firm in Thy religion. Thou, verily, art powerful over whatsoever Thou willest. I moreover beseech Thee by the lights of Thy countenance to aid me in the service of Thy Cause and in that which will profit me in every world of Thy worlds. Thou, verily, art the Lord of all worlds and the Educator of all nations. There is none other God but Thee, the Forgiving, the Merciful."

4 الهى الهى لك الحمد بما خلقتنى و رزقتنى و
هديتنى الى افئك الأعلى المقام الذى فيه ينطق
مشرق آياتك و مظهر بيناتك و مصدر اوامر
و احكامك اى رب اسئلك بالكلمة التى بها
انجذبت الأشياء و ماج بحر علمك فى ناسوت
الانشاء بأن تجعلنى فى كل الأحوال ثابتاً على
امرک و راسخاً فى دينك انك انت المقتدر على
ما تشاء ثم اسئلك بأنوار وجهك بأن تؤيدنى
على خدمة امرک و ما ينفعنى فى كل عالم من
عوالمك انك انت مولى العالم و مربى الأمم لا
اله الا انت الغفور الرحيم

INBA23:259b,

BLIB_Or15712.113b,

BLIB_Or15713.249a

BH05940

To: Muhammad Afnan

Date: 1305 ? [1887-1888]

- 1 He dawneth from the horizon of the heaven of utterance
 2 O My Afnan, upon thee be My glory! Love renders assistance and the grace of God provides aid. His mercy hath preceded all and His bounty hath encompassed all. A testimony to these stations is that each day a cause for mention by the Supreme Pen becomes manifest and a reason for the attention of the Wronged One becomes evident. His honor Ismullah, upon him be My glory and loving-kindness, made mention of you and sought a mention from the Mother Book. Therefore the gaze of the Wronged One was directed to that quarter and from the treasury of the Supreme Pen these pearls of grace and bounty appeared and became manifest.
 3 O My Afnan! The treasures of the world cannot compare with these pearls. Each one beareth witness to the grace and generosity and bounty of God, exalted be His glory, towards His Afnan. Say: Praise be unto Thee, O Thou the Goal of the world, for having illumined my sight to behold the lights of the Day-Star of Thy bounty and purified mine ear to hearken unto the rustling of Thy Pen. I beseech Thee by the lights of Thy Throne and whatsoever was hidden in Thy knowledge, to aid me to arise to serve Thee at all times and in all conditions. Verily Thou art the Self-Sufficing, the Most Exalted. There is none other God but Thee, in the beginning and in the end.

BLIB_Or15712.238

BH05751

To: Darvish Ghulam-Husayn

Date: 1305 ? [1887-1888]

- 1 He is the Hearer, the Answerer
 2 Thou hast been and art remembered before the Wronged One. We beseech God to strengthen thee with an assistance that shall never diminish. His Will is sovereign, His decree all-encompassing. Grieve not over anything, but place thy trust

in all matters in God, the Lord of the worlds. We have remembered thee before, and do so at this hour, with that which its fragrance shall never cease to endure throughout the kingdom of earth and heaven. Two souls in two cities acted contrary to that which God hath decreed. By the life of God, the eye of justice wept, and the people of the City of Fairness [...]. Kurdistan and Hamadan - should that honored one turn in that direction, perchance it may cause some souls to become mindful, for certain deluded ones have also passed through those regions. Nothing whatsoever escapeth the knowledge of thy Lord. He witnesseth and seeth, and He is the All-Hearing, the All-Seeing.

- 3 Say: O friends! Ponder ye: those servants who summon the people to the dawning-place of vain imaginings are, by the life of God, neither aware nor conscious. We beseech God to assist all to arise with complete steadfastness in His Cause. The glory from Us be upon thee and upon those who hearken unto thy words concerning this Most Great Announcement and this mighty Command.

كُلّ الأمور على الله ربّ العالمين أنا ذكرناك من قبل وفي هذا الحين بما لا ينقطع عرفه بدوام الملك والمملوك دو نفس در دو مدینه بغیر ما حکم به الله عمل نمودند لعمر الله چشم عدل گریست و اهل مدینه انصاف [...] نمود کردستان و همدان آن جناب اگر بآنسمت توجّه نمایند شاید سبب تذکر نفوسی گردند چه که بعضی از متوهمین هم بآن اراضی عبور کرده‌اند لا یعزب عن علم ربک من شیء یشهد ویری و هو السميع البصیر

3 بگوای دوستان تفکر نمائید عبادیکه ناس را بمطلع اوهام دعوت مینمایند لعمر الله آگاه نبوده و نیستند از حقّ میطلبیم کُلّ را مؤیّد فرماید تا باستقامت تمام بر امر قیام نمایند البهاء من لدنا علیک [و] علی الذین یسمعون قولک فی هذا النّبأ الأعظم و هذا الأمر العظیم انتهى

BLIB_Or15712.113a

BH05982

Date: 1305 ? [1887-1888]

- 1 O 'Attar! Thou didst discover the fragrance of My days, didst hear My call, didst turn to My horizon, didst speak My praise, and My remembrance drew thee, and My Most Exalted Pen hath remembered thee in the Most Glorious Horizon. Say: Praise be unto Thee, O Lord of all beings and Master of the hereafter and of the former times. I testify to Thy oneness and Thy singleness, and that Thou hast no peer nor equal. Thou didst manifest Thyself at the appointed time and didst call all to that which draweth them nigh unto Thee. Verily, Thou art the Mighty, the All-Bountiful.
- 2 My Greater Branch appeared and made mention of thee, whereupon We remembered thee, and thy portrait was brought before the Wronged One. We testify that he attained unto the presence when the Tongue of Grandeur was speaking the praise and remembrance of God, and the Pen was moving in such wise as was the spirit of life unto bodies and the Kawthar of immortality unto frames.

1 یا عطار وجدت عطر ایّامی و سمعت ندائی و اقبلت الی افقی و نطقت بثنائی و اجتذبت ذکری و ذکرک قلبی الأعلی فی الأفق الأبهی قل لک الحمد یا مولی الوری و ربّ الآخرة و الأولى اشهد بوحدايتک و فردایتک و بأنّ لیس لک شبیه و لا مثال اظهرت نفسك فی المآل و دعوت الکّل الی ما یقرّبهم الیک انک انت العزیز الفضال

2 قد حضر غصنی الأكبر و ذکرک ذکرناک و احضر تمثالک لدى المظلوم نشهد انه فاز بالحضور اذ کان لسان العظمة ناطقاً بذكر الله و ثنائه و القلم متحرکاً علی ما کان روح الحيوان للأجساد و کوثر البقاء للأبدان

- 3 Blessed is he who hath attained and partaken and drunk! Woe unto every proud and ungrateful one! Blessed art thou, inasmuch as there hath appeared before the Countenance that which representeth thy form, present and speaking thy praise and name. Give thanks unto thy Lord for this most great favor and say: Praise be unto Thee, O Thou Who didst cause me to hear Thy sweet call and didst strengthen me to turn unto Thy Most Exalted Horizon on a day wherein most of the servants turned away from Thee. The glory that proceedeth from Us rest upon thee and upon My loved ones, both men and women.

طوبى لمن فاز واخذ وشرب ويل لكل متكبر
كفار طوبى لك بما حضر لدى الوجه ما يكون
حاجباً عن هيكلك وحاضراً ناطقاً بذكرك و
اسمك اشكر ربك بهذا الفضل الأعظم و قل
لک الحمد یا من اسمعتنی ندائک الأهل و أیدتنی
على الاقبال الى افقک الأعلى فی يوم فيه اعرض
عنک اکثر العباد البهائم لدننا علیک و علی
اولیائى من الذکور و الاناث

BLIB_Or15718.093a

BH06299

To: *Abdu'llah Tabib*

Date: 1305 ? [1887-1888]

- 1 He is God, exalted be His glory! The Grace and Bounty
- 2 Your letter was presented before the Wronged One and all of it was heeded. Praise be to God, the fragrance of divine love was wafting from it. The first part of the letter was adorned with these words: "This lowly servant with oceans of transgression and mountains of errors..." and so forth. O thou who art mentioned before the Wronged One! If you have confessed to oceans of transgression, this Wronged One likewise acknowledges that God, exalted be His glory, possesses oceans of forgiveness and pardon. We beseech Him, exalted be He, to change sins into good deeds and to purify you from whatsoever is displeasing to His good-pleasure. Say: My God, my God! Praise be to Thee for having guided me and made me recognize Thee. I beseech Thee, O Lord of the worlds and Goal of the nations, to ordain for me that whereby Thy Cause may be exalted amongst Thy servants. O my Lord! The weary hath turned toward the kingdom of Thy utterance and the blind toward the Kaaba of meeting with Thee. I beseech Thee by the ocean of Thy bounty and the heaven of Thy giving to make me speak forth among Thy creation that I may acquaint them with Thy straight Path and Thy mighty Message, and show them Thy signs and the manifestations of Thy power. Verily Thou art the Almighty Whom the power of the aggressive ones cannot

هو الله تعالى شأنه الفضل و العطاء
1
2
نامهات نزد مظلوم حاضر و تمام آن اصغاشد
لله الحمد عرف محبت الهی از آن متضوع اول
نامه باینکلمه مزین اینبعد ذلیل یا دریا دریا
عصیان و کوه کوه خطیئات الى آخر قولک یا
ایها المذكور لدى المظلوم اگر شما با دریا دریا
عصیان اقرار نمودی اینمظلومهم اعتراف مینماید
که از برای حق جلّ جلاله دریا دریا بخشنش
و مغفرتست نسئله تعالى بأن یدلّ السیئات
بالحسنات و يطهر جنابک عما یکرهه رضائه
قل الهی الهی لک الحمد بما هدیتنی و عزّفتنی
اسئلك یا مولی العالم و مقصود الأمم بأن تقدّر
لی ما یرتفع به امرک بین عبادک ای ربّ
انّ الکلیل اقبل الى ملکوت بیانک و الضریح
الى کعبة لقاءک اسئلك ببحر فضلک و سماء
عطائک بأن تجعلنی ناطقاً بین خلقک لأعزّفهم
سبیلک المستقیم و نبأک العظیم و اریهم آثارک
و ظهورات قدرتک انک انت المقتدر الذی
لا تعجزک قدرة المعتدین و لا تمنعک سطوة
المشرکین لا اله الا انت العلیم الحکیم

BLIB_Or15712.244b

frustrate nor the ascendancy of the ungodly prevent. There is no God but Thee, the All-Knowing, the All-Wise.

BH06370

To: Ali

Date: 1305 ? [1887-1888]

- 1 In My Name, the One manifest in the Most Exalted Horizon!

2 O 'Ali! Hear My call from the direction of My prison. It commands thee to that which will draw thee near unto God, the Lord of all worlds. Say: O peoples of the earth! Fear God and be not of the ignorant ones. Cast away idle fancies and vain imaginings, and take hold of that which ye are commanded by God, the All-Knowing, the All-Wise.

3 O 'Ali! The divines and learned ones of Persia all awaited the days of the Manifestation. During nights and days most of them were occupied in lamentation and weeping from separation. But when the gate was opened and the effulgences of the lights of manifestation dawned from the horizon of will, they did that which thou hast heard and seen. Now too the deniers of the Bayan are occupied with the same vain imaginings. We counsel thee and those who have believed to manifest the most great steadfastness. Verily thy Lord is the All-Counseling, the All-Informed.

4 Say: My God, my God! Thou seest me turning toward Thee and turning away from all else beside Thee. I beseech Thee by the light whereby the horizons of the heaven of Thy bounty were illumined, and by the fire that hath spoken forth through Thy command and will amongst Thy servants, to assist me in that which Thou lovest and art pleased with. Then ordain for me through Thy generosity and grace that which will make me in all times speak in remembrance of Thee and stand firm in Thy Cause. Verily Thou art the Almighty, the All-Knowing, the All-Wise.

BH06122*Date: 1305 ? [1887-1888]*

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

2 Ha, Sin. We testify that your eye has attained to that for which it was created, and your ear has heard the call of the Wronged One in this mighty prison, and your heart has turned to a noble station. We beseech God to assist you with the hosts of the unseen and the visible, to aid you in exalting His Word amongst His servants, and to enable you to accomplish that which will endure as long as His names and attributes endure. He is the Almighty, the Powerful, and worthy to answer prayers. Glory be upon you and upon those who are with you and who have hearkened to your words concerning the Cause of God, the Lord of the worlds.

3 O Abdul-Karim! Upon you be the Glory of God, the Mighty, the Powerful, the Great. The Most Great Branch presented your letter before the presence. The reply to Jinab-i-Varqa, upon him be the Glory of God, was sent, and likewise permission to attain the presence was granted to Jinab-i-Musa, upon him be my Glory, from the Dawning-Place of the Divine Will. Verily We have heard the call of the dove and have answered it with that which gladdens hearts and brings solace to eyes. We beseech God to ordain for him the good of the hereafter and of this world, and to make him speak forth at all times with wisdom and utterance in His mighty Cause. Verily He is powerful over all things and worthy to answer prayers.

1 هو الذّاكر العليم

2 ح س تشهد أنّ عینک فازت بما خلقت له و اذنک سمعت نداء المظلوم فی هذا السّجن العظیم و قلبک اقبل الی مقام کریم نسئل الله ان یمدّک بجنود الغیب و الشّهادة و یؤیّدک علی اعلّاء کلمته بین عباده و یوفّقک علی ما یمکن باقیّاً ببقّاء اسمائه و صفاته و هو المقتدر القدیر و بالاجابة جدیر البهّاء علیک و علی من معک و سمع قولک فی امر الله ربّ العالمین

3 یا عبدالکریم علیک بهّاء الله المقتدر العزیز العظیم غصن اکبر نامۀ شما را تلقاء وجه قرائت نمود جواب جناب ورقا علیه بهّاء الله ارسال شد و همچنین اذن حضور از برای جناب موسی علیه بهائی از مشرق اراده مشرق انا سمعنا نداء الورقاء اجبناه بما تفرّج به القلوب و تقرّ به العیون نسئل الله ان یقدّر له خیر الآخرة و الأولى و یجعل له ناطقاً فی کلّ الأحوال بالحکمة و البیان فی امره العظیم انه علی کلّ شیء قدیر و بالاجابة جدیر

BLIB_Or15718.336

BH06130*Date: 1305 ? [1887-1888]*

1 In the Name of Him Who is the Guardian over all names!

2 Praise be sanctified above mention and utterance unto the Goal of the worlds Who illumined the world with the lights of true divine unity, raised aloft the standard of guidance, and unfurled the banner of sanctification upon the highest ensigns. He is the Almighty One Whom neither the hosts and ranks

1 بسمه المهیمن علی الاسماء

2 حمد مقدّس از ذکر و بیان مقصود عالمیازا لایق و سزاست که عالم را بانوار نیر توحید حقیقی منور فرمود علم هدایت برافراشت و رایت تقدیس بر اعلی الأعلام برافراخت اوست مقتدریکه جنود

nor the oppression and might of the people of the world could prevent from His purpose. He beheld His servants in error, and out of pure mercy and sheer grace sent the Manifestation of His Self for the guidance of creation, that all might find their way to the straight path and become aware of the great announcement. Blessed is the soul that effaced doubts and, with Abrahamic might, shattered the idols of vain imaginings, becoming illumined with the light of certitude that dawned from the horizon of will. Thus hath spoken the Wronged One in this Great Prison. Joy unto him who hath heard and attained, and woe unto the heedless. It is hoped that the gems of that land will be seized by the will of God, move those who tarry, and make fresh those who have withered. He is the Powerful, and He is the Mighty. There is no God but Him, the Guardian over all names.

و صفوف و ظلم و سطوت اهل عالم او را از اراده اش منع ننمود عباد خود را در ضلالت مشاهده نمود نظر برحمت بخت و فضل صرف مظهر نفسش را لأجل هدايت خلق فرستاد تا كل بصراط مستقيم راه يابند و بنأ عظيم آگاه شوند طوبى از برای نفسيكه شبهات را محو نمود و اصنام اوها مرا بقوت خليلي درهم شكست و بنور يقين كه از افق اراده مشرق است منور گشت هذا ما نطق به المظلوم في هذا السجن العظيم نعيماً لمن سمع و فاز و ويل للغافلين اميد هست جواهر آن ارض باراده حق اخذ شود متوقفين را بجرکت آورد و پژمردگانرا تازه نمايد اوست مقتدر و اوست توانا لا اله الا هو المهيمن على الأسماء

BLIB_Or15718.345

BH06226

Date: 1305 ? [1887-1888]

- 1 In the Name of Him Who is the All-Compelling above all names!
- 2 We arose in the shadow of loving-kindness and favor and proceeded to another place. When We arrived, We revealed verses with manifest sovereignty and made mention of God's friends and chosen ones, and We sent down to them that which, were it to be cast upon the graves, would cause those within to arise, and were it to be cast upon the mountain, it would pass away as passes the lightning, to present itself before God, the Mighty, the Praiseworthy. O people of the earth! Fear God and say not that which He hath not permitted you. Verily He is with you, hearing and seeing, and He is the All-Hearing, the All-Seeing. Blessed is the servant who hath drunk the wine of immortality from the hand of the bounty of his Lord, the Compassionate, the Generous. Woe unto him who hath heard and turned away - he is assuredly among the most lost.
- 3 My God, my God! Thou seest me desiring to make mention of one among Thy servants who hath desired to drink the wine of recognition from the hand of Thy loving-kindness. O Lord! Aid him through Thy bounty and generosity, then ordain for

1 بسمی المهيمن على الأسماء

2 قد اصبحنا في ظلّ العناية و الألفاف و قصدنا مقاماً آخر و لما وردنا انزلنا الآيات بسلطان مبين و ذكرنا اولياء الله و اصفياؤه و انزلنا لهم ما لو يلقي على القبور يقوم من فيها و لو يلقي على الجبل يمرّ كمر البرق ليحضر بين يدي الله العزيز الحميد يا ملأ الأرض خافوا الله و لا تقولوا ما لا اذن الله لكم انه معكم يسمع و يرى و هو السميع البصير طوبى لعبد شرب رحيق البقاء من يد عطاء ربه المشفق الكريم ويل لمن سمع و اعرض الا انه من الأخسرين

3 الهی الهی ترا می ارادت اذکر احداً من عبادک الذي اراد ان يشرب رحيق العرفان من يد عنايتك ای رب ایده بجودک و کرمک ثم قدر

him that which will draw him nigh unto Thee and cause him to remember Thy signs and Thy clear tokens. O Lord! I beseech Thee by Thy Most Great Remembrance and Thy Mighty News to inscribe for him with Thy Most Exalted Pen the good of the hereafter and of this world. Verily Thou art the Lord of all beings. There is none other God but Thee, the All-Knowing, the All-Wise.

له ما يقربه اليك ويدركه بآياتك و بيناتك اى
رب اسئلك بذكرك الأعظم و نبأك العظيم
بأن تكتب له من قلبك الأعلى خير الآخرة و
الأولى أنك انت مولى الورى لا اله الا انت
العليم الحكيم

BLIB_Or15713.248a

BH06515

To: Muhammad Ali Mizan, in Mizani

Date: 1305 ? [1887-1888]

1 In the Name of the All-Knowing Speaker!

1 باسم گوینده دانا

2 Praise be hallowed above the comprehension and minds, and sanctified beyond the understanding of all created things, befitting the Most Holy and Most Exalted Court of the Desired One, Who by wisdom and utterance has taken possession of the cities of the hearts of all who dwell within the realm of possibility. The turning away of the peoples of the world, both high and low, and the disregard of the nations, both learned and mystic, prevented Him not from His purpose. Neither did the veils of error nor the clouds of glory withhold the power of His Pen and the influence of His Will from conquest. His banner proclaimed "He is God" and His standard declared "The Lord of all mankind hath come." Blessed are they who hearkened unto His call and who, with sanctified and pure hearts, made their abode beneath His standard.

2 حمد مقدس از ادراک و عقول و منزه از عرفان
من فى الامكان ساحت امنع اقدس حضرت
مقصودى را لایق و سزا که بحکمت و بیان
مدائن افتده اهل امکانرا تصرف فرمود اعراض
اهل عالم از وضع و شریف و اغماض امم از علما
و عرفا او را از اراده اش منع نمود اقتدار قلم و
نفوذ مشیتش را حجاب ضلال و سبحات جلال
از تسخیر بازداشت عیش آنه هو الله و رایتش
قد اتى مولى الورى طوبى از برای نفوسیکه ندایش
را اصغا نمودند و بقلوب مقدسه طاهره در ظل
رایتش مأوى گزیدند

3 Exalted is the Word and exalted its power, great is the Sign and mighty its station, and sublime its influence. O Mizan! Today the Balance proclaims: "Verily, I am the Distinguisher, the All-Knowing." The true Balance hath ever been and shall ever be the love of God. Blessed are they who are illumined by the light of His Cause and enkindled with the fire of the Divine Lote-Tree.

3 جلت الکلمه و جل اقتدارها و عظمت الآیه و
عز مقامها و جل تصرفها یا میزان امروز میزان
بأنتی انا المیز العلم ناطق میزان حقیقی محبت
الهی بوده و هست طوبی از برای نفوسیکه بنور
امر منورند و بنار سدره مشتعل

4 Praise thou the Desired One of the world, for thy mention hath flowed from the Tongue of Grandeur both in the past and present. The riches of the world and the remembrances of nations shall all return to nothingness, but the divine verses and that which hath been ordained by Him shall remain and

4 حمد کن مقصود عالم را که ذکر از قبل و بعد
از لسان عظمت جاری ثروت عالم و اذکار امم
کل بعدم راجع ولكن آیات الهی و ما قدر من
عنده باقى و دائم ظلم ظالمین و ضوضاء معتدین

endure. The oppression of the oppressors, the clamor of the transgressors, and the vicissitudes and changes of ages and centuries shall neither alter nor efface it. In the realm of the Supreme Pen there hath never been, nor shall there ever be, any effacement. We beseech the Lord thereof to increase, at every moment, His confirmations unto thee and to make thee a standard of His Name and a herald of His Remembrance. Verily, He is powerful over all things.

- 5 O thou who gazest upon the Countenance! The Son of Mary said: "Thou hast bestowed upon me that which the learned and the wise have failed to comprehend." How many are the divines, the great ones, the princes and the mighty ones who are deprived, their names erased from the scroll of acceptance and recognition, and how many are those servants who, though outwardly reckoned among the ignorant and lowly in the eyes of men, have attained the highest stations of glory, exaltation, knowledge and wisdom. God eraseth what He willeth and confirmeth what He pleaseth, and with Him is the Mother Book. Blessed art thou and happy art thou, for thou hast drunk from the Sealed Wine and hast given thereof to others. This is a great bounty. Know thou its station and be of the thankful ones.

و حوادث و تغییرات قرون و اعصار او را تغییر ندهد و محو نسازد در عالم قلم اعلی محو نبوده و نیست اثبات اندر اثبات از مالک آن میطلبیم در هر حین بر تأییدت بیفزاید و یجعلک علماً باسمه و منادياً لذكره انه على كلشي قدیر

5 یا ایها الناظر الی الوجه ابن مریم میفرماید بمن عطا فرمودی آنچه را که علما و حکما بعرفانش فائز نگشتند چه مقدار از علما و کبرا و امرا و اقویا محرومند و اسامی ایشان از دفتر اقبال و قبول خارج و چه مقدار از عباد که در ظاهر بین خلق از ضعفا و جهال محسوب بر اعلی مقام عزّت و رفعت و علم و دانش مقرر گردیدند بحو الله ما یشاء و یثبت و عنده امّ الکتاب طوبی لک و هنیئاً لک از رحیق مختوم آشامیدی و عطا نمودی این فضلی است عظیم اعرف مقامه و کن من الشاکرین

AHB_132BE #11-12 p.003

BH06847

To: Ali et al.

Date: 1305 ? [1887-1888]

- 1 He is the Manifest, the Speaker before all parties
- 2 O Ali, upon thee be the everlasting splendor of God! This is the Day which all divine Books have been adorned with its mention. Blessed is the soul whom neither doubts nor allusions of the heedless ones prevented from the direction of divine unity. Today the Supreme Paradise crieth out with the most exalted call "The All-Merciful hath come!" and the gates of the most exalted Paradise and the supreme Heaven are opened wide. Blessed is he who hath advanced and entered therein, and woe unto every remote denier. One exalted word can cause the essence of dust to transcend the heavens - hold fast unto it, detached from all who are in the heavens and earths. And that blessed word is this: "This is the Day of God wherein

1 هو الظاهر الناطق امام الأحزاب

2 یا علی علیک بهاء الله الأبدیّ یوم یومیست که جمیع کتب الهی بذکرش مزین طوبی از برای نفسیکه شبهات و اشارات انفس غافله او را از شطر احدیه منع نمود امروز رضوان بأعلی النداء به قد اتی الرحمن ناطق و ابواب فردوس اعلی و جنت علیا مفتوح طوبی لمن اقبل و ورد و ویل لكل معرض بعید یک کلمه علیا جوهر خاک را از افلاک گذراند تمسک بها منقطعاً عمّن فی السموات والأرضین و آن کلمه مبارکه اینست هذا یوم الله لا یذكر فیه دونه هر نفسی باین کلمه

none other than Him is mentioned.” Whosoever holdeth fast to this word is preserved from the supreme terror and dwelleth secure and at rest beneath the canopies of divine grandeur. Therefore doth My Most Exalted Pen testify that he hath taken for himself beneath the canopies of light an exalted station and a faithful dwelling place. The Light shining forth and dawning from the horizon of God’s Tablet be upon thee and upon whomsoever holdeth fast to this firm cord. And praise be to God, the Lord of the worlds.

تمسک جست او از فرع اکبر محفوظست و در
ظلّ قباب عظمت الهی ساکن و مستریم اذاً یشهد
قلبی الأعلى انه اتخذ لنفسه فی ظلّ قباب النور
مقاماً علیاً و مقراً امیناً النور الساطع المشرق من
افق لوح الله علیک و علی من تمسک بهذا الحبل
المتین و الحمد لله رب العالمین

BLIB_Or15716.156a

BH06800

To: Asad

Date: 1305 ? [1887-1888]

- 1 He is God, exalted be His station, the Greatness and the Power
- 2 O Asad, upon thee be my praise! In the letter of his honor Sayyah, it would not be amiss to make mention of his honor Sadiq, upon whom be greetings. Perchance on the day of arrival the heedless souls will not make any interference and this matter will pass with spirit and fragrance. Write that his honor Sad, upon whom be the Glory of God, has gone to Mecca and is returning.
- 3 However, the light of our eyes Aqa Abdul-Husayn is occupied with study and practice in Alexandria. The request from that honored one is to watch over the condition of his honor Sad and deliver him from the evil of the deniers. We have ever been and continue to be grateful and thankful to his honor the Helper. We beseech from the Truth that He may cause his eminence to attain His special favors. He is the Mighty and the Powerful. In every condition we seek from that excellence kindness and love and favor regarding the letter Sad, and assuredly whatever appears from that beloved one in this path, it is certain that ere long the manifestations of divine grace and favors have appeared and will continue to appear.

- 1 هو الله تعالى شأنه العظمة والاقترار
- 2 یا اسد علیک ثنائی در نامه جناب سیاح ذکر
از جناب صادق علیه سلامی بنیائی بد نیست
شاید در یوم ورود نفوس غافله تعرض نمایند و
روح و ریحان این امر بگردد بنویس جناب صاد
علیه بهاء الله به مکه تشریف بردند و مراجعت
میفمایند
- 3 ولكن نورچشمی آقا عبدالحسین در اسکندریه
بدرس و مشق مشغولند از آنجناب استدعا آنکه
مواظب حال جناب صاد باشند و او را از شر
منکرین نجات دهند لازال حضرت معین را
دعاگو و شاکر بوده و هستیم از حق میطلبیم
حضرت والا را بعنایات مخصوصه فائز فرماید
اوست قادر و توانا در هر حال از آنحضرت
در باره حرف صاد محبت و مودت و عنایت
را طالبیم و البته آنچه در این سبیل از آنحیوب
ظاهر شود یقین است عنقریب ظهورات عنایت
و الطاف الهی ظاهر شده و میشود

BLIB_Or15712.050

BH06836

*To: Ramadan Ali**Date: 1305 ? [1887-1888]*

- 1 He Who is mentioned in the Books of God, the Lord of the worlds!
- 2 O Ramadan-'Ali! Hearken unto the utterances of the idolaters and those who have turned away. The Seal of the Prophets commanded that in three days seven hundred souls be put to death, and 'Ali and Zubayr beheaded them. And were all those who were slain as mentioned in the Qur'an to be recorded, all would be seized with wonderment. Consider in the Bayanic Dispensation how many souls were consigned to perdition. In every city they killed and were killed.
- 3 Yet despite this they have objected to this Wronged One, saying "Why was such a one killed, and such a one deprived of life?" Say: Leave this, that another party may raise these same objections, for it was characteristic of both the Bayan and the Qur'an to purify the earth of souls.
- 4 But this Wronged One, by God's command, hath removed these things and strictly forbidden them in His Books, His Scriptures and His Tablets. Blessed is he who speaketh with justice and fairness, not according to the promptings of his desires. We beseech God to assist thee and aid thee to champion the Cause of thy Lord through wisdom and utterance.

1 هو المذكور فی کتب الله رب العالمین

2 یا رمضانعلی بشنو مقالات مشرکین و معرضین را خاتم انبیا در سه یوم هفتصد نفر را امر نمود علی و زبیر گردن زدند و اگر مقتولین در فرقان ذکر شود غبار حیرت کل را اخذ نماید در کور بیان ملاحظه نما چه مقدار نفوس بدار البوار راجع گشتند در هر بلدی کشتند و کشته شدند

3 مع ذلک بر اینمظلوم اعتراض نموده اند که چرا فلان کشته شد و فلان از حیات محروم گشت بگو شما بگذارید تا حزب دیگر باین اعتراضات قیام نمایند چه که از سنجیه بیان و فرقان تطهیر ارض از نفوس بوده

4 ولکن اینمظلوم بامر الهی این امور را برداشته و نهی فرموده نهیاً عظیمی فی کتبه و زیره و الواحه طوبی از برای نفسیکه بعدل و انصاف تکلم نموده و مینماید لا بما یأمره هویه نسل الله ان یؤیدک و یمدک لتتصر امر ربک بالحکمة و البیان

BLIB_Or15712.103

BH06519

Date: 1305 ? [1887-1888]

On this luminous morn the divine tongue of utterance speaketh forth this radiant word: O peoples of the earth! Hold fast unto that which will lead to the elimination of differences, that all parties may attain unto true tranquility and perpetual rest. The appearance of the Manifestations hath been and is the cause and instrument of unity, yet ignorant souls have made it

در این صبح نورانی لسان بیان الهی باین کلمه نورانی ناطق ای اهل ارض تمسک نمائید بآنچه که سبب رفع اختلاف است تا جمیع احزاب براحث حقیقی و آسایش دائمی فائز گردند ظهور مظاهر سبب و علت اتحاد بوده و هست ولکن عباد جاهل سبب اختلاف نموده اند بگوای اهل

a cause of discord. Say: O people of the earth! Harken unto the Word of Truth and hold fast unto it....

AVK3.217.10x

BH06556

Date: 1305 ? [1887-1888]

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

¹ هو المنادی من افقه الأعلى

² The veils of glory did not prevent the shrill voice of the Most Exalted Pen, and the veils of the people of error did not hold Him back from His purpose. Before all faces, without any screen or veil, He spoke that which would reform the world and refine the nations. From the beginning of days until now He has been afflicted in the hands of enemies - at times imprisoned, at times transferred like a captive from land to land. But tribulations in the path of the Goal of all worlds have been and are beloved. The lovers in all regions know the value of this station. Night and day We have summoned the servants to that which would cause the elevation of the Word and the advancement of souls. Yet most were found heedless, nay, turned away. We beseech God that He may confirm you and grant you the greatest steadfastness, that you may remain protected from the doubts of the people and the events of the days. Blessed art thou for having heard and turned, and blessed is he who has attained unto this Most Great Announcement in the days of God, the Lord of the worlds.

² سبحات جلال صریر قلم ابری را منع نمود و حجابات اهل ضلال او را از اراده بازداشت امام وجوه من غیر ستر و حجاب فرمود آنچه را سبب اصلاح عالم و علت تهذیب امست از اول ایام الی حین در دست اعدا مبتلا بوده گاهی در سجن و هنگامی بمثابهء اسرا از دیار بدیار نقل نمودند و لکن بلایا در سبیل مقصود عالمیان محبوب بوده و هست عشاق آفاق قدر این مقام را میدانند در لیالی و ایام عباد را بآنچه سبب ارتفاع کلمه و ارتقاء نفوس است دعوت نمودیم و لکن اکثری غافل بل معرض مشاهده گشتند از حق میطلبیم ترا تأیید فرماید و بر استقامت کبری فائز نماید تا از شبهات قوم و حوادث ایام محفوظ مانی طوبی لک بما سمعت و اقبلت و لمن فاز بهذا النبأ الأعظم فی ایام الله رب العالمین

BLIB_Or15712.154b

BH06682*Date: 1305 ? [1887-1888]*

1 In His Name, the Forgiving, the Merciful

2 Say: My God, my God! My outward and inward tongue, my limbs and members all bear witness to Thy oneness and Thy singleness, and that Thou art God, there is no God but Thee, the Single, the One, the Powerful, the All-Compelling, the All-Knowing, the All-Wise. Every person of insight and understanding testifieth to the sanctification of Thy Being from any likeness and the exaltation of Thy Self above any similitude. Thou hast ever been sanctified above the understanding of all created things and the minds of all beings. The power of the world stands powerless before Thy power. Thou art He Who created the servants for the recognition of the Dawning-Place of Thy signs and the Dayspring of Thy clear tokens. Blessed is he who hath acknowledged that which the Tongue of Thy Will hath spoken and which Thou hast revealed in Thy Book. O Lord! I beseech Thee by the Lamp of Thy Cause which Thou hast preserved within the Glass of Thy power, and by the pearls of the ocean of Thy knowledge, and by the mysteries that lay hidden in Thy verses, and by the Ship of Thy Cause which no winds could impede, and by Thy Prophets and Thy Messengers, to ordain for me through Thy Most Exalted Pen the good of this world and of the world to come. Then aid me to remain steadfast in Thy Cause whereby the hearts of Thy creatures were thrown into commotion. Verily Thou art the Powerful, the Mighty, the Triumphant, the Glorious, the Great.

1 بِسْمِهِ الْغَفُورِ الرَّحِيمِ

2 قل الهى الهى يشهد لسان ظاهرى و باطنى و اعضائى و جوارحى بوحدانيتك و فردانيتك و بأنك انت الله لا اله الا انت الفرد الواحد المقتدر المهيمن العليم الحكيم شهد كل ذى بصر و ذى دراية بتقدیس ذاتك عن الشبه و تنزيه نفسك عن المثل لم تزل كنت مقدساً عن عرفان الممكّات و عقول الموجودات قد عجزت عند قدرتك قدرة العالم انت الذى خلقت العباد لعرفان مشرق آياتك و مطلع بيناتك طوبى لمن اقر بما نطق به لسان مشيتك و انزلته فى كتابك اى رب استلك بسراج امرك الذى حفظته بزجاجة قوتك و بلائى بحر علمك و بالأسرار التى كانت مكنونة فى آياتك و بسفينة امرك التى ما منعها الأرياح و بأنبيائك و رسلك بأن تقدر لى من قلبك الأعلى خير الآخرة و الأولى ثم أيدنى على الاستقامة على امرك الذى به اضطربت افئدة بريتك انت المقتدر القوى الغالب العزيز العظيم

BLIB_Or15712.242b

BH06701*Date: 1305 ? [1887-1888]*

1 He is the One Who rules over what was and what shall be

2 Say: O my God, my God! Thou seest me turning unto Thee, detached from all else save Thee, clinging to the cord of Thy bounty and holding fast to the hem of Thy mercy. I desire from

1 هو المهيمن على ما كان و ما يكون

2 قولى الهى الهى ترانى مقبلة اليك منقطعة عن دونك و متمسكة بحبل عطائك و متشبثة بذيل رحمتك و ما اردت منك الا ما يؤيدنى

Thee naught except that which will strengthen me to remember Thee and praise Thee in Thy land, and to stand firm in Thy Cause. O my Lord! I am one of Thy handmaidens who hath turned unto Thee, acknowledging Thy oneness and Thy singleness, and confessing Thy greatness and Thy power. I beseech Thee by Thy Books and Thy Messengers, whom Thou didst send to manifest Thy Cause and exalt Thy Word - through whom the ocean of Thy knowledge surged amidst Thy creation and the fragrance of Thy loving-kindness wafted throughout Thy dominion - to ordain for me that which shall profit me in every world of Thy worlds. Thou knowest what is within my soul while I know not what is with Thee. Moreover, I beseech Thee, O Lord of all beings and King of the throne on high and of earth below, to send down upon Thy handmaiden from the heaven of Thy bounty that which shall solace her eyes, gladden her heart and bring tranquility to her being. Verily, Thou art the Hearer, the Answerer. There is none other God but Thee, the All-Watching, the Ever-Near.

على ذكرک و ثنائک فی ارضک و الاستقامة
على امرک ای ربّ انا امة من امائك اقبلت
اليک معترفة بوحدايتک و فردانيتک و مقرّة
بعظمتک و اقتدارک اسئلك بکتیک و
رسلک الذین ارسلتهم لاطهار امرک و اعلاء
کلمتک و بهم ماج بحر علمک بین خلقک و
هاج عرف عنایتک فی مملکتک بأن تقدّر لی
ما ینفعنی فی کلّ عالم من عوالمک انک تعلم
ما فی نفسی و لا اعلم ما عندک ثم اسئلك یا
مولی الوری و ربّ العرش و الثّری بأن تنزل علی
امتک من سماء عطائک ما تقرّ به عینها و یفرح
به قلبها و تطمئنّ ذاتها انک انت السامع المجیب
لا اله الا انت الرقیب القریب

BLIB_Or15712.243

BH06715

Date: 1305 ? [1887-1888]

- 1 He is the Manifest, the Speaking One, the All-Knowing, the All-Wise
- 2 A Book sent down by the Wronged One to him who has drunk the choice wine of revelation from the cup of his Lord's bounty and has turned to the Most Exalted Horizon when it was illumined by this Most Great Name. Thy call hath reached the ears of the Prisoner and He hath answered thee through this Clear Book, whereby those who are nigh unto God have hastened to the horizon of Revelation and the sincere ones have drunk from the ocean that surgeth in the name of God, the Lord of the worlds. We love him who hath turned to the Countenance and We make mention of him in such wise as cannot be equaled by the treasures of kings. When the fire of My love enkindled thee and the warbling of My Pen attracted thee, say:
- 3 My God, my God! Unto Thee be praise and thanksgiving, and unto Thee be gratitude and bounty, for having caused me to hasten unto Thy good-pleasure and to hold fast unto the cord of Thy grace. Thou art He Who, O my God, didst awaken

1 هو الظاهر الناطق العليم الحكيم

2 کتاب انزله المظلوم لمن شرب رحيق البيان من
كأس عطاء ربّه و اقبل الى الأفق الأعلى اذ
انار بهذا الاسم العظيم قد فاز ندائك باصغاء
المسجون و اجابک بهذا الكتاب المبين الذي به
سرع المقربون الى افق الظهور و شرب المخلصون
من بحر ماج باسم الله ربّ العالمين انا نحبّ
من اقبل الى الوجه و نذكره بما لا تعادله ثروة
السلطين اذا اشعلتک نار حبّي و اجتذبک
صرير قلبي

3 قل الهی الهی لک الحمد و الثناء و لک الشکر
و العطاء بما جعلتني سارعا الى مرضاتک و
متمسكا بجبل فضلک انت الذي يا الهی ايقظتني

me when I was asleep, and taught me when I was ignorant, and guided me unto Thy path, and strengthened me to make mention of Thee and to praise Thee. I beseech Thee by the lights of Thy Throne and the revelations of Thy sovereignty and by the Will whereby Thou hast subdued the peoples in the kingdoms of names, to ordain for me that which beseemeth Thy days and befitteth the heaven of Thy bounty and the sun of Thy generosity. Thou art, verily, the Almighty, the All-Knowing, the All-Informed.

اذا كنت نائماً وعلّمتني اذ كنت جاهلاً وهديتني
الى صراطك و ايدتني على ذكرك و ثنائك
اسئلك بأنوار عرشك و ظهورات سلطنتك
و بالارادة التي بها سخرت اهل ممالك الاسماء
بأن تكتب لي ما يليق لأيامك و ينبغي لسماء
جودك و شمس كرمك انك انت المقتدر
العليم الخبير

BLIB_Or15713.245a

BH07344

To: Amatullah Khanum

Date: 1305 ? [1887-1888]

- 1 He is the All-Knowing, the All-Seeing
- 2 O My community and My leaf! The Wronged One calleth thee from the precincts of the Prison and inviteth thee to the supreme horizon, that perchance thy tongue may not cease from mention, nor thine eye from beholding, nor thine ear from hearkening, nor thy heart from turning toward Him. To-day the sign of bounty hath appeared and is manifest before the faces of the world, and from the hand of bounty He bestoweth the Kawthar of eternity. The station of this blessed Day transcendeth all reckoning. This is the Day wherewith the Messengers and those nigh unto God gave glad-tidings unto the servants, by the command of the Lord of the Day of Judgment, and all were expectant; yet when the Day appeared and the lights of the Sun of Revelation shone forth from the supreme horizon, all turned away. How many are the divines who are veiled from the Known One by the veil of knowledge, and how many are they who have attained to the recognition of Him Who conversed on Sinai. The Command is His Command, and the decree His decree. He ordaineth whatsoever His wisdom requireth. He, verily, is the Powerful, the Mighty, the All-Knowing, the All-Seeing.

1 اوست دانا و اوست بينا

2 يا امتي و ورقتي مظلوم از شطر سخن ترا ندا
مى نمايد و بافق اعلى دعوت مى فرمايد شايد لسان
از ذكر و بصر از مشاهده و سميع از اصغا و قلب
از اقبال باز نماند امروز نمودار كرم امام وجوه
عالم ظاهر و از يد عطا كوثر بقا عنايت مى فرمايد
مقام اين يوم مبارك از احصا مقدس و منزّهست
اينست آن يوميكه مرسلين و مقرّبين بامر مالك
يوم الدين عباد را بآن بشارت دادند و جميع منتظر
ولكن چون يوم ظاهر و انوار نير ظهور از افق
اعلى مشرق كل اعراض نمودند چه بسيار از علما
كه بحجاب علم از معلوم محرومند و چه بسيار كه
بعرفان مكلّم طور فائزند امر امر اوست و حكم
حكم او آنچه حكمتش اقتضا نمايد جارى مى فرمايد
اوست قادر و توانا و عالم و بينا

BLIB_Or15716.148b

BH07368*To: Husayn et al.**Date: 1305 ? [1887-1888]*

1 He is the Speaker before all faces

2 O Husayn! Previously thou wert blessed with the remembrance of God, glorified be His majesty, and now too the face of loving-kindness is turned toward thee, making mention of thee and counseling that which is beloved before God in this day - namely steadfastness in the Cause of God, as well as trustworthiness and religion. Trustworthiness is the sign of God amongst His creation. Blessed is the soul that hath clung fast unto it. It is the key to wealth and the door to grace and bounty. We beseech God to aid His servants to hold fast unto it. He is the Powerful, He is the Mighty, He is the All-Knowing, the All-Wise.

3 O 'Inayatu'llah-i-'Attar, upon thee be the glory of the Unconstrained! Mention hath been made of thee, therefore the gaze of loving-kindness is turned toward thee and He hath blessed thee with the signs of the Most Exalted Pen. Today kinship is not considered - thou art mentioned for the love of God. Strive that thou mayest attain unto that kinship which befitteth these days. Praise be to the Goal of the world that He hath brought thee forth from the loins of one of His loved ones. Verily thy Lord is the All-Forgiving, the All-Merciful.

1 هو الناطق امام الوجوه

2 يا حسين از قبل بذكر حقّ جلّ جلاله فائز شدی و حالهم وجه عنایت بتو متوجّه ذکرّت مینماید و وصیت میفرماید آنچه امروز لدی الله محبوب استقامت بر امر الله است و همچنین امانت و دیانت امانت آیه الله است بین خلق طوبی از برای نفسیکه بآن تمسک جست اوست مفتاح غنا و باب فضل و عطا از حقّ میطلبیم عبادش را موفق فرماید بر تمسک بآن اوست قادر و اوست توانا اوست گویا و دانا

3 يا عناية الله عطار عليه بهاء المختار ذكرت نموده لذا لحاظ عنایت بتو متوجّه و تو را بآثار قلم اعلی فائز 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 ربّک هو الغفور الرحیم

BLIB_Or15716.068.22

BH07373*To: Husayn Quli**Date: 1305 ? [1887-1888]*

1 He is the One Who has dominion over all who are on earth and in heaven!

2 O Husayn-i-Qabli, hear the Call of God, the Ancient. He draws you unto a station wherein naught can be seen save the effulgences of the lights of the Orb of His Most Great Name, the All-Glorious. The Day is come, yet the people are in evident doubt. The Truth hath appeared, yet humanity remaineth

1 هو المهيمن على من في الأرض والسماء

2 يا حسين قبل قلّ اسمع نداء الله القدّمی انه يجذبک الى مقام لا یرى فيه الا تجلیات انوار نیر اسمه الأعظم العظیم قد اتى اليوم و القوم فی ريب مبين قد ظهر الحقّ و الخلق فی حجاب

veiled by a thick veil. This is the Day wherein all things proclaim: "The Kingdom belongeth unto God, the Lord of all worlds!" Blessed art thou, inasmuch as thou hast turned and hearkened unto the Call when it was raised in truth between the heavens and the earth. Verily, there is none other God but Him. He doeth what He willeth and ordaineth what He pleaseth. When thou findest the fragrances of revelation, say:

- 3 "My God, my God! Praise be to Thee for having guided me unto the horizon of Thy manifestation and caused me to hear Thy sweetest call and the shrill voice of Thy Most Exalted Pen. I beseech Thee by the lights of Thy countenance and the mysteries of Thy Cause to make me steadfast in Thy love, speaking Thy praise, and standing firm in Thy service. Verily, Thou art the Omnipotent over whatsoever Thou willest. There is none other God but Thee, the Forgiving, the Bountiful."

غليظ هذا يوم فيه تنادى الأشياء الملك لله رب العالمين طوبى لك بما اقبلت و سمعت النداء اذ ارتفع بالحق بين السموات و الأرضين انه ما من اله الا هو يفعل ما يشاء و يحكم ما يريد انك اذا وجدت نفحات الوحي

3 قل الهى الهى لك الحمد بما هديتنى الى افق ظهورك و اسمعتنى ندائك الأعلى و صرير قلبك الأعلى اسئلك بأنوار وجهك و اسرار امرك بأن تجعلنى مستقيماً على حبك و ناطقاً بثنائك و قائماً على خدمتك انك انت المقتدر على ما تشاء لا اله الا انت الغفور الكريم

BLIB_Or15716.156b

BH07421

To: *Muhammad Qabl-i-Mihdi*

Date: 1305 ? [1887-1888]

- 1 He is the Hearing, the All-Seeing!
- 2 O Muhammad-Mihdi! Thy remembrance hath been mentioned repeatedly. Thou hast been favored with the effulgences of the lights of the Day-Star of Manifestation. All the world besought from God the meeting with the Manifestation of His Most Beautiful Names and Most Exalted Attributes, yet when the Sun of Truth shed its radiance, all turned away save whom God willed. The people of the Furqan were seen to be the most lost among the parties of the world, and now the people of the Bayan are more lost than the people of the Furqan. Glory be to God! The equivalent of all the books before and after hath been revealed from the Most Exalted Pen, nay more, would they but be fair. Reflect upon the words and deeds of the Shi'is, and ponder their outcome and fruit on the Day of Resurrection. Then will become evident to thee the loss of those who turned away from God, broke His Covenant, and disputed His verses. We beseech God to grant true vision to the eyes, and likewise to the ears, that they may see and hear. Verily, there is no God but Him. He doeth what He willeth

1 هو السامع البصير

2 يا محمد مهدى ذكرت مذكور مكرّر بتجليات انوار نير ظهور فائز گشتى جميع عالم از حق لقاء مظهر اسماء حسنى و صفات عليا را مسئلت مينمودند و چون آفتاب حقيقت اشراق نمود كل معرض الا من شاء الله اهل فرقان اخسر احزاب عالم مشاهده گشتند و حال اهل بيان اخسر از اهل فرقان سبحان الله معادل كتب قبل و بعد از قلم اعلى جارى بل ازيد لو هم ينصفون در اقوال و اعمال شيعة تفكر نما و در نتيجه و ثمر آن در يوم قيام تفرس كن اذا تظهر لك خسارة الدين اعرضوا عن الله و نقضوا ميثاقه و جادلوا بآياته از حق ميطلبم ابصار را بينائى حقيقى عطا فرمايد و همچنين آذان را تا ببينند و بشنوند انه ما من اله الا هو يفعل ما يشاء و يحكم ما يريد و هو العزيز الحميد

BLIB_Or15712.107b

and ordaineth what He pleaseth. He is the Mighty, the Praise-worthy.

BH06913

Date: 1305 ? [1887-1888]

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

¹ بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

² My God, my God! By Thy might and sovereignty, I am saddened by Thy sadness and by what hath befallen Thee at the hands of the oppressors among Thy creatures. Thou art He Who, O my God, didst ordain for them comfort from Thy presence and bounty from the heaven of Thy grace, yet they turned away from Thee and sought to harm Thee and to diminish Thy station amongst Thy creatures. I beseech Thee, O God of existence and Beloved of hearts and souls, by Thy Name which hath precedence over all names and by Thy Command which hath encompassed all things, to make known to Thy servants what Thou hast intended for them through Thy generosity and ordained for them through Thy grace. Then deliver them from the idle fancies of self and passion and from the fire of transgression and wickedness. O Lord! Dost Thou see any of Thy loved ones who hath turned toward Thy most exalted horizon and held fast to righteousness in Thy days, O Lord of all beings and King of the throne on high and of the dust beneath? Do Thou ordain for him, through Thy bounty and generosity, that which beseemeth Thy grace and bestowal, then accept from him what he hath wrought in Thy path and for Thy good-pleasure. Verily, Thou art the Almighty, the Exalted, the Unconstrained.

² الهى الهى وعزتك و سلطانتك قد احزنى
حزنك وما ورد عليك من طغاة خلقك انت
الذى يا الهى قدرت لهم الراحة من عندك و
النعمة من سماء فضلك و هم اعرضوا عنك
وقصدوا ضررك و ما يضيع به مقامك بين
خلقك استلک يا اله الوجود و محبوب الأفتدة
والقلوب باسمك الذى سبق الأسماء و بأمرک
الذى احاط الأشياء بأن تعرف عبادک ما
اردت لهم بجدک و قدرت لهم بفضلک ثم
خلصهم من اوهام النفس و الهوى و نار البغى
و الفحشاء ارب ترى احد احبائك اقبل الى
افتك الأعلى و تمسک بالمعروف فى أيامک يا
مولى الورى و رب العرش و الثرى و قدر له
بجدک و کرمک ما ينبغى لفضلک و عطائك
ثم اقبل منه ما عمل فى سبيلک و رضائك
انک انت المقتدر العزيز المختار

INBA18:040

BH07038*Date: 1305 ? [1887-1888]*

1 He is the Hearing, He is the Responding

1 هو السّامع و هو المجيب

2 Praise be worthy and befitting of the Desired One Who with one exalted Word spoke forth - from the ocean of knowledge the pearls of wisdom became manifest, from the heaven of utterance the suns of divine knowledge dawned forth, from the hearts of those near and the believers the fire of the love of God became ignited, from the Most Exalted Pen the Kawthar of utterance flowed, and from the trees the fruits of proof became visible. By the life of God! The effects and influences of that Word have been and continue to be beyond the comprehension of the servants, save to a known measure. O My loved ones! Harken unto the call of the Wronged One and hold fast unto that which will cause the exaltation of the blessed Word. The days and nights will soon come to an end. While there is still opportunity and time is manifest, arise to make good what has passed. This is the counsel of the Lord of Names which He hath revealed from the Most Exalted Pen. Thy mention was mentioned before the Countenance, thy name was present, and with this most wondrous and most sweet Tablet have We made mention of thee, that it may attract thee and draw thee to the most sublime summit. He is the Powerful and the Mighty, and He is the Witness and the All-Knowing.

2 حمد مقصوديرا لایق و سزااست که بیک کلمه
علیا نطق فرمود از بحر علم لالی حکمت ظاهر و از
سماء بیان شمس عرفان مشرق و از افتدۀ مقربین
و موحدین نار محیة الله مشتعل و از قلم اعلی کوثر
بیان جاری و از اشجار انمار برهان مشهود لعمرالله
آثار و تصرفات آنکلمه خارج از ادراک عباد
بوده و هست الا علی قدر معلوم یا اولیائی بشنوید
ندای مظلومرا و بآنچه سبب ارتفاع کلمه مبارکه
است تمسک نمائید ایام و لیالی عنقریب بآخر
میرسد تا فرصت باقی و وقت مشهود بتدارک
مافات مشغول شوید اینست نصیحت مالک
اسماء که از قلم اعلی نازل فرموده ذکر ت لدی
الوجه مذکور و اسمت حاضر و باین لوح ابدع
احلی ترا ذکر نمودیم تا جذبیت نماید و بذروه علیا
کشاند اوست مقتدر و توانا و اوست شاهد و
دانا

BLIB_Or15712.068b

BH07041*Date: 1305 ? [1887-1888]*

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

1 هو الله تعالی شأنه العظمة و الاقتدار

2 The one incomparable Lord - exalted be His glory, universal be His bounty, and mighty be His station - has been and will ever be worthy of praise, thanksgiving and glorification. This station too depends upon His acceptance and is contingent upon His confirmation. Some time ago your letter was received in His presence. Praise be to God, it spoke of divine unity

2 خداوند یگا جلّ جلاله و عمّ نواله و عزّ شأنه
مستحقّ حمد و شکر و ثنا بوده و هست و این مقام
هم معلق بقبول او و منوط بتأیید اوست چندی
قبل عریضهء آنجناب بحضور حاضر الحمد لله
ناطق بود بتوحید الهی و تقدیس ذات مقدّسش

and the sanctification of His holy Being from any likeness or peer. We beseech Him, exalted be He, by the Beloved through whom the decree of unity was manifested and the banners of detachment were raised, that He may assist you and grant you success, and rain down upon you from the heaven of His bounty a blessing from Him, a table from His presence, and a benediction from His side. Verily He is the Lord of the world and the Educator of the nations. There is none like unto Him and He is the All-Hearing, the All-Seeing, and worthy to answer prayer. Peace be upon you and upon those who love Me and arise to serve My Cause - he who is named Samandar - and upon those with you who have recognized the unity of God, His transcendence, His power, His greatness and His sovereignty.

از شبه و نظير نسله تعالى بالحبيب الذى به
ظهر حكم التوحيد و ارتفعت اعلام التجريد بأن
يؤيدك و يوفقك و ينزل عليك من سماء عطائه
نعمة من عنده و مائدة من لدنه و بركة من جانبه
أنه هو مولى العالم و مربى الأمم ليس كمثله شيء
و هو السميع البصير و بالاجابة جدير السلام
عليك و على من احببني و قام على خدمة امرى
الذى سمى بسمندر و على من معكم من الذين
اعترفوا بتوحيد الله و علوه و اقتداره و عظمته و
سلطانه

AYBY.105a

BH07177

Date: 1305 ? [1887-1888]

¹ In the Name of Him Who is the All-Knowing, the All-Wise!

¹ بِسْمِ الْمُبِينِ الْعَلِيمِ

² The heaven hath been cleft asunder, and the Lord of Names hath come with manifest sovereignty. The earth hath been rent, and that which lay concealed within it hath appeared by command of God, the Mighty, the Praiseworthy. The horizon of proof hath been illumined, and the Lord of Utterance hath come with a command before which neither the hosts of the earth can prevail, nor the clamor of the aggressive ones. The ocean hath revealed its pearls and its waves, stirred by the fragrance of the All-Merciful wafting from the dayspring of His firm and mighty command. We have heard thy call and answered thee, and have favored thee with this Clear Book. When thou hast attained unto it, say:

² قد انطمرت السمّاء و اتى مالك الاسماء بسلطان
مبين و انشقت الارض و ظهر ما كان مكنوناً
فيها امراً من لدى الله العزيز الحميد قد انار افق
البرهان و اتى مالك البيان بأمر لا تقوم معه
جنود الارض و لا ضوضاء المعتدين قد اظهر
البحر لآليه و امواجه بما هاج عرف الرحمن من
مشرق امره المحكم المتين سمعنا نداءك اجبتك و
متنا عليك بهذا الكتاب المبين انك اذا فزت به

³ My God, my God! Thou seest me clinging fast to Thee and to Thy sovereignty. I beseech Thee by the Word which Thou hast made a sword for the ungodly and a mercy for them that believe in Thy unity, to ordain for me through Thy Most Exalted Pen the good of this world and of the world to come. Then preserve me, O my God, from the evil of Thine enemies and from the oppression of the aggressive ones among Thy servants. Verily Thou art He Whom neither the armies of Iran and Rome can frustrate, nor the hosts of princes and kings. There is

³ قل الهى الهى ترى متمسكاً بك و بسلطانك
استلكت بالكلية التى جعلتها سيفاً للبشرى و
رحمةً للموحدين بأن تكتب لى من قلبك الأعلى
خير الآخرة و الأولى ثم احفظنى يا الهى من شر
اعدائك و ظلم المعتدين من عبادك انك انت
الذى لا تعجزك عساكر الايران و الروم و لا

none other God but Thee, the Almighty, the All-Conquering,
the All-Powerful.

جنود الأمراء والملوك لا اله الا انت القوى
الغالب القدير

BLIB_Or15712.068a, BLIB_Or15713.246b

BH07256

Date: 1305 ? [1887-1888]

¹ He is the One Who rules over all names

¹ هو المهيمن على الأسماء

² This is a Book sent down in truth from God, the Sovereign, the Self-Subsisting. Verily it calls the people to the praiseworthy station. That which was hidden in the treasury of God's protection hath appeared, and that which was inscribed by the Most Exalted Pen in the Preserved Tablet hath come to pass. Hasten, O people, to the Dawning-Place of the verses of your Lord. Beware lest sciences and arts withhold you. Cast aside vain imaginings to their followers and take hold of My Choice Wine that hath been sealed. Then drink thereof in My Name, the Self-Subsisting. Thus hath the Most Great Ocean manifested its waves, and the Light its effulgence. Blessed are they who understand. Say: O God of Names and Creator of heaven! I beseech Thee by the lights of Thy countenance and by the mysteries concealed in Thy knowledge to ordain for me that which will cause me to hold fast to Thy cord and cling to the hem of Thy loving-kindness. O my Lord! I am Thy servant and the son of Thy servant. I have turned to the ocean of Thy bounty and the heaven of Thy generosity. I beseech Thee not to disappoint me from that which Thou hast ordained for them that are near unto Thee among Thy creatures. Thou art God; there is none other God but Thee, the Single, the One, the All-Knowing, the All-Informed.

² كتاب نزل بالحق من لدى الله المهيمن القيوم انه يدع الناس الى المقام المحمود قد ظهر ما كان مكنوناً في كنز عصمة الله واتى من كان مرقوماً من القلم الأعلى في اللوح المحفوظ اسرعوا يا قوم الى مشرق آيات ربكم اياكم ان تمنعكم العلوم والفنون ضعوا الأوهام لأهلها وخذوا رحيق المختوم ثم اشربوا باسمي القيوم كذلك اظهر البحر الأعظم امواجه والنور واشراقه طوبى لقوم يعرفون قل يا اله الأسماء و فاطر السماء اسئلك بأنوار وجهك وبالأسرار المكنونة في علمك بأن تقدر لي ما يجعلني متمسكاً بجلك ومتشبثاً بذيل عنايتك اى رب انا عبدك وابن عبدك قد اقبلت الى بحر جودك وسماء كرمك اسئلك ان لا تخيبني عما قدرته للمقرين من خلقك انك انت الله لا اله الا انت الفرد الواحد العليم الخبير

BLIB_Or15716.156d

BH07364*Date: 1305 ? [1887-1888]*

1 O Jamalu'd-Din! Upon thee be the Glory of God, the True, the Manifest King. The letters which thou didst send were presented before the Most Holy Court by the Greater Branch. We beseech God to assist thee, to confirm thee, and to aid thee in that which will draw thee closer to Him in all conditions, and to exalt through thee His mention among His servants.

2 In these days certain passages have been revealed under the name of "Traveler" - there would be no harm if they were sent to European lands. Thou art remembered in all conditions and art the recipient of favor. Convey greetings from the Wronged One to Faraj'u'llah. We beseech God to confirm him in service to the Cause. Make mention of the friends in that land, each and every one. His honor Afnan, upon him be My glory and favor, wrote mentioning your arrival. Praise be to God, in every station a station is manifest. All this is from His grace, His mercy and His favor. We beseech Him to ordain for you the good of both this world and the next. Verily He is the Lord of all beings and He is the Mighty, the Powerful.

1 يا جمال الدين عليك بهاء الله الملك الحق المبين
نامه های شما که ارسال نمودی غصن اکبر در
ساحت اقدس عرض نمود نسل الله ان یمدک
و یؤیدک و یوفقک علی ما یقربک الیه فی کل
الأحوال و یرفع بک ذکره بین العباد

2 این ایام باسم سیاح فقراتی نازل ارسال میشود که
اگر بجهات اوروپ ارسال گردد بآسی نیست در
جميع احوال مذکوری و بعنایت فائز فرج الله را
از قبل مظلوم تکبیر برسان از حق میطلبیم او را
تأیید فرماید بر خدمت امر دوستان آن ارض هر
یک را ذکر نما جناب افنان علیه بهائی و عنایتی
ذکر ورود شما را نوشته ارسال داشت لله الحمد در
هر مقامی مقامی مشهود کل ذلک من فضله و
رحمته و عنایتی نسله ان یقدر لکم خیر الآخرة و
الأولی أنه هو مولی الوری و هو المقتدر القدير

BLIB_Or15718.090

BH07393*Date: 1305 ? [1887-1888]*

1 He is the One Who speaks the truth!

2 O 'Attar! Upon thee be the Glory of the Unconstrained! My Greater Branch has presented thy letter and read it before Our face. We have remembered thee in this perspicuous Book. Thou and those with thee have attained in the days of God when every heedless and remote one turned away from Him. We bear witness that thy father took the cup of salvation in the name of the Cleaver of the Dawn and drank therefrom, despite every learned one who turned away from the Known One, and every mystic who remained distant from the One Who is Known, and every atheist who broke the Covenant of God, the Mighty, the Praiseworthy.

1 هو الناطق بالحق

2 يا عطّار عليك بهاء المختار قد حضر غصني الأكبر
بکتابک و قرأه امام الوجه ذکرناک بهذا الکتاب
المبین قد فزت و من معک فی ایام الله اذ اعرض
عنه کل غافل بعید نشهد ان اباک اخذ کأس
الفلاح باسم فالحی الأصباح و شرب منها رغماً لکل
عالم اعرض عن المعلوم و کل عارف بعد عن
المعروف و کل ملحد نقض میثاق الله العزیز الحمید

- 3 Convey My greetings to the faces of those who have attained unto My presence, and to every servant who heard My call and turned to My horizon and acted according to what was commanded in My perspicuous Book, and to every maidservant who held fast to the cord of My loving-kindness and remained steadfast in My firm and wise Cause. Verily, We have remembered every name that was in thy letter with a remembrance that all the remembrances of the world cannot equal, as testified by Him Who possesses a mighty Book. Remember them on My behalf and give them the glad-tidings of My loving-kindness and illumine them with the lights of My wondrous utterance. Praise be to God, the Mighty, the Inaccessible.

3 کبر من قبلی علی وجوه الذین فازا بلقائی و علی کل عبد سمع ندائی و اقبل الی افقی و عمل بما امر به فی کتابی المبین و علی کل امة تمسکت بحبل عنایتی و استقامت علی امری المبرم الحکیم انا ذکرنا کل اسم کان فی کتابک بذکر لا تعادله اذکار العالم یشهد بذلک من عنده کتاب عظیم ذکرهم من قبلی و بشرهم بعنایتی و نورهم بأنوار بیان البدیع الحمد لله العزیز المنیع

BLIB_Or15718.335

BH07543

To: Karbalai Muhammad Husayn, in Shiraz

Date: 1305 ? [1887-1888]

- 1 He is the One Who heareth from His most exalted horizon.
- 2 I summon the loved ones of God, exalted be His glory, to two most great matters: first, the recognition of the Ancient Being, and second, steadfastness in His Cause. And likewise I counsel them to two most excellent attributes: religiousness and trustworthiness. Blessed is the soul that in this divine Day hath turned towards Him and attained the verses of the Supreme Pen. Know thou the value of the utterance of the All-Merciful, and preserve and read the blessed Tablet, that perchance through the attraction of the Call thou mayest attain unto that which God hath purposed. We beseech God to aid thee and grant thee success, that thou mayest spend thy remaining days in His love and remembrance, and at the time of ascension mayest turn, detached from the world, unto the Supreme Companion. He is the Compassionate, the All-Bountiful. There is no God but Him, the Powerful, the Forgiving, the Merciful.

1 هو السامع من افقه الأعلى

2 اولیای حق جلّ جلاله را بدو امر اعظم دعوت مینمایم اول معرفت ذات قدم و ثانی استقامت بر امرش و همچنین بدو صفت علیا وصیت میفرمایم دیانت و امانت طوبی از برای نفسیکه در یوم الهی اقبال نمود و بآثار قلم اعلیٰ فائز گشت قدر بیان رحمن را بدان و لوح مبارک را چون بصر حفظ نما و قرائت کن که شاید از جذب ندا به ما اراده الله فائز گردی از حق میطلبیم ترا تأیید فرماید و توفیق بخشد تا ایام باقیه را بحب و ذکرش بگذرانی و در حین ارتقا منقطعاً عن العالم برفیق اعلیٰ توجه کنی اوست مشفق و کریم لا اله الا هو المقتدر الغفور الرحیم

INBA51:464a, LHKM3.357

BH07586

*To: Haji Kazim**Date: 1305 ? [1887-1888]*

- 1 He is God, exalted be His glory in wisdom and utterance
- 2 His honor Ali Haydar, upon him be my glory, mentioned thee, therefore the Supreme Pen hath turned unto thee that It may cause thee to hear the divine Call which is raised today. Today the world is adorned with the lights of the Luminary of Revelation, the winds are speaking "The Truth hath come," the sea is proclaiming "The Possessor hath come." Blessed is the soul that hath in this wondrous Day hearkened unto the call of all things. O Kazim! The Wronged One of the world maketh mention of thee from the prison and counseleth thee to that which will cause the exaltation of the Word of God. Heedlessness hath encompassed the world, the world hath prevented all from the Lord of Names. We beseech God that He may assist thee to rend asunder the veils that have hindered thee, with celestial power, that thou mayest attain to the station of nearness and holiness. The Glory from Us be upon thee and upon him who hath believed in God, the One, the All-Informed.

1 هو الله تعالى شأنه الحكمة والبيان

2 جناب علی حیدر علیہ بهائی ذکر تو نمود لذا قلم اعلیٰ بتو متوجّه تا ندای الهی را که الیوم مرتفعست بتو بشنوند امروز عالم بانوار نیر ظهور مزین اریاح به اتی الحق ناطق دریا به اتی المالک متکلم طوبی از برای نفسیکه ندای اشیاء را در این یوم بدیع اصغا نمود یا کاظم مظلوم عالم از شطرنجین ترا ذکر می نماید و وصیت میفرماید بآنچه سبب اعلاء کلمه الهی است غفلت عالم را احاطه نموده دنیا کل را از مالک اسماء منع کرده از حق میطلبیم ترا تأیید فرماید تا بقوت ملکوتی حجاب مانعه را بردری و بمقام قرب و قدس واصل گردی البهاء من لدنا علیک و علی من آمن بالله الفرد الخبیر

BLIB_Or15712.075a

BH07538

Date: 1305 ? [1887-1888]

- 1 He is the Hearing, the Answering One!
- 2 When thou hearest My most sweet call and the rustling of My Most Exalted Pen, say: O Lord of all beings and Sovereign of the hereafter and of former times! I testify to Thy oneness and Thy singleness and to Thy power, Thy might and Thy dominion. I beseech Thee by Thy greatest signs and the manifestations of Thy grandeur in the kingdom of creation, and by that which lay concealed within Thy knowledge and treasured within the repositories of Thy wisdom, to make me in all conditions one who speaks forth Thy Name, who gazes toward Thy horizon, and who stands ready to serve Thy Cause.

1 هو السامع المجیب

2 آنک اذا سمعت ندائی الأهل و صریر قلمی الأعلیٰ قل یا مولی الوری و مالک الآخرة و الأولى اشهد بوحداً نیتک و فردانیتک و بقدرتک و قوتک و سلطانتک اسألك بآیاتک الکبری و ظهورات عظمتک فی ناسوت الانشاء و بما کان مستوراً فی علمک و مخزونا فی خزائن حکمتک بأن تجلین فی کلّ الأحوال ناطقاً باسمک و ناظراً الی افقک و قائماً علی خدمة امرک

- 3 O my Lord! Thou seest me turning toward Thee, and I desire naught from the heaven of Thy grace save that which shall assist me in what Thou lovest and approvest. O my Lord! I beseech Thee by the lights of Thy countenance that Thou withhold me not from the fountain of Thy good-pleasure, nor distance me from nearness to Thee and Thy presence. Thou art He to Whose loving-kindness and bounties the Sacred Books have testified, and the tongues of the Messengers to Whose generosity and bestowals. There is none other God but Thee, the Single, the One, the All-Powerful, the Almighty.

3 اى ربّ ترانى مقبلاً اليك و ما اردت من سماء
فضلك الا ما يؤيدنى على ما تحبّ و ترضى اى
ربّ اسألك بأنوار وجهك بأن لا تمنعنى عن
كوثر رضائك ولا تبعدنى عن قربك وجوارك
انت الذى شهدت الكتب بعنايتك و افضالك
و السن المرسلين بجودك و عطائك لا اله الا
انت الفرد الواحد المقتدر القدير

BLIB_Or15734.1.068b

BH07808

Date: 1305 ? [1887-1888]

- 1 He is the Dawning Place from the horizon of the heaven of proof!
- 2 This is a Book which the All-Merciful hath sent down unto him who hath heard the Call and answered his Ancient Lord, that he may rejoice in My remembrance of him and arise to serve his Lord, the Mighty, the Powerful. Harken unto the call of Him Who hath been wronged - verily He mentioneth thee with that which hath caused the fragrances of revelation to waft and the eyes of the sincere to be consoled. How many a servant hath detached himself from the tales of old and held fast unto that which hath been sent down from God, the Mighty, the Beautiful, and how many a servant hath clung to them, turning away from God, the Goal of those who know. We beseech God to aid the people of Baha with the hosts of the unseen and the visible, such that neither the doubts of the people nor the mentions of the past will move them. Verily, He is the Mighty, the Powerful.
- 3 Take thou My Book with a power from Me and say: Praise be unto Thee, O Thou Who art wronged throughout all regions, for having enabled me to turn toward Thee and to hold fast unto Thy Cause, the Unshakeable, the Firm, the Strong. I beseech Thee to make me steadfast in all conditions. There is no God but Thee, the Mighty, the Great.

1 هو المشرق من افق سماء البرهان

2 كتاب انزله الرحمن لمن سمع النداء و اجاب مولاه
القديم ليفرح بذكرى اياه و يقوم على خدمة ربه
المقتدر القدير اسمع نداء المظلوم انه ذكرك بما
فاحت به نفحات الوحي و قرّت به عيون المخلصين
كم من عبد انقطع عن القصص الاولى و تمسك
بما نزل من لدى الله العزيز الجليل و كم من عبد
تمسك بها معرضاً عن الله مقصود العارفين نسل
الله ان يمدّ اهل البهاء بجنود الغيب و الشهادة
بحيث لا تحركهم شبهات القوم ولا اذكار القبل
انه هو المقتدر القدير

3 انك خذ كتابى بقوة من عندى و قل لك الحمد
يا مظلوم الآفاق بما ايدتنى على الاقبال اليك و
التمسك بأمرى المبرم المحكم المتين اسئلك بأن
تجعلنى مستقيماً فى كل الأحوال لا اله الا انت
العزيز العظيم

BLIB_Or15712.114, BLIB_Or15713.189

BH08183*To: Aqa Abdul-Ali, in Qazvin**Date: 1305 ? [1887-1888]*

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

2 The Wronged One makes mention of one of His loved ones in the prison, that he may be assured through God's loving-kindness, the Lord of all worlds. Your letter was presented and read before His face. We have answered you with this clear Tablet. Give thanks to God that He has aided you and drawn you near, such that He has sent down for you from the heaven of bounty that which brings tranquility to the hearts of those who have turned towards Him. We have remembered you, and this is yet another time. Verily your Lord is the Compassionate, the All-Bountiful.

3 Say: Praise be to Thee for having guided me and answered me from Thy Most Great Prison while Thou wert in the hands of the heedless. I beseech Thee, O Lord of all names and Creator of the heavens, by the lights of Thy throne and the attraction of Thy call and the influence of Thy utterance, to assist me to be steadfast in Thy Cause and to ordain for me the good of this world and the next. Verily Thou art the Lord of all beings and the Lord of the throne on high and of the dust below.

1 هو الشاهد الخبير

2 ذكر المظلوم احد احبائه في السجن ليطمئن بعناية الله رب العالمين قد حضر كتابك و قرأه المجد تلقاء الوجه اجبتناك بهذا اللوح المبين اشكر الله انه ايدك و قرىك الى ان انزل لك من سماء العطاء ما تطمئن به افئدة المقلبين انا ذكرناك و هذه مرة اخرى ان ربك هو المشفق الكريم

3 قل لك الحمد بما هديتني و اجبتني في سجنك الأعظم اذ كنت بين ايدي الغافلين اسئلك يا مولى الأسماء و فاطر السماء بأنوار عرشك و جذب ندائك و نفوذ بيانك بأن تؤيدني على الاستقامة على امرك و تقدر لي خير الآخرة و الأولى انك انت مولى الوري و رب العرش و الثرى

BLIB_Or15712.062, BLIB_Or15713.318b,
AQA5#123 p.160

BH08523*To: Abu-Zafar, in Rangoon**Date: 1305 ? [1887-1888]*

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

2 O My loved ones! The meaning of steadfastness is to hold fast to the Most Great Announcement in such wise that neither the tempests of allusions nor the hurricanes of doubts shall deter them. They shall regard as false and worthless those who lay claim to the Cause thereafter. In the Bayan it is stated that false claimants shall appear in every land. Such souls are the cause of contention, dispute and corruption in

1 هو الناظر من افقه الأعلى

2 يا اوليائي معنى استقامت انك بنياً اعظم تمسك ثمانيد بشأنيكه عواصف اشارات و قواصف شبهات ايشانرا منع ثمانيد مدعيان امر را از بعد باطل دانند و عاطل شمردند و در بيان در هر بلدى مدعيان كذب ظاهر خواهند شد آن نفوس سبب نزاع و جدال و فساد عالمن طوبى از براى

the world. Blessed is the one who hath held fast to the Most Great Name and found himself detached and free from all else but God. By the life of God! He is of the people of Baha and among those souls whose mention hath been recorded in the books of the past and future, and inscribed by the Pen of God's Will. Remember thy Lord, detached from all else but Him, and give glad tidings unto the servants with wisdom and utterance of this mighty Cause and this perspicuous Book.

قادریکه باسم اعظم تمسک نمود و از ما سوی
الله خود را فارغ و آزاد مشاهده کرد لعمر الله
اوست اهل بها و اوست از نفوسیکه در کتب
قبل و بعد ذکرشان مذکور و از قلم اراده الهی
مسطور اذکر ربک منقطعاً عن دونه و بشر
العباد بالحکمة و البیان بهذا الأمر العظیم و هذا
الکتاب المبین

BLIB_Or15712.071a

BH08560

To: *Abdul-Karim et al.*

Date: 1305 ? [1887-1888]

1 He is the Silent, the Speaking One!

1 هو الصّامت النّاطق

2 O Abdul-Karim! The purpose of this Revelation is the purification of hearts from hatred and rancor, that perchance the peoples of the world may be illumined with the light of unity. We beseech God - exalted be His glory - not to deprive the people of the earth from the Kawthar of the utterance of the All-Merciful which floweth from the Supreme Pen. This is that Water whereof He hath said: "And from water We made all things living." For this Water there are meanings beyond counting. This is that Water which bestoweth eternal life and everlasting existence, and illumineth hearts with the light of divine knowledge. Blessed is he who hath recognized and partaken of it. O Muhammad-Mihdi! The Wronged One calleth thee from the precincts of the Prison, and counseleth thee with that which will exalt the Cause of God. Set aside what is with the people, and hold fast unto that which is with God, the Mighty, the Self-Subsisting.

2 یا عبدالکریم مقصود اینظهور تطهیر قلوب است
از ضغینه و بغضا که شاید اهل آفاق بنور اتّفاق
منور گردند از حقّ جلّ جلاله میطلبیم اهل ارض
را از کوثر بیان رحمن که از قلم اعلی جاریست
محروم نفرماید اینست آن مائیکه فرموده و من
الماء کلّ شیء حیّ از برای این ماء معانی لا تحصی
موجود اینست آن آئیکه زندگی ابدی عطا فرماید
و بقای سرمدی بخشد و قلوب را بنور معرفت الهی
منور دارد طوبی از برای نفسیکه آن را شناخت
و از آن نوشید یا محمد مهدی مظلوم از شطر بیجن
ترا ندا میفرماید و به ما یرتفع به امر الله وصیت
مینماید ضع ما عند القوم متمسکاً بما عند الله
العزیز المختار

BLIB_Or15712.101a

BH08533*To: Baqir**Date: 1305 ? [1887-1888]*

1 In the Name of the Lord of the Unseen and the Seen!

2 O Baqir! This Wronged One hath accepted the tribulations of the world for the preservation of its peoples. By the life of God! He hath had no purpose except to quench the fire of hatred and animosity which blazeth in the hearts of the peoples. Yet the deniers have uttered that which befitteth their own souls. The justice of this Wronged One hath shone forth even as the sun from the horizon of equity. For forty years We protected him whom they had seized, setting God aside, and those who were with him. Not the slightest harm befell any one of those souls. Doth this incident not bear witness to the grace of God? The deed is manifest and His grace evident, and yet the people persist in obvious falsehood. Well is it with him who hath heard and responded, and woe betide the heedless ones.

1 بنام مالک غیب و شهود

2 یا باقر اینظلم بلا یای عالمرا لأجل حفظ امم قبول نمود لعمر الله جز اطفاء نار ضغینه و بغضا که در قلوب احزاب مشتعل است مقصودی نبوده ولکن معرضین بیان گفته اند آنچه را که لایق خود آن نفوس است عدل اینظلم بمثابه آفتاب از افق سماء انصاف مشرق و لائح نفسی را که من غیر الله اخذ نموده اند چهل سنه او و من معه را حفظ نمودیم اقل من شعر بر نفسی از آن نفوس ضرری وارد نه آیا این فقره بر عنایت حق شاهد و گواه نیست عمل واضح و عنایت مشهود ولکن القوم فی کذب مبین طوبی لمن سمع و اجاب و ویل للغافلین

BLIB_Or15712.104c

BH08613*To: Dal' Jinab-i-B Z R who attained**Date: 1305 ? [1887-1888]*

1 In the Name of Him through Whom the fragrance of the All-Merciful has wafted throughout all lands!

2 O My handmaiden! Upon thee be My glory. Hearken unto My call from the direction of My prison. He, verily, is the Truth, the Knower of things unseen. Today the fragrances of divine bounty and generosity are wafting, and the ocean of giving is manifest before all faces. He has confirmed His handmaidens and caused them to attain unto His recognition in days when most men and heroes, divines and scholars, are seen to be deprived of the ocean of knowledge [...] This station has been and remains lofty and exalted in the sight of the Lord of all beings. Were the believing handmaidens to become aware of this most exalted station and most glorious rank, they would be occupied with praise and glorification throughout all their

1 بسمی الذی به تضوّعت نفحة الرحمن فی البلدان

2 یا ورقتی علیک بهائی اسمعی ندائی من شطر یجینی انه هو الحق علام الغیوب امروز نفحات جود و کرم الهی متضوّع و دریای بخشش امام وجوه ظاهر کنیزانش را تأیید فرمود و عرفانش فائز نمود در ایامیکه اکثری از رجال و ابطال و فقها و علما از دریای دانائی محروم مشاهده [...] مقام این مقام نزد مالک انام بلند و عالی بوده و هست اگر اماء مؤمنات از این مقام اعلی و رتبه علیا آگاه شوند در تمام ایام بذکر و ثنا مشغول گردند یا امتی در حفظ آنچه عنایت شده جهد بلغ مبذول دار

days. O My handmaiden! Strive diligently to preserve that which hath been bestowed. This Wronged One counseleth all to sanctification and detachment, and to that which beseemeth the days of God, the Mighty, the All-Praised.

اینظوم کلّ را وصیت مینماید بتقدیس و تنزیه
و بما ینبغی لآیام الله العزیز الحمید

BLIB_Or15716.068.03

BH08596

To: Mahmud

Date: 1305 ? [1887-1888]

O God! O All-Bountiful, All-Merciful One! These are my eyes before Thy face, beseeching from Thee that which befitteth Thy bounty, and declaring: O my God! Thou didst create me to behold Thee; I implore Thee not to deprive me. And these are my ears, declaring: Thou didst bring me forth from nothingness to hearken; O All-Bountiful One, deny me not the power to hear. All created things testify to Thy munificence. A handful of poor ones stand before the Kingdom of Thy riches, and a company of sinners stand before the waves of the ocean of Thy forgiveness, yearning and supplicating for Thy boundless grace. O Lord! Thy generosity hath made them bold, and Thy bounty hath caused Thy servants to persist. Deprive them not; both forgive and bestow Thy bounty. Thou art the Powerful, the Mighty.

الها کریمًا رحیمًا اینست بصر من امام وجه تو و
از تو میطلبد آنچه را که سزاوار بخشش تو است
و عرض مینماید ای خدا مرا از برای مشاهده
خلق نمودی از تو میطلبم مرا محروم مفرمائی و
اینست سمع من و عرض میکند مرا از برای
اصغا از عدم بوجود آوردی ای کریم مرا از
اصغا محروم مفرما جمیع موجودات بر بخششت
گواهند مشتی فقرا امام ملکوت غنایت حاضر
و جمعی عاصی امام امواج بحر غفرانت قائم فضل
بی منتهایت را آمل و سائلند ای پروردگار کرم
علت طمع شده و جودت سبب ابرام عبادت را
محروم مفرما هم بخش و هم پیامرز و هم عطا
نما تویی قادر و توانا

INBA65:039bx, INBA30:089bx, INBA81:003b,
AHM.364, AQMJ1.172, AKHA_133BE
#12 p.313

BH08120

Date: 1305 ? [1887-1888]

¹ In the Name of Him by Whom the believers have hastened to the horizon of manifestation!

¹ بِسْمِ الَّذِي بِهِ سَرَعَ الْمُؤَدُّونَ إِلَى افْقِ الظُّهُورِ

² O friends! The verses have been sent down, the evidences are manifest, and the Book is visible in such wise as to encompass

² ای دوستان آیات نازل بینات ظاهر کتاب مشهود
بشأنیکه عالم قلوب و ادراکرا احاطه نموده طوبی

the realm of hearts and understanding. Blessed are they who arise to aid the Cause and who, through the hosts of wisdom and utterance, take possession of the citadels of hearts. Contentment, conflict and corruption are characteristics of beasts - we have left these to them. Love, fellowship, wisdom and utterance are characteristics of man. Take what behooveth you, placing your trust in God, the Single, the All-Knowing, the All-Wise. The beginning hath ever been and will continue to be the recognition of God, exalted be His glory, and its end steadfastness therein, in such wise that the doubts, intimations and expressions of the peoples of the world withhold and deprive one not from the Most Great Name. This is the luminary of utterance which hath shone forth from the horizon of the heaven of the Lord of men and spirits. Blessed are they that hear and blessed are they that act!

از برای نفوسیکه بنصرت امر قیام نمایند و بجنود حکمت و بیان مدائن قلوب را تصرف کنند جدال و نزاع و فساد شأن سباعست باو گذاشتیم و محبت و مودت و حکمت و بیان شأن انسان خذوا ما ینبغی لکم متوکلین علی الله الفرد العلیم الحکیم اول عرفان حق جلّ جلاله بوده و هست و آخر استقامت بر آن بشأنیکه شبهات و اشارات و بیانات اهل عالم او را از اسم اعظم منع نکند و محروم نسازد اینست نبر بیان که از افق سماء مالک انس و جان اشراق نموده طوبی للسامعین و طوبی للعاملین

BLIB_Or15712.070

BH08299

Date: 1305 ? [1887-1888]

1 In the name of the All-Knowing God

1 بنام خداوند دانا

2 The servants and handmaidens of the earth were brought from nothingness into being for the purpose of serving the Cause after recognizing the Sacred Being, and with lamentation and wailing they beseeched God, exalted be His glory, for attainment to the presence of the Day of Manifestation. Yet when the luminous horizon appeared and the divine Gate was opened, all turned away. Reflect upon this matter: Shaykh Muhammad Hasan Najafi, who was the most learned of Iran's divines, was deprived of recognition of the Dawning Place of the verses of God, exalted be His glory, while the handmaidens of God - who were mentioned in no gathering and were considered by the heedless to be without station or rank - through God's grace attained the light of recognition and reposed upon the throne of certitude. Give thanks to thy Lord for this great bounty, O my handmaiden! Be not heedless of this station, and preserve it through the Name of the Lord of all beings.

2 عباد و اماء ارض از برای خدمت امر بعد از عرفان ذات مقدس از عدم بوجود آمده‌اند و بنوحه و ندبه از حق جلّ جلاله لقای یوم ظهور را میطلبیدند و چون افق منیر و باب الهی مفتوح کلّ معرض مشاهده گشتند در این فقره تفکر نمایند شیخ محمد حسن نجفی که اعلم علمای ایران بود از عرفان مشرق آیات حق جلّ جلاله محروم و کنیزان حق که در هیچ مجمعی مذکور نبودند و نزد غافلین بی قدر و مقام از فضل حق جلّ جلاله بنور عرفان فائز گشتند و بر سر ایقان مسترجه اشکری ربّک بهذا الفضل العظیم یا امتی از این مقام غافل مشو و باسم مالک انام حفظش نما

BLIB_Or15695.164a

BH08461*Date: 1305 ? [1887-1888]*

1 He is God, exalted be He in wisdom and utterance

1 هو الله تعالى شأنه الحكمة والبيان

2 This is the Book of God which draweth mankind nigh unto Him, and this is the Light of God which moveth before the faces of them that are near unto Him, and this is the Sun of God which guideth men unto His straight path. Blessed is the eye that hath beheld the signs and the ear that hath heard the call of the Mighty, the Wondrous One. Thy name hath been mentioned in the presence of the Wronged One. We have remembered thee as a token of Our grace, for verily I am the All-Knowing Rememberer. Glorify the name of thy Lord, then make mention of Him amongst His servants. Verily thy Lord is He Who hath ever commanded from ancient times. He aideth them that turn towards His good-pleasure and seizeth them that denied Him when He came with manifest sovereignty. Say:

2 هذا كتاب الله يقرب الناس اليه وهذا نور الله يمشي امام وجوه المقربين وهذه شمس الله تهدي الناس الى صراطه المستقيم طوبى لعين رأت الآيات ولأذن سمعت نداء العزيز البديع قد حضر اسمك لدى المظلوم ذكرناك فضلاً من عندنا وانا الذّاكر العليم سبّح باسم ربّك ثم اذكره بين عباد الله ان ربّك هو الأمر القديم يؤيد المقبلين على مرضاته يأخذ الذين انكروه اذا اتى بسلطان مبين

3 My God, my God! Praise be to Thee for having illumined mine eyes with the lights of Thy utterance and honored mine ears with hearkening to Thy call and strengthened my hands to take hold of Thy Book and adorned my heart with the radiance of Thy knowledge. I beseech Thee to make me steadfast in Thy Cause and vocal in Thy praise. Verily Thou art the All-Powerful, the Almighty, and worthy to grant this prayer.

3 قل الهى الهى لك الحمد بما نورّت بصرى بأنوار بيانك و شرفت اذنى باصغاء ندائك وقويت يدي لأخذ كتابك وزينت قلبي بضياء عرفانك اسئلك بأن تجعلنى مستقيماً على امرى وناطقاً بثنائك انت المقتدر القدير والاجابة جدير

BLIB_Or15713.281b

BH08551*Date: 1305 ? [1887-1888]*

1 He is the Healer, the All-Sufficing, the Almighty, the All-Powerful

1 هو الشافي الكافي المقتدر القدير

2 O Ruhi! Upon thee be the peace of God, the Lord of all beings and Lord of the throne on high and of earth below. We have sent unto thee a Tablet from whose horizon shineth the light of thy Lord's mercy, the Compassionate, the Bountiful. We beseech God to rain down upon thee from the heaven of grace the rains of healing, to cleanse thee from every ailment, to

2 يا روى عليك سلام الله مولى الورى و ربّ العرش والثرى قد ارسلنا اليك لوحاً لاح من افقه نير رحمة ربّك المشفق الكريم نسل الله ان يطر عليك من سماء الفضل امطار الشفاء ويظهرك عن كل داء ويبرئك عن كل سقم

cure thee of every malady, and to give thee to drink from His ocean of healing and heaven of bounty and sun of grace. Verily He is powerful over whatsoever He willeth through His word "Be" and it is. Rejoice in thy Lord's loving-kindness. Thine is the praise, O Lord of all names, and Thine the glory, O Desire of earth and heaven, for having remembered Me and revealed unto Me that which hath brought solace to the eyes of all beings in their chambers. Thou art He in Whose grasp is the control of all names and attributes. There is none other God but Thee, the Ever-Forgiving, the All-Merciful.

ويسقيك من بحر شفائه وسماء كرمه وشمس فضله أنه هو المقتدر على ما يشاء بقوله كن فيكون افرح بعناية ربك وقوله لك الحمد يا مولى الأسماء ولك الثناء يا مقصود الأرض والسماء بما ذكرته وانزلت لي ما قرأت به عيون الكائنات في الغرفات انت الذي في قبضتك زمام الأسماء والصفات لا اله الا انت الغفور الرحيم

BLIB_Or15712.071b

BH09153

To: *Muhammad Tahir Malmiri*

Date: 1305 ? [1887-1888]

- 1 In His Name, the Most Holy above all Names
- 2 O Muhammad-Tahir! Today the Speaker of Sinai is seated upon the Throne of Revelation and uttereth this most exalted Word: O people of Baha! Hear ye the call of the Wronged One from the precincts of 'Akka, and follow not what is spoken by the manifestations of idle fancies and vain imaginings. Ye are they who have outstripped all who are on earth and have attained unto that which none before you hath attained. Ye turned towards Him in the earliest days and acknowledged that which the Tongue of Grandeur hath spoken - the Kingdom is God's, the Almighty, the Self-Subsisting. Soon will the crier come unto you with a book from the dayspring of idle fancies. Thus doth He inform you, from Whose presence is the knowledge of all things in a mighty Book. Arise to serve the Cause with such steadfastness as will not be prevented by the turning away of the servants nor by the onslaught of them who have disbelieved in the Witness and the Witnessed.

1 بسمي المقدس عن الأسماء

2 يا محمد طاهر امروز مكلم طور بر عرش ظهور مستوى وبلين كلمة عليا ناطق يا اهل البهاء اسمعوا نداء المظلوم من شطر عكا ولا تتبعوا ما ينطق به مظاهر الأوهام والظنون انتم الذين سبقتم من على الأرض وفزتم بما لا فاز به الأولون قد اقبلتم في اول الأيام واعترفتم بما نطق به لسان العظمة الملك لله المهيمن القيوم سوف يأتيكم الناعق بكاتب من لدن مشرق الأوهام كذلك يخبركم من عنده علم كل شيء في كتاب عظيم قم على الأمر باستقامة لا [يمنعك] اعراض العباد ولا سطوة الذين كفروا بالشاهد والمشهود

BLIB_Or15716.101c, BLIB_Or15716.106c

BH09129

To: Abbas et al.

Date: 1305 ? [1887-1888]

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

2 O Abbas! Change and transformation have been in the hand of God's power, glory be to His majesty. He has never been, nor ever shall be, powerless over any matter. Without any veil or covering He has been manifest and speaking. The people of the kingdom and of the heavenly realm move and rest through His Name. Reflect upon the transformation of the world - He changed the day of supreme sorrow into the day of greatest joy, that all might testify to God's power. The Primal Point declares that none but He has had or has any power. Glory be to God! He says the people of Sinai are struck with thunderous awe, yet still the deniers of the Bayan have spoken that which no idolater has ever uttered. Blessed is the soul that has held fast to the truth and become free and detached from all else but Him.

1 هو الشاهد الخبير

2 یا عباس تغییر و تبدیل در ید قدرت حق جلّ جلاله بوده از هیچ امری عاجز نبوده و نیست من غیر ستر و حجاب ظاهر و ناطق اهل ملک و ملکوت با ستمش متحرک و ساکن در تغییر و تبدیل عالم تفکر نما یوم حزن اکبر را بسرور اعظم تبدیل فرمود تا جمیع بر قدرت حق شهادت دهند نقطه اولی میفرماید جز او احدی قادر نبوده و نیست سبحان الله میفرماید اهل طور منصعق مشاهده میشوند مع ذلک معرضین بیان گفته اند آنچه را که هیچ مشرکی نگفته طوبی از برای نفسیکه بحق متمسک شد و از دوش فارغ و آزاد گشت

BLIB_Or15712.101b

BH09151

To: Muhammad Husayn

Date: 1305 ? [1887-1888]

1 He is God!

2 O Muhammad-Husayn! Man is, in the sight of God, even as a tree. His leaves are forbearance and submission, and his fruits are the knowledge of the All-Bountiful Lord. This tree is one whose fruits remain forever and endure eternally. The fruits of the tree of being have been and are countless, among them trustworthiness, religiousness, kindliness, mercy, bounty, generosity and grace. It hath been said aforetime that a fruitless tree is fit only for the fire. Now, praise be to God, the trees of this Revelation are adorned with the fruits of love and knowledge. We beseech Him that He may, at all times, send down from the heaven of truth the spiritual rains upon these trees, that they may remain verdant and flourishing before the face of the Lord of all beings. This is of the bounty of God, the

1 هو الله

2 یا محمد حسین انسان عند الله بمثابة شجر مشهود اوراقش صبر و تسلیم و اثمارش معرفت حضرت کریم این شجر شجریست ثمرش لازال باقی و دائم است اثمار سدره وجود لا تخصی بوده و هست از جمله امانت و دیانت و رأفت و رحمت و عنایت و جود و کرم از قبل گفته اند سدره بی ثمر لایق نار است حال الحمد لله اشجار این ظهور با ثمار محبت و معرفت مزینند از حق میطلبیم در کل حین از سماء حقیقی امطار معنوی بر این اشجار مبذول فرماید تا امام وجه مالک انام سرسبز و خرم

Help in Peril, the Self-Subsisting. Verily, we are God's, and to Him shall we return.

باشند هذا من فضل الله المهيمن القيوم أنا لله و
أنا إليه راجعون

PYB#114 p.03

BH08628

Date: 1305 ? [1887-1888]

- 1 He is the Dawning One from the horizon of eternity!
- 2 From the shrill voice of the Most Exalted Pen this most sublime word was heard: "The King, the Kingdom belongs to God, has come through His manifestation. That which was hidden in knowledge and concealed from eyes has appeared. Blessed is he who cast away what the people possess, taking what is with God, the Lord of Lords." Thy name was present before the Wronged One. He makes mention of thee with that which caused spirits to soar. Give thanks to thy Lord for having aided thee in His Day and guided thee to the Path. Grieve not over anything, trust in all matters in the Powerful, the Unconstrained. Verily He assists whom He willeth through power and sovereignty, and writes for whosoever turns to Him that which pens are powerless to describe. The glory from Us be upon thee and upon those who prostrated when the Orb of the Command shone forth from the horizon of the Will of God, the Lord of all mankind.

1 هو المشرق من افق البقاء
2 از صریر قلم اعلی این کلمه علیا اصغاشد قد اتی
المالک الملک لله بظهوره ظهر ما کان مکنوناً
فی العلم و مستوراً عن الأبصار طوبی لمن نبذ ما
عند القوم آخذاً ما عند الله ربّ الأرباب حضر
اسمک لدى المظلوم ذکرک بما طارت به الأرواح
اشکر ربک بما آیدک فی یومه و هداک الی
الصراط لا تحزن من شیء توکل فی الأمور علی
المقتدر المختار انه ینصر من یشاء بقدرة و سلطان
و یکتب لمن اقبل الیه ما کتبت عن ذکره الأقلام
البهاء من لدنا علیک و علی الذین سجدوا اذ اشرق
نیر الأمر من افق ارادة الله مولى الأنام

BLIB_Or15712.067

BH09719

To: wife of Mirza Jani, in Kashan

Date: 1305 ? [1887-1888]

- 1 In the name of the One Incomparable Knower!
- 2 O My leaf and O My handmaiden! Thy mention hath been made in the presence of the Wronged One, and this blessed Tablet hath been revealed that thine eyes may be illumined by beholding the divine signs and thy heart enlightened by His

1 بنام دانای یگنا
2 یا ورققی و یا امتی ذکرک در ساحت مظلوم
مذکور و این لوح مبارک نازل تا چشمک
بمشاهده آثار الهی روشن و قلبت بذکرش منور

remembrance. The world was created for the recognition of the Ancient King, yet its people denied the divine proof and rose up in ingratitude for His favors. Soon will the effects of the wrath of the All-Compelling Name seize the wrongdoers and dispatch the transgressors to the fire....

گردد عالم از برای عرفان مالک قدم خلق
شده ولكن اهلش حجت الهی را انکار کردند و
بر کفران نعمت قیام نمودند عنقریب آثار غضب
اسم قهار مجرمین را اخذ نماید و معتدین را بسقر
فرستد ...

AVK4.461c

BH09669

To: Abdullah

Date: 1305 ? [1887-1888]

1 He is the One Who speaks the truth!

1 هو الناطق بالحقّ

2 O Abdullah! The promised Day has come, and the mysteries of the Resurrection and the signs of the Hour have become manifest and evident. Blessed is the soul whom the veils of the people of error did not prevent from the Self-Subsisting Lord, nor held back from turning to the highest horizon. Say: Praise be unto Thee, O my God, for having given me to drink, from the hand of Thy bounty, the Kawthar of Thy loving-kindness. I beseech Thee, by the pearls of the ocean of Thy knowledge and wisdom, to ordain for me that which will draw me nigh unto Thee and will aid me in serving Thee and serving Thy loved ones. Verily, Thou art the Almighty, the All-Knowing, the All-Wise. I beseech Thee, O Lord of the worlds, by Thy Most Great Name, to ordain for me the reward of those who have attained unto Thy presence and have drunk the choice wine of utterance from the cup of Thy generosity. Verily, Thou art the Most Generous, the All-Forgiving, the Most Merciful.

2 یا عبدالله یوم موعود آمد و اسرار قیامت و اشراط
ساعت ظاهر و هویدا طوبی از برای نفسی که
حجبات اهل ضلال او را از غنیّ متعال منع ننمود
و از توجه بافی اعلیٰ باز نداشت قل لک الحمد
یا الهی بما سقیتنی من ید عطائک کوثر عنایتک
اسئلک یلآئی عمان علیک و حکمتک بأن تقدّر
لی ما یقربنی الیک و یؤیدنی علی خدمتک و
خدمة اولیائک انک انت المقتدر العلیم الحکیم
اسئلک یا مولی العالم باسمک الأعظم ان تکتب
لی اجر من فاز بلقائک و شرب ریحیق البیان من
کأس جودک انک انت الفضل الغفور الرحیم

BLIB_Or15716.156c

BH09674*To: Ali Akbar**Date: 1305 ? [1887-1888]*

1 I am Hearer and am the Answerer.

1 انا السّامع وانا المجيب

2 O 'Ali-Akbar! Today the people of the Most Sublime Vision are souls whom the veils of humanity have not prevented or deprived from turning toward the Lord of Power. By the Sun of the horizon of the heaven of divine might! The people of Baha are detached from all else save God. They have passed beyond names and have made for and attained unto the sea of inner meanings, reaching a station which the Pen is powerless to mention and the tongue fails to describe. To this bears witness the Book of God, the Most Great, in this mighty station. The glory from Us be upon him who has witnessed and seen and said: "Praise be unto Thee, O Lord of all beings and God of the throne on high and of earth below!"

2 يا علی اکبر امروز اهل منظر اکبر نفوسی هستند که حجابات بشر ایشانرا از توجّه بمالک قدر منع ننمود و محروم نساخت قسم بآفتاب افق سماء اقتدار الهی اهل بها از ما سوی الله منقطعند از اسماء گذشته اند و قصد بحر معانی نموده اند و فائز شده اند بمقامیکه قلم از ذکر و لسان از بیان عاجز و قاصر است یشهد بذلک کتاب الله الأعظم فی هذا المقام العظیم البهاء من لدنا علی من شهد و رأى و قال لک الحمد یا مولی الوری و ربّ العرش و الثری

BLIB_Or15712.106a

BH09649*To: Husayn**Date: 1305 ? [1887-1888]*

1 He is the Just, the Wise!

1 هو العادل الحکیم

2 O Husayn! God, glorified be His majesty, in His scriptures and tablets hath commanded His servants to that which leads to their exaltation and ascendancy. At all times He hath been in the hands of the oppressors - for God's sake He spoke and for God's sake He bore afflictions. Until now, God's purpose remaineth unknown to the people of the cities of tyranny and oppression. They wander in the wilderness of heedlessness and traverse the valley of greed. Beseech ye God that He may quicken His servants through the rains of His mercy and bounty, and grant them sight that they may be delivered from the graves of ignorance and may see and find. Verily He is the Wise Counsellor, the All-Knowing, the Clear Expositor, the Compassionate, the Generous.

2 یا حسین حقّ جلّ جلاله در زیر و الواح عباد خود را بآنچه سبب علوّ و سموّ است امر فرمود در جمیع احیان بین ایدی ظالمین بوده لله گفته و لله حمل شدائد فرموده الی حین بر اهل مدائن ظلم و اعتساف اراده حقّ معلوم نه در رتبه غفلت هائمند و در وادی طمع سائر از حقّ بطلبید عباد را از امطار رحمت و عنایتش زنده فرماید و بصر عطا نماید تا از قبور نادانی نجات یابند و بینند و بیابند انه هو الناصح العلیم و المبین المشفق الکریم

BLIB_Or15712.105a

BH09677*To: Mashhadi Ali son of Sadiq et al.**Date: 1305 ? [1887-1888]*

1 He is the Expositor, the All-Knowing!

1 هو المبین العليم

2 O 'Ali! In the days when the limbs of all names trembled and were disturbed from fear of the wicked ones, this Wronged One appeared from the horizon of power with the banner of "He doeth whatsoever He willeth," and without any veil or covering, summoned all before the faces of the princes and divines to the Most Exalted Horizon. And when the light was somewhat manifest and the fragrance of utterance was diffused, the deniers of the Bayan rushed forth from behind the veil. Say:

2 يا علی ایامیکه فرائض اسماء از خشیت اشتقیا مرتعد و مضطرب بود اینظلوم با رایت یفعل ما یشاء از افق اقتدار ظاهر و من غیر ستر و حجاب امام وجوه امرا و علما کل را بافق اعلی دعوت فرمود و چون نور فی الجمله ظاهر و عرف بیان ساطع معرضین بیان از خلف حجاب بیرون دویدند

3 My God, my God! I beseech Thee by the Staff which vanquished the swords, to make me gaze toward Thee, turn toward the lights of Thy countenance, hold fast to Thy cord, and cling to the hem of the robe of Thy grace. Verily Thou art the Powerful over what Thou wilt. There is no God but Thee, the Single, the One, the All-Knowing, the All-Informed.

3 قل الهی الهی اسئلك بالعصاء الّتی غلبت علی الأسیاف بأن تجعلنی ناظراً الیک و متوجّهاً الی انوار وجهک و متمسکاً بحبلک و متشبّثاً بأذیال رداء کرمک انک انت المقتدر علی ما تشاء لا اله الا انت الفرد الواحد العليم الخبیر

BLIB_Or15712.100b

BH09710*To: Nasrullah**Date: 1305 ? [1887-1888]*

1 In His Name, the All-Compelling over all names!

1 بِسْمِ المهيمن علی الأسماء

2 O Nasru'llah! Say: O deniers of the Bayan! "He doeth what He willeth" hath ever been and shall ever be the truth. No affair among affairs and no deed among deeds is hidden from Him. Were they to drink from the ocean of this blessed Word, they would be enabled by the blessed words "We turn unto Thee." This Wronged One hath ever been and is occupied, night and day, with the reformation of the world and the reconciliation of hearts. Glory be to God! The deniers deny that which hath been inscribed upon the tablet of the world in clear script by the divine Pen. Blessed are they who possess true knowledge. Give thanks unto thy Lord for having turned toward thee from

2 یا نصرالله بگوای معرضین بیان حق یفعل ما یشاء بوده و هست هیچ امری از امور و هیچ عملی از اعمال از او مستور نه اگر از دریای اینکلمه مبارکه بنوشند بکلمه مبارکه پنا الیک مؤید شوند لازال اینظلوم در لیلی و ایام باصلاح عالم و تألیف قلوب مشغول بوده و هست سبحان الله معرضین انکار مینمایند آنچه را که بر لوح عالم بخط جلی از قلم لدنی مذکور و مسطور طوبی للعارفین اشکر ربک بما اقبل الیک من شطر

the direction of the Prison and remembered thee with verses from which hath shone forth the light of the utterance of thy Lord, the Most Merciful, the Most Compassionate.

السَّجَنُ وَذَكَرَكَ بآيَاتِ سَطَعِ مِنْهَا نُورِ بَيَانِ رَبِّكَ
الرَّحْمَنُ الرَّحِيمُ

BLIB_Or15712.102b

BH09653

To: *Rida*

Date: 1305 ? [1887-1888]

- 1 In My Name Who is manifest from the horizon of eternity 1 بِسْمِ الظَّاهِرِ مِنْ أَفْقِ الْبَقَاءِ
- 2 O Rida! Hear My call. Verily it mentions thee in such wise as will draw thee nigh unto God, the Mighty, the Praised. Blessed is the servant who hath turned and attained unto that which hath been sent down from the kingdom of the utterance of his Lord, the All-Knowing, the All-Informed. By the life of God! Neither the riches of the world nor whatsoever is with the kings and rulers can equal one word thereof. When thou hast attained unto My Tablet and found My fragrance, say: 2 يَا رِضَا اسْمِعْ نِدَائِي أَنَّهُ يَذْكُرُكَ بِمَا يَقْرَبُكَ إِلَى اللَّهِ الْعَزِيزِ الْحَمِيدِ طَوْبِي لِعَبْدٍ أَقْبَلَ وَفَازَ بِمَا نَزَلَ مِنْ مَلَكُوتِ بَيَانِ رَبِّهِ الْعَلِيمِ الْخَبِيرِ لَعَمْرُ اللَّهِ لَا تَعَادِلُ بِكَلِمَةٍ مِنْهُ ثَرَوَةُ الْعَالَمِ وَلَا مَا عِنْدَ الْمُلُوكِ وَالسَّلَاطِينِ أَنْكَ إِذَا فَزْتَ بِلَوْحِي وَوَجَدْتَ عَرْفِي
- 3 My God, my God! Praise be to Thee for having guided me, made me to know Thee, given me to drink, and taught me. I beseech Thee by the lamentation of the lovers and the cry of them that are nigh unto Thee in their separation and remoteness from Thee, to make me steadfast in Thy Cause in such wise that neither the hosts of doubts nor the intimations of those who have disbelieved in the Day of Judgment shall keep me back. Praise be to Thee, O God of the worlds! 3 قُلْ أَلْهِهِ إِلَهِي لَكَ الْحَمْدُ بِمَا هَدَيْتَنِي وَعَرَّفْتَنِي وَسَقَيْتَنِي وَعَلَّمْتَنِي اسْتَطَلَّكَ بِضَجِيجِ الْعَاشِقِينَ وَصَرِيحِ الْمُقَرَّبِينَ فِي هَجْرِكَ وَفِرَاقِكَ بِأَنْ تَجْعَلَنِي ثَابِتًا عَلَى أَمْرِكَ بِحَيْثُ لَا تَمْنَعُنِي صَفُوفَ الشُّبُهَاتِ وَلَا إِشَارَاتِ الَّذِينَ كَفَرُوا يَوْمَ الدِّينِ الْحَمْدُ لَكَ يَا إِلَهَ الْعَالَمِينَ

BLIB_Or15718.017a, BLIB_Or15734.1.096a

BH09521*Date: 1305 ? [1887-1888]*

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

1 هو الذّاكر العليم

2 The Supreme Pen beareth witness to thy turning, thy devotion and thy presence. If thou wouldst reflect upon this most great bounty, thou wouldst testify to the greatness, the power, the grace and the mercy of God - exalted be His glory. In days when princes, divines and people have arisen to oppose, the Hand of Divine Power hath protected thee, and thou hast attained unto a station that hath ever been the hope of them that are nigh and sincere. Be thou thankful and say: "Praise be unto Thee for having made me to know Thee, guided me, caused me to hear, and honored me. I beseech Thee by Thy Most Great Name to make me steadfast in Thy service and Thy remembrance in such wise that nothing whatsoever shall prevent me from turning unto Thee, O Lord of all names and Creator of heaven!"

2 قلم اعلیٰ شهادت میدهد باقبال و توجّه و حضور
اگر در این فضل اکبر تفکّر نمائی شهادت میدهی
بعظمت و قدرت و عنایت و رحمت حقّ جلّ
جلاله در ایامیکه امرا و علما و عباد بر منع قیام
نموده‌اند ید قدرت الهی ترا حفظ نمود و بمقامی
وارد شدی که لازال امل مقربین و مخلصین
بوده اشکر و قلّ لک الحمد بما عزّفتنی و هدیتنی
و اسمعتنی و شرفتنی استلک باسمک الأعظم بأنّ
تجعلنی مستقیماً علی خدمتک و ذکرک بحیث لا
یمعنی شیء من الأشياء عن التوجّه الیک یا مولی
الاسماء و فاطر السماء

BLIB_Or15718.107b

BH09598*Date: 1305 ? [1887-1888]*

My God, my Adored One, my Goal, my Beloved! My face is turned toward the lights of Thy countenance, and my heart is directed to the court of Thy favors. I beseech Thee by Thine ancient bounty and Thy new generosity. Thou art that Omnipotent One Who through a single word hath fashioned the heavens and the earth and caused them to be the emblems of Thy Might, Thy Power and Thy Majesty; of Thy Grace, Thy Bounty and Thy Generosity, that the possessors of vision may behold the signs of Thy power and greatness in all things and bear witness to Thy grandeur. O God! Do not deprive the poor one from the gate of Thy riches, and do not forbid him from the ocean of Thy bestowals. Thou art the Lord of bounty, the Powerful, the Mighty, and the Supreme Ruler over all names.

الها معبودا مقصوداً محبوباً وجهم بانوار وجهت
متوجّه و قلم بشطر عنایت مقبل و از تو میطلبم
عطای قدیمت و بخشش جدیدت را توئی آن
توانائیکه بیکی کلمه آسمان و زمین را خلق نمودی
و مظاهر قوت و قدرت و عظمت و فضل و
جود و کرم قرار فرمودی تا صاحبان بصر
آثار قدرت و عظمت را در کلّ اشیاء ملاحظه
نمایند و بر بزرگیت گواهی دهند ای خدا فقیر را
از باب غنایت محروم منما و از دریای بخششت
منع مکن توئی صاحب عطا و قادر و توانا و
المهیمن علی الاسماء

INBA65:041, INBA30:090x, INBA81:006a,
NLAI_BH_AB.020, AHM.336, AQMJ1.153

BH09613*Date: 1305 ? [1887-1888]*

1 He is the One speaking with truth

1 هو الناطق بالحقّ

2 O companions of the Ark! Hear the call of God, the Lord of creation. He calls you unto Him and guides you to His clear and straight path, and makes known to you that which will elevate you, and teaches you that which will profit you. He is verily the Most Merciful of the merciful ones. When thou hearest the call from the supreme horizon, say:

2 يا اصحاب السفينة اسمعوا نداء الله مولى البرية انه يدعوكم اليه ويهديكم الى صراطه الواضح المستقيم و يعرفكم ما يرفعكم ويعلمكم ما ينفعكم انه هو ارحم الراحمين اذا سمعت النداء من الأفق الأعلى قل

3 My God, my God! Praise be to Thee for honoring me with the traces of Thy Pen and adorning me with the ornament of Thy love. I beseech Thee by the fruits of the Tree of Thy Command and the lights of the horizon of Thy Manifestation to make me steadfast in Thy love and firm in Thy Cause, and to make me drink the choice wine of Thy utterance. O my Lord! The poor one hath turned toward the kingdom of Thy riches - I beseech Thee not to disappoint him from what Thou hast ordained for Thy chosen ones. Verily Thou art powerful over what Thou willest. There is no God but Thee, the Forgiving, the Merciful.

3 الهى الهى لك الحمد بما شرفتنى بآثار قلبك و زينتنى بطراز حبك اسئلك بأثمار سدره امرک و انوار افق ظهورک بأن تجعلنى ثابتاً على حبک و راسخاً على امرک و شارباً رحيق بيانک اى ربّ انّ الفقير قصد ملکوت غنائک اسئلك ان لا تخيبه عما قدرته لأصفيائك انک انت المقتدر على ما تشاء لا اله الا انت الغفور الرحيم

BLIB_Or15712.157a

BH09624*Date: 1305 ? [1887-1888]*

1 In My Name, the All-Subduing over all names!

1 بسمى المهيمن على الأسماء

2 O My handmaiden! Today the Sun of Manifestation hath risen and is shining from the horizon of the heaven of God's Command, and the rustling of the Divine Lote-Tree is raised before the faces of humanity. The pearls of knowledge that were hidden within the shells of the ocean of wisdom are now manifest and visible before all faces. Yet the servants and handmaidens have been prevented from the Lord of Names by the veils of the divines. They martyred the Purpose of the world, and night and day they strive and struggle to extinguish the Light of the One Who conversed on Sinai. Glory be to God! They walk in the path of vain imaginings and move according to the dictates

2 يا امتى امروز آفتاب ظهور از افق سماء امر الهى مشرق و لائخ و حفيف سدره منتهى امام وجوه ورى مرتفع لآلى عرفان كه در اصداف عمان حكمت مستور امام وجوه موجود و مشهود ولكن عباد و اماء را حجابات علما از مالک اسماء منع نموده مقصود عالم را شهيد نمودند و در ليالى و ايام در اطفاء نور مكلم طور ساعى و جاهدند سبحان الله در سبيل وهم سالک و بارادة نفس و هوى متحرکند امروز سيد روزهاست طوبى از براى نفسيكه بعرفان يوم الله

of self and passion. This day is the Lord of days. Blessed is the soul that hath been illumined by the recognition of the Day of God and hath attained unto the signs of the utterance of the Purpose of all worlds.

منور گشت و آثار بیان مقصود عالمیان فائز شد

BLIB_Or15716.067.08

BH09959

To: Ali Rida Khan, in Shiraz

Date: 1305 ? [1887-1888]

- 1 He is the Dawning One from the horizon of the heaven of Manifestation!
- 2 Say: Glory be unto Thee, O my God! I beseech Thee by Thy Most Great, Most Holy, Most Glorious Name, and by the light of Thy Cause shining forth from the horizon of the heaven of bounty, and by the waves of the ocean of Thy utterance, and by the dawning-rays of the Sun of Thy proof, to ordain for me through Thy Most Exalted Pen that which will draw me nigh unto Thee, O Lord of all beings! O my Lord, I beseech Thee by Thy Most Great signs and by the effulgent dawns of the Sun of Thy grace from the horizon of the world of creation, to open before my face the door of Thy favor and might. Verily, Thou art the Powerful over whatsoever Thou wilt, and within Thy grasp are the reins of all the first and the last ones.

1 هو المشرق من افق سماء الظهور

2 قل سبحانك اللهم يا الهى اسئلك باسمك
الأعظم الأقدس الأسمى و بنور امرک المشرق
من افق سماء العطاء و بأمواج بحر بیانک و
بتجلیات نیر برهانک ان تکتب لى من قلمک
الأعلى ما یقرینى الیک یا مولی الوری ای رب
اسئلك بآیاتک الکبری و اشراقات تجلیات
شمس فضلک من افق ناسوت الانشاء ان تفتح
على وجهی باب عنایتک و عزک انک انت
المقتدر على ما تشاء و فی قبضتک زمام الأولین
و الآخرین

JHT_S#133

INBA51:555,

BLIB_Or15716.090a,

ADM1#055 p.103

BH10095

To: Ali Muhammad

Date: 1305 ? [1887-1888]

- 1 In His Name through Whom the fragrance of the All-Merciful was wafted throughout creation!
- 2 O 'Ali-Muhammad! Say: My God, my God! I beseech Thee to make me steadfast in Thy Cause and firm in Thy love in

1 بسمی الذی به هاج عرف الرحمن فی الامکان

2 یا علی محمد قل الهی الهی اسئلك بأن تجعلی ثابتاً
على امرک و راستناً فی حبک بحيث لا اختار

such wise that I may choose for myself naught except what Thou hast ordained for me. O my Lord! Strengthen my limbs that I may lay down what I possess in hope of that which is with Thee. I beseech Thee, O Lord of the worlds, by Thy Command whereby Thou didst subdue the nations, to assist me in all conditions to remember Thee and praise Thee and serve Thy loved ones whom neither the clamor of the malicious nor the opposition of the aggressive hath deterred. Verily Thou art the Most Powerful of the powerful and the God of all who are in the heavens and on earth.

لنفسى الا ما قدرته لى اى ربّ قوّ جوارحى لأضع
ما عندى رجاء ما عندك استلک يا مولى العالم
بأمرک الذى به سخرت الأمم بأن تؤيدنى فى كلّ
الأحوال على ذکرک و ثنائک و خدمة اوليائک
الذين ما منعهم ضوضاء الناعقين و لا اعراض
المعتدين انک انت اقدر الأقدرين و اله من فى
السموات و الأرضين

BLIB_Or15712.106b

BH10072

To: Husayn

Date: 1305 ? [1887-1888]

¹ In the Name of the Ever-Abiding Speaker!

¹ بنام گویندهء پاینده

² O Husayn! This Wronged One broke the seal of the sealed wine in the name of the Self-Subsisting, and summoned all the peoples of the world - be they princes, divines, mystics or philosophers, male or female. Most failed to respond, being occupied with the diverse colors of the world and its glory and riches, and are so entangled that they had not, and have not, time to hearken unto the Word of Truth. Heedless of the immortal Kingdom, they cling to ephemeral hues. Blessed is the soul whom the world and all that is therein hath not prevented from the Most Exalted Horizon, nor deprived thereof.

² يا حسين اين مظلوم ختم رحيق مختوم را بمبارکى
اسم قيوم برداشت و اهل علمرا از امرا و علما
و عرفا و حکما از ذکور و اناث دعوت فرمود
اکثرى اجابت نمودند چه که بالوان مختلفهء دنيا
و عزّت و ثروت آن مشغول و بشأنى گرفتارند
که فرصت اصغاء کلمهء حق نداشتند و ندارند از
ملکوت باقى غافل و بالوان فانيه متمسک طوبى
از براى نفسیکه دنيا و ما فيها او را از افق اعلى
منع نمود و محروم نساخت

BLIB_Or15712.104b

BH10074*To: Husayn**Date: 1305 ? [1887-1888]*

1 He is God!

هو الله 1

2 O Husayn! The Wronged One of the horizons hath summoned the people unto truth and commanded them to practice praiseworthy conduct. Today the hosts which bear the standards of triumph and the banners of victory have been and continue to be goodly deeds and pleasing character. O My loved ones! Harken unto the call of the Wronged One and hold fast unto the fear of God. He is the Helper and the Succourer. By the command of God, exalted be His glory, corruption and contention are condemned in His sight. Unity and concord and love and fellowship are acceptable. This is the Cause that hath been revealed in diverse Tablets from the heaven of the will of the Lord of all beings and recorded and inscribed by the Most Exalted Pen. Blessed are they that act accordingly.

2 يا حسين مظلوم آفاق خلق را بحق دعوت فرموده و باخلاق پسندیده امر نموده امروز جنودیکه دارای اعلام نصرت و رایات ظفرند اعمال طیبه و اخلاق مرضیه بوده و هست یا اولیائی ندای مظلوم را بشنوید و بتقوی الله تمسک نمائید اوست معین و ناصر بامر حق جلّ جلاله فساد و جدال نزد حق مردود اتحاد و اتفاق و محبت و وداد مقبول اینست امریکه در الواح شتی از سماء مشیت مولی الوری نازل و از قلم اعلی مذکور و مسطور طوبی للعاملین

BLIB_Or15712.119a

BH10110*To: Mahmud**Date: 1305 ? [1887-1888]*

1 He is the Witness, the All-Hearing!

هو الشاهد السميع 1

2 O Mahmud! We have commanded all to show forth love, affection, fellowship and unity, and We have lifted the ignorant prejudices, killing, corruption and whatsoever causes grief to the hearts of God's servants, the Lord of all worlds. We have ordained victory through the hosts of wisdom and utterance, and through deeds and character. Blessed is he who acts according to that which hath been sent down from God, the All-Knowing, the All-Wise. Take hold of justice and fairness by Our command, for He is the Commander, the Powerful. Thou hast attained unto My mention before and at this time. Be thankful unto God for this great bounty and say: Praise be unto Thee, O God of all worlds!

2 یا محمود انا امرنا الكل بالحبّة والوداد والمودة و الاتحاد و رفعنا الحمیة الجاهلیة و القتل و الفساد و ما تتکدر به افئدة عباد الله رب العالمین و قدرنا النصرة بجنود الحکمة و البیان و الأعمال و الأخلاق طوبی لمن عمل ما نزل من لدی الله العلیم الحکیم خذوا العدل و الانصاف امرأ من لدنا انه هو الامر القدیر انک فزت بذكری من قبل و فی هذا الحین اشکر الله بهذا الفضل العظیم و قل الحمد لك يا اله العالمین

BLIB_Or15712.104a

BH10115*To: Mashhadi Muhammad**Date: 1305 ? [1887-1888]*

1 He is the Rememberer and the Remembered One.

2 O Mashhadi Muhammad! The deniers say that the people of Baha are slayers of men. Say: No, by God! By whose command was Dayyan martyred, and who removed Abu'l-Qasim from the world? If you were to count their evil deeds, you could not number them. The intention and desire of this Wronged One has been to remove conflict and contention from the world. To this testify the atoms of all created things and the Tablets of God, the Almighty, the All-Knowing, the All-Wise. At all times has this Wronged One been afflicted in the hands of the oppressors. Say: Be fair, O people, and be not of the wrongdoers. The Glory be from Us upon the people of Baha who have not broken God's Covenant, the Lord of all worlds.

1 هو الذّاكِر و هو المذکور

2 یا مشهدی محمد معرضین میگویند اهل بها آدم میکشند قل لا والله حضرت دیان بامر که شهید شد و ابوالقاسم را که از دنیا محو نمود ان تعدّوا سیئاتهم لا تحصوها هم اینظلم و اراده اش آنکه نزاع و جدال را از عالم بردارد تشهد بذلک ذرات الکائنات و الواح الله المقتدر العليم الحکیم لازال اینظلم در بین ایادی ظالمین مبتلی بوده قل انصفوا یا قوم و لا تكونوا من الظّالمن البهّاء من لدنا علی اهل البهّاء الذّین ما نقضوا عهد الله ربّ العالمین

BLIB_Or15712.102a

BH10501*To: Khadijih Sultan daughter of Ammih, in Kashan**Date: 1305 ? [1887-1888]*

1 In the name of the Desire of the world.

2 O my Leaf, O Khadijih! From the first days until now thou hast been adorned with the effulgences of the lights of the Sun of Truth and hast been nourished by the choice wine of His utterance. Thy mention and thy service have ever been remembered before the Wronged One and recorded by the Most Exalted Pen in the Crimson Book. Praise be to God that thou didst attain unto the Salsabil of His love and didst drink from the Kawthar of His grace. By the life of God! Thy mention is recorded in the most exalted Paradise. This is what My tongue hath testified to in My Most Great Prison.

1 بنام مقصود عالمیان

2 یا ورقتی یا خدیجه از اوّل ایّام الی حین باشرافات انوار آفتاب حقیقت مزینی و از ریحیق بیانش مرزوق لازال ذکرت و خدمت نزد مظلوم مذکور و در صحیفهء حمرا از قلم اعلی مسطور لله الحمد بسلسبیل حبّش فائز شدی و از کوثر عنایتش نوشیدی لعمر الله در فردوس اعلی ذکرت مذکور هذا ما شهد به لسانی فی سبحی العظیم

INBA23:081b

BH10254*To: Haji Ali Yazdi**Date: 1305 ? [1887-1888]*

1 He is God!

1 هو الله

2 O spiritual friend, Haji Ali! The details concerning my brother were submitted to the Most Holy Court. They commanded that service to one's mother is beloved in the sight of God. They should return to their homeland. A Tablet of bounty will be sent and their pilgrimage will be accepted, God willing. Abdul-Karim Najafabadi from Alexandria has requested that I obtain permission for him to turn towards the Most Holy Court. Permission was granted. His honor Aqa Siyyid Ali should write and give him the glad tidings of permission, and write on my behalf that he should turn towards the Most Holy Quarter. And you and Afraj should come. And peace. Diya'.

2 دوست معنوی جناب حاجی علی تفصیل اخوی بساحت اقدس عرض شد فرمودند خدمت والده لدی الوجه محبوبست بوطن راجع شوند لوح عنایت میشود و زیارت ایشان انشاء الله قبول میشود عبدالکریم نجف آبادی از اسکندریه از بنده خواسته است از برایش اذن بگیرم بساحت اقدس توجه نماید اذن حاصل شد جناب آقا سید علی بنویسند و بشارت اذن را باو بدهند و از قول بنده بنویسند که بشرط اقدس توجه نماید و شما و افراج بیائید والسلام ضیاء

BLIB_Or15696.178d

BH10473*To: Ali Akbar**Date: 1305 ? [1887-1888]*

1 In the Name of the One God!

1 بنام خداوند یگانه

2 O 'Ali-Qabli-Akbar! Today, he who possesses insight is the one who hath turned towards the Most Great Horizon. Today the accepting and the rejecting appear in two forms. The accepting one saith: "My God, my God! Grant Thy servants a portion from the ocean of awareness, and deprive them not of the effulgent lights of the Luminary of vision. Thou didst desire reunion; the Wronged One too desireth it, but the smoke of heedless hearts hath become an obstacle, and the hatred of souls hath appeared as an impenetrable barrier. We beseech God to preserve thy reward like unto a treasure in His Kingdom. He is indeed the Preserver, the Powerful, the Mighty."

2 یا علی قبل اکبر امروز صاحب بصر نفسی است که بمنظر اکبر اقبال نمود امروز مقبل و معرض در دو هیکل ظاهر مقبل میگوید الهی الهی عبادت را از دریای آگاهی قسمت عطا فرما و از تجلیات انوار نیر بینائی محروم منما لقا طلب نمودی مظلوم هم دوست میدارد و لکن دخان افکنده غافله حایل شده و بغضای نفوس بمنابۀ سد محکم ظاهر از حق میطلبیم اجرشرا بمنابۀ کنزی در ملکوت حفظ باسمت حفظ فرماید اوست قادر و توانا

BLIB_Or15712.099b

BH10444*To: Hasan**Date: 1305 ? [1887-1888]*

1 In the name of the Mother Book!

1 بنام امّ الکتاب

2 O Hasan! His utterance: "I have written down in My mention of Him these gem-like words: 'No allusion of Mine can allude unto Him, neither anything mentioned in the Bayan.'" From this blessed word is established this supreme truth: that this Most Great Manifestation and Mighty Announcement cannot be known through the Primal Point and the Bayan. Therefore, if any soul denies the divine verses and heavenly evidences and lordly favors in this Manifestation, he is deprived of the Most Great Ocean and forbidden from the effulgences of the lights of the Sun of Truth. Take what has been revealed in truth and be of those who are secure. Praise be to God, the Lord of the worlds.

2 يا حسن بيان میفرماید قد کتبت جوهرة فی ذکره آنه لا یشار بشارتی و لا بما نزل فی البیان از اینکلمه مبارکه ثابت شد اینفقره علیا که اینظهور اعظم و نبأ عظیم بنقطه و بیان شناخته نمیشود لذا اگر نفسی آیات الهی و بینات صمدانی و عنایات ربّانی را در اینظهور انکار نماید او از بحر اعظم محروم و از تجلیات انوار شمس حقیقت ممنوع است خذ ما نزل بالحق و کن من الآمنین الحمد لله ربّ العالمین

BLIB_Or15712.099a

BH10429*To: Khanum wife of Jalal and mother-in-law of Siyyid Mihdi Yazdi**Date: 1305 ? [1887-1888]*

1 He is the Manifest, the All-Speaking

1 هو الظاهر الناطق

2 O My handmaiden! His honor Jalal, upon him be My glory, hath attained the presence of the Wronged One and achieved the honor of meeting Him. He made mention of thee. Therefore, the Tongue of Grandeur hath spoken this exalted word: Give thanks unto thy Lord, for He hath made mention of thee in such wise that thy name shall endure throughout the kingdom of God, the Lord of the worlds. We make mention of all the handmaidens in that land and give them the glad-tidings of God's tender care - exalted be His glory. We beseech Him to guide them all. He is the Powerful, the Mighty.

2 یا امتی جناب جلال علیه بهائی لدی المظلوم حاضر و بشرف لقا فائز ذکر نمود لذا لسان عظمت باین کلمه علیا متکلم اشکری ربّک آنه ذکرک بما یبقی به اسمک بدوام ملکوت الله ربّ العالمین اماء آن ارض طراً را ذکر مینمائیم و بعنایت حقّ جلّ جلاله بشارت میدهم و از او میطلبیم کلّ را مستقیم فرماید اوست قادر و توانا

BLIB_Or15716.067.13

BH10488*To: Maryam**Date: 1305 ? [1887-1888]*

1 He is God.

1 هو الله

2 O Maryam! The Ancient King in the Most Great Prison proclaims: Today is the sovereign of days - know thou its worth and be occupied with the remembrance and praise of the Goal of all worlds. The divine call hath so enraptured the mountains, yet the servants remain deprived thereof. The fragrances of revelation are diffused, yet all are forbidden from them save whom God, the Lord of all worlds, hath willed. The handmaidens who have borne tribulations in the path of God - all are mentioned in the Most Holy and Exalted Court and have attained His special favors.

2 يا مريم مالک قدم در سجن اعظم ميفرمايد امروز مالک روزهاست قدرش را بدان و بذکر و ثنای مقصود عالمان مشغول باش جذب ندای الهی جبال را اخذ نموده ولكن عباد از آن محروم نفعات وحی متضوع کل از آن ممنوع الا من شاء الله رب العالمين امائیکه در سبیل الهی حمل بلایا نموده اند کل در ساحت امنع اقدس مذکورند و بعنايات مخصوصه فائز

BLIB_Or15716.068.09

BH10497*To: Nasrullah**Date: 1305 ? [1887-1888]*

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

1 هو الذّاکر العليم

2 O Nasru'llah! Say: Praise be to Thee, O my God, for having given me to drink from the Kawthar of Thy knowledge and enabled me to turn toward Thy horizon. I beseech Thee by the rain-showers of Thy mercy, which have caused the cities of meaning and utterance to smile, to enable me to act according to what Thou hast commanded me in Thy Mighty Book. O my Lord! Thou seest the weak one clinging to the cord of Thy power, awaiting the wonders of Thy generosity and grace. I beseech Thee not to disappoint him in what he seeketh from the heaven of Thy mercy and the ocean of Thy bounty. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Protector, the Self-Subsisting.

2 يا نصرالله قل لك الحمد يا الهی بما سقيتني كوثر عرفانك و ايدتني على الاقبال الى افقك اسئلك بأمطار رحمتك التي بها ابتسمت مدائن المعاني والبيان بأن تؤيدني على العمل بما امرتني به في كتابك العظيم ای رب ترى الضعيف تمسك بجبل قدرتك منتظراً بدائع جودك و فضلك اسئلك بأن لا تخييه عما اراد من سماء رحمتك و بحر عطائك أنك انت المقتدر على ما تشاء لا اله الا انت المهيمن القيوم

BLIB_Or15716.069.11

BH10456*To: Rajab-Ali**Date: 1305 ? [1887-1888]*

1 In the Name of the Lord of Being!

1 بنام مالک وجود

2 O Rajab-'Ali! We make mention of thee and command the loved ones to that which profiteth them. Trustworthiness is among the foremost ornaments. Blessed is he who is adorned with this sacred and luminous ornament. It is the source of glory and the mine of wealth and the repository of divine names. Blessed is he who holdeth fast unto it - such a one is reckoned with the people of this most exalted station before God. Rich is he who graspeth it, and poor is he who is deprived of it, though he possess all the treasures of the earth.

2 یا رجبعلی ترا ذکر مینمائیم و اولیا را بما ینفعهم امر میفرمائیم امانت از طراز اول است طوبی از برای نفسیکه باین طراز مقدس منیر مزین گشت اوست منبع عزت و معدن ثروت و ممکن اسماء حسنی طوبی از برای نفسیکه بآن تمسک نمود او لدی الله از اهل این مقام اعلی محسوب غنی نفسی است که بآن تشبث نمود و فقیر آنکه از آن محروم ماند ولو تکون عنده کائز الأرض کلها

BLIB_Or15712.105b

BH10459*To: Rida**Date: 1305 ? [1887-1888]*

1 He is the Hearing, the Answering One!

1 هو السامع المجیب

2 O Rida! The Wronged One makes mention of thee - He Who hath chosen for Himself no will or purpose, but hath chosen the will of the Intended One and the purpose of God, the Protector, the Self-Subsisting. When thou attainest unto the ocean of My utterance, say: My God, my God! I beseech Thee by Thy Most Great Signs and by the revelations of the lights of the Dayspring of Thy Manifestation in the kingdom of creation, to make me steadfast in Thy Cause and fluent in Thy praise amidst Thy creatures. O my Lord! Deprive me not of Thy Sealed Wine, sealed by Thy Name, the Self-Subsisting. Then make me of those who have aided Thy Cause through the hosts of wisdom and utterance. Verily, Thou art the Mighty, the Glorious, the All-Bountiful.

2 یا رضا یذکرک المظلوم الذی ما اختار لنفسه ارادة ولا مشیة واختار ارادة المقصود ومشیة الله المهيمن القيوم انک اذا فزت ببحر بیانی قل الهی الهی اسئلك بآیاتک الکبری و تجلیات انوار مشرق ظهورک فی ملکوت الانشاء بأن تجعلی ثابتاً علی امرک و ناطقاً بثنائک بین خلقک ای رب لا تجعلی محروماً عن رحیقک المختوم باسمک القيوم ثم اجعلنی من الذین نصرُوا امرک بجنود الحکمة و البیان انک انت المقتدر العزیز الوهاب

BLIB_Or15712.100a

BH10461*To: Zaynul-Abidin**Date: 1305 ? [1887-1888]*

1 He is God

1 هو الله

2 O Zaynu'l-'Abidin! The clear Book hath been sent down; they have denied it. The fragrances of revelation were diffused; they turned away from them. They cling to their vain desires and are heedless of God. Such is the state of these heedless souls. They are ablaze with the fire of hatred and strive to extinguish the light of the Lord of all things. We beseech God to adorn them with the ornament of justice and fairness that they may recognize this Day and what hath appeared therein. Verily, He is powerful over all things. Blindness a hundred thousand degrees worse than the former is better and more excellent, for the former was prevented from outward vision, but the latter is deprived of eternal knowledge. Blessed are they that attain!

2 یا زین العابدین کتاب مبین نازل انکارش نموده اند
نفحات وحی متضوع از آن اعراض کردند بهوی
متمسکند و از خدا غافل اینست شأن آن نفوس
غافله بنار بغضا مشتعلند و در اطفاء نور مالک
اشیاء ساعی نسل الله ان یزینهم بطراز العدل
و الانصاف لیعرفوا الیوم و ما ظهر فیه انه علی
کلشیء قلیر کوری صدهزار درجه از محرومی
اولی و احسن چه که آن از مشاهده ظاهر ممنوع
ولکن ثانی از معرفت باقی محروم طوبی للفائزین

PYB#267 p.03

BH10712*To: Sahibih Ammih Khanum, in Kashan**Date: 1305 ? [1887-1888]*

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

1 اوست بینا و اوست شنوا

2 O Aunt! We have taken the pearls of utterance from the Ocean of the mercy of the All-Merciful and sent them unto thee. I swear by the Sun of Truth that all that exists in the world of creation cannot equal these pearls of utterance. Give thanks unto thy Lord for this mighty favor and say: "Unto Thee be praise, O Thou Who art wronged, and unto Thee be glory, O Thou Who art imprisoned in the hands of the heedless ones!"

2 یا عمّه لآلی بیان از عمن رحمت رحمن اخذ نمودیم
و بسوی تو فرستادیم قسم بآفتاب حقیقت این
لآلی کلمات را آنچه در عالم خلق است معادله
نماید اشکری ربک بهذا الفضل العظیم و قوی
لک الحمد یا ایها المظلوم و لک الثناء یا ایها
المسجون بین ایدی الغافلین

INBA23:077a

BH10707*To: Abbas**Date: 1305 ? [1887-1888]*

1 He is God!

1 هو الله

2 O 'Abbas! The world is receptive and its people are heedless. They seek after thorns and thistles - that is, vain imaginings and idle fancies - while turning away from the pearls of utterance, clinging instead to pebbles and date-stones. Today there are seekers for all things except the pearls of wisdom and utterance that have appeared from the treasury of the Most Exalted Pen. These remain without seeker or buyer. Ere long will the world change and people will eagerly seek after them with their very souls. Blessed are they that attain!

2 یا عباس دنیا قابل و اهلش غافل و طالب خار و خاشاک یعنی ظنون و اوهام از لؤلؤ بیان چشم پوشیدند و بحصاة و نواة متمسک و مشغولند از برای هر شیء الیوم طالب مشهود مگر لآلئ حکمت و بیان که از خزانه قلم اعلی ظاهر است بیطالب و مشتری مانده عنقریب عالم تغیر نماید [مردمان] بجان خریدار شوند طوبی للفائزین

BLIB_Or15712.118a

BH10676*To: Abul-Hasan**Date: 1305 ? [1887-1888]*

1 He overshadoweth all names.

1 هو المهيمن على الأسماء

2 O Abu'l-Hasan! We have heard your call and witnessed your turning to Us. You intended to attain Our presence. We beseech God to assist you in that which befits the Days of God and to ordain for you the reward of attaining His presence. Today steadfastness is the greatest of all deeds. Say: O friends! The best garment in the sight of the Lord of Oneness, after trustworthiness, has been and ever shall be truthfulness. Hold fast unto it and be free and detached from its opposite.

2 یا ابوالحسن ندایت را شنیدیم و اقبال را دیدیم قصد لقا نمودی از حق میطلبیم ترا مؤید فرماید بر آنچه سزاوار ایام الله است و مقدر فرماید از برای تو اجر حضور را امروز استقامت از اعظم اعمالست بگوای دوستان بهترین جامه نزد مالک احدیه بعد از امانت راستی بوده و هست بآن تمسک نمائید و از ضدش فارغ و آزاد

BLIB_Or15716.069.08

BH10632*To: Ghulam-Husayn Khan**Date: 1305 ? [1887-1888]*

1 In My Name, that speaketh from the Most Great Prison

1 بِسْمِ النَّاطِقِ فِي السَّجْنِ الْأَعْظَمِ

2 Say: Glory be unto Thee, O my God, Lord of all created things, and glory be unto Thee, O my God, the Desire of all contingent beings! I beseech Thee by Thy Name, the All-Subduing Lord of the kingdom of names and attributes, and by the Dawning-Place of Thy signs and the Manifestation of Thy clear tokens, to aid me to serve Thy Cause. Then cause me, O my God, to be steadfast in Thy Cause and to voice Thy praise. Then exalt me, O my God, through Thy Name amongst Thy creation and through my service amongst Thy servants. Verily, Thou art the Almighty, the Glorious, the All-Bountiful.

2 قُلْ سُبْحَانَكَ اللَّهُمَّ يَا إِلَهَ الْكَائِنَاتِ وَ سُبْحَانَكَ اللَّهُمَّ يَا مَقْصُودَ الْمَمَكَاتِ اسْتَلْكَ بِاسْمِكَ الْمَهِيْمْنَ عَلَى مَنْ فِي مَلَكُوتِ الْأَسْمَاءِ وَالصِّفَاتِ وَ بِمَشْرِقِ آيَاتِكَ وَ مَظْهَرِ بَيِّنَاتِكَ اِنْ تَوْيَّدَنِي عَلَى خِدْمَةِ أَمْرِكَ ثُمَّ اجْعَلْنِي يَا إِلَهِي مُسْتَقِيمًا عَلَى أَمْرِكَ وَ نَاطِقًا بِثَنَائِكَ ثُمَّ اَرْفَعْنِي يَا إِلَهِي بِاسْمِكَ بَيْنَ خَلْقِكَ وَ بِخِدْمَتِكَ بَيْنَ عِبَادِكَ أَنْتَ الْإِلَهُ الْمَقْتَدِرُ الْعَزِيزُ الْوَهَّابُ

INBA51:173a, BLIB_Or15716.090b,
KB_620:166-166, ADM1#038 p.080

BH10943*To: Ali-Rida**Date: 1305 ? [1887-1888]*

1 He is God!

1 هُوَ اللَّهُ

2 O 'Ali-Rida! That which hath been revealed and sent down from the Supreme Pen is the cause of salvation and prosperity for all people, were they to observe with illumined hearts and divine vision. Yet heedlessness hath prevented their eyes from beholding. Ask God to assist all to that which beseemeth His days. He is the All-Knowing, the All-Powerful.

2 يَا عَلِيَّ رِضَا أَنْجِهْهُ مِنْ قَلَمِ أَعْلَى جَارِي وَ نَازِلٍ شَدِيدٍ سَبَبِ فَلَاحٍ وَ نَجَاتِ عِبَادِ اسْتَ اِگَرِ بَقْلَبِ نَوْرَانِي وَ بَصَرِ إِلَهِي مِلَا حِظْهُ نَمَائِدِ وَلَكِنْ غَفَلْتُ بِصَرِّ رَا اَزْ مِشَاهِدِهِ مَنَعِ اَزْ حَقِّ بَطْلَبِ كُلِّ رَا مُؤَيِّدِ فَرْمَايِدِ بِرِ أَنْجِهْهُ كِهْ سَزَاوَارِ اَيَّامِ اَوْسْتِ اَوْسْتِ دَانَا وَ تَوَانَا

BLIB_Or15712.118b

BH10952*To: Fatimih**Date: 1305 ? [1887-1888]*

1 He is God

1 هو الله

2 O Fatimih, hold fast unto the Word and be free and detached from aught else. Today the lights of the Sun of true Divine Unity have shone forth by God's command. How excellent is the state of the one who hath attained unto it. At all times the rain of mercy is pouring down from the heaven of bounty, yet the people remain heedless of it. Blessed is he who hath attained, and woe unto the heedless ones.

2 يا فاطمه بکلمه تمسک نما و از دوش فارغ و آزاد باش امروز انوار نیر توحید حقیقی بامر الهی اشراق نموده نیکوست حال نفسیکه بآن فائز شد در هر حین از آسمان عطا باران رحمت هاطل و قوم از آن غافل طوبی لمن فاز و ویل للغافلین

BLIB_Or15716.068.12

BH10922*To: Hasan**Date: 1305 ? [1887-1888]*

1 O Hasan! Say: O deniers! The Herald, that is, the Primal Point, hath declared: "Verily, in every state He speaketh: 'I, verily, am God. There is none other God but Me, the Help in Peril, the Self-Subsisting.'"

1 یا حسن بگو ای معرضین مبشر یعنی نقطهء اولی فرموده انه ينطق فيكل شأن اتني انا الله لا اله الا انا المهيمن القيوم

2 By the Sun of Truth! Were it not for this utterance of the Bab, this Wronged One would have remained silent concerning such mentions. He desired it, and this Wronged One, before the faces of the people on that day, raised the call and summoned all to the most holy, luminous and glorious court.

2 قسم بآفتاب حقیقت اگر این ذکر حضرت نبود اینظلوم از امثال این اذکار صامت مشاهده میگشت او اراده نمود و اینظلوم امام وجوه قوم در آن یوم ندا فرمود و کل را ببساط اقدس انور ایهی دعوت نمود

BLIB_Or15712.117c

BH10923*To: Hasan**Date: 1305 ? [1887-1888]*

1 He is God!

1 هو الله

2 O Hasan! The Light is imprisoned in darkness, and the Speaker of the Mount is forbidden to speak, for the ears of the world are occupied with listening to unworthy tales, while the Tongue of Truth uttereth Its own praise and pondereth upon Its manifestation and mysteries and signs. Soon shall the veil be lifted, and the lights of the effulgences of the Sun of Truth shall illumine and enlighten the world. He is the Powerful, the Mighty.

2 يا حسن نور در ظلمت مسجون مکّم طور از نطق
ممنوع چه که آذان عالم باصغاء قصص نالایقه
مشغول و لسان حقّ بذکر خود ناطق و در ظهور
و اسرار و آثار آن متفکر زود است حجاب کشف
شود و انوار تجلیات آفتاب حقیقت عالم را روشن
و منور فرماید اوست قادر و توانا

BLIB_Or15712.117b

BH10953*To: Mihdi**Date: 1305 ? [1887-1888]*

1 In the Name of Him Who speaketh in the Kingdom of Utterance

1 بسمی الناطق فی الملکوت البیان

2 O Pen! Make mention of him who hath turned unto thee and attained unto the hearing of thy shrill voice and attained unto thy presence and stood before thy face - he who hath been named Mihdi in the Book of God, the Lord of the worlds. O Mihdi! Rejoice in thy station, then render thanks unto thy Lord Who hath fulfilled His promise concerning thee and caused thee to hear His call and made thee know His station. Verily, He is the Forgiving, the Merciful.

2 یا قلم اذکر من اقبل الیک و فاز باصغاء صریک
و فاز بلقائک و قام امام وجهک الذی سمی
بمهدی فی کتاب الله ربّ العالمین یا مهدی افرح
فی مقامک ثم اشکر ربک الذی انجز فی حقک
وعده و اسمعک ندائه و عرفک مقامه انه هو
الغفور الرحیم

BLIB_Or15716.069.05

BH10932*To: Sakinih Khatun**Date: 1305 ? [1887-1888]*

1 In the name of the All-Knowing Speaker!

2 O Sakinih, thou hast heard the call of the Wronged One, before and after, and hast drunk from the choice wine of utterance. The Ever-Abiding Truth hath ever been and will continue to be turned with the glance of loving-kindness toward His male and female servants. His mercy hath preceded all, His grace hath encompassed all. Strive, that perchance there may appear from thee a deed befitting these days. Verily thy Lord is the Helper, the All-Knowing.

1 بنام گوینده دانا

2 یا سکینه ندای مظلوم را از قبل و بعد شنیدی و از ریحیق بیان آشامیدی حق لا زال بلحاظ عنایت متوجه عباد و اماء خود بوده و هست رحمتش سبقت گرفته عنایتش احاطه فرموده جهد نما شاید عملیکه لایق این ایامست از تو ظاهر شود ان ربک هو المؤید العليم

BLIB_Or15716.069.15

BH10934*To: Siyyid Muhammad**Date: 1305 ? [1887-1888]*

1 He is God!

2 O Siyyid Muhammad! Say: My God, my God! I beseech Thee by the lights of Thy throne and the manifestations of Thy power, and by the Lamp through which Thy dominion and Thy kingdom were illumined, and by Thy Most Great Name whereby the ocean of recognition surged before the faces of the peoples, to ordain for me that which will draw me nigh unto Thee and make me steadfast in Thy Cause - the Cause whereby the feet of the people of Thy realm have slipped. Verily Thou art the One Who hath power to do what Thou wilt through Thy word "Be" and it is.

1 هو الله

2 یا سید محمد قل الهی الهی اسئلك بأنوار عرشک و ظهورات قدرتک و بالمصباح الذی به تنورت جبروتک و ملکوتک و باسمک الأعظم الذی به ماج بحر العرفان امام وجوه الأمم بأن تقدّر لی ما یقرّبی الیک و یجعلنی مستقیماً علی امرک الذی به زلت اقدام اهل مملکتک انک انت المقتدر علی ما تشاء بقولک کن فیکون

BLIB_Or15712.118c

BH10812*Date: 1305 ? [1887-1888]*

1 He is the One Who speaks the Truth!

2 Ha, Sin. We have remembered you with a remembrance that shall endure throughout the duration of the Kingdom of God, the Lord of Lords. Verily He hath come from the heaven of immortality with a Cause before which neither the hosts of earth nor of the heavens can stand. Beware lest the might of the wicked keep thee back from God, the Lord of all men. When thou hearest My call, say: "My God, my God! Praise be to Thee for having enabled me to turn towards Thee. I beseech Thee to make me successful in this Cause whereby feet have slipped."

1 هو الناطق بالحق

2 حس ذکرناک بذکر یقی بدوام ملکوت الله ربّ الأرباب انه اتى من جبروت البقاء بأمر لا يقوم معه جنود الأرضين والسموات إياک ان تمنعك سطوة الفجار عن الله مالک الرقاب اذا سمعت ندائی قل الهی الهی لك الحمد بما ایدتنی علی الاقبال الیک اسألك بأن تجعلنی موفقاً علی هذا الأمر الذی به زلت الأقدام

BLIB_Or15734.1.116b

BH10997*To: Amatullah Jani, in Nayriz**Date: 1305 ? [1887-1888]*

1 In the Name of the All-Knowing Speaker!

2 Today the ocean of mercy is surging and the breezes of forgiveness are wafting from the direction of the favor of the Desire of all worlds. As they pass over receptive souls, all are adorned with the ornament of divine pardon. The Tongue of Grandeur has given and continues to give glad-tidings to all. We beseech God to preserve all and to adorn them with the crown of protection. He is the Powerful, the Mighty.

1 بنام گویندهء دانا

2 امروز بحر رحمت مواج و نسائم غفران از شطر عنایت مقصود عالمیان در مرور نفوس مقبله کل بطراز عفو الهی فائز لسان عظمت کل را بشارت داده و میدهد از حق میطلیم جمیع را حفظ فرماید و باکیلی عصمت مزین دارد اوست قادر و توانا

BLIB_Or15716.067.19

BH11147*To: Shahrbanu, in Nayriz**Date: 1305 ? [1887-1888]*

1 He is the Possessor by rightful claim

1 هو المالك بالاستحقاق

2 O My handmaiden! Today this word was heard from the Blessed Tree: "Blessed is the servant who has inhaled the fragrance of My garment and clung to the hem of My loving-kindness, and blessed is the handmaiden who has attained to My recognition and witnessed that which the Tongue of My grandeur has witnessed in My mighty and wondrous Kingdom." Glory be upon My handmaidens who have believed in the One, the All-Informed.

2 يا امتی امروز از سدرهٔ مبارکه این کلمه اصغرا شد طوبی لعبد وجد عرف قیصی و تشبث بذیل عنایتی و لأمّة فازت بعرفانی و شهدت بما شهد لسان عظمی فی ملکوتی العزیز البدیع البهاء علی امائی اللائی آمن بالفرد الخبیر

BLIB_Or15716.067.17

BH11190*To: Mihdi (father of Isma'il) et al.**Date: 1305 ? [1887-1888]*

O Mihdi! Upon thee be My Glory! Today thou and the honored Siyyid Mustafa, upon him be My Glory, and the others must arise in perfect unity and harmony to exalt the Word amongst the servants....

یا مهدی علیک بهائی الیوم باید جناب سیّد مصطفی علیه بهائی و آنجناب و سایرین بکمال اتحاد و اتفاق بر ارتفاع کلمه بین العباد قیام نمائید ...

ASAT5.259x

BH11162*To: Husayn**Date: 1305 ? [1887-1888]*

1 He is God!

1 هو الله

2 O Husayn! He doeth whatsoever He willeth and ordaineth whatsoever He desireth. The Banner of Revelation hath been raised. This is the Revelation which the people of the world

2 یا حسین یفعل ما یشاء آمد و یحکم ما یرید علم ظهور برافراخت اوست ظهوریکه اهل عالم را

were promised. The divine Books are adorned with Its mention and speak forth Its name. Yet the deaf of the world remain deprived and forbidden. Blessed are ye, and woe unto them!

بآن بشارت داده‌اند کتب الهی بذکرش مزین و
باسمش ناطق ولکن کرهای عالم محروم و ممنوع
طوبی لکم و ویل لهم

BLIB_Or15712.117a

BH11180

To: Muhammad

Date: 1305 ? [1887-1888]

1 He is God!

1 هو الله

2 O Muhammad! Muhammad, the Messenger of God, came before. The wrongdoers denied Him - among them were those who turned away from Him, those who opposed Him, those who declared Him an infidel, and those who issued death sentences against Him. But God banished them through His sovereignty and elevated Him through the truth, until the limbs of the oppressors trembled at His justice and the hearts of the ungodly at His oneness.

2 یا محمد اتی محمد رسول الله من قبل انکره الظالمون
منهم من اعرض عنه و منهم من اعترض علیه و
منهم من کفره و منهم من افقی علی قتله ولکن
الله اطردهم بسلطانه و رفعه بالحق الی ان ارتعدت
من عدله فرائص الظالمین و من توحیده افئدة
المشرکین

BLIB_Or15712.115c

BH11181

To: Muhammad Husayn

Date: 1305 ? [1887-1888]

1 He is God!

1 هو الله

2 O Muhammad Husayn! Say: O deniers, what do you understand by "the Day when mankind shall stand before the Lord of the worlds," and by "when thy Lord shall come, and the angels rank on rank"? Say: The Sun of Truth hath risen, the Ocean of Utterance is surging - deprive not yourselves. While time remaineth, hold fast unto the cord of return. Verily, He is the Ever-Forgiving, the Merciful.

2 یا محمد حسین بگو ای معرضین یوم یقوم الناس
لرب العالمین یعنی چه و از جاء ربک و الملک
صففاً صففاً چه ادراک نموده‌اید بگو آفتاب
حقیقت مشرق بحر بیان مواج خود را محروم
نمائید تا وقت باقی بجبل رجوع تمسک نمائید
انه هو التواب الرحیم

BLIB_Or15712.116c

BH11217*To: Aqa Mirza Husayni, in Shiraz**Date: 1305 ? [1887-1888]*

...In this Day, every handmaid who attaineth to the recognition of the Desire of the world is reckoned, in the Book of God, among the men....

...امروز هر یک از اماء که بعرفان مقصود
عالمیان فائز شد او در کتب الهی از رجال
محسوب ...

ADMS#263x

PYM.232ax

BH11343*To: Kazim**Date: 1305 ? [1887-1888]*

1 He is God!

1 هو الله

2 O Kazim, say: My God, my God! Purify the ears of Thy servants with the water of detachment that they may hearken unto Thy most sweet call. O Lord! I am the poor one who hath aimed at the ultimate goal and the most exalted summit - deprive me not of the wonders of Thy grace and bounty. Verily, Thou art the All-Bountiful, the Possessor of great favor.

2 یا کاظم قل الهی الهی طهر آذان عبادک بماء
الانقطاع لیستمعوا ندائک الأحلی ای ربّ انا
الفقیر قصدت الغایة القصوی و الذروة العلیا لا
تحرمني من بدائع فضلک و عطائک انک انت
الکریم ذو الفضل العظیم

BLIB_Or15712.116b

BH11336*To: Sadiq**Date: 1305 ? [1887-1888]*

1 He is God.

1 هو الله

2 O Sadiq! Say: O friends! If you drink from the Kawthar that lies concealed within the blessed words "verily He is praised

2 یا صادق بگو ای دوستان اگر از کوثریکه در
کلمه مبارکه آنه محمود فی فعله و مطاع فی امره
مستور است بیاشامید خود را از غیر الله فارغ و

in His deeds and obeyed in His command,” you will find yourselves detached and free from all save God. Reflection on these blessed words is essential. Blessed are they who reflect.

آزاد مشاهده نمائید در اینکلمهء مبارکه تفکر لازم
طوبی للمتفکرین

BLIB_Or15712.116a

BH11446

To: Muhammad Husayn

Date: 1305 ? [1887-1888]

1 He is God!

1 هو الله

2 O Muhammad Husayn! Your brother mentioned you, and We have mentioned you with verses that were the cause of insight among humanity and the greatest means for the recognition of the peoples. Be thankful to your Lord for this great gift and this mighty grace.

2 يا محمد حسين قد ذكرک اخوک ذکرناک بآیات
کانت علّة ظهور البصر في البشر والسبب الأعظم
لعرفان الأمم اشکر ربک بهذه العطية الكبرى و
هذا الفضل العظيم

BLIB_Or15712.115a

BH11448

To: Nasrullah

Date: 1305 ? [1887-1888]

1 He is God.

1 هو الله

2 O Nasru'llah! Your name was present before the Wronged One and He hath remembered thee with that which shall be recorded in the book of thy deeds as the recompense of those who have drawn nigh and those who are near. Verily thy Lord is the All-Merciful, the Bountiful, and the Most Merciful of the merciful ones.

2 يا نصرالله قد حضر اسمک لدى المظلوم و ذکرک
بما يثبت به في دفتر اعمالک اجر المقبلين و
المقربين ان ربک هو المشفق الكريم و ارحم
الراحمين

BLIB_Or15712.115b

BH03060

Date: 1305 [1887-1888]

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

1 هو الله تعالى شأنه العظمة والاقتدار

2 My God, my God! Every seeing one beareth witness to Thy greatness and power, and every hearing one to Thy might and strength and authority. Thou art He Who, O God of Names and Creator of heaven, hath deposited within all things among created things the traces of Thy handiwork and the manifestations of Thy grace and loving-kindness. Everything hath testified with its inner tongue to Thy oneness and singleness, and that Thou art God, there is no God but Thee. O my Lord! Thou seest one who hath acknowledged that which the tongue of Thy grandeur hath spoken and that which hath been sent down from the heaven of Thy Will and the atmosphere of Thy Purpose - he hath heard and responded and turned with his heart toward Thy most exalted horizon, the station wherein Thy sweetest call was raised, and hath turned toward the Manifestation of Thy mysteries and the Dawning-Place of Thy inspiration on a day wherein the servants denied Thy proof and turned away from Thy Cause and disbelieved in Thy signs and favors and warred against Thy Self and disputed what was sent down from the kingdom of Thy utterance.

2 الهى الهى يشهد كلّ ذى بصر بعظمتك و اقتدارك و كلّ ذى سمع بقدرتك و قوتك واختيارك انت الذى يا اله الأسماء و فاطر السماء اودعت فى كلّ شىء من الأشياء آثار صنعك و ظهورات فضلك و عنايتك و شهد كلّ شىء بلسان سره بوحدايتك و فردايتك و بأنك انت الله لا اله الا انت اى ربّ ترى من اقرّ بما نطق به لسان عظمتك و نزل من سماء مشيتك و هوأ ارادتك سمع و اجاب و اقبل بقلبه الى افتك الأعلى المقام الذى فيه ارتفع ندائك الأهل و توجه الى مظهر اسرارك و مشرق الهامك فى يوم فيه انكر العباد حجّتك و اعرضوا عن امرك و كفروا بآياتك و نعمائك و حاربوا بنفسك و جادلوا بما نزل من ملكوت بيانك

3 O my Lord! I beseech Thee by Thy Most Great Signs and by that which hath flowed from Thy Most Exalted Pen and by that which lay hidden in the shells of Thy protection and the depths of Thy mercy, to ordain for him that which will draw him nigh unto Thee in all conditions and cause him to drink from the Kawthar of Thy bounty at morn and eventide. Verily Thou art the Self-Sufficient, the Most High. There is no God but Thee, the Mighty, the All-Bountiful. O my God! I beseech Thee, O God of the world and my Goal and the Goal of the nations, to bless those whom the books of the world prevented not from turning to Thy Most Great Book, nor did the might of nations hinder from facing the lights of Thy countenance, O Lord of eternity! O my Lord! Illumine their hearts with the lights of Thy knowledge, then kindle them with the fire of Thy love. Thou art He Whom the doubts of the transgressors cannot frustrate, nor the cawing of the crows. Thou doest what Thou wilt by Thy sovereignty, and Thou art indeed the All-Knowing, the All-Wise.

3 اى ربّ اسئلك بآياتك الكبرى و ما جرى من قلبك الأعلى و بما كان مكنوناً فى اصداف عصمتك و عتمان رحمتك بأن تكتب له ما يقربه اليك فى كلّ الأحوال و يسقيه كوثر عنايتك فى الغدو و الاصال أنك انت الغنى المتعال لا اله الا انت العزيز الفضل صلّ اللهم يا الهى و اله العالم و مقصودى و مقصود الأمم على الذين ما منعهم كتب العالم عن الاقبال الى كتابك الأعظم و لا سطوة الأمم عن التوجه الى انوار وجهك يا مالک القدم اى ربّ نور قلوبهم بأنوار معرفتك ثم اشعلهم بنار محبتك انت الذى لا تعجزك شبهات المعتدين و لا نفاق الناعقين تفعل ما تشاء بسلطانك و أنك انت العليم الحكيم

4 He is the Helper

4 هو المؤيد

- 5 That which was sent through the beloved of the heart, his honor Aqa Mirza Asadu'llah, upon him be the Glory of God, the Most Glorious, reached this servant in the prison, and likewise the feast was carried out with the utmost joy and fragrance along with visitation on behalf of that honored one, and was adorned with the ornament of acceptance in the year 1305.

آنچه ارسال داشتند بتوسط حضرت محبوب قواد
جناب آقا میرزا اسدالله علیه بهاء الله الاهی در
سجن به خادم رسید و همچنین ضیافت بکمال روح
و ریحان مع زیارت بنیابت آنحضرت بعمل آمد
و بطراز قبول فائز گشت فی سنة ۱۳۰۵

JHT_S#003

ADM3#001 p.009

BH05410

To: *Mirza Ali Muhammad Yazdi (Varqa)*

Date: 1305 [1887-1888]

- 1 In the name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 Glorified art Thou, O my God, my Best-Beloved and my Object of worship! Thou hearest the call of Thy loved ones and beholdest the deeds of Thy chosen ones. They see for themselves no mention, praise, utterance, deed or end save through Thy power, bounty and grace. The ornaments of the world are gathered unto them solely that they might spend them in Thy path, and they love naught of all things save for the exaltation of Thy Word and the promotion of Thy Cause. These are Thy chosen ones amidst Thy creation and Thy trusted ones throughout Thy lands. They sit not but through Thy name, they rise not but in Thy remembrance, and they eat not save it be mingled with thanksgiving and praise unto Thee.
- 3 I beseech Thee, O Thou around Whom circle the Concourse on High, to assist them in all conditions even as Thou didst assist them before, that there might appear from them at all times that which ascendeth unto Thee and which is perfumed with the fragrance of Thy good-pleasure. Moreover I beseech Thee, O Thou Sovereign of bounty and Lord of the Kingdom of Names, by Thy most sweet call and by the signs of Thy power in the kingdom of creation, to rain down from the heaven of Thy grace upon him who hath confined his affairs to Thy mention and praise amongst Thy servants and who hath arisen to

1 بسم ربنا الأقدس الأعظم العلی الاهی

2 سبحانک یا الهی و مقصودی و معبودی تسمع
نداء احبائک و ترى عمل اولیائک انهم لا یرون
لأنفسهم من ذکر و لا ثناء و لا بیان و لا عمل
و لا مال الا بحولک و فضلک و عنایتک و
لا [تجمع] عندهم زخارف الدنیا الا و ینکون
قصدهم الانفاق فی سبیلک و لا یحبون شیئاً
من الأشياء الا لالعلاء کلمتک و ارتفاع امرک
اولئک اصفیائک بین خلقک و امنائک فی
بلادک لا یقعدون الا باسمک و لا یقومون الا
بذکرک و لا یا کون الا و ینکون ممزجاً بشکرک
و حمدک

3 اسئلک یا مطاف الملاء الاعلی بأن تؤیدهم فی
کل الأحوال کما ایدتهم من قبل لیظهر منهم
فیکل حین ما یصعد الیک و ینکون معطراً بعرف
رضائک ثم اسئلک یا سلطان العطاء و مالک
ملکوت الاسماء بندائک الاهی و آیات قدرتک
فی ناسوت الانشاء بأن تنزل علی من اقتصر اموره
علی ذکرک و ثنائک بین عبادک و قام علی خدمة
امرک من سماء فضلک امطار کرمک و رذاذ
جودک و اساکیب عنایتک انک انت المقتدر
علی ما تشاء لا اله الا انت الامر الحکیم

INBA19:096, INBA32:088, ADM3#058

p.072

serve Thy Cause, the rain-showers of Thy generosity, the gentle drops of Thy munificence and the outpourings of Thy favors. Verily Thou art the Potent over whatsoever Thou wilt. There is none other God but Thee, the Ordainer, the All-Wise.

JHT_S#099

BH06027

To: *Muhammad Baqir Afnan*

Date: 1305 [1887-1888]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord! 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 My God, my God! Illumine the eyes of Thy servants that they may behold the pearls of Thy wisdom and knowledge. Then cause them to hear that which will attract them to the Dayspring of Thy Revelation, the Dawning-Place of Thy manifestation, and the Source of Thy commandments and ordinances. Glorified art Thou, O my God and my Purpose! I testify that Thou hast appeared and revealed that which preserveth the servants from the arrows of self and passion and from the swords of transgression and iniquity. All this Thou hast manifested from the ocean of Thy bounty and the heaven of Thy generosity. 2 اَلْهِى اَلْهِى نُوْر اِبْصَارِ عِبَادِكَ لِمُشَاهَدَةِ لآلِئِ حَكْمَتِكَ وَ عِرْفَانِكَ ثُمَّ اسْمِعْهُمْ مَا يَجْذِبُهُمْ اِلَى مَشْرِقِ ظُهُورِكَ وَ مُطْلَعِ بَرُوزِكَ وَ مُصَدِّرِ اَوَامِرِكَ وَ اِحْكَامِكَ سُبْحَانَكَ يَا اَلْهِى وَ مَقْصُودِى اَشْهَدُ اَنَّكَ ظَهَرْتَ وَ اَظْهَرْتَ مَا يَحْفَظُ الْعِبَادَ عَنْ سِهَامِ النَّفْسِ وَ الْهَوَى وَ اَسِيَاْفِ الْبَغْيِ وَ الْفَحْشَاءِ كُلِّ ذَلِكَ اَظْهَرْتَهُ مِنْ بَحْرِ جُودِكَ وَ سَمَاءِ كَرَمِكَ
- 3 I beseech Thee, O Helper of the oppressed and Refuge of the distressed, by Thy Most Great Name through which the limbs of the oppressors among Thy creatures and the aggressive ones among Thy servants have trembled, to aid him who hath cast behind him the stations of the world and the cities of the nations, and hath taken for himself an abode in the shade of the Tree of Thy singleness and a station beneath the canopies of Thy grandeur. Thou art He Whom neither the clamor of the world nor the might of nations can hinder. Verily, Thou art the Mighty, the Glorious, the All-Bountiful. 3 اسْأَلُكَ يَا مُعِيْنَ الْمَظْلُوْمِيْنَ وَ مُلْجَأَ الْمَكْرُوْبِيْنَ بِاسْمِكَ الْأَعْظَمِ الَّذِى بِهِ ارْتَعَدَتْ فِرَائِصُ الظَّالِمِيْنَ مِنْ خَلْقِكَ وَ الْمُعْتَدِيْنَ مِنْ عِبَادِكَ اَنْ تُؤَيِّدَ مِنْ نِزْدِ مَقَامَاتِ الْعَالَمِ وَ مَدَائِنِ الْأُمَمِ وَ اتَّخِذْ لِنَفْسِهِ مَقَرّاً فِي ظِلِّ سِدْرَةِ فِرْدَاوَيْسِكَ وَ مَقَاماً تَحْتَ قَبَابِ عَظَمَتِكَ اَنْتَ الَّذِى لَا تَمْنَعُكَ ضَوْضَاءُ الْعَالَمِ وَ لَا سَطْوَةُ الْأُمَمِ اَنْتَ الْمُقْتَدِرُ الْعَزِيْزُ الْوَهَّابُ
- 4 He is the Helper 4 هُوَ الْمُؤَيِّدُ
- 5 The letter of his honor Afnan, Aqa Mirza Muhammad-Baqir, upon him be the Glory of God, the Most Glorious, containing seventy-six tumans was received by this servant in the prison 5 مَرْسَلُهُ حَضَرَتْ اَفْنَانَ جَنَابِ آقَا مِيرْزَا مُحَمَّدٍ بَاقِرٍ عَلَيْهِ بَهَاءُ اللَّهِ الْأَبْهَى مُبْلَغُ هَفْتَادٍ وَ شَشِ تُوْمَانٍ بِتَوْسِطِ حَضَرْتِ اَمِيْنٍ عَلَيْهِ بَهَاءُ اللَّهِ وَ عِنَايَتِهِ دَرِ سِجْنِ بِهِ خَادِمٌ رَسِيْدٌ فِي سَنَةِ ١٣٠٥

ADM3#028 p.039

through Jinab-i-Amin, upon him be the Glory of God and His favor, in the year 1305.

JHT_S#080

BH06588

To: *Haji Mirza Muhammad Afnan*

Date: 1305 [1887-1888]

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 Glorified art Thou, O Thou through Whose Name the hearts of the yearning ones have found comfort, through Whose remembrance the hearts of the believers have soared, through Whose knowledge the faces of the sincere ones have been illumined, and in Whose love the blood of the lovers hath been shed throughout all regions by reason of what the hands of the oppressors have wrought.

² سُبْحَانَكَ يَا مَنْ بِاسْمِكَ اسْتَأْنَسْتُ افْتَدَى الْمُشْتَاقِينَ
وَيَذْكُرُكَ طَارَتْ قُلُوبُ الْمُوَحِّدِينَ وَبِعِرْفَانِكَ
تَنُورَتْ وَجُوهُ الْمُخْلِصِينَ وَفِي حَبْكِ سَفَكْتِ دِمَاءَ
الْعِشَاقِ فِي الْآفَاقِ بِمَا اكْتَسَبَتْ أَيْدِي الظَّالِمِينَ

³ I beseech Thee, O Lord of existence and Source of bounty, by Thy Name, the Loving, to assist Thy servants to draw nigh unto Thee and to hold fast unto the cord of Thy providence and to cling to the hem of Thy mercy with such steadfastness that neither the doubts of the perverters of truth nor the whispers of the clamorers may keep them back from drawing near unto the ocean of Thy grace and the heaven of Thy bestowals. O Lord! Thou seest one of the Afnan who hath turned toward Thee and arisen to serve Thy Cause and hath spoken forth in Thy love that which the tongue of Thy grandeur hath testified to in Thy most exalted station and Thy most glorious horizon. O Lord! Ordain for him that which shall bring joy to all eyes. Verily, Thou art the Almighty, the All-Glorious, the Unconstrained.

³ اسْأَلُكَ يَا مَالِكَ الوجودِ وَمُطْلِعِ الجودِ بِاسْمِكَ
الودودِ ان تُوَيِّدَ عِبَادَكَ عَلَى التَّقَرُّبِ إِلَيْكَ وَ
التَّمَسُّكِ بِحَبْلِ عَنَائِكَ وَالتَّشَبُّثِ بِذِيْلِ رَحْمَتِكَ
بِاسْتِقَامَةٍ لَا تَمْنَعُهَا شَبَهَاتُ الْمُغْلِبِينَ وَلَا إِشَارَاتُ
النَّاعِقِينَ عَنِ التَّقَرُّبِ إِلَى بَحْرِ فَضْلِكَ وَسَمَاءِ
عَطَائِكَ أَي رَبِّ تَرَى أَحَدًا افْتَانَكَ أَقْبَلَ إِلَيْكَ
وَقَامَ عَلَى خِدْمَةِ أَمْرِكَ وَنَطَقَ فِي حَبْكِ بِمَا شَهِدَ
بِهِ لِسَانُ عَظَمَتِكَ فِي مَقَامِكَ الْأَعْلَى وَافْتَقَرَ
الْأَبْهَى إِلَى رَبِّ قَدْرَ لَهُ مَا تَقَرَّبَ بِهِ الْعَيُونَ وَالْأَبْصَارُ
أَنَّكَ أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْمُخْتَارُ

⁴ He is the Helper

⁴ هُوَ الْمُؤَيَّدُ

⁵ The letter of His Honor Afnan Haji Mirza Muhammad, upon him be the Glory of God the Most Glorious - two payments of thirty-eight tumans each were received by this servant through Jinab-i-Amin, upon him be the Glory and Grace of God, in the year 1305.

⁵ مَرْسَلَةٌ حَضَرَتْ أَفْنَانَ جَنَابِ حَاجِي مِيرْزَا مُحَمَّدٍ
عَلَيْهِ بَهَاءُ اللَّهِ الْأَبْهَى دُفْقَرَهُ سَبْعِي وَهَشْتِ تُومَانٍ
بِتَوْسِطِ حَضَرَتْ أَمِينٍ عَلَيْهِ بَهَاءُ اللَّهِ وَعَنَائِيَّتُهُ بِهِ
خَادِمٍ رَسِيدٍ فِي سَنَةِ ١٣٠٥

INBA23:266, AQMJ2.105

BH07122*To: Siyyid Ali Khalajabadi**Date: 1305 [1887-1888]*

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 Glorified art Thou, O my God, my Lord, my Support, my Goal and my Beloved! This servant of Thine doth testify and acknowledge that which the tongue of Thy grandeur hath spoken and that which Thou hast revealed in Thy Books, Thy Scriptures and Thy Tablets. I beseech Thee, O Thou Who doth illumine the horizons with the lights of Thy countenance, Who doth purify hearts with the Kawthar of Thy utterance, Who doth crown heads with the diadem of Thy bounty, and Who doth adorn temples with the ornament of turning unto Thy horizon, to send down from the heaven of Thy grace upon Thy loved ones a blessing from Thee, a table from Thy heaven, and a benediction from Thy presence. Verily Thou art the All-Bountiful, possessed of great favor. O Lord! Thou seest one who hath turned unto Thee, who hath spoken in Thy praise and glory, and who hath arisen to serve Thee. I beseech Thee to make him a standard of Thy Name amidst Thy creation and a banner of Thy remembrance amongst Thy servants. Verily Thou art the Powerful, He to Whose might and power and strength and grandeur and sovereignty all things have testified. There is none other God but Thee, the All-Knowing, the All-Wise.

JHT_S#196

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي وَسَيِّدِي وَسُنْدِي وَ
مَقْصُودِي وَمُحِبُّوِي إِنَّ عَبْدَكَ هَذَا اقْرَأَ واعترف
بِمَا نطق به لسان عظمتك وما انزلته في كتبك و
زبرك والواحيك اسئلك يا منور الآفاق بأنوار
وجهك ومطهر القلوب بكوثر بيانك ومكمل
الرؤوس بالكيل عطائك ومطرز الهياكل بطراز
الاقبال الى افقك بأن تنزل من سماء فضلك
على اوليائك نعمة من عندك ومائدة من سمائك
وبركة من لدنك انك انت الكريم ذو الفضل
العظيم اى رب ترى من اقبل اليك ونطق
بذكرك وثنائك وقام على خدمتك اسئلك بأن
تجعله علماً باسمك بين خلقك وراية لذكرك بين
عبادك انك انت المقتدر الذى شهدت الكائنات
بقوتك وقدرتك واقتدارك وعظمتك و
سلطانك لا اله الا انت العليم الحكيم

ADM3#024 p.034

BH07691*To: Hasan Shahabadi Farahani**Date: 1305 [1887-1888]*

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Glorified art Thou, O Thou in Whose grasp are the reins of all created things and the controlling forces of all existence! I beseech Thee by those meanings that no words can contain and no veils can reach, to send down from the clouds of Thy

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 سُبْحَانَكَ يَا مَنْ فِي قَبْضَتِكَ زَمَامُ الْكَائِنَاتِ وَ
أَزْمَةُ الْمَوْجُودَاتِ اسئلك بالمعاني التي لا تحويها
الألفاظ ولا تصل لنفسها الأستار بأن تنزل من

mercy upon them that are near unto Thee among Thy creation that which will exalt them through Thy Name amongst Thy servants and draw them nigh unto Thee in Thy days.

- 3 I beseech Thee, O Illuminator of the world and He Who hath appeared through the Most Great Name, to cause the hearts of those who are sincere toward Thee to be set ablaze with the heat of Thy love, that they may cast aside their desires and hold fast unto that which Thou hast willed through Thy command. O Lord! Thou seest what hath befallen Thy loved ones at the hands of the oppressors among Thy creation, and Thou beholdest their helplessness in the grasp of the tyrannical ones among Thine enemies. I beseech Thee by Thy Name through which Thou didst protect Him Who conversed with Thee from the evil of the Pharaoh of the age, to protect them that seek Thee from those who are moved by the winds of self and passion. Verily, Thou art the Lord of all men, the Lord of the throne on high and of earth below, and Thou art, in truth, the Almighty, the All-Powerful.

JHT_S#127

ستجاب رحمتك على المقربين من خلقك ما يرفعهم
باسمك بين عبادك ويقربهم اليك في أيامك

3 استلک یا منور العالم و الظاهر بالاسم الأعظم
بأن تجعل افئدة مخلصيك مشتعلة بجملة حبه
ليضعوا ما ارادوا متمسكين بما اردته بأمرک ای
رب تری ما ورد علی اولیائک من طغاة خلقک
و تری عجزهم بین ایادی الظالمین من اعدائک
استلک باسمک الذی به حفظت الکلم من شر
فرعون الأيام بأن تحفظ مریدیک من الذین
تحرکهم اریاح النفس و الهوى انک انت مولی
الورى و رب العرش و الثرى و انک انت
المقتدر القدير

ADM3#030 p.041

BH07840

To: Mirza Mahmud Afnan son of Muhammad Taqi Afnan

Date: 1305 [1887-1888]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 Praise be unto Thee, O my God, inasmuch as Thou hast guided Thy servants to the court of Thy manifestation, and made known unto them Thy proof and Thy path, and revealed unto them that which lay hidden in Thy knowledge. I beseech Thee by the light of Thy Cause whereby Thou hast illumined the horizons of the hearts of Thy chosen ones in Thy days, and by the ornament of Thy kinship wherewith Thou hast, through Thy bounty and generosity, adorned their temples, to ordain for them that which will exalt them among Thy creation. O Lord! Thou beholdest them clinging fast unto Thee and unto Thy verses. They have drunk the choice wine of Thy utterance before Thy face, and have entered the gate of Thy mercy which Thou hadst opened unto all who are in Thy heaven and on Thine earth. Through Thy might and power they have advanced until they attained the salsabil of reunion from the

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 لک الحمد یا الهی بما هدیت عبادک الی شطر
ظهورک و عرفتهم دلیک و سبیلک و اظهرت
لهم ما کان مکنوناً فی علمک استلک بنور امرک
الذی به نور افاق افئدة افنانک فی أيامک و
بطراز نسبته الذی زینت بها هیاکلهم بجودک
و کرمک بأن تقدّر لهم ما یرفعهم بین خلقک ای
رب تربهم متمسکین بک و بآیاتک شربوا رحيق
بیانک امام وجهک و دخلوا باب رحمتک الذی
فتحتہ علی من فی سمائك و ارضک قد اقبلوا
بجولک و قوتک الی ان فازوا بسلسبیل الوصال
من ید عطائک و کوثر اللقاء باذنک و ارادتک
استلک بأن تقدّر لمن فاز بالمشاهدة و الاصغاء

hand of Thy bounty and the kawthar of meeting through Thy leave and will. I beseech Thee to ordain for those who have attained unto vision and hearing the best of the world to come and of this world. Verily Thou art the All-Compassionate, the All-Knowing, the All-Wise. There is none other God but Thee, the Mighty, the All-Praised.

خير الآخرة و الأولى أنك انت المشفق العليم
الحكيم لا اله الا انت العزيز الحميد

AQMJ2.123

BH07841

To: *Mirza Muhammad Afshar*

Date: 1305 [1887-1888]

- 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 unto Thee, O my God, and thanksgiving be unto Thee, O my Goal and the Goal of all who are in the heavens and on earth, for having guided Thy servants unto Thy path and given them to drink from the cup of Thy love and made known unto them that which draweth them nigh unto Thee and that which Thou hast sent down from Thy Most Exalted Pen in Thy Books and Thy Tablets. 2 لَكَ الْحَمْدُ يَا هَلِي و لَكَ الشُّكْرُ يَا مَقْصُودِي و مقصود من في السموات و الأرضين بما هديت عبادك الى صراطك و سقيتهم كأس حبك و عرفتهم ما قربهم اليك و ما انزلته من قلمك الأعلى في كتبك و الواحك
- 3 I beseech Thee, O Lord, by the mysteries hidden within Thy knowledge and treasured within Thy Books, to aid Thy loved ones to champion Thy Cause through the hosts of Thy verses and Thy clear proofs. O Lord! Thou seest him who hath arisen amongst Thy servants to make mention of Thee and to praise Thee, desiring naught but to spread abroad that which Thou hast revealed in Thy Book. I beseech Thee by the movement of Thy Most Exalted Pen and its rustling, and by the Lote-Tree beyond which there is no passing and its whispering, to strengthen him at all times to spread abroad Thy signs, O Thou in Whose grasp is the control of all religions. Verily, Thou art the Powerful over whatsoever Thou willest. There is none other God but Thee, the Mighty, the Ever-Helping. 3 اى رب اسئلك بالأسرار المكنونة في علمك و المخزونة في كتبك بأن تؤيد اوليائك على نصرة امرك بجنود آياتك و بيناتك اى رب ترى من قام بين عبادك على ذكرك و ثنائك و ما اراد الا نشر ما انزلته في كتابك اسئلك بحركة قلمك الأعلى و صريه و سدره المنتهى و حفيفها ان تؤيده فيكل الأحيان على نشر آثارك يا من في قبضتك زمام الأديان أنك انت المقتدر على ما تشاء لا اله الا انت العزيز المستعان

ADM3#037 p.049

JHT_S#144

BH08267*To: Muhammad Baqir Khalajabadi et al.**Date: 1305 [1887-1888]*

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

2 Glory be to Thee, O my God! This, Thy servant, beareth witness to the richness of Thy Being and the poverty of Thy servants, and to the greatness of Thy Cause and Thy sovereignty. I beseech Thee, O Thou Who causeth the rivers to flow and sendeth forth the winds, by Thy Name through which Thou didst open the gates of bounty before the faces of all peoples, to aid him who hath turned toward Thee and hath voiced Thy praise on a day wherein most of Thy creatures have turned away from Thee. Then write down for him, O God of the worlds, that which beseemeth Thy generosity and Thy bounty. 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. There is none other God but Thee, the All-Knowing, the All-Wise.

3 He is the Helper

4 The letter of his honor Aqa Mirza Muhammad-Baqir and the leaf his wife, upon them both be the Glory of God, together with nineteen (19) tumans through Jinab-i-Amin, upon him be the Glory of God and His loving-kindness, reached the servant in the year 1305.

JHT_S#141

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبِيِّ

2 سُبْحَانَكَ يَا هَلِي يَشْهَدُ عَبْدُكَ هَذَا بِغَنَاءِ ذَاتِكَ وَ فَقَرِّ عِبَادَكَ وَ بِعَظَمَةِ أَمْرِكَ وَ سُلْطَانِكَ اسْتَطَلَّكَ يَا مَجْرَى الْأَنْهَارِ وَ مَرْسِلَ الْأَرْيَاحِ بِاسْمِكَ الَّذِي بِهِ فَتَحْتَ أَبْوَابَ الْكَرَمِ عَلَى وَجْهِ الْأُمَمِ بِأَنْ تُؤَيِّدَ مِنْ أَقْبَلِ إِلَيْكَ وَ نَطْقَ بَشَائِكَ فِي يَوْمٍ فِيهِ أَعْرَضَ عَنْكَ أَكْثَرَ خَلْقِكَ ثُمَّ أَكْتُبْ لَهُ يَا إِلَهَ الْعَالَمِ مَا يَنْبَغِي لِحُجُودِكَ وَ كَرَمِكَ أَنْتَ الْمَقْتَدِرُ عَلَى مَا تَشَاءُ وَ فِي قَبْضَتِكَ زَمَامٌ مِنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيمُ الْحَكِيمُ

3 هُوَ الْمُؤَيِّدُ

4 مَرْسَلُهُ جَنَابِ آقَا مِيرْزَا مُحَمَّدٍ بَاقِرٍ وَ وَرَقِهِ ضَلَعٌ عَلَيْهِمَا بِهَاءِ اللَّهِ مَبْلُغٌ نَوَزْدَهُ ١٩ تُوْمَانٍ بِتَوْسِطِ جَنَابِ أَمِينٍ عَلَيْهِ بِهَاءُ اللَّهِ وَ عَنَائِي بِهِ خَادِمٌ رَسِيدٌ فِي سَنَةِ ١٣٠٥

ADM3#021 p.031

BH08015*To: Ustad Muhammad Ardikani**Date: 1305 [1887-1888]*

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

2 My God, my God! Thou hearest the lamentation of Thy chosen ones, and their cries in their separation from Thee, and their wailing at what hath befallen them from the enemies of Thy Self. I beseech Thee by the Lamp of Thy mercy wherewith

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبِيِّ

2 إِلَهِي إِلَهِي تَسْمَعُ حَنِينَ أَصْفِيَائِكَ وَ ضَجِيجَهُمْ فِي فِرَاقِكَ وَ صَرْيَحَهُمْ بِمَا وَرَدَ عَلَيْهِمْ مِنْ أَعَادِي نَفْسِكَ اسْتَطَلَّكَ بِمَصْبَاحِ رَحْمَتِكَ الَّذِي نَوَّرَتْ

Thou hast illumined the cities of wisdom and utterance, to assist the followers of all religions to justice and benevolence. Verily, Thou art the Almighty, the Glorious, the All-Bountiful. There is no God but Thee, the Overseer of all creation. O Lord! Thou seest him who hath turned toward Thee, submissive to Thy command and obedient to Thy decree. I beseech Thee to make his deeds radiant with the lights of Thy acceptance and adorned with the ornament of Thy bounty. Verily, Thou art the Single, the One, the Mighty, the Overseer, the Glorious, the All-Knowing.

به مدائن الحكمة و البيان بأن تؤيد اهل الأديان
علي العدل و الاحسان أنك انت المقتدر العزيز
المتان لا اله الا انت المهيمن على الامكان اي
رب ترى من اقبل اليك خاضعاً لأمرک و
مطيعاً لحکمک اسئلك ان تجعل عمله منوراً
بأنوار قبولک و مزيئاً بطراز جودک أنك انت
الفرد الواحد المقتدر المهيمن العزيز العليم

3 He is the Helper

3 هو المؤيد

4 The remittance of Ustad Muhammad, upon him be the Glory of God, in the amount of thirty-eight (38) tumans, was received by this servant through Jinab-i-Amin, upon him be the Glory of God and His favor, in the year 1305.

4 مرسله جناب استاد محمد عليه بهاء الله مبلغ سی
و هشت ۳۸ تومان بتوسط حضرت امين عليه
بهاء الله و عنايته به خادم رسيد في سنة ۱۳۰۵

JHT_S#078

ADM3#018 p.028

BH08648

To: *Mirza Musa, in Dahaj*

Date: 1305 [1887-1888]

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

1 بسم ربنا الأقدس الأعظم العلي الأبهى

2 My God, my God! Withhold not Thy chosen ones from the oceans of Thy bounty and generosity. Transform, O my God, their transgressions into forgiveness, their weakness into strength, their agitation into tranquility, and their silence into remembrance and utterance, through the wisdom Thou hast ordained through Thy Most Exalted Pen. O Lord! Assist them with the hosts of Thy power and might, then ordain for them what Thou hast ordained for them that are detached among Thy trusted ones. Verily Thou art the One Who chooseth through Thy will, Who is manifest through Thy Manifestation, and Who speaketh in Thy prison. There is no God but Thee, the Almighty, the All-Compelling, the Mighty, the Most Bountiful.

2 الهی الهی لا تمنع اصفیائک عن بحار جودک و
کرمک بدل یا الهی عصیانهم بالغفران و ضعفهم
بالقوة و اضطرابهم بالاطمینان و صمتهم بال ذکر و
البيان بالحكمة التي انزلت حکمها من قلبک الاعلى
ای رب ایدهم بجنود قدرتك و قوتک ثم اکتب
لهم ما کتبه للمنقطعين من امنائك أنك انت
المختار فی ارادتک و الظاهر بظهورک و الناطق
فی بیحک لا اله الا انت المقتدر المهيمن العزيز
الفضال

3 He is the Helper

3 هو المؤيد

4 The letter of his honor Aqa Mirza Musa, upon him be the Glory of God, together with the sum of ten tumans, was received by

this servant through Jinab-i-Amin, upon him be the Glory and Grace of God, in the year 1305.

JHT_S#142

مرسله جناب آقا میرزا موسی علیه بهاء الله مبلغ
ده تومان بتوسط حضرت امین علیه بهاء الله و
فضله به خادم رسید فی سنة ۱۳۰۵

ADM3#026 p.037

BH09407

To: Haji Muhammad Husayn Yazdi, in Alexandria

Date: 1305 [1887-1888]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Glorified art Thou, O Thou at Whose Name the Dove of Utterance warbled upon the highest branches and the cry of the sincere was raised from the most exalted station! I beseech Thee by the Manifestations of Thy Beauty in the highest Paradise, and the Dawning-Places of Thy Love in the supreme Heaven, and by the Stars of Thy bounty in the heaven of bestowal, and by the flow of Thy Pen whereby the hearts of the chosen ones were enraptured, to ordain for him who hath turned unto Thee the best of the hereafter and of the former world. O my Lord! Thou seest him turning unto Thee, submissive to Thy commandments and ordinances, and gazing toward the horizon of Thy good-pleasure. I beseech Thee not to withhold him from drawing nigh unto the ocean of Thy Manifestation and the sun of Thy grace. Thou art verily the Almighty, the Powerful, the Most Bountiful.

JHT_S#143

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 سبْحانَكَ يا مَنْ باسْمِكَ غُنَّتْ حَمَامَةُ الْبَيانِ عَلَى
أَعْلَى الْأَغْصَانِ وَارْتَفَعَ نَدَاءُ الْمُخْلِصِينَ مِنْ أَعْلَى
الْمَقَامِ اسْتَثْلَكَ بِمِظَاهِرِ جِمالِكَ فِي الْفَرْدَوْسِ
الْأَعْلَى وَمِشَارِقِ حَبِّكَ فِي الْجَنَّةِ الْعُلْيَا وَبِأَنْجَمِ
جُودِكَ فِي سَمَاءِ الْعِطَاءِ وَبِصَرِيرِ قَلْبِكَ الَّذِي
انْجَذَبَتْ بِهِ افْتِدَاءُ الْأَصْفِيَاءِ بِأَنْ تَقْدِرَ لِمَنْ أَقْبَلَ
إِلَيْكَ خَيْرَ الْآخِرَةِ وَالْأُولَى أَيْ رَبِّ تَرَاهُ مُقْبِلًا
إِلَيْكَ وَخاضِعًا لِأَوْامِرِكَ وَاحْكامِكَ وَناظِرًا
إِلَى أَفْقِ رِضاكَ اسْتَثْلَكَ أَنْ لَا تَمْنَعَهُ عَنْ
التَّقَرُّبِ إِلَى بَحْرِ ظُهُورِكَ وَشَمْسِ فَضْلِكَ أَنْتَ
الْمُقْتَدِرُ الْعَزِيزُ الْفَيَّاضُ

ADM3#025 p.036

BH09873*To: Aqa Siyyid Ahmad, in Qum**Date: 1305 [1887-1888]*

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Glorified art Thou, O my God and the God of the throne and earth and the Goal of all desire! I beseech Thee by the rain-showers of the clouds of Thy mercy and the lights of the splendor of Thy countenance, and by Thy Name through which Thou hast encompassed all created things and before Whose manifestation all beings have bowed down in submission, to assist Thy loved ones to remember Thee and praise Thee and to stand firm in their love for Thee. O Lord! Thou seest him who hath turned toward Thy horizon and desired to serve Thee and to diffuse the fragrance of Thy good-pleasure. I beseech Thee, O Cleaver of the dawn and Sender of the winds, to protect him from the evil of those who have denied Thee and Thy signs. Then accept his deed through Thy grace and bounty. Verily, Thou art the Most Merciful of the merciful ones.

JHT_S#079

1 بِسْمِ رَبَّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 سُبْحَانَكَ يَا هُوَ الْعَرْشِ وَالْثَرَى وَمَقْصُودِ الْوَرَى اسْتَغْنَى بِأَمْطَارِ سَحَابِ رَحْمَتِكَ وَانْوَارِ بَهَاءِ طَلْعَتِكَ وَبِاسْمِكَ الَّذِي احَاطَ الْكَائِنَاتُ وَخَضَعَتْ عِنْدَ ظَهْوَرِهِ الْمَمَكَاتُ بِأَنْ تُؤَيِّدَ أَوْلِيَائِكَ عَلَيَّ ذِكْرَكَ وَثَنَاتِكَ وَالْإِسْتِقَامَةَ عَلَيَّ حَبِّكَ أَيْ رَبِّ تَرَى مِنْ أَقْبَلِ إِلَى أَفْقِكَ وَإِرَادِ أَنْ خُدَمَتِكَ وَمَا يَتَضَوُّعُ بِهِ عَرَفَ رِضَائِكَ اسْتَغْنَى يَا فَالِقَ الْأَصْبَاحِ وَمُرْسِلَ الْأَرْيَاحِ أَنْ تُحَفِّظَهُ مِنْ شَرِّ الَّذِينَ كَفَرُوا بِكَ وَبِأَيَاتِكَ ثُمَّ أَقْبَلِ عَمَلَهُ بِجُودِكَ وَكَرَمِكَ أَنْتَ ارْحَمِ الرَّاحِمِينَ

ADM3#031 p.043

BH09895*To: Ustad Muhammad Ardikani**Date: 1305 [1887-1888]*

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 God, our Lord and the Lord of earth and heaven, beareth witness that there is none other God but Him, the Single, the One, the Powerful, the Unconstrained. Glory be unto Thee, O God of all mankind and Revealer of commandments and laws! I beseech Thee by the fragrances of Thy days and the manifestations of Thy greatness in Thy lands to assist them that have turned toward the Most Great Steadfastness, that the doubts of the factions and the intimations of those who have denied the Beginning and the Return may not deter them. Then I beseech Thee to ordain for those who have sought Thee that which Thou hast ordained for the sincere among Thy creation

1 بِسْمِ رَبَّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 شَهِدَ اللَّهُ رَبَّنَا وَرَبَّ الْأَرْضِ وَالسَّمَاءِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْفَرْدُ الْوَاحِدُ الْمُقْتَدِرُ الْمُخْتَارُ سُبْحَانَكَ يَا إِلَهَ الْأَنَامِ وَمَنْزِلَ الْأَوَامِرِ وَالْأَحْكَامِ اسْتَغْنَى بِنَفْحَاتِ أَيَّامِكَ وَظَهْوَرَاتِ عَظَمَتِكَ فِي بِلَادِكَ بِأَنْ تُؤَيِّدَ الْمُقْبِلِينَ عَلَى الْإِسْتِقَامَةِ الْكُبْرَى بِحَيْثُ لَا تَمْنَعُهُمْ شَبَهَاتُ الْأَحْزَابِ وَأَشَارَاتُ الَّذِينَ كَفَرُوا بِالْمَبْدِئِ وَالْمَأْبِئِ ثُمَّ اسْتَغْنَى بِأَنْ تُقَدِّرَ لِمَنْ أَرَادَكَ مَا قَدَّرْتَهُ لِلْمَخْلُصِينَ مِنْ خَلْقِكَ وَالْمُقَرَّبِينَ مِنْ

and the near ones among Thy creatures. Verily, Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Mighty, the All-Knowing.

بریتک انت المقتدر علی ما تشاء لا اله الا
انت العزيز العليم

ADM3#017 p.027

JHT_S#139

BH10269

To: Ali Milani

Date: 1305 [1887-1888]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Glorified be He Who hath awakened His servants through His call, and raised them to the heaven of His knowledge, and adorned them with the ornament of justice through His grace and bounty. O my Lord! Thou seest him who hath turned toward Thee and hearest his confession of Thy oneness and singleness. I beseech Thee by the murmur of the water of Thy bounty, from which is heard the acknowledgment of that which Thy Books and Thy Scriptures and Thy Tablets have acknowledged, that Thou open before his face the doors of Thy providence and Thy grace. Then grant him every good thing Thou hast sent down in Thy Book. Verily, Thou art the All-Bountiful, the Most Generous.

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 سبحان الذی یقظ عباده بندائه و رفعهم الى
سماء عرفانه وزینهم بطراز العدل بجوده و کرمه
ای ربّ ترى من اقبل الیک و تسمع اعترافه
بوحدايتک و فردايتک اسئلك بخیر ماء
کرمک الذی تسمع منه الاقرار بما اقرت به
کتبک وزیرک والواحد ان تفتح علی وجهه
ابواب عنايتک و فضلک ثم ارزقه کلّ خير
انزلته فی کتابک انتک انت الفضل الکريم

ADM3#023 p.033

JHT_S#195

BH10272

To: Mirza Muhammad Ibrahim Tabib

Date: 1305 [1887-1888]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Glory be unto Thee, O my God! I testify that the light of Thy days hath encompassed Thy servants, and Thy most sweet call hath awakened those who slumbered among Thy creation. I beseech Thee by the suns of the heavens of Thy Revelation

1 بسم ربنا الأقدس الأعظم العلی الأبهی

2 سبحانک اللهم اشهد بأن نور ایامک احاط
عبادک و ندائک الأحلی یقظ الرّاقدين من
خلقک اسئلك بشموس سموات ظهورک و
اشجار فردوسک و جنتک بأن تحفظ احبابک

and the trees of Thy paradise and garden, to protect Thy loved ones from the evil of Thine enemies, then aid them with the hosts of wisdom and utterance. Verily Thou art the Mighty, the Powerful, the All-Bountiful. O my Lord! Thou seest Thy servant turning toward the gate of Thy grandeur and clinging to the cord of Thy grace. I beseech Thee to ordain for him the good of this world and the next. Verily Thou art the Lord of all creation, there is none other God but Thee, the All-Bountiful, the Most Generous.

JHT_S#138

من شرّ اعدائك ثمّ انصرهم بجنود الحكمة و
البيان أنّك انت المقتدر العزيز المنان اى ربّ
ترى عبدك مقبلاً الى باب عظمتك و متمسكاً
بجبل فضلك استلّك بأن تقدر له خير الآخرة
و الأولى أنّك انت مولى الورى لا اله الا انت
الفضال الكريم

ADM3#016 p.026

BH10403

To: Aqa Muhammad Ali Maz et al.

Date: 1305 [1887-1888]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 He is the One Who calleth betwixt earth and heaven, and He is the One manifest through the Greatest Name in the world. I beseech Thee, O God of Names and Creator of heaven, to assist Thy loved ones who have cast behind their backs the manifestations of idle fancies and vain imaginings, and have taken hold of that which Thou didst command them in Thy mighty Book. O Lord! Ordain for them every good thing which Thou hast ordained for Thy chosen ones, then adorn them with the ornament of steadfastness in Thy Cause. Verily, Thou art the Almighty, the Mighty, the All-Bountiful. There is no God but Thee, the Self-Sufficient, the Most Exalted.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 هو المنادى بين الأرض و السّماء و هو الظّاهر
بالاسم الأعظم فى العالم استل بك يا اله الأسماء و
فاطر السّماء بأن تؤيّد اوليائك الذين نبذوا مظاهر
الظّنون و الأوهام ورائهم و اخذوا ما امرتهم به
فى كتابك العظيم اى ربّ قدر لهم كلّ خير قدرته
لأصفيائك ثمّ زينهم بطراز الاستقامة على امرك
أنّك انت المقتدر العزيز الفضال لا اله الا انت
الغنى المتعال

ADM3#029 p.040

BH10383*To: Aziz Khan**Date: 1305 [1887-1888]*

- 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 my God, for having shown unto Thy loved ones the waves of the ocean of Thy utterance and the effulgences of the Daystar of Thy bounty, and for having sent down for each one of them that which surpasseth all the riches and ornaments of the world and whatsoever hath been ordained therein. I beseech Thee, O Thou Who art the Sovereign of existence and the Ruler of the seen and the unseen, to assist whosoever hath turned towards Thee and hath sought Thy nearness and Thy good-pleasure and to act according to that which Thou hast revealed in Thy perspicuous Book. There is no God but Thee, the Almighty, the All-Knowing, the All-Wise.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 لَكَ الْحَمْدُ يَا اَلْهُى بِمَا اَرَيْتْ اَوْلِيائَكَ اَمْوَاجَ بَحْرِ
بَيَانِكَ وَتَجَلِّيَّاتِ نَيْرِ جُودِكَ وَانْزَلْتَ لِكُلِّ وَاحِدٍ
مِنْهُمْ مَا لَا تَعَادِلُهُ ثَرْوَةُ الْعَالَمِ وَزَخْرَفَهُ وَمَا قَدَّرَ فِيهِ
اسْتِكَ يَا سُلْطَانَ الْوُجُودِ وَالْمُهَيْمِنِ عَلَى الْغَيْبِ وَ
الشَّهُودِ بِأَنْ تُؤَيِّدَ مِنْ اَقْبَلِ الْيَكِ وَارَادَ قُرْبَكَ وَ
رِضَائِكَ وَالْعَمَلَ بِمَا اَنْزَلْتَهُ فِي كِتَابِ الْمُبِينِ لَا اِلَهَ
اِلَّا اَنْتَ الْمُقْتَدِرُ الْعَلِيمُ الْحَكِيمُ

ADM3#003 p.013

BH10299*To: Haji Muhammad Ali son of Ammih from Kashan**Date: 1305 [1887-1888]*

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 Glorified art Thou, O Thou at whose separation the near ones have lamented and by whose utterance the sincere ones have been drawn! I beseech Thee by the light of Thy Cause whereby the cities of knowledge and wisdom have been illumined, that Thou aid him who hath heard Thy sweetest call and hath answered Thee, O Lord of all beings! O my Lord, ordain for him from the ocean of Thy mercy a portion, and from the stars of Thy bounty a share, and from the revelations of Thy Name, the Self-Subsisting, that which befitteth Thy generosity, O Thou Who hast power over what was and what shall be!

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 سُبْحَانَكَ يَا مَنْ فِي هَجْرِكَ نَاحِ الْمُقَرَّبِينَ وَبَيَانِكَ
اِنْجَذَبَ الْمُخْلِصُونَ اسْتَلْكَ بَنُورَ اَمْرِكَ الَّذِى بِهِ
اَشْرَقَتْ مَدَائِنُ الْعِلْمِ وَالْعُرْفَانِ بِأَنْ تَوْفَّقَ الَّذِى
سَمِعَ نِدَائِكَ الْأَحْلَى وَاجَابَكَ يَا مَوْلَى الْوَرَى اِى
رَبِّ قَدَّرَ لَهُ مِنْ بَحْرِ رَحْمَتِكَ نَصِيباً وَمِنْ [النَّجْمِ]
عَطَائِكَ قِسْمَةً وَمِنْ تَجَلِّيَّاتِ اسْمِكَ الْقَيُّومِ مَا
يَنْبَغِي لَكَرَمِكَ يَا اَيُّهَا الْمُقْتَدِرُ عَلَى مَا كَانَ وَمَا
يَكُونُ

ADM3#032 p.044

BH10522*To: Aqa Muhammad Rida Nahhas, in Nazareth**Date: 1305 [1887-1888]*

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 My God, my God! Make Thy protection my right hand and Thy safeguarding my left hand and Thy remembrance before me and Thy praise above my head. I beseech Thee by Thy signs which none but Thee can reckon, and by Thy mysteries which none but Thee can fathom, to assist Thy servants in that which befitteth Thy days. Then aid, O my God, him who hath turned unto Thee and held fast unto Thy cord and done that which Thou didst command him in Thy Book. Verily Thou art the All-Bountiful, the All-Generous.

1 بِسْمِ رَبَّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 الهی الهی اجعل حفظک یمنی و حرزک یساری
و ذکرک امامی و ثنائک فوق رأسی استلک
بآیاتک الّتی ما احصیتها دونک و بأسرارک الّتی
ما اطلع بها غیرک بأن تؤیّد عبادک علی ما ینبغی
لأیّامک ثم انصر الذی یا الهی اقبل الیک و
تمسک بحبلک و عمل ما امرته به فی کتابک
انک انت الفضل الکریم

ADM3#033 p.045

BH10580*To: Aqa Mirza Muhammad Mihdi Vaiz Rashti**Date: 1305 [1887-1888]*

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Glorified art Thou, O my God! I testify that the ocean of Thy mercy hath surged before the faces of Thy servants, and the sun of Thy grace hath shone forth from the horizon of the heaven of Thy bounty. I beseech Thee by that which is within Thy knowledge, which none hath known except Thyself, and by the winds through whose rushing sound Thy remembrance and praise are heard, to assist Thy servant who hath cast away all else save Thee, turning toward the horizon of Thy bestowals. Then ordain for him every good thing which Thou hast sent down in Thy Book. Verily, Thou art the Almighty, the Powerful.

1 بِسْمِ رَبَّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 سبحانک اللهم یا الهی اشهد انّ بحر رحمتهک ماج
امام وجوه عبادک و شمس فضلک اشرقت من
افق سماء جودک استلک بما فی علمک الذی
ما اطلع به الا نفسک و بالأریاح الّتی تسمع من
هزیزها ذکرک و ثنائک بأن تؤیّد عبدک الذی
نبذ دونک مقبلاً الی افق عطائک ثم قدر له کلّ
خیر انزلته فی کتابک انک انت المقتدر القدير

ADM3#013 p.023

JHT_S#082

BH10994*To: Abdu'l-Ahad Shirvani**Date: 1305 [1887-1888]*

- ¹ In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- ² My God, my God! Do not withhold Thy servants from the ocean of Thy bounty, nor disappoint them of that which Thou hast ordained for Thy loved ones. I beseech Thee by the sweet-scented breezes of Thy verses and by the light of Thy Cause whereby the horizons of Thy lands were illumined, to send down upon him who hath turned unto the lights of Thy countenance that which befitteth Thy generosity. Verily, Thou art the Forgiving, the Merciful.

¹ بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

² اَلْهِى اَلْهِى لَا تَمْنَعْ عِبَادَكَ عَنْ بَحْرِ عَطَائِكَ وَ لَا تُخَيِّبِهِمْ عَمَّا قَدَّرْتَهُ لِأَوْلِيَائِكَ اسْئَلُكَ بِنَفْحَاتِ آيَاتِكَ وَ بِنُورِ أَمْرِكَ الَّذِى بِهِ اشْرَقَتْ آفَاقُ بِلَادِكَ بِأَنْ تَنْزِلَ عَلِى مَنْ تَوَجَّهَ إِلَى أَنْوَارِ وَجْهِكَ مِنْ سَحَابِ جُودِكَ مَا يَنْبَغِى لِكِرَمِكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

ADM3#009 p.019

Study guide to this volume

The fourth and final volume of 1305 A.H. (1887–88) closes the batch covered by this series with a characteristic late-period combination: intimate pastoral correspondence that names and addresses individual believers, doctrinal precision that establishes the independence of the new revelation from its Babi predecessor, and the most economical theological statement in the entire sequence. BH00204’s declaration that “the first word is the recognition of God, the Lord of all worlds, and the second is steadfastness in His Cause” reduces the entire spiritual program of the period to two essentials — not a simplification but a clarification: every teaching about deeds, character, trustworthiness, unity, and wisdom in speech is the elaboration of what recognition and steadfastness mean in practice. BH10444 provides the doctrinal foundation by citing the Bab’s own words that no allusion of His can allude to “Him Whom God shall make manifest,” establishing that the independence of the new revelation was declared by its own predecessor. BH00863 — a vast composite pastoral circular — names believer after believer, weaving a community of recognition across the distances of exile and persecution. And a luminous passage in BH00204 about Abdullah Ansari, who “died in yearning for My call, not having heard from the Kingdom of My utterance,” opens the question of the fate of those who sought but did not reach the revelation in their lifetime.

The Two Words: Recognition and Steadfastness as the Essence of Salvation

Key Passages

The first word is the recognition of God, the Lord of all worlds, and the second is steadfastness in His Cause. Thus hath it been sent down from the Pen of Revelation, when He Who conversed on Sinai was seated upon the throne of Manifestation. O men of earth! Hearken unto the call of the Wronged One. By God! He desireth naught for Himself. He hath sacrificed His joy, His delight, His glory, His felicity and His comfort for the refinement of your souls and your entry into the Most Exalted Paradise. —
BH00204

We have enjoined upon Our loved ones wisdom and utterance, the reformation of the world and the refinement of the souls of nations. Blessed is he who hath heard My call, and woe betide every froward denier. Thus have We lit the lamp of utterance in the niche of knowledge. Blessed is he who hath attained, and woe betide every heedless doubter. — BH00204

O Arslan! We counsel those who have believed to unity and concord. By the life of God! Through these twin pillars the horizons are illumined. Blessed is he who hath heard, and woe betide him who hath denied and broken the Covenant. — BH00204

Context for Study

The reduction of the entire spiritual program of the late-period tablets to two words — recognition (*ma'rifat*) and steadfastness (*istiqamat*) — is among the most theologically compressed statements in Baha'u'llah's writings. Recognition of God in this context means specifically the recognition of God through His Manifestation in this Day, since the divine essence is categorically beyond direct recognition. Steadfastness means the maintenance of that recognition through the accumulated pressures of persecution, doubt, internal dissension, and the passage of time. The sequence is deliberate: recognition comes first, and without it steadfastness has no object; but recognition without steadfastness is unstable, and the history of every previous dispensation is a record of communities that achieved the first without sustaining the second. The Islamic *shahāda* (testimony) has a structural analogy: it couples the negation ("there is no god") with the affirmation ("but God"), making the confession complete only in its two-part movement. Paul's account of faith requires both initial reception ("if you confess with your mouth... and believe in your heart," Romans 10:9) and endurance ("having done all, stand," Ephesians 6:13). The Buddhist path requires both *samādhi* (concentrated awareness) and *virīya* (effort or persistence). What is distinctive in Baha'u'llah's formulation is the explicit identification of recognition as the first word — a recognition that is not merely intellectual assent but the kind of transformation that makes steadfastness possible and gives it a specific directional quality: steadfastness in *His* Cause, not merely steadfastness in general.

Questions for Reflection

1. The spiritual life is reduced to two words: recognition and steadfastness. Does this reduction illuminate a genuine structure, or does it oversimplify the multidimensional ethic of the tablets? How do deeds, character, trustworthiness, unity, and wisdom fit within this two-term framework?
2. What is the relationship between recognition and steadfastness? Can one have genuine recognition without steadfastness? Can one have steadfastness without genuine recognition? Compare with Paul's account of faith that must produce "the obedience of faith" (Romans 1:5) and with the Buddhist insistence that wisdom (*paññā*) and effort (*virīya*) are equally necessary.
3. The declaration couples the two words with the claim that Baha'u'llah has "sacrificed His joy, His delight, His glory, His felicity and His comfort" for the benefit of humanity. What is the rhetorical and theological function of this autobiographical self-disclosure? Compare with Paul's "list of sufferings" (2 Corinthians 11:24–28) and with the *hadith qudsī* in which God declares His love for the Prophet.
4. "The reformation of the world and the refinement of the souls of nations" are paired as the purpose of the enjoined wisdom and utterance. What is the relationship between civilizational reformation and individual moral refinement? Are they sequential (refinement first, then reformation) or simultaneous?

5. Unity and concord are described as “twin pillars” through which “the horizons are illumined.” How does this architectural metaphor — pillars that uphold a structure that illumines — relate to the two words of salvation? Is unity a consequence of shared recognition and steadfastness, or an independent third requirement?

Beyond the Bayan: The Independence of the New Revelation

Key Passages

O Hasan! His utterance: “I have written down in My mention of Him these gem-like words: ‘No allusion of Mine can allude unto Him, neither anything mentioned in the Bayan.’” From this blessed word is established this supreme truth: that this Most Great Manifestation and Mighty Announcement cannot be known through the Primal Point and the Bayan. Therefore, if any soul denies the divine verses and heavenly evidences and lordly favors in this Manifestation, he is deprived of the Most Great Ocean and forbidden from the effulgences of the lights of the Sun of Truth. Take what has been revealed in truth and be of those who are secure. — BH10444

How many a learned one hath been prevented by pride, and how many an ignorant one hath heard and hastened to the Dawning-Place of verses! How many a servant hath turned away from the Truth, and how many a handmaiden hath heard and responded, saying: “Thine be the praise, O Thou Who art the Desire of the world!” — BH00204

O Muhammad! Remember when Muhammad, the Apostle of God, came: all who dwelt on earth turned away from Him. Some declared that He had disbelieved in God, others pronounced Him a lying impostor, while yet others called Him a sorcerer who spoke from selfish desire. Thus did the people speak concerning His Cause — the firm, the sacred, the mighty, the wondrous. — BH00863

Context for Study

BH10444 is brief but theologically decisive. It cites, as the definitive evidence for the independence of the new revelation, a statement by the Bab Himself: “No allusion of Mine can allude unto Him, neither anything mentioned in the Bayan.” This is the most authoritative possible declaration of the new dispensation’s independence, because it comes from the figure whose tradition (Babism) is at issue. The argument is structurally elegant: the Bayani community claims fidelity to the Bab; the Bab Himself declared that the coming revelation cannot be measured by the categories of His own; therefore the Bayani community’s adherence to those categories, when it prevents them from recognizing Baha’u’llah, is a form of infidelity to the very figure it claims to serve. This is the same structure as Paul’s argument in Galatians that those who insist on circumcision as required for salvation are being unfaithful to the promise God gave to Abraham, since Abraham himself was justified before circumcision was instituted (Galatians 3:17). Or the rabbinic argument that those who refused to acknowledge Jesus (from the Jewish perspective) were actually being faithful to the full scope of the covenant. The historical pattern noted in BH00863 — Muhammad denied, called an impostor — provides the archetypal context: the rejection of the new revelation by those

who profess the previous one is the invariant structure of sacred history, and recognition of this structure is itself a form of theological wisdom.

Questions for Reflection

1. The Bab's own declaration that "no allusion of Mine can allude unto Him, neither anything mentioned in the Bayan" is cited as the authoritative proof of the new revelation's independence. What is the logical structure of this argument? Compare with Paul's use of Abraham as the proof that the law of Moses is not ultimate (Galatians 3), and with the way Jesus cites the Psalms as evidence against the scribes (Mark 12:36-37).
2. If the categories of the Bayan cannot contain or adequately describe the new Manifestation, what does this imply about the relationship between any religious tradition and the reality it points toward? Does this principle apply to the Baha'i revelation itself, with respect to future manifestations?
3. "How many a learned one hath been prevented by pride, and how many an ignorant one hath heard and hastened." This inversion of the expected relationship between learning and recognition is a recurring theme. What does the consistent association of learning with pride and of simplicity with openness teach about the nature of spiritual receptivity?
4. The historical archetype of Muhammad denied as an impostor, cited in BH00863, situates Baha'u'llah's rejection within a pattern. What is the spiritual function of seeing one's own situation within a typological pattern? Does it console or does it challenge?
5. How does the principle of the Bayan's inadequacy to describe the new Manifestation relate to the apophatic theology of BH01952 (volume 85), where all created praise is said to be ultimately self-referential? Are these the same principle at work in different registers?

The Pastoral Circular: Naming a Community Across Distance

Key Passages

Praise, sanctified from worldly conditions, the intimations of the peoples, the doubts of the antagonists, and the clamor of the deniers, beseemeth the Most Holy and Exalted Court of Him Who is the Desired One, Who in every moment hath, like unto a copious rain from the heaven of His bounty, sent down verses. No one who remembered Him was deprived of His grace, and no seeker was denied from the ocean of His verses. — BH00863

O Qanbar! Take hold of trustworthiness in My name and set aside whatsoever is contrary to it. God hath made it the primary adornment for the temples of all religions. Blessed is he who hath clung to it, recognized its station, been illumined by its light, and grasped its hem. Thus hath the Tongue of Grandeur spoken while seated upon the throne of utterance. — BH00863

O Mashhadi Hussein! Take hold of faithfulness as a command from the Creator of heaven. Blessed is the temple adorned therewith, the hand that graspeth it, and the servant who recognizeth its station, by the command of God, the Mighty, the Supreme, the Self-Subsisting. — BH00863

Context for Study

BH00863 is the most extensive example in this volume of what might be called the pastoral circular: a tablet that addresses dozens of named believers in rapid succession, giving each a brief word of recognition, counsel, or encouragement. The form is significant. Each address follows the same pattern: the person's name is called, a specific virtue is commended to them, and the word of the Wronged One is cited as the authority for the counsel. The cumulative effect is the constitution of a community: the persons named are brought into relation with one another not primarily by geographical proximity or social tie but by the shared fact of having been named in the same divine utterance. This is consistent with the theology of divine remembrance that runs through all the volumes: to be named in the presence of the Manifestation is itself a form of spiritual realization. The virtue commended varies by person: Qanbar is given trustworthiness; Mashhadi Hussein is given faithfulness; others receive justice, goodly character, or unity. The diversity of counsel within the unity of form suggests that Baha'u'llah understood different individuals to need different emphases — that the community is not uniform but is constituted by the complementary development of different virtues in different persons. The extension of the circular beyond Iranian believers to Milan and Saysan (mentioned in the draft synopsis) indicates the widening geographic horizon of this late-period pastoral work.

Questions for Reflection

1. BH00863 addresses dozens of named individuals in sequence, giving each a specific virtue and a brief word. What is the theological significance of this mode of address? Compare with the way the Book of Revelation addresses the seven churches of Asia Minor individually (Revelation 2–3), each with a specific commendation and warning, and with the way Paul opens his letters with specific greetings to named individuals.
2. The diversity of virtues commended — trustworthiness to one, faithfulness to another, justice to a third — suggests a differentiated pastoral awareness. What does this imply about the nature of spiritual counsel? Compare with the Sufi master's custom of giving each disciple a specific *dhikr* (remembrance formula) matched to their spiritual condition.
3. The fact of being named in the tablet is itself described as a form of divine recognition. What is the relationship between being named and being known? Compare with the Hebrew theological understanding of names as expressions of identity, with the Qur'anic doctrine that God taught Adam the names of all things, and with existentialist accounts of the importance of being recognized as a distinct person.
4. The extension of the circular to communities outside Iran (Milan, Saysan) indicates a widening geographic scope. What does this geographic expansion reveal about how Baha'u'llah understood the community being formed in these years?

5. How does the pastoral circular function as an instrument of community formation? What kind of community does the practice of being remembered individually, but gathered into a common text, create?

Silence and Utterance: The Discipline of Contextually Appropriate Speech

Key Passages

Be silent in the station of silence, and speaking in the station of utterance, and expounding in times of exposition. Thus doth He Who possesseth the knowledge of all things command you in a perspicuous Book. He loveth silence and enjoineeth it upon all. Verily your Lord, the All-Merciful, is the All-Knowing, the All-Wise. — BH00204

Say: O friends of God in the lands! Cast away that which ye have been forbidden and take hold of that which ye have been commanded in the Book. Blessed is he who hath remained silent concerning that which is unworthy of mention. Thus hath the Tongue of Grandeur spoken as a command from His presence, and He is the Mighty, the Unconstrained. — BH00204

O party of God! The dark smoke of deeds and conduct hath prevented the world from beholding the Most Sublime Horizon. The embodiment of tyranny hath established itself above justice, and the treacherous one hath usurped the station of the trustworthy. Beseech ye God that He may illumine the peoples of the world with the lights of the Most Great Name and render them pure and sanctified from the adornments and vanities of the world. — BH02276

Context for Study

The instruction to “be silent in the station of silence, and speaking in the station of utterance, and expounding in times of exposition” is a principle of situational discernment that governs the entire pastoral method of this volume. The late ‘*Akká*’ period is one in which the community faces multiple simultaneous pressures: the opposition of the Bayani and Azali factions who produce false reports, the political hostility of the Ottoman and Persian governments, and the internal tendency toward disputation and division. In each of these contexts, the appropriate response is different: sometimes silence is the highest form of wisdom (withholding from what is unworthy of mention); sometimes utterance is required (when the truth must be spoken in the face of falsehood); sometimes detailed exposition is necessary (when understanding is genuinely sought). The Sufi tradition has an elaborate account of the stations of speech and silence (*samt*): al-Ghazālī devotes several chapters of the *Ihyā’* to the spiritual dangers of excessive speech, while other masters have written of the *sāmī* (silent one) as the highest type. Jesus’s silences before Herod and Pilate (Luke 23:9; Matthew 27:14) are among the most theologically freighted moments in the Gospels, demonstrating that the right response to certain questions is no response at all. BH00204’s formulation is notable for its insistence that all three modalities — silence, speech, and exposition — are positive commands rather than prohibitions: it is not merely that one should avoid inappropriate speech, but that one should actively inhabit the appropriate mode for each situation.

Questions for Reflection

1. “Be silent in the station of silence, and speaking in the station of utterance.” How does one discern which station one is in? What criteria does the surrounding context of BH00204 suggest? Compare with al-Ghazālī’s account in the *Ihyā’* of the conditions under which speech is obligatory, recommended, neutral, discouraged, or prohibited.
2. Jesus’s deliberate silence before Herod and Pilate is often read as a form of testimony. Can silence be a form of utterance? What does it communicate that speech cannot? Compare with the Quaker tradition of silent worship as the primary mode of divine encounter.
3. “He loveth silence and enjoineth it upon all.” This divine love of silence is striking in a revelation characterized by an extraordinary outpouring of words. How does one reconcile the divine love of silence with the divine command to speak? Compare with the Sufi paradox of the *khāmush* (silent) mystic who has received the most from the divine outpouring.
4. BH02276’s account of a world where “the embodiment of tyranny hath established itself above justice, and the treacherous one hath usurped the station of the trustworthy” describes a systematic inversion of moral order. What is the relationship between discernment of appropriate speech and resistance to such systemic inversion? Is silence in the face of injustice ever appropriate?
5. How does the principle of contextually appropriate speech relate to the broader ethic of wisdom (*hikmat*) that runs through all the volumes in this batch? Is wisdom primarily a quality of timing and context, or is it deeper than this?

Died in Yearning: The Mystery of Those Who Did Not Hear

Key Passages

O servant of God! Abdullah, known as Ansari, died in yearning for My call, not having heard from the Kingdom of My utterance. O My servant! Thou hearest at this time, through the grace of God, the Mighty, the Praiseworthy. O My servant! Hear My call from the direction of My prison. It behooveth thee, in recognition of this bounty, to be ever mindful of My verses throughout thy days, detached from all else but Me, thankful for the wonders of My grace, submissive to My command. — BH00204

Blessed is the heart that hath been purified from rancor and hatred, illumined with the light of unity, and adorned with the ornament of the fear of God. The Wronged One remembereth him who remembereth Him, and asketh God to assist His servants in that which He loveth and is pleased with, and to enable them to perform deeds which shall be a treasured possession with Him. He is the Protector of the sincere ones. — BH00204

Choose what is praiseworthy under all conditions. This is what ye have been commanded in the Scriptures and Tablets. Blessed is he who loveth the world for the sake of God, the Lord of the ancient days. He hath created creation as a token of His grace, that His Self might be known, and as the Dawning-Place of His signs and the Dayspring of His firm Command. — BH00204

Context for Study

The brief notice of Abdullah Ansari — who “died in yearning for My call, not having heard from the Kingdom of My utterance” — is one of the most emotionally charged passages in the late-period corpus. Its import is theological as well as pastoral. It acknowledges that there are sincere souls who yearned for the revelation but did not, in this life, receive it: they died in the condition of seeking without having found. This raises one of the most persistent questions in theology of religions: what is the spiritual fate of sincere seekers who genuinely desire the truth but are not reached by the revelation in their lifetime? Baha'u'llah's response here is pastoral rather than systematic: He names Abdullah Ansari in the tablet, commemorates his yearning, and addresses the correspondent who is hearing the call now as the recipient of the grace that Abdullah did not receive. The implicit argument is one of asymmetric responsibility: because Abdullah did not receive the call, the one who does receive it bears a proportionally greater obligation — to be “mindful of My verses throughout thy days” in recognition of this unmerited bounty. Compare with the parable of the servants to whom different amounts are entrusted (Matthew 25:14–30): the one who receives more bears a proportionally greater responsibility. The mystical traditions of all the great religions have grappled with this question, sometimes through doctrines of intermediate states (purgatory, the *barzakh*), sometimes through ideas of a loving divine grace that finds its way to sincere hearts through means not visible to human observers.

Questions for Reflection

1. Abdullah Ansari died yearning for the call but did not hear it in his lifetime. What are the theological implications of this? Compare with the Catholic doctrine of purgatory as a post-mortem purification that can include those who sought God sincerely without full access to the Gospel, with the Islamic concept of those who lived in the *jahiliyya* (time of ignorance) before the Prophet, and with Karl Rahner's concept of the “anonymous Christian.”
2. The response to Abdullah Ansari's situation is not a doctrinal statement but a pastoral address to the living correspondent: “Thou hearest at this time, through the grace of God.” What does this pastoral turn reveal about how Baha'u'llah handles unanswerable theological questions?
3. Does the commemoration of Abdullah Ansari imply that his yearning was itself spiritually significant, even in the absence of explicit recognition? What would Baha'u'llah's broader theology of recognition suggest about the spiritual standing of sincere seekers who did not reach the revelation?
4. “Blessed is he who loveth the world for the sake of God.” This affirmation of the world's goodness — “He hath created creation as a token of His grace” — appears at the close of a passage that otherwise emphasizes detachment from the world. How does the love of the world for God's sake differ from ordinary worldly attachment?
5. How does the passage about Abdullah Ansari function as an implicit argument for the urgency of service to those who are currently within reach of the call? Does the contemplation of those who did not hear intensify the obligation of those who do?

A Guiding Question for the Whole Volume

The final volume of this series closes not with a dramatic proclamation but with a whisper: the name of a man who died in yearning, a briefness of pastoral address, a reduction of the whole spiritual life to two words. Volume 87 is the volume of endings and distillations: recognition and steadfastness as the essence; the Bab's own declaration as the proof of the new revelation's independence; a community constituted by being named rather than gathered; contextually appropriate silence and speech as the governing discipline; and the mystery of sincere souls who sought and did not find. In each case the late-period synthesis is the same: what is required is interior, what is offered is beyond all reckoning, and the measure of having received the gift is the quality of the life with which one responds.

A guiding question for the whole volume might therefore be: **If the spiritual life is ultimately reducible to recognition and steadfastness — and if both of these are gifts of grace received rather than achievements of will — what is the human contribution to one's own spiritual formation, and what sustains the steadfastness of those who do receive the recognition, in the face of the knowledge that Abdullah Ansari died in yearning without ever having heard?**