



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 88:

Writings of Baha'u'llah in 'Akka, year 1306 A.H.
(1888-1889) part I



Version: 1.0 • Revision date 23-May-2026

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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
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- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
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- 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
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- 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
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- 127–129. Letters and utterances in the year 1903 I–III
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- 132. Some Answered Questions, 1906–1907
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II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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- 169. Memorials of the Faithful (1916)
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Introduction to volume 88

This opening volume from 1306/1888–1889 has the character of a late, vigilant, and deeply pastoral collection: Baha’u’llah speaks from the vantage of the “Most Great Prison” with an unmistakable consciousness both of the maturity of His revelation and of the frailty of the community that must carry it forward. Again and again the volume returns to a cluster of themes especially characteristic of the closing phase of His ministry: independent recognition, steadfastness under calumny, unity as the practical aim of religion, and wise, measured teaching. BH00528, the *Lawh-i-Bismillih*, is one of the clearest statements in the volume of the epistemic and moral demands of faith: the seeker must “hear with his own ears and see with his own eyes,” investigate free of inherited prejudice, and understand that the recurring rejection of the Manifestations has come above all from attachment to expectation and clerical mediation.

The most historically striking item is BH00293, which does far more than rebut contemporary Azali allegations. It preserves a detailed retrospective account of the circumstances surrounding the revelation of the *Kitab-i-qan*: the arrival in Baghdad of the Bab’s maternal uncles, Baha’u’llah’s desire to meet them, their submission of the questions that had caused hesitation, and the descent of the answers in their presence, followed by the reported acknowledgment that no one could read that book and still remain in doubt. That narrative gives the tablet unusual documentary value, while its larger argument situates those controversies within a wider pattern of religious history: opposition to the Manifestation arises from the same “vain imaginings” that led former communities to reject the truth they professed to await. The volume reinforces that polemical-historical line in a number of shorter pieces—such as BH03290 and BH06389, on slanders involving stolen tablets, and BH06353 and BH07955, on the emptiness of names and conjectures—but BH00293 is the place where those disputes are most fully historicized and turned into a call for investigation, testimony, and the protection of vulnerable believers.

At the same time, the volume is not defined only by controversy. Several tablets distill late Baha’u’llah’s social and communal ethic with particular force. BH02395 encapsulates the purpose of the revelation as “victory through unity,” presenting harmony not merely as a virtue of believers but as the principle of world order and social tranquility. BH11709 complements this with remarkably practical counsel on method: moderation in speech, gentleness with the weak, patience before inflamed opponents, and the concealment of names where wisdom requires it. BH01302 and BH01304 likewise show Baha’u’llah balancing ideal universality with the immediate burdens of community life—discord, theft, financial difficulty, and the need for discernment in association—while insisting that the ultimate purpose of the Cause is the elimination of hatred and the illumination of hearts. Especially noteworthy too is BH00043, a rich compendium-like tablet touching not only on Azali opposition and steadfast teaching but also on the history of the obligatory prayers and the impending sending of the Prayer for the Dead, thereby preserving precious late evidence for the

internal ritual history of the community. Taken together, these texts make the volume an important witness to the final phase of Baha'u'llah's ministry: universal in horizon, sharply conscious of distortion and betrayal, yet increasingly concerned to leave behind a community ethic of wisdom, moderation, chastity, unity, and persevering service.

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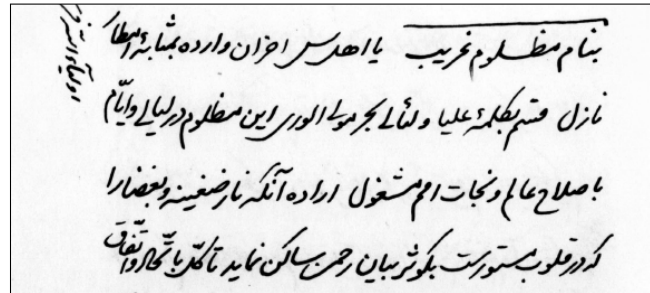
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BH01241

To: Mulla Mawla et al., in Sangsar

Date: 1306-01 [1888-Sep]



To be typed.

BLIB_Or15726.072

BH00528

Lawh-i-Bismillih

To: Haji Kazim, in Yazd

Date: 1306-01 [1888-Sep]

- 1 In the Name of God, the Most Merciful, the Most Compassionate

1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 2 This Wronged One intends, for the sake of God, to impart unto you that which is the source of everlasting life and eternal remembrance. There can be no doubt that the purpose of creation hath ever been the knowledge of God, exalted be His glory. Now must man, purely for the sake of the Intended One, ponder what hath been the cause of souls turning towards the Dawning-Places of Revelation and the Daysprings of Inspiration throughout the ages and centuries, and what hath been the reason for their rejection. Shouldst thou attain to the recognition of this station, thou wilt have attained unto all good, and wilt not be deprived of the surging waves of the ocean of the knowledge of God, exalted be His glory. Thou shalt behold all else besides God as non-existent and as naught.

2 این مظلوم اراده نموده لوجه الله بر شما القا نماید آنچه را که سبب بقای ابدی و ذکر سرمدیست * شکی نبوده و نیست که مقصود از آفرینش معرفت حق جل جلاله بوده * حال باید خالصا لوجه المقصود انسان تفکر نماید که سبب اقبال نفوس بمشارق وحی و مطالع الهام در قرون و اعصار چه بوده و علت اعراض چه * اگر بعرفان این مقام فائز شوی بکل خیر فائزی و از امواج بحر عرفان حق جل جلاله محروم نمائی * ما سوی الحق را معدوم مشاهده کنی و مفقود بینی

- 3 When man attaineth the age of maturity, he must investigate and, putting his trust in God and sanctified from love and hate, reflect upon that whereunto the people adhere. He must hear with his own ears and see with his own eyes, for if he looketh through the eyes of another, he will be deprived of beholding

3 * انسان چون بمقام بلوغ فائز شد باید تفحص نماید و متوکلا علی الله و مقدسا عن الحب و البغض در امریکه عباد بان متمسکند تفکر کند و بسمع و بصر خود بشنود و ببیند چه اگر ببصر

the effulgent rays of the Sun of Divine Knowledge. Various parties exist in the world, and each hath regarded itself as being in the right, as He, exalted be He, hath said: "Each party rejoiceth in what it possesseth."

- 4 Consider the Seal of the Prophets - may the life of all else be a sacrifice unto Him. When that true Luminary dawned above the horizon of Hijaz by God's leave, the various parties turned away and arose to shed His most pure blood. That which caused the eyes of the Concourse on High to weep and the hearts of the sincere ones and those near unto God to burn was visited upon Him. One must reflect upon the cause and reason for such opposition. God, exalted be His glory, saith: "No Messenger cometh unto them but they mock at him." There can be no doubt that had the Manifestations of God's commandments and the Sources of His laws appeared in accordance with that which the people possessed of signs, tidings, and texts concerning His appearance, none would have turned away. Rather, all would have attained to that for which they were created from nothingness and adorned with the ornament of existence from utter non-existence.

- 5 Therefore, it is incumbent upon everyone to observe the Cause of God with justice and fairness and to reflect upon it. The Imami divines believe that when the promised Qa'im appeareth, He will utter a word in the House of God which will cause the chiefs to turn away and take flight. This is the word which that party acknowledges and confesseth. Now reflect upon the heedlessness of some who accept and confirm the turning away of the chiefs - who, according to their own belief, are the most distinguished of men after the Imams - yet do not suspect that this turning away might be without right. In any case, hear with the ear of fairness the call of this Wronged One and that which He hath mentioned. The truth and His straight path shall be made manifest unto thee. They do not reflect for a moment that perchance that which hath appeared is the truth and that this rejection and these objections have proceeded from heedlessness and ignorance. We beseech God to aid you to behold with the eye of justice and fairness and to discern. Verily, He speaketh the truth and guideth to the path, and He is the Mighty, the Beautiful.

- 6 Jesus, Son of Mary - the peace of God and His loving-kindness be upon Him - appeared with clear signs and brilliant evidences, and His purpose was the salvation of mankind. Every fair-minded one beareth witness and every informed one testifieth that He sought naught for Himself and desired nothing save

غیر ملاحظه نماید از مشاهده تجلیات انوار نیر عرفان الهی محروم ماند * احزاب مختلفه در عالم موجود و هر حزبی خود را حق دانسته و میدانند بقوله تعالی) کل حزب بما لدیهم فرحون

- 4 (در خاتم انبیاء روح ما سواه فداه تفکر نمائید چون آن نیر حقیقی باراده الهی از افق حجاز اشراق نمود احزاب اعراض نمودند و بر سفک دم اطهرش قیام کردند * وارد شد بر آنحضرت آنچه که عیون ملاً اعلی گریست و افتده مخلصین و مقربین محترق گشت * باید در سبب و علت و اعتراض تفکر نمود * حق جل جلاله میفرماید (ما یأتیهم من رسول الا کانوا به یستهزؤن) و شکی نبوده و نیست که اگر مظاهر اوامر الهی و مصادر احکام ربّانی موافق و مطابق آنچه در دست قومست از اشارات ظهور و اخبار و نصوص ظاهر میگذشتند احدی اعراض نمینمود بلکه کلّ فائز میشدند بآنچه که از برای او از عدم بوجود آمده‌اند و از نیستی بحت بات بطراز هستی مزین گشته‌اند

- 5 لذا بر هر نفسی لازم است که بعدل و انصاف در امر الله ملاحظه نماید و تفکر کند * علمای امامیه بر آنند که حضرت قائم موعود بعد از ظهور در بیت الله بکلمه نطق میفرمایند که نقیبا از آن کلمه اعراض مینمایند و فرار اختیار میکنند * اینکلمه ایست که آنحزب بآن مقرر و معترفند * حال در غفلت بعضی تفکر نمائید باعراض نقیبا که بعد از ائمه باعتقاد خود ایشان اشرف عبادند قائلند و تصدیق مینمایند و در خود گمان نمیکنند که شاید این اعراض من غیر حق باشد * باری ندای مظلوم و آنچه ذکر نموده بسمع انصاف بشنوید * بظهور لک الحق و صراطه المستقیم * در یک آن تفکر مینمایند که شاید آنچه ظاهر شده حق باشد و این اعراض و اعتراضات از غفلت و جهل واقع شده باشد * از حق میطلبیم شما را تأیید فرماید تا ببصر عدل و انصاف مشاهده کنید و تفرس نمائید * انه یقول الحق و یدعی السبیل و هو العزیز الجمیل

- 6 * حضرت عیسی ابن مریم علیه سلام الله و عنایتیه بآیات واضحات و بینات باهرات ظاهر شد و مقصودش نجات خلق بوده * هر منصفی شاهد و هر خبری گواهیست آنحضرت از برای خود چیزی نطلبیده و نخواسته و مقصودش

to guide the wayward unto the straight path of God. Yet there befell that Most Holy Beauty that which caused the dwellers of Paradise to lament, and matters became so grievous for Him that God, exalted be His glory, by His supreme Will caused Him to ascend unto the fourth heaven. What was the cause of what transpired? By God's life, it was the opposition of the divines! For Annas and Caiaphas, who were of the Pharisees - that is, the scholars of the Torah - together with the priests of idols denied Him and occupied themselves with cursing and reviling Him.

هدایت گمراهان بصراط مستقیم الهی بوده *
لکن وارد شد بر آنجمال اقدس آنچه که اهل
فردوس نوحه نمودند و بتسمی بر انحضرت امر
صعب شد که حق جلّ جلاله بارادهء عالیّه
بسماء چهارم صعودش داد * آیا سبب آنچه
ظاهر شد چه بوده * لعمر الله اعراض علماء *
چه که حنان و قیافا که از فریسیین بوده اند
یعنی علمای توراۃ مع علمای اصنام انکار نمودند
و بسبّ و لعن مشغول گشتند

- 7 Consider likewise Moses and all the other Prophets. Perchance what hath been mentioned in this leaf may enable thee to attain true understanding and arise to serve the Cause with such determination as will neither be shaken by the onslaught of the oppressors nor altered by the opposition of the divines. Hearken unto the call of this Wronged One, and turn from the left hand of fancy to the right hand of certainty, and from the west of doubt and misgiving to the orient of assurance.

7 * و همچنین در حضرت کلیم و سائر انبیاء
ملاحظه فرمائید شاید آنچه در این ورقه ذکر شده
شما را بعرفان مذکور فائز فرماید و بکمال همت بر
خدمت امر قیام نمائی قیامیکه از سطوت ظالمین
مضطرب نشود و از اعراض علماء تغییر نیابد
بشنو ندای این مظلوم را و از شمال وهم بیین
یقین توجه نما و از مغرب ظنّ و گمان بمشرق
ایقان اقبال کن

- 8 From the earliest days this Wronged One hath been in the hands of His enemies. Surely ye have heard of some of the tribulations that have befallen Him. Through God's grace, exalted be His glory, We imparted before all people, both divines and princes, without any veil or concealment, that which would lead to the salvation and tranquility of all. No matter or thing prevented or hindered Us. And now too, in the Most Great Prison, We have mentioned for the sake of God that which is a clear book for the fair-minded.

8 * این مظلوم از اوّل ایام ما بین یادی اعداء مبتلا
البته بعضی از بلایای وارده را اصفا نموده اید *
بعنایت حق جلّ جلاله امام وجوه خلق از علماء
و امرآء من غیر ستر و حجاب آنچه سبب نجات و
راحت کل بود القا نمودیم * هیچ امری از امور
و هیچ شیئی از اشیاء منع ننمود و حایل نگشت *
و حال هم در سجن اعظم لوجه الله ذکر نمودیم
آنچه را که از برای منصفین تکایست مبین

- 9 Observe, then remember what the All-Merciful hath revealed in the Qur'an through His words, exalted be He: "Leave them to plunge in vain discourse and play." We hope that through divine grace thou wilt attain unto this word and act upon it - that thou wilt pass beyond all else save God, namely those things that cause hindrance and lead to veiling, and hold fast to that which leadeth to attainment and arrival. Great is the Cause and mighty the matter!

9 * انظر ثم اذكر ما أنزله الرحمن في الفرقان بقوله
تعالى (ذرهم في خوضهم يلعبون) امید آنکه از
فضل الهی باین کلمه فائز شوی و بآن عمل نمائی
* از ما سوی الله یعنی اموری که سبب منع و علت
احتجابست بگذری و بآنچه سبب بلوغ و وصول
است تمسک جوئی * امر عظیم است و مطلب
بزرگ

- 10 This is the Day concerning which He saith: "O my son! If there be (the weight of) a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or in the earth, God will bring it forth: for God is Subtle and Aware." This is the Day whereon whatsoever lieth hidden in the hearts and souls shall be made manifest. Reflect upon those souls who freely sacrificed their lives and property in the path of love for the

10 * و یوم یومست که میفرماید (یا بنی انہا ان
تک مثقال حبۃ من خردل فتکن فی صخرۃ أو
فی السموات او فی الارض یأت بہا الله ان الله
لطیف خبیر) امروز روزست آنچه در قلوب
و نفوس مستور است ظاهر و آشکار شود * در
نفوسیکه رایگان جان و مال را در سبیل محبت

Self-Sufficient Lord. He verily will guide thee to His straight path and His mighty announcement.

غنيّ متعال اتفاق نموده اند تفکّر نمائید آنّه یهدیک
الی صراطه المستقیم و نبّئه العظیم

- 11 Consider Noah and Hud and Salih - the blessings of God be upon them. What was the purpose of those Dawning-Places of the Cause, and what befell them? This servant hath not been of the learned, nor did He attend school. According to outward appearance, He was born in the house of one of the government officials and was related to him. The Cause is in God's hands, thy Lord, the Lord of the Throne and the dust, and the Lord of the world to come and the world that was. None can stay His command or thwart His decree. He doeth what He willeth and ordaineth what He pleaseth. He is the All-Powerful, the Almighty.

11 * در حضرت نوح و هود و صالح صلوات الله
علیهم ملاحظه کن مقصود آن مشارق امر چه
بود و چه وارد شد * این عبد از اهل علم نبوده
و مدرسه نرفته و بر حسب ظاهر در بیت یکی
از رجال دولت متولّد شده و باو منسوب * این
الأمر ید الله ربّی ربّ العرش و الثّری و مالک
الآخرة و الأولى * لا مانع لأمره و لا دافع لحکمه
یفعل ما یشاء و یحکم ما یرید و هو المقتدر القدير

- 12 Harken unto the voice of Him Who hath been wronged. Cleanse thy heart with the waters of detachment, and adorn thy head with the crown of justice and thy temple with the robe of godliness, and say: My God, my God! I bear witness to Thy unity and Thy oneness, and acknowledge that which the tongues of Thy Prophets and Messengers have spoken, and that which Thou hast sent down in Thy Books and Tablets and Scriptures and Holy Writings.

12 * اسمع نداء المظلوم * طَهِّرْ قَلْبَكَ بِمَاءِ الْإِنْقِطَاعِ
و زَيِّنْ رَأْسَكَ بِأَكْلِيلِ الْعَدْلِ و هَيِّكِلَكَ بِرِدَاءِ
التَّقْوَى و قُلْ إِلَهِي إِلَهِي أَشْهَدُ بِوَحْدَانِيَّتِكَ و
فِرْدَانِيَّتِكَ و اعترف بما نطقَتْ به ألسُنُ أَنْبِيَائِكَ
و رسلِكَ و ما أنزلته في كتبِكَ و صحفِكَ و
زبرِكَ و أَوْحَاكِ

- 13 O my Lord! I am Thy servant and the son of Thy servant. I bear witness with my outer and inner tongue that Thou art God; there is none other God but Thee, the One, the Single, the All-Powerful, the All-Knowing, the All-Wise.

13 * اى ربّ أنا عبدك و ابن عبدك أشهد بلسان
ظاهري و باطني بأنك انت الله لا إله إلا أنت
الفرد الواحد المقتدر العليم الحكيم

- 14 Alas, alas, O my God, for my grievous transgressions and my grave misdeeds, and for my heedlessness which hath prevented me from turning toward the Dayspring of Thy signs and the Dawning-Place of Thy clear tokens, and from beholding the effulgent lights of the morn of Thy Revelation and witnessing the traces of Thy Pen.

14 * آه آه يا الهى من جريراتي العظمى و خطيآتي
الكبرى و من غفلتي التي منعتني عن التوجّه إلى
مشرق آياتك و مطلع بيناتك و عن النظر إلى
تجليات أنوار فجر ظهورك و مشاهدة آثار قلمك

- 15 Alas, alas, O my Goal and my Adored One! I know not for which of my calamities I should weep and lament. Shall I bewail that which hath passed me by in the days wherein the Day-Star of Thy Revelation shone forth from the horizon of the heaven of Thy will, or shall I weep and wail for my remoteness from the court of Thy nearness when the pavilion of Thy glory was raised upon the most exalted standard through Thy power and sovereignty?

15 * فآه آه يا مقصودي و معبودي لم ادر بأي مصيبة
من مصائب أنوح و أبكى أأنوح على ما فات عنيّ
في أيام فيها اشرق و لاح نير الظهور من أفق سماء
ارادتك أم أنوح و أبكى عن بعدى عن ساحة
قربك اذ ارتفع خيأء جمدك على أعلى الأعلام
بقدرتك و سلطانك

- 16 O my God! The more Thy tenderness toward me increaseth and Thy forbearance in chastising me prolongeth, the more do my heedlessness and waywardness increase. Thou didst remember me when I was silent in Thy remembrance, and Thou didst turn toward me through the Manifestation of Thyself when I

16 * كلّما زاد يا الهى رأفتك في حقّي و صبرك في
أخذى زادت غفلتي و اعراضى * قد ذكرّني اذ
كنت صامتاً عن ذكرك و أقبلت إليّ بمظهر نفسك
اذ كنت معرضاً عن التوجّه إلى أنوار وجهك

had turned away from directing myself to the lights of Thy countenance, and Thou didst call me when I was heedless of hearkening to Thy call from the Dawning-Place of Thy Cause.

و ناديتني اذ كنت غافلا عن اصغاء نداءك من مطلع امرک

- 17 By Thy glory! Heedlessness hath encompassed me from all directions as I followed the dictates of self and passion. Alas, alas, my will hath held me back from Thy will, and my desire hath veiled me from Thy desire, such that I clung to my path, forsaking Thy straight path and Thy mighty announcement.

17 * وعزتك قد أحاطتني الغفلة من كل الجهات بما اتبعت النفس والهوى * فآه آه ارادني منعتني عن ارادتك ومشيتي حجتني عن مشيتك بحيث تمسكت بصراطي تاركا صراطك المستقيم ونبأك العظيم

- 18 Thou seest and hearest, O my God, my sighing and my weeping, my crying and my lowliness and my tribulation. O Lord! The temple of disobedience seeketh the waves of the ocean of Thy forgiveness and pardon, and the essence of heedlessness seeketh the wonders of Thy gifts and favors.

18 * تري وتسمع يا الهي حنيني وبكائي وضجيجي وذلي وبلائي * اي رب هيكل العصيان اراد امواج بحر غفرانك و عفوک و جوهر الغفلة بدائع مواهبك والطافك

- 19 Alas, alas, the clamor of the people hath prevented me from hearkening to Thy utterance, and the croaking of Thy creatures hath veiled me from gazing toward the horizon of Thy Cause. By Thy glory! I desire to weep throughout the duration of Thy kingdom and dominion. How can I not weep when mine eyes have been prevented from beholding the lights of the Sun of Thy Revelation and mine ears from hearkening to Thy mention and Thy praise?

19 * فآه آه ضوضاء العباد منعتني عن اصغاء بيانك ونعاق خلقك حجيني عن النظر الى افق امرک * وعزتك احب ان ابكي بدوام ملكك و ملكوتك فكيف لا ابكي ابكي بما منعت عيني عن مشاهدة انوار شمس ظهورك و اذني عن اصغاء ذكرك و ثنائك

- 20 By Thy glory, O God of the world and Sovereign of nations! I desire to hide my face beneath the layers of earth and its dust out of shame for what my hands of heedlessness have wrought. Alas, alas! Thou wert with me and didst hear from me that which was unworthy of Thee, yet through Thy grace Thou didst conceal it and didst not expose my wretched state and deeds and words.

20 * وعزتك يا اله العالم و سلطان الأمم احب ان استر وجهي تحت أطباق الأرض و ترابها من تجلتي و بما اكتسبت ابادي غفلتي * فآه آه كنت معي و سمعت مني مالا ينبغي لك و بفضلک سترت عني و ما كشفت سوء حالي و اعمالی و اقوالی

- 21 Alas, alas! I know not what Thou hast ordained for me from Thy Most Exalted Pen, nor what Thy will hath decreed, O Lord of all names and Creator of heaven! Alas, alas! That Thy irrevocable decree should debar me from Thy sealed Wine! I entreat Thee by the breaths of Thy Revelation, by the lights of Thy Throne, by Him through Whose advent the fragrance of Thy raiment was diffused in Hijaz, and by the light of Thy Command through which the earth and the heaven were illumined, to make me in all conditions turn toward Thee, detached from all else save Thee, holding fast unto Thy cord and clinging to the hem of the robe of Thy bounty and generosity, and to choose for myself what Thou hast chosen for me through Thy great favor and Thy most great gifts. O Thou in Whose grasp are the reins of all things! There is none other God but Thee,

21 * فآه آه لم ادر ما قدرت لي من قلبك الأعلى و ما شاءت مشيتك يا مالک الأسماء و فاطر السماء * فآه آه ان يمنعني قضاؤك المحتوم عن رحيقك المحتوم * أسألك بنفحات وحيك و أنوار عرشك و بالذي به تضوع عرف قيصرک في المجاز و بنور امرک الذي به اشرقت الأرض و السماء بأن تجعلني في كل الاحوال مقبلاً اليك منقطعاً عن دونك و متمسكاً بجبلک و متشبهاً بأذيال رداء جودک و کرمک و اختار لنفسی ما اخترته لي بعنايتك الكبرى و مواهبك العظمی

the Lord of the throne on high and of earth below, the Ruler of this world and of the world to come.

WOB.107x, BLO_PT#165

یا من فی قبضتک زمام الأشياء لا اله الا أنت
رب العرش والثری و مالک الآخرة والأولی

INBA61:012x, INBA66:093x, BRL_DA#183,
AVK3.408.11x, MJMM.276, AQMJ2.147x,
DRD.072, AQMM.046x, PYM.011x,
RAHA.029-030x, NSS.126x, OOL.B033

BH03290

To: Varaqih am Ahmad, in Tihrah

Date: 1306-01 [1888-Sep]

1 In the Name of the One God

1 بنام خداوند یگا

2 O My sister and My leaf! This wronged one's sister was not with Us in this Cause and never saw Yahya during the days of this Wronged One's manifestation. Nevertheless, she has clung to such calumnies as no ear has ever heard. According to reports, she claims that in previous years this Wronged One was expecting that Aqa Hasan, upon him be the glory of God, and obtained those Tablets and gave them to be written either in his own name or Yahya's name, and gives them to people. She has likewise attempted to obtain the Kitab-i-Iqan, and her purpose is unknown. With God it is known and witnessed. Nothing escapes His knowledge and He is the Truth, the Knower of the unseen. She has in her possession Yahya's writings in Arabic and Persian, and every person of insight testifies to the loftiness of the utterance of the All-Merciful and its transcendence. Verily He has sent down that which the world is powerless to produce the like thereof. To this testifies every fair-minded and informed person. That which has shone forth from the horizon of My knowledge is more manifest than the sun and cannot be mistaken by anyone. Blessed is he who has attained unto it, and woe unto every deceitful denier.

2 یا امتی و ورقتی اخت این مظلوم در این امر
با ما نبوده و در ایام ظهور این مظلوم یحیی را
ندیده مع ذلک بمقتریاتی تشبث نموده که هیچ
سمعی شبه آن را نشنیده از قرار مذکور این مظلوم
در سنین قبل حامل آن آقا حسن علیه بهاء الله
بوده آن الواح را بدست آورده و داده نوشته اند
باسم خود یا باسم یحیی بمردم داده و میدهد و
همچنین اراده نموده کتاب ایقان را بدست آورد
و معلوم نیست مقصودش چیست عندالله معلوم
و مشهود لا یعزب عن علمه من شیء و هو الحق
علام الغیوب نوشتجات یحیی از عربی و فارسی
نزدش موجود و هر بصیری شهادت میدهد بر
علو بیان رحمن و سمان انه انزل ما یجز العالم عن
الاتیان بمثله یشهد بذلک کل منصف خیر ما
اشرق من افق سماء علی انه اظهر من الشمس
لا یشبهه علی احد طوبی لمن فاز به و ویل لكل
منکر مکار

3 The sister opened the door of enmity with her own hand, and when her wrongdoing became apparent she turned away from the Truth, cut off relations with the Wronged One and attached herself to the Grand Vizier. That helpless daughter who for years bore the title of Branch, she took her, made her up, and sent her to the Vizier's house. Now observe this lack of honor and zeal - she abandoned the Truth when she saw Him wronged, and clung to one possessed of wealth. And now she claims

3 اخت بید خود باب عناد را باز نمود و چون
ظلمش ظاهر گشت از حق اعراض کرد از
نسبت مظلوم برید و بصدر اعظم بست آن دختره
بیچاره که سالها باسم غصن بود بخانه برد مشاطگی
نمود و بخانه صدر فرستاد حال در بی غیرتی و
بی حقیقی ملاحظه کنید حق را گذاشت چه
که مظلومش دید بصاحب غنا تمسک جست و

leadership. Glory be to God! To what point has God's Cause come! O My leaf, reflect on what has befallen the Wronged One in the path of God, the Lord of all worlds. Give thanks to the Desired One of the world Who has mentioned thee in verses that will endure as long as the kingdom of earth and heaven endure. We beseech God to protect thee and ordain for thee the good of this world and the next. Verily He is the Hearer, the Answerer.

حال دعوى رياست نموده سبحان الله امر الله بجه
مقامی رسیده یا ورقتی فکری فیما ورد علی المظلوم
فی سبیل الله رب العالمین شکر کن مقصود عالم را
که ترا ذکر نمود بآیاتیکه بدوام ملک و ملکوت
باقی و دائمست نسل الله ان یحفظک و یقدر
لک خیر الآخرة و الأولى انه هو السامع المجیب

BLIB_Or15716.180a

BH03682

To: *Mirza Ghulam Husayn, in Tihiran*

Date: 1306-01 [1888-Sep]

- 1 He is God, exalted be His station in wisdom and utterance. 1 هو الله تعالى شأنه الحكمة و البيان
- 2 The Promise has come, and the Promised One speaks before all faces, yet the people deny. The All-Merciful has come from the horizon of power, yet the people do not know. The focal point of the Concourse on High has appeared, yet the people do not perceive. The Self-Subsisting has come, and the Qa'im gave glad tidings of His appearance and sacrificed his spirit in His path, yet most of the people do not understand. They have cast aside the Self-Subsisting and followed delusion - nay, they know not. 2 قد اتى الوعد و الموعد ينطق امام الوجوه ولكن
القوم هم ينكرون قد اتى الرحمن من افق الاقتدار
و الناس لا يعرفون قد ظهر مطاف الملاء الاعلى
و القوم لا يشعرون قد اتى القيوم و القائم بشر
بظهوره و انفق روحه فى سبيله ولكن الناس
اکثرهم لا يفقهون نبذوا القيوم و اتبعوا الموهوم
الا انهم لا يعلمون
- 3 O Ghulam-Husayn! Hear the call from the precincts of the Prison. He has testified to that which God testified before the creation of earth and heaven - that there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise. There has come before the Wronged One thy letter which thou didst send to him who circled round Me on the day when the seekers circumambulated the House of God, the Lord of all worlds. The Wronged One has heard thy call and answers thee with this clear Book. We make mention of thee and those who have believed in God, the Single, the All-Informed. Say: O people of God! Ye have attained to My mention and the traces of My Pen. Give thanks unto God for this great favor. Blessed is he who has held fast to His cord and uttered His praise and arisen to serve His Cause, the Mighty, the Inaccessible. How many a king was prevented from turning to Him, and how many a servant turned and attained to the recognition of God, the Lord of the exalted Throne. 3 يا غلام قبل حسين اسمع النداء من شطر السجن
انه شهد بما شهد الله قبل خلق الارض و السماء
انه لا اله الا هو الفرد الواحد العليم الحكيم قد
حضر لدى المظلوم كتابك الذى ارسلته الى من
طاف حولى فى يوم طاف القاصدون بيت الله
رب العالمين قد سمع المظلوم نداءك اجابك بهذا
الكتاب المبين انا ذكرناك و الذين آمنوا بالله الفرد
الخبير قل يا حزب الله قد فزتم بذكرى و اثار قلبى
اشكروا الله بهذا الفضل العظيم طوبى لمن تمسك
بجبله و نطق بشائه و قام على خدمة امره العزيز
المنيع كم من ملك منع عن الاقبال و كم من
عبد اقبل و فاز بعرفان الله رب الكرسى الرفيع

4 The names mentioned in the letter have each attained, through God's grace, exalted be His glory, to the lights of the Sun of divine remembrance. We beseech the Lord of existence to make each one firm and steadfast as a mountain in His Cause, and to aid them in that which leads to the exaltation of the Word of God and the advancement of His servants. We make mention of My handmaidens there and give them glad tidings of My beautiful remembrance. The Glory be upon you from Us, O My loved ones, and upon them and upon all who are steadfast and firm. Praise be to God, the All-Knowing, the All-Wise.

4 اسامی مذکورہ در نامہ ہر یک بعنایت حق جلّ جلالہ فائز و بانوار آفتاب ذکر الہی منور از مالک وجود میطلبیم ہر یک را بمثابہ جبل بر امرش ثابت و راسخ فرماید و مؤید فرماید بر آنچه سبب ارتقاء کلمہ اللہ و ارتقاء عباد اوست و نذکر امائی ہناک و نبشّرہن بذکری الجمیل البہاء من لدنا علیکم یا اولیائی و علیہن و علی کل ثابت مستقیم الحمد للہ العلیم الحکیم

DBR.028

BH03952

To: *Abdul Husayn*

Date: 1306-01 [1888-Sep]

1 He is the Witness from the horizon of heaven

2 O 'Abdu'l-Husayn! We bear witness that thou hast attained the presence of the Wronged One twice. He it is Who aided thee, caused thee to know Him, and brought thee before His face, and cast upon thee that which, were it to be cast upon the mountains, they would take flight by God's leave, the Self-Sufficient, the Most High; and were it cast upon the earth, it would transform it instantly into heaven; and were it cast upon a star, it would make it a sun shining from the horizon of this Tablet, from which the fragrance of the loving-kindness of the All-Merciful hath been wafted throughout all creation. I bear witness that thou hast attained to that which hath been the hope of them that are nigh unto God from all eternity. Thou didst seek the divine court and attain the presence of the Wronged One in a place named the Most Great Prison through that which the hands of the nations who were heedless of the Cause and cast the Covenant behind their backs had wrought. When the wine of My utterance from the direction of My prison did intoxicate thee, say: "My God, my God! Would that I had a thousand souls to spend in Thy path, and a thousand lives to sacrifice in Thy love! I beseech Thee, O Thou Who art remembered in hearts, to assist me to serve Thy Cause, to make mention of Thee, and to praise Thee amongst Thy creatures. Alas, alas! I know not what Thou hast written for Thy servant who hath clung to the cord of Thy bounty and

1 هو الشّاهد من افق السّماء

2 یا عبدالحسین نشہد انک فزت بلقاء المظلوم مرتین اّہ هو الذی ایدک و عرّفک و احضرک امام الوجہ و القی علیک ما لو یلقی علی الجبال لیطیر باذن اللہ الغنی المتعال و لو یلقی علی الأرض یدہا فی الحین بالسّماء و لو یلقی علی النّجم لیجعلہ شمساً مشرقہ من افق هذا اللّوح الذی تضوّع منه عرف عناية الرّحمن فی الامکان اشہد انک فزت بما کان امل المقرّین فی ازل الازال قصدت المقام و حضرت بین یدی المظلوم فی مقام سبّی بالسّجن الأعظم بما اکتسبت ایدای الأمم الذین غفلوا عن الأمر و نبذوا الميثاق اذا اخذک سکر کوثر بیانی من شطر سجّی قل الہی الہی یا لیت کان لی الف روح و انفقہا فی سبیلک و الف نفس فدیہا فی حبّک استلک یا ایہا المذكور فی القلوب بأن تؤیّدنی علی خدمۃ امرک و ذکرک و ثنائک بین خلقک آہ آہ لم ادر ما کتبہ لعبدک الذی تمسک بحبلک و تشبّث بأذیال رداء رحمتک لم ادر یا مقصودی ما قدّرت لی من قلبک الاعلی ان قدّرت لی الوفاء اذا اشکر نفسی و روحی و ذاتی و ہیکلی و ان منعتہ عن هذا العطاء فویل

held fast to the hem of the robe of Thy mercy. I know not, O my Best-Beloved, what Thou hast ordained for me from Thy Most Exalted Pen. If Thou hast ordained faithfulness for me, then shall I render thanks with my self, my soul, my essence and my temple; and if Thou hast deprived me of this bounty, then woe unto me, and again woe unto me! By Thy glory, at this moment weeping preventeth me from making mention of Thee, O Lord of all being! I beseech Thee by the mysteries of Thy utterance and the lights of Thy countenance to make me one of them who choose not for themselves aught save what Thou hast ordained for them through Thy command. Verily Thou art powerful over what Thou wilt, and in Thy grasp are the reins of all things. Verily Thou art the Forgiving, the Kind."

لی ثم ویل لی وعزّتک فی هذا الحین منعی
البکاء عن ذکرک یا مولی الوری استلک بأسرار
بیانک و انوار وجهک بأن تجعلی من الدّین
ما اختاروا لأنفسهم الا ما قدّرت لهم بأمرک
انّک انت المقتدر علی ما تشاء و فی قبضتک
زمام الاشیاء انّک انت الغفور العطوف

BLIB_Or15716.175a

BH06389

To: *Zahra Khanum (Thamarih)*

Date: 1306-01 [1888-Sep]

1 He is the Most Compassionate, the Most Generous.

1 هو المشفق الکریم

2 O thou My leaf, upon thee be My glory and My favours! O thou the fruit of My Tree, upon thee be My mercy and My bounty! Thou art oft remembered in the Holy and Exalted Court. Praised be God that thou hast perceived the fragrant breezes of divine Revelation and inhaled the sweet savours of the garment of Utterance. Thou hast been and art remembered among the Concourse on High. Render thanks to thy Lord. Verily, He hath remembered thee with that for which all mentions are sacrificed. We beseech God to protect thee and those who are with thee from the one who hath falsely accused Us and stolen Our Tablets and that which We have revealed. We beseech God to assist her to return and adorn her with the ornament of justice and fairness.

2 یا ورقی علیک بهائی و عنایتی و یا ثمرة سدرتی
علیک رحمی و فضلی مکرر ذکرک در ساحت
امنع اقدس مذکور لله الحمد بعرف نفحات وحی
فائز شدی و رائحه قیص بیانرا ادراک نمودی
در ملا اعلی ذکرک بوده و هست اشکری ربک
انه ذکرک بما تقدی له الأذکار انا نسئل الله ان
یحفظک و من معک من الّتی اقترت علینا و
سرت الواحنا و ما نزل من عندنا نسئل الله
ان یؤیّدها علی الرجوع و یزینها بطراز العدل و
الانصاف

3 O Thamarih! Thou knowest that she is unable to read even one of the Tablets, that she was not with Us in the Land of Ta, and that she hath not seen Yahya after the Primal Point declared His Mission. Nonetheless, she hath uttered calumnies the like of which hath not been heard. We beseech God to enable all to do what is loved and praiseworthy.

3 یا ثمرة تو میدانیکه او قادر بر قرائت یک لوح
نبوده و نیست و میدانیکه در ارض ط با ما
نبوده و یحیی را بعد از اظهار امر نقطه اولی
ندیده مع ذلک بمفتریاتی تمسک جسته که شبه
آن شنیده نشده نسئل الله ان یوفّق کلّ علی ما
یحبّ و یرضی

- 4 Glory from Us be upon thee, upon those who are with thee, and upon every firm and steadfast believer. 4 البهاء من لدنا عليك وعلى من معك وعلى كل ثابت مستقيم

LTDT.305

INBA28:394

BH06353

To: *Hasan Khan*

Date: 1306-01 [1888-Sep]

- 1 In My Name, the One Who holds dominion over all names. 1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ
- 2 O thou who art mentioned before the Wronged One! Thy letter which thou hadst written to this servant was presented before the Most Holy Court and was honored to be heard. Praise be to God, thou hast drunk from the sealed wine and attained to the recognition of God, exalted be His glory. We beseech God to protect thee and enable thee to achieve the most great steadfastness. 2 يَا أَيُّهَا الْمَذْكُورُ لَدَى الْمَظْلُومِ نَامَةٌ شَمَا كَهْ بَعْدَ حَاضِرِ نَوْشْتِه بُوْدِي دَر سَاحَتِ اَقْدَسِ حَاضِرِ وَ بَا صَغَا فَائِزٌ لِّلّٰهُ الْحَمْدُ اَز رَحِيقِ مَخْتُومِ اَشَامِيْدِي وَ بَعْرِفَانِ حَقِّ جَلِّ جَلَالِهْ فَائِزٌ شَدِي اَز حَقِّ مِطْلَبِيْمِ تَرَا حَفْظِ فَرْمَايِدِ وَ بَا سَتَقَامَتِ كِبَرِي فَائِزٌ نَمَايِدِ
- 3 A number of barking ones have prevented and continue to prevent the servants from the shore of the ocean of inner meanings through meaningless names. The people of the Bayan are more lost than the parties of the past, meaning those souls who turned away from the station of acceptance and denied the place of affirmation. It is not known by what proof they believe in the previous Manifestations and by what evidence they turn away. 3 جَمْعِي نَاعِقِيْنَ بِاَسْمَاءِ بَيْعَنِي عِبَادَ رَا اَز شَا طِي بِحْرِ مَعَانِي مَنَعِ نَمُوْدِه وَ مِيْنَمَايِدِ حَزْبِ بِيَانِ اَخْسَرَنْدِ اَز اَحْزَابِ قَبْلِ بَعْنِي نَفُوسِيْكَه مَقَامِ اِقْبَالِ اِعْرَاضِ كَرْدَنْدِ وَ مَحَلِّ اَقْرَارِ اِنْكَارِ مَعْلُومِ نَيْسَتِ بِيْجِهْ حُجَّتِ بَظْهَوْرَاتِ قَبْلِ مُؤْمَنْدِ وَ بِيْجِهْ بَرَهَانِ مَعْرُضِ
- 4 When the attraction of the Call taketh hold of thee from the supreme horizon, say: O Lord of the Kingdom of Names and Creator of Heaven! I beseech Thee by Thy Most Great Bounty and by Thy Most Great Most Glorious Name, through which the limbs of the deluded ones trembled and the hearts of the aggressive ones were disturbed, to ordain for me from Thy Most Exalted Pen the good of the hereafter and of this world. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Forgiving, the Merciful. 4 اِذَا اَخَذَكَ جَذْبُ النَّدَاءِ مِنَ الْاُفُقِ الْاَعْلٰى قُلْ يَا مَالِكَ مَلَكُوتِ الْاَسْمَاءِ وَ فَاطِرِ السَّمَاءِ اسْئَلْكَ بِعِنَايَتِكَ الْكِبَرِي وَ بِاَسْمِكَ الْاَعْظَمِ الْاَبْنٰى الَّذِيْ بِهْ ارْتَعَدَتِ فَرَائِصُ الْمُتَوَهِّمِيْنَ وَ اضْطَرَبَتِ اَفْتِدَةُ الْمُعْتَدِيْنَ بِاَنْ تَقْدِرَ لِيْ مِنْ قَلْبِكَ الْاَعْلٰى خَيْرِ الْاٰخِرَةِ وَ الْاَوَّلٰى اَنْتَ اَنْتَ الْمُقْتَدِرُ عَلٰى مَا تَشَاءُ لَا اِلٰهَ اِلَّا اَنْتَ الْغَفُوْرُ الرَّحِيْمُ
- 5 O my Lord! Disappoint not this servant of that which Thou hast ordained for Thy loved ones. Verily Thou art the Forgiving, the Merciful. 5 اٰی رَبِّ لَا تُخَيِّبْ عَبْدَكَ هٰذَا عَمَّا قَدَّرْتِه لِاَوْلِيَايَاكَ اَنْتَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

INBA19:444, BLIB_Or15716.208b

BH07955*To: Aqa Abdul-Baqi**Date: 1306-01 [1888-Sep]*

1 He is the Commander, the All-Wise.

2 O Abdul-Baqi! The people of the earth are slaves to vain imaginings, having preferred and still preferring conjecture to certitude. They have turned away from Him Who, from the first day until now, has called all humanity to the straight path and the mighty announcement, and instead they have clung to the manifestations of idle fancies. They have not attained even a drop from the ocean of fairness. Calumnies and idle fancies have prevailed and continue to prevail. Glory be to God! The sea of inner meanings surges before their faces, yet they cling to a mere pond. Ask God to protect His loved ones. Say: My God, my God! Praise be to Thee for having remembered me, and thanks be to Thee for having guided me. I beseech Thee by the lights of Thy throne, and by the ocean of Thy verses, and by the heaven of Thy bounty, to assist me to remember Thee and praise Thee and serve Thy Cause. Verily, Thou art powerful over whatsoever Thou wilt.

1 هو الأمر الحكيم

2 یا عبدالباقی عباد ارض عبده اوهامند وهم را بر یقین مقدم داشته و میدارند نفسیکه امام وجوه عالم از اول یوم الی حین کل را بصراط مستقیم و نبأ عظیم دعوت فرمود از او گذشته اند و بمظاهر اوهام تمسک جستند بقطره ئی از بحر انصاف فائز نشدند مفتریات و اوهامات غلبه داشته و دارد سبحان الله بحر معانی امام وجوه مواج ولكن بغدير متمسکند از حق بطلب اولیای خود را حفظ فرماید قل الهی الهی لک الحمد بما ذکرته و لک الشکر بما هدیتنی استلک بأنوار عرشک و بحر آیاتک و سماء عطائک بأن تؤیدنی علی ذکرک و ثنائک و خدمه امرک انک انت علی ما تشاء قدیر

BLIB_Or15716.088b, BLIB_Or15716.104b

BH08511*To: Khadijih Sultan daughter of Ammih**Date: 1306-01 [1888-Sep]*

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

2 O My handmaiden, O My leaf! We have heard your call. God is witness and He is the One Who testifies that your mention has ever been and continues to be in the presence of the Wronged One. Your petition was received and in response this reply has been bestowed from the heaven of the loving-kindness of the Goal of all the worlds, as a token of His grace, for He is the All-Bountiful, the All-Generous. We convey Our greetings to the handmaidens and leaves in that land and counsel them to that which befits the days of God. Give glad-tidings to all the kindred of the grace and loving-kindness of God, exalted be His

1 هو الناطق العليم

2 یا امتی یا ورقتی ندای شما را شنیدیم حق شاهد و هم او گواهیست لازال ذکر شما در ساحت مظلوم بوده و هست عریضه شما رسید و باین جواب که از سماء عنایت مقصود عالمیان جاری شده جواب عنایت شد فضلاً من عنده و هو الفضل الکرم اماء و اوراق آن ارض را تکبیر میرسانیم و وصیت مینمائیم بآنچه که سزاوار ایام الله است منتسبین طراً را بفضل و عنایت حق جلّ جلاله بشارت ده و از قبل مظلوم ذکر نما

glory, and make mention of them on behalf of the Wronged One. The Glory from Us be upon you and upon My handmaidens who have believed in God, the Single, the All-Informed. We make mention of Muhammad-'Ali, upon him be My Glory, and give him the glad-tidings of God's loving-kindness, exalted be His glory.

البهاء من لدنا عليك و على امائي اللائي آمن
بالله الفرد الخبير جناب محمد علي عليه بهائي را
ذكر مينمائي و بعنايت حق جلّ جلاله بشارت
ميدهيم

INBA23:083b, BLIB_Or15716.208a

BH11151

To: *Mirza Badi' Tabib*

Date: 1306-01 [1888-Sep]

1 He is the Witness from His luminous horizon!

1 هو الشاهد من افقه المنير

2 O friends of God in His earth and His chosen ones in His lands! Hear the call of the Wronged One. He makes mention of you with that which shall endure throughout the kingdom's duration and gives you glad tidings of that which hath been ordained for you from God, the Mighty, the Powerful. Be not grieved by the events of the world and what hath befallen you in the path of God, the Glorious, the Great....

2 يا اولياء الله في ارضه و اصفياه في بلاده اسمعوا
نداء المظلوم انه يذكركم بما يكون باقياً بدوام الملك
و يبشركم بما قدرتهم من لدى الله المقتدر القدير
لا تحزنوا من حوادث الدنيا و ما ورد عليكم في
سبيل الله العزيز العظيم...

ASAT4.300-301x

BH06573

To: *Ustad Muhammad Ardikani*

Date: 1306-01-02 [1888-Sep-8]

1 He is God, exalted be His station, the Grandeur and the Power

1 هو الله تعالى شأنه العظمة و الاقتدار

2 Glorified art Thou, O my God, O Lord of existence and Knower of the mysteries of the unseen and the seen! I beseech Thee by Thy most great signs and by the breezes of Thy bounty at the dawning of the lights of the Sun of Thy Manifestation in the kingdom of creation, to assist Thy loved ones in serving Thy Cause in such wise that neither the opposition of the servants nor the objections of any in the land shall hinder them. Strengthen their frames, O my God, through Thy power, and

2 سبحانك اللهم يا ربّ الوجود و عالم اسرار
الغيب و الشهود اسئلك بآياتك الكبرى
و نسمات عناتك عند تجليات انوار شمس
ظهورك في ناسوت الانشاء بأن تؤيد اوليائك
على خدمة امرك بحيث لا يمنعهم اعراض
العباد و لا اعتراض من في البلاد قوا يا الهي
اركانهم بقوتك و نور قلوبهم بنور معرفتك ثم

illumine their hearts with the light of Thy knowledge. Then inscribe their names in Thy Book and ordain for them that which shall endure as long as Thy celestial and heavenly dominion shall endure. O Lord! Thou seest the one who hath turned toward Thee. I beseech Thee by Thy Prophets and Thy Messengers to forgive him and those who have believed in Thee and in Thy signs, and to accept from him what he hath wrought in Thy path. Verily Thou art the Almighty, the Most Exalted, the All-Knowing, the All-Informed. There is no God but Thee, the Single One, the All-Wise.

3 He is the Supporter

4 The remittance from his honor Ustad Muhammad, upon him be the Glory of God, in the amount of nineteen (19) tumans, was received by this servant through the honored Mr. Afnan, upon him be the Most Glorious Glory of God, on the 2nd of the sacred month of Muharram in the year 1306.

JHT_S#179

اذكر اسمائهم في كتابك و قدّر لهم ما يكون باقياً
ببقاء ملكوتك و جبروتك اى ربّ ترى من
اقبل اليك استلک بأنبیائک و رسلک ان
تغفر له و لمن آمن بک و بآياتک ثمّ اقبل منه ما
عمل في سبيلک انک انت المقتدر المتعالی العليم
الخبير لا اله الا انت الفرد الحكيم

3 هو المؤيد

4 مرسله جناب استاد محمد عليه بهاء الله مبلغ
نوزده ۱۹ تومان بتوسط آقای مکرم حضرت
افنان عليه بهاء الله الأبهى به خادم رسيد في
۲ شهر محرم الحرام سنة ۱۳۰۶

ADM3#006 p.016

BH08854

To: Aqa Mirza Muhammad Ibrahim Hakim

Date: 1306-01-02 [1888-Sep-8]

1 He is God, exalted be His station of grandeur and power!

2 Glorified art Thou, O my God and the God of all names, and the Speaker in the kingdom of creation! I beseech Thee by the Dawning-Places of Thy Revelation, and the Daysprings of Thy Command, and the Manifestations of Thy Self, to aid Thy loved ones in that which Thou lovest and art pleased with. O Lord! Withhold them not from the Salsabil of Thy utterance nor from the Kawthar of Thy praise. Draw them nigh unto the shore of the ocean of Thy mercy, then send down upon them through Thy bounty that which will strengthen them to act according to what Thou hast revealed in Thy Book. O Lord! Thou seest him who hath turned toward Thee - make him then to arise to serve Thy Cause, to speak Thy praise, and to open the hearts of Thy servants through Thy Name. Then forgive him through Thy grace and generosity. Verily Thou art the Forgiver of sins and the Merciful unto both kings and servants. There is none other God but Thee, the Mighty, the Beloved.

1 هو الله تعالى شأنه العظمة والاقطار

2 سبحانک يا الهی و اله الأسماء و الناطق في ناسوت
الانشاء استلک بمشارق وحیک و مطلع امرک
و مظاهر نفسک بأن تؤيد اوليائك على ما تحبّ و
ترضى اى ربّ لا تمنعهم عن سلسبيل بيانک و لا
عن کوثر ثنائک قربهم الى شاطئ بحر رحمتک
ثمّ انزل لهم بجودک ما تؤيدهم على العمل بما
انزلته في کتابک اى ربّ ترى من اقبل اليک
فاجعله قائماً على خدمة امرک و ناطقاً بثنائک و
فاتح افئدة عبادک باسمک ثمّ اغفر له بجودک و
کرمک انک انت غفار الذنوب و راحم الملوك
و المملوک لا اله الا انت العزيز المحبوب

ADM3#143 p.162

BH01304*To: Siyyid Mihdi Dahaji, in Akka**Date: 1306-01-03 [1888-Sep-9]*

- 1 He is God, exalted be His glory, the Majesty and the Power! 1 هو الله تعالى شأنه العظمة والاقْتدار
- 2 Praise be to the Desired One of the world Who, through a hundred thousand means, hath manifested and nurtured His servants and guided them to His straight and evident path. He hath gathered the wanderers in the desert of love and affection beneath the shade of His blessed Word, and through the outpourings of His mercy and the effulgences of the Sun of His grace hath bestowed bounty and repose. Glorified be His majesty and all-pervading be His favor! There is none other God but Him. And peace and blessings be upon His Prophets and His chosen ones who have drunk the choice wine of utterance and manifested His Cause to all who dwell within the realm of possibility. 2 حمد مقصود عالم را سزاوار که بصد هزار اسباب عباد خود را ظاهر فرمود و تربیت نمود و بسبیل واضح مستقیمش هدایت کرد آوارگان صحرائی عشق و محبت را در ظلّ کلمهء مبارکهء آلا جمع فرمود و بامطار رحمت و تجلیات آفتاب عنایت نعمت و راحت بخشید جل جلاله و عم نواله و لا اله غیره و الصلوة و السلام علی انبیائه و اصفیائهم الذین شربوا ریحیق البیان و اظهروا امره لمن فی الامکان
- 3 And now, may my spirit be a sacrifice for your honor! Your esteemed letter arrived and was presented in its entirety. He said: "O My Name! Upon thee be the peace of God, His mercy, His grace and His favors." Thy letter was presented before the Wronged One and was heard. From every letter thereof wafted the fragrance of love, sincerity, devotion, recognition and steadfastness. Praise be to God, thou hast drunk the choice wine of certitude and utterance from the cup of the bounty of God, the Lord of the worlds. Well is it with thee! And the servant in attendance acted in accordance with thy request. I beseech God, exalted be His glory, to cause thee to attain, at all times, unto new bounties, heavenly sustenance, everlasting mention and eternal gifts. He is verily the Bestower, the Compassionate, the All-Bountiful. 3 و بعد روحی لحضرتکم الفداء دستخطّ عالی رسید و تمام آن عرض شد فرمودند یا اسمی علیک سلام الله و رحمته و عنایت و الطافه نامهء آنجناب نزد مظلوم حاضر و اصغا شد از هر حرف آن عرف محبت و خلوص و توجه و اقبال و استقامت متضوع لله الحمد شربت ریحیق التحقیق و البیان من کأس عطاء الله رب العالمین هنیئاً لک و عبد حاضر موافق مسئلت آنجناب عمل نمود از حق جل جلاله میطلبم آنجناب را در جمیع احوال بنعمت جدیده و مائدهء سمائیّه و ذکر ابدی و عطاء سرمدی فائز فرماید و هو المعطی المشفق الکریم
- 4 The letter of Siyyid Hashim, upon him be the Glory of God, attained unto His presence. Praise be to God that he hath attained unto that which was recorded and inscribed in the divine Books. We beseech God to aid him to serve His Cause with wisdom and utterance. They have attained unto His presence. Now is the time of service, that is, the teaching of God's Cause, exalted be His glory, that perchance a thirsty one may drink from the ocean of grace, or one who hath turned away may attain unto the honor of acceptance, or one immersed in idle fancies may be adorned with the effulgences of the lights of the Daystar of Revelation. Blessed is he who, through mention and utterance, causeth the people of the world to be adorned with the ornament of knowledge. 4 نامهء جناب سید هاشم علیه بهائی بلحاظ فائز لله الحمد فائز شدند یانچه که در کتب الهی مذکور و مسطور از حق میطلبیم او را تأیید فرماید بر خدمت امر بحکمت و بیان بزیارت فائز گشته اند حال وقت خدمتست یعنی تبلیغ امر حق جل جلاله شاید تشنه ای از بحر عنایت بیاشامد و یا معرضی بشرف اقبال فائز گردد و یا موهومی باشرافات انوار نیر ظهور مزین شود طوبی از برای نفسیکه بذکر و بیان اهل امکان را بطراز دانائی فائز نماید یا اسمی

5 O My Name! The deniers of the Bayan have clung to calumnies the like of which have never been heard from time immemorial until now. It is not known by what proof they accept the Point of the Bayan while turning away from Him Who sent it. Thou knowest how lofty is the station of the Cause and how base are the calumnies of the people. It behooveth tears of justice to flow and the cry of cities and regions to be raised. Mention hath been made of Siyyid Mihdi, and his name hath been recorded by the Pen, and likewise Siyyid Husayn and Siyyid Muhammad and the believing handmaidens. All have, at this hour, received their portion from the ocean of the utterance of the All-Merciful, and the rain of mercy hath descended upon them from the heaven of grace. Convey to all of them the greetings of the Wronged One and give them the glad-tidings of that which hath been mentioned. We beseech God to ordain for them the good of this world and of the next. Verily, He hath power over all things. The letter of Muhammad Mustafa, upon him be the peace and bounties of God, was reviewed, and likewise we have heard and seen what was mentioned concerning Amin, upon him be the glory of God. We beseech the True One for that which is the cause of glory, exaltation, prosperity and comfort of His loved ones. In these days the affairs of this land are also in upheaval, and most are passing their days in hardship. We beseech God to aid the Trustee with the hosts of grace and bounty, and to open before his face the door of wealth and affluence. Verily He is the Lord of creation. There is none other God but He, the Single, the One, the Mighty, the Powerful. Should He wish, He transmutes hardship into ease and sorrow into joy, and He is the One who has power over all things through His command "Be! and it is."

6 O my God, my God! Take the hands of Thy loved ones who are encompassed by tribulations due to their connection to Thee and their arising to serve Thee, to mention Thee and to praise Thee. O Lord! Withhold them not from the ocean of Thy bounty, nor from the effulgent rays of the Sun of Thy generosity. O Lord! I beseech Thee by Thy Cause through which Thou hast transformed darkness into light, tyranny into justice, and oppression into equity, to send down from the heaven of Thy bestowal a blessing upon Thy chosen ones and loved ones. O Lord! Thou seest their weakness before the waves of the ocean of Thy power and might, and their poverty before the manifestations of the lights of the Sun of Thy Revelation and riches. Ordain for them that which befitteth Thy generosity and grace. Verily, Thou art the Mighty, the Exalted, the All-Knowing, the All-Wise.

5 معرضین بیان بمقتریاتی تمسک نموده اند که از اول لا اول الی حین شبه آن شنیده نشده معلوم نیست بچه حجت بنقطه بیان مقبلند و بچه برهان از مرسل آن معرض تو میدانی علو امر در چه مقامست و مقتریات قوم در چه مقام سزاوار آنکه از دیده عدل خون جاری شود و ناله مدن و دیار مرتفع گردد جناب سید مهدی ذکرش مذکور و اسمش از قلم جاری و همچنین جناب سید حسین و سید محمد و ورقات مؤمنات کل در این حین از بحر بیان رحمن قسمت بردند و امطار رحمت از سماء فضل بر ایشان بارید کل را از قبل مظلوم تکبیر برسان و بآنچه ذکر شده بشارت ده نسأل الله ان یقدر لهم خیر الآخرة و الأولى انه علی کل شیء قدیر نامه جناب محمد مصطفی علیه سلام الله و عنایت مشاهده شد و همچنین آنچه در باره جناب امین علیه بهاء الله ذکر نموده اند شنیدیم و دیدیم و

6 از حقّ میطلبیم آنچه را که سبب عزّت و رفعت و ثروت و راحت اولیای اوست این آیام امور این ارض هم منقلبست و اکثری بعسرت میگذرانند نسأل الله ان یمدّ الأمین بجنود الفضل و العنایة و یفتح علی وجهه باب الغناء و الثروة انه هو مولی البریة لا اله الا هو الفرد الواحد المقتردر القدر لو یشاء یدلّ العسر بالیسر و الحزن بالفرح و هو المقتردر علی ما یشاء بقوله کن فیکون الهی الهی خذ ایدای اولیائک الذین احاطتهم الرزایا بنسبتهم الیک و قیامهم علی خدمتک و ذکرک و ثنائک ای رب لا تمنعهم عن بحر عنایتک و لا عن تجلیات انوار شمس جودک ای رب اسألک بأمرک الذی به بدلت الظلمة بالنور و الاعتساف بالانصاف و الظلم بالعدل بأن تنزل

من سماء عطائك بركة على اصفياك و اولياك
ای ربّ ترى ضعفهم عند امواج بحر قدرتك
و اقتدارک و فقرهم لدى تجلیات انوار شمس
ظهورک و غنائک قدر لهم ما ينبغي لکرمک و
فضلک انک انت المقتدر المتعالی العليم الحکیم

- 7 Praise be to God! The bounty is manifest and the grace is resplendent to such a degree that it is itself its own proof and evidence of itself, having no need of mention by this evanescent one. At every moment I beseech the True One, exalted be His glory, on behalf of His loved ones, for that from which the fragrance of His good-pleasure wafteth. Verily, He is the Generous, the Bountiful. Peace, remembrance and glory be upon you and upon those who are with you and who love you for the sake of God, our Lord and your Lord and the Lord of the mighty throne.

7 انتهی لله الحمد عنایت ظاهر و فضل باهر بشأنیکه
خود معرفّ خود و دلیل بر خود احتیاج بذکر این
فانی نبوده و نیست از حقّ جلّ جلاله در هر حین
میطلبم از برای اولیائش آنچه را که عرف رضای
او از آن متذوّعست آنه جواد کریم السلام و
الذکر و البهاء علی حضرتکم و علی من معکم و
یحکم لوجه الله ربنا و ربکم و ربّ العرش العظیم

- 8 The servant 3 Muharram 1306

8 خادم فی ۳ محرم سنة ۱۳۰۶

BLIB_Or15731.380, BLIB_Or15736.163b,
BLIB_Or15738.205.15'x

BH01302

To: *Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Istanbul*
Date: 1306-01-12 [1888-Sep-18]

- 1 He is God, exalted be His glory, the Most Great, the All-Powerful
- 2 Praise be to the Desired One, Who hath befittingly adorned His loved ones with the ornament of supreme steadfastness, and bestowed and conferred upon them the food of certitude from the chalice of proof. The Supreme Cause of this most great bounty hath been the King of existence and Lord of the praise-worthy station, through Whom the river of divine knowledge hath flowed throughout all possibility, and the Dove of Utterance hath warbled upon the highest branches. Sovereignty belongeth unto God, the Lord of Lords. Upon Him rest the blessings of God, His grace, His peace and His mercy, and upon His family and companions, and upon those who attained unto His days and acted according to that which they were bidden in His Book.

1 هو الله تعالى شأنه العظمة والاقترار

2 حمد حضرت مقصود را لایق و سزااست که
اولیای خود را بطراز استقامت کبری مزین
فرمود و مائده اطمینان از کأس برهان بخشید
و عطا نمود و سبب اعظم از برای این فضل
اکبر سلطان وجود و دارای مقام محمود بوده
الذی به جری فرات العرفان فی الامکان و
نطقت حمامة البیان علی اعلی الأغصان الملک
لله ربّ الأرباب علیه صلوۃ الله و فضله و سلام
الله و رحمته و علی آله و اصحابه و علی الذین فازوا
بأيّامه و عملوا بما امروا به فی کتابه

3 Thereafter, the letter of that beloved of the heart arrived, and that which was written concerning the heedless ones and deniers became known. In this connection, after presenting the matter, they stated that association with such souls, if it leadeth to their awakening and remembrance, is praiseworthy; otherwise they merely report to their like that so-and-so came, delegated and accepted, and such calumnies as Jinab-i-Nazir himself knoweth. We have spoken what We have spoken for the sake of God. We have no concern with the deeds of such souls. The condition of those who have accepted is evident, and likewise the turning away of those who have turned away is clear and manifest. We have desired good for all the peoples of the world. Our purpose is that the causes of discord be eliminated from all horizons, and that the light of unity illuminate all hearts and minds.

4 God is Our witness, and all atoms bear testimony to what We have endured in the path of His Cause, what We have seen and what We have heard. In the days when, by reason of the intensity of tyranny, day could not be distinguished from night, this Wronged One stood forth before all faces and, with loudest voice, proclaimed the Most Great Word, His purpose being to cleanse and sanctify the servants through the living waters of divine counsel from vain imaginings, rancor and hatred. When the Cause became somewhat manifest, they rushed forth and assailed the Wronged One, and said that which ye have heard, and did that which ye have witnessed. I have placed My trust in God and have committed My affairs unto Him. My success is from Him alone, and I seek victory from none but Him. Verily He is the All-Bountiful, the Most Generous, the Almighty, the All-Knowing, the All-Wise.

5 In truth, the lamp of justice hath been extinguished and the sun of equity concealed. That beloved one himself hath heard that whose putrid odor of falsehood hath corrupted the world and deprived it of the fragrance of truthfulness. As to what was written concerning the sum that was stolen, in a previous letter a word was mentioned from the blessed tongue regarding this matter. Subsequently they said that mention of the theft should not be made to those who had given it, as this would cause them sorrow. We accepted this, and if a receipt is required, it shall be sent. They said: Write to the Observer that in truth the ornaments of this world befit its people. By the life of God! Were it not for this community, not a penny would have been accepted, and yet this matter is the supreme bounty and mercy for those souls who have given and continue to give. In these days, due to religious considerations, some amounts were transferred to be given to others, the details of which were mentioned before.

3 و بعد دستخط آنجبوب فؤاد رسید و آنچه در باره غافلین و منکرین مرقوم داشتند معلوم گشت در این مقام بعد از عرض فرمودند معاشرت با آن نفوس اگر سبب تنبه و تذکر شود محبوبست والا بجزرد ملاقات با مثال خود اخبار میدهند که فلان آمد و تفویض کرد و قبول نمود و مفتریاتیکه خود جناب ناظر میدانند ما آنچه گفته ایم الله گفته ایم کاری باعمال آن نفوس نداریم حالت مقبلین معلوم و همچنین اعراض معرضین واضح و هویدا ما از برای عموم اهل عالم خیر طلب نمودیم اراده آنکه اسباب نفاق از آفاق محو شود و نور اتفاق افتاده و قلوب را روشن نماید

4 حق شاهد و ذرات گواه که در سبیل امر چه وارد شد چه دیدیم و چه شنیدیم آیامیکه از سطوت ظلم روز از شب فرق نداشت این مظلوم امام وجوه قائم و بأعلی الداء کلهء مبارکهء علیا را القا نمود و مقصود آنکه عباد را از کوثر نصیح از اوهام و ضغینه و بغضا مطهر نماید و مقدس دارد چون فی الجمله امر ظاهر بیرون دویدند و بر مظلوم تاختند و گفتند آنچه را که شنیدید و عمل نمودند آنچه را که دیدید اتی توکلت علی الله و فوضت امری الیه و ما توفیقی الا به و ما اردت النصر الا من عنده انه هو الفضل الکرم و هو المقتدر العليم الحکیم انتهى

5 فی الحقیقه سراج انصاف خاموش و نیر عدل مستور خود آنجبوب شنیده اند آنچه که رایحهء منتنهء کذبش عالم را مکدر نمود و از عرف صدق محروم داشت و آنچه در بارهء وجهیکه بسرقت برده اند مرقوم داشتید در مکتوب قبل در این باب کلمهائی از لسان مبارک ذکر شد بعد فرمودند باید بصاحبان آن که داده اند ذکر سرقت را ننمایند چه که سبب حزن ایشان میشود ما قبول فرمودیم و ورقهء وصول اگر لازمست ارسال میشود فرمودند بجناب ناظر بنویس فی الحقیقه زخارف عالم از برای اهلش سزاوار لعمر الله اگر این جمعیت نبود فلسی اخذ نمیشد و حال آنکه این فقره از برای نفسیکه ادا نموده و مینمایند منتهای فضل و رحمتست این

6 Let the honored friend, Aqa Muhammad-'Ali, upon him be God's peace, not be saddened by what hath occurred. There have ever been traitors in the world. I beseech God to grant unto him and unto this servant that which the hand of the traitor and thief cannot reach the holy hem thereof. I likewise beseech God to kindle him with such fire of His love as shall cause the heedless to become enkindled. Verily God hath power over all things.

7 I convey greetings to the loved ones. I present remembrance and salutations to the beloved of the heart, the honored Shaykh and those with him, upon them be Baha'u'llah. I hope that a meeting shall also take place, as the honored master, his eminence AF, upon him be the Most Glorious Baha'u'llah, God willing, intendeth to proceed to those parts. The servant beseecheth his Lord in all conditions to make us among those whom neither the profit of the world nor its ornaments and colors have prevented from His straight path and His mighty and great Cause.

8 The true light of the eye, the honored Aqa Mirza Habibu'llah, upon him be God's peace, praise be to God, is present and hath taken shelter beneath the blessed Divine Lote-Tree with utmost joy, delight and health. Peace, remembrance and praise be upon you and upon those with you, and upon those who have acted according to that which they were commanded in the Book of God, the Lord of the mighty throne.

9 The servant 12 Muharram 1306

ایام نظر بدینیکه حاصل بعضی بیعضی حواله شد که داده شود و تفصیل آن از قبل ذکر شد

6 حبیب مکرم جناب آقا محمد علی علیه سلام الله محزون نباشند از آنچه واقع شد لازال خائن در عالم بوده از حق میطلبیم بایشان و اینفانی عطا فرماید آنچه را که دست خائن و سارق از ذیل اطهرش کوتاهست و همچنین از حق میطلبیم ایشانرا مشتعل فرماید بنار محبتیکه سبب اشتعال غافلین گردد ان الله علی کل شیء قدير

7 اولیا را سلام میرسانم خدمت محبوب فؤاد حضرت شیخ و من معه علیهما ۹ ۶۶ [بهاء الله] ذکر و سلام عرض مینمایم امید هست ملاقات هم واقع شود چه که آقای مکرم حضرت اف علیه ۹ ۶۶ [بهاء الله] الاهی لو شاء الله بأن اطراف اراده توجّه دارند یسئل الخادم ربّه فیکلّ الأحوال ان یجعلنا من الذین ما منعههم ریح العالم و لا زخارفه و الوانه عن صراطه المستقیم و امره العزیز العظیم

8 نور عین حقیقی جناب آقا میرزا حبیب الله علیه سلام الله الحمد لله تشریف دارند و بکمال فرح و سرور و صحت در ظلّ سدره مبارکه مأوی گرفته اند السلام و الذکر و الثناء علی جنابکم و علی من معکم و علی الذین عملوا بما امروا به فی کتاب الله ربّ العرش العظیم

9 خادام فی ۱۲ محرم سنه ۱۳۰۶

BLIB_Or15731.384

BH02395

To: *Ismi*

Date: 1306-01-23 [1888-Sep-29]

1 He is God, exalted be His station, the Greatness and the Power.

2 Praise sanctified beyond mention and utterance befitteth the Purpose of all creation, Who from the beginning of the sending

1 هو الله تعالى شأنه العظمة والافتدار

2 حمد مقدّس از ذکر و بیان مقصود امکان را لایق و سزااست که از اول بعثت انبیا و اصفیا الی

forth of the Prophets and the Chosen Ones until the Seal of the Prophets - may the spirit of all else be sacrificed for Him - counseled all to unity and harmony. In truth, this was the purpose of their sending forth, for those united are seen as the manifestation of divine oneness, and from that light of detachment do they shine forth. The cause of the order of the world and the tranquility of nations hath been and ever shall be unity and harmony, as well as the observance of stations among the servants. Blessed is he who hath attained and acted according to what was commanded in the Book.

- 3 And then, may my spirit be a sacrifice for your honor, your esteemed letter arrived and the prayer was read before God. This is what the Tongue of Utterance hath spoken:

- 4 "O My Name! Upon thee be My peace! God beareth witness, and that honored one testifieth, that this Wronged One hath spent His entire life counseling and advising the servants. From every word of the revealed words, those possessed of true hearing perceive the blessed word 'Victory through unity.' We chose separation so that it might lead to connection and harmony - that is, separation from the world. God willing, may the faithful attain to what God hath willed. In all the heavenly Books, the command to love and unity hath been given, and in truth it is the cause of the world's order and the nations' tranquility. Blessed is he who hath chosen for himself what God hath chosen in the Book, and hath arisen to unite hearts and souls and to exalt the Word before which necks have bowed.

- 5 We beseech God, exalted be His glory, to set matters aright and to gather what hath been scattered. Verily He is powerful over what He willeth through His word 'Be' and it is.

- 6 As for thy turning toward Haifa, it is acceptable to the Wronged One. The renewal of place and renewal of air and water and those effects which none knoweth save God, the Lord of the worlds. We ask God to make it blessed for thee. Verily He is the Protector of the sincere ones. Praise be to God, the Lord of the worlds. Peace be upon thee and upon those with thee and upon those who have acknowledged what the Tongue of Grandeur spoke before the creation of the heavens and earths." End.

- 7 In truth, in most Tablets mention hath been made of that which is the cause of the exaltation of those who believe in divine unity and the sincere ones. Now that honored one and this servant and the friends of God must beseech from the ocean of His generosity that He may cause all to attain unto

حضرت خاتم روح ما سواه فداء کل را وصیت فرمود با اتحاد و اتفاق و فی الحقیقه مقصود از بعثت این فقره بوده چه که متحدین مظهر توحید الهی مشاهده میشوند و از آن نور تجرید مشرق و سبب ظهور نظم عالم و راحت امم اتحاد و اتفاق بوده و هست و همچنین مراعات مقامات بین عباد طوبی لمن فاز و عمل بما امر به فی الکتاب و

- 3 بعد روحی لحضرتکم الفداء دستخط عالی رسید و مناجات مع الله امام وجه قرائت شد هذا ما نطق به لسان الیابان

- 4 یا اسمی علیک سلامی حق شاهد و آنجناب گواه که این مظلوم تمام عمر را در مواظ و نصایح عباد صرف نمود از هر کلمه از کلمات [منزله] صاحبان سمع حقیقی کلمه مبارکه الفوز للاتحاد اصغا مینمایند فصل اختیار نمودیم تا سبب وصل و اتفاق شود یعنی فصل از عالم انشاء الله اصحاب وفا به ما اراده الله فائز شوند در جمیع کتب سماوی امر بحجت و اتحاد شده و فی الحقیقه سبب نظم عالم و راحت امست طوبی لمن اختار لنفسه ما اختاره الله فی الکتاب و قام علی تألیف القلوب و النفوس و ارتفاع الکلمة التي خضعت لها الأعناق

- 5 از حق جلّ جلاله میطلبیم امورات را اصلاح فرماید و آنچه متفرق شده جمع نماید آنه هو المقتدر علی ما یشاء بقوله کن فیکون

- 6 و اما توجه به حیفا لدی المظلوم مقبول تجدید محل و تجدید هواء و ماء و آثار آن التي ما اطلع بها الا الله رب العالمین نسأل الله ان يجعلها علیک مبارکاً آنه ولی المخلصین الحمد لله رب العالمین السلام علیک و علی من معک و علی الذین اعترفوا بما نطق به لسان العظمة قبل خلق السموات و الأرضین انتهى

- 7 فی الحقیقه در اکثری از الواح ذکر شده آنچه که سبب اعزاز موحّدين و مخلصینست حال آنحضرت و این عبد و اولیای حق باید از بحر کرمش سؤال نمائیم جمیع را فائز فرماید بآنچه

what is befitting and aid all to that which is the cause of the exaltation of His Word. Verily He is the Powerful, the Mighty.

سزاوارست و جمیع را مؤید نماید بر آنچه سبب
ارتفاع کلمه اوست آنه هو المقتدر القدير

- 8 Peace and remembrance and glory be upon your honor and upon those with you and upon those who love you for the sake of God, our Lord and your Lord, the Lord of the mighty throne.

8 السّلام والذكر والبهاء على حضرتكم وعلى من
معكم وعلى من يحبكم لوجه الله ربنا وربكم رب
العرش العظيم

- 9 The servant 23 Muharram 1306

9 خادم في 23 محرم سنة 1306

- 10 Some dry ink was sent. If you wish, prepared ink can also be sent.

10 مرکب خشک قدری ارسال شد اگر بخواهید
مرکب آب کرده هم ارسال شود

BLIB_Or15731.388, BLIB_Or15736.157,
BLIB_Or15738.207'x

BH01059

To: *Mirza Abdu'llah*

Date: 1306-01-25 [1888-Oct-1]

- 1 The Tablet of God, the Supreme, the Self-Subsisting

1 صحيفة الله المهيمن القيوم

- 2 He is the All-Knowing Speaker

2 هو الناطق العليم

- 3 This is a Book sent down by the All-Wise to him who hath believed in God, the Single, the All-Informed, that it may draw him to a station where neither the happenings of the world nor the denial of nations who have violated the Covenant of God, the Lord of all worlds, can grieve him. Thy letter hath come before the Wronged One, and that which thou didst send to My Name. We have answered thee through this Book, by which the limbs of the ignorant have trembled and every remote learned one was thunderstruck.

3 کتاب انزل الحكيم لمن آمن بالله الفرد الخبير
ليجذبه الى مقام لا تحزنه حوادث العالم ولا
انكار الأمم الذين نقضوا عهد الله رب العالمين
قد حضر كتابك لدى المظلوم وما ارسلته الى
اسمي اجبتاك بهذا الكتاب الذي به ارتعدت
اركان الجهلاء وانصعق كل عالم بعيد

- 4 O servant of God! Thou art he who hath won My call, My Tablets, the traces of My Pen, and that which hath flowed from the right hand of My Throne. Thy Lord is, verily, the All-Remembering, the All-Knowing. Rejoice thou in My remembrance of thee and say: "Praise be unto Thee, O Thou the Goal of the worlds!"

4 يا عبدالله انت الذي فزت بندائي والواحي وآثار
قلبي و ما جرى عن يمين عرشي ان ربك هو
الذاكر العليم افرح بذكرى اياك و قل لك الحمد
يا مقصود العالمين

- 5 We make mention of him who was named Ahmad. We have remembered him before and do so at this time. O Ahmad! The Wronged One is between the fangs of wolves, and the idolaters

5 و نذكر من سمى بأحمد انا ذكرناه من قبل و في
هذا الحين يا احمد ان المظلوم بين انياب الذئاب و
المشركون ارتكبوا ما ناح به كل صادق امين قد

have perpetrated that which hath caused every truthful, faithful soul to lament. They have cast truth behind their backs and taken up their own idle fancies. They are indeed among the abject ones.

نَبَذُوا الصِّدْقَ وَرَأَيْتُهُمْ وَآخَذُوا مَفْتَرِيَّاتٍ أَنْفُسَهُمْ
إِلَّا أَنْهُمْ مِنَ الصَّاعِرِينَ

- 6 O Muhammad! The Wronged One remembereth thee and announceth unto thee the grace of God, the Mighty, the All-Praised. No mention can equal His mention, as attesteth He with Whom is the clear Book. Blessed is he who hath attained in this Day unto the traces of My Pen and hath clung to My Strong Cord. We beseech God to aid thee in that which He loveth and is pleased with, and to ordain for thee what He hath ordained for His near servants.

6 يَا مُحَمَّدُ يَذْكُرُكَ الْمَظْلُومُ وَيُبَشِّرُكَ بِعَنَايَةِ اللَّهِ الْعَزِيزِ
الْحَمِيدِ لَا يَعَادِلُ بِذِكْرِهِ ذِكْرَ الْعَالَمِ يَشْهَدُ بِذَلِكَ مَنْ
عِنْدَهُ كِتَابٌ مُبِينٌ طُوبَى لِمَنْ فَازَ الْيَوْمَ بِأَثَرِ قَلْبِي
وَتَمَسَّكَ بِحَبْلِی الْمَتِينِ نَسَأَلَ اللَّهُ أَنْ يُؤَيِّدَكَ عَلَى
مَا يُحِبُّ وَيَرْضَى وَيَكْتُبُ لَكَ مَا كَتَبَهُ لِعِبَادِهِ
الْمُقَرَّبِينَ

- 7 O 'Ali-Akbar! The scene of God, the Supreme, the Self-Subsisting, hath been adorned through His being established upon a mighty throne and His call before the faces of His servants. He is the Powerful, the Almighty. Neither My imprisonment hath prevented Me from the remembrance of God, the All-Knowing, the All-Informed, nor hath the oppression of those who have disbelieved in the Day of Judgment frightened Me. Behold, behold: this is the Finger of Power whereby the heaven of idle fancies hath been cleft. Hear, hear: this is the shrill voice of My Pen which hath been raised before the faces of the mystics, then the learned ones, then the kings and the sovereigns. Say:

7 يَا عَلِيَّ قَبْلَ أَكْبَرٍ قَدْ تَزَيَّنَ مَنْظَرُ اللَّهِ الْمُهَيْمِنِ الْقَيُّومِ
بِأَسْتَوَاتِهِ عَلَى عَرْشٍ عَظِيمٍ وَنَدَائِهِ أَمَامَ وَجْهِهِ
عِبَادِهِ وَهُوَ الْمُقْتَدِرُ الْقَدِيرُ مَا مَنَعَنِي سَجْنِي عَنْ ذِكْرِ
اللَّهِ الْعَلِيمِ الْخَبِيرِ وَمَا خَوْفُنِي ظِلْمَ الَّذِينَ كَفَرُوا
بِیَوْمِ الدِّينِ أَنْظِرْ أَنْظِرْ هَذَا أَصْبَحَ الْقُدْرَةُ قَدْ انْشَقَّتْ
بِهِ سَمَاءُ الْأَوْهَامِ اسْمِعْ اسْمِعْ هَذَا صَرِيرَ قَلْبِي
ارْتَفَعَ أَمَامَ وَجْهِهِ الْعُرَفَاءُ ثُمَّ الْعُلَمَاءُ ثُمَّ الْمُلُوكُ وَ
السَّلَاطِينُ

- 8 "O Lord of Power! I beseech Thee by Thy Most Great Scene, whereby the hearts of men were disturbed, to make me steadfast in Thy love and firm in Thy Cause. Verily, Thou art the Powerful over what Thou willest. There is no God but Thee, the Mighty, the Powerful."

8 قُلْ يَا مَالِكَ الْقَدْرِ أَسْأَلُكَ بِمَنْظَرِكَ الْأَكْبَرِ
الَّذِي بِهِ اضْطُرِبَتْ أَفْئِدَةُ الْبَشَرِ أَنْ تَجْعَلَنِي ثَابِتًا فِي
حَبْلِكَ وَرَاسِخًا فِي أَمْرِكَ أَنْتَ الْقُدْرَةُ عَلَى
مَا تَشَاءُ لَا إِلَهَ إِلَّا أَنْتَ الْقَوِيُّ الْقَدِيرُ

- 9 O Muhammad-Ibrahim! Sorrows have encompassed Me from those who have disbelieved in the All-Merciful. They are assuredly among the wrongdoers. Verily, he who stood before My face and wrote down that which proceeded from the mouth of My Will hath been taken by the oppressors as a lord for themselves apart from God. They are indeed among the most lost ones in My Great Book.

9 يَا مُحَمَّدُ قَبْلَ إِبْرَاهِيمَ قَدْ أَحَاطَتْ بِي الْأَحْزَانُ مِنَ
الَّذِينَ كَفَرُوا بِالرَّحْمَنِ إِلَّا أَنْهُمْ مِنَ الظَّالِمِينَ إِنَّ
الَّذِي قَامَ أَمَامَ وَجْهِهِ وَحَرَّرَ مَا خَرَجَ مِنْ فَمِ
مَشِيتِي قَدْ أَخَذَهُ الظَّالِمُونَ لِأَنْفُسِهِمْ رَبًّا مِنْ دُونِ
اللَّهِ إِلَّا أَنْهُمْ مِنَ الْأَخْسَرِينَ فِي كِتَابِي الْعَظِيمِ

- 10 O Ibrahim! Behold and remember those who soared on the wings of detachment until they reached the place of sacrifice and gave up their spirits in My path and all they possessed for My mighty, wondrous Cause. Verily, Hasan hastened by God's power and might to the place of sacrifice in such wise that neither his worldly wealth, nor the clamor of the nations, nor the ranks of kings, nor the hosts of the oppressors could hold him back. He gave up his spirit in My path with such joy as to amaze the Concurrence on High. Yet most of the people are

10 يَا إِبْرَاهِيمَ أَنْظِرْ ثُمَّ أَذْكَرَ الَّذِينَ طَارُوا بِأَجْنَحَةِ
الْإِنْقِطَاعِ إِلَى أَنْ وَرَدُوا مَقَرَّ الْقَدَاءِ وَانْفَقُوا
أَرْوَاحَهُمْ فِي سَبِيلِي وَمَا عِنْدَهُمْ لِأَمْرِي الْعَزِيزِ
الْبَدِيعِ أَنَّ الْحَسَنَ سَرَعَ بِقُدْرَةِ اللَّهِ وَقُوَّتِهِ إِلَى
مَقَرِّ الْقَدَاءِ بِحَيْثُ مَا مَنَعَتْهُ ثَرَوَتُهُ فِي الْعَالَمِ وَلَا
ضَوْضَاءُ الْأُمَمِ وَلَا صُفُوفُ الْمُلُوكِ وَلَا جُنُودُ
الظَّالِمِينَ وَانْفَقَ رُوحُهُ فِي سَبِيلِي بِفَرَحٍ تَحْيَرُ بِهِ

among the deniers. They make mention of Abraham yet deny what hath appeared in the days of the Glorious One. They are indeed among the heedless in the Book of God, the Mighty, the Powerful, the All-Wise.

الملا الأعلى ولكن القوم اكثرهم من المنكرين
يذكرون الخليل وينكرون ما ظهر في أيام الجليل
الا انهم من الغافلين في كتاب الله المقتدر العزيز
الحكيم

- 11 O Abu'l-Qasim! Hear what hath been raised from the direction of My loving-kindness for My friends. Verily, there is no God but He, the Single, the One, the Mighty, the All-Knowing. When thou drinkest the choice wine of My utterance, say: My God, my God! All praise be unto Thee for having guided me, made me know Thee, and strengthened me to turn unto Thee. I testify that Thou hast manifested Thyself for the guidance of Thy creation and their drawing nigh unto Thee in all conditions. Verily, Thou art the Mighty, the Chosen One. O my Lord! I beseech Thee by Thy mysteries hidden in Thy knowledge and by the waves that surge from the ocean of Thy utterance to make me hold fast to Thy cord. Verily, Thou art the Strong, the Most High.

يا اباالقاسم اسمع ما ارتفع من شطر عنايتي
لأوليائي أنه لا اله الا هو الفرد الواحد العزيز
العليم انك اذا شربت رحيق بياني قل الهى الهى
لك الحمد بما هديتني و عرفتني و ايدتني على
الاقبال اليك اشهد انك اظهرت نفسك لهداية
خلقك و تقر بهم اليك في كل الأحوال انك
انت العزيز المختار اى رب اسألك بأسرارك
المكنونة في قلبك و بالأموج الظاهرة من بحر
بياني ان تجعلني متمسكاً بجبلك انك انت
القوى المتعال

- 12 O My Most Exalted Pen! Make mention of him who is named Muhammad-before-Ismail. Say: We have made mention of the Sacrifice before, and if thou desire, We shall make mention of another and say: By God! The denizens of the Most Exalted Paradise were struck with wonder when Husayn turned toward the place of sacrifice. He hastened with his spirit and soared on wings of longing, and walked with the feet of eagerness until he appeared at that station before the face of the Lord of all beings. He said:

يا قلبي الأعلى اذكر من سمي بمحمد قبل اسمعيل
قل انا ذكرنا الذبيح من قبل و لو تريد نذكر آخر و
نقول تالله قد تحير اهل الفردوس الأعلى اذ توجه
الحسين الى مقر الفداء سرح بروحه و طار بأجنحة
الشوق و مشى برجل الاشتياق الى ان حضر في
المقام امام وجه مولى الأنام

- 13 My God, my God! This is my spirit, my soul, my body, and my limbs. I desire to sacrifice them in Thy love and in Thy path. Alas, alas, for Thy greatness and my meager provision, for Thy loftiness and the insignificance of my deeds! I beseech Thee, O Lord of existence and Sovereign over the seen and unseen, to adorn my deed with the ornament of Thy acceptance. Verily, Thou art the Omnipotent over what Thou willest. There is none other God but Thee, the Forgiving, the Merciful.

قال الهى الهى هذا روحى و نفسى و جسدى و
اركانى اريد ان افدى بها فى حبك و فى سبيلك
آه آه من عظمتك و قلة بضاعتى و من رفعتك و
حقارة عملى اسألك يا مالک الوجود و المهيمن
على الغيب و الشهود ان تجعل عملى مزيئاً بطراز
قبولك انك انت المقتدر على ما تشاء لا اله الا
انت الغفور الرحيم

- 14 O Muhammad-before-Baqir! The names have ended with thy name. Blessed art thou and blessed is he who hasteneth to the horizon of My good-pleasure and acteth according to what I have revealed in My Book. Blessed is he who hath drunk the choice wine of life from the cup of the bounty of My Name, the Most Merciful. Blessed is he who hath cast away all else save Me and clung to the hem of My loving-kindness. Blessed is he who hath taken the choice wine of revelation from the hands of My grace and drunk thereof in My Name. Blessed is he who hath been set ablaze with the fire of My love and hath spoken My praise before the faces of My servants. Blessed are My

يا محمد قبل باقر قد انتهت الأسماء باسمك طوبى
لك و لمن سارع الى افق رضائى و عمل ما انزلته
فى كتابى و طوبى لمن شرب رحيق الحيوان من
كأس عطاء اسمى الرحمن و طوبى لمن نبذ سوائى
و تشبث بذيل عنايتى و طوبى لمن اخذ رحيق
الوحى من ابدى فضلى و شرب منه باسمى و
طوبى لمن اشتعل بنار حى و نطق بثنائى امام
وجوه عبادى و طوبى لأوليائى هناك الذين ما

friends there who were not prevented by the oppression of the oppressors from turning to My horizon, nor by the ascendancy of the aggressors from this Great Announcement.

- 15 O Abdullah! We make mention of thee once again that thou mayest find the fragrances of revelation and be of the thankful. This is a day wherein the earth hath shone with the light of God, the Goal of them that know, and the heaven with the signs of God, the Mighty, the Praiseworthy. Blessed is the servant who hath held fast to that which he hath been commanded, and woe unto every heedless and remote one. We beseech God, blessed and exalted be He, to ordain for thee and My friends that which will draw you nigh unto Him, remind you of His signs, and illumine you with the lights of His Kingdom. Verily, He is the Most Merciful of the merciful. And We ask Him to write for thee that which shall profit thee in every world of His worlds. Verily, He is the Omnipotent, the All-Powerful. The glory from Us be upon thee and upon My friends there who were not prevented by the oppression of the oppressors from clinging to the hem of the robe of My mercy, nor by the ascendancy of the aggressors from this Great Announcement.

منعهم ظلم الظالمين عن التوجه الى افقى ولا
سطوة المعتدين عن هذا النبأ العظيم

يا عبدالله نذكرک مرّة اخرى لتجد نفحات
الوحى وتكون من الشاکرين هذا يوم فيه اشرفت
الأرض بنور الله مقصود العارفين و السماء
بآيات الله العزيز الحميد طوبى لعبد تمسک بما امر
به و ويل لكل غافل بعيد نسال الله تبارک و
تعالى ان یقدر لک و لأوليائى ما یقرّبکم اليه و
یذکرکم بآياته و یورکم بأنوار ملکوته انه هو ارحم
الراحمين و نساله ان یکتب لک ما ینفعک فى
کل عالم من عوالمه انه هو المقتدر القدير البهاء
من لدنا علیک و على اولیائى هناك الذین ما
منعهم ظلم الظالمين عن التثبت بأذیال رداء
رحمتی و لا سطوة المعتدين عن هذا النبأ العظيم

BLIB_Or15716.149b, MKI4523.259,
BRL_DA#505, ISH.259, ADH1.058x

BH11709

To: Aqa Muhammad Rahim (pilgrim) et al.

Date: 1306-01-25 [1888-Oct-1]

- 1 He is the All-Knowing Witness!

1 هو الشاهد العليم

- 2 On this day the Wronged One calleth out from the Most Great Prison unto the peoples of the world and summoneth them unto the Most Great Ocean. His Cause is more manifest than the sun and His utterance is as the rays of light. No fair-minded one can deny this greatest bounty, nor can any just one reject this supreme gift. This is the Day of confession and acknowledgment, for the Truth, exalted be His glory, is established upon the throne of recognition and speaketh as befitteth Him. This is that Manifestation which was mentioned in the Books of old and inscribed by the Pen of God.

2 امروز مظلوم از شطرنج اعظم اهل عالم را ندا
مینماید و بجز اعظم دعوت میکند امرش اظهر
از آفتاب و بیانش بمثابة انوار هیچ منصفی این
فضل اکبر را انکار ننماید و هیچ عادلى این عطیه
کبرى را نفی نکند امروز روز اقرار و اعتراف
است چه که حق جل جلاله بر عرش عرفان
مستوى و بما ینبغى ناطق و متکلم این است آن
ظهوری که در کتب قبل و بعد مذکور و از قلم
الهی مسطور

- 3 Convey My greetings unto the loved ones and give them the glad-tidings of the favors of God, exalted be His glory. I swear

by the waves of the ocean of the Merciful's utterance that all are mentioned in the presence of the Wronged One and have attained His grace. We beseech God to assist all to remain steadfast in His mighty Cause and not to deprive His servants of the eternal feast and everlasting bounty.

- 4 Convey greetings unto the people of Ba and Dal from the Wronged One and say: O friends! Hold fast unto the cord of wisdom and speak with moderation. One word is like unto fire that consumeth, and another word is like unto light that illumineth. Cleave ye unto gentleness and forbearance. God is merciful and His mercy precedeth all; God is generous and His generosity encompasseth all. Some are weak - they must be healed and strengthened through the remedy of mention and utterance. Moderation is necessary in all things, for if strength exceedeth its bounds it turneth into weakness.

- 5 O friends! The Most Exalted Pen counseleth you and biddeth you to that which exalteth the Word of God and uplifteth souls. Hold fast unto moderation in all conditions and speak with equity in all matters. The enemies are inflamed with the fire of ignorance - one must resort to patience that perchance it may be quenched and calmed. We beseech God, exalted be He, to assist you in that which He loveth and pleaseth, and to enable you to observe that which ye have been commanded in the Book.

- 6 O Rahim! If thou shouldst reach the verdant land say: Where are thy trees and thy fruits? Where are thy mysteries and thy flowers? O verdant land! Where is thy bounty? Grieve not over what hath befallen thee. God shall soon manifest from thee what He hath ordained for thee. Verily He is the All-Powerful, the Almighty.

- 7 We send greetings to the loved ones of that land and beseech God to assist them in that which is befitting, that they may give life to the servants through the sealed wine in the name of the Self-Subsisting. Make mention of the people of that land from the Wronged One and say: Praise be to the Goal of all creation Who enabled you and caused you to attain unto His days. Know ye the value of this station. Praise be to God that through the Most Great Word ye have attained unto the effulgent lights of the Sun of Divine Unity while the divines of the earth have fled from the Word and have strayed from the divine path.

3 اولیا را تکبیر برسان و بعنایت حقّ جلّ جلاله بشارت ده قسم بامواج بحر بیان رحمن کل نزد مظلوم مذکورند و بعنایت فائز از حقّ میطلبیم جمیع را بر استقامت کبری مؤید نماید و از مائدهٔ ابدیه و نعمت باقیه عباد خود را محروم نسازد

4 اهل باء و دال را از قبل مظلوم تکبیر برسان بگو ای دوستان بحبل حکمت تمسک نمائید و باندازه تکلم کنید یک کلمه بمثابهٔ نار میسوزاند و یک کلمه بمثابهٔ نور روشنی و منیر میفرماید برفق و مدارا تشبث نمائید حقّ رحیم است و رحمتش سبقت گرفته و حقّ کریم است و کرمش احاطه نموده بعضی ضعیفند باید بدریاق ذکر و بیان علاج نمائید و قوت بخشید اعتدال در جمیع مراتب لازم چه اگر قوت تجاوز نماید بضعم تبدیل گردد

5 ای دوستان قلم اعلی شما را نصیحت میفرماید و امر مینماید بآنچه که سبب اعلاء کلمه و ارتفاع نفوس است در جمیع احوال باعتدال تمسک نمائید و در امور بانصاف تکلم کنید اعدا بنار جهل مشتعلند باید ببردباری تشبث جست که شاید بیفسرد و ساکن شود نسأل الله تعالی ان یؤیدکم علی ما یحبّ و یرضی و یوفقکم علی ما امرتم به فی الکتاب

6 یا رحیم اگر بارض خضرا رسیدی قل این اشجارک و اثمارک و این اسرارک و اورادک یا خضراء این برک لا تحزنی عما ورد علیک سوف یظهر الله منک ما قدر لک انه هو المقتدر القدیر

7 اولیای آن ارض را تکبیر میرسانیم و از حقّ میطلبیم ایشان را مؤید فرماید بر آنچه سزاوار است شاید از حقیق محتوم عباد را باسم قیوم حیات بخشند و زندگی عطا کنند اهل دیار را از قبل مظلوم ذکر نما بگو حمد کنید مقصود عالم را که شما را مؤید فرمود و بایامش فائز نمود قدر این مقام را بدانید لله الحمد از کلمهٔ علیا بتجلیات انوار نیرتوحید فائز گشتید و علمای ارض از کلمه فرار اختیار نمودند و از صراط الهی لغزیدند

- 8 Convey greetings unto the people of God in the land of M and Sh that perchance through the breaths of the utterance of the Goal of the worlds they may be enabled to perform such deeds as shall endure forever in God's Book throughout the kingdom of names and attributes. Wisdom requireth the concealment of names, now and in the past. Thus hath spoken the Creator of the heavens when He was established upon the throne of His Name, the Concealer, the All-Wise.
- 9 O My loved ones! Soon shall all that is visible vanish away. Prepare yourselves and be ready for ascension. Verily He will assist you and command you to that which will draw you nigh and exalt you. He, verily, is the All-Bountiful, the Most Generous.
- 10 O My loved ones in 'Ayn and Shin! Time and again ye have been favored with the tokens of the Most Exalted Pen and adorned with the lights of the utterance of Him Who is the Desired One of the worlds. Know ye the value of this station and hold fast unto service to His Cause. Today the Euphrates of mercy is flowing and the ocean of grace is manifest.
- 11 O thou who gazest upon Me, My glory be upon thee! Thou hast ever been and art still beneath the glances of loving-kindness. We beseech God to aid thee in a service the very mention of which shall awaken them that slumber. This is not difficult for God to accomplish. The honored 'Ali-i-Akbar hath been and still is mentioned. Praise be to God, he is enabled to celebrate the praise of Him Who is the Wronged One of the horizons.
- 12 Ever in the Most Great Prison hath the tongue been speaking, the Pen moving, and the Face turned, that there might appear from the servants that which God shall make a treasure for them with Him. Verily, He is the Forgiving, the Merciful. The glory from Us be upon thee and upon whosoever hath heard the murmuring of the Kawthar of My utterance, hath drawn nigh, hath taken and drunk in the name of God, the Lord of sovereignty over all who are in the heavens and on earth.
- 8 حزب الله را در ارض ميم و شين تكبير برسان
شايد از نفحات بيان مقصود عالميان مؤيد شوند
بر عملی كه ذكرش بدوام ملك و ملكوت در
كتاب الله باقى و پاينده ماند حكمت مقتضى ستر
اسماء بوده و هست هذا ما نطقى به فاطر السماء
اذ استوى على عرش اسمه الستار الحكيم
- 9 يا اوليائى عنقریب آنچه مشهود مفقود بتدارك
مشغول شويد و مستعد گرديد از براى صعود آنه
يؤيدكم و ياامرکم بما يقربکم و يرفعکم انه هو الفضل
الكريم
- 10 يا اوليائى فى العين و الشين مكرّر باثار قلم اعلى
فائز شديد و بانوار بيان مقصود عالميان مزین قدر
این مقام را بدانيد و بخدمت امر تمسك جوئيد
امروز فرات رحمت جارى و بحر فضل ظاهر
- 11 يا ناظر عليك بهائى لازال تحت لحاظ عنايت
بوده و هستى از حق ميطلبيم ترا تأييد فرمايد بر
خدمتي كه ذكرش غافلين را متذكر نمايد ليس هذا
على الله بعزیز جناب على قبل اكبر مذکور بوده
و هستند لله الحمد موقنند بر ذكر و ثناء مظلوم
آفاق
- 12 لازال در سجن اعظم لسان ناطق قلم متحرك
وجه متوجه ليظهر من العباد ما يجعله الله كنزاً لهم
عنده انه هو الغفور الرحيم البهاء من لدنا عليك
و على من سمع خرير كوثر بياني و اقبل و اخذ و
شرب باسم الله المهيمن على من فى السموات و
الأرضين

BRL_DA#457

BH09046

To: Muhammad Husayn who attained

Date: 1306-01-25 [1888-Oct-1]

1 In My Name, the Speaking, the All-Knowing!

2 We testify that thou didst seek to attain the presence before the countenance of the Wronged One, to hearken unto His call and to stand before His gate. Thou art he who left thy home, turning thy face toward the House of God, the Most High, in the All-Glorious Horizon, and traversed land and sea until thou didst arrive at the Most Great Prison, which God hath made the point of adoration for the world. Thou didst hear what the ears of those near unto Him among His servants have heard, and didst behold what was the hope of the sincere ones among His chosen ones. I beseech Thee, O Lord of all beings and God of the throne on high and of earth below, to ordain for me that which shall cause me to be detached from all else save Thee and to hold fast unto Thy cord. Verily Thou art the Generous, the Lord of grace abounding. There is none other God but Thee, the Forgiving, the Merciful.

1 بِسْمِ النَّاطِقِ الْعَلِيمِ

2 نَشْهَدُ أَنَّكَ قَصِدْتَ الْحُضُورَ إِمَامَ وَجْهِ الْمَظْلُومِ وَ
اصْغَاءَ نِدَائِهِ وَالْقِيَامَ لَدَى بَابِهِ أَنْتَ الَّذِي خَرَجْتَ
مِنَ الْبَيْتِ مُتَوَجِّهًا إِلَى بَيْتِ اللَّهِ الْأَعْلَى فِي الْأَفْقِ
الْأَبْهَى وَقَطَعْتَ الْبَرَّ وَالْبَحْرَ إِلَى أَنْ حَضَرْتَ فِي
السَّجْنِ الْأَعْظَمِ الَّذِي جَعَلَهُ اللَّهُ مَطَافَ الْعَالَمِ وَ
سَمِعْتَ مَا سَمِعَتْهُ أُذُنُ الْمُقَرَّبِينَ مِنْ عِبَادِهِ وَرَأَيْتَ مَا
كَانَ أَمَلُ الْمُخْلِصِينَ مِنْ أَصْفِيَائِهِ اسْتَثْلَكَ يَا مُوَلَّى
الْوَرَى وَرَبَّ الْعَرْشِ وَالْثَّرَى بِأَنْ تَقْدِرَ لِي مَا
يَجْعَلُنِي مُنْقَطِعًا عَنْ دُونِكَ وَمُتَمَسِّكًا بِجَبَلِكَ
أَنَّكَ أَنْتَ الْكَرِيمُ ذُو الْفَضْلِ الْعَظِيمِ لَا إِلَهَ إِلَّا
أَنْتَ الْغَفُورُ الرَّحِيمُ

BLIB_Or15716.138a

BH00293

To: Aqa Mirza Abdul-Hamid, in Shiraz

Date: 1306-01-27 [1888-Oct-3]

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

2 Praise, sanctified beyond all mention and limitation, befiteth the Possessor of the unseen and the seen, Who illumined the hearts and souls of His loved ones with the light of recognition through the bounty of His Most Great Name. The outward tongue speaketh "The Helper hath come," while the inner tongue uttereth "The All-Merciful hath come." His hosts are goodly deeds, His helper virtuous character, and He hath made godliness the commander of these hosts. Blessed is the soul that hath attained to witnessing and hearkening, to such extent that it beholdeth all else save God as non-existent and

1 بِسْمِ رَبَّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حَمْدٌ مُقَدَّسٌ مِنْ ذِكْرِ وَحُدُودِ مَالِكٍ غَيْبٍ وَ
شَهِيدٍ لَا يُقْبَلُ سِوَاكَ سَازِستَ كَهْ أَفْتَدَهُ وَقُلُوبِ أَوْلِيَا
رَا بَعْنَايَتِ اسْمِ اعْظَمِ بَنُورِ مَعْرِفَتِ مُنُورِ فَرْمُودِ
لِسَانِ ظَاهِرٍ بِهِ اتَّقَى النَّاصِرَ نَاطِقٍ وَ لِسَانِ بَاطِنٍ بِهِ
اتَّقَى الرَّحْمَنَ مُتَكَلِّمِ جُنُودِشِ أَعْمَالِ طَيِّبَةٍ وَ نَاصِرِشِ
أَخْلَاقِ مَرْضِيَّةٍ وَ سَرْدَارِ أَيْنِ جُنُودِ رَا تَقْوَى قَرَارِ
فَرْمُودِ طُوبَى مِنْ بَرَايِ نَفْسِيكَهْ بِمُشَاهَدَةِ وَ اصْغَا
فَائِزِ گشتِ بِشَأْنِيكَهْ غَيْرِ اللَّهِ رَا مَعْدُومِ وَ مَفْقُودِ
مُشَاهَدَةِ نُمُودِ يَوْمِ يَوْمِ أَوْسَتْ وَ أَمْرِ أَمْرِ أَوْ أَمْرُوزِ

null. The Day is His Day, and the Cause His Cause. Today through His Name the banner of "He doeth whatsoever He wil- leth" hath been raised, and through His remembrance the stan- dard of "The Sovereign hath come and the Kingdom is God's" hath been unfurled before the faces of all parties, without veil or concealment. Every fair-minded one beareth witness, and every just and discerning one testifieth and is aware.

- 3 Glorified art Thou, O God of all beings and Goal of all creation! Thou seest Thy servant distraught upon the dust by reason of that which hath befallen Thee at the hands of those who have cast the Book behind their backs and followed what their own desires commanded them. O Lord! I beseech Thee by the blood that hath been shed in Thy path, by the hearts that have been consumed in Thy love, and by the Word whereby the hearts of them that are nigh and sincere have been attracted, to assist Thy loved ones in all conditions to remember and praise Thee and to serve Thy Cause. Thou art, verily, the One Who hath power to do as He pleaseth. There is none other God but Thee, the Almighty, the All-Powerful. O Lord! Thou seest me turning away from all else save Thee and clinging to Thy cord. I make mention of that which will draw Thy loved ones nigh unto the sanctuary of Thy holiness and will aid them to remember and praise Thee amidst Thy creation. O Lord! I beseech Thee by the lights of Thy countenance to make Thy loved ones the emblems of Thy guidance and the banners of Thy victory. Then ordain for them the good of this world and the world to come. There is none other God but Thee, the Mighty, the All-Bestowing.

- 4 And further: the letter of that beloved of the heart arrived and was honored to be heard in the Most Holy, Most Exalted Court, and this is what the Tongue of Grandeur spoke in reply - exalted be His utterance and glorified His proof:

- 5 He is the Manifest Book

- 6 O Abdu'l-Hamid! Upon thee be the Glory of God, the Power- ful, the Mighty, the All-Praised. The servant who is present hath appeared and read that which thou didst commune with God, thy Lord, the Lord of the mighty throne. From it We per- ceived the fragrance of love and affection on this Day wherein the Herald hath proclaimed: "The Kingdom belongeth to God, the Lord of creation!" The cry of all things was raised when the call of God, the Lord of the Kingdom of Names, was lifted up, and they acknowledged that which the Tongue of Grandeur hath uttered from this station which God hath made the most

باسمى راية يفعل ما يشاء مرتفع و بذكرش علم
قد اتى المالك والملك لله منصوب امام وجوه
احزاب من غير ستر و حجاب ظاهر و ناطق هر
منصفى گواه و هر بصير عادلى شاهد و آگاه

3 سبحانك يا اله الكائنات و مقصود الممكنات ترى
الخدام متبلاً على التراب بما ورد عليك من
الذين نذبوا الكتاب ورائهم و اخذوا ما امرتهم
به اهوئهم اى رب اسئلك بالدماء التى سفكت
فى سبيلك و بالقلوب التى احترقت فى حبك و
بالكلمة التى بها انجذبت افئدة المقربين و المخلصين
بأن تؤيد اوليائك فى كل الأحوال على ذكرك و
ثناك و خدمة امرك انك انت المقتدر على ما
تشاء لا اله الا انت القوى القدير اى رب ترى
معرضاً عن دونك و متمسكاً بحبلك و اذكر ما
يقرب اوليائك الى ساحة قدسك و يؤيدهم على
ذكرك و ثنائك بين خلقك اى رب اسئلك
بأنوار وجهك بأن تجعل اوليائك اعلام هدايتك
و رايات نصرتك ثم اكتب لهم خير الآخرة و
الأولى لا اله الا انت العزيز الوهاب

4 و بعد عريضه آنحبيب فؤاد رسيد و در ساحت
امنع اقدس بشرف اصغا فائز گشت و هذا ما
نطق به لسان العظمة فى الجواب قوله عز بيانه و
جل برهانه

5 هو الكتاب المبين

6 يا عبدالحميد عليك بهاء الله المقتدر العزيز الحميد
قد حضر العبد الحاضر و قرء ما ناجيت به الله
ربك رب العرش العظيم وجدنا منه عرف المحبة
و الوداد فى هذا اليوم الذى فيه نادى المناد الملك
لله مالک الايجاد قد ارتفع نداء الأشياء اذ ارتفع
نداء الله مالک ملکوت السماء و اقربت بما نطق
به لسان الكبرياء فى هذا المقام الذى جعله الله
من اعلى المقام انا انزلنا الآيات و اظهرنا البينات
و دعونا الكل الى الله رب الأرباب

exalted of stations. We have sent down the verses and manifested the clear proofs and summoned all unto God, the Lord of lords.

- 7 Thou knowest, and others besides thee know, that the Wronged One hath appeared without veil or covering before the faces of all parties. Among the people are those who heard and responded, and among them are those who turned away from God, the Dawning-Place of verses, and among them are those who disbelieved and uttered that which caused the dwellers of the cities of justice and fairness to lament, and among them are those who hesitated and are in strange doubt. Neither the clamor of the people nor the doubts of those who denied God's manifestation in the return have deterred Us. The more they increased in their rejection, the more the remembrance and utterance increased from God, the Revealer of religions. Thou art he who turned to the Countenance when the servants turned away from it in the earliest days, and answered the call when it was raised between earth and heaven. Thus doth My Most Exalted Pen bear witness, as a grace from Him, and He is the Mighty, the All-Bountiful.

- 8 When the light of certitude shone forth to a certain degree, a band of servants emerged from behind the veil and perpetrated that which none had ever perpetrated before. To this the Mother Book beareth witness in this station. We beseech God to make thee a champion of His Cause and one who speaketh His praise among His servants in such wise that neither the veils of the oppressors nor the power of the pharaohs shall hinder thee. Verily, He is the Powerful, the Mighty, the All-Bestowing. We love to see thee detached from all else but Him, holding fast to His cord, and gazing toward His horizon at all times. Cast the people and what they possess behind thee, then protect the sheep of God from the wolves of the earth. He will protect thee, aid thee, assist thee, and reinforce thee with the hosts of the seen and the unseen. He hath power over whatsoever He willeth. There is none other God but Him, the Protector of all who are in the heavens and on earth.

- 9 Hear the Call of the Wronged One in the Persian tongue. Ever has the glance of loving-kindness been directed towards you, and the purpose is that you may, to the extent possible, lead souls from the defilement of the world to true tranquility. Reflect upon the previous people: for one thousand two hundred years and more they were occupied with the mention of God, uttering His praise and speaking His glorification from the pulpits. Yet when the touchstone appeared and the horizon of the world was illumined with the Light of His Manifestation,

7 انت تعلم و دونك يعلم بأن المظلوم ظهر من دون ستر و حجاب امام وجوه الأحزاب من الناس من سمع و اجاب و منهم من اعرض عن الله مشرق الآيات و منهم من كفر و نطق بما ناح به سگان مدائن العدل و الانصاف و منهم من توقف الا انه في ريب عجاب ما منعنا ضوضاء القوم و لا شبهات الذين انكروا ظهور الله في المآب كلها زادوا في الاعراض زاد الذكر و البيان من لدى الله مظهر الأديان انت الذي اقبلت الى الوجه اذ اعرض عنه العباد في أول الأيام و اجبت النداء اذ ارتفع بين الأرض و السماء كذلك شهد قلبى الأعلى فضلاً من عنده و هو العزيز الفضال

8 فلما سطع نور الاطمينان على قدر خرجوا عن خلف الحجاب شرذمة من العباد و ارتكبوا ما لا ارتكبه احد من قبل يشهد بذلك أم البيان في هذا المقام نسئل الله ان يجعلك ناصر امره و الناطق بثنائه بين عباديه بحيث لا تمنعك حجاب الجبابرة و لا سطوة الفراعنة انه هو المقتدر العزيز الوهاب انا نحب ان نراك منقطعاً عن دونه و متمسكاً بحبله و ناظراً الى افقه في كل الأحيان ضع القوم و ما عندهم ورائك ثم احفظ اغنام الله من ذياب الأرض انه يحفظك و ينصرک و يؤيدک و يمدک بجنود الغيب و الشهادة و هو المقتدر على ما يشاء لا اله الا هو المهيمن على من في الأرضين و السموات

9 بلسان پارسی ندای مظلوم را بشنو لا زال لحاظ عنایت بآنجناب متوجه و مقصود آنکه بقدر مقدور نفوس را از آلایش عالم باسایش حقیقی رسانی در حزب قبل تفکر ثما هزار و دوست سنه و ازید بذکر حق مشغول و بثنایش ناطق و بر منابر بشکر و حمدش متکلم و چون محک بمیان آمد و افق عالم بنیر ظهور منور گشت کل بسیف و سنان قصد مقصود عالمیان نمودند و بالآخره بفتوای رؤسای دولت و ملت آویختند

all drew sword and spear against the Goal of all the worlds. Finally, by the decree of the leaders of church and state, they suspended Him and shed His blood. God is witness, and the atoms of creation bear testimony, that the purpose of this Wronged One has been to preserve souls from the vain imaginings of the former people, lest there be repeated what you have seen and heard. The cause of His martyrdom and the reason for the opposition of church and state were the vain imaginings that emerged from heedless souls in the early days. Glory be to God! The manifestations of justice and fairness are astonished at what the previous people professed and how they acted on the Day of Judgment. It is incumbent and necessary upon this Wronged One, upon you, and upon the upright souls to protect, to the extent possible, the people of God, lest they be afflicted with the vain imaginings and idle fancies of the former people. For the sake of God, you must exert your utmost in what has been mentioned. Arise by thy Lord's leave to serve His Cause, remind the people of His verses, and give them the glad tidings of His loving-kindness.

- 10 The purpose of this Wronged One is, first, that the fire of hatred and animosity blazing in hearts and souls may be quenched by the Kawthar of counsel and the Salsabil of wisdom, and that the lights of unity and concord may shine forth from the horizons of the hearts of all servants. Second, that the decree of conflict, strife, corruption, murder, and all that disturbs existence may be lifted. This has been forbidden in most Tablets. Today all must hold fast to that which conduces to the reformation of the world and the education of its peoples. Knowledge is that which preserveth man from that which is unworthy and unseemly, and teacheth him that which will benefit both himself and all mankind. This is what the Wronged One desireth. Blessed is he who aideth Him in what He desireth; he is assuredly numbered among the helpers in the Book of God, the Lord of all worlds. It is hoped that through loving counsels the world may be adorned with the ornament of justice and fairness. He is the All-Bountiful, the Generous. There is none other God but He, the Single, the One, the All-Knowing, the All-Wise.

- 11 O thou who gazest toward the horizon! That which is most harmful today is the people's lack of understanding concerning what has transpired. By God's life! Had there been found a soul worthy of mention and utterance, this Wronged One would surely have chosen silence and would not have accepted countless afflictions. We arose for the sake of God. You and every truthful and just one bear witness to the uprising of this Wronged One and His mention before all faces. Now that some measure of assurance hath appeared, the opponents, that

و خورش ریحند حق شاهد و ذرات کائنات گواه که مقصود اینظلم حفظ نفوس بوده از اوهامات حزب قبل که مباد مجدد واقع شود آنچه که دیدید و شنیدید و سبب شهادت و علت اعراض دولت و ملت اوهاماتی بوده که از نفوس غافله در اول ایام ظاهر گشته سبحان الله مظاهر عدل و انصاف متحیر که قول حزب قبل چه بود و عمل در یوم جزا چه شد بر اینظلم و آنجناب و نفوس مستقیمه واجب و لازم که بقدر مقدور حزب الله را حفظ نمایند که مباد باوهم و ظنون حزب قبل مبتلا شوند باید لوجه الله آنجناب همت خود را مبذول دارد بر آنچه ذکر شد قم باذن ربک علی خدمه امره و ذکر الناس بآیاته و بشرهم بعنایه

10 مقصود اینظلم آنکه اولاً نار ضغینه و بغضا که در افنده و قلوب مشتعل است بکوتر نصیح و سلسبیل حکمت ساکن شود و انوار نیر اتحاد و اتفاق از آفاق قلوب عباد اشراق نماید و ثانیاً حکم جدال و نزاع و فساد و قتل و ما یتکدر به الوجود را مرتفع نماید و در اکثری از الواح نبی شده باید کل الیوم بسبانی تمسک نمایند که سبب اصلاح عالم و دانائی امم است و دانائی اسبابیست که انسانرا حفظ نماید از آنچه سزاوار نبوده و نیست و همچنین تعلیم نماید بآنچه که منفعتش شامل او و اهل عالم گردد هذا ما اراده المظلوم طوبی لمن نصره علی ما اراد الله من الناصرین فی کتاب الله رب العالمین امید هست بنصایح مشفقانه عالم بطراز عدل و انصاف مزین گردد انه هو الفیاض الکریم لا اله الا هو الفرد الواحد العلیم الحکیم

11 یا ایها الناظر الی الأفق امریکه الیوم بسیار مضر است عدم معرفت عباد است در آنچه واقع شده لعمر الله اگر نفسی یافت میشد که قابل ذکر و بیان بود البته اینظلم صمت اختیار مینمود و بلا یای لاتخصی را قبول نمیکرد لوجه الله قیام نمودیم آنجناب و هر صادق عادل شهادت میدهد بر قیام اینظلم و ذکرش امام وجوه حال چون فی الجمله اطمینانی ظاهر شده معاندین

is, those who have turned away from the Cause, have arisen in greater hostility than the former peoples and are occupied with the same vain imaginings. Is there any helper who will assist the Cause of God with wisdom and utterance? Is there any servant who will arise for the sake of God to serve His Cause, to remind people of His verses, and to illumine their hearts with the light of His Command? We beseech God to aid thee in that which hath flowed from My Most Exalted Pen in this Most Glorious Station. There is none other God but He, the Lord of the Throne and the earth. The glory shining from the horizon of the heaven of My Kingdom be upon thee and upon those who have aided the Cause of God in the evening and at sunrise, at eventide and at dawn.

- 12 This lowly servant has ever beseeched the True One, exalted be His glory, for that which would cause the manifestation of infinite bounties and the exaltation of the Blessed Word. Ever has the mention of that beloved one been made in the Most Holy Court, and this servant, with utmost humility and supplication, begs and hopes from the Self-Sufficient One that He may illumine the horizons of that blessed city with the light of faith and certitude. Praise be to God that that which was the hope of this evanescent servant has dawned forth, for in these days the petition of that beloved one and the friends has arrived. His is the praise and the glory, His the gratitude and the splendor, for He has confirmed His loved ones in their recognition, turning and certitude. I have besought and continue to beseech the True One, exalted be His glory, that He may strengthen that beloved one in unifying and bringing into agreement the friends of that land - this is not difficult for Him.
- 13 Certain souls speak such calumnies that one is bewildered - exactly the same allegations as before have resurfaced. The Kitab-i-Iqan was specifically revealed in Iraq for the honored Afnan, the Great Uncle (of the Bab), may the Most Glorious Splendor rest upon him. The details are thus: When he journeyed to the Holy Shrines and after pilgrimage arrived in Baghdad, the honored Haji Siyyid Javad - may the Most Glorious Splendor of God rest upon him - attained the presence and submitted that two maternal uncles of the Exalted One - may our souls be sacrificed for His sake - had arrived in this land and intended to proceed to the Land of Shin. He asked, "Have you mentioned anything to them about this Cause?" He replied, "No." At that moment the blessed countenance became flushed and He said, "Go to them, convey greetings from the Wronged One and say: We have never sought to meet anyone, but we do desire to meet you." And Hadrat-i-Javad - may God's Most Glorious Splendor rest upon him - went forth, and later in the

یعنی معرضین بیان اشدّ بغضاً از ملل قبل قیام نموده‌اند و بهمان اوهمات حزب قبل مشغولند هل من ناصر ينصر امر الله بالحكمة والبيان و هل من عبد يقوم لوجه الله على خدمته و يذكر الناس بآياته و ينور قلوبهم بنور امره نستل الله ان يؤيدك على ما جرى من قلبى الأعلى فى هذا المقام الأبهى لا اله الا هو ربّ العرش و الثرى البهائم المشرق من افق سماء ملكوتى عليك و على الذين نصرنا امر الله فى العشى و الاشرار فى الغدو و الاصل انتهى

12 این خادم فانی لازال از حقّ جلّ جلاله میطلبد آنچه را که سبب ظهور فیوضات نامتناهی و علّاء اعلاء کلمه مبارکه است لازال ذکر آنخوب در ساحت اقدس بوده و اینعبد یکال عجز و ابتال از غنیّ متعال سائل و امل که آفاق آمدینه مبارکه را بنور ایمان و ایقان منور فرماید الله الحمد اشراق نمود آنچه که امل این خادم فانی بود و آن اینکه در این ایام عریضه آنخوب و اولیا رسید له الحمد و الثناء و له الشکر و البهائم چه که مؤید فرمود اولیای خود را بر اقبال و عرفان و ایقان از حقّ جلّ جلاله مسئلت نموده و مینامیم آنخوب را مؤید فرماید بر اتحاد و اتفاق اولیای آن ارض لیس هذا علیه بعزیز

13 بعضی از نفوس بمفتریاتی متکلمند که انسان متحیر است بعینه گفته‌های قبل بمیان آمده کتاب ایقان مخصوص جناب افنان حضرت خال کبیر علیه منکّل بهاء ابهاه در عراق نازل و تفصیل آن آنکه بعثت تشریف بردند و بعد از زیارت وارد بغداد شدند جناب حاجی سید جواد مرفوع علیه بهاء الله الأبهی بحضور فائز و عرض نمود دو نفر از خالوهای حضرت اعلی روح ما سوا فداه وارد این ارض شده‌اند و اراده ارض شین دارند فرمودند تو بایشان در این امر ذکر نموده عرض نمود خیر در آنحین وجه مبارک برافروخت و فرمودند برو نزد ایشان از قبل مظلوم سلام برسان و بگو ما ملاقات احدی را طالب نبوده و نیستیم ولكن ملاقات شما را میطلبیم و حضرت جواد علیه بهاء الله الأبهی تشریف بردند و بعد طرف عصری تشریف آوردند و حضرت خال کبیر

afternoon returned with the Great Uncle - may the Most Glorious Splendor rest upon him. When they attained the presence He said, "It would be most grievous to this Wronged One if you and the other Afnans should remain deprived of the Tree that has been planted and grown in your midst." They submitted that there were certain matters that had prevented and continued to prevent them. He said, "Mention those matters that have prevented you from recognizing the supreme horizon and the Blessed Tree, and ask your questions." The next day they came to the sanctuary basement where He summoned them one by one, and they submitted that which had caused their hesitation, and in their presence answers descended from the heaven of God's will, exalted be His glory, and were bestowed. Surely that beloved one and others have heard and know these details. The following day they attained the presence and submitted: "Wretched would be the soul who should read this Book and hesitate."

- 14 The journey of the Ancient Beauty - exalted be His glory - is mentioned therein; nevertheless, they have said what they have said and attributed it to one who, by God besides Whom there is none other God, is incapable of comprehending it. Likewise they say the Bayan has been altered - one's heart melts at such words, for the beginning has become like the end of the Shi'ih party. And likewise do they assert that the wondrous verses have been appropriated from the revealed utterances of the Primal Point - may our spirits be offered up for His sake - and are being circulated under their own name, notwithstanding that presently two, nay three, equivalent Revelations have been vouchsafed, and the distinction between these divine expositions is as manifest and evident as the sun itself. Let them consider the Book of Iqan and that which hath been revealed in the Persian tongue with the Persian Bayan of the Primal Point-may the spirit of all else but Him be sacrificed for His sake-and the other Persian writings; likewise the wondrous verses with the verses of that Being bear no outward resemblance whatsoever-indeed the difference is great.

- 15 That beloved one and this servant must beseech God-glorified be His majesty-to guide all and enable them to achieve that which is conducive to the manifestation of justice and fairness. This matter cannot be realized except by those souls who observe with their own ears and eyes, and this is specifically true of this Most Great Revelation. I beseech God to aid that beloved one to rend asunder the veils of the people's idle fancies with the finger of certitude and remove them.

علیه من کلّ بهاء ابهاه با ایشان و بحضور فائز فرمودند بسیار صعبست بر اینظلولم شما و سایر افنان از سدرهئی که مابین شما غرس شده و نمو نموده بی بهره مانند عرض نمودند بعضی از امور است که انسان را منع نموده و مینماید فرمودند اموری که شما را از افق اعلی و عرفان سدره مبارکه منع نموده ذکر کنید و سؤال نمائید یوم دیگر تشریف آوردند در سرداب حرم ایشانرا فرداً واحداً احضار فرمودند و معروض داشتند آنچه که سبب توقف ایشان بود و در حضور جواب از سماء مشیت حق جلّ جلاله نازل و عنایت شد و این تفصیل را البته آنحجب و سایرین شنیده و میدانند و یوم دیگر تشریف آوردند بحضور فائز عرض نمودند بدبخت نفسیکه این کتاب را ملاحظه کند و توقف نماید

- 14 و ذکر سفر جمال قدم جلّ جلاله در آن مذکور مع ذلک گفته اند آنچه گفته اند و بنفسی نسبت داده اند که والله الذی لا اله الا هو از ادراکش عاجز است و همچنین گفته اند بیان تحریف شده قلب انسان از انحرافها میگدازد چه که اول ایام مثل آخر ایام حزب شیعه شده و همچنین میگویند آیات بدیعه را از آیات نقطه اولی روح ما سواه فداه برداشته اند و باسم خود انتشار میدهند مع آنکه حال دو مساوی بل سه مساوی بیان نازل و فرق بیانات مثل آفتاب ظاهر و مشهود آنحجب کتاب ایقان و آنچه بلسان پارسی نازل شده با بیان فارسی نقطه اولی روح ما سواه فداه و فارسیهای دیگر ملاحظه نمایند و همچنین آیات بدیعه را با آیات آنحضرت بهیچوجه بر حسب ظاهر شباهت نداشته و ندارد فرق بسیار

- 15 باری آنحجب و اینعبد باید از حقّ جلّ جلاله بطلبیم کلّ را هدایت فرماید و موفق دارد بر آنچه سبب ظهور عدل و انصافست و اینفقره محقق نشود مگر از برای نفوسیکه بسمع و بصر خود ملاحظه نموده و مینمایند و این مخصوصست باینظهور اعظم از حقّ میطلبیم آنحجب را مؤید فرماید تا حجاب اوهام انام را باصبع یقین شقّ نمایند و از میان بردارند

- 16 The calumnies of the idolaters exceed all bounds. Those souls who were heedless and unaware of the Cause now claim to be the first to have believed in God. This servant knoweth not what fruit the Shi'ih sect and their words and deeds have yielded on the Day of His Manifestation, that now a group like unto them should, through the efforts of Mirza Hadi-i-Dawlat-Abadi, darken the world. We beseech protection and grace from God, our Lord and your Lord and the Lord of the mighty Throne and the exalted Seat.
- 16 مفتریات مشرکین خارج از حدود نفوسیکه از امر غافل و بیخبر بوده‌اند حال دعوی نموده‌اند که اول من آمن بالله هستند اینعبد نمیداند حزب شیعه و اقوال و افعالشان چه ثمر در یوم ظهور از آن ظاهر که حال حزبی بمثل آنحزب بسعی میرزا هادی دولت‌آبادی عالم را تیره نمایند نسل الحفظ و العنایة من الله ربنا وربکم ورب العرش العظیم و الكرسي الرفیع
- 17 At this moment the Ancient Beauty uttered this most exalted word - His word, exalted be His glory: O Abdul-Hamid! Upon thee be the glory of God and His loving-kindness. Today it is incumbent and necessary for you and others to reflect upon these events that have transpired. At first, outwardly, it was not expected that certain souls would turn away from what is with the Truth, preferring what they possessed, or that they would fail to distinguish between the effulgences of the Sun of Truth and the shadow, or that the source of vain imaginings would, unbidden and without consent, utter words. However, the corruptor seduced and cast forth that which led to error.
- 17 در این حین جمال قدم باینکلمه علیا ناطق قوله جلّ جلاله یا عبدالحمید علیک بهاء الله و عنایته امروز بر آنجناب و سایرین واجب و لازم که در این اموریکه واقع شده تفکر نمایند از اول بر حسب ظاهر گمان نمیرفت بعضی از نفوس به ما عندهم از ما عند الحق اعراض نمایند و یا آنکه تجلیات انوار آفتاب حقیقت را از ظلّ فرق نگذارند و یا مطلع اوهام بدون اراده و رضا کلمه‌ئی بگویند و لکن مفسد اغوا نمود و القا کرد آنچه را که سبب اضلال شد
- 18 Now if you arise to render this service, trusting in God and committing your affair to Him - that doubts may be dispelled - it would be acceptable and beloved before God. Two or three individuals who are truly possessed of hearing and sight, and are free from love and hatred, should proceed and remain on the island for a time, truthfully relating whatever they perceive. Perhaps through this investigation that which causes certitude and assurance of souls will become manifest, and the light of certainty will be distinguished from the darkness of imagination, that all people may discover and know. This servant beseeches God to raise up several souls who will investigate for His sake, lest time pass and those possessed of vain imaginings remain in their delusions. This matter is truly necessary.
- 18 حال آنجناب متوکلاً علی الله و مفوضاً امره الیه اگر بر این خدمت قیام نماید که رفع ظنون شود لدی الله مقبول و محبوب باید یک دو نفر که فی الحقیقه صاحب سمع و بصر از خود باشند و از حبّ و بغض مبراّ توجه نمایند و بروند چندی در جزیره بمانند و آنچه را ادراک نمایند براسستی بیان کنند شاید از این شخص ظاهر شود آنچه که سبب ایتقان و اطمینان نفوس گردد و نور یقین از ظلمت و هم ممتاز شود تا عالمیان بیابند و بدانند انتهی این فانی از حقّ میطلبد که مبعوث فرماید چند نفسی را که لوجه الله تفحص نمایند که مباد وقت بگذرد و متوهمین در اوهامات خود بمانند فی الحقیقه اینفقره لازم است
- 19 Glory be to God! It is not known what they have understood of the Day of God and what the purpose of this Revelation has been. While there is still time, effort is necessary. Those who were with Him have denied all and repudiated whatever was said, while the newly-found deluded ones say with their tongues what their hearts and very beings deny - they say with their mouths what is not in their hearts. I beseech God to assist that beloved one in all conditions. If anyone sets out and does not know how to reach the island, let them arrive in Beirut and inquire, or come to this land. The intent is that
- 19 سبحان الله معلوم نیست از یوم الله چه ادراک نموده‌اند و مقصود از اینظهور چه بوده تا وقت باقی جهد لازم نفوسیکه با او بوده‌اند کلّ را انکار کرده و آنچه گفته‌اند تکذیب نموده و متوهمین که تازه یافت شده‌اند میگویند بلسان آنچه که ارکان و قلب تکذیب آن مینمایند یقولون بأفواههم ما لیس فی قلوبهم از حقّ میطلبم در جمیع احوال آنحیوب را تأیید فرماید و هر نفسی عازم شود اگر طریق وصول بجزیره را نداند در بیروت وارد شود و سؤال نماید یا باین ارض وارد مقصود آنکه

that beloved one may become the cause of manifesting that which will dispel delusions.

آنحجب سبب شوند شاید ظاهر گردد آنچه که
سبب رفع اوهام است

- 20 In any case, this servant implores God, exalted be His glory, to aid that beloved one in unveiling what is now concealed. Likewise, night and day I have besought and continue to beseech God, exalted be His station, to assist you and those souls who turned to Him in the early days to achieve what befits His Day. I convey greetings to the friends in that land and beseech for each one that which will cause the elevation of their station. The Branches of the Blessed Tree - may my spirit, being and essence be sacrificed for the dust of their most pure feet - are present and each one expresses loving-kindness. The glory, remembrance and praise be upon you and upon those with you and upon all who are steadfast and firm.

20 در هر حال اینعبد از حقّ جلّ جلاله از برای
آنحجب مدد میطلبد بر کشف آنچه الیوم مستور
است و همچنین در لیالی و ایام از حقّ تعالی شأنه
مستثت نموده و مینماید که آنجناب و نفوسی را
که در اول ایام اقبال نموده‌اند تأیید فرماید بر
آنچه سزاوار یوم اوست خدمت اولیای آن ارض
تکبیر عرض مینمایم و از برای هر یک میطلبم
آنچه را که سبب ارتقاء مقامست اغصان سدره
مبارکه روحی و ذاتی و کینونتی لثراب قدومهم
الأطهر فدا تشریف دارند و هر یک اظهار عنایت
و محبت میفرمایند البهاء و الذکر و الثناء علیکم و
علی من معکم و علی کلّ ثابت مستقیم

- 21 The servant 27 Muharram 1306

GEN.287-288x

21 خادام فی ۲۷ محرم سنة ۱۳۰۶

INBA31:093, AYI2.294x, AYI2.309x

BH00043

To: Mulla Muhammad Qa'ini (Nabil-i-Akbar) et al.

Date: 1306-01-28 [1888-Oct-4]

- 1 In the Name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord
- 2 Glorified be God, the Sovereign of the Kingdom of earth and heaven! Glorified be God, the Possessor of might and celestial dominion! Glorified be God, the Master of both sovereign and subject, the King of both the wealthy and the destitute! Glorified be He Who hath, through His might and power, exalted His loved ones and caused them to soar in the atmosphere of divine knowledge above all who dwell on earth! Glorified be He Who hath drawn them nigh unto Him and given them to drink of the Kawthar of divine proof from the hand of His bounty, and taught them that which His servants throughout all ages and centuries were powerless to comprehend! He, verily, is the Almighty, the Unconstrained. And glory and splendor rest upon those whom nothing whatsoever hath deterred from turning toward the Supreme Horizon, and whom the might of princes and divines hath failed to prevent from gaining access

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 سبحان الله مالک الملک و الملکوت سبحان
الله صاحب العزّ و الجبروت سبحان الله مالک
و المملوک و سلطان الغنی و الصفلوک سبحان
من رفیع اولیائه بعزه و اقتداره و جعلهم طائرين
فی هواء العرفان فوق من فی الامکان سبحان من
قرّبهم الیه و سقاہم کوثر البرهان من ید عطائه
و عزّفہم ما یجز عن عرفانہ عبادہ فی القرون و
الأعصار انه هو المقتدر المختار و التّکبیر و البہاء
علی الذین ما منعمہم شیء من الأشياء عن التوجہ
الی الأفق الأعلى و ما خوفتہم سطوة الأمرآء و
العلماء عن الورد الی الذّروة العلیا المقام الذی
رفع الله ثرائہ فوق الأفلاک انه هو مولی العباد
فی المبداء و المعاد

to that most sublime station, that place whose eminence God hath raised above the heavens. He, verily, is the Lord of all men in both the beginning and the end.

- 3 O beloved of my heart! Centuries have passed and ages have come to an end, yet this evanescent servant hath not succeeded in expressing that which would testify to what lies within concerning the mention of that true Beloved and the praise of that spiritual Master. However, that honored one himself beareth witness to this servant's sincerity and love, and to the abundance of this fading one's writings in His presence throughout nights and days, and various affairs and scattered writings. God, our Lord and the Lord of the Throne and earth, knoweth that the delay in receiving assurance from that Beloved was the cause. At all times, petitions and letters were flying from all directions, and among the exalted words which the Tongue of Grandeur uttered in the Land of Mystery was this blessed passage - His exalted Word: "If names to the number of rain-drops were to appear before the Divine Countenance, mention of each would flow from the Most Exalted Pen." Therefore, for those souls who have newly turned to the Most Great Ocean and have drunk from the wine of inner meanings, the Most Exalted Pen moveth and is occupied especially for them. In such case, if there be delay, pardon is hoped for. Furthermore, by God's grace and favor, they are ever remembered in the heart and are present and standing in the most holy and exalted Court before the face of the Lord of all mankind. This servant beseecheth his Lord to make your honor the breaker of the might of the aggressors and the raiser of the standard of edification among the peoples of the world.

- 4 Your letter, which was in truth a bearer of the pearls of wisdom, utterance, love, affection and knowledge, arrived. Blessed was its step and auspicious its coming. Glorified be God! Each of its words was a fruit-bearing tree and an effective remedy. It was a key to the gates of joy, delight and gladness. It spread a new carpet and brought fresh joy, for it was adorned with the mention and praise of the Goal of all the world's peoples - may the spirit of all who dwell in the kingdom of Command and Creation be a sacrifice for Him! The fragrance of the Beloved's love was diffused from every letter. After reading and learning of its contents, I offered praise and thanksgiving, and after mentioning and glorifying God, exalted be His glory, the glad tidings of that beloved one's health renewed my soul. A hundred thousand praises upon the word that causeth hearts to be united and is the interpreter of souls - it revealeth the hidden secret and discloseth the treasured mystery, and informeth the detached and sincere ones of concealed mysteries. And after these stages, the supreme goal and most exalted summit was

3 یا محبوب فؤادی قرنهای گذشت و عهدها بآخ
رسید و این خادم فانی موفق نشد بر اظهار آنچه
که گواهی دهد بر ما فی الضمیر در ذکر آنحبيب
حقیقی و ثنای آن صاحب معنوی و لکن خود
آنحضرت گواهند بر خلوص و محبت اینعبد و
بر کثرت تحریر اینفانی در حضور در لیالی و
ایام و امورات و تحریرات متفرقه علم الله ربنا
و رب العرش و الثری سبب تأخیر اطمینان از
آنحبیبست هر حین از اطراف عرایض و نامهها
طیار و از کلمات عالیات که در ارض سر
لسان عظمت بآن ناطق یکی اینفقره مبارکه بود
قوله جلّ بیانه اگر بعدد امطار اسامی لدی الوجه
حاضر شود ذکرش از قلم اعلی جاری میگردد
لذا نفوسیکه بدعاً ببحر اعظم اقبال نموده اند و از
رحیق معانی آشامیده اند مخصوص ایشان قلم اعلی
متحرک و مشغول در اینصورت اگر تأخیر واقع
شود امید عفو است و از این گذشته بفضل الله
و عنایت لازال در قلب مذکورند و در ساحت
امنع اقدس امام وجه مولی الوری موجود و قائم
یسئل الخادم ربّه بآن یجعل حضرتک قاصم شوکه
المعتدین و رافع علم البنیان بین العالمین

4 دستخط آنحضرت که فی الحقیقه حامل لآلی
حکمت و بیان و محبت و مودّت و عرفان بود
رسید قدمش مبارک بود و ورودش با میمنت
سبحان الله هر کلمه اش شجری بود با ثمر و دریاقی
بود با اثر مفتاحی بود از برای ابواب فرح و
سرور و بهجت بساط جدید گسترد و نشاط
تازه آورد چه که مزین بود به ذکر و ثنای
مقصود عالمیان روح من فی ملکوت الامر و
الخلق فداه و عرف محبت محبوب از هر حرفش
متضوع بعد از قرائت و اطلاع حمدها کردم
و شکرها گفتم و بعد از ذکر و ثنای حق جلّ
جلاله مرده صحت آنحبيب جان را تازه نمود
صد هزار آفرین بر کلمهائی که سبب الفت قلوب
و ترجمان نفوسست سر مکنون را ظاهر مینماید
و رمز مخزون را آشکار مینماید و منقطعین و
مخلصین را از اسرار مستوره آگاهی میدهد و بعد

intended, and it was presented before the face of the Lord of all mankind and achieved the honor of His attention. After countless utterances, according to His command I was bidden to write these exalted words in reply. The Lord, exalted and sanctified is He, saith:

5 He is the Hearer, the Beholder, and the Answerer

6 O thou who art remembered before My face, inscribed in the Book, and gazing towards the horizon of Revelation in the final return! Hear the call from the direction of grandeur, to the right of the luminous spot: Verily, there is no God but Him, the Mighty, the Bestower. The Hidden hath appeared through My Name, and the Treasured through My providence which hath encompassed all regions. I complain unto thee of what hath befallen Me at the hands of those who have violated God's Covenant and Testament, and who have denied the proof and evidence. Among them is he who said that He hath plagiarized the verses of the Point and revealed them in His Name. At this My Most Exalted Pen hath lamented, and the dwellers of the Most Exalted Paradise. The Mother Book beareth witness to this in the most sublime station.

7 O thou who soarest in My atmosphere and gazest toward My horizon! The idolaters and the wayward have clung to calumnies the like of which the ears of the world have never heard. Woe unto them for having followed their desires! Verily they are among the lost in the estimation of the Self-Sufficient, the Most High. We have brought forth from the treasuries of Our Most Exalted Pen pearls of wisdom and utterance the like and equal of which the eye of creation hath never beheld. Blessed is he who hath witnessed and seen, and woe unto every doubting denier. Can all that is in the world be compared with that which hath been sent down from the heaven of bounty? Nay, by My Command which dominateth all who are in the earth and the heavens! All mention hath submitted to My Most Great Remembrance, and all books have circled around this Mighty Announcement which hath been mentioned in the Books of God, the Lord of Lords.

8 And among them is he who said that He hath altered the Bayan. Say: Woe unto thee! The Bayan circleth around Him. Blessed are they who possess insight! Thus did their souls prompt them to a matter, and today they are in doubt and error. We leave mention of them at this time and desire to remember thee with that which attracteth the hearts of the people of understanding. The servant who is present hath presented thy letter and read it before the face of the Wronged

از اینتراتب قصد مقصد اقصى و ذروهء علیا شد
و امام وجه مولی الوری عرض و بشرف اصغا
فائز بعد از بیانات لاتخصی حسب الامر بتحریر
اینکلمات عالیات در جواب مأمور

5 قول الربّ تعالى و تقدّس هو السّامع و هو النّاطر
و هو المجیب

6 یا ایّها المذكور لدى الوجه و المسطور فی کتاب
و النّاطر الی افق الظّهور فی المآب اسمع النّداء
من شطر الکبریّاء یمین بقعة التّوراء انه لا اله
الا هو العزیز الوهاب قد ظهر المکنون باسمی و
المخزون بعنائی الّتی احاطت الآفاق اشکو الیک
ما ورد علی من الذین نقضوا عهد الله و میثاقه
و کفروا بالحجّة و البرهان منهم من قال انه سرق
آیات التّقطه و انزلها باسمه بذلك ناح قلبی الّعلی
و اصحاب الجنّة العلیا یشهد بذلك امّ کتاب فی
اعلی المقام

7 یا ایّها الطّائر فی هوائی و النّاطر الی افقی انّ
المشرکین و المعرضین تمسّکوا بمفتریات ما سمعت
شبهها اذن العالم ویل لهم بما اتبعوا هواهم الا انهم
من اهل الضّلال لدى الغنى المتعال انا اظهرنا من
خزائن قلبی الّعلی لآئی الحکمة و البیان الّتی ما
رأت عین الابداع نظیرها و مثلها طوبی لمن شهد
و رأى و ویل لک منکر مراتب هل یعادل ما فی
العالم بما نزل من سماء العطاء لا وامری المهیمن
علی من فی الأرضین و السّموات قد خضعت
الأذکار لذكری الأعظم و طافت الکتب حول
هذا النّبأ العظیم الذی کان مذكوراً فی کتب الله
ربّ الأرباب

8 و منهم من قال انه حرّف البیان قل ویل لک انّ
البیان یطوف حوله طوبی لأولی الأبصار کذلک
سوّل لهم انفسهم امراً و هم الیوم فی مرية و
ضلال انا ندع ذکرهم فی هذا الحین و نحبّ ان
نذکرک بما تجذب به افئدة اولی الأبواب قد حضر
العبد الحاضر بکتابک و قرأه امام وجه المظلوم
اجبناک ممّا انجذبت به الأسماء و طافت حول

One. We have answered thee with that by which the Names were attracted and circled around God's providence, the Lord of all men. We have found from each of thy words the fragrance of thy love, thy turning and thy devotion to the Dawning-Place of lights. Through thy remembrance the fragrance of certitude hath wafted through the contingent world. Blessed is He Who hath strengthened thee, caused thee to know, drawn thee nigh, and inspired thee with the Cause of this Most Great Announcement whereby feet have slipped.

عناية الله مالک الرقاب انا وجدنا من کلّ کلمه
من کلماتک عرف حبک و اقبالک و توجهک
الى مشرق الأنوار قد فاح بذکرک عرف الايقان
في الامکان تبارک الذی ایدک و عزفک و
قربک و همک امر هذا النبأ الأعظم الذی به
زلت الأقدام

- 9 Happy art thou for having drunk the choice wine of utterance from the cup of bounty and for having traveled to distant lands to exalt the Word of God, the Lord of creation. O thou who gazest toward the Most Sublime Horizon! Counsel the people with that wherewith God hath counseled His loved ones before and after, and remind them of the loftiness of His Cause and the greatness of this Announcement whereby the heaven hath been cleft asunder, the earth hath been rent, and the mountains have crumbled. Adorn the servants of God with trustworthiness and godliness and with that whereby the station of man is exalted in the contingent world. Say: O people of the earth! Ye were not created for rancor and hostility, nor for tyranny and transgression. Ye have been created to manifest His favor and that whereby the light of unity may shine forth in all regions. Thus have We manifested the light of love and amity and have revealed that which shall endure through the perpetuity of My remembrance in the Books and Tablets.

9 هنيئاً لک بما شربت رحيق البيان من كأس
العطاء سافرت الى الديار لاعلاء کلمه الله مالک
الايجاد يا ايها الناظر الى الأفق الأعلى وص الناس
بما وصى الله اوليائه من قبل و من بعد و ذکرهم
بعلو امره و عظمة هذا النبأ الذی به انفطرت
السماء و انشقت الأرض و اندكت الجبال زين
عباد الله بالأمانة و الذیانة و ما يرتفع به شأن
الانسان في الامکان قل يا ملأ الأرض ما خلقتكم
للضعينة والبغضاء ولا للبغي والفحشاء قد خلقتكم
لاظهار نعمته و بما يسطع به نور الاتفاق في الآفاق
کذلك اظهرنا نور المحبة و الوداد و انزلنا ما يبقى
بدوام ذکرى في الزبر و الألواح

- 10 O thou who drinkest the choice wine of utterance from the hand of the bounty of thy Lord, the All-Merciful! The intention is that the eloquent tongue should be transformed into the language of light. The opposers have clung to the vain imaginings of the past - at times they speak of alteration, and at times they utter calumnies the like of which the ears of the world have not heard. Among these is that the Kitab-i-Iqan, which was specifically revealed in Iraq for the Afnan, the honored and departed Khal, upon him be the Glory of God, the Most Glorious, and wherein the journey of the Wronged One is mentioned - this they have attributed to another.

10 يا ايها الشارب رحيق البيان من يد عطاء ربک
الرحمن اراده أنكه لغت فصحي بلغت نوراً تبديل
شود معرضين باوهامات قبل تمسک نموده اند
گاهی بتحریر ناطقند و هنگامی بمفتریاتی که
آذان عالم شبه آترا نشنیده از جمله کتاب ايقان
که مخصوص افنان جناب خال مرفوع مرحوم
عليه بهاء الله الأبهی در عراق نازل و ذکر سفر
مظلوم در آن مذکور آترا بغیر نسبت داده اند

- 11 Glory be to God! The pearls of utterance which have appeared from the treasury of the Pen of the Lord of eternity are as distinct from all else as the sun, yet they have said that which no oppressor hath ever said. What has become of discernment, and whither has discrimination fled? What has veiled and hindered justice and fairness? Man is astonished, the world is astonished. Beseech ye God that He may cause the sun of justice to emerge from behind the clouds of oppression, grant deliverance, and adorn His creation with the ornament of fairness. He

11 سبحان الله لآلی بیان که از خزانه قلم مالک قدم
ظاهر شده بمثابة آفتاب از دوشن ممتاز مع ذلك
گفته اند آنچه را که هیچ ظالمی نگفته آیا ادراک
چه شده و تمیز کجا رفته عدل و انصاف را
چه ستر نموده و حایل گشته انسان متحیر عالم
متحیر از حق بطلید نیر عدل را از خلف سحاب
ظلم برآرد و نجات بخشد و خلق خود را بطراز
انصاف مزین فرماید اوست قادر و توانا سدره

is the Powerful, the Mighty. The pure and holy Tree with its heavenly fruits is manifest before the faces of the world, and the waves of the divine ocean of utterance are visible before all eyes; yet the people remain heedless and deprived. We beseech God, blessed and exalted be He, to assist thee at all times in that which He loveth and is pleased with, and to make thee a standard of His mention in His lands and an ensign of His utterance amongst His servants. Verily, He is powerful over all things.

- 12 The glory shining from the horizon of the heaven of My Kingdom be upon thee and upon those who are with thee and who hearken unto thy words concerning the Cause of God, the Lord of the mighty throne and the elevated seat.

- 13 O beloved of My heart! By thy life, it behooveth one to shed blood instead of tears, and hearts should be set ablaze and livers consumed, for that which is heard is such as giveth rise to the vain imaginings of the past. Glory be to God! The fragrance of truthfulness hath been lifted from among the people. How many similar utterances have been revealed from the Supreme Pen, yet they say they take from the Bayan and write. That beloved of the heart well knoweth the distinction between utterances, which is clear and manifest to every fair-minded one. They attribute it to one who is incapable of comprehending the Kitab-i-Iqan. Several years ago, one of the Afnan - upon them be the Most Glorious Glory of God - wrote to this servant from the Land of Ya, saying that in these days the covenant-breakers are endeavoring to collect the wondrous verses, taking and writing them, and it is not known what new stratagem they have resorted to. Would that the people knew! Would that they understood!

- 14 As to what thou hast written regarding turning towards the regions, the lands and countries of God, and likewise the acceptance and turning of capable souls who have attained unto new life from the Kawthar of the utterance of the All-Merciful - these matters were presented before the Presence and were honored to be heard. This is what the Ancient Beauty hath spoken in response, exalted be His glory:

- 15 O thou who standeth, giving voice to the remembrance of God and service to His Cause! We beseech God to manifest through thee that which shall quicken them that lie in their graves in this Revelation, whereby the Trumpet was sounded and all who are in the heavens and earth were thunderstruck, save whom God willed, the Almighty, the Powerful. God willing, may all the world attain unto the ornament of eternal life

طیبہ طاهرہ باثمار جنتہ امام وجوه عالم ظاهر و امواج بحر بیان الهی امام عیون مشہود مع ذلک ناس غافل و محروم نسل الله تبارک و تعالیٰ ان یؤیدک فی کلّ الاحیان علی ما یحبّ و یرضی و یجعلک علم ذکره فی بلاده و رایة بیانہ بین عبادہ انہ علی کلّشیء قدير

- 12 البہاء المشرق من افق سماء ملکوتی علیک و علی من معک و یسمع قولک فی امر الله ربّ العرش العظیم و الكرسي الرفیع انتهى

- 13 یا محبوب فؤادی لعمر حضرتک سزاوار آنکہ بجای اشک خون ریزد و قلوب مشتعل شود و ایجاد ذوب گردد چه کہ شنیده میشود آنچه کہ سبب ظهور اوہامات قبل است سبحان الله عرف راستی از مابین قوم برخاستہ چند مساوی بیان حال از قلم اعلیٰ نازل مع ذلک گفته اند از بیان بر میدارند و مینویسند خود آنجبوب فؤاد عالمند بر فرق بیانات و امتیاز آن نزد هر منصفی واضح و مکشوف است نفسیکہ از عرفان کتب ایقان عاجز است آرا باو نسبت میدهند چند سنہ قبل یکی از حضرات افنان علیہم من کلّ بہاء ابہاء از ارض یا باین بندہ مرقوم داشتند این ایام منافقین در صدد جمع آیات بدیعہ برآمده اند اخذ میکنند و مینویسند و معلوم نیست بچہ حیلہ جدیدہ تمسک نموده اند یا لیت القوم یعرفون و یا لیت ہم یعلمون

- 14 اینکہ ذکر توجہ باطراف و دیار الله و بلاده را مرقوم داشتند و همچنین اقبال و توجہ نفوس مستعدہ را کہ از کوثر بیان رحمن بحیوۃ تازہ فائز گشته اند ذکر فرمودند اینراتب در پیشگاه حضور عرض شد و بشرف اصغا فائز گشت هذا ما نطق جمال القدم فی الجواب قوله جلّ جلالہ

- 15 یا ایہا القائم الناطق بذکر الله و خدمۃ امرہ نسل الله ان یظهر منک ما یقوم بہ اهل القبور فی هذا الظہور الذی بہ نفخ فی الصور و انصعق من فی السموات و الأرض الا من شاء الله المقتدر القدير انشاء الله از کوثر بیان جمیع عالم بطراز زندگی ابدی فائز شوند و از کأس حیوۃ

through the Kawthar of utterance, and drink from the chalice of life. Praise be to God, they have been and continue to be confirmed in the victory of the Cause. Remind the people in My days through My verses, that perchance they may be freed from suppositions, vain imaginings, and old and soiled garments, and become illumined by the effulgent lights of the Sun of Proof shining from the horizon of the heaven of utterance. Renew their garments through My Name, illumine them with the lights of My utterance, and cause them to soar on the wings of My loving-kindness. Verily, We have sent down for every name thou hast mentioned that from which the sincere shall inhale the fragrance of God, the Help in Peril, the Self-Subsisting.

پیاشامند لله الحمد بنصرت امر موفق بوده و هستند
ذکر الناس فی آیاتی شاید از ظنون و اوهام و
جامه های عتیقه کثیفه فارغ شوند و باشرافات
انوار نیر برهان که از افق سماء بیان اشراق نموده
منور گردند جدّد اثوابهم باسمى و نورهم بأنوار
بیانی و طیرهم باجنحة عنایتی انا انزلنا لكل اسم
ذکرته ما یجد منه المخلصون عرف الله المهیمن
القیوم انتہی

- 16 This was revealed for His Honour Mirza Nabil-i-Qa'in, upon him be the Glory of God. His word, exalted be His glory:

16 هذا ما نزل لجناب میرزا نبیل قبل قاف علیہ بہاء
الله قوله جلّ جلالہ

- 17 He is the Dawning-Place from the horizon of utterance

17 هو المشرق من افق البیان

- 18 God testifieth that there is none other God but Him, and He Who hath appeared in truth is verily the Object of adoration of the Concourse on High and the Most Exalted Paradise, and through Him the mysteries were revealed and the Dove of Remembrance warbled upon the highest branches. He hath come, Who was mentioned in the hearts of them who are nigh unto God and inscribed by the Most Exalted Pen in the Books of God, the Lord of all worlds. We bear witness that thou didst turn unto Him when the servants turned away, and thou didst acknowledge Him when every remote oppressor denied Him, and thou didst hasten with thy heart when most of the people were among the hesitant ones, and thou didst testify to that which God had testified when the people were in manifest silence. We beseech God to aid thee in that which beseemeth His days and to ordain for thee every good thing that He hath sent down in His Book. Verily, He is thy Protector and the Protector of the sincere ones. The glory from Us be upon thee and upon every steadfast and upright one.

18 شہد الله انه لا اله الا هو و الذي ظهر بالحق
انه مطاف الملائ الأعلی و الجنة العلیا و به ظهرت
الأسرار و غنت حمامة الذکر علی اعلی الأغصان قد
اتی من كان مذكوراً فی افئدة المقرّین و مسطوراً
من القلم الأعلی فی كتب الله رب العالمین نشہد
انک اقبلت اذ اعرض العباد و اعترفت اذ انکر
کل ظالم بعيد و سرعت بالقلب اذ كان القوم
اکثرهم من المتوقّفين و شهدت بما شہد الله اذ
كان الناس فی صمت مبین نستل الله ان یؤیدک
علی ما ینبغی لآیامہ و یکتب لک کل خیر انزلہ
فی کتابہ انه هو ولیک و ولی المخلصین البہاء من
لدنا علیک و علی کل ثابت مستقیم

- 19 This was revealed for His Honour Muhammad Kushki-Bagh, upon him be the Glory of God.

19 و هذا ما نزل لجناب محمد کوشکہ باغ علیہ بہاء
الله

- 20 He is the All-Hearing, the Responding One

20 هو السّامع المجیب

- 21 O Muhammad! Hear thou the call of the Wronged One. He speaketh in every state that which draweth the people nigh unto God, the Protector, the Self-Subsisting. Say: He hath come with the truth, and on His right is the banner that there is none other God but He, and on His left the standard of 'He doeth whatsoever He willeth' from God, the Sovereign of existence. Be thou steadfast in the service of the Cause

21 یا محمد اسمع نداء المظلوم انه ینطق فیکل شأن
بما یقرّب الناس الی الله المهیمن القیوم قل الله
اتی بالحق و عن یمینہ رأیة انه لا اله الا هو و
عن یسارہ علم یفعل ما یشاء من لدی الله مالک
الوجود کن قائماً علی خدمة الأمر بقیام يقوم به
العباد ثم انطق بکلمة یحرّک بها اهل القبور یا

with such steadfastness as shall cause the servants to arise, then utter such words as shall quicken them that lie in their graves. O Muhammad! Knowest thou Who calleth thee from the Supreme Horizon, and Who speaketh with thee from this praiseworthy station? We have rent asunder the veils and manifested the Cause with a sovereignty before which armies cannot stand. When the rapture of My call seizeth thee and the wine of My utterance intoxicateth thee, raise thy hands with such detachment as shall cause the hands of all created things to be lifted up unto God, the Lord of the seen and unseen. This behooveth thee and those who hold fast to the cord of My Name, the Mighty, the Loving.

- 22 He who beareth My trust hath mentioned thee. We make mention of thee in this Tablet from whose horizon shineth the luminary of the might of My utterance, the Mighty, the Beloved. Findest thou anyone in the realm who can taste the sweetness of My utterance? Say: Thou art the Truth, the Knower of the unseen. Findest thou one who will help My Cause? Say: Thou knowest better than I, and Thou art the Protector of what was and what shall be. We make mention of him who was named Abbas, who hath held fast to My extended cord. O Abbas! Thou didst stand before all faces in the early days when We summoned all to that which would draw them nigh unto the Much-Frequented House, that they might circle round it at eventide and at dawn, at dusk and at morn. They cast the Command of God behind their backs, following every heedless and rejected one. O Ali-Qabl-i-Akbar! Thy name was present before the Wronged One. He maketh mention of thee with that which shall endure as long as the names of thy Lord, the Sovereign of the realms of might, endure. Thou hast attained unto the Day of God concerning which the Concourse of the Bayan lamented, save whom God willed, the Sovereign of the kingdoms. Blessed art thou, for thou hast turned with thy heart to the Dawning-Place of God's signs on a day whereon every heedless and veiled one turned away.

- 23 And this was revealed for His Honor Mulla Abdul-Hamid, upon him be 96 [Baha'u'llah]:

- 24 He is the One through Whom the ocean of utterance surged in the contingent world

- 25 This is a Book sent down by the Wronged One to him who hath chosen for himself a path to the Lord of the Throne, that the fragrances of his Lord's Book might attract him to a station that was indeed exalted. O Abdul-Hamid! Say: O people of the Bayan! By God, the All-Merciful hath come with a sovereignty with which none on earth can vie. He needeth

محمد هل تعرف من يناديك من الأفق الأعلى و
هل تعرف من يتكلم معك من هذا المقام المحمود
قد كشفنا الأجواب و اظهرنا الأمر بسلطان لا
يقوم معه الجنود أنك اذا اخذك جذب ندائي
و سكر رحيق بياني ارفع يديك بانقطاع يرتفع به
ايادي الممكثات الى الله مالك الغيب و الشهود
هذا ينبغي لك و لمن يمسك بعروة اسمي العزيز
الودود

22 قد ذكرك من حمل امانتي ذكرناك بهذا اللوح
الذي لاح من افقه نير قدرة بياني العزيز المحبوب
هل تجد في الملك من احد لتجد حلاوة بياني قل
انك انت الحق علام الغيوب هل تجد من ينصر
امري قل انك اعلم مني و انك انت المهيم
على ما كان و ما يكون و نذكر من سمي بعباس
متمسك بحبل الممدود يا عباس قد كنت قائماً
امام الوجوه في اول الايام و دعونا الكل الى ما
يقرّبهم الى البيت المعمور ليطوفوا حوله في العشي
و الاشرق و في الاصيل و البكور انهم نذوا
امر الله ورائهم بما اتبعوا كل غافل مردود يا علي
قبل اكبر قد حضر اسمك لدى المظلوم ذكرك
بما بقي لدوام اسماء ربك مالك الجبروت قد
فرت يوم الله الذي ضجت عنه ملا البيان الا من
شاء الله مالك الملكوت طوبى لك بما اقبلت
بقلبك الى مشرق آيات الله في يوم اعرض عنه
كل غافل محبوب

- 23 و هذا ما نزل لجناب ملا عبدالحميد عليه ٩٦
[بهاء الله]

- 24 هو الذي به ماج بحر البيان في الامكان

25 كتاب انزله المظلوم لمن اتخذ لنفسه الى ذى العرش
سبيلا لتجذبه نفحات كتاب ربه الى مقام كان
بالحق رفيعا يا عبدالحميد قل يا ملا البيان تالله قد
اتى الرحمن بسلطان لا يقوم معه من على الارض
جميعا انه لا يحتاج في اثبات امره بغيره قد علق

no other than Himself to establish His Cause. Every matter dependeth on His bidding and every book on His acceptance. Thus hath the Command been inscribed by the Pen of Revelation with justice. He hath sent down the verses and manifested the proofs. Blessed is he who hath heard and seen, and woe unto every heedless one who was far from the truth. Say: O company of the deniers! Fear ye God, then behold the Tree and its fruits. They are before your faces. Be fair and follow not him who hath broken God's covenant and His testament, and was deprived of the choice wine of utterance. When thou hearest the call from the Supreme Horizon, say:

26 Praise be unto Thee, O Creator of heaven and Sovereign of the Kingdom of Names, for having remembered me in Thy Most Great Prison, for having guided me to Thy path, for having caused me to hear Thy call, for having shown me the traces of Thy Pen and the fruits of the Tree of Thy bounty. I beseech Thee by the pearls of the ocean of Thy knowledge, by the lights of Thy countenance, and by the mysteries of Thy Books, to protect me from the doubts of the suspicious ones and the signs of the barking ones who have denied Thee and Thy verses. Verily Thou art the Powerful over what Thou willest. There is none other God but Thee, the Forgiving, the Generous.

27 And this was revealed for His Honor Muhammad-Sadiq, upon him be the Glory of God:

28 In the Name of the All-Knowing, the All-Powerful

29 Today it is necessary, nay obligatory, upon every soul to safeguard people from superstitions and vain imaginings to the extent possible, for the opponents of the Cause have, like the people of the past, clung to that which leads to the misguidance and destruction of the servants of God. Glory be to God! Until now they have not reflected upon what became of the deeds of that heedless Shi'ih sect on the Day of Reckoning. Night and day they were occupied with the mention of God in mosques and upon pulpits, yet when the splendors of the Sun of Revelation illumined the world, they all arose in opposition and issued the decree for His death. And now upon the pulpits of Iran the divines are occupied with cursing and reviling the Goal of all the worlds. The ultimate end of these heedless souls who have again clung to the same vain imaginings is clear and evident. Beseech ye God to adorn the world of existence with the ornament of justice, equity, awareness and knowledge. Verily, He is powerful over all things. Praise be to the Goal of the world Who recorded thy name from the Pen of Grace in the Most Great Prison. Verily thy Lord is the All-Bountiful, the Generous, the All-Knowing, the All-Wise.

كُلَّ امر بأمره و كلَّ كتاب بقبوله كذلك كان الأمر من قلم الوحي بالعدل مسطوراً أنه انزل الآيات و اظهر اليّنات طوبى لمن سمع و رأى و ويل لكل غافل كان عن الحق بعيداً قل يا معشر المعرضين اتّقوا الله ثمّ انظروا الى السّدره و اثمارها انّها امام وجوهكم انصفوا ولا تتبعوا الذي نقض عهد الله و ميثاقه و كان عن رحيق البيان محروماً

26 انك اذا سمعت النداء من الأفق الأعلى قل لك الحمد يا فاطر السمّاء و مالك ملكوت الأسماء بما ذكرتني في سجنك الأعظم و هديتني الى صراطك و اسمعتني نداءك و اريتني آثار قلبك و اثمار سدره فضلك استلک بلالئ بحر علمك و انوار وجهك و اسرار كتبك بأن تحفظني من شبهات المرييين و اشارات النّاعقين الذين كفروا بك و بآياتك انك انت المقتدر على ما تشاء لا اله الا انت الغفور الكريم

27 و هذا ما نزل لجانب محمد صادق عليه بهاء الله

28 بنام دانای توانا

29 امروز بر هر نفسی لازم بل واجب که بقدر امکان ناس را از ظنون و اوهام حفظ نماید چه که معروضین بیان بمثابه حزب قبل تمسک نموده اند بآنچه که سبب ضلالت و هلاکت عباد است سبحان الله الى حين در حزب شیعه تفکر نموده اند که حاصل اعمال آنحزب غافل در یوم جزا چه بوده در لیالی و ایام در مساجد بر منابر بذکر حق مشغول و چون تجلیات نیر ظهور عالم را منور فرمود کل بر اعراض قیام نمودند و بر قتلش فتوی دادند و حال بر منابر علمای ایران به سب و لعن مقصود عالمیان مشغول دیگر این نفوس غافله که مجدّد بهمان اوهام تمسک نموده اند مرجع و مقرشان واضح و معلوم از خدا بطلبید عالم وجود را بطراز عدل و انصاف و آگاهی و دانائی مزین فرماید انه علی کثیء قدیر حمد کن مقصود عالم را که اسمت را در سجن اعظم از قلم فضل ثبت

فرمود آن ربّک هو الفضّال الکریم و هو العلیم
الحکیم انتهى

30 The Sun of grace, bounty, bestowals, mercy, kindness and faithfulness hath risen and shone forth from the heaven of each word of the Goal of all the worlds. Praise be to God, each of the aforementioned names hath attained unto the Kawthar of everlasting grace. This evanescent servant beseecheth the eternal Truth to assist each of His loved ones to achieve that which causeth the attraction of all who dwell on earth and the manifestation of the lights of the Most Great Luminary. And I beseech Him, exalted be His glory, to grant the success to preserve that which hath been bestowed, for names have deprived people of reality. Consider how by the single word "successor" all were deluded and debarred from the outpourings of the Day of Reckoning. A certain one in these parts claimed to be the Mihdi and a hundred thousand souls gathered round him. The Sun of Truth dawned from the horizon of Iran, yet with utmost degradation they extinguished His light and cut down the Tree of His being with the sword of tyranny. Reflection on what hath come to pass is necessary, for if man truly becomes aware, a hundred thousand names would neither prevent nor hinder him; he would pass beyond the river and make for the Most Great Ocean. Confirmation and success are from God, our Goal and your Goal, our Beloved and your Beloved, and the Beloved of all who are in the heavens and the earth.

30 نیر عنایت و فضل و عطا و رحمت و شفقت و وفا از افق سماء هر کلمه‌ئی از کلمات مقصود عالمیان ظاهر و مشرق لله الحمد هر یک از اسماء مذکوره بکثر عنایت سرمدیه فائز گشت این خادم فانی از حق باقی سائل و آمل هر یک از اولیا را مؤید فرماید بر آنچه که سبب اقبال من فی العالم است و علت تجلیات انوار نیر اعظم و از حق جلّ جلاله میطلبم که توفیق بخشد بر حفظ آنچه عطا شده چه که اسماء ناس را از حقیقت محروم نموده ملاحظه فرمائید بیک لفظ وصی کلّ مغرور و از فیوضات یوم جزا ممنوع شخصی در ایصنحات ادعای مهدویت نموده صد هزار نفس حولش جمع شده‌اند آفتاب حقیقت از افق ایران اشراق نموده بکمال ذلت نورش را خاموش نمودند و سدره وجودش را بسیف جفا قطع کردند در آنچه واقع شده تفکّر لازم چه اگر فی الحقیقه انسان آگاه شود صد هزار اسماء او را مانع نشود و حائل نگردد از نهر بگذرد و قصد بحر اعظم نماید التّأیید و التّوفیق من لدی الله مقصودنا و مقصودکم و محبوبنا و محبوبکم و محبوب من فی السموات و الأرضین

31 And this is what was revealed for his honor Zaynu'l-'Abidin, upon him be the glory of God, exalted be His utterance:

31 و هذا ما نزل لجناب زین العابدین علیه بهاء الله قوله جلّ جلاله

32 He is the Manifest Book

32 هو الکتاب المبین

33 Blessed is He Who hath appeared and revealed what He willed, and sent down verses as a token of His grace that the servants might draw nigh unto Him. He, verily, is the One Who hath power over whatsoever He pleaseth. There is none other God but Him, the Single, the One, the All-Knowing, the All-Wise.

33 تبارک الذی ظهر و اظهر ما ارد و انزل الآيات فضلاً من عنده لتقرّب العباد الیه انه هو المقتدر علی ما یشاء لا اله الا هو الفرد الواحد العلیم الحکیم

34 O Zaynu'l-'Abidin! Upon thee be the Glory of God, the King, the Just, the Manifest Truth. The verses bear witness and the atoms of creation testify that from the beginning of this Cause, in the days when the people of the Bayan were veiled behind a veil, this Wronged One called all with the loudest voice, before the faces of princes, to the straight path and the mighty announcement. No matter prevented Him, no tyranny held Him back from justice. In the prison of the land of Ta, He spoke the blessed word "The Lord of creation hath come," and

34 یا زین العابدین علیک بهاء الله الملك العدل الحقّ المبین آیات شاهد و ذرّات کائنات گواه اینظلوم از اول امر در ایامیکه اهل بیان خلف حجاب مستور بأعلى النداء امام وجوه امراء کلّ را بصراط مستقیم و نبأ عظیم دعوت نمود هیچ امری او را منع نکرد هیچ ظلمی او را از عدل باز نداشت در زندان ارض طا بکلمه مبارکه قد اتی المولی الوری ناطق و در سلاسل و اغلال بذکر غنی متعال متکلم ظلم ظالمین و سطوت

in chains and fetters He uttered the remembrance of the Self-Sufficient, the Most High. The oppression of the oppressors and the assault of the aggressors did not deter Him. His entire life was spent in the hands of the heedless. All the people of Iran, both followers of the Qur'an and the Bayan, are witnesses to what hath been mentioned. We bore what none other hath borne. In Mazandaran, We were paraded through the streets and lanes, and they inflicted upon Us that which would cause the destruction of the people of the cities of justice and fairness.

- 35 And when the light of the Cause became somewhat manifest, the people of the Bayan did that which caused the eyes of grandeur to weep. At times they claimed these verses were taken from the Primal Point, whereas every person of insight testifieth to countless differences apparent between them. These matters have been and continue to be mentioned repeatedly, that they might remain in the vision of the friends and in their treasures of understanding, lest the doubts of the suspicious and the whisperings of satan cause them to slip. The equivalent of the Bayan, nay more, and likewise the equivalent of the heavenly Books is now present. Yet one who is engaged in service in His presence they have taken as lord besides God, and have drawn the swords of hatred against the Wronged One. We beseech God to assist thee and make thee successful in that which He loveth and is pleased with, and to give thee to drink from the cup of bounty the wine of steadfastness. Verily, He is the Lord of creation and the Possessor of the Light of Oneness. He ordaineth what He willeth for whom He willeth, and He is the Mighty, the Glorious, the Unconstrained. The Glory from Us be upon thee and upon those who are with thee, and upon those who have not broken God's Covenant and His Testament and have recognized that which hath been sent down from His Supreme Pen from His wondrous and mighty Kingdom.

- 36 And mention was made of the friends of Shahrud, upon them be the Glory of God, the King, the Mighty, the Loving. After being presented at the Most Holy and Most Exalted Court, this blessed Tablet was specifically revealed for them from the heaven of will. His utterance, mighty is His statement and exalted His proof:

- 37 In the Name of the Speaker, the Everlasting

- 38 O My friends in Shahroud! Harken with your inner ear to the call of the Wronged One. He it is Who hath shattered the idols and opened the gate of joy amid sorrows, leading humanity to that which God hath willed. We beseech God to aid souls to serve His Cause with wisdom and utterance. Blessed is the soul

معتدین او را منع ننمود تمام عمر در دست غافلین مبتلا جمیع اهل ایران از فرقان و بیان بر آنچه ذکر شد شاهد و گواه حمل نمودیم آنچه را که احدی حمل ننمود در مازندران در کوچه و بازار ما را گردانند و وارد آوردند آنچه را که ذکرش سبب هلاکت اهل مدائن عدل و انصافست

35 و چون نور امر فی الجمله ظاهر اهل بیان عمل نمودند آنچه را که عیون عظمت گریست گاهی گفته اند این آیات از نقطه اولی اخذ شده و حال آنکه هر بصیری شهادت میدهد بر اینکه فرق لایحسی مشهود ذکر این امور مکرر شده و میشود تا در انظار اولیا و خزانین ادراکشان بماند و بر امور آگاه باشند لثلاً تزلهم شبهات المربیین و وساوس الشیاطین معادل بیان بل ازید و همچنین معادل کتب سماوی حال موجود نفسیکه در حضور بخدمت مشغول او را من دون الله ربّ اخذ نموده اند و بر مظلوم اسیاف بغضا آخته اند نسل الله ان یؤیدک و یوفقک علی ما یحبّ و یرضی و یستقیک من کأس العطآء ریحیق الاستقامه انه هو مولی البریه و مالک نور الاحدیة بقدر لمن یشاء ما یشاء و هو المقتدر العزیز المختار البهاء من لدنا علیک و علی من معک و علی الدین ما تقضوا عهد الله و میثاقه و اعترفوا بما نزل من قلبه الاعلی من ملکوته العزیز البدیع اتی

36 و ذکر اولیای شاهرود علیهم بهاء الله الملک العزیز الودود فرموده بودند بعد از عرض در ساحت امنع اقدس این لوح مبارک مخصوص ایشان از سماء مشیت نازل قوله عزّ بیانه و جلّ برهانه

37 بنام گوینده پاینده

38 یا اولیائی فی شاهرود ندای مظلوم را بگوش جان اصغا نمائید آنست کاسر اصنام و مذهب احزان باب فرح بگشاید انسانرا بما اراده الله فایز فرماید از حقّ میطلیم نفوسی را مؤید نماید بر خدمت

that hath adorned its head with the crown of detachment and its temple with the fear of God, the Lord of the Mighty Throne. The Most Great Word attracteth hearts and souls, from which floweth the Living Waters. O people of Shin, Alif and Ha! Your petitions have previously reached Us and attained unto the glance of favor, and there hath been ordained for you that which the people of the world are powerless to comprehend. Soar with true wings and circle in this holy atmosphere. In one of the Tablets this most great verse was revealed, addressing one of the servants: "Verily We desired to draw thee nigh unto the Most Great Sea, not with feet like the feet of men, nor with wings like the wings of birds, but through a divine spiritual movement swifter than the lightning that dazzleth the sight."

- 39 Today the Sun of Truth is risen and the waves of the ocean of the Most Merciful's utterance are manifest. Hold fast unto unity and accord, engage in service to the Cause, and strive that perchance the rancor in the hearts and souls of men may be calmed through the living waters of loving counsel, and the light of truth may shine forth from the horizons of hearts. O My friends in that land! Blessed are ye for having turned toward the horizon of the Cause, wherein neither the veils of the divines nor the might of princes prevented you. Ye have acknowledged that which the Tongue of Grandeur hath spoken, and have attained unto that which most of mankind have been debarred from.

- 40 Arise with complete steadfastness to serve the Cause of the Lord of all beings. It hath been repeatedly mentioned that one who was a fisherman became, through God's grace, exalted by His glory, the leader of the people of divine knowledge and the guide of all who dwell on earth, and a shepherd became the bearer of the Standard. Today the triumph of the Cause hath been and shall be through the hosts of God, and His hosts are goodly deeds and praiseworthy conduct. Conflict, corruption and contention are strictly forbidden in this Most Great Revelation, in My Books, My Scrolls, My Scriptures and My Tablets. We beseech God to assist you with the hosts of wisdom and utterance, and to confirm you in that which beseemeth His days. He is verily the Confirmer, the All-Knowing, the Commander, the All-Wise.

- 41 O My Most Exalted Pen! Turn thy face unto him who was named Ghulam-i-Rida, that he may hear the call from the direction of Akka and be drawn to the Most Glorious Station,

امر به حکمت و بیان طوبی نفس زینت راسها
با کلیل الانقطاع و هیکلها بتقوی الله رب العرش
العظیم کلمهء علیا جذّاب افئده و قلوبست کوثر
حیوان از آن جاری یا اهل الشین و الألف و
الهء عرایض شما از قبل رسید و بلحاظ عنایت
فائز گشت و از برای شما مقدّر شد آنچه که اهل
عالم از ادراکش عاجز و قاصرند باجنحهء حقیقی
پرواز نمائید و در این هواء مقدّس سیر کنید در
یکی از الواح مضمون این آیه کبری نازل مخاطباً
لاحد من العباد انا اردنا ان تقرّبک الی البحر
الأعظم لا برجل کرجل العباد و لا بأجنحه
کأجنحه الطیور بل بالحركة الهیة الروحانیة الّتی
کانت اسرع فی البرق الذی تخطف به الأبصار

- 39 امروز آفتاب حقیقت مشرق و امواج بحر بیان
رحمن ظاهر به اتحاد و اتفاق تمسک نمائید و
بخدمت امر مشغول شوید و جهد کنید شاید
ضعیفهء افئده و قلوب عباد از کوثر نصایح
مشفقانه ساکن شود و نور حقیقت از آفاق
قلوب اشراق نماید یا اولیائی هناک طوبی لكم
بما اقبلتم الی افق الأمر بحیث ما منعتکم حجاب
العلماء و لا سطوة الأمراء اعترفتم بما نطق به
لسان العظمة و فرتم بما منع عنه اکثر العباد

- 40 بهمت تمام بر امر مالک انام قیام نمائید مکرّر
ذکر شد نفسیکه صید ماهی مینمود بعنایت حقّ
جل جلاله قائد حزب عرفان و هادی من فی
الامکان گشت و راعی غم صاحب علم شد
امروز نصرت امر بجنود الله بوده و هست و
جنود او اعمال و اخلاق طیبهء مرضیه بوده نزاع
و فساد و جدال در این ظهور اعظم ممنوع منعاً
عظیماً فی کتبی و صحفی و زبری و الواحی نسل
الله ان یمدکم بجنود الحکمة و البیان و یؤیدکم علی
ما ینبغی لأیامه انه هو المؤید العلیم و الأمر الحکیم

- 41 یا قلبی الأعلى ولّ وجهک الی من سئی بغلام
قبل رضا لیسع النداء من شطر عکاء و یجذبه الی
المقام الأبهی و یسقیه ید العطاء کوثر الاستقامة

and that the hand of bounty may give him to drink of the Greatest Kawthar of steadfastness, whereby the doubts of those who have denied God, the Lord of Lords, shall not cause him to slip.

الکبری بحیث لا تزله شبهات الذین کفروا بالله ربّ الأرباب

- 42 Some of the friends have beseeched from the ocean of the bounty of the Goal of the world's desires that He may keep them steadfast in His Cause and that they may ascend at the time of their passing with manifest certitude. Say: O My friends! Throughout the ages and centuries, each party hath deemed itself the most mighty, the most learned, the most jurisprudent, and the most pious, and with white and green turbans, serving as banners amongst the servants, they busied themselves with the promotion of the luminous Law – so they claimed. But when the Revealer of verses and the Manifestor of clear tokens lifted the veil and shone forth from the horizon of His Will, these very souls uttered that which no oppressor had ever spoken and committed deeds which no idolater had ever perpetrated.

42 بعضی از دوستان از بحر عطای مقصود عالمیان مسألت نموده‌اند که ایشانرا بر امر مستقیم دارد و در حین عروج یقین مبین صعود نمایند قل یا اولیائی در قرون و اعصار حزبی خود را اعظم و اعلم و افقه و اتقی می‌شمرند و با عمام بیضا و خضرا بمثابه اعلام مابین عباد ترویج شریعت غرّا علی زعمهم مشغول بودند و چون منزل آیات و مظهر بینات کشف حجاب نمود و از افق اراده اشراق فرمود همان نفوس گفتند آنچه را که هیچ ظالمی نگفته و عمل کردند آنچه را که هیچ مشرکی عمل نکرده

- 43 If a soul desireth to drink from the Kawthar of steadfastness and to attain unto the station of certitude in God, it must free and liberate the heart from all save God. Hadi Dawlat-Abad hath exerted strenuous efforts in misleading the people, hath turned toward names whilst turning away from their Creator. He hath clung to the vain imaginings of the party of old which have been the cause of the perdition of all. By the life of God! Verily, he is in manifest loss and shall not be numbered among those who perceive. He claimeth faith in one of the Letters – if indeed it be a living, real Letter – yet hath denied the Mother Book which speaketh before all faces: There is no God but He, the One, the Peerless, the All-Knowing, the All-Wise. The people of Persia have been and are familiar with vain imaginings. It is therefore incumbent upon the friends of God in this Day to protect the people, as far as possible, from such idle fancies. Verily, He is the Confirmer, the All-Wise.

43 اگر نفسی اراده نماید از سلسبیل استقامت بیاشامد و بمقام ایقان بالله فائز گردد باید قلب را از ما سوی الله فارغ و آزاد سازد هادی دولت‌آبادی در اضلال خلق جهد بلیغ مبذول داشته باسما اقبال نموده و از خالق آن معرض باوهامات حزب قبل که سبب هلاکت کل شده تمسک جسته لعمر الله انه فی خسران مبین و لا یكون من الشاعرين یدعی الایمان بحرف من الحروف ان کان حرفاً حیاً حقیقیّاً و کفر بأمّ الکتاب الذین ینطق امام الوجوه لا اله الا هو الفرد الواحد العلم الحکیم اهل ایران باوهام انس داشته و دارند لذا بآنجهت مایلند بر اولیای حق البیوم لازم که بقدر مقدور ناس را از اوهام حفظ نمایند انه هو المؤید الحکیم

- 44 O servant! If thou dost perceive the wafting fragrance of the divine utterance from the words of thy Lord, the All-Merciful, say:

44 یا غلام قبل رضا اذا وجدت نفحات البیان من کلمات ربّک الرحمن قل

- 45 My God, my God! Thou seest me advancing toward Thee and turning away from all else beside Thee. I beseech Thee by the steadfastness whereby the feet of most of Thy creatures have slipped, and by the light of Thy Cause which hath shone forth from the horizon of Thy will, to ordain for me through the Pen of Thy bounty that which shall profit me in the world to come and in this life. By Thy glory, O Thou Goal of the world and Ruler of nations! I desire in all conditions to hold fast unto Thee and to cleave to the cord of Thy bounty. O Lord! I am

45 الهی الهی ترانی مقبلاً الیک و معرضاً عن دونک استلک بالاستقامه الّتی بها زلت اقدام اکثر خلقتک و بنور امرک الذی اشرق من افق ارادتک بان تکتب لی من قلم فضلک ما ینفعنی فی الآخرة و الأولى وعزّتک یا مقصود العالم و مالک الأمم احبّ ان اکون فیکلّ الأحوال متمسکاً بک و متوسلاً بحبل عطائک ای ربّ انا الذی فات عنی ما ینبغی لایامک قدر لی

he from whom hath slipped away that which beseemeth Thy days. Ordain for me from the heaven of Thy generosity and the sun of Thy grace that which shall draw me nigh unto Thee and cause my remembrance to endure amongst Thy servants. Thou art the Forgiving, the Merciful. By Thy glory! This servant knoweth not what lieth with Thee nor what shall profit him. Thou art the All-Knowing, the All-Informed.

من سماء کرمک و شمس جودک ما یقرّبی
الیک و یبقی به ذکری بین عبادک انک انت
الغفور الرحیم وعزّتک انّ عبدک هذا لا یعلم ما
عندک و ما ینفعه انک انت العلیم الخیر

- 46 We make mention of thy son with a remembrance that shall not be erased, nor shall any decree change it, nor shall the passing of centuries and ages alter it. O Mihdi! There hath come before the Wronged One thy letter which thou didst send to one of My Afnan, upon whom rest My glory and loving-kindness. The servant in attendance hath laid it before Us. We have answered thee with that which no mention can equal, and thou hast been mentioned by Him Who hath spoken My praise, soared in My atmosphere, and arose to aid My Cause - through which the sincere ones have drawn nigh and every hesitating doubter hath turned away. Praise be to God that in thy early youth thou didst attain unto the mention and praise of the Truth and wert successful in serving His loved ones. This bounty hath been and is from God. Although the deniers of the Bayan have sullied the expanse of the world with the dust of vain imaginings and names, nevertheless the grace of God requireth mention, that perchance a few may not be confined by the veils of names and remain not deprived of the Presence of the Worshipped One. Whoso hath heard My call - it behooveth him to conquer the world through one of My words. This beseemeth the people of the Crimson Ark. Otherwise, that which the deniers from among the people of the Bayan have clung to befitteth their own selves, not God, the Single, the One, the Mighty, the Praiseworthy.

46 و نذکر انک بذکر لا یعتریه محو ولا یغیره امر ولا
تبدله القرون و الأعصار یا مهدی قد حضر لدی
المظلوم کتابک الذی ارسلته الی احد افنانی علیه
بهاً و عنایتی و عرضه العبد الحاضر اجبناک
بما لا تعادله الأذکار و ذکرک من نطقی بثنائی
و طار فی هوائی و قام علی نصره امری الذی
به اقبل المخلصون و اعرض کلّ متوقّف مرتاب
للّه الحمد در اوّل جوانی به ذکر و ثنائی حقّ فائز
شدی و یخدمت اولیائش موفق گشتی این فضل
من عند الله بوده و هست اگرچه معرضین بیان
عرضه عالم را بغبار اوهام و اسماء آلوده اند و لکن
مع ذلک فضل مقتضی ذکر است لعلّ معدودی
بجیبات اسماء محدود نشوند و از حضرت معبود
محروم نمانند من سمع ندائی حقّ السمع ینبغی له
ان یخیر العالم بکلمة من کلّهائی هذا ینبغی لأهل
السّفینة الحمرآ و الاّ ما تمسّک به المعرضون من
اهل البیان ینبغی لأنفسهم لا لله الفرد الواحد
العزیز الحمید

- 47 Remember on My behalf thy mother and thy sister, then thy other sister, and give them the glad-tidings of My loving-kindness and My mercy that have preceded existence. O My handmaidens! Give thanks unto your Lord, for He hath aided you to turn towards Him when every remote scholar turned away from Him.

47 اذکر من قبلی امّک و اختک ثمّ اختک الأخری
و بثمرهن بعنائی و رحمیتی الّتی سبقت الوجود یا
امائی اشکرن ربّک انّه ایدکن علی الاقبال اذ
اعرض عنه کلّ عالم بعید

- 48 We desire at this moment to make mention of him who was named Rida from the land of Ba and Ya, that he may find the fragrance of My loving-kindness from My verses and give thanks unto his Lord, the All-Remembering, the All-Knowing.

48 انا اردنا ان نذکر فی هذا الحین من ستمی برضا من
ارض الباء و الیا لیجد عرف عنایتی من آیاتی و
یشکر ربّه الذّاکر العلیم

- 49 O Rida! Harken unto the Call. We have manifested the Cause before the faces of princes and divines. The kings and their subjects have risen against Me and perpetrated that which hath caused the hearts of the denizens of the most exalted Paradise and the companions of the supreme Heaven to melt, and

49 یا رضا اسمع النداء انا اظهرنا الأمر امام وجوه
الأمرآ و العلماء قد قام علی الملوک و المملوک و
ارتکبوا ما ذابت به اکباد اهل الفردوس الأعلى و
اصحاب الجنّة العلیا و بذلک کان المظلوم فی فرح

thereby was the Wronged One in manifest joy and great patience. Then there joined the factions the party of the Bayan, who claim belief in the Point of the Bayan while they disbelieve in Him Whom He sent with the truth and unto Whom He revealed verses. Thus have their souls enticed them, and today they are in manifest opposition. Say: By the life of God! That which ye possess of names and all else will profit you not today except through this Speaking Book, the Mighty, the Wondrous. Blessed art thou for having been mentioned before the Wronged One and for having attained unto the traces of His Pen, which no thing whatsoever can equal. Verily thy Lord is the Expositor, the All-Knowing.

مبين و صبر عظيم ثم انضم الى الأحزاب حزب
البيان الذين يدعون الايمان بنقطة البيان ويكفرون
بالذى ارسله بالحق و انزل عليه الآيات كذلك
سوت لهم انفسهم وهم اليوم في اعراض مبين
قل لعمر الله لا ينفعكم اليوم ما عندكم من الأسماء
و ما دونها الا بهذا الكتاب الناطق العزيز البديع
طوبى لك بما ذكرت لدى المظلوم و فزت بآثار
قلبه التي لا يعادلها شيء من الأشياء ان ربك
هو المبين العليم

- 50 Say: Praise be to Thee, O my God, for having mentioned me through the tongue of the Dayspring of Thy signs and the Ocean of Thy utterance. I beseech Thee by the pearls of the shells of the ocean of Thy knowledge and wisdom to make me steadfast in Thy Cause and to drink the choice wine of Thy revelation from the hand of Thy bounty. Then make me so upright that names shall not cause me to slip from their Sovereign, their Creator, and their Originator. Then ordain for me what Thou hast ordained for Thy chosen ones who have hastened to the place of sacrifice for the exaltation of Thy Word and the manifestation of Thy Cause. Thou art, verily, the Almighty to do what Thou wilt. There is none other God but Thee, the Mighty, the Wise.

50 قل لك الحمد يا الهى بما ذكرتني من لسان مشرق
آياتك و بحر بيانك استلكت بلالى اصداف
عثمان عليك و حكمتك بأن تجعلني ثابتاً على
امرک و شارباً رحيق وحيك من يد عطائك
ثم اجعلني مستقيماً بحيث لا تزلي الأسماء عن
سلطانها و موجدتها و خالقها ثم اكتب لى ما
كتبته لأصفيائك الذين سرعوا الى مقرّ الفداء
لأعلاء كلمتك و اظهار امرک انك انت
المقتدر على ما تشاء لا اله الا انت العزيز الحكيم

- 51 We desire to make mention of him who ascended to the Most Exalted Companion, and of those who ascended in this Great Announcement. O Ali! Bear thou witness that thou hast believed in God and hearkened unto the Call when it was raised from the Supreme Horizon, and hast attained to the recognition of God, the Lord of the Exalted Throne. We beseech God to forgive thee and His loved ones who drank the choice wine of certitude from the hands of the mercy of the All-Merciful and were among the steadfast. Through their mention at this time, the ocean of forgiveness and pardon hath surged, as a mercy from the All-Merciful. Verily, He is the Forgiving, the Merciful. God hath adorned their heads with the crowns of forgiveness and mercy, and their temples with the ornament of pardon. He, verily, is the Almighty, the Powerful. We make mention of My loved ones from that land whose names thou didst mention, that they may give thanks unto God, the Lord of the Day of Judgment.

51 و اردنا ان نذكر من صعد الى الرفيق الأعلى ثم
الذين صعدوا في هذا النبأ العظيم يا على اشهد
انك آمنت بالله و سمعت النداء اذ ارتفع من
الأفق الأعلى و فزت بعرفان الله ربّ الكرسيّ
الرفيع نسل الله ان يغفرک و اوليائه الذين شربوا
رحيق الايقان من ايدى عناية الرحمن و كانوا
من الراسخين بذكرهم في هذا الحين ماج بحر العفو
و الغفران رحمة من لدى الرحمن انه هو الغفور
الرحيم قد زين الله رؤسهم بأكاليل العفو و الرحمة
و هياكلهم بطراز الغفران انه هو المقتدر القدير و
نذكر اوليائى من اليا الذين ذكرت اسمائهم ليشكروا
الله مالک يوم الدين

- 52 O My loved ones! We counsel you to be steadfast in this Great Announcement concerning which the people have differed, and at which the limbs of the idolaters have quaked. Blessed are ye for having believed in God, the One, the All-Informed. O

52 يا اوليائى انا نوصيكم بالاستقامة على هذا النبأ
العظيم الذى اختلف فيه الناس و ارتعدت به
فرائص المشركين طوبى لكم بما آمنتم بالله الفرد

Husayn! We have seen thy mention and make mention of thee, and We counsel thee and My loved ones to praiseworthy conduct and goodly deeds. He, verily, is the Counsellor, the All-Knowing. O Baqir! The Mother Book hath made mention of thee in the Final Return. Blessed is he who hath heard, and woe unto the heedless. Be thou vocal in the praise of thy Lord and steadfast in His service before the faces of the transgressors. We beseech God to aid thee and to ordain for thee that which He hath ordained for those who act according to His mighty Book. Give thanks unto God that He hath assisted thee to turn unto Him and hath mentioned thee in this Luminous Tablet. O Ali! Be thou not afflicted by names and cleave unto that which profiteth thee. That is to say, those names which the idolaters have taken besides God. The Hand of Power hath rent asunder the veils, yet the wayward ones of the Bayan are again engaged in misleading and veiling the people through ancient tales and the names they possess. We beseech the True One to protect thee and the loved ones from the adversities of the world and whatsoever appeareth therein. Verily, He is the Almighty, the Unconstrained.

53 We desire to make mention of him who was named Abu'l-Qasim, that he may inhale the sweet fragrances of remembrance and be among those who are steadfast in this Cause whereby the feet of the mystics have slipped, save those whom God, the Lord of creation, hath willed. Thy letter hath come before the Wronged One, and We have heard how thou didst praise God for that which was sent down from the Kingdom of Mine utterance. Verily thy Lord is the Mighty, the All-Bestowing. We beseech God to ordain for thee that which will draw thee nigh unto Him. Verily, He is the Mighty, the All-Bountiful. We make mention of My loved ones in that place whom thou didst mention in thy letter, that they may remember God, their Lord, at morn and at eventide.

54 O Siyyid Qabli-Rida! Well is it with thee, for thou hast drunk the choice wine from the cup of the bounty of thy Lord, the Lord of the beginning and the end. O Pen! Give glad tidings unto the youth of what the Lord of all being hath desired to mention from the most exalted horizon. Blessed is the servant who hath attained unto My call and acted according to what was commanded in the Mother Book. Rejoice in that thy name hath flowed from the Pen of God, the Almighty, the Unconstrained. O Beloved of God! Thy name was mentioned before the Wronged One, and the ocean of thy Lord's loving-kindness, the Lord of all beings, surged. Today We have arisen as a herald of My Name and as one standing in service to the Cause of God. Blessed is he who hath heard and responded. Give thanks unto God, thy Lord. He hath turned unto thee

الخبير يا حسين رأينا ذكرك ذكرناك ونوصيك و
اوليائى بالأخلاق المرضيه والأعمال الطيبه انه هو
الناسخ العليم يا باقر قد ذكرك أم الكتاب فى المآب
طوبى لمن سمع و ويل للغافلين كن ناطقاً بثناء
موليك و قائماً على خدمته امام وجوه المعتدين
نسئل الله ان يوفقك و يكتب لك ما كتبت
لمن عمل بما امر به فى كتابه العزيز اشكر الله انه
أيدك على الاقبال و ذكرك فى هذا اللوح المنير يا
على باسم مبتلا مشو و تمسك منما يعنى اسمائيك
مشركين آترا من دون الله اخذ كرده اند يد اقتدار
حجبات را خرق نمود ولكن معرضين بيان مجدداً
بقصص اولى و ما عندهم من الأسماء در اضلال
و احتجاب خلق مشغولند از حق ميطلبم تو و
اوليا را حفظ فرمايد از حوادث دنيا و آنچه در
آن ظاهر الله هو المقتدر المختار

53 أنا اردنا ان نذكر من سمي بأبي القاسم ليجد نفحات
الذكر و يكون من الراشدين على هذا الأمر الذى
به زلت اقدام العارفين الا من شاء الله مالك
الايجاد قد حضر كتابك لدى المظلوم و سمعنا ما
اثنت الله بما نزل من ملكوت يانى ان ربك هو
العزيز الوهاب نسئل الله ان يقدر لك ما يقربك
اليه انه هو العزيز الفضال أنا نذكر اوليائى هناك
الذين ذكرتهم فى كتابك ليذكروا الله ربهم فى الغدو
الأصال

54 يا سيد قبل رضا هنيئاً لك بما شربت الرحيق من
كأس عطاء ربك مالك المبدء و المآب يا قلم
بشر البابا بما اراد ان يذكره مولى الورى فى الأفق
الأعلى طوبى لعبد فاز بندائى و عمل بما امر به
فى أم الكتاب افرح بما جرى اسمك من قلم الله
المقتدر المختار يا حبيب الله قد حضر اسمك لدى
المظلوم و ماج بحر عناية ربك مولى الأنام قد
اصبحنا اليوم منادياً باسمى و قائماً على خدمة امر
الله طوبى لمن سمع و اجاب احمد الله ربك انه
اقبل اليك و ذكرك بما لا يعادله ما عند القوم
يشهد بذلك مكلّم الطور على اعلى المقام

and made mention of thee in such wise as nothing possessed by the people can equal. To this doth He Who conversed with God testify from His most exalted station.

- 55 Convey My greetings to all the handmaidens in that land. We beseech God to keep them steadfast and to adorn them with the ornament of chastity. The most glorious ornament of the highest paradise, specially ordained for the handmaidens, is the raiment of chastity. Blessed is the handmaiden who hath adorned her temple therewith. O handmaidens of God! Know ye the value of the divine Word. The treasures of kings cannot equal a single letter thereof. Ere long its station shall be made manifest to all the world. Occupy yourselves with His praise and glorification by night and by day, for He hath enabled you to recognize a Cause from which all others are veiled and debarred, save whom God willeth.

55 اماء آن ارض طراً را از قبل مظلوم تکبیر
برسانید از حقّ میطلبیم ایشانرا مستقیم دارد و
بطراز عصمت مزین فرماید ابهی طراز فردوس
اعلی که مخصوص اماء معین شده جامه
عصمت است طوبی لأمة تزینت هیكلها بها ای
کنیزان حقّ قدر کله الهی را بدانید خزان
ملوک بیک حرف آن معادله نماید عنقریب
مقامش بر عالمیان ظاهر گردد در لیالی و ایام به
حمد و ثنائش مشغول باشید چه که شما را مؤید
فرمود بر امریکه کلّ از آن محبوب و ممنوعند
آلا من شاء الله

- 56 We make mention of those names which thou didst mention at the end of thy letter, and We beseech God to send down upon them from the heaven of His bounty a blessing from His presence, and to ordain for them that which will draw them nigh unto Him and preserve them from aught else beside Him. He, verily, is powerful over all things and worthy to answer.

56 و نذکر اسماء الذین ذکرتم فی آخر کتابک و نسلّل
الله ان ینزل علیهم من سماء عطائه برکة من عنده
و یقدر لهم ما یقرّبهم الیه و یحفظهم عن دونه انه
علی کلّشی قدیر و بالاجابة جدیر

- 57 O Tongue of Grandeur! Make mention of him who hath been named Muhammad-Rida, whose letter sent to one of My loved ones hath been presented, that he may give thanks unto his Lord, the Self-Subsisting, the All-Compelling. We have, during the nights and days, made mention of Our loved ones who have turned with radiant faces toward God, the Mighty, the Loving. O Muhammad-Rida! Preserve the trust of thy Lord within thine eye, through His Name, the One Who hath dominion over what was and what shall be. We have made mention of thee and thy father as a bounty from Our presence. Verily thy Lord is the Mighty, the Best-Beloved. Nothing whatsoever escapeth His knowledge, and He is in truth the Knower of things unseen. We make mention of thy mother in the Most Great Prison as a mercy from God, the Lord of existence. Give her the glad-tidings of My loving-kindness and remind her of My verses, and illumine her heart with this remembrance whereby the idolaters have lamented and the rebellious one hath cried out. We have made mention of every name that was presented before Our face, both of the living and the dead. And verily We are the All-Merciful, the Forgiving, the Kind.

57 یا لسان العظمة اذکر من سَمی بمحمد رضا الذی
حضر کتابه الذی ارسلته الی احد اولیائی لبشکر
ربه المهیمن القیوم انا ذکرنا فی اللیالی و الايام
اولیائنا الذین اقبلوا بوجوه نوراء الی الله العزیز
الودود یا محمد رضا احفظ امانة ربک فی عینک
باسمه المهیمن علی ما کان و ما یکون انا ذکرناک
و اباک فضلاً من عندنا ان ربک هو العزیز
المحبوب لا یعزب عن علمه من شیء و هو الحق
علام الغیوب و نذکر امک فی السجن الأعظم
رحمة من لدی الله مالک الوجود بشرها بعنایتی
و ذکرها بآیاتی و نور قلبها بهذا الذکر الذی به نأح
المشکون و صاح الطاغوت انا ذکرنا کل اسم
حضر امام الوجه حیاً و میتاً و انا المشفق الغفور
العطوف

- 58 The splendor that hath shone forth from the horizon of the heaven of My loving-kindness be upon you, O friends of God and His party, and upon those who have cast away what they possessed and taken hold of the Book of God with the strength

58 البهاء المشرق من افق سماء عنایتی علیکم یا اولیاء
الله و حزبه و علی الذین نبذوا ما عندهم و اخذوا

and power granted by Him. He, verily, is the Almighty, the All-Powerful.

- 59 O Pen! Make mention of him who hath been named Hasan, that the verses of his Lord may draw him to a station wherein naught in all the world shall hinder him from the Most Great Name. Thus hath the Tongue spoken in the kingdom of utterance, and I am the All-Knowing, the All-Informed. Rejoice thou in My mention of thee, then render thanks unto thy Lord. He, verily, is the All-Hearing, the All-Seeing. He heareth what the tongues of the world utter and beholdeth their deeds. Nothing whatsoever escapeth His knowledge, and He is the One, the Single, the All-Knowing, the All-Wise.

- 60 Then make mention of him who was named Ghulam-i-Rida, that he may hear the call from the Supreme Horizon and be of them that are assured. We have caused the rain of utterance to shower upon the hearts of all who dwell within the realm of possibility, that there might spring forth therefrom the ears of wisdom and inner meanings from God, the Mighty, the Beauteous.

- 61 Say: O people of the earth! Be fair in the Cause of God and His Manifestation. Look ye to the right, that ye may hear the call of Sinai - verily it crieth out with the most exalted call, saying: "Blessed am I to have attained unto Him Who converseth with me!" Then turn ye to the left - verily the Tree calleth out: "By God! He hath come Who was speaking in my outer form and inner reality!" Then turn ye forward, where ye shall behold the waves of the ocean of God's utterance, the Lord of all worlds.

- 62 Say: O people of the Bayan! Be fair in God's sight, then acknowledge that which hath been sent down from the Kingdom of God's knowledge, the Mighty, the Praiseworthy. By God's life! The books of the world cannot compare with that which hath been sent down in truth, were ye of them that judge fairly. Fear ye God and follow not your idle fancies. Follow Him Who hath come from the horizon of power with manifest sovereignty. Thus hath the All-Merciful shone forth upon the kingdom of utterance, and there hath appeared from Him that which the heavens and earth are powerless to reckon.

- 63 O thou wronged one! Turn unto him who hath been named Muhammad, who was mentioned by Him Who turned in the early days unto the Mighty, the All-Knowing. Neither the sciences and arts nor what the people possessed in that day prevented him from God, the Supreme, the Self-Subsisting. Thus was the call raised in the prison of Akka. Blessed is he who

كُتِبَ اللَّهُ بِقُوَّةٍ مِنْ عِنْدِهِ وَ سُلْطَانٍ مِنْ لَدُنْهُ أَنَّهُ هُوَ الْمُقْتَدِرُ الْقَدِيرُ

59 يَا قَلَمُ اذْكُرْ مِنْ سَمِيِّ حَسَنِ لِتَجْذِبَهُ آيَاتُ رَبِّهِ إِلَى مَقَامٍ لَا يَمْنَعُهُ مَا خُلِقَ فِي الْعَالَمِ مِنَ الْأَسْمَاءِ الْأَعْظَمِ كَذَلِكَ نَطْقُ اللِّسَانَ فَيَمْلِكُوتُ الْبَيَانَ وَأَنَا الْعَالَمُ الْخَبِيرُ أَفْرَحْ بِذِكْرِي أَيَّاكَ ثُمَّ اشْكُرْ رَبَّكَ أَنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ يَسْمَعُ مَا تَنْطِقُ بِهِ السِّنُّ الْعَالَمُ وَ يَرَى أَعْمَالَهُمْ لَا يَعْزُبُ عَنْ عِلْمِهِ شَيْءٌ وَ هُوَ الْفَرْدُ الْوَاحِدُ الْعَلِيمُ الْحَكِيمُ

60 ثُمَّ ذَكَّرْ مِنْ سَمِيِّ بَغْلَامٍ قَبْلَ رِضَا لِيَسْمَعَ النِّدَاءَ مِنَ الْأَفْقِ الْأَعْلَى وَ يَكُونَ مِنَ الْمُوقِنِينَ قَدْ أَمَطَرْنَا أَمْطَارَ الْبَيَانِ عَلَى أَفْتَدَةٍ مِنْ فِي الْأَمْكَانِ لِيُظْهِرَ مِنْهَا سَنَبِلَاتِ الْحِكْمَةِ وَالْمَعَانِي مِنْ لَدَى اللَّهِ الْعَزِيزِ الْجَمِيلِ

61 قُلْ يَا مَلَأَ الْأَرْضِ انْصَفُوا فِي أَمْرِ اللَّهِ وَ ظَهْرُهُ انْظُرُوا إِلَى الْيَمِينِ لِتَسْمَعُوا نِدَاءَ الطُّورِ أَنَّهُ يَنَادِي بِأَعْلَى النِّدَاءِ وَ يَقُولُ طُوبَى لِي بِمَا فَزَتَ بِمُكَلِّمِي ثُمَّ اتَّفَعُوا إِلَى الْيَسَارِ أَنَّ السَّدْرَةَ تَنَادِي تَاللهِ قَدْ أَتَى مِنْ كَانَ نَاطِقًا فِي ظَاهِرِي وَ بَاطِنِي ثُمَّ اقْبَلُوا إِلَى الْأَمَامِ يَرُونَ مَوْجَ بَحْرِ بَيَانِ اللَّهِ رَبِّ الْعَالَمِينَ

62 قُلْ يَا مَلَأَ الْبَيَانَ انْصَفُوا بِاللَّهِ ثُمَّ اقْرَأُوا مَا نَزَلَ مِنْ مُلْكُوتِ عِلْمِ اللَّهِ الْعَزِيزِ الْحَمِيدِ لَعَمْرُ اللَّهِ لَا يَعَادِلُ بِمَا نَزَلَ بِالْحَقِّ كُتِبَ الْعَالَمُ إِنْ أَنْتُمْ مِنَ الْمُنْصَفِينَ اتَّقُوا اللَّهَ وَ لَا تَتَّبِعُوا أَهْوَاؤَكُمْ اتَّبِعُوا مَنْ أَتَى مِنْ أَفْقِ الْأَقْتِدَارِ بِسُلْطَانِ الْمَبِينِ كَذَلِكَ تَجَلَّى الرَّحْمَنُ عَلَى مُلْكُوتِ الْبَيَانِ وَ ظَهَرَ مِنْهُ مَا عَجَزَ عَنْ احْصَائِهِ مَا فِي السَّمَوَاتِ وَ الْأَرْضِينَ

63 يَا أَيُّهَا الْمَظْلُومُ اقْبَلْ إِلَى مَنْ سَمَّى بِحَمْدِ الَّذِي ذَكَرَهُ مِنْ أَوَّلِ الْأَيَّامِ إِلَى الْعَزِيزِ الْعَلَامِ وَ مَا مَنَعَتْهُ الْعُلُومُ وَ الْفُنُونُ وَ مَا عِنْدَ الْقَوْمِ فِي ذَاكَ الْيَوْمِ عَنْ اللَّهِ الْمُهَيْمَنِ الْقَيُّومِ كَذَلِكَ رَفَعَ النِّدَاءَ فِي سَبْجِ عَكَّاءِ طُوبَى لِمَنْ وَجَدَ عَرَفَهُ وَ وَبِلَ لِكُلِّ غَافِلٍ مُحْجُوبٍ

hath found its fragrance, and woe unto every heedless one who remaineth veiled.

- 64 Say: O concourse of the Bayan! Have ye the living waters of proof? Then bring them forth before God, the Lord of all existence. Present yourselves before the Face, that ye may witness the waves of the ocean of My utterance and the words of the Sun of My Revelation. Perchance ye will abandon what ye possess, clinging unto that which is with God, the Lord of the seen and the unseen.
- 64 قل يا معشر البيان هل عندكم سلسيل البرهان فأتوا به لوجه الله مالک الوجود احضروا امام الوجه لتشهدوا امواج بحر بياني و كلمات شمس ظهوري لعل تدعوا ما عندكم متمسكين بما عند الله رب الغيب والشهود
- 65 Say: By God! Neither names nor what ye possess will profit you except through this Name, at Whose appearance the herald proclaimed: "The Kingdom belongeth unto God, the Mighty, the Well-Beloved!" By God's life! No refuge have ye this day, nor any place of flight. Fear ye God and be not of them who look on and deny.
- 65 قل تالله لا ينفعكم الاسماء ولا ما عندكم الا بهذا الاسم الذي اذ ظهر نادى المناد الملك لله العزيز المحبوب لعمر الله لا مهرب بكم اليوم ولا مفر اتقوا الله ولا تكونوا من الذين ينظرون ويتكبرون
- 66 Blessed art thou, O Muhammad, for having turned unto Me when the people turned away, and for having attained unto the traces of My Most Exalted Pen while the servants were sunk in the pit of vain imaginings. Thus hath the matter been made manifest as a grace from Our presence, and I am He Who overshadoweth what hath been and what shall be.
- 66 طوبى لك يا محمد بما اقبلت اذ اعرض القوم وفزت باثار قلبي الاعلى اذ كان العباد في بئر الاوهام كذلك اظهر الامر فضلاً من لدنا وانا المهيم على ما كان وما يكون
- 67 Verily, the Kingdom of Utterance hath turned unto God's loved ones in the cities and lands, making mention of them in that whereby their remembrance shall endure in the Book of God, the Mighty, the Loving, that they may find the sweetness of utterance on a Day illumined by the light of His countenance. This is a Day wherein the names have shone forth through the light of their Lord. Blessed is he who hath witnessed and seen, and woe unto every heedless one who remaineth far removed from the court of nearness.
- 67 ان ملكوت البيان اقبل الى اولياء الله في المدن والديار و يذكرهم بما يبقى به اذكارهم في كتاب الله العزيز الودود ليجدوا حلاوة البيان في يوم كان بنور الوجه منيرا هذا يوم فيه اشرفت الاسماء بنور ربها طوبى لمن شهد و رأى و ويل لكل غافل كان عن بساط القرب بعيدا
- 68 O My loved ones in Kha! Your Lord, the All-Merciful, calleth you from a station wherefrom light is visible at its horizon. Beware lest the might of the world hold you back from Him Who hath come from the heaven of utterance with a proof that encompasseth all the worlds. Say: Cast away what the people possess and take what ye are commanded in a Book inscribed by the Pen of God. Beware lest the doubts of the people and the hints of him who was justly deprived of the ocean of utterance in the days of the All-Merciful veil you.
- 68 يا اوليائي في الخاء يدعوك ربكم الرحمن من مقام كان النور من افقه مشهودا اياكم ان تمنعكم سطوة العالم عن الذي اتى من سماء البيان ببرهان كان على العالمين محيطا قل ضعوا ما عند القوم و خذوا ما امرتم به في كتاب كان من قلم الله مرقوما اياكم ان تحجبكم شبهات القوم و اشارات الذي كان عن بحر البيان في ايام الرحمن بالعدل محروما
- 69 O Son of My Most Sincere Name! Hear the Call from the Prison's direction. Arise to serve the Cause amidst humanity and remind them of that which will draw them to a station blessed through God's glory. We beseech God to aid thee in His remembrance and praise, and in that which will diffuse the fragrance of His good-pleasure throughout the cities and
- 69 يا ابن اسمي الاصدق اسمع النداء من شطر السجن قم على الامر بين العباد و ذكرهم بما يجذبهم الى مقام كان بعز الله مبروكا نسئل الله ان يؤيدك على ذكره و ثنائه و ما يتضوع به عرف الرضاء في

villages. Verily thy Lord aideth whom He willeth through His grace. He, verily, hath power over all things.

70 O 'Ali! Be thou prepared. Verily, the Most Great Ocean desireth to cleanse thee with the waves of wisdom and utterance. He doeth what He willeth and ordaineth what He desireth. Nothing among all things can prevent Him, nor can any matter benefit Him. He hath ever been independent of all worlds.

71 Praise be unto Thee, O Lord of the worlds, for having remembered me in Thy Most Great Prison when I was imprisoned unjustly among the servants. They observed not Thy right in regard to Thee and committed that which caused Thy Most Exalted Paradise to lament, and then that which descended from the heaven of inner meanings by a command inscribed by the Most Exalted Pen in the Tablet.

72 O Kazim! Grieve not for anything, for thou hast been mentioned before the Wronged One, and there hath been sent down for thee from the heaven of utterance that which hath attracted the heart of every learned one who was endowed with true vision. When the utterance of thy Lord, the Most Merciful, attracteth thee, soar on the wings of longing in the atmosphere of love and fellowship. Say: Praise be unto Thee, O Thou the Goal of the world, for having remembered me when I was wronged in the hands of the aggressors. Thus did the ocean of utterance surge before the faces of the religions, and the Most Merciful appeared with a Cause that was hidden from those possessed of sight.

73 O children of the Friend and heirs of Him Who conversed with God! Sanctify your ears to hearken unto My Most Exalted Word, whereby all things have been attracted and the Kingdom hath proclaimed: "The dominion belongeth unto God, the Lord of the worlds!" God hath indeed shone forth upon you from the Dayspring of His signs and the Manifestation of His Self, Who hath come from the Dawning-Place of eternity with a sovereignty before which the necks of the ungodly have bowed low. Verily the Mount hath circled round the Manifestation, and the call of the Tree hath been raised in the Sinai of knowledge. Blessed is he who hath heard and attained, and woe unto every heedless doubter.

74 We counsel you in this night to fear God, the Lord of the mighty Throne. Aid your Lord through wisdom and utterance. Beware lest ye follow your desires. Follow Him Who counseleth you for the sake of God, the Lord of the sublime Throne. We have remembered you before and have revealed unto you that from which the near ones have inhaled the fragrance of holiness from this Garment whereby every blind one hath seen,

المدن والقرى انّ ربك يؤيد من يشاء فضلاً من عنده انه كان على كل شيء قديراً

70 يا علي كن مستعداً انّ البحر الأعظم اراد ان يظهرک بأموال الحكمة والبيان انه يفعل ما يشاء ويحكم ما يريد لا يمنعه شيء من الأشياء ولا ينفعه امر من الأمور انه كان عن العالمين غنياً

71 لك الحمد يا مولی العالم بما ذکرته في سجنك الأعظم اذ كنت بين ایدی العباد بالظلم مسجوناً ماراعوا فيک حقک و ارتكبوا ما ناح به فردوسک الأعلى ثم الذی اتى من سماء المعانی بأمر کان من القلم الأعلى فی اللوح مسطوراً

72 يا كاظم لا تحزن من شيء قد كنت مذكوراً لدى المظلوم وانزل لك من سماء البيان ما انجذب به فؤاد کل عالم کان على الحق بصيراً اذا اجتذبتک بيان ربک الرحمن طر بأجنحة الاشتياق في هواء المحبة والوداد قل لك الحمد يا مقصود العالم بما ذکرته اذ كنت بين ایدی المعتدين مظلوماً كذلك ماج بحر البيان امام وجوه الأديان و تجلّی الرحمن بامر کان عن اولى الأبصار مستوراً

73 يا ابناء الخليل و ورث الکليم قدسوا آذانکم لاصغاء کلماتی العليا الّتي بها انجذب الأشياء و نادت الملک لله رب العالمين قد تجلّی علیکم الله بمشرق آیاته و مظهر نفسه الذی اتى من مطلع البقاء بسلطان خضعت له اعناق المشرکين انّ الطور طاف حول الظهور و ارتفع نداء السدرة في سیناء العرفان طوبی لمن سمع و فاز و ويل لكل غافل مريب

74 انّا نوصيکم في هذا الليل بتقوى الله ربّ العرش العظيم انصروا ربکم بالحكمة والبيان ايّاکم ان تتبعوا اهوائکم اتبعوا من ينصحکم لوجه الله ربّ الکرسی الرفيع انّا ذکرناکم من قبل و انزلنا لکم ما وجد منه المقربون رايحة التقديس من هذا القميص الذی به شاهد کلّ ضرير و استغنى کلّ

every poor one hath been enriched, every lowly one hath been exalted, every mute one hath spoken, and the straight path of God and His mighty Message have been made manifest. Rejoice in that the countenance of the Ancient One hath turned toward you from His Most Great Prison, and hath sent down unto you that which hath diffused the fragrance of the Most Merciful throughout all possibilities. Blessed is he who hath found and attained.

فقير و استرفع كلّ وضع و نطق كلّ كليل و
ظهر صراط الله المستقيم و نبأه العظيم افرحوا بما
اقبل اليكم وجه القدم من شطر بجنه الأعظم و
انزل لكم ما فاح به عرف الرحمن في الامكان
طوبى لمن وجد و فاز

75 Praise be unto Thee, O Thou the Goal of the mystics! We beseech Thee for pardon, trusting in Thy grace and bounty which have encompassed all who are in the heavens and on earth. O Lord! We are Thy servants and we acknowledge our misdeeds and sins, and have turned unto Thee. Verily, Thou art the Munificent, the Possessor of great bounty. There is no God but Thee, the Forgiving, the Merciful. We beseech Thee, by the waves of the ocean of Thy forgiveness and mercy which have preceded Thy servants, to aid us in that which Thou lovest and approve. Verily, Thou art the Mighty, the All-Knowing, the Wise.

75 لك الحمد يا مقصود العارفين نستلك الغفو
اطمئنناً بفضلك و كرمك الذي احاط من
في السموات والأرضين اى رب نحن عبادك
و يعترف بجريرتنا و خطيئتنا و رجعنا اليك
انتك انت الكريم ذو الفضل العظيم لا اله الا
انت الغفور الرحيم نستلك بأمواج بحر غفرانك
و رحمتك التي سبقت عبادك بأن تؤيدنا على ما
تحب و ترضى انتك انت المقدر العليم الحكيم

76 The glory from Our presence be upon the people of Baha who have turned towards the Most Exalted Horizon with illumined hearts and radiant faces, and who have attained that which God ordained for them in the Guardian of Names, and made them companions of the Crimson Ark. By the life of God! These are servants around whom circle angels drawn nigh. Verily we are God's, and to Him shall we return.

76 البهاء من لدنا على اهل البهاء الذين اقبلوا الى
الأفق الأعلى بقلوب نوراء و وجوه بيضاء و فازوا
بما وضعهم الله في قیوم الأسماء و جعلهم من
اصحاب السفينة الحمراء لعمر الله انهم عباد يطوف
حولهم ملائكة مقربون انا لله و انا اليه راجعون

77 And We make mention of My handmaidens who have believed in God, the Protector, the Self-Subsisting, and who have taken the cup of immortality with love for the Lord of all beings, and have drunk therefrom through His All-Wise remembrance. We beseech God to adorn them with the most excellent adornment and to ordain for them the best of the hereafter and of this world. He, verily, is the Compassionate, the Bountiful, and the Most Merciful of the merciful. Praise be to God, the Lord of the worlds.

77 و نذكر امائى اللاتى آمن بالله المهيمن القيوم و
اخذن كؤس البقاء بحب مولى الوري و شربن
منها بذكره الحكيم نسل الله ان يزینهن بأحسن
الطراز و يقدر لهن خير الآخرة و الأولى انه هو
المشفق الكريم و ارحم الراحمين الحمد لله رب
العالمين انتهى

78 A hundred thousand suns of grace, moons of bounty, and stars of generosity have risen and become manifest from the horizons of every word. The Kawthar, Salsabil and the choice sealed wine are visible like the sun. The Tasneem crieth out, clinging to His Most Generous Name, saying:

78 صدهزار شمس عنایت و اقمار الطاف و نجوم
عطا از آفاق هر کلمه‌ئى مشرق و ظاهر کوثر
و سلسبیل و رحيق بمثابه آفتاب مشهود التسنيم
ينادى متمسكاً باسمه الكريم و يقول

79 "Praise be to Thee, O my God, for having singled me out for the companions of Thy Ark!" And the Camphor saith: "Thanks be to Thee, O my Best-Beloved, for having singled

79 لك الحمد يا الهى بما جعلتنى مخصوصا لأصحاب
سفينتك و الكافور يقول لك الشكر يا مقصودى
بما جعلتنى مخصوصا لأهل الظهور و اصحاب الطور
الذين طافوا حول ارادتك و عملوا بما انزلته فى
كتابك

me out for the people of the Manifestation and the companions of the Mount, who have circled round Thy will and acted according to what Thou hast revealed in Thy Book.”

- 80 Glory be to God! Every mention from amongst the mentions, every letter from amongst the letters, and every word from amongst the words of God, exalted be His glory, is distinguished from all else like the sun. Nevertheless, the calumniators have uttered that which befitteth their own souls. Are those possessed of hearing and sight extinct? For anyone gifted with vision, even less than the eye of a needle, would perceive the difference. O my brothers! O my masters! Relinquish not justice. Reflect upon and examine the manifest evidences from our Lord, and likewise upon that which hath been sent down from the heaven of utterance by the Point of the Bayan - may the spirit of all else be sacrificed for His sake - and that which hath been revealed in the Persian tongue. At that time your eyes shall be solaced and your souls assured, and the doubts of the babblers and the words of the calumniators shall not cause you to slip, and you shall find yourselves immersed in the ocean of certitude. Verily, our Lord and your Lord is the Mighty, the Powerful, the Bestower. He hath made known to you the stations of His Manifestation, taught you His way, and caused you to hear His call. He is our Guardian and our Goal, and He hath sent down for us that which draweth us nigh unto Him and hath taught us that which beseemeth His glorious and wondrous Day.

- 81 As for the names mentioned in the august letter, each hath been blessed with the effulgent lights of the Luminary of utterance. For some, Tablets have been sent down from the heaven of God's Will, and others have been mentioned in the Tablet of Shahrud and have attained the sacred writings of the Most Exalted Pen. It is hoped that they will not be deprived of the infinite outpourings that stream forth in the Days of God, and that they will drink from the Kawthar of grace and favors that lie hidden within the exalted words. Several petitions and letters arrived from certain loved ones, each containing several names. After being presented before the Most Holy, Most Exalted, Most August Court, there was revealed for each name that which giveth eternal life to the servants. This evanescent servant beseecheth God, exalted be His glory, that He may cause all to attain. In truth, on this occasion that honored one hath become the cause of universal outpourings; its fragrance hath perfumed the world. Blessed are they that have attained and they that have drunk, who have quaffed from the hand of their Lord's bounty the choice wine of utterance and the pure water of knowledge. I beseech Him, exalted be He, to aid them

80 سبحان الله هر ذکرى از اذکار و هر حرفى از حروف و هر کلمه از کلمات حق جلّ جلاله بمشابه آفتاب از دوش ممتاز مع ذلک مفترین گفته اند آنچه که لایق خود آن نفوس است آیا صاحب سمع و بصر مفقود است چه که هر نفسی اقل من سمّ الایره بصر فائز باشد فرق را مشاهده مینماید ای برادران من ای آقایان من از انصاف دست بر مدارید در آثار واضح من عند ربنا تفکر نمائید و تفرّس کنید و همچنین در آنچه از سماء بیان نقطه بیان روح ما سواه فداه نازل شده و آنچه بلسان فارسى نازل گشته در آنحین تقرّ عیونکم و تطمئن نفوسکم و لا تزکم شبهات النّاعقین و کلمات المفترین و تجیّدون انفسکم متغمّسین فی بحر الاطمینان ان ربنا و ربکم هو المقتدر العزیز المتّان قد عرفکم مقامات ظهوره و علّمکم سبیلہ و اسمعکم ندائہ انه ولینا و مقصودنا و انزل لنا ما قربنا الیه و علّمنا ما ینبغی لیومه العزیز البدیع

81 آنچه اسامی در دستخطّ عالی بود هر یک بتجلیات انوار نیر بیان فائز مخصوص بعضی لوح از سماء مشیت الهی نازل و بعضی دیگر در لوح شاهرود مذکور و باثار قلم اعلی فائز امید آنکه از فیوضات نامتناهی که در ایّام الله در فیضانست محروم نمانند و از کوثر عنایت و الطاف که در کلمات عالیات مستور است بنوشند چند عریضه و نامه از بعضی اولیا رسید در هر یک اسامی چند مذکور بعد از عرض در ساحت امنع اقدس اعلی مخصوص هر اسمی نازل شد آنچه که سبب حیات و زندگی ابدی عباد است این خادم فانی از حقّ جلّ جلاله سائل کلّ را فائز فرماید فی الحقیقه این کَرّه آنحضرت سبب فیوضات کلیه شده اند عرفش عالم را معطر نمود طوبی از برای فائزین و فائزات و شاربین الذی شربوا من ید عطاء ربهم رحيق البیان و سلسبیل العرفان استله تعالى ان یوفّقهم علی ما یحبّ و یرضی انه هو

to do what He loveth and pleaseth. Verily, He is the Omnipotent over what He willeth. There is none other God but Him, the Single, the Powerful, the Mighty, the Inaccessible.

- 82 Concerning the obligatory prayer which his honor mentioned: in truth, whosoever recites it purely for the sake of God will attract all things and bestow fresh life upon the world of existence. The servant beseeches his Lord to assist His loved ones in that which will free them from the vicissitudes, conditions, troubles and darkness of this world, and adorn them with that which will draw them near unto Him in all circumstances. Verily, He is the Self-Sufficient, the Most Exalted.

- 83 This prayer is different from the one revealed in the Kitab-i-Aqdas. That prayer, along with the writings of the Primal Point, may the souls of all else be sacrificed for His sake, was, due to matters of wisdom, sent elsewhere. And after several years another prayer was revealed, which is also not available. Then these mentioned prayers were revealed from the heaven of bounty of the Goal of all the worlds. The intention is to perform one of these three prayers - that is, if one of the three is performed, the other two are not obligatory. Likewise, regarding individual and congregational prayer, instruction will come later, and by command, whatever has been revealed concerning the ordinances will be sent subsequently. This same explanation was given to His Holiness 'Ali-Qabli-Akbar, upon him be the Most Glorious Beauty of God.

- 84 Regarding certain matters that were written about, these were presented before His presence. By His command, that which is befitting will be written to Aqa 'Ali-Haydar, upon him be the Glory of God. Likewise, specifically for the honored leaf, upon her be the Glory of God, a Most Holy, Most Exalted Tablet was revealed from the heaven of favor and sent. God willing, she will attain unto it. Verily, He is the Bestower, the Compassionate, the Generous. Whenever your kindred were mentioned previously, He would show favor to all. His grace toward you has been evident and manifest in all conditions. Similarly, specifically for Aqa Faraj'u'llah, upon him be the Glory of God, who was engaged in service, a blessed Tablet was revealed from the heaven of grace. The servant beseeches his Lord to assist him in that which He loves and is pleased with, and to grant him the blessing of receiving his glorious and wondrous Tablet. This servant has ever been anticipating whatever may come from that Beloved One. Indeed, mention and expression are the primary cause of love, unity, harmony and infinite stations of divine love. Finally, he entrusts all affairs to God, the Lord of the Worlds.

المقتدر على ما يشاء لا اله الا هو الفرد المقتدر
العزیز المنیع

82 اما در باره صلوة كه آنحضرت ذكر فرموده بودند
في الحقيقة هر نفسی خالصاً لوجه الله قرائت نماید
جميع اشیاء را جذب کند و عالم وجود را حیات
تازه بخشد یسئل الخادم ربّه بأن یمد اولیائه علی ما
یخلصهم من حوادث الدنیا و شؤوناتها و کدوراتها
و ظلمتها و یزیتهم بما یقرّبهم الیه فیکلّ الأحوال
انه هو الغنی المتعال

83 این صلوة غیر از صلوتیست که در کتاب اقدس
نازل شد آن صلوة با آثار نقطه اولی روح ما سواه
فداه نظر بمقتضیات حکمت بحال دیگر ارسال شد
و بعد از چند سنه بعد هم صلوتی نازل آنهم در
دست نیست و بعد این صلوات مذکوره از سماء
عطاء مقصود عالمیان نازل و مقصود عمل یکی از
این سه صلوة مذکوره است یعنی اگر یکی از آن
سه عمل شود آن دوی دیگر واجب نه و همچنین
در فردای و جماعت از بعد میرسد و حسب
الأمر آنچه در احکام نازل شد کره بعد ارسال
میشود همین تفصیل بمحضرت علی قبل اکبر علیه
بهاء الله الأبهی هم در حضور فرمودند

84 اینکه در باره بعضی از امورات وارده مرقوم
داشتند در پیشگاه حضور عرض شد حسب
الأمر بجناب آقا علی حیدر علیه بهاء الله
نوشته میشود آنچه که سزاوار است و همچنین
مخصوص ورقه مخدّره علیها بهاء الله یک لوح
امنع اقدس از سماء عنایت نازل و ارسال شد
انشاء الله بأن فائز شوند انه هو المعطى المشفق
الکریم منتسبین آنحضرت از قبل هر هنگام که
ذکر میشد لکل اظهار التفات میفرمودند عنایت
نسبت بآنحضرت در جمیع احوال ظاهر و مشهود
و همچنین مخصوص جناب آقا فرج الله علیه بهاء
الله که بخدمت مشغول بود یک لوح مبارک
از سماء فضل نازل یسئل الخادم ربّه بأن يؤیّده
علی ما یحبّ و یرضی و یرزقه لقاء لوحه العزیز
البدیع لازال این خادم مترصد بوده آنچه را که
از جانب آنحجوب برسد فی الحقیقه ذکر و بیان
سبب اولیه است در الفت و اتحاد و اتفاق و

- 85 Glory, remembrance and praise be upon your honor, upon those with you, upon those who love you and who hear your word concerning the Cause of our Goal, your Goal, and the Goal of all who are in the heavens and the earth. And praise be to God, the Lord of the Worlds.

BRL_ATBH#34x, BRL_PDL#56x

مقامات لا یتناهی حبّ باری فی آخر الکتاب
یفوض الأمور الی الله رب العالمین
85 البهاء والذكر والثناء علی حضرتکم وعلی من معکم
وعلی من یحبکم ویسمع قولکم فی امر مقصودنا و
مقصودکم و مقصود من فی السموات والأرضین
والحمد لله رب العالمین

INBA15:325x, INBA26:328bx, BLIB_Or15717.077,
AQA7#401 p.171x, ADM2#016 p.033x

BH00104

To: *Haydar qabl 'Ali*

Date: 1306-01-30 [1888-Oct-6]

- 1 He is God, exalted be He in wisdom and eloquence
- 2 The world is observed to be in a state of upheaval and transformation. The singing of birds, compared to the Voice of the Speaker on Sinai and the rustling of the Lote-Tree beyond which there is no passing in the most exalted Paradise, holds no distinction in the eyes of men. The cooing of the doves of the sublime Paradise is, to most, indistinguishable from cawing and clamor. Yet soon shall sanctified eyes grow sharp and purified ears become attentive. We have previously uttered this most exalted Word: God, exalted be His glory, shall bestow the power of hearing, shall inspire understanding, shall grant the power of sight, and shall reveal the signs of the Most Exalted Pen.
- 3 These are the days of upheaval. Be not grieved by what they say and know. Thy letter was presented at the Most Holy Court and an answer was revealed. Concerning what thou didst mention about the misleading statements: By the life of God! He hath not perceived the fragrance of the divine utterance. How vast is the distance between earthworms and the luminous expanse of the most exalted Paradise! Great are the differences between the divine, luminous springtime and the dark autumn. During these days and nights, be occupied with protecting your own souls.
- 4 The source of vain imaginings hath not suffered a single blow in the path of God. He hath ever remained concealed behind veils. From his statements asking what hath become of the

1 والله تعالى شأنه الحكمة و البیان
2 عالم منقلب و متغیر مشاهده می شود صغیر طیور
از ندای مکلم طور و حقیف سدرهء منتی در
فردوس اعلی نزد عباد فرقی نه و امتیازی در
تغردات حمامات جنت علیا بانعاق و وضوضا نزد
اکثری فرقی مشهود نه ولیکن عنقریب ابصار
مقدسه حدیده و آذان مطهره داعیه ظاهر شود
از قبل اینکله علیا نطق نمودیم حق جل جلاله
قوهء سامعه عطا کند و القا نماید و قوهء باصره
بخشد و آثار قلم اعلی را بنماید
3 حال ایام انقلابست لا یتأس بما بقولون و یعلمون
نامهء آنجناب در ساحت اقدس حاضر و جواب
نازل اینکه در بارهء اقوال مضل ذکر نمودی حق
لا ریب فیہ لعمر الله عرف بیان را نیافته است
خراطین کجا و عرصه منیرهء فردوس اعلی کجا ما
بین ربیع نورانی الهی و خریف ظلماتی فرقهها است
در لیلای و ایام بحفظ نفوس خود مشغول
4 مصدر اوهام يك لطمه در سبیل الهی نخورد
لازال خلف مستور از قریکه گفته کلهء نقطه
اولی چه شده و کجا رفته که بخط خود نوشته

Word of the Primal Point and where it hath gone - though he himself wrote "Verily, I am He, the promised Qa'im Whose appearance ye have been promised" - if he believes in the hidden Qa'im, what then does he make of this verse and how does he interpret it? He is like those souls who arranged Jabulqa and established the holy precinct, and whose vain imaginings prevented multitudes from recognizing the truth.

5 Say: O misleader, fear God and speak with justice. Set aside [...] and fix thy gaze upon reality. Today the Most Great Ocean is manifest with its waves, the Sun is shining with its effulgent rays, and the Lote-Tree beyond which there is no passing is visible with its countless fruits. What seekest thou from a name, and what desirest thou from a title? Were He to take a handful of dust and cause all names to be generated therefrom, verily He is the Powerful, the Mighty.

6 Would that thou hadst asked him what was achieved and what became of the previous community during these twelve hundred years and more. Now fear God and cease occupying thyself with renewed delusions. Look to thyself, not to others. Listen with thine own ears, not the ears of others. The heaven of vain imaginings hath been rolled up by the hand of power, even as was rolled up the carpet of those who denied the Promised Day.

7 O Haydar 'Ali! Through the utterances of that ignorant one the world of the Bayan hath been darkened. The station of all things besides God is confirmed through His acceptance, exalted be His glory. The previous community did not inhale the fragrance of divine unity nor comprehend its meaning. Were permission to be granted, that which would cause the treasures of divine knowledge to appear would be revealed.

8 In the world, the previous community was seen to be divided, each faction cursing the other. They attributed all qualities to the letters of the Qur'an. If anyone were to assert a likeness, similitude, or peer for the Seal of the Prophets, may the spirit of all else be sacrificed for His sake, such a one would be deprived of true unity. Through His oneness, the sanctification of His Essence, and the exaltation of His Being was established the unity of His exalted Essence and the sanctification of His Self from any likeness or similitude. The Imams were created through His Word, and the foundation of faith depends upon accepting God, exalted be His glory. In all other stations there is proof, love, and friendship. Reflect upon this matter that thou mayest witness the Sun of Unity from the horizon of utterance. Faith is confined to His exalted Being. Should anyone become heedless of the divine chosen ones or the Letters, he

اتنی انا القائم الحق الذی انتم بظهوره توعدون اگر بغیب قائم قائلست در این آیه چه میگوید و چه معنی مینماید بعینه ارزان نفوس است که ترتیب جابلقا داداند و ناحیه مقدسه تشکیل کردهاند و خلق کثیر را اوهام قبل از اقرار بحق منع نمود

5 بگو یا مضل از حق بترس بانصاف تکلم نما بگذار اساس؟ بحقیقت ناظر باش امروز بحر اعظم بامواج خود ظاهر و آفتاب باشرافات انوار خود مشرق و لائح سدره منتهی بافوا که لاتخصی مشهود اسم را چه میکنی و از لقب چه میطلبی لو یاخذ کفّا من التراب و ينبعث منه کلّ الأسماء لیقدر الله هو المقتدر القدير

6 کاش از او میپرسیدی این هزار دویست سنه او ازید حاصل حزب قبل چه بود و چه شد حال از حق بترس مجدد بتجدید اوهام مشغول مباش انظر بطرفك لا بطرف غیرك اسمع باذنك لا باذن دونك قد طويت سماء الأوهام بيد الأقدار كما طوى بساط الدین كفروا بالیوم الموعود

7 یا حیدر علی از اقوال انجاهل نادان عالم بیان تیره شد شأن ماسوی الله بتصدیق حق جلّ جلاله است حزب قبل عرف توحید را استشمام نموداند و معنی توحید را ادراک نکردهاند اگر اذن داعیه یافت شود القام شود آنچه که سبب و علت ظهور کنوز معارفست

8 در عالم حزب قبل مختلف مشاهده گشتند هر حزبی حزب دیگر را لعن مینمودند جمیع اوصاف را بحروفات فرقان راجع می کردند اگر نفسی از برای خاتم انبیا روح ماسواه فداه شبهی و مثلی و یا نظیری اثبات ثواب او از توحید حقیقی محروم است بتوحیده و تقدیس ذاته و تنزیه کینونته ثبت توحید ذاته تعالی و تقدیس نفسه عن الشبه و المثل ائمه بکلمه او خلق شده اند و اصل ایمان منوطست بتصدیق حق جلّ جلاله و در باقی مقامات حجت و مودت و دوستی است در این فقره تفکر نما تا آفتاب توحید را از افق بیان مشاهده نمائی ایمان منحصر است بذاته تعالی اگر انسان از اولیا و یا حروفات غافل شود او از اهل

shall be accounted among the transgressors in the sight of God. Know thou this and be of the thankful ones.

عصیان لدی الله مذکور و محسوب اعرف و کنی
من الشاکرین

- 9 Would that the heedless ignorant one who mentioned these particulars had said that these matters were specific to you. Even as the Point, out of fear of the turbaned ones, called Himself the Gate - to what depths He condescended out of kindness and due to the lack of understanding of Iran's divines regarding this Revelation. He states: "He bestoweth Divine authority upon whomsoever He willeth and withholdeth it from whomsoever He desireth." What have the spiritually immature ones of the world to do with such mentions and such words? This is the mystery of what the late Shaykh said when someone asked him about that word which the Qa'im would utter, which the three hundred and thirteen faithful ones of that day would not be able to bear, and about which the blessed Sadiq made mention of the letter "K" concerning them. After much warning that "thou canst not bear it," he had said that if the Promised One should appear and say "Abandon belief in the birth of the Commander of the Faithful," wouldst thou abandon it? Immediately he demurred and refused, saying "God forbid!" It is evident to the people of truth that he heard the word from His blessed tongue, and since he could not bear it, he became an unbeliever, though he perceived it not. This is because he looked not to the Source of the Cause.

9 کاش بان غافل جاهل که ذکر جزئیات نمود میگفتی این امورات مخصوص شماست که ذکر می شود چنانچه نقطه از خوف ارباب عمام خود را باب ناامید چه مقادر تنزل نمود محض رفق و عدم عرفان علمای ایران در ذکر اینظهور می فرماید لیوتین الألوهیه من یشاء و لیمنعنه عمی یشاء آن نا بالغهای عالم را چه باین ذکر ها و این حرفها در بیان می فرماید اینست سر قول مرحوم شیخ ص در وقتیکه کسی از ایشان سؤال نموده بود از آن کلمه که حضرت قائم می فرماید و سیصد و سیزده نفر که در آن روز اتقایی آنظهورند متحمل نمیشوند و حضرت صادق ذکر کاف در حق ایشان میکند بعد از نبی بسیار که نمیتوانی متحمل شوی فرموده بودند که اگر حضرت ظاهر شود و بگوید که دست از ولادت امیرالمؤمنین بر دار تو بر میداری فی الفور ابا و امتناع نموده که حاشا و کلا و ظاهر است نزد اهل حقیقت که کلمه را از لسان حضرت باو شنوند و او چون متحمل نشد کافر شد ولی ملتفت نشد و این از انجائست که نظر بمبدء امر نمیکند انتی

- 10 O Haydar-'Ali! Upon thee be My glory and loving-kindness. One must look to the Source of the Cause. Similarly in the Bayan He states that the bodies of the Letters of the Living in this Revelation occupy the station of the spirits of the previous Letters. All are His servants and all act by His command. Such malevolent souls are the cause and source of volumes of vain imaginings, as they have written and continue to write. In one place He states that that Day is not a day for caution - at the mere hearing they must turn to Him. Now observe where He stands and where the understanding of those souls stands. One must lament. Beseech the True One, exalted be His glory, not to afflict later souls with previous vain imaginings.

10 یا حیدر قبل علی علیک بهائی و عنایتی باید نظر بمبدء امر نمود و همچنین در بیان میفرماید اجساد حروف حی در اینظهور مقام ارواح حروف قبل است کل عباد له و کل بامرہ یعملون و امثال آن نفوس خبیثه سبب و علت دفاتر اوهامند چنانچه نوشته و می نویسند در مقامی میفرماید آن روز احتیاط نیست باید بمجرد اصغا توجه نمایند حال ملا حظه کن او در چه مقام و ادراک آن نفوس در چه مقام باید نوحه نمود از حق جلّ جلاله طلب کن نفوس بعد را باوهم قبل مبتلا نفرماید

- 11 Say: O ignorant one! Thou who art at such stations, what fruit wouldst thou gain from the world's prostration before thee? Turn unto God Who created thee and sustained thee. Verily He is the Most Merciful of the merciful ones and the Forgiver of sins for those who repent. And likewise He states that if anyone should speak a single verse, none should oppose him. Had this Revelation not been true, He would not have uttered such words. In any case, now they have turned away and denied myriad verses the like of which the world's ears have

11 بگو یا جاهل تو که در اینمقاماتی از سجده عالم بتو چه ثمری حاصل تب الی الله الذی خلقک و رزقک انه هو ارخم الراحمین و غافر ذنوب التائین و همچنین می فرماید اگر نفسی بیک آیه تکلم نماید متعرض او نشوند اگر اینظهور ظاهر نبود باین کلمه نطق نمیفرمودند باری حال بکرور کور آیات که سمع عالم شبه آن را اصغا نموده اعراض کردند و انکار نمودند یا حیدر قبل علی

never heard. O Haydar-'Ali! The Lord of Revelation was never and is not encompassed, rather He encompasses all. None save His own Self is fully aware of the manner of His Revelation. Verily He is the Truth, the Knower of the unseen.

مالك ظهور محاط نبوده و نیست بل محیط است
احدی جز نفس او بر کیفیت ظهور او بتمامه
آگاه نه آنکه هو الحق علام الغیوب

- 12 Thou didst mention Haydar. A most mighty and holy Tablet, adorned with the seal, was sent. God willing, he will attain unto it. In truth he stands firm in service, and God, exalted be His glory, is aware. He sees him standing in His service and speaking His praise. We beseech God to aid him with the hosts of utterance, that he may conquer all who dwell in the realm of possibility through God's compelling Word. Today We turned toward utterance, and when We arrived and were established upon the throne of utterance, We revealed unto him who was named Most Noble. Every letter of his words testifieth to God's loving-kindness and bounty. We made mention therein of how the Lord of all beings was opposed by vain imaginings which caused the people of the past to stumble when the Truth came with manifest sovereignty. By God's life! They are the most lost of all factions, they who broke God's covenant and His testament, who denied His proof and His evidence, and who spoke that which none before had spoken.

12 ذکر جناب علحیدر را نمودید یک لوح امنع اقدس
مرزین بخاتم ارسال شد انشاءالله بان فائز شوند
فی الحقیقه بر خدمت قائمند و حق جلّ جلاله
آگاهست یراه قائما علی خدمته و ناطقا بثناء نسل
الله ان یمده بجنود البیان لیسخر من فی الامکان
من کلمه الله المطاعه اصحنا الیوم متوجها الی البیان
فلما و اردنا و استوینا علی عرش البیان انزلنا لمن
سمی باشرف؟ شهد کل حرف من کلماته بعناية
الله و عطائه و ذکرنا فیهِ من ربّی العباد باوہام
زلّت بها اقدام حزب القبل اذ اتی الحق بسلطان
مبین لعمرالله انه اخسر الأحزاب الذین نقضوا
عهد الله و میثاقه و کفروا المحبته و برہانه و قالوا
ما لا قاله الأولون

- 13 As for what was mentioned concerning Haydar, We made mention of him from the direction of Our Most Great Scene that he might know and be among the thankful. We make mention of him who was named Muhammad-Qabli-Isma'il and give him glad tidings of God's grace and mercy, that he may be steadfast in His Cause, firm in His love and unwavering in His service. Thy Lord speaketh the truth, but most people comprehend not.

13 و اما ما ذکر؟ بحیدر انا ذکاه من شطر منظری
الأکبر یعرف و یكون من الشاکرین و نذکر من
سمی محمد قبل اسمعیل و بشره بفضل الله و رحمته
لیکون ثابتا فی امره و راسخا فی حبه و مستقیما
علی خدمته ان ربک ینطق بالحق و القوم اکثرهم
لا یفقهون

- 14 Ask of God that He may guide souls aright. Meaningless names and tales cause people to waver. The chains of idle fancy have bound all save whom God willeth. However, God, exalted be His glory, hath servants who have transcended the names that exist among the people and have set their faces toward the highest horizon. No matter can prevent them, and they have passed like lightning beyond all save God, fixing their gaze upon the Horizon of Revelation, detached from all else but Him. Thy Lord, verily, aideth whom He willeth through His sovereignty, and He is the Almighty, the Powerful.

14 از حق بطلب نفوس را مستقیم فرماید اسما و
قصص بیعی اولی عباد را متزلزل دارد سلاسل
ظنون کل را بسته الا من شاءالله ولکن از برای
حق جلّ جلاله عبادیست که از اسمی ما عند
القوم گذشته اند و قصد افق اعلی نموده اند ایشان
را هیچ امری منع ننماید و از ماسوی الله چون
برق گذشته اند و یافق ظهور ناظرند منقطعی
عما دونه ان ربک یؤید من یشاء و بسلطانه و هو
المقتدر القدير

- 15 As for the mention of Aqa Ghulam-'Ali, verily We have mentioned him before and will mention him again, and We mention him at this hour with a mention whereby the servants shall remember. Thy Lord is verily the Almighty, the Glorious, the All-Bestowing. Some time ago his letter written in the name of Allah-Mihdi reached the Most Holy Court. His words bore witness to his humility, submissiveness and devotion. The tongue

15 اینکه ذکر جناب اقا غلامعلی را نمودند انا ذکرناه
من قبل و من بعد و نذکره فیذا الحین بذکر یتذکر
به العباد ان ربک هو المقتدر العزیز الوہاب چندی
قبل نامه ایشان که باسم الله مهدی نوشته بود
بساحت اقدس ارسال داشت کلماتش گواهی
داد بر خضوع و خشوع و اقبال او لسان یشکر

giveth thanks to God and praiseth Him for having enabled him to make mention of Him and to arise to serve His conclusive and manifest Cause. Magnified be His face! By God's life, My Most Exalted Pen loveth to make mention of His loved ones in the cities and lands, and to aid them to champion His Cause through wisdom and utterance. He is verily the Mighty, the Gracious.

- 16 We make mention of his son and those whose names were mentioned in his letter. By God's life, each one of them hath attained unto the verses of God, the Protector, the Self-Subsisting. The gate of heaven hath been opened by Him Who is the Dawning-Place of gifts and favors, with a sovereignty that hath conquered all things and with a light that hath illumined all horizons. O youth! Rejoice thou in My mention of thee, then recall when thou wert in the presence of the Countenance and didst hear the voice of the Wronged One as He spoke before the faces of the servants. Forget not God's favor unto thee when thou wert seated before His face, and He counseleth thee as God counseled His near servants who were not deterred by armies from drawing nigh unto God, the Lord of all beings. The glory from Us be upon thee and upon thy son and upon those who have taken the cup of steadfastness in the name of the Lord of creation and have drunk therefrom through the mention of God, the Revealer of verses. We make mention of him who was named Mihdi, who was mentioned in thy letter, that he may be assured that the reward of them that proclaim the Message shall not be lost. He hath been mentioned by the Most Exalted Pen with a mention that shall be preserved eternally in the protected treasury of God, the Lord of lords.

- 17 Blessed is the servant who hath attained unto the traces of My Pen, and hath uttered that which the Tongue of Grandeur proclaimed: The kingdom is God's, the Lord of the beginning and of the end. And in the remembrance of him whom God hath related unto His servant standing before His Face do We give him glad tidings of My mercy, a mercy that hath encompassed the heavens and the earth.

- 18 O 'Abbas! Render thanks unto the Lord of mankind, inasmuch as He hath enabled thee, sustained thee, and guided thee unto the even path. Say: Praised be Thou, O Lord of all being and its peoples, the Lord of the unseen and the seen, for that Thou hast made me to turn my face toward the horizon of Thy Revelation, to be assured of Thy Book, and to cling fast unto the cord of Thy mercy. O Lord! Deprive not the poor seeker of the billows of the ocean of Thy grace. Strengthen him in that whereby his mention may be exalted throughout the duration

الله و يحمد به بما وفقه بذكره و اقامه على خدمة امره المبرم المبين كبر من قبل على وجهه لعمر الله ان قلبي الأعلى يحب ان يذكر اوليائه في المدن و الديار و يؤيد هم على نصره امره بالحكمة و البيان انه هو العزيز المنان

16 و نذكر ابنه ثم الذين ذكر اسمائهم في كتابه لعمر الله قد فاز كل واحد منهم بايات الله المهيمن القيوم قد فتح باب السماء ذاتي مطلع المواهب و الألفاظ بسلطان غلب الأشياء و بنور لاحت منه الأفق يا غلام افرح بذكرى اياك ثم اذكر اذ كنت لدى الوجه و سمعت نداء المظلوم اذ كان ناطقا امام وجوه العباد لا تنس فضل الله عليك اذ كنت قاعدا امام وجهه و يوصيك بما اوصى الله عباده المقربين الذين ما خوفهم الجنود عن التقرب الى الله مولى الأنام البهاء من لدنا عليك و على ابنك و على الذين اخذوا كأس الاستقامة باسم مولى البرية و شربوا منها بذكر الله منزل الايات و نذكر من سمي بمهدي الذي كان مذكورا في كتابك ليوقن بانه لا يضيع اجر المبلغين قد ذكر من قلم الأعلى بذكر يكون محمدا في كنز عصمة الله رب الأرباب

17 طوبى لعبد فاز باثار قلبي و نطق بما نطق به لسان العظيمة الملك لله مالك المبدء و المآب و بذكر الذي نسبه الله الى عبده الحاضر لدى لوجه و نبشره برحمتي التي سبقت الأرضين و السموات

18 يا عباس اشكر مالك الناس انه وفقك و ايدك و هديك الى سواء الصراط قل لك الحمد يا مالك الوجود و آله الغيب و الشهود بما جعلتني مقبلا الى افق ظهورك و موقنا بكتابك و متمسكا بحبل رحمتك اى رب لا تمنع القاصد الفقير عن امواج بحر فضلك ايده على يا ينقى به ذكره بدوام سلطنتك كذلك انزلنا الآيات و اظهرنا البينات طوبى لمن وجد عرف الله من آياته المهيمنة على البلاد

of Thy sovereignty. Thus have We sent down the verses and revealed the clear tokens. Blessed is he who hath inhaled the fragrance of God from His verses that overshadow all lands.

- 19 In this station do We remember My loved ones who have turned unto My horizon, soared in My atmosphere, and cast away all save Me. Blessed the land that hath been graced by their coming and honored by their presence; blessed the city wherein their call hath been raised; blessed the trees that have been favored by their glance; and blessed the fruits that were set before their faces. In truth, they were called, and attained unto the fruit of existence thereby. The Pen beareth witness to their detachment, My Tongue to their turning, and My Heart to their steadfastness in the Cause of God, the sovereign Protector, the Self-Subsisting.
- 20 These are souls who, from the earliest days even until now, have remained occupied with remembrance and praise, and have been enabled to expend in His path, exalted be He. This day is the day of deeds, not of words; and their deeds are a true testimony and a faithful witness unto proof, detachment, and service. By the all-compelling Will of God were they created, and unto Him are they ascribed. Joyous is their portion, and sweet their lot.
- 21 And regarding what you wrote about some of the friends, praise be to God that you are confirmed in what God has revealed in the Book. The reward of your deeds is with your Lord - God has made it a treasure for you with Him. Verily He is the Protector, the Trustworthy.
- 22 O Haydar-'Ali! Especially for those related to His Holiness 'Ali-Haydar, upon him be My glory and loving-kindness, including his son and wife and others, wondrous and exalted Tablets were revealed and previously sent. Verily he has a station with your Lord - give him the glad tidings of My loving-kindness and My mercy which has preceded existence. And regarding what you wrote about permission for His Holiness 'Ali-Haydar, upon him be the Glory of God, after hearing this matter the luminary of permission shone forth from the horizon of the heaven of divine will. However this depends on wisdom - if wisdom requires it then movement is beloved, otherwise patience is necessary and the reward of attainment is specially reserved for him. Repeatedly from the heaven of the Supreme Being's loving-kindness it was revealed that in this case their service in that place is a mighty matter and a great service. The Mother Book testifies to this in this station.
- 23 What you wrote about the unity and agreement of the friends - the least word that the Truth, exalted be His glory, has spoken
- 19 انا نذكر في هذا المقام اوليائى الذين اقبلوا الى افق و طاروا فيوائى و نبذوا ما سوائى طوبى لأرض فازت بقدمهم و تشرفت بحضورهم و لمدينة ارتفع فيها نداءهم و لا شجار فازت بلحاظهم و لأثمار حضرت امام وجوهم فى الحقيقة ندا فيها بثمره و وجود فائز گشتند يشهد قلم بانقطاعهم و لسانى باقبالهم و قلبى باستقامتهم على امر الله المهيمن القيوم
- 20 ایشان از نفوس هستند که از اول ایام الى حين بذكر و ثنا مشغولند و بر اتفاق فى سبيله تعالى مؤيد امروز روز اعمالست نه اقوال و اعمال ایشان گواهیست صادق و شاهدایست امین بر حجت و انقطاع و خدمت از اراده غالبه الهی خلق شده اند و باو منسوب هیتالهم و مرثا لهم
- 21 و اینکه فقره از یارانرا نوشته بودید لله الحمد آنجناب بما انزله الله فى الکمال مؤیدند اجر اعمالک عند ربک جعله الله کنز الیک عنده انه هو الحافظ الأمين
- 22 یا حیدر قبل علی مخصوص منتسبین جناب علیحیدر علیه بهائى و عنایتی از ابن و ضلع و غیرهما الواح بدیعه منیعه نازل و از قبل ارسال شد ان له مقاما عند ربک بشره بعنایتی و رحمتی التى سبقت الوجود و اینکه در باره اذن جناب علیحیدر علیه بهالله نوشته بودید بعد از اصغاء این مطلب تیر اذن از افق سماء اراده الهی اشراق فرمود و لکن این معلقست بحکمت اگر حکمت اقتضا نماید توجه محبوب و الا توقف لازم اجر لقا مخصوص او مکرر از سماء عنایت قائم اعلى نازل در اینصورت خدمت ایشان در آن محل امریست عظیم و خدمتی است بزرگ يشهد بذلك امی الکتاب فیهذا المقام
- 23 آنچه از اتفاق و اتحاد اولیا نوشته بودی اقل کلمه دو لسان حق جل جلاله درنظم عالم

regarding the order of the world was the word of unity and agreement. Ask of God that those few who have arisen to serve the divine Cause and have been honored with special distinction may unitedly and harmoniously engage in spreading and exalting the Word. By the life of God, great is the station of those who are humble before God! If assured, contented and well-pleased souls were to vie with each other in humility and lowliness, this would be the cause of their exaltation, glory and loftiness of station before God. He verily commands His loved ones and the Hands of His Cause to do that which draws them nearer to Him and elevates their stations. He is, verily, powerful over all things.

بان نطق فرمود کلمه اتحاد و اتفاق بوده از حق بطلب معدودیکه بامر آملی بر خدمت قیام نمودهاند و بطراز تخصیص فائز گشته اند متحدان متفقاً بانتشار کلمه و اعلاى آن مشغول گردند لعمرالله شأن خاضعين عند الله عظیم است اگر نفوس موقنه راضیه مطمئنۀ نسبت بیک دیگر در خضوع و خشوع سبقت گیرند عند الله علت عزّت و رفعت و علوّشان و سموّ مقامست آنه یأمر اولیائۀ و ایادی امره بما یقرّبهم الیه و یرتفع مقاماتهم آنه علی کلّ شیء قدير

- 24 At this moment the Supreme Pen desires to mention all those who were present at that gathering and to favor them with the outpourings of the Pen of Grace. He is verily the All-Bountiful, the Generous.

24 در این حین قلم اعلی اراده نموده نفوسیکه در مجمع مذکور حاضر بودهاند کل را ذکر نماید و بانثار قلم فضل فائز فرماید آنه هو الفیاض الکریم

- 25 O Asmi-Jamal! Upon thee be My glory, My loving-kindness, My mercy and My grace. We beseech God to assist My loved ones to hearken unto thy words concerning this Most Great Announcement and the Straight Path of God.

25 یا اسمی جمال علیک بهائی و عنایتی و رحمتی و فضلی نسل الله ان یؤید اولیائی علی اصغاء بیانک فیهذا النبأ الاعظم و صراط الله المستقیم

- 26 O 'Ayn before Ta! Upon thee be the glory of God, the Lord of the worlds. Thou hast attained the presence and heard the Call and beheld the Horizon. Thy Lord verily aids His loved ones and He is the Mighty, the Bestower.

26 یا ع قبل ط علیک بهاء الله ربّ العالمین قد فزت بالحضور و سمعت النداء و رایت الأفق انّ ربّک مؤید اولیائۀ و هو العزیز الفضل

- 27 O Buzurg! Hear thou the Call again and again. Verily it hath been raised from the Fire kindled in the Lote-Tree beyond which there is no passing. Blessed is he who hath succeeded in hearing it and hath said: "Praise be unto Thee, O Thou the Goal of the world, and glory be unto Thee, O Thou the Beloved of mankind!"

27 یا بزرگ اسمع النداء مرة بعد مره آنه ارتفع فی النار المشتعله من سدرۀ المنتهی طوبی لمن فاز باصغائه و قال لك الحمد یا مقصود العالم و لك الثناء یا محبوب العباد

- 28 O Abdullah! The Sun hath turned toward thee from the direction of the Prison, saying: "Blessed art thou for having turned toward the Spot round which circle the Concourse on High and for having heard the Call of thy Lord, the Master of the Day of Return."

28 یا عبد الله انّ الشمس توجهت الیک من شطر السجن و تقول نعیما لك بما اقبلت الی مطاف الملاّ الاعلی و سمعت نداء ربّک مالک يوم المآب

- 29 O servant! Before Husayn, We had made mention of thee aforetime, and in this hour, through that which the breezes of Revelation have wafted throughout all regions. Shouldst thou attain unto hearkening to that which hath been sent down unto thee from the heaven of bounty, say unto thee doth Baha speak, O Sovereign of the kingdom of names and Creator of the heavens! I beseech Thee to ordain for Me that which shall draw Me nigh unto Thee. Verily, Thou art the Almighty, the All-Powerful, the Bountiful.

29 یا غلام قبل حسین انا ذکرناک من قبل و فیهذا لحین بما فاحت به نفحات الوحی فی الأمکان اذا فزت باصغاء ما نزل لك من سماء العطاء قل لك البهاء یا مالک ملکوت الاسماء و فاطر السماء اسئلك بان تقدّر لی ما یقرّبنی الیک انّک انت المقتدر العزیز المنان

- 30 O Hasan! Upon thee be the care of God and His mercy. He who hath loved Me and arisen to serve My Cause and humbled himself before My countenance amongst My loved ones hath made mention of thee. We have remembered thee with such remembrance as hath enraptured the dwellers of the All-Highest Paradise. To this beareth witness the Mother Book in the exalted station.
- 31 And We make mention in this station of him who is named Kuchik, and We entreat God that He may make him great in the service of His Cause, and mighty in His remembrance and praise amongst His creatures. He, verily, is powerful over whatsoever He willeth. There is no God but He, the Mighty, the Bestower.
- 32 O 'Ali Qabl-Naqi, thou hast been favored with My remembrance aforetime and thereafter, through verses which God hath made to be the Kawthar of utterance for the peoples of the world and the light of certitude for all religions. Give thanks unto thy Lord for this supreme bounty whereby I, the Lord of all horizons, have made mention of thee from the seat of the homeland. And for the exaltation of My Word have We remembered thee with that which no remembrances can equal.
- 33 And We make mention of him who is named 'Ali before Haydar once again. Therefore hath the Countenance of the Ancient turned unto thee from the Most Exalted Station. We love whosoever turneth toward My horizon and uttereth My praise amongst the servants.
- 34 And We make mention of him who is named Mu'min, whom thou hast remembered, and before thee the Trustworthy One made mention of him. Verily, thy Lord hath inscribed upon His own Self to remember every name Ja'far before His countenance. He, verily, is the All-Bounteous, the All-Forgiving, the All-Merciful.
- 35 And We make mention of his consort and give her glad-tidings of My care, and We counsel her with that wherewith God hath counseled His loved ones and His servants aforetime – with the fear of God, the Lord of lords. We entreat God to ordain for His loved ones and His handmaidens that which beseemeth His days. He, verily, is the Mighty, the All-Forgiving.
- 36 By My life, O Haydar-'Ali! The Wronged One, in an ocean of fire, makes mention of those who have quaffed the choice wine of revelation from the hand of the bounty of the Lord of creation. Were His loved ones to become aware of what has befallen Me at the hands of the oppressors among His creatures, they would weep both morn and eve. We have concealed most matters lest My loved ones in all lands be saddened thereby.
- يا حسن عليك عناية الله و رحمته قد ذكرك من احبني و قام على خدمة امرى و خضع لوجهي عند اوليائي ذكرناك بذكر انجذبت به اهل الفردوس الاعلى يشهد بذلك ام الكتاب في على المقام
- و نذكر في هذا المقام من سمي بكوچك و نستل الله ان يجعله كبيرا في خدمة امره و عزيزا في ذكره و ثنائه بين خلقه انه هو المقتدر على ما يشاء لا اله الا هو العزيز الوهاب
- يا على قبل نقى قد فزت بذكرى من قبل و من بعد بابات جعلها الله سلسيل البيان لأهل الأماكن و نو الأيقان للأديان اشكر ربك بهذا الفضل الاعظم الذى به انا رب الافاق قد ذكرك من دار البلاد و لأعلاء كلمتي ذكرناك بما لا تعادله الأذكار
- و ذكرك من سمي بعلى قبل حيدر مرة اخرى لذا توجه اليك وجه القدم من اعلى المقام انا نحب من اقبل الى افقى و نطق بثنائى بين العباد
- و نذكر من سمي بمؤمن الذى ذكرته و من قبلك ذكره الأمين ان ربك كتب على نفسه ان يذكر كل اسم جعفر امام وجهه انه هو الفياض الغفور الرحيم
- و نذكر ضلعه و نبشرها بعنايتى و نوصيها بما اوصى الله الآله و عبادته من قبل بتقوى الله رب الأرباب نستل الله ان يقدر لأوليائه و آمائه ما ينبغى لأيامه انه هو العزيز الغفار
- يا حيدر قبل على لعمر الله ان المظلوم فى بحر النار يذكر الاخبار الذين شربوا رحيق الوحي من يد عطاء مالك الأيجاد لو يطلع اوليائه على ما داد على نفسى من طغاة خلقه ينوحون فى العشى و الاشراق انا سترنا اكثر الأمور لثلاث تحزن به اوليائي فى الأقطار و نذكر من سمي بيوسف الذى فاز بما

We make mention of him who was named Yusuf, who attained to that which most of mankind have failed to attain, and We have remembered him time and again. Verily thy Lord is the Mighty, the All-Knowing. We beseech God to aid him to do that which befitteth the people of Baha among His servants.

لا فاز به اكثر الخلق و ذكرناه مرة بعد مره ان
ربك هو العزيز العالم نسل الله ان يؤيده على ما
ينبغي لأهل البهاء بين العباد

- 37 Say: O My loved ones! Take hold of that which We have commanded you. It will draw you nigh unto the most exalted station and will ordain for you, through His grace, that which will delight your eyes. Blessed is he whom the clamor of the ignorant hath not deterred, and steadfast is he whom the might of the powerful hath not made to falter.

37 قل يا اوليائي خذوا ما امرناكم به انه يقربكم الى
اعلى المقام و يقدرلكم بفضلته ما تقر به الأبصار
طوبى لقوى ما خوفته ضوضاء الجهلاء و لقائم ما
اقعدته راحير الأبطال

- 38 O Ayyub! Upon thee be My glory. Thy name was mentioned in the presence of the Wronged One. We have sent down upon thee from the heaven of bounty the rains of wisdom and utterance. Thy Lord is, verily, the Almighty, the One Who doeth as He pleaseth. Neither the happenings of the world nor the croaking of those who have denied the Beginning and the End can hinder Him. We beseech God to strengthen thee and sanctify thee through the Kawthar of utterance that thou mayest arise with all thy being to manifest the Cause among men.

38 يا أيوب عليك بهائي قد حضر لدى المظلوم اسمك
انزلنا عليك من سماء العطاء امطار الحكمة و البيان
ان ربك هو المقتدر على ما يشاء لا تمنعه حوادث
العالم و لانعاق الذين كفروا بالمبدء و المائل نسل
الله ان يؤيدك و يقدرلك من كوثر البيان لتقوم
بكلك على اظهار الأمر بين الرجال

- 39 We make mention of thy brother who attained Our presence in days when every doubting learned one was debarred therefrom. We also make mention of thy brother Akbar and give him the glad tidings of My mercy which hath encompassed all things. We beseech God to grant you success and ordain for you the best of this world and of the next. He, verily, is the Almighty, the One Who doeth what He willeth. There is no God but Him, the Revealer of verses.

39 و نذكرنا خاك الذى فاز باللقاء فى أيام منع عنه
كل عالم مراتب و نذكرنا خاك الاء جبر و نبشره
برحمتي التى احاطت الحجات نسل الله ان يوفقكم
و يقدرلكم خير الاءرة و الأولى انه هو المقتدر
على ما تشاء لا آله الا هو منزل الاءيات

- 40 O 'Abdu'l-Karim! The All-Merciful maketh mention of thee from the prison quarter, that thou mayest be thankful and be of those who give thanks. We have mentioned thee before in such wise that the river of utterance hath flowed throughout all regions. Blessed is he who hath attained, and woe unto the heedless. Thou hast attained unto My remembrance and the traces of My Pen. Thy Lord is, verily, the Forgiving, the Bountiful.

40 يا عبد الكريم يذكرك الرحيم من شطر السجن
لتشكر و تكون من الشاكرين قد ذكرناك من قبل
بما جرب به و نهار البيان فى الأمكان طوبى لمن
فاز و ويل للغافلين قد فزت بذكرى و اثار قلبى
ان ربك هو الغفور الكريم

- 41 Verily he who stood before the Face was taken by the idolaters for themselves. We have revealed concerning them in My perspicuous Book that they are among the most lost. And among the people is he who hath said that he speaketh the verses of the Point. Say: Woe unto thee, O thou idolatrous disbeliever! Present thyself before the Face that thou mayest hear what no ear in the world hath heard and see what the eyes of the near ones have not beheld. Were the Primal Point alive, He would circle round Me and transcribe My verses which have

41 ان الذى كان قائما لدى الوجه اتخذه المشركون
الأنفسهم اتا من دون اليه الا أنهم من الاخسرين
فى كتابى المبين و من الناس من قال انه ينطق
بآيات النقطة قل ويل لك يا ايها المشرك العنيد
احضرين يدي الوجه لتسمع ما لا سمعته اذن
احد فى العالم و ترى ما لا رؤية حنون المقربين
لو كان النقطة الأولى ليطوف حولى و يحرق آياتى
التي تزلت من سماء مشية الله رب العالمين

been sent down from the heaven of the Will of God, the Lord of the worlds.

- 42 Say: O people! Fear God. Adorn your heads with the crown of detachment and your temples with the fear of God, the Mighty, the Praised. Consider the divines and jurisconsults of Persia and what they have committed on the Day of Reckoning. He verily aideth all to recognize this Most Great Announcement. They denied God's proof and testimony and uttered that which caused the hearts of those near unto God to tremble.
- 42 قل يا قوم اتقوا الله زينو رؤوسكم باكليل الأنقطاع و هياكلكم بتقوى الله العزيز الحميد انظروا في علماء الايران و فقهاءه و ما ارتكبوه في يوم الجزاء انه يؤيد الكل على عرفان هذا النبأ العظيم قد انكروا برهان الله و حجته و قالوا ما اضطرب به افئدة المقربين
- 43 We make mention of him whom We made a son to one who was martyred in My path and gave up his spirit in My love, the Mighty, the Wondrous. We have mentioned him before and counseled him with that which would exalt the station of man in the contingent world. We are, verily, the Counselor, the All-Knowing. We send greetings upon his face and enjoin upon him virtues from which the fragrances of God's loving-kindness, the Goal of the mystics, may be diffused.
- 43 و نذكر من جعلناه ابنا لمن استشهد في سبيلي و انفق الروح في حبي العزيز البديع انا ذكرناه من قبل و وصيناه بما يرتفع به مقام الانسان في الامكان و انا الناصح العليم انا نكبر على وجهه و نوصيه باخلاق تتسوع منها عرف عناية الله مقصود العارفين
- 44 O My Pen! How is it that I see thee at all times in motion, speaking, remembering - at one time I see thee prostrate upon the dust, and at another time I see thee in manifest sorrow. How many nights in the early dawn hours have I heard thy sighs, thy cries and thy lamentations in the early hours! Tell Me what has befallen thee, for verily I am the All-Powerful, the Almighty. He cried out saying: "O my Lord! With Thee is the knowledge of all things. Thou knowest and art aware, Thou hearest and seest, for Thou art the All-Knowing, the All-Informed. By Thy might and Thy majesty, I complain to Thee of those who have changed Thy blessing, denied Thy bounty, disbelieved in Thy signs, turned away from Thy face, and cast behind them that which Thou didst send down from the heaven of Thy utterance, attributing it to one who is powerless to open his mouth in the court of Thy glory. Alas! Alas! for this wrong that hath befallen me in Thy days. I beseech Thee by Thy Self and by the mysteries of Thy knowledge and power, O Lord of the worlds and Purpose of the nations, to place between me and Thy servants a barrier mightier than mountains, lest mine ears hear that which hath caused the hearts of Thy chosen ones in the Most Exalted Paradise and Thy honored servants to lament."
- 44 يا قلبي مالي ادراك في كل الاحيان متحركا ناطقا ذا كرام مرة ادراك مبتليلا كاكوت على التراب و اخرى ادراك في حزن مبين كم من ليل سمعت في الأسحار زفراتك و صريحك و ضجيجك اذكر لي ما ورد عليك و انا المقتدر القدير انه صاح و قال اي رب عندك علم كل شيء تعلم و تعرف تسمع و ترى دانك انت العليم الخبير و عزتك و جلالك اشكو اليك من الذين بدلوا نعمتك و انكروا فضلك و كفروا آياتك و اعرضوا عن وجهك و نبدوا ما انزلته من سماء بيانك و نسبوه الى الذي لا يقدر ان يتكلم في ساحة عزك فاه آه من هذا الظلم الذي ورد على في ايامك استلك بنفسك و اسرار علمك و اقتدارك يا مولى العالم و مقصود الأمم بان تجعل بيني و بين عبادك سد رجائلا اغلظ من الجبال لئلا تسمع اذني ما ناحت به افئدة الأولياء في الملا الأعلى و عباد مكرمون
- 45 Glory be to Thee, O my Purpose and my Beloved! Thy knowledge hath grieved me, and Thy patience and forbearance after Thy knowledge. I beseech Thee to assist me in that which Thou lovest and art pleased with. Verily, Thou art the Almighty, the Powerful, and worthy to answer.
- 45 سبحانك يا مقصودي و محبوبي قد حيزني علمك و صبرك و اصطبارك بعد علمك بان تؤيدني على ما تحب و ترضى انك انت المقتدر القدير و بالأجابة جدير

- 46 We make mention of him who was named Nasru'llah, who was mentioned in Thy Book, and We give him glad tidings of the signs of God, the Self-Subsisting, the All-Compelling. We beseech the Most High to make him steadfast in His Cause and firm in His love with such steadfastness as shall shake the foundations of the ungodly.
- 46 و نذكر من سمى بنصر الله الذي كان مذكورا في كتابك و نبشّره بآيات الله المهيمن القيوم نستله تعالى ان يجعله مستقيما على امره و راسخا في حبه باستقامة تزعزع به اركان المشركين
- 47 O My Pen! Make mention of him who was named 'Ali-Muhammad, that he may rejoice in My remembrance and be of the thankful ones. O 'Ali before Muhammad! One of My loved ones hath mentioned thee before, and We have sent down for thee a tablet that thine eyes may be consoled and thou mayest be of those who render thanks.
- 47 يا قلبي اذكر من سمى بعلي محمد ليفرح بذكرى و يكون من الشاكرين يا علي قبل محمد قد ذكرك من قبل احد احبائي و انزلنا لك لوحا لتقرّبه عينك و تكون من الحامدين
- 48 We make mention of My handmaiden and My leaf, My aunt. We have indeed mentioned her and given her the glad tidings of God's loving-kindness, His bounty, His generosity and His gifts. In truth, from the beginning until now she hath been occupied with remembrance, praise and service to the Cause.
- 48 و نذكر امّتي و ورقتي عمه انا ذكرناها و بشّرناها بعناية الله و فضله وجوده و عطائه في الحقيقة از اول الى حين بذكر و ثنا و خدمت امر مشغولند
- 49 We make mention of My handmaiden in Kaf who attained the presence at a time when the learned ones, the mystics, the wise ones, the men of letters and the ignorant ones were debarred therefrom. She hath attained unto that which the dwellers of Paradise have attained. Blessed is she and happy is she. We beseech God, exalted be He, to aid her in that which He loveth and is pleased with. Verily, He is the Strong, the Mighty.
- 49 و نذكر امّتي في الكاف التي فازت باللقاء في ايام منع عنه العلماء و العرفاء و العقلاء و ادبوا و الجهلاء انا فازت بما فاز به اهل الفردوس ذوبى لها و نعيمها لها نسئل الله تعالى ان يوفقها على ما يحب و يرضى انه هو القوى القدير
- 50 We make mention of My leaf, My aunt's daughter. We testify that she attained the presence before others attained it in the prison, and her deeds were accepted. From the beginning of the Cause until now they have been mentioned before the Wronged One and have rejoiced in His verses. The glance of favor hath been and is directed towards them. We beseech God to strengthen her and aid her in that which will draw her near in all conditions. Verily, He is the Protector of devoted men and women.
- 50 و نذكر ورقتي بنت عمه نشهد انها فازت بالحضور قبل ان يحضر في السجن و فاز عملها بالقبول از اول امر الى حين لدى المظلوم المذكورند و باياتش مسرور لحاظ مكرمت متوجه ايشان بوده و هست نسئل الله ان يؤيدها و يوفقها على ما يقربها فيكل الأحوال انه ولى القانتات و القانتين
- 51 O Hud Hud! We have mentioned thee before and in this Clear Tablet. Thou art the one who attained the presence of My sister who was wronged in the land of Ta by reason of the fire of hatred which was kindled in the hearts of the oppressive men and women.
- 51 يا هدهد انا ذكرناك من قبل و في هذا اللوح المبين انت الذي فزت بلقاء اختي التي كانت مظلومة في ارض الطاء بما اشتعلت نار البغض في افئدة الظالمات و الظالمين
- 52 Thou didst mention the handmaiden of God, Fatimah, and her daughter. Praise be to God, they have been and are remembered by God. They have drunk from the cup of meeting and witnessed the waves of the ocean of divine utterance. They attained unto the blessed words "O My leaf" and "O My handmaiden." We beseech God to strengthen them in steadfastness in His mighty Cause.
- 52 ذكرامة الله فاطمه و بنتش را نمودند لله الحمد بذكر حق فائز بوده و هستند از كأس لقا آشاميدند و امواج بحر بيان رباني را مشاهده نمودند بكمهء مباركهء يا ورقتي و يا امّتي فائز گشتند نسئل الله ان يمدّهما على الاستقامة على امره العظيم

53 As for what thou didst write regarding the chief, the purpose is that wisdom should be observed in dealing with persons of prominence in the government, for the people in authority must be protected from the envious and the malicious. This is stated outwardly. Verily, He is the All-Knowing Protector. O Haydar-'Ali! The people of Iran have been and continue to be much attached to vain imaginings, such that even now some who claim knowledge have not freed themselves from such fancies and remain deprived of the light of the Sun of certitude. The Primal Point - may our souls be a sacrifice for His sake - with a hundred thousand verses trained the servants that perchance they would not remain deprived as before, and clearly forewarned of the wickedness of the people of the Bayan. His exalted Word states that if someone appears with but a single verse, reject him not, and so forth. Now they deny and reject millions upon millions of verses revealed without any veil or covering. A fancied name is mentioned while they remain veiled and deprived from their Creator, Protector and Sovereign. In truth, the existing ears and visible eyes were not and are not worthy of hearing and capable of seeing. Until now the deluded ones have not understood the cause of the former people's veiling, and have not perceived the fragrance of the Day of God.

54 We mention the names of those whom thou didst mention in thy letter. O Na'im! Upon thee be the Glory of God, His mercy, His grace and His bounty. He who loved Me and arose to serve Me hath mentioned thee. We have remembered thee in this Mighty Tablet. Give thanks unto thy Lord that He hath aided thee to turn towards Him when the pharaohs and tyrants of the earth turned away. Verily thy Lord is the All-Bountiful, the Generous. Let not the events of the world sadden thee, nor the affairs of those who denied the Day of Judgment prevent thee. Thou hast attained unto faith in days wherein the limbs of the ungodly trembled. We beseech God to aid thee and grant thee steadfastness in this Wise Remembrance. And We mention him who was named Mirza Abu'l-Qasim that the Remembrance may make him steadfast in this Great News. Steadfastness in this Cause is not achieved nor manifested except through detachment from the tales of old and what is with the people. This Book beareth witness to that in this exalted station. The true wings of the servants have been soiled with the clay of vain imaginings and are not capable of flight in the atmosphere of love for the Desired One of the worlds.

55 The deniers of the Bayan, like unto the Shi'ih sect, wish to dispute and argue about vicegerency and leadership and shaykhi matters for a thousand years, and in the end their predication shall be superior and better than the former people -

53 آنچه در باره رئیس نوشتید مقصود آنکه بانفوس معروفه دولت بحکمت رفتار شود چه که ارباب مناصب را باید از اهل حسد و اصحاب بغضا حفظ نمود این بظاهر گفته می شود آنه هوالحافظ العلیم یا حیدر قبل علی اهل ایران بسیار باوهم انس داشته و دارند چنانچه الی حین بعضیکه مدعی عرفان ؟ کند از اوهم خارج نشدهاند و از انوار نیر یقین محرومند نقطه اولی روح ما سواه فداه بصد هزار بیان ذاکر عباد را تربیت نمود که شاید بمثل قبل محروم نمانند و از خجاست اهل بیان بتصریح تمام خبر فرمود قوله تعالی اگر نفسی بیک آیه ظاهر شود او را رد ننمائید الی آخر قوله تعالی حال بکرور کور آیات من غیر ستر و حجاب انکارش مینمایند و قبولش ندارند نفس موهومی ذکر اسم می نماید و از خالق و حافظ و سلطان محجوب و ممنوع فی الحقیقه آذان موجود و ابصار مشهوده لایق اصغا و قابل مشاهده نبوده و نیست الی حین متوهمین سبب احتجاب حزب قبل را ادراک ننموده اند و عرف یوم الله را نیافته اند

54 و نذكر الأسماء الذين ذكرتهم في كتابك يا نعيم عليك بهاء الله و رحمته و فضله و عطائه قد ذكرك من احبني و قام على خدمتي ذكرناك بهذا اللوح العظيم اشكر ربك انه ايدك على الأقبال اذ اعرض عنه فراعنة الأرض و جابرتها ان ربك هو الفضل الكريم اياك ان تحزنك حوادث الدنيا او تمنعك شئوننا الذين كفروا بيوم الدين قد فزت بالآيمان في أيام فيها ارتعدت فرائص المشركين نستل الله ان يؤيدك و يوفقك على الاستقامة على هذا الذكر الحكيم و نذكر من سمي ميرزا بابي القاسم ليجعله الذكر مستقيما على هذا النبأ العظيم استقامت در این امر دست ندهد و ظاهر نشود مگر بانقطاع نفس از قصص اولی و ما عند الوری یشهد بذلك هذا الكتاب في هذا المقام الرفيع اجنحة حقيقي عباد بطين اوهم آوده گشته قابل طیران و هوای محبت مقصود عالمیان نبوده

55 و نستند معرضين بيان مجد و مثل حزب شيعه يك هزار سال اراده دارند در فقره و وصی و نقیب و شيخي نزاع و جدال نمایند و بالاخره مشكل عملشان اعلى و احسن از حزب قبل واقع شود

they once again curse the Truth from the pulpits, even as that party is now engaged in this. O thou who hast turned towards God! Reflect on what We have revealed before and after, that thou mayest know the station of those who have denied God's verses in this Mighty Revelation whereby the hearts of the ungodly have melted. We make mention of him who was named Fadlu'llah that he may find the fragrance of revelation and be among the firmly rooted ones. O Fadl! Upon thee be My Glory and My loving-kindness. By God's life! The Wronged One hath come with that wherewith the Messengers of God, before and after, have come. But most of the people are among the deniers. Their vain imaginings have prevented them from drawing nigh unto God, the Lord of the worlds. They worship idols and perceive it not, and cleave to vain imaginings yet understand not.

56 Ye have rejected the Proof whereby ye claim to have believed in the Messengers of God, Lord of the Glorious Throne. Say: By God! The deeds of no one are accepted save through this manifest Cause, nor doth any supplication ascend to the heaven of acceptance – to this testifieth a hidden Tablet in His possession. Blessed is the servant who hath cast away what the people possess, hoping for that which is with God, the Mighty, the All-Knowing, the All-Wise.

57 Take hold of the Book with the power We have given thee, such that all the books of the world shall not prevent thee from this manifest Book. Hear the call from the Most Exalted Horizon - verily there is no God but Him, the Peerless, the All-Informed. Blessed is the servant who hath shown justice in this Most Great Cause, and woe unto the heedless ones.

58 Say: Praise be unto Thee, O God of existence and Lord of the seen and unseen, for having aided me to turn unto Thee and made me of those who are certain. I beseech Thee to assist me to be steadfast in this wondrous Cause.

59 O Hasan! Hear the call from the Most Exalted Horizon - verily there is no God but Him, the True One, Knower of the unseen. Thou hast been mentioned by him who appeared before Our presence and attained the honor of circumambulation during the Feast of Sacrifice, and who stood at the gate which was opened unto all who are in earth and heaven - he who was named Ali-before-Akbar at the scene of God, the Mighty, the Loving. We have mentioned thee before and at this time that thou mayest thank thy Lord, the Supreme, the Self-Subsisting. We beseech God to assist thee through His bounty and strengthen thee through His signs and draw thee

مجدد بر منابر حق را لعن می نمایند چنانچه حال آنحرب بان مشغولند یا مقبل تفکر فیما انزلناه من قبل و من بعد لتعرف مقام الذین کفروا بایات الله فیهذا الظهور العظیم الّتی بها و ذابت اکباد المشرکین انا نذکر من سمی بفضل الله ليجد نفحات الوحی و یكون من الراسخین یا فضل علیک بهائی و عنایتی لعمرالله اتی المظلوم بما اتی به رسل الله من قبل و من بعد ولكن القوم اکثر هم من المعرضین قد منعتهم اوهامهم عن التقرب الى الله رب العالمین ليعبدون الأصنام و لا یشارون و یعکفون علی الأوهام و لا یفقهون

56 قد انکروا الحجّة الّتی بها یدعون الأیمان برسل الله ربّ العرش العظیم قل تالله لا یقبل عمل احد الاّ بهذا الأمر المبین و لا یصعد الى سماء القبول نداء نفس یشهد بذلك من عنده لوح مکنون طوبی لعبد نبذ ما عند القوم راجیا ما عند الله المقتدر العلیم الحکیم

57 حذ الکتاب بقوة من لدنا بحیث لا تمنعک کتب العالم عن هذا الکتاب المبین اسمع النداء من الأفق الأعلى انه لا اله الا هو الفرد الخبیر طوبی لعبد انصف فی هذا الامر الأعظم و ویل للغافلین

58 قل لك الحمد یا اله الوجود و مالک الغیب والشهود بما یدتني علی الأقبال و جعلتني من الموقنین اسئلك ان تؤیّدني علی الاستقامة فیهذا الأمر البدیع

59 یا حسن اسمع النداء من الأفق الأعلى انه لا اله الا هو الحق علام الغیوب قد ذکرک من حضر امام وجهی و فاز بالطواف فی عید الأضحی و قام لدی باب فتح علی من فی الأرض و السماء الذی سمی بعلی قبل اکبر فی منظر الله العزیز الودود ذکرناک من قبل و فیهذا الحین لتشکر ربک المهیمن القیوم نسئل الله ان یؤیّدک بجود و یمدک بایاته و یقرّبک الیه انه هو المقتدر علی ما یشاء بقوله کن فیکون

nigh unto Him. Verily He is powerful over whatsoever He wil-
leth through His word "Be" and it is.

60 O Yahud! Praise be to the Goal of the worlds Who hath aided thee to recognize the Dawning-Place of revelation and the Source of inspiration. Even as the pivot of the divines of Persia, namely Shaykh Muhammad Hasan, slipped from the path and returned to his former station. Glory be to God! Each day the blessed words "He maketh your highest to be lowest and your lowest to be highest" are evident and manifest. Praise be to God that thou hast attained to recognition and been adorned with the knowledge of God, exalted be His glory. Now what remaineth is the matter of steadfastness in the love of God. Many are the apostates, numberless the barking ones, the treacherous ones exist and the thieves are manifest. We beseech God to protect thee and His loved ones from the evil of these people. They have denied the signs of God, His sovereignty, His grandeur and His power, and are among the most lost in the Book of God, the Lord of all worlds.

61 And We make mention of him who was named Abdul-Husayn - upon him be the Glory of God. He hath attained to that which was denied to the parties except whom God, the Goal of the mystics, wished. We have sent down from the heaven of Our wisdom that whereby his mention shall endure through the endurance of the attributes of his Lord, the All-Knowing, the All-Wise. Give him the glad-tidings of God's loving-kindness and mercy. Then send unto him what hath been revealed in this mighty stronghold. He verily openeth before his face the gate of bestowal. He is, verily, powerful over all things.

62 O My Pen! Make mention of him who hath turned unto thee, heard thy call and thy rustling, and spoken of thy remembrance and praise among such servants as heard but recognized not their Lord, the All-Informed Speaker. He arose in the earliest days to serve the Cause and acknowledged that which the Tongue of Grandeur had spoken before the creation of the heavens and earths. We have mentioned him time and again and revealed for him that which hath diffused the fragrance of God's loving-kindness, the Lord of all worlds. His letter hath reached Us and We found from it the sweet savors of steadfastness and faithfulness in this manifest News. The glory from Us be upon him and upon those who have heard and said "Praise be unto Thee, O Thou Who art the Goal of them that are near!"

63 O Haydar-'Ali, upon thee be the Glory of God, the Lord of this luminous Day. We have desired at the end to make mention of him who was named Lion in the Book of God, the Lord of all beings. We testify that he hastened and hearkened and

60 یا یهود حمد کن مقصود عالمیان را ترا تایید فرمود بر عرفان مشرق وحی و مطلع الهامش و مثل قطب علمای ایران یعنی شیخ محمد حسن از صراط لغزید و بمقام خود راجع گشت سبحان الله در هر یوم کلمه مبارکه ایجمل اعلیکم اسفلکم و اسفلکم اعلیکم مشهود و واضح الحمد لله باقبال فائز شدی و بعرفان حق جلّ جلاله مزین گشتی حال امر باقی مانده و آن استقامت بر حبّ الهی است ملجّد بسیار ناعق بنی شمار خائن موجود سارق مشهود نسئل الله ان لجفلك و اولیائه من شرّ هولاء انهم انکروا آیات الله و سلطانه و عظمته و اقتداره و کانوا من الأخسرین فی کتاب الله ربّ العالمین

61 و نذکر من سمی بعبد الحسین علیه بهاء الله انه فاز بما منع عنه الأحزاب الا من شاء الله مقصود العارفین قد انزلناه من سماء حکمتی ما یبقی به ذکره ببقاء صفات ربّه العلیم الحکیم بشره بعناية الله و رحمته ثم ارسل الله ما نزل فی هذا الحصن المتین انه یفتح علی وجهه باب العطاء انه علی کل شیء قدير

62 ان یا قلبی اذکر من اقبل الیک و سمع ندائک و صریک و نطق بذکریک و ثنائک بین العیاد الذین سمعوا و ما اجالوا ربهم الناطق الخبیر انه قام فی اول الايام علی خدمة الأمر و اعترف بما نطق به لسان العظمة قبل خلق السموات و الارضین انا ذکرناه مرة بعد مره و انزلنا له ما ترضو به عرف عناية الله ربّ العالمین قد حضر کتابه و وجدنا منه راحة الاستقامة و الوفاء فی هذا النبأ المبین البهاء من لدنا علیه و علی الذین سمعوا و قالوا لك الحمد یا مقصود المقربین

63 یا حیدر قبل علی علیک بهاء الله مالک هذا الیوم المنیر انا اردنا ان نذکر فی الانتهاء من سم باسد فی کتاب الله مولی الوری نشهد انه سرع و سمع

attained unto that which was recorded in the Books of God, the Mighty, the All-Praised. The verses so attracted him that he soared on wings of inner meanings unto God, the Lord of the Mighty Throne, the All-Wise. Give him glad tidings of that which God hath sent down from this exalted station. Glory be from Us upon thee and upon him and upon those who have drunk the choice wine of steadfastness from the hand of the bounty of their Lord, the Compassionate, the Generous. O thou who drinkest the choice wine of My love! The matter of the Prison is momentous, and the correspondence abundant, and the petitions countless, and the names beyond reckoning. Night and day the Pen moveth and the Tongue speaketh. Ask thou of God that He may cause the immature ones of the world to attain true maturity, and bestow upon the ignorant among the peoples the knowledge of inner meaning. Verily He is the One with power over whatsoever He willeth. There is no God but He, the Lord of the exalted Throne.

و فاز بما كان مذكورا في كتب الله العزيز الحميد
الفده جذب الآيات بحيث طار باجنحة المعاني
الى الله رب العرش العظيم الحكيم بشره بما نزل
الله في هذا المقام الرفيع البهاء من لدنا عليك و
عليه وعلى الذين شربوا رحيق الاستقامة من يد
عطاء ربهم المشفق الكريم يا ايها الشارب رحيق
حبي امر سيجن عظيم است و مراسلات بسيار و
عرايض ييشمار و اسما لاتحصى در ليلى و ايام
قلم متحرك و لسان ناطق از حق بطلب نا بالغهاى
عالم را ببلوغ حقيقى برساند و بى دانشان امم را
بدانش معنوى فائز فرمايد انه هو المقتدر على ما
يشاء لا اله الا هو رب الكرسى الرفيع

INBA42:094, NSS.115-116x, NSS.209-210x

BH00506

To: *Hasan Shahabadi Farahani et al.*

Date: 1306-01-30 [1888-Oct-6]

- 1 He is the Dawning-Place from the horizon of the heaven of utterance!
- 2 Verily the Book speaketh from the most exalted horizon, saying: O peoples of creation! By God, the gate of heaven hath been opened and the Lord of the Kingdom of Names hath come with a sovereignty that no power of the world can weaken, nor can the swords of nations frighten Him. He hath stood before the faces of princes and divines, and revealed unto them that whereby the Concourse on High and the dwellers of the most exalted Paradise have been attracted. Blessed is he whose vision hath not been prevented by the veils of them who have disbelieved in God, the Lord of all worlds.
- 3 The fragrance of utterance hath been diffused throughout all contingent being, and those near unto God have hastened unto a station whereon the All-Merciful hath established Himself upon the throne of His Most Great Name. O peoples of the earth! By God, the Wronged One hath not spoken out of fancy. He hath come from the horizon of power with a manifest

1 هو المشرق من افق سماء البيان

2 ان الكتاب ينطق في الأفق الأعلى و يقول يا
ملا الانشاء تالله فتح باب السماء و اتى مالك
ملكوت الاسماء بسلطان لا تضعفه قوة العالم و
لا تخوفه اسياف الأمم قام امام وجوه الأمراء
و العلماء و انزل لهم ما انجذب به الملا الأعلى
و اصحاب الجنة العليا طوبى لذي بصر ما منعه
حجبات الذين كفروا بالله رب العالمين

3 قد توضع عرف البيان في الامكان و سرع
المقربون الى مقام فيه استوى الرحمن على عرش
اسمه العظيم يا ملا الأرض تالله ان المظلوم ما
نطق عن الهوى قد اتى من افق الاقتدار بسلطان
مبين انه يدعوكم لوجه الله و ما اراد منكم جزاء

sovereignty. He calleth you for the sake of God and desireth from you no recompense. The dwellers of the highest Paradise bear witness to this, were ye of the fair-minded.

- 4 Fear God, O people, and follow not them who have turned away from the proof when the call of Him Who is the Manifestation of the Revelation was raised from the Mount of Knowledge. Be fair in the Cause for the sake of God and be not of the transgressors. Behold, then remember what befell the Youth at all times at the hands of those who cast the Book of God behind their backs, clinging to idle fancies and vain imaginings. Consider what the All-Merciful hath revealed in the Qur'an and be not of the heedless. He gave you glad tidings of the days of His Manifestation and made known unto you His straight path in this wise Remembrance.

- 5 Through His appearance the manifestations of idle fancy have wailed, and through His sovereignty the limbs of the oppressors have trembled. Beware lest the veils of the people prevent you in this Day wherein the atoms cry out "The Kingdom belongeth unto God, the Mighty, the Beautiful!"

- 6 O Hasan! Harken unto the call from the Dayspring of Glory. Verily it draweth thee nigh unto a horizon wherefrom hath dawned and shone forth the Luminary of thy Lord's utterance, the All-Knowing, the All-Wise. This is a Day wherein that which the Messenger of God foretold aforetime, and whereof Christ gave glad tidings, hath appeared. There is no Messenger but hath informed the people of this Revelation, whereby those in earth and heaven have been attracted, and there hath appeared that which was hidden in knowledge and inscribed by the Pen of the Ancient of Days. Yet most of the people are among the idolaters. They have cast aside unity, clinging to what they possess of suppositions and idle fancies. To this the Most Great Ocean beareth witness in this exalted station.

- 7 O peoples of the earth! By the life of God, I desire naught for you save your salvation, and I desire only to draw you nigh unto God, the Mighty, the All-Praised. Deprive not yourselves of that which hath appeared through truth. Cast aside what the people possess and take what ye are bidden by God, the Lord of this straight path.

- 8 O party of God in all lands! Know ye that We have desired for you a light whereby ye may walk in the darkness of the earth and which shall accompany you in the worlds of your Lord, Who is supreme over all, whether small or great. Blessed is the soul that hath attained unto the Word of God and hath testified to that whereunto God testified before the creation of all things. Verily He is God, there is none other God but Him.

يشهد بذلك سگان الفردوس الأعلى ان كنتم من المنصفين

4 اتقوا الله يا قوم ولا تتبعوا الذين اعرضوا عن البرهان اذ ارتفع نداء مظهر الظهور في طور العرفان انصفوا في الأمر لوجه الله ولا تكونوا من المعتدين انظروا ثم اذكروا ما ورد على الغلام في الليالي والأيام من الذين نبذوا كتاب الله ورائهم متمسكين بالأوهام والتماثيل انظروا ما انزله الرحمن في الفرقان ولا تكونوا من الغافلين انه بشركم بأيام الظهور وعرفكم صراطه المستقيم في هذا الذكر الحكيم

5 بظهوره ناحت مظاهر الأوهام وبسلطانه ارتعدت فرائص الظالمين أيكم ان تحجبكم حجاب القوم في هذا اليوم الذي فيه تنادى الذرات الملك الله العزيز الجليل

6 يا حسن اسمع النداء من مطلع الكبرياء انه يقربك الى افق منه اشرق ولاح نير بيان ربك العليم الحكيم هذا يوم فيه ظهر ما اخبر به رسول الله من قبل وبشر به المسيح ما من رسول الا و اخبر الناس بهذا الظهور الذي انجذب به من في الأرض والسماء وظهر ما كان مكنوناً في العلم و مسطوراً من قلم القدم ولكن القوم اكثرهم من المشركين نبذوا التوحيد ورائهم متمسكين بما عندهم من الظنون والأوهام يشهد بذلك البحر الأعظم في هذا المقام الرفيع

7 يا ملاء الأرض لعمر الله ما اردت لكم الا نجاتكم و ما اريد الا تقربكم الى الله العزيز الحميد لا تمنعوا انفسكم عما ظهر بالحق ضعوا ما عند القوم وخذوا ما امرتم من لدى الله رب هذا السبيل المستقيم

8 يا حزب الله في الديار اعلوا انا اردنا لكم نوراً تمشون به في ظلمات الأرض ويكون معكم في عوالم ربكم المهيمن على كل صغير و كبير طوبى لنفس فازت بكلمة الله وشهدت بما شهد الله قبل خلق الأشياء انه هو الله لا اله الا هو له العظمة والكبرياء وله العزة والاقدر لا تمنعه حوادث

His are the greatness and the glory, and His are the might and the power. Neither do the events of the world prevent Him, nor doth the fire of battle frighten Him. He hath judged with truth and with that whereby the stations of man are elevated, when He established Himself upon the throne before the faces of those near unto Him.

الدنيا ولا تخوفه نار الوغى قد حكم بالحق وبما
ترتفع به مقامات الانسان اذ استوى على العرش
امام وجوه المقرين

- 9 O friends of God in Shin, Alif and Ha! Verily the Word which hath issued forth from the treasures of the loving-kindness of your Lord, the All-Merciful, shall be a treasure for you with a trusted, generous guardian. We counsel you and those who have believed in that whereby your stations shall be exalted among the peoples. He, verily, is the Compassionate, the All-Commanding, the All-Knowing. It behooveth man to manifest from himself that which shall cause his remembrance to endure as long as the Kingdom and the Realm endure, and whereby faces shall be illumined in every world of the worlds of his Lord, the Almighty, the Omnipotent. Rejoice in the verses of God and His remembrance. He hath made mention of you in the Most Great Prison in such wise that nothing whatsoever can equal it. To this testifieth every truthful and discerning one.

9 يا اولياء الله في الشين والألف والهاء ان الكلمة
التي خرجت من خزائن عناية ربكم الرحمن انها
تكون كنزاً لكم عند فضال امين انا نوصيكم و
الذين آمنوا بما ترتفع به مقاماتكم بين الأحزاب انه
هو المشفق الأمر العليم ينبغي للانسان ان يظهر
منه ما يكون ذكره باقياً ببقاء الملك والمملوك
ويستضيء به الوجوه في كل عالم من عوالم ربه
المقتدر القدير افروحا بآيات الله و ذكره انه ذكركم
في السجن الأعظم بما لا يعادله شيء من الأشياء
يشهد بذلك كل صادق بصير

- 10 O people of glory! Harken unto the call of the Wronged One. He guideth you to a station which hath been exalted in truth from before God, the Lord of Lords. The pavilion of glory hath been raised upon the most exalted station. Blessed are ye for having cast away vain imaginings, taking hold of that which ye were commanded by God, the Lord of all mankind. We make mention of those who have turned to the Countenance and of the handmaidens who have believed in God, the Cleaver of the Dawn. Beware lest vain imaginings prevent you from unity, or discord from concord. Take hold of that which ye are commanded by God, the Revealer of verses. Blessed is he who hath attained unto His verses, spoken His praise, turned his face and directed his heart toward the Dayspring of lights.

10 يا اهل مجد اسمعوا نداء المظلوم انه يهديكم الى مقام
ارتفع بالحق من لدى الله رب الأرباب قد نصب
خباء المجد على اعلى المقام طوبى لكم بما نبذتم
الأوهام آخذين ما امرتم به من لدى الله مولى
الأنام انا ذكرنا الذين اقبلوا الى الوجه والاماء
اللائى آمن بالله فائق الصباح اياكم ان [تمنعكم]
الأوهام عن الاتحاد او التفاق عن الاتفاق خذوا
ما امرتم به من لدى الله منزل الآيات نعيماً لمن
فاز بآياته ونطق بثنائه وتوجه بوجهه و اقبل بقلبه
الى مشرق الأنوار

- 11 We desire to make mention of the friends of God in Kha and Lam that they may inhale the fragrances of revelation and take for themselves a path unto God, the Lord of the Day of Return. And We make mention therein of him who hath loved Me and desired his Lord, that the remembrance may draw him to the Most Exalted Station and give him the glad-tidings of that which God, the Revealer of clear proofs, hath ordained for him. And We make mention of Our friends there and give them glad-tidings of that which hath been ordained for them, and We remind them of verses that no remembrances can equal. Beware lest the whisperings of the ungodly and the doubts of the cavilers prevent you. Arise with such steadfastness in the Cause as will cause the hearts of every misbeliever and

11 و اردنا ان نذكر اولياء الله في الخاء واللام
ليجدوا نفحات الوحي و يتخذوا لأنفسهم سبيلاً
الى الله مالک يوم المآب و نذكر فيه من احببني
و اراد مولاه ليجذبه الذكر الى المقام الأعلى و
يبشره بما قدر له من لدى الله مظهر البينات
و نذكر اوليائى هناك و نبشرهم بما قدر لهم و
نذكرهم بآيات لا تعادلها الأذكار اياكم ان تمنعكم
وساوس الملحدین و شبهات التاعقين قوموا على
الأمر باستقامة تضطرب بها افئدة كل مشرك
مرتاب و نوصيكم بتقوى الله و بما انزله في الألواح
لا تحزنوا عما سمعتم من المشركين انهم ارتكبوا

doubter to tremble. We counsel you to fear God and to observe that which He hath revealed in the Tablets. Grieve not at what ye have heard from the ungodly. They have committed what people before them committed. Soon shall they see the recompense of their deeds - a promise from God, the Almighty, the Unconstrained. The glory from Us be upon you and upon the handmaidens of God who have heard and believed in the Day of Resurrection.

- 12 Verily the Wronged One desireth to make mention of His loved ones in the land of the Sultan, that they may rejoice in His remembrance, be reminded by His verses, be assured by His grace, and their faces be illumined by a light that hath shone forth and appeared from the horizon of the Will of God, the Lord of Religions. Aid your Lord through the hosts of wisdom, utterance, deeds and character - this is among God's ways in this Most Great Revelation. To this testifieth the Interlocutor of the Mount, through Whom the heaven of knowledge was upraised. Beware, O My loved ones, lest ye object to anyone. Trust in God in all matters. Verily He is with His loved ones in all conditions. Not a thing escapeth His knowledge. He witnesseth and seeth, and He is the Mighty, the All-Seeing. Hold fast unto the Most Great Cord of God in such wise that the people of error shall not prevent you.

- 13 O Pen! The Lord of Eternity desires to make mention of His friends through His grace, for He is the Mighty, the All-Bountiful. O My friends in Nizam! Follow God's command and His laws, then aid His Cause through conduct by which the horizons shall be illumined. It behooveth every soul to aid God's Cause in such wise as to exalt His word amongst His servants. Contention hath been forbidden in the Book, to this beareth witness the Mother Book from its most exalted station. Blessed is the poor one who hath turned with his heart to the ocean of riches, and the sick one who hath sought healing, and the seated one who hath arisen to serve God's Cause with humility and contrition. By God's life! That which was recorded in God's Books and hidden from all eyes hath been made manifest. Aid your Lord through deeds and through that whereby your stations may be elevated amongst the peoples. Thus doth move the Pen of Justice and speak that which shall draw you nigh unto the Dawning-Place of utterance. Your names were present before the Wronged One, and He hath sent down from the heaven of bounty that which the pens are powerless to describe. Blessed are ye and blessed is the nation that hath believed in God on this Day wherein Truth hath come with clear proof and evidence.

ما ارتكب قوم قبلهم سوف يرون جزاء اعمالهم وعداً من لدى الله المقتدر المختار البهاء من لدنا عليكم وعلى اماء الله اللأى سمعن و آمن في يوم القيام

12 انّ المظلوم اراد ان يذكر احبائه في ارض السلطان ليفرحوا بذكره ويتذكروا بآياته ويطمئنوا بفضله وتستضيء وجوههم من نور اشراق ولاح من افق ارادة الله مالك الأديان انصروا ربكم بجنود الحكمة والبيان والأعمال والأخلاق هذه من سنة الله في هذا الظهور الأعظم يشهد بذلك مكلم الطور الذي به ارتفعت سماء العرفان اياكم يا اوليائي ان تعترضوا على احد توكّلوا على الله في كلّ الأمور انه مع احبائه في كلّ الأحوال لا يعزب عن علمه من شيء يشهد ويرى وهو المقتدر البصير كونوا متمسكين بحبل الله الأعظم بحيث لا يمنعكم اصحاب الضلال

13 يا قلم انّ مالك القدم اراد ان يذكر اوليائه فضلاً من عنده وهو العزيز الفضل يا اوليائي في نظام اتبعوا امر الله وسننه ثم انصروه بأخلاق تستضيء بها الآفاق ينبغى لكل نفس بأن ينصر الله بما يرتفع به امره بين العباد قد حرم في الكتاب حكم الجدل يشهد بذلك أم الكتاب في اعلى المقام طوبى لفقير اقبل بقلبه الى بحر الغناء ولعليل اراد الشفاء ولقاعد قام على خدمة امر الله بخضوع واناب لعمر الله قد ظهر ما كان مسطوراً في كتب الله و مستوراً عن الأبصار انصروا ربكم بالأعمال وبما ترتفع به مقاماتكم بين الأحزاب كذلك تحرّك قلم العدل ونطق بما يقربكم الى مطلع البيان قد حضر اسمائكم لدى المظلوم و انزل لكم من سماء العطاء ما عجّز عن ذكره الأقلام طوبى لكم ولأمة آمنت بالله في هذا اليوم الذي اتى الحق بالحجة والبرهان

- 14 O people of Ha and Mim! The Wronged One turneth toward you at this hour from the precincts of the Prison, and remindeth you of God's verses, the All-Compelling, the Self-Subsisting. We have mentioned you in various tablets with such mention as hath diffused the fragrance of the All-Merciful, were ye to know. The Trustworthy One hath mentioned you time and again, and hath desired for you that which shall assist you to perform deeds that shall endure throughout ages and centuries. Give thanks unto your Lord, the All-Merciful, for He hath sent down unto you that from which the sincere ones perceive the fragrance of God, the Mighty, the Loving. Beware lest anything whatsoever prevent you from God, the Lord of all that was and shall be. Verily His favor hath been amongst you and your mention. We beseech God to strengthen him and strengthen you in that which He loveth and approveth. He, verily, is the Truth, the Knower of things unseen.
- 14 يا اهل الهاء و الميم انّ المظلوم اقبل اليكم في هذا الحين من شطر السجن و يذكركم بآيات الله المهيمن القيوم قد ذكرناكم في الواح شتى بذكر تضرّعت منه رائحة الرحمن لو كنتم تعلمون قد ذكركم الامين مرّة بعد مرّة و اراد لكم ما يؤيدكم على عمل يكون باقياً في الأعصار و القرون اشكروا ربكم الرحمن انه انزل لكم ما يجد منه المخلصون عرف الله العزيز الودود اياكم ان يمنعكم شيء من الأشياء عن الله رب ما كان و ما يكون انّ الفضل كان بينكم و ذكركم نسأل الله ان يؤيده و يؤيدكم على ما يحبّ و يرضى انه هو الحق علام الغيوب
- 15 Hear ye the call of the Wronged One in the Persian tongue. His honor the Trustworthy One, upon him be My glory, and his honor Fadl, upon him be My loving-kindness, have made mention of the friends of that land. The assured, steadfast and contented souls have ever been and shall ever be remembered before God. By God's life! Their mention is recorded by the Most Exalted Pen in the Crimson Book. This mention shall not be erased by extinction nor altered by change. Every discerning one is aware and every informed one doth testify that whatsoever hath flowed from the Most Exalted Pen hath neither likeness nor equal. Yet the calumniators among the people of the Bayan have, even more than the former people, clung to vain imaginings. Some of the friends of God, in accordance with the requirements of consummate wisdom, are not openly mentioned, yet they are recorded in the Book and sealed with the seal of might. Happy are they and joy be unto them. Verily He witnesseth and seeth, and He is the All-Hearing, the All-Seeing.
- 15 بلسان پارسی ندای مظلوم را بشنود جناب امين عليه بهائی و جناب فضل عليه عنايتی اولياي آن ارض را ذکر نموده اند نفوس مطمئنّه مستقيمه راضيه لازال لدى الله مذکور بوده و هستند لعمر الله از قلم اعلى ذکرشان در صحيفه حمرا مذکور اين ذکر را محو اخذ نکند و تغيير راه نيابد هر بصيرى آگاه و هر خبرى گواه آنچه از قلم اعلى جارى شده شبه و مثل نداشته و ندارد و لكن مفترين اهل بيان فوق حزب قبل باو هام تشبث جسته اند و تمسک نموده اند بعضى از دوستان الهى بمقتضيات حکمت بالغه ذکرشان بر حسب ظاهر مذکور نه و لكن در کتاب مذکور و بخاتم عزّ محتوم هنيئاً لهم و مريئاً لهم انه يشهد و یرى و هو السميع البصير
- 16 We give glad-tidings of God's grace and favor to all the loved ones, and likewise to the sons of His Friend and the heirs of His Interlocutor. Each one is mentioned before God, whether small or great, female or male. It is incumbent upon all to hold fast unto that which leadeth to the sanctification of souls and the turning of the servants unto God. The Pen of Divine counsel hath mentioned throughout nights and days that wherefrom floweth the river of mercy and whereby the lights of grace are made manifest. Blessed are they who have held fast thereunto, and woe unto every heedless one cast out. The glory from Us be upon you and upon those who have testified to that whereunto God testified before the creation of the heavens and the earth. Praise be unto Him, for He is the Goal of them
- 16 جميع احبّاء را بفضل و عنايت حقّ بشارت ميدهيم و همچنين ابناء خليل و وراث کليم را عندالله هر يك مذکور از صغير و کبير و اناث و ذکور بر کل لازم است تمسک نمايند بآنچه سبب تقدیس نفوس و اقبال عباد است قلم نصيح الهى در ليالى و ايام ذکر فرموده آنچه را که فرات رحمت از او جارى و انوار فضل از او مشهود طوبى از برای نفوسى که بآن تمسک جستند و ويل لكل غافل مردود البهائم من لدنا عليكم و على الذين شهدوا بما شهد الله قبل خلق السموات و الارضين الحمد له اذ هو مقصود العارفين و محبوب افتدة المخلصين

that know and the Beloved of the hearts of the sincere ones. O Hasan! When thou perceivest the fragrance of the choice wine of My utterance and beholdest the waves of the ocean of My wisdom, say:

- 17 O my God, my God! Praise be unto Thee for having guided me, and made me known to Thee, and caused me to hearken unto Thy call whereby the hearts of Thy sincere servants and those who have recognized Thy oneness among Thy creation were attracted. Thy tender mercies from every direction, through Thy means, O Thou Cause of all causes, have encompassed me until I reached this luminous spot, this station which Thou hast made the Dawning-Place of Thy mighty signs and the Dayspring of Thy most exalted attributes. Thou hast shown me that which hath been the hope of those near unto Thee, both of old and in latter times, and the gathering-place in this day of those who circle round Thy throne, wherein the leaves and the trees and the fruits and whatsoever hath been created in earth and heaven cry out: "By God! That which was hidden from all eternity hath appeared. Turn ye with your hearts and follow not every doubting infidel." O my Lord! I beseech Thee by the pearls of the ocean of Thy knowledge and the effulgent rays of the sun of Thy bounty to aid me to remain steadfast in Thy Cause in such wise that neither the swords of the world nor the clamor of the nations may deter me. O my Lord! Thou seest this lowly one standing before the throne of Thy glory, and this poor one clinging to the cord of Thy riches. I beseech Thee not to disappoint me of that which is with Thee. Ordain for me and for Thy loved ones that which will draw them nearer unto Thee in all conditions. Verily, Thou art the All-Possessing, the Most Exalted.

يا حسن اذا وجدت عرف رحيق بياني و رأيت
امواج بحر حكمتي

17 قل الهى الهى لك الحمد بما هديتني و عرفتني و
اسمعتني ندائك الذي به انجذبت افئدة المخلصين
من عبادك و الموحدين من خلقك و اخذتني
عناياتك من كل الجهات بأسبابك يا مسبب
الأسباب الى ان وردت البقعة النوراء المقام الذي
جعلته مشرق آياتك الكبرى و مطلع صفاتك
العليا و اريتني ما كان امل المقربين من قبل و
من بعد و مطاف الكروبين في هذا الحين الذي فيه
تنادى الأوراق و الأشجار و الأثمار و ما خلق في
الأرض و السماء تالله قد ظهر ما كان مكنونا في
ازل الأزال اقبلوا بقلوبكم و لا تتبعوا كل مشرك
مرتاب اى رب أسألك بلألى بحر عرفانك
و تجليات انوار شمس فضلك ان تؤيدني على
الاستقامة على امرى بحيث لا تمنعنى اسياف
العالم و لا ضوضاء الأمم اى رب ترى الدليل
قائماً امام عرش عزتك و الفقير متمسكاً بجبل
غنائك أسألك ان لا تخيبنى عما عندك قدر
لى و لأوليائك ما يقربهم اليك فى كل الأحوال
انك انت الغنى المتعال

MKI4523.172, BRL_DA#512, ISH.172

BH07570

To: Farajullah

Date: 1306-01-30 [1888-Oct-6]

- 1 He is the Hearer and the Answerer

1 هو السامع و هو المجيب

- 2 The sun proclaimeth "The All-Bountiful hath come!" and the moon circleth round the Most Great Scene. Were man to hear-ken with the ear of his heart, he would hear from all created things the blessed word "The Lord of all being hath come!"

2 أفتاب به قد اتى الوهاب ناطق و قر حول منظر
اكبر طائف اگر انسان بسمع فؤاد توجه نماید از
جميع اشياء كلمه مباركه قد اتى مالك الورى

This is the Day of God, and the fragrance of His grace is wafted throughout the world.

اصفا کند یوم یوم الله است و عرف فضل بین
عالم متضوع

- 3 Blessed is he whom neither doubts nor allusions of the people in this Day have kept back from the Sealed Wine. Give thanks unto the Desired One of the world and the Ancient King, that thy deeds and service have been adorned with the ornament of acceptance.

3 طوبی از برای نفسی که شبهات و اشارات قوم
در این یوم او را از ریحی مختوم منع ننمود شکر
کن مقصود عالم و مالک قدم را که عمل و
خدمت بطراز قبول مزین گشت

- 4 Shouldst thou find the sweetness of these words, until the time of thine ascension thou wouldst cry out "My soul be a sacrifice for Thee!" Verily He speaketh the truth and guideth to the Way, and He is the Almighty, the Glorious, the All-Beautiful.

4 اگر حلاوت این کلمه را بیابی الی حین صعود
به نفسی لک الفدا ناطق شوی آنه یقول الحق و
یهدی السبیل و هو المقتدر العزیز الجمیل

AHB_127BE #05-06 p.158

ADMS#343

BH00518

To: *Shaykh Kazim Samandar, in Qazvin*

Date: 1306-02-12 [1888-Oct-18]

- 1 He is the radiant Light shining forth from the horizon of the heaven of utterance
- 2 O Samandar! Upon thee be My glory and loving-kindness. I complain not of anything; I love all that hath befallen Me and befaller Me in the path of God. The soul that night and day hath been under protection and favored with grace and engaged in service, through the instigation of an ingrate, intended harm against the Wronged One. And when We departed, tumult arose and clamor was raised. That which hath been revealed from the Supreme Pen they attribute to him. Lament thou over the wrongs suffered by this Wronged One. Some have said that the verses revealed were taken from the Point. Glory be to God! From the earliest days until now, verses have been revealed like unto rain, equal to all books before and after, nay more, if they would be fair. By God's life! The Point circlet round Me and hearkeneth to My verses when they are revealed in truth, and lamenteth for what hath befallen Me from the people of the Bayan. A matter more manifest than the sun they seek to veil with the clouds of their vain imaginings. Say: Woe unto you! He hath appeared in truth and hath come with the kingdom of verses. All that is in the world cannot prevent Him. He speaketh before all faces.

1 هو النور الساطع من افق سماء البیان

2 یا سمندر علیک بهائی و عنایتی لا اشکو من شیء
احب ما ورد علی و یرد فی سبیل الله نفسیکه
در لیلی و ایام تحت لحاظ بوده و بعنایت فائز
و بخدمت مشغول باغوائی ناسپاسی قصد مظلوم
نمود و چون خارج شدیم غوغا برپا ضوضا بلند
شد آنچه از قلم اعلی نازل باو نسبت میدهند بر
مظلومیت مظلوم نوحه کن بعضی گفته اند
آیات منزله از نقطه اخذ شده سبحان الله از اول
ایام الی حین بمثابه امطار آیات نازل معادل
کتب قبل و بعد حال موجود بل ازید لو هم
ینصفون لعمر الله انّ النقطه یطوف حولی و
یسمع آیاتی اذا نزلت بالحق و ینوح بما ورد علی
من اهل البیان امریکه اظهر از شمسست آنرا
بغمام اوهام اراده نموده اند ستر نمایند قل ویل
لکم انه ظهر بالحق و اتی بملکوت الآیات لا
یمنعه ما عند العالم ینطق امام الوجوه قد فتح
باب السماء و اتی مالک ملکوت السماء بأمر
مبین اتقوا الله یا قوم و لا تتبعوا کل ظالم بعید

The gate of heaven hath been opened and the Lord of the Kingdom of Names hath come with a clear command. Fear God, O people, and follow not every remote oppressor.

- 3 O Samandar! It hath been proven with clear evidence that the ophthalmia of vain imaginings hath prevented eyes from beholding the signs. Therefore the Supreme Pen uttereth this most exalted Word: "I have abandoned the community of a people who believe not in God and who are disbelievers in the Hereafter." He is indeed independent of them and of the parties whom wealth and occupation have kept from drawing nigh unto God, the Self-Subsisting. We beseech God to assist His loved ones in that which He loveth and is pleased with, and to make them the standards of His guidance among His servants and the banners of His Cause in all lands. There is none other God but Him, the Single, the One, the All-Compelling over what was and what shall be.

- 4 Say: O company of the heedless! Hasten to the Supreme Horizon, then present yourselves before the Face to hear His sweet call and what hath been sent down from the heaven of grace and bounty. Fear God and follow not the manifestations of idle fancies and vain imaginings. Open your eyes - the Sun is shining before your faces and it hath no need of aught else. To this testify enlightened servants. Then look at the sea and its waves, and be fair in what ye behold today, and be not of those who look and deny.

- 5 We beseech God, exalted be His glory, to assist His loved ones in that which will cause the elevation of His Cause and His might amongst His servants. The adornment of God's loved ones hath ever been the fear of God. We have enjoined upon all benevolence and piety, and that whereby the station of the people of God will be exalted among all religions. Blessed is he who hath adorned his head with the crown of detachment, his temple with the ornament of the fear of God, and his heart with the light of the knowledge of God, the Lord of all worlds. This is a Day wherein if God's compelling Word were to be cast upon rock, there would gush forth from it rivers of wisdom and utterance, and if cast upon the mountains, they would soar by God's permission, the Sovereign of the Day of Judgment.

- 6 O Samandar! From the beginning of days until now We have summoned the servants unto the Lord of creation without veil or concealment. Whatsoever would conduce to the reformation of the world and the advancement of the stations of nations, We have mentioned through loving counsels. Among the people are those who have heard and acted, and those who have heard and denied and turned away. For all there is a portion in the Book

3 يا سمندر قد ثبت بالبرهان بأن رمد الأوهام منع الأبصار عن مشاهدة الآثار إذاً قلم اعلى باينكلمهء
عليها ناطق تركت ملّة قوم لا يؤمنون بالله وهم بالآخرة هم كافرون انه غنى عنهم وعن الأحزاب الذين منعتم الأموال و الاشغال عن التّقرّب الى الله المهيمين القيوم نستل الله ان يؤيد اوليائه على ما يحب ويرضى ويجعلهم اعلام هدايته بين العباد و رايات امره في البلاد لا اله الا هو الفرد الواحد المهيمين على ما كان وما يكون

4 قل يا ملأ المعرضين اسرعوا الى الأفق الأعلى ثم احضروا بين يدي الوجه لتسمعوا ندائه الأحملى و ما نزل من سماء الفضل و العطاء اتقوا الله و لا تتبعوا مظاهر الأوهام و الظنون افتحوا ابصاركم ان الشمس مشرقة امام وجوهكم و انها لا تحتاج بدونها يشهد بذلك عباد عارفون ثم انظروا الى البحر و امواجه و انصفوا فيما ترونه اليوم و لا تكونوا من الذين ينظرون و ينكرون

5 از حقّ جلّ جلاله مسئلت مينمائيم اوليای خود را مؤيد فرمايد بر آنچه سبب ارتفاع امر و عزّ اوست ما بين عياد طراز اوليای حق تقوى الله بوده و هست انا امرنا الكل بالبر و التقوى و ما يرتفع به مقام حزب الله بين الأديان طوبى لمن زين رأسه باكليل الانقطاع و هيكله بطراز التقوى و قلبه بنور معرفة الله ربّ العالمين هذا يوم لويلقى فيه على الصخرة كلمة الله المطاعة تنفجر منها انهار الحكمة و البيان و لويلقى على الجبال تطير باذن الله مالک يوم الدين

6 يا سمندر از اول ايام الى حين عباد را بمالك ايجاد دعوت نموديم من غير ستر و حجاب آنچه سبب اصلاح عالم و ارتقاء مقامات امم بود بنصايح مشفقانه ذکر نموديم من الناس من سمع و عمل و منهم من سمع و انكر و اعرض لكل نصيب فى كتاب الله العليم الحكيم از حق بطلب

of God, the All-Knowing, the All-Wise. Ask thou God that He may enable all to abide by that which hath been revealed in the Book from the Supreme Pen. The party of the Bayan, even as the party of the Qur'an, have clung to names and held fast to former delusions. Glory be to God! That which they had once cast aside they have now taken up anew.

- 7 You mentioned two souls who desired to drink of the sealed wine and aspire to the praiseworthy station. Say: Whosoever seeks the most exalted horizon must free and detach himself from all save God. Names must not prevent him, nor must the allusions of the world hinder him. Say: By the life of God! This exalted word is uttered from the tongue of the Lord of mankind purely for His sake. At the outset, the seeker must say, turning to God: "In the Name of God and by God," and must sanctify and purify himself from the vain imaginings of the former people - that is, the Shi'ih and whatsoever is with them. Say: Reflect upon the deeds of that sect and the fruits that appeared therefrom on the Day of Retribution. Then shall ye find yourselves sanctified from all that is with them. Beseech God that none of His servants be afflicted with the vain imaginings of that sect. In truth, this prayer is binding and necessary upon all.

- 8 This is a day wherein man must be illumined with the light of true unity, and this is not possible except through acting in accordance with that which the Desired One of all the worlds hath revealed in the Qur'an: "Say: God; then leave them to their vain discussions." Say: This is the Day of God, wherein none is mentioned save Him. Blessed is he who hath attained and recognized, and woe unto the heedless. However, the people of Persia have generally been and remain intimate with vain imaginings. For twelve hundred years they have been deprived of the Lord of Names through names. I swear by the lights of the Sun of Truth that they have not even caught the fragrance of unity, let alone its light. Thus have We expounded for thee that from which the near ones perceive the sweet savors of the bounty of God, the Mighty, the Praiseworthy. Thus hath the river of mercy flowed from My Most Exalted Pen. Blessed is he who hath drunk and attained, and woe unto every remote misbeliever. We desired to impart unto thee that which We revealed to one of My loved ones in remembrance of the day whereon appeared the decree of mutual imprecation, when the Dawning-Place of the Cause went forth from the horizon of the House with a sovereignty that conquered all who are in the heavens and on earth. He is the One Who hath dawned from the horizon of eternity.

کَلِّ را مؤید فرماید بر آنچه در کتاب از قلم اعلی نازل گشته حزب بیان بمثابه حزب فرقان با اسماء تشبث نموده اند و باو هام قبل متمسک سبحان الله آنچه را از قبل گذارده اند مجدد اخذش نموده اند

- 7 ذکر دو نفس را نمودید که اراده نموده اند از ریح مختوم بیاشامند و قصد مقام محمود نمایند بگو هر نفسی قصد افق اعلی نماید باید خود را از ما سوی الله فارغ و آزاد کند اسماء منعش ننماید اشارات عالم سدش نکند بگو لعمر الله اینکلمه علیا از لسان مولی الوری خالصاً لوجه ذکر میشود در اول امر باید مقبل متوجّهاً الی الله بگوید بسم الله و بالله و از او هام حزب قبل یعنی شیعه و آنچه نزد ایشانست خود را مقدّس و منزّه نماید بگو در اعمال آنحزب تفکر نمائید و ثمراتی که در یوم جزا از آن ظاهر شده ادا تجدون انفسکم مقدّسه عمّا عندهم از حقّ بطلبید هیچیک از عباد او باو هام آنحزب مبتلا نشود فی الحقیقه این دعا بر کَلِّ واجب و لازم

- 8 امروز روزیست که انسان باید بنور توحید حقیقی منور گردد و آن ممکن نه مگر بعمل بآنچه مقصود عالمیان در فرقان نازل فرموده قل الله ثم ذرهم فی خوضهم یلعبون بگو امروز یوم الله است لا یذكر فیہ الا هو طوبی لمن فاز و اعترف و ویل للغافلین ولکن اهل ایران غالباً باو هام انس داشته و دارند هزار و دویست سال با اسماء از مالک آن محروم بوده اند قسم بانوار آفتاب حقیقت که عرف توحید را نیافته اند تا چه رسد بنورش انا فصلنا لک ما یجد منه المقربون عرف عنایة الله العزیز الحمید کذلک جرى فرات الرحمة من قلبی الاعلی طوبی لمن شرب و فاز و ویل لکل مشرک بعید انا اردنا ان نلقى علیک ما ازلناه لأحد احبائی تذکراً لیوم فیہ ظهر حکم المباهلة اذ خرج مشرق الامر من افق البیت بسلطان غلب من فی السموات و الارضین هو المشرق من افق البقاء

- 9 The Call hath been raised from the most exalted horizon, and they that dwelt on Sinai's mount in the realm of knowledge were thunderstruck. The Rock cried aloud and proclaimed: "The Ocean of Union hath surged, and the Lord of the Day of Reckoning hath come, riding upon the clouds." Blessed is he whom armies have not weakened though he be strong, and whom ranks have not frightened though he be mighty. He hastened, and hearkened, and attained the presence of God, the Almighty, the All-Bestowing.
- 10 Say: O peoples of the earth, hearken unto My Call which hath been raised in truth, and follow not the sources of fancy and imagination. Say: The proof hath appeared and the sweet-flowing stream hath gushed forth from the Pen of God, Who speaketh from the most sublime Station. We have heard thy call and have turned toward thee from this Spot which God hath made the Dawning-place of lights, and We have answered thee with a Tablet from whose horizon shineth the luminary of the loving-kindness of the Lord of creation. The servant who standeth present hath appeared before the face of the Wronged One and read thy letter. We have revealed for thee that which shall endure as long as God's own kingdom shall endure, the Lord of Lords. We beseech the Exalted One to make thee a sign of His signs and a standard of His standards in this Cause whereby faces have been darkened and feet have slipped. There hath befallen Me in God's path what no eye hath seen nor ear heard. To this beareth witness the Mother Book which speaketh before the faces of all parties. Sovereignty belongeth unto God, the Almighty, the Unconstrained.
- 11 When the Light shone forth from the horizon of Revelation, the Maid of Paradise came forth from the Most Exalted Paradise and walked until she stood before the face of the Lord of all beings. She called out, pointing with her luminous finger to the head of the Lord of Destiny: "By God! This is the Hidden One Who hath appeared in truth, and this is He Who was treasured in the hearts of the Prophets and mentioned in the books of God, the Lord of all men." Say: Be fair, O people of the Bayan, concerning this Book which God hath made the point of adoration for the books of the world, and this Remembrance before which all remembrances have bowed down. Say: Present yourselves before the Face that your eyes may behold what no vision hath beheld, and your ears may hear what no ears have heard. He is the One Who cannot be known except through Himself, and Who needeth not the testimony of scriptures, books and tablets to prove His Cause. Were it not for Him, the Bayan would not have been revealed, nor would My Herald have come Who sacrificed His life in My path. Fear God, O people, and be not of them that have gone astray.
- 9 قد ارتفع النداء من الأفق الأعلى و انصعق الطوريون في سيناء العرفان و صاحت الصخرة و نادت قد ماج بحر الوصال و اتى مالک يوم المال راجاً على السحاب طوي لقوى ما اضعفته الجنود و لقادر ما خوفته الصفوف سرع و سمع و فاز بقاء الله العزيز الوهاب
- 10 قل يا ملاء الأرض اسمعوا ندائي الذي ارتفع بالحق و لا تتبعوا مطالع الظنون و الأوهام قل قد ظهر الدليل و جرى السلسيل من قلم الله الناطق في اعلى المقام اتنا سمعنا ندائك اقبلنا اليك من هذا الشطر الذي جعله الله مشرق الأنوار و اجبناك بلوح لاح من افقه نير عناية مالک الایجاد قد حضر العبد الحاضر امام وجه المظلوم و قرء كتابك انزلنا لك ما يكون باقياً ببقاء ملكوت الله رب الأرباب نستله تعالى ان يجمعك آية من آياته و علماً من اعلامه في هذا الأمر الذي به اسودت الوجوه و زلت الأقدام قد ورد على في سبيل الله ما لا رأت عين و لا سمعت اذن يشهد بذلك أم الكتاب الذي ينطق امام وجه الأحزاب الملك لله المقتدر المختار
- 11 فلما اشرق النور من افق الظهور خرجت الحورية الفردوس الأعلى و سارت الى ان وقفت امام وجه مولی الوری نادت و قالت مشيرة باصبعها الأنور الى رأس مالک القدر تالله هذا هو المكنون قد ظهر بالحق و هذا هو المخزون في افئدة الأنبياء و المذكور في كتب الله مالک الأنام قل انصفوا يا ملاء البيان في هذا الكتاب الذي جعله الله مطاف كتب العالم و هذا الذكر الذي خضعت له الأذكار قل احضروا بين يدي الوجه لترى عيونكم ما لا رأت الأبصار و تسمع أذانكم ما لا سمعت الأذان انه هو الذي لا يعرف بدونه و لا يحتاج لاثبات امره بالزیر و الكتب و الألواح لولاه ما نزل البيان و ما اتى مبشري الذي فدى نفسه في سبيلی اتقوا الله يا قوم و لا تكونوا من اهل الضلال

- 12 Say: By God! He was silent - God made Him speak; He was seated - the hands of power and might made Him arise; He was sleeping - the breezes of the morn of Revelation that blew by God's will, the Lord of the Day of Return, awakened Him. Say: O people of the Bayan! He speaketh not of His own desire - to this beareth witness what hath been sent down from My Most Exalted Pen. Fear God and follow not every heedless doubter. Say: O people of the deniers, deny not Him Who hath come with what the Messengers brought aforetime, and hath revealed what lay hidden in the treasury of God's protection from time immemorial. Say: Read ye what ye possess and We shall read what We possess. Then shall ye find yourselves in greater loss than any idolatrous falsifier.
- 12 قل تالله أنه كان صامتاً انطقه الله و كان قاعداً اقامته ابادى القدرة و الاقدار و كان نائماً يقظته نسيمات فجر الظهور التي سرت بارادة الله مالك يوم المعاد قل يا ملأ البيان أنه ما نطق عن الهوى يشهد بذلك ما نزل من قلبى الأعلى خافوا الله و لا تتبعوا كل غافل مراتب قل يا ملأ المعرضين لا تكفروا بالذى اتى بما اتى به الرسل من قبل و اظهر ما كان مكنوناً فى كنز عصمة الله فى ازل الآزال قل اقرءوا ما عندكم و نقرء ما عندنا اذا تجدون انفسكم فى خسران اعظم من خسارة كل مشرك كذاب
- 13 Say: Remember ye the Day of Imprecation in the Land of Mystery, when He Who is the Dawning-place of Inspiration came forth from the precincts of the House, directing His steps toward the House of God, the Lord of all men. We arrived therein while none else entered save Myself. Then did the Sun of the Cause shine forth and the Beauty of the Pre-existent appeared without veil or covering. Say: O people, can anyone stand with Him in the arena of proof and evidence? Nay, by His Self, the All-Merciful! Thus have We sent down the verses and manifested the proofs, that thou mightest arise to aid the Cause of thy Lord with power and sovereignty.
- 13 قل اذكروا يوم المباهلة فى ارض السرّ اذ خرج مشرق الانعام من افق البيت متوجّهاً الى بيت الله مالك الرقاب وردنا فيه و لم يرد فيه احد دونى اذا اشرق نير الأمر و ظهر جمال القدم من غير ستر و حجاب قل يا قوم هل يقدر احد ان يقوم معه فى مضمار الحجّة و البرهان لا ونفسه الرحمن كذلك انزلنا الآيات و اظهرنا البيّنات لتقوم على نصره امر ربك بقدره و سلطان
- 14 O Samandar! In the Land of Mystery, the great ordeal has become more manifest than the sun. Nearly a hundred souls, both travelers and emigrants, were present; nevertheless, the opposers denied it while the chosen ones of the world have accepted it. Convey the greetings of the Wronged One to the loved ones of that land and give them the glad-tidings of the effulgences of the Orb of Revelation. The matter of his honor Shaykh, upon him be the Glory of God and His loving-kindness, is known and clear. Indeed, he has borne countless hardships and has been wronged. We have commanded his honor Ism-i-Jud, upon him be My glory, to provide the details. And Abdi, that is Abdul-Husayn, is mentioned before the Wronged One. Wondrous and exalted Tablets have been sent specifically for the loved ones, both men and women. It is beloved that whatever is sent should be copied, and after being checked and verified, be given to their owners. Praise be to God, all are mentioned and have attained unto the verses of the Pen. We beseech God to assist them and to confirm them in such steadfastness as will cause the feet of the world to stand firm. Verily, He is powerful over all things. The glory from Us be upon you, upon those who are with you and hear your words, and upon My loved ones in the cities and lands of God who have not broken My covenant and My testament and who were
- 14 يا سمندر در ارض سرّ امر مباهله اعظم و اظهر از آفتاب واقع شده قريب صد نفس از مسافر و مهاجر موجود مع ذلك معرضين انكار نموده اند و گپارهای عالم هم پذیرفته اند اولیای آن ارض را از قبل مظلوم تکبیر برسان و باشرافات انوار نیر ظهور بشارت ده امر جناب شیخ علیه بهاء الله و عنایت معلوم و واضحست فى الحقیقه حمل زحمات لا تخصی نموده اند مظلوم واقع شده اند بجناب اسم جود علیه بهائی امر نمودیم تفصیل را اظهار دارد و عبدی یعنی عبدالحسین لدى المظلوم مذکور است الواح بدیعه منیعه مخصوص اولیا از ذکور و اناث ارسال شد آنچه ارسال میشود محبوب آنکه سواد اخذ شود و بعد از مقابله و مطابقه بصاحبانش عنایت گردد لله الحمد کلّ مذکورند و باثار قلم فائز نسل الله ان یمدهم و یؤیدهم على استقامة تستقیم بها ارجل العالم انه على کل شیء قدیر البهاء من لدنا علیک و علی من معک و یسمع قولک و علی اولیائی فی مدن الله و

among those firm in this Great Announcement and this Manifest Cause.

دياره الذين ما نقضوا عهدي و ميثاقى و كانوا من
الراشخين فى هذا النبأ العظيم و هذا الأمر المبين

AYBY.105b, SAM.211

BH01191

To: Aqa Mirza Muhammad Darbaghi, in Qazvin

Date: 1306-02-12 [1888-Oct-18]

- 1 He is the One through Whom the ocean of utterance has surged before the faces of all religions. 1 هو الذى به ماج بحر البيان امام وجوه الأديان
- 2 Glorified be He Who has made manifest the Path, sent down the Proof, and caused all things to speak forth with the most exalted call that there is none other God but He, the Single, the All-Knowing, the All-Wise. 2 سبحان الذى اظهر السبيل و انزل الدليل و انطق الأشياء بأعلى النداء انه لا اله الا هو الفرد العليم الحكيم
- 3 Say: O people of the Kingdom of Names! By God, the Creator of heaven has come before the faces of the learned and the princes. On His right is the banner of Utterance and on His left the standard of Proof. Blessed is the soul that hath witnessed what God hath witnessed and hath attained unto that which hath been manifested in truth from this luminous horizon. Through Him the Kawthar of eternity hath flowed from the Supreme Pen, the Trump hath been sounded, and all who are in earth and heaven were thunderstruck, save them whom God, the Lord of the Mighty Throne, pleased to exempt. 3 تقول يا اهل ملكوت الأسماء تالله قد اتى فاطر السماء امام وجوه العلماء و الأمراء و عن يمينه راية البيان و عن يساره علم البرهان طوبى لنفس شهدت بما شهد الله و فازت بما ظهر بالحق من هذا الأفق المنير و به جرى كوثر البقاء من القلم الأعلى و نفخ فى الصور و انصعق من فى الأرض و السماء الا من شاء الله رب العرش العظيم
- 4 Say: O peoples of the earth! Harken unto the Call which hath been raised from the Most Exalted Horizon, and be not of the heedless ones. O people! That which ye possess will profit you not this day. Cast away the things of the world and its ornaments, and take hold of that which ye have been commanded by God, the Lord of all worlds. Beware lest the ornaments of earth prevent you from attaining the precincts of the near ones. Hasten unto the good-pleasure of God, then with the eye of justice and fairness look upon Him Who hath come from the horizon of power with a Cause before which the hosts of vain imaginings cannot stand. Unto this the Mother Book beareth witness in this exalted station. 4 قل يا ملأ الأرض اسمعوا النداء انه ارتفع من الأفق الأعلى و لا تكونوا من الغافلين يا قوم لا ينفعكم اليوم ما عندكم ضعو الدنيا و زخارفها خذوا ما امرتم به من لدى الله رب العالمين اياكم ان تمنعكم زخارف الأرض عن مطاف المقرين سارعوا الى مرضاة الله ثم انظروا بطرف العدل و الانصاف الى من اتى من افق الاقتدار بأمر لا تقوم معه جنود الأوهام يشهد بذلك أم الكتاب في هذا المقام الرفيع
- 5 That which thou didst send before in the name of bounty hath come before Our presence. We have answered thee with this Tablet which speaketh in the realm of divine knowledge that 5 قد حضر امام الوجه ما ارسلته من قبل باسم الجود اجبتك بهذا اللوح الذى ينطق فى طور العرفان انه هو الله لا اله الا هو الفرد الخبير هذا يوم

He is God, there is none other God but He, the Single, the All-Informed. This is a day wherein the Possessor and the kingdom and the realm belong to God, the Mighty, the All-Praised. Say: O peoples of the earth! Answer the call of God that is raised amongst you, then behold what hath appeared from Him. He remembereth you and draweth you nigh unto Him. He is the Forgiving, the Merciful.

فيه اتي المالك و الملك و الملكوت لله العزيز
الحمد قل يا ملأ الأرض اجيبوا داعي الله بينكم
ثم انظروا ما ظهر من عنده انه يذكركم و يقربكم اليه
انه هو الغفور الرحيم

- 6 When thou beholdest the waves of the ocean of the Most Merciful's utterance, say: O Lord of Religions! Praise be unto Thee for having guided me in Thy days, shown me the traces of Thy Pen, made me to know Thy path, the Dawning-Place of Thy mighty signs, and the Dayspring of Thy Revelation and Thy mysteries. O Lord of Names and Creator of heaven! I testify that Thou hast appeared and manifested that which every living being hath proclaimed concerning Thy oneness, Thy singleness, Thy might, Thy greatness and Thy sovereignty. I beseech Thee, O Light of the world, by Thy Most Great Name whereby the hearts of nations were stirred, and by the lands which were honored by Thy footsteps, and by the air wherein Thy call was raised, and by the spot which Thou didst adorn with Thy presence and didst make the Greatest Panorama among mankind, to assist me to serve Thy Cause among Thy servants with wisdom and utterance. Thou art the Mighty, the Helper.

6 اذا رأيت امواج بحر بيان الرحمن قل يا مالک
الأديان لك الحمد بما هديتني في أيامك و
اريتني آثار قلبك و عرفتني صراطك و مشرق
آياتك الكبرى و مطلع ظهورك و اسرارک
يا مالک الأسماء و فاطر السماء اشهد انک
ظهرت و اظهرت ما نطق به کل ذی روح
بوحدايتک و فردايتک و عزتک و عظمتک
و سلطانتک استلک يا نور العالم بالاسم الأعظم
الذی به اضطربت افئدة الأمم و بالأراضی
التي تشرفت بقدموک و بالهواء الذی ارتفع فيه
ندائك و بالمقام الذی تزين بلحاظک و جعلته
المنظر الأكبر بين البشر بأن تؤيدني على خدمة
امرك بين عبادک بالحكمة و البيان انک انت
العزيز المستعان

- 7 I beseech Thee by the lights of Thy countenance to manifest through me that which will attract the hearts of Thy creation and draw them nigh unto the horizon of Thy manifestation and cause them to drink the cup of steadfastness from the hands of Thy grace and bounty. O Lord! Thou seest the distant one who hath sought Thy nearness, and the weary one who hath intended the kingdom of Thy remembrance and desired from Thee the wondrous tokens of Thy bounty and generosity. O Lord! Deprive him not of Thy door and withhold him not from that which Thou hast ordained for Thy chosen ones. Thou art the One Who hath power over whatsoever Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

7 استلک بأنوار وجهک بأن تظهر مني ما تنجذب
به افئدة خلقک و تقرّبهم الى افق ظهورک و
يسقيهم كأس الاستقامة من ايادي فضلک
و عطائک اي ربّ ترى البعيد قصد قربک
و الکلیل ملکوت ذکرک و اراد منك بدائع
جودک و کرمک اي ربّ لا تحرمه عن بابک
ولا تمنعه عما قدرته لأوليائك انک انت المقدر
على ما تشاء لا اله الا انت العليم الحكيم

- 8 O thou who speaketh My remembrance! Darkness hath encompassed the world, the calumnies of old have come forth anew, and the vain imaginings of the opposers have taken hold of the Bayan. The Book of Certitude, whose questioner was the Afnan who asked in Our presence and received a written answer, they have attributed to another, though therein is mentioned the journey of this Wronged One and all the Afnan bear witness to this. Yet they have ascribed it to one who, by the life of God, is powerless to comprehend its meaning. Likewise, all that hath been sent down from the heaven of God's Will in every season they have attributed to the Bab. Say: O company

8 يا ايها الناطق بذكری ظلمت عالم را احاطه نموده
مفتریات قبل ببيان آمده اوهام معرضين بيانرا
اخذ کرده کتاب ايقان که سائل آن افنان بوده
و در حضور سؤال کرده و جواب تحرير شد او
را نسبت بغير داده اند و ذکر سفر اينظلم در او
مذکور و جميع افنان شاهد و گواهند مع ذلك
نسبتش را بکسی داده اند که لعمر الله از ادراک
معنی آن عاجز است و همچنین آنچه از سماء مشيت
الهی در کل حين نازل شده بحضرت مبشر نسبت
داده اند قل يا ملأ المعرضين امام وجه مولی العالم

of opposers! Present yourselves before your Lord, the Lord of all worlds, that ye may hear that for which the world of ears was specifically created, and witness that for which the world of eyes was brought into being. By the life of God! More than the equivalent of all the heavenly Books hath been sent down, yet they speak that which they know not. Him Who in God's presence was unable to speak, they have taken as lord besides God and have done that which caused the rock to cry out and all things to weep. It is incumbent, nay obligatory, upon the loved ones of Truth to protect the people of God from the vain imaginings of old, lest they be again afflicted thereby. He counseleth His servants and acquainteth them with His straight path and His mighty Message.

- 9 Convey My greetings to all the loved ones in that land. Blessed is the house wherein is raised the remembrance and praise of God, blessed the tongue that hath acknowledged His oneness, blessed the ear that hath heard His most sweet call, and blessed the eye that hath beheld the traces of His most mighty and wondrous Pen. Each of these souls is illumined by the revelations of the Sun of Truth and mentioned and recorded by the Pen of the Ancient of Days in the Most Great Book. Gladden them with the tidings of My acceptance, My attention, My favor and My mercy, which have preceded existence both seen and unseen. The Glory which proceedeth from Us rest upon thee and upon those who are with thee, who have quaffed the wine of certitude from the hand of the bounty of their Lord, the All-Merciful, and who are among those firmly established in this mighty Cause.

حاضر شوید تا اصغاً نمائید آنچه را که عالم آذان مخصوص آن خلق شده و مشاهده کنید آنچه را که عالم ابصار از برای آن بوجود آمده لعمر الله معادل کتب سماوی بل ازید نازل مع ذلک یقولون ما لا یعرفون نفسیکه تلقاء وجه قادر بر تکلم نبوده او را من دون الله ربّ اخذ کرده اند و عمل نموده اند آنچه را که صخره صیحه زد و اشیاء گریست بر آنجناب و اولیای حق لازم بل واجب حزب الله را از اوهام قبل حفظ نمایند که مباد مجدّد مبتلا گردند آنّه ینصح عباد و یعرفهم صراطه المستقیم و نبأه العظیم

9 اولیای آن ارض طراً را از قبل مظلوم تکبیر برسان طوبی لبیت ارتفع فيه ذکر الله و ثنائه و للسان اعترف بتوحیده و لأذن سمعت ندائه الأهل و لبصر فاز بمشاهدة آثار قلبه العزيز البديع نفوس مذکوره هر یک بتجلیات انوار آفتاب حقیقت منور و بآثار قلم مالک قدم در کتاب اعظم مذکور و مسطور بشرهم باقبالی و توجّهی و عنایتی و رحمتی الّتی سبقت الوجود من الغیب و الشهود البهآء من لدنّ علیک و علی من معک من الذین شربوا رحيق الايقان من يد عطاء ربهم الرحمن و كانوا من الراسخين في هذا الأمر العظیم

AQA5#116 p.145, AQMJ2.141x

BH01434

To: Ali Rida Khan, in K R

Date: 1306-02-12 [1888-Oct-18]

- 1 He is dawning forth from the horizon of the Kingdom of Proof
- 2 Praise be sanctified above all mention and utterance, befitting the Most Holy and Most Exalted Presence of that Beloved One Who, through the hosts of revelation, conquered the realm of meanings and utterance, and through the ranks of inspiration, consigned the dawning-places of vain imaginings to the depths of hell. Before the might of kings He spoke forth the blessed

1 هو المشرق من افق ملکوت البرهان

2 حمد مقدّس از ذکر و بیان ساحت امنع اقدس حضرت محبوبی را لایق و سزااست که بجنود وحی عالم معانی و بیانرا مستخر نمود و بصفوف الهام مطالع اوهام را در سقر مقرر مقرر فرمود امام سطوت ملوک بکلمهء مبارکهء قد اتی

word "The King hath come," and above the heads of the divines of Persia He proclaimed "The All-Merciful hath come." The opposition of the factions did not prevent Him from revealing mysteries, nor did the oppression of the idolaters hold Him back from mentioning the Great News. Exalted be His glory and His power! There is none other God but Him.

المالک ناطق و فوق رؤس علمای ایران به قد اتی الرحمن متکلم اعراض احزاب او را از اظهار اسرار منع ننمود و ظلم مشرکین او را از ذکر نبأ عظیم بازداشت جلّت عظمته و جلّت قدرته لا اله غیره

- 3 O thou who drinkest My choice-sealed wine! Harken unto the call of the Wronged One which hath been raised from the prison fortress of Akka: "The King hath come, and sovereignty belongeth unto God, the Lord of all beings, the Lord of the Throne on high and of earth below." Your other letter was received at the Most Holy Court through Haydar-'Ali, upon him be My glory and loving-kindness. Praise be to God that in all conditions you are gazing toward the Self-Sufficing One, arising to serve, and speaking forth praise. We beseech God to strengthen thee, preserve thee, and cause to appear from thee that which will draw the servants nigh unto God, the Lord of the Day of Judgment. We ask of the Truth to aid thee and strengthen thee, that through the power of certitude thou mayest shatter the back of vain imaginings.

3 یا ایها الشارب ریحقی المختوم اسمع نداء المظلوم الذی ارتفع من شطر السّجن فی حصن عکاء قد اتی المالک و الملک لله مولی الوری و ربّ العرش و الثری نامه دیگر شما بتوسط جناب حیدر قبل علی علیه بهائی و عنایتی بساحت اقدس فائز لله الحمد در جمیع احوال بغنی متعال ناظرید و بر خدمت قائم و بئنا ناطق نسئل الله ان یؤیدک و یحفظک و یشهدک ما یقرّب العباد الی الله مالک یوم المعاد از حقّ میطلبیم ترا تأیید فرماید و مؤید نماید تا بعضد ایقان ظهر اوهام را بشکنی

- 4 By the life of God! The Wronged One is in manifest grief, for it is observed that a few perfidious ones who betrayed the primal Point - may the spirit of all else be sacrificed for Him - are now leaders of the people. O thou who gazest toward the Most Exalted Horizon! This is the time for lamentation and weeping. Say: O people! Hear ye the testament of the Truth, exalted be His glory, and with pure hearts and clear vision, observe the signs of God. These will guide you to His straight path and His mighty announcement. Names will not profit you; that which will profit you hath been sent down from the Kingdom of utterance of God, the Lord of the worlds.

4 لعمر الله انّ المظلوم فی حزن مبین چه که مشاهده میشود فاسقی چند که در عصمت نقطه اولی روح ما سواه فداه خیانت نموده اند حال پیشوای خلقتند یا ایها الناظر الی الأفق الأعلى هنگام نوحه و ندبه است بگو ای قوم بشنوید وصیت حقّ جلّ جلاله را و بقلب طاهر و بصر پاک در آثار الله نظر نمائید انّما تهدیکم الی صراطه المستقیم و نبأه العظیم انّ الاسماء لا تنفعکم و ما ینفعکم الله نزل من ملکوت بیان الله ربّ العالمین

- 5 Say: Turn ye toward the Most Exalted Horizon and become detached from all else. Raise up your vision - the horizon of the Cause is manifest before all faces. Say: O people! The ocean surgeth by its very nature, and the Sun of Truth shineth and gloweth by its very essence. Speak ye with justice and fairness - would ye be content to be afflicted with vain imaginings like the former people? For twelve hundred years and more they clung to names and remained heedless of divine unity, and after beseeching and supplicating through nights and days, when the light of the Manifestation shone forth from the horizon of the Will of God, exalted be His glory, the divines reviled Him, and through the decree of those heedless souls, that Essence of Oneness was martyred.

5 بگو بافق اعلی توجه نمائید و از دوش فارغ و آزاد شوید نظر را بلند کنید افق امر امام وجوه مشهود بگو ای قوم بحر بنفسه موج است و آفتاب حقیقت بذاته مشرق و لائح بدل و انصاف تکلم نمائید آیا راضی میشوید بمثابه حزب قبل باوهام مبتلا گردید هزار و دویست سنه و ازید باسما تشبث نمودند و از توحید الهی غافل و بعد از عجز و ابتال در لیالی و ایام چون نور ظهور از افق اراده حقّ جلّ جلاله اشراق نمود علما سپیش کردند و بفتوی آن نفوس غافله آنجوهر احدیه را شهید نمودند

- 6 The mention and praise of your honor, and your counsels and admonitions, have been and are for the sake of God, and will

surely have their effect. A word spoken by the tongue for the Cause of God is like the Most Great Luminary - though clouds and mists may temporarily veil it, ere long it will emerge from behind the clouds and illumine the world with its effulgence. We beseech God to preserve thee, strengthen thee, set right thine affairs, and send down upon thee from the heaven of grace that which will make thee independent through His riches, a herald of His Name, one gazing toward His horizon, and one hearing His sweetest call in the morning and the evening. Verily, He is the Powerful over what He willeth, and the Single One, the Protector over what was and what shall be.

6 ذکر و ثنای آنجناب و مواعظ و نصایحش لوجه
الله بوده و هست و البته تأثیر خواهد نمود کلمه‌ای
که لأمر الله لسان بآن تکلم مینماید آن بمثابه نیر
اعظم است اگر حال فی الجمله سیاح و غمام حایل
شود عنقریب از خلف سیاح برآید و تجلیاتش عالم
را منور سازد نسل الله ان یحفظک و یؤیدک
و یصلح امورک و یزل علیک من سماء الفضل
ما یجعلک غنیاً بغنائته و منادياً باسمه و ناظراً الی
افقه و سامعاً ندائه الأهل فی الصبح و المساء
انه هو المقتدر علی ما یشاء و الفرد المهیمن علی
ما کان و ما یکون

7 O Husayn, upon thee be My glory! Thy mention was in the letter. Those who are today kindled with the fire of hatred and are far from the light of the Cause were and are unaware of the root of the Cause. They follow their passions and obey their desires. They speak according to their fancies and perceive not. We beseech God to raise up there one who will take hold of the Book with power from Him and might from His presence, and assist His loved ones with an authority that armies cannot prevent nor ranks weaken. Verily, He is powerful over all things and worthy to answer.

7 یا حسین علیک بهائی ذکرت در نامه بوده
نفوسیکه الیوم از نار بغضا مشتعلند و از نور امر
بعید از اصل امر آگاه نبوده و نیستند تابع نفسند
و مطیع هوی یتکلمون بأهوائهم و لا یشعرون
نسئل الله ان یبعث هناك من يأخذ الکتاب
بقوة من عنده و قدرة من لدنه و ینصر اولیائه
بسلطان لا تمتعه الجنود و لا تضعفه الصفوف انه
علی کل شیء قدیر و بالاجابة جلیبر

8 Those who have turned to God, praise be to Him, in whatever station and place they may be found, are holding fast to the Mother Book and clinging to the hem of divine mercy. We testify that they are among those near to God, the Lord of this wondrous Day. The glory shining from the horizon of the heaven of My loving-kindness be upon him who hath arisen to serve Me and hath spoken My praise, and upon thee and upon him who hath been named Husayn in this exalted station.

8 مقبلین لله الحمد در هر مقام و هر محل که
موجودند بأم الکتاب متمسکند و بذیل رحمت
الهی متشبث نشد انهم من المقربین عند الله
مالک هذا الیوم البدیع البهاء المشرق من افق
سماء عنایتی علی من قام علی خدمتی و نطق
بثنائی و علیک و علی من سَمی بالحسین فی هذا
المقام الرفیع

INBA51:145b,

KB_620:139-141,

LHKM2.171

BH01649

To: *Haji Muhammad Baqir, in Egypt*

Date: 1306-02-12 [1888-Oct-18]

- 1 He is God, exalted be His glory, the Greatness and the Power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise and glory befit the Goal of all the worlds Who, through the mighty hands of His manifest Law, established an impregnable fortress and, through the blessed words "in retaliation ye shall find life, O men of understanding," preserved the wealth, properties and lives of His servants. His Command is the water of life for creation and His decree is a manifest protection for His servants. Glorified be His grandeur, exalted His sovereignty, and magnificent His power! And blessings and peace be upon the ocean of His knowledge, the heaven of His bounty, and the sun of His grace, Who was named Muhammad in the most exalted Kingdom and the realm of creation, and upon His family and companions through whom the breeze wafted, the Word was uplifted, the sun of justice shone forth, and the river of equity overflowed - blessings whose fragrances never fade and whose effusions never alter. 2 حمد و ثنا مقصود عالمناز لایق و سزاست که بیادی احکام شرع مبین حصن متین نهاد و بکلمه مبارکه و فی القصاص حیوة یا اولی الألباب مال و اموال و زندگی عباد را حفظ فرمود امرش کوثر حیانتست از برای خلق و حکمش حرز مبین است از برای عباد جلّت عظمته و علت سلطنته و جلّ اقتداره و الصلوة و السلام علی بحر علیه و سماء جوده و شمس فضله الذی ستمی بجمّد فی ملکوت الأعلى و ناسوت الانشاء و علی آله و اصحابه الذین بهم سرت النّسمة و رفعت الکلمة و اشرق نیر العدل و فاض کوثر الانصاف صلوة لا تنفد نفحاتها و لا تتغیر فوحاتها
- 3 And now, the letter of that honored servant arrived. Each of its intimations was a truthful witness and a harmonious messenger, for it brought glad tidings of health, love, affection and steadfastness. After its reading and review, it was taken to the Sacred Presence where it attained the honor of being heard. Praise be to God that they are recipients of grace and bounty. The glance of favor has been and continues to be directed towards His loved ones. We beseech God, blessed and exalted be He, to aid him in His remembrance and praise, to reinforce him with the hosts of wisdom and utterance, to draw him near unto Him, to ordain for him that which will gladden his eyes and rejoice his heart, to give him to drink from the immortal fountain through the hands of His bounty, and to decree for him the good of this world and the next. Verily He is the Lord of all beings and the Lord of the throne on high and of earth below. 3 و بعد نامه آنخندوم مکرم رسید هر اشارتش گواهی بود صادق و پیکری بود موافق چه که حامل مرده صحت و محبت و مودت و استقامت بود بعد از قرائت و اطلاع قصد مقام نموده بشرف اصغا فائز فرمودند لله الحمد بعنایت و فضل فائزند لحاظ عنایت متوجه اولیا بوده و هست نسل الله تبارک و تعالی ان یؤیده علی ذکره و ثنائه و یمده بجنود الحکمة و البیان و یقرّبه الیه و یقدر له ما تقرّ به عینه و یفرح به قلبه و یسقیه کوثر الحیوان من ایادی عطائه و یکتب له خیر الآخرة و الأولى انه هو مولی الوری و رب العرش و الثری انتهی
- 4 The mercy, compassion and grace of God, exalted be His glory, have encompassed His servants. Through loving counsels and firm ordinances He has preserved them. Indeed, the laws and commandments of God are protectors and guardians for the preservation of the world and its peoples. Blessed is he who holds fast to the Book, and woe to every heedless and remote one. 4 رحمت و شفقت و عنایت حقّ جلّ جلاله احاطه نموده عباد خود را بنصایح مشفقانه و احکام محکمه حفظ فرموده فی الحقیقه احکام و اوامر الهی حفاظ و حراسند از برای حفظ عالم و امم طوبی لمن تمسک بالکتاب و ویل لكل غافل بعید

- 5 As to his request that His Holiness the Name of God Zaynu'l-Muqarrabin, upon him be the Most Glorious Beauty, write whatever he deems advisable for that honored one - the command has been issued and, God willing, he will write. And concerning his mention of the departed and elevated Haji Ibrahim, upon him be God's mercy - after it was presented before the Lord, He spoke this most exalted word: "Praise be to God that that honored one has acted appropriately regarding the departed one and has held fast to what was befitting. We beseech God to write down the reward of your deed and make it a treasure with Him. Verily He is the Hearer, the Answerer. And we beseech Him, exalted be He, to forgive him who has ascended unto Him, to cause him to enter the most exalted Paradise, and to make him a companion of those near ones and the sincere ones. Verily He is the Forgiving, the Merciful."
- 5 و اینکه استدعا نموده‌اند حضرت اسم ۶۶ [الله] زین‌المقرّبین علیه ۹ ۶۶ [بهاء الله] الابی آنچه مصلحت دیده شود از برای آنجناب بنویسند امر صادر انشاءالله مینویسند و اینکه [ذکر] مرحوم مرفوع جناب حاجی ابراهیم علیه رحمة الله را فرمودند بعد از عرض مولی باینکلمه علیا ناطق الحمد لله آنجناب در باره مرحوم مرفوع بمعروف عمل نموده‌اند و آنچه سزاوار بود تمسک جسته‌اند نسئل الله ان یکتب لک اجر عملک و یجعلہ کنزاً عنده انه هو السامع المجیب و نسئلہ تعالی ان یغفر الذی صعد الیه و یدخله فی الجنة العلیا و یجعلہ معاشراً مع المقرّبین والمخلصین انه هو الغفور الرحیم انتی
- 6 And regarding what was written about his legacy which, in truth, is not worthy of mention - in this matter one must act according to what God has decreed in the Book: first the payment of debts, and then distribution to the heirs. Praise be to God that one like that honored one has been present and has acted and continues to act accordingly. And concerning what was written about marriage - they should consult with the guardians. Whatever results from that consultation, there has been and is no objection to acting upon it.
- 6 و اینکه در باره مخلفات ایشان که فی الحقیقه لایق ذکر نیست مرقوم داشته‌اند اینقره باید به ما حکم به الله فی الکتاب عمل شود اول ادای دیون و بعد بوارث باید برسد الحمد لله بمثل آنجناب حاضر بوده‌اند و بمقتضا عمل فرموده و میفرمایند و اینکه در باره تزویج مرقوم داشتند باید با اولیا مشورت نمایند آنچه از آن ظاهر شد در عمل بآن بآسی نبوده و نیست
- 7 This lowly one conveys greetings to the loved ones of that land. I send greetings to the comfort of my eyes, Aqa Ali-Rida, upon him be God's peace, and likewise to Aqa Muhammad-Taqi, upon him be God's peace. And I beseech God, exalted be His glory, on behalf of that honored one and them, that which is the cause of everlasting remembrance. Peace, remembrance and praise be upon you and upon God's righteous servants. Praise be to God, the Lord of the worlds.
- 7 اینفانی خدمت اولیای آن ارض سلام میرساند قره عین جناب آقا علیرضا علیه سلام الله را سلام میرسانم و همچنین خدمت جناب آقا محمد تقی علیه سلام الله و از حق جلّ جلاله میطلبم از برای آنخدوم و ایشان آنچه را که سبب ذکر ابدیست السلام والذكر والثناء علیکم و علی عباد الله الصالحین والحمد لله رب العالمین
- 8 The servant 12 Safar 1306
- 8 خادم فی ۱۲ شهر صفر سنة ۱۳۰۶

BLIB_Or15731.399

BH01731

To: Ahmad Yazdi, son in law of Abdu'l-Baha

Date: 1306-02-12 [1888-Oct-18]

- 1 He is God, exalted be His station, the Greatness and the Power 1 هو الله تعالى شأنه العظمة والاقترار
- 2 In truth this blessed word adorns the preface of the books of love, affection and sincerity. His blessed and exalted Word states: "Be grateful to Me and I shall be grateful to you." It is established by this proof that gratitude is befitting the friends of God, glorified be His majesty - those souls who hold fast to justice and are adorned with fairness. They are the trustees of the earth and its people amongst the servants. And prayers and peace be upon His Beloved, who was the loved one of the hearts of those near to God and the goal of the hearts of the mystics, and upon His family and companions, through whom the trees of success and prosperity were planted in the world and bore the fruits of sciences and arts among the nations - prayers that the events of the world and all within it cannot alter. 2 في الحقيقة این کلمه مبارکه زینت دیباچ دفاتر محبت و مودت و خلوص است قوله تبارک و تعالی اشکروا لی فاشکرکم ثبت بهذا البرهان باینکه شکر سزاوار اولیای حق جلّ جلاله بوده و هست یعنی نفوسیکه بعدل متمسک باشند و بانصاف مزین ایشانند امنای ارض و افراد آن مابین عباد و الصلوة و السلام علی حبیبه الذی کان محبوب افئدة المقربین و مقصود قلوب العارفين و علی آله و اصحابه الذین بهم غرست اشجار النجاة و الفلاح فی العالم و اثمرت بأثمار العلوم و الفنون بین الأمم صلوة لا تغیرها حوادث الدنیا و ما فیها
- 3 Thereafter, the letter of that spiritual beloved arrived. In truth it was a wondrous bounty. Praise be to God, for each pillar there was an effective trace. After its reading and review, we proceeded to the holy court where it was presented before the countenance of the Lord and achieved the honor of His attention. He said: "We beseech God to strengthen him and assist him in what He loves and is pleased with." 3 و بعد نامه آنحبيب روحانی رسید فی الحقیقه نعمت بدیعی بود لله الحمد از برای هر رکنی از ارکان اثری بود مؤثر و بعد از قرائت و اطلاع قصد مقام نموده امام وجه مولی عرض شد و بشرف اصغا فائز گشت فرمودند نسل الله ان یؤیده و یوفقه علی ما یحب و یرضی
- 4 Ahmad, your letter arrived and was read before the Wronged One. Praise be to God, the fragrances of love and affection wafted from it and the stations of submission and contentment were evident from it. We beseech God not to withhold His aid from you in all conditions and to grant that which is the cause of the manifestation and appearance of His Word. Verily He is the Powerful, the Mighty, and worthy to answer. 4 احمد نامه شما وارد نزد مظلوم قرائت شد لله الحمد نفحات محبت و مودت از آن متصوّر و مقامات تسلیم و رضا از آن باهر از حق میطلبیم در جمیع احوال مددش را از شما اخذ نفرماید و عنایت فرماید آنچه را که سبب ظهور و بروز کلمه اوست انه هو المقتدر القدير و بالاجابة جدیر انتهی
- 5 This evanescent one testifies that that beloved one has been and is mentioned in the prison, especially by the Branches of the Divine Lote-Tree - may my spirit be a sacrifice for the dust of their footsteps. They repeatedly make mention of that beloved one and seek mention from the Supreme Horizon. In all conditions the rain of providence descends and the lights of the Orb of grace shine forth. Blessed art thou and joy be unto thee. And when that beloved one's supplication achieved the honor of being heard in His presence, They repeatedly showed 5 این فانی شهادت میدهد که آنحبيب در سجن مذکور بوده و هستند مخصوص اغصان سدره روحی لثراب قدومهم الفداء ذکر آن محبوب را مکرر میفرمایند و از افق اعلی طلب ذکر مینمایند در جمیع احوال امطار عنایت نازل و اشراقات انوار نیر فضل ساطع هنیئاً لحضرتک و مرئياً لجنابک و در حینیکه مناجات آنحبيب در حضور بشرف اصغا فائز گشت مکرر اظهار عنایت و رحمت و شفقت فرمودند این خادم

forth kindness, mercy and compassion. This evanescent servant beseeches the Eternal Truth to increase thy station at all times and to grant from the ocean of His grace that which is everlasting and eternal. Verily God is the Powerful, the Forgiving, the Merciful.

فانی از حقّ باقی سائل و آمل که در هر حین بر مقام آنجناب بیفزاید و از بحر عنایتش عطا فرماید آنچه را که باقی و دائمست انّ الله هو المقتدر الغفور الرحیم

6 Regarding what was mentioned about engagement in sciences and arts, after it was presented in His presence, He said: "This matter has been mentioned in most of the Tablets and all are commanded to it. The adornment of man is through perfection. However, in these days, as the affairs of that land are somewhat in turmoil, it is necessary and obligatory upon his honor Ahmad - upon him be my greeting - and others to hold fast to setting affairs aright. At present this matter takes precedence, and afterwards whatever accords with consultation has been and will be implemented. God willing, his honor Ahmad will achieve both."

6 اینکه در باره اشتغال بعلوم و فنون ذکر نمودند بعد از عرض در مقام فرمودند این امر در اکثری از الواح مذکور و کلّ بآن مأمور زینت انسان بکمال است و لکن این آیام چون امورات آن ارض فی الجمله منقلب است بر جناب احمد علیه سلامی و سایرین لازم و واجب است تمسک باصلاح امور حال این فقره مقدّم است و بعد آنچه مطابق با مشورتست مجری بوده و هست انشاء الله جناب احمد بهر دو فائز میشوند انتہی

7 In every word and utterance a pearl of grace lies concealed and a gem of providence is treasured. Surely these bestowals will have an effect and fruits will appear. It is hoped that this evanescent one too will not be deprived in any state, for he has asked and continues to ask every good thing and every desirable word for the friends of God. I end these words with His exalted saying: "Despair not of the mercy of God." I convey greetings to the friends of that land. Verily He is the Guardian of the doers of good. And praise be to God, the Lord of the worlds. Peace and mercy and glory be upon you and upon God's righteous servants.

7 در هر کلمه و بیانی لؤلؤ فضلی مکنون و جوهر عنایتی مخزون و البتّه این عنایات را اثری خواهد بود و ثمری ظاهر خواهد شد امید که این فانی هم در هیچ حالی از احوال محروم نماند چه که هر خیر و هر کلمه مرغوبی را از برای اولیای حقّ سائل بوده و هست اختم الکلام بقوله تعالی لا تقنطوا من رحمة الله اولیای آن ارض را سلام میرسانم انّه ولیّ المحسنین و الحمد لله ربّ العالمین السّلام و الرّحمة و البهاء علیکم و علی عباد الله الصّالحین

8 The servant 12th of Safar 1306

8 خادم فی ۱۲ شهر صفر سنة ۱۳۰۶

BLIB_Or15731.393

BH01963

To: Muhammad Karim Attar, in Tihiran

Date: 1306-02-12 [1888-Oct-18]

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

1 هو الله تعالى شأنه الحكمة و البیان

2 'Ayn, Ta. The Greater Branch was present before the Wronged One and presented your letter, which attained the honor of being heard. Praise be to God, the fragrance of sincerity wafted from it. We testify that you have attained to that which was

2 عط غصن اکبر لدی المظلوم حاضر نامه شما را عرض نمود و بشرف اصغا فائز گشت لله الحمد عرف خلوص از آن متضوّع نشهد انّک فزت بما کان مذکوراً فی کتب الله ربّ العالمین حضرت

mentioned in the Books of God, Lord of the worlds. You were present, heard, and beheld the Horizon of Revelation with your penetrating vision. O 'Attar, you have been and are remembered before the Wronged One. We beseech God, blessed and exalted be He, to manifest through you that which will draw the servants near unto Him. Verily, He is powerful over all things.

و سمعت و رأيت افق الظهور ببصرک الحدید یا
عطار ذکرمت نزد مظلوم بوده و هست نسل الله
تبارک و تعالی ان يظهر منک ما یقرّب العباد
الیه انه علی کلشیء قدير

- 3 Regarding what you mentioned about Mirza Husayn, convey to him greetings from the Wronged One and say: You and God know, and all things bear witness, that the one mentioned has ever been behind a veil. Whenever upheaval appeared, he departed to another city, while this Wronged One stood firm before all faces. When by divine power the effulgences of the Luminary of the Merciful's utterance shone upon every city, the deniers emerged from behind the veil and committed that which caused the denizens of the highest Paradise to weep and lament.

3 اینکه در باره میرزا حسین ذکر نمودی از قبل
مظلوم باو تکبیر یرسان بگو تو میدانی و حق
میداند و جمیع اشیاء شاهد و گواه که شخص
مذکور لازال خلف حجاب بوده و هر هنگام
انقلابی ظاهر بشهر دیگر توجه نمود و اینظلم امام
وجوه قائم و چون بقدرت الهی تجلیات انوار نیر
بیان رحمن بر هر مدینه تجلی فرمود معرضین از
خلف حجاب بیرون دویدند و عمل نمودند آنچه را
که اهل فردوس اعلی گریست و نوحه نمود

- 4 Say: O Husayn, hearken to the call of the Wronged One. Verily, He draws you near and guides you to the path of God, Lord of the mighty throne. Say: Cast aside your desires, then follow the command of your Lord. Unto Him is your return and your abode. Hasten to His good-pleasure, then read what hath been sent down from the kingdom of His utterance. Beware lest the imaginings of those who have broken His covenant and testament prevent thee. Look with thine own eyes and listen with thine own ears. By God's life, another's eye will not suffice thee, nor will another's ear save thee, nor will thy imaginings guide thee, nor thy conjectures elevate thee, nor will what thou possessest profit thee. For the sake of God do I counsel thee, and for the sake of God hearken thou unto what will enrich thee beyond all else save thy Lord.

4 بگو یا حسین بشنو ندای مظلوم را آنه یقرّبک
و یهدیک الی صراط الله ربّ العرش العظیم
قل ضع هوّیک ثم اتبع امر مولیک انّ الیه
منقلبک و مثویک سارع الی مرضاته ثم اقرء ما
نزل من ملکوت بیانه ایاک ان تمنعک اوهام
الذین نقضوا عهده و میثاقه انظر ببصرک ثم
استمع بأذنک لعمر الله لا یغنیک عین غیرک و
لا ینجیک اذن دونک و لا تهدیک اوهامک و
لا یرفعک ظنونک و لا ینفعک ما عندک اتی
لوجه الله اعظک و انت لوجه الله اسمع منی ما
یغنیک عن دون ربّک

- 5 The Cause is more manifest than the sun. Say: Would you be content to be afflicted anew like the previous party, and for helpless souls to be afflicted? Hear the call of the Wronged One. Rend asunder the veil of vain imaginings with the arm of certitude, shatter the idols of names with the power of the Creator of heaven, and be of the fair-minded. For years We protected that soul - he, his family and children all remained safe and present. Not a single blow befell him in God's path. Then at another's instigation he attempted harm against the Wronged One. We departed and never confronted him. We forgave him after Our power and concealed his evil deed after Our knowledge.

5 امر اظهر از آفتابست بگو آیا راضی میشوی مثل
حزب قبل مجدّد مبتلی شوی و خلق بیچاره مبتلی
شوند بشنو ندای مظلوم را حجاب اوهام را بعضد
یقین خرق نما و کسر اصنام الاسماء بقدره فاطر
السماء و کن من المنصفین سالها نفس مذکور
را حفظ نمودیم او و عیال و اطفالش کلّ صحیح
و موجود یک لطمه در سبیل الهی بر او وارد
نشد و بعد باغزای نفسی قصد مظلوم نمود خارج
شدیم و ابدأ تعرّض نکردیم قد عفونا بعد قدرتی
و سترنا سوء عمله بعد علی

- 6 Hear the call of this Wronged One. Entrust not thy hearing and sight to others, and be not content with mere listening.

6 بشنو ندای اینمظلوم را سمع و بصر را بدست غیر
مده و باصفا اکتفا منما لوجه الله حرکت کن

For God's sake, arise and journey to the island. See and hear with thine own faculties, that the matter may become evident to thee. Then present thyself in this Most Great Prison to hear what no ear hath heard. Were it not for the Glory, who would manifest the Cause? Were it not for Him, who would stand before the faces of the divines and princes? Be fair and be not of the heedless. We beseech God to aid thee to return. Verily, He is the Ever-Forgiving, the Merciful.

و قصد جزیره نما و بسمع و بصر خود مشاهده کن لیظهر لک الأمر ثم احضر فی هذا السجن الأعظم لتسمع ما لا سمعت اذن احد لولا البهاء من يظهر الأمر و لولاه من يقوم امام وجوه العلماء و الأمرآ انصف و لا تكن من الغافلين نسئل الله ان یؤیدک علی الرجوع انه هو التواب الغفور الرحیم

- 7 O 'Attar, upon thee be the Glory of God, the Chosen One. Convey greetings from the Wronged One to all the kindred, and likewise to the loved ones. At this time each hath been honored with a Tablet from the Supreme Pen. Blessed are they and joy be unto them.

7 یا عطّار علیک بهاء الله المختار منتسبین طراً را از قبل مظلوم تکبیر برسان و همچنین اولیا را در این حین هریک باثر قلم اعلی فائز گشتند طوبی لهم و نعیماً لهم

INBA18:337, BLIB_Or15690.104,
BLIB_Or15728.045b

BH02015

To: *Mirza Abbas Quli et al., in Qazvin*

Date: 1306-02-12 [1888-Oct-18]

- 1 He speaks in the Kingdom of Utterance.
- 2 Your letter which you sent to Samandar - upon him be My loving-kindness and mercy - was forwarded to the Most Holy Court and attained the honor of being heard in the presence. The fragrance of divine knowledge was wafted from it. Praise be to God that you have attained the honor of mention, praise and acceptance.
- 3 In these days when all peoples, both learned and common, have turned away and have done that which caused all things to lament - they spoke of the Imam yet killed his Creator; they spoke of the Successor yet martyred his Sovereign. Glory be to God! They continue anew to utter these names. It is not known what they have understood of the Day of God. I swear by the Sun of Utterance rising from the horizon of the prison's heaven - until the heart is freed from names it will not attain unto reality nor reach the ocean of inner meanings.
- 4 The first station in this Cause is detachment from all save God. Read what the All-Merciful has revealed in the Qur'an:

1 هو الناطق فی ملکوت البیان

2 نامه آنجناب که به سمندر علیه عنایتی و رحمتی ارسال داشتند بساحت اقدس ارسال نمود و تلقاء وجه بشرف اصفا فائز گشت عرف عرفان از او متضوع لله الحمد بشرف ذکر و ثنا و اقبال فائز شدی

3 در ایامیکه طبقات امم از عارف و عامی اعراض نمودند و عمل نمودند آنچه را که ناله هر شیئی از اشیاء مرتفع گشت امام گفتند و خالق او را کشتند وصی گفتند و سلطان او را شهید نمودند سبحان الله تازه مجدد باین اسامی ناطقند معلوم نیست از یوم الله چه ادراک کرده اند قسم بافتاب بیان که از افق سماء سجن طالع است تا قلب از اسماء فارغ نشود بحقیقت فائز نگردد و ببحر معانی نرسد

4 اول مقام این امر انقطاع است از ما سوی الله اقرأ ما انزله الرحمن فی الفرقان قل الله ثم ذرهم فی

“Say: ‘God’ then leave them to their vain discourse.” If a soul discovers the fragrance of this blessed word, he will find himself free and liberated. Such a one is of the people of Baha and the companions of the Crimson Ark.

خوضهم بلعون اگر نفسی عرف اینکلمه مبارکه
را بیابد خود را فارغ و آزاد مشاهده کند اوست
اهل بها و اصحاب سفینه حمرا

- 5 The clay figures of the world have newly desired to play at successorship, while by the life of God they were and are unaware of the root of the Cause, its beginning, its Manifestation, its Originator and its Creator. The Mother Book bears witness and the Mother of the Bayan testifies. One who intended to remove killing from the world they have accused of killing. Say: Die in your wrath! The possessors of sight and hearing are not and will not be prevented by such idle fancies. In all Tablets whatever was the purpose of the Ancient Beauty has been explicitly mentioned and revealed. Blessed are they who understand!

5 گلباره‌های عالم تازه اراده و وصی بازی نموده‌اند و
حال آنکه لعمر الله از اصل امر و مبدء آن و
مظهر آن و موجد آن و خالق آن آگاه نبوده و
نیستند ام الكتاب گواهست و ام البیان شاهد
نفسی که اراده نموده قتل را از عالم بردارد باو قتل
نسبت داده‌اند قل موتوا بغیظکم صاحبان بصر و
سمع باین مزخرفات منع نشده و نمیشوند در جمیع
الواح آنچه مقصود جمال قدم بوده بتصریح ذکر
نموده و نازل شده طوبی للعارفین

- 6 Glory be to God! They called the honored Dayyan “the father of evil” and martyred him, and they called the honored Khalil “the father of calamities” and perpetrated that which caused the denizens of the highest Paradise to weep, and likewise with other souls. Were God to will it, We would mention what they committed in the days of God through tyranny and oppression. He is the Powerful, the Mighty.

6 سبحان الله حضرت دیان را ابو الشرور نامیدند و
شهیدش نمودند و حضرت خلیل را ابو الدواهی
گفتند و ارتکاب کردند آنچه را که اهل فردوس
اعلی گریست و همچنین نفوس دیگر را لو شاء الله
نذكر ما ارتكبوا فی ایام الله بالظلم و الاعتساف انه
هو المقتدر القدیر

- 7 We have mentioned the friends of Alif and Shin both before and after. Praise be to God that each has attained the verses of the Supreme Pen. We beseech God to manifest in all such steadfastness as befits this Most Great Cause and is worthy of this Mighty Announcement.

7 اولیای الف و شین را از قبل و بعد ذکر نمودیم
الحمد لله هریک باثار قلم اعلی فائز گشته از حق
میطلبیم کل را باستقامتی ظاهر فرماید که لایق
این امر اعظم و قابل این نبأ عظیم است

- 8 O people of God! The victorious hosts today are praiseworthy character and deeds. We have enjoined upon Our loved ones goodly conduct and the fear of God, the Lord of all worlds. The Glory be upon you from Us, O My loved ones, and upon those who have held fast to the Most Great Cord and clung to the hem of God's loving-kindness, the Beloved of those who know.

8 یا حزب الله جنود منصوره الیوم اخلاق مرضیه
و اعمال است انا و صبینا اولیائنا بالمعروف و بتقوی
الله رب العالمین البهاء من لدنا علیکم یا اولیائی و
علی الذین تمسکوا بالحبل الأعظم و تشبثوا بذیل
عناية الله محبوب العارفین

- 9 When you attain My Tablet say: Praise be to You, O You Who remembered me in Your Most Great Prison! I beseech You to forgive me and whoever has turned to You, then ordain for me the good of the hereafter and of this world. You are the Powerful, the Mighty, and worthy to answer prayers.

9 انک اذا فزت بلوحي قل لک الحمد یا من ذکرتنی
فی سجنک الأعظم اسئلك بأن تغفر لی و لمن
اقبل الیک ثم قدر لی خیر الآخرة و الأولى انک
انت المقتدر القدیر و بالاجابة جدیر

- 10 O 'Abdu'l-Husayn, say: My God, my God! Make known to Your servants the path of Your good-pleasure, then grant them the blessing of visiting Your House and illumine their hearts with the light of Your knowledge, then ordain for them

10 یا عبدالحسین قل الهی الهی عرّف عبادک سبیل
رضائک ثم ارزقهم زیارة یتک و نور قلوبهم

what You have ordained for Your chosen ones, by the glory of Muhammad, the Seal of Your Prophets.

بنور معرفتک ثم اکتب لهم ما کتبتہ لأصفیائک
بجاه محمد خاتم انبیائک

AYBY.122

BH02079

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

Date: 1306-02-12 [1888-Oct-18]

- 1 He is God, exalted be His glory, the Greatness and the Power
هو الله تعالى شأنه العظمة والاقتدار
- 2 God is Most Great! The Hands of the Cause of God are occupied with divine commandments and prohibitions. In one station the decree of effacement is manifest, in another the decree of bestowal is resplendent. At times He separates, at times He unites. In the illumined, refined and truthful hearts and minds, from the hidden Pen is inscribed the blessed word "Love is for My sake." His love both enlivens and consumes - in both states it is a mercy. The world is enkindled by love and adorned by love. Glory be to God! The hearts of His loved ones are as one heart, their pillars like a single pillar. Once these exalted words were heard from the tongue of the Master: the loved ones of God are united as one hand, stand on one foot, and soar on one wing. In truth, this station is sanctified above description and utterance. Blessed are they who attain!
الله اکبر ایادی امریه الهی باوامر و نواهی مشغول یکنقام حکم نحو ظاهر و مقام آخر حکم عطا باهر گاهی فصل میفرماید و هنگامی وصل در افتاده و قلوب منیره لطیفه صادقه از قلم خفی کلمه مبارکه الحب لی مسطور محبتش هم زنده میفرماید و هم میسوزاند در هر دو حالت رحمتست عالم بحب مشتعل و بحب مزین سبحان الله افتده اولیانش بمثابه یک فؤاد ارکانشان مانند یک رکن وقتی از لسان مولی اینکلمه علیا استماع شد اولیای حق بیک دست آخذند و بیک رجل قائم و بیک بر طائر فی الحقیقه اینقام مقدس از وصف و بیانست طوبی للفائزین
- 3 The letter of that spiritual friend arrived repeatedly, its reading brought joy, its fragrance refreshed the heart, its mention was a key to gladness and delight, for it was illumined with the light of the word of unity. After receiving, contemplating and reading it, We proceeded to the Sacred Spot where it was presented. He said: "O Farajullah! We beseech God to make thee a dawning-place of relief and to aid thee in that which is the cause and source of good deeds and praiseworthy character. Thank thy Lord that He hath aided thee to attain His presence and made thee among the successful ones. God willing, may enduring goodly traces remain from thee in that land for as long as the divine names and attributes endure. God is powerful over whatsoever He willeth. Neither the veils of the world nor the events of nations can prevent Him. He is the Generous One Whose glance of favor hath ever been and will ever be directed toward His loved ones. Nothing is hidden
نامه آنجیب روحانی مکرر رسید قرائتش مسرت بخشید نفعاتش قلب را تازه نمود ذکرش مفتاحی بود از برای بهجت و سرور چه که بنور کلمه توحید منور بود بعد از اخذ و توجه و قرائت قصد مقام نموده عرض شد فرمودند یا فرج الله از حق میطلبیم ترا مطلع فرج نماید و تأیید فرماید بر آنچه سبب و علت ظهور اعمال طیبه و اخلاق مرضیه است اشکر الله ربک انه یدک علی الحضور و جعلک من الفائزین انشاء الله آثار طیبه باقیه از آنجناب در آن ارض بدوام اسماء و صفات الهی باقی بماند حق قادر است بر آنچه اراده نماید لا تمنعه حجابات العالم ولا حوادث الأمم اوست کریمیکه لحاظ عنایتش متوجه دوستانش بوده و

from His knowledge; verily He is the Knower of the unseen. O Farajullah! Upon thee be My peace.

هست لا يعزب عن علمه من شيء أنه هو علام
الغيوب يا فرج الله عليك سلامي

- 4 the ungodly have surrounded the believers. Each day they scheme to seize some territory. All must supplicate the Self-Sufficient One with utmost humility and imploring, that they may perhaps find deliverance and become free and unfettered. But alas! alas! Hearts are divided and views discordant. They have attributed corruption to the Wronged One Who had no thought save the reformation of the world. In any case, I beseech God to aid the people of unity. Verily He is the Powerful, the Mighty, and worthy to answer prayer."

4 مشرکین موحدین را احاطه نموده اند هر روز در
فکر آنند قطعهء ارضی را بر بایند باید کلّ بکمال
عجز و ابتال از غنی متعال فرج طلب نمایند شاید
نجات یابند و فارغ و آزاد گردند و لکن هیات
هیات قلوب مختلف و رأیها غیر موافق مظلوم را
که جز اصلاح عالم خیالی نداشته بفساد نسبت
داده اند باری از حقّ تأیید میطلبم از برای اهل
توحید آنه هو المقتدر القدیر و بالاجابة جدیر انتهی
لله الحمد

- 5 Praise be to God! A hundred thousand means came together to bring that spiritual friend near to the prison. God willing, may he be in all conditions a cause of unity, a source of accord, and a dawning-place of love and harmony. I convey greetings to the loved ones of that land and I beseech for each one glory, blessing, exaltation, care and bounty. Verily God is the All-Bountiful, the Generous, the Forgiving, the Merciful. Peace, mercy and care be upon you and upon God's sincere servants. Praise be to God, Lord of the worlds and Object of worship of all in the heavens and earth.

5 صد هزار اسباب فراهم آمد تا آنجیب روحانی
را بشطر سجن نزدیک نمود انشاء الله در جمیع
احوال سبب اتحاد و علت اتفاق و مطلع محبت
و وداد باشند خدمت اولیای آن ارض سلام
عرض مینمایم و از برای هریک عزّت و نعمت
و رفعت و عنایت و برکت میطلبم انّ الله هو
الفضال الکریم و هو الغفور الرحیم السلام و الرحمة
و العناية علی جنابکم و علی عباد الله المخلصین و
الحمد لله ربّ العالمین و معبود من فی السموات و
الأرضین

- 6 The servant 12 Safar 1306

6 خادم فی ۱۲ صفر سنة ۱۳۰۶

BLIB_Or15731.406, AY12.108x

BH03214

To: Muhammad Ibrahim known as Haji Khalil, in Qazvin

Date: 1306-02-12 [1888-Oct-18]

- 1 In His Name through Whom the Sun of Proof has dawned from the horizon of the heaven of knowledge!
- 2 Praise befitteth the most holy and exalted Court of the Desired One Who hath bestowed the Kawthar of utterance upon the blessed land of saffron and hath raised up therefrom two people of Baha. They are the moons in the horizons of divine mercy and the stars in the heaven of lordly grace.

1 بسمی الذی به اشرق نیر البرهان من افق سماء
العرفان

2 حمد ساحت امنع اقدس حضرت مقصودیرا لایق
و سزااست که از کوثر بیان بر ارض مبارکه
زعفران مبذول داشت و از این دو اهل بها را
مبعوث فرمود ایشانند اقرار آفاق رحمت الهی و
انجم سماء فضل ربّانی

- 3 O Khalil! Upon thee be My glory and My loving-kindness. Thy letters, which were adorned with the mention and praise of God, were presented before the face of the Wronged One and were granted a hearing. Every word thereof was enkindled with the fire of love, and from that flame were manifested the mysteries of steadfastness and detachment. Such is the divine grace and His loving-kindness, which hath taken hold of thee. All the peoples of the world seek this station and are occupied with His mention and praise day and night, yet all are veiled and deprived. Soon shall they acknowledge that which they deny today. They are drowned in the ocean of doubt and uncertainty, and are unaware. Soon shall they cry for help, but none shall help them. We beseech God to adorn His loved ones with such an ornament as shall illumine the world and attract the hearts of the nations. Verily He is the All-Bountiful, the Generous, the Forgiving, the Merciful.
- 3 یا خلیل علیک بهائی و عنایتی نامه‌های آنجناب که بذکر و ثنائی حق مزین بود امام وجه مظلوم حاضر و باصفا فائز هر کلمه از کلماتش مشتعل بود بنار محبت و از آتشله اسرار استقامت و انقطاع ظاهر اینست فضل الهی و عنایتش که آنجناب را اخذ نموده اهل عالم کل طالب این مقام و در لیالی و ایام بذکر و ثنائش مشغول و لکن کل محبوب و ممنوع سوف یعترفون بما ینکرونه الیوم در بحر ریب و شک غرق شده‌اند و شاعر نیستند سوف یستغیثون و لا یغاثون نسل الله ان یزین اولیائه بطراز یتسنى به العالم و تنجذب به افئدة الأمم انه هو الفضل الکریم و هو العفور الرحیم
- 4 Those who sought the Kaaba of the Desired One have, praise be to God, attained and are dwelling in its vicinity, hearkening to the Call. We have sent down to them from the heaven of bounty that which hath caused the ocean of knowledge to surge before the faces of the religions. Verily thy Lord is the Mighty, the Powerful.
- 4 قاصدان کعبه مقصود لله الحمد فائز شدند و در جوار ساکن و باصفا ندا فائز و انزلنا لهم من سماء العطاء ما ماج به بحر العرفان امام وجوه الأديان ان ربک هو المقتدر القدیر
- 5 Convey My greetings to the loved ones in that land, especially to the kindred, and give them the glad-tidings of God's loving-kindness, favor and mercy - exalted be His glory - that their eyes may be consoled thereby on this wondrous Day. The glory shining from the horizon of the heaven of My grace be upon thee and upon him who hath cast away the world, clinging to the cord of the Most Great Name of God, and upon those whose hearts God hath purified from the fire of malice and hatred and numbered among the people of Baha in His perspicuous Book. Praise be unto Him, for He is the Lord of all worlds and the Desire of them that have recognized Him.
- 5 اولیای آن ارض را از قبل مظلوم تکبیر برسان مخصوص منتسبین را و بعنایت و شفقت و رحمت حق جل جلاله بشارت ده لتقر بها عیونهم فی هذا الیوم البدیع البهاء المشرق من افق سماء فضلی علیک و علی من نبذ العالم متمسکاً بحبل اسم الله الأعظم و علی الذین طهر الله قلوبهم من نار الضغينة و البغضاء و جعلهم من اهل البهاء فی کتابه المبین الحمد له اذ هو رب العالمین و مقصود العارفين

INBA33:061

BH03383

To: Yusif Attar brother of Muhammad Attar, in Qazvin

Date: 1306-02-12 [1888-Oct-18]

- 1 He is the One that overshadoweth all names هو المهيمن على الأسماء 1
- 2 The book revealed by the Creator of heaven for he who hath attained unto the Most Sublime Horizon and heard the shrill voice of My Most Sweet Pen, that the breaths of inspiration may draw him to the most exalted station. The Hidden hath appeared and the Treasured hath emerged. The command is in the hand of God, the Lord of lords. God testifieth that there is none other God but Him, and he who hath been honored with imprisonment hath attained unto that which was revealed in His books and Tablets, and he who hath turned away is accounted as one of the idolaters in the Mother Book. 2
- 3 Blessed is he who hath been honoured with treading upon the dust of the prison, and beholding its trees, and their leaves, and their fruits, and their motion. At one moment they sway to the right and proclaim in their silent tongue, "Exalted are ye, exalted are ye, O party of God! By God! That which had been recorded in His books hath indeed come to pass, and this verily is the Day of fulfillment!" At another moment they sway to the left and say, "O concourse of the righteous! By God! He who is the Unconstrained hath come endowed with a sovereignty that the veils of the people of error can never hope to conceal!" 3
- 4 O people of the earth! Fear God and follow not every heedless doubter. O Pen! Make mention of him who hath sought the Ultimate Goal until he attained the presence of the Wronged One in this Most Exalted Station. He was named Joseph in the Book of Names by God, the Creator of heaven, Who came with the hosts of revelation and inspiration. We testify that thou didst traverse the path, clinging to the All-Glorious, until thou didst attain to a station named with the Most Beautiful Names by God, the Lord of all beings, and didst hear His call and behold His horizon and didst attain to that which none in the world have attained save whom God, the Lord of the Beginning and the End, hath willed. Give thanks unto thy Lord for this most great favor and say: "Thine be the glory, O Lord of Names, and Thine be the praise, O Thou in Whose grasp is the dominion of earth and heaven! I beseech Thee by the hearts that were melted in Thy love and by the souls that were consumed in their separation and remoteness from Thee, to ordain for this servant of Thine the good of this world and 4
- كُتِبَ انزله فاطر السَّمَاء لمن فاز بالأفق الأعلى و
سمع صرير قلبي الأحلى لتجذبه نفحات الإلهام إلى
أعلى المقام قد ظهر المكنون وبرز المخزون الأمر
بيد الله ربّ الأرباب شهد الله أنه لا إله إلا هو
والَّذى فاز بالسجن أنه فاز بما نزل في كتبه و
الواحه والذى اعرض أنه من المشركين في أمّ
الكتاب
- طوبى لمن تشرف بتراب السجن ورأى اشجارها
واوراقها وثمارها وحركاتها أنها مرّة تميل إلى
اليمين وتقول بلسان الحال تعالوا تعالوا يا حزب الله
تالله قد ظهر ما كان مسطوراً في كتبه وهذا يوم
المآل وتارة تميل إلى اليسار وتقول يا ملأ الأخيار
تالله قد اتى المختار بسلطان لا تمنعه حجابات اهل
الضلال
- يا ملأ الأرض اتقوا الله ولا تتبعوا كل غافل
مرتاب يا قلم اذكر من قصد الغاية القصوى إلى
ان حضر امام وجه المظلوم في هذا المقام الأعلى
أنه سمي ييوسف في كتاب الأسماء من لدى الله
فاطر السَّمَاء الذى اتى بجنود الوحي والإلهام
نشهد أنك قطعت السبيل متمسكاً بالجليل إلى
ان حضرت فيمقام سمي بالأسماء الحسنی من
لدى الله مولی الوری وسمعت ندائه ورأيت
افقه وفزت بما لا فاز به اهل العالم الا من
شاء الله مالک المبدء والمعاد اشكر ربك بهذا
الفضل الأعظم وقل لك البهاء يا مولی الأسماء
ولك الثناء يا من في قبضتك زمام الأرضين و
السّموات استلک بالأبجاء التي ذابت في حبك
وبالأفئدة التي احترقت في هجرک وفراقک بأن

the world to come. Verily Thou art God, there is none other God but Thee, the Forgiving, the Merciful."

تقدّر لعبدك هذا خير الآخرة والأولى أنك انت
الله لا اله الا انت الغفور الرحيم

BLIB_Or15716.174c,

BRL_DA#794,

KNJ.023a

BH03907

To: Aqa Siyyid Abu-Turab Tabib, in Tihiran

Date: 1306-02-12 [1888-Oct-18]

- 1 He is God, exalted be His station in wisdom and utterance! 1 هو الله تعالى شأنه الحكمة والبيان
- 2 By God's life, the people of Iran are wed to vain imaginings. Even if the horizons of every land were illumined with the lights of the Sun of justice and certitude, they would pay it no heed. They turn to an imaginary pool instead of the sealed wine, and incline to the putrid waters of self rather than the divine Kawthar. Glory be to God! They have taken as lord, besides God, one who stood before His face. 2 لعمر الله اهل ايران باوهام مأنوسند اگر آفاق هر مملکتی بانوار نیر عدل و ايقان منور گردد بآن التفاتی ننمایند از رحيق محتوم بغدير موهوم متوجهند و از کوثر بیان الهی بصديد منتن نفسانی مقبل سبحان الله نفسيکه تلقاء وجه قائم او را من دون الله ربّ اخذ نموده اند
- 3 O thou who gazest upon the Countenance! That which hath streamed forth from the Supreme Pen in the most glorious horizon standeth distinct like the sun from all else. Nevertheless, the immature ones of the world have said that which caused the Kingdom of Utterance to weep and the Primal Point to cry out. Say: O people of the Bayan! Read what ye have and We shall read what We have, and be not of the heedless. They have preferred the dawning-place of idle fancies to the Lord of All Being. At every moment they burn with the fire of malice and hatred, and perceive it not. 3 يا ايها الناظر الى الوجه آنچه از قلم اعلى در افق ايجی جاری و نازل گشته بمثابه آفتاب از دونش ممتاز معذلك نابالغهای عالم گفته اند آنچه را که ملکوت بیان گریست و نقطه اولی صیحه زد قل يا ملاء البيان اقرؤوا ما عندكم و نقرء ما عندنا و لا تكونوا من الغافلين مطلع ظنوننا بر حضرت قيوم ترجيح داده اند در هر حين بنار ضغينه و بغضا میسوزند و شاعر نیستند
- 4 When thou dost win to My Tablet and find the fragrance of revelation in My utterance, say: My God, my God! Praise be to Thee for showing me Thy signs, causing me to hear the shrill voice of Thy Pen, and illumining my heart with the light of Thy knowledge. I beseech Thee, O God of the kingdom of earth and heaven and Sovereign of the realm of might, to aid me to arise to serve Thee with such steadfastness as will establish the people of Thy dominion, and to enable me to remember and praise Thee in such wise as will cause the tongues of all created things to speak thereby. O Thou Revealer of verses and Manifestor of clear proofs! I testify that through Thy manifestation the mysteries were revealed and the signs appeared. There is no God but Thee, the Almighty, the All-Powerful. 4 آنک اذا فزت بلوحی و وجدت نفحات الوحی من بیانی قل الهی الهی لك الحمد بما اريتني آثارک و اسمعتني صرير قلبک و نورت قلبي بنور معرفتک اسئلك يا اله الملك و الملكوت و سلطان الجبروت بأن تؤيدني على القيام على خدمتک باستقامة يستقيم بها اهل مملکتک و وقفتني على ذکرک و ثنائک بحيث تنطق به السن الکائنات يا منزل الآيات و مظهر الينات اشهد ان يظهرک ظهرت الأسرار و برزت الآثار لا اله الا انت المقتدر القدير

- 5 The glory from Us be upon thee and upon those who are with thee and hearken to thy words concerning the mighty, transcendent and glorious Cause of God.

5 البهَاء من لدنَّا عليك و على من معك و يسمع
قولك في نبأ الله القوىِّ الغالب العظيم

BLIB_Or15690.140, BLIB_Or15728.045a

BH03839

To: Mirza Buzurg Afnan Alai, in Fars

Date: 1306-02-12 [1888-Oct-18]

- 1 He is the All-Seeing, the All-Informed.
- 2 A mention from the Wronged One to him who hath believed in God, the Protector, the Self-Subsisting. We testify that he turned unto the Countenance and faced the Supreme Horizon when the people turned away, and acknowledged that which the Tongue of Grandeur had uttered - the Kingdom belongeth unto God, the Lord of what was and what shall be.
- 3 There hath come before the Most Great Scene that which thou didst send to Samandar, and the servant in attendance submitted it when the Throne was established in this praiseworthy station. Thy grief hath grieved Me, and thereby was grieved he who was present before the Face with a sorrow that saddened the Concurrence on High. He Who possesseth the irrevocable command beareth witness to this.
- 4 We counsel thee to patience and forbearance in what hath come upon thee in the days of thy Lord, the Mighty, the Loving. Limit thyself to My remembrance and praise, and to reflection on what thou hast heard from My tongue and witnessed from the horizon of My loving-kindness when thou didst advance and journey until thou didst attain the presence at a Gate which We opened unto all faces.
- 5 By My life! He who hath ascended hath been forgiven by God as a grace from His presence, and the dwellers of Paradise have found from him the fragrance of his love for his Lord, the Possessor of the Unseen and the Seen. We make mention at this time of him who hath ascended unto God with a mention from which the sincere shall find the fragrance of God's loving-kindness, the Lord of all worlds.

1 هو الشَّاهد الخبير

2 ذكر من لدى المظلوم لمن آمن بالله المهيمن القيوم
نشهد أنه توجه إلى الوجه وأقبل إلى الأفق الأعلى
إذ عرض الناس واعترف بما نطق لسان العظمة
المملك لله رب ما كان وما يكون

3 قد حضر في المنظر الأكبر ما أرسلته إلى السَّمندر
وعرضه العبد الحاضر إذ كان مقرَّ العرش في هذا
المقام المحمود قد أحزنتي حزنك وحزن بذلك
من كان حاضراً لدى الوجه بحزن تكدر به الملاء
الأعلى يشهد بذلك من عنده امر محتوم

4 نصيكَ بالصَّبْر والاصطبار فيما ورد عليك في
أيام ربِّكَ العزيز الودود إن اقتصر الأمور على
ذكرى وثنائي والتفكير فيما سمعته من لسانى وما
رأيت من أفق عنابتي إذ أقبلت وقطعت إلى إن
حضرت لدى باب فتحناه على الوجه

5 لعمرى إنَّ الذى صعد قد غفره الله فضلاً من
عنده و وجد منه اهل الجنان عرف محبة ربِّه
مالك الغيب والشَّهود أنا نذكر في هذا الحين من
صعد إلى الله بذكر يجد منه المخلصون عرف عناية
الله ربِّ العالمين

- 6 O Isma'il! The Wronged One remembereth thee from the precincts of the Prison with a remembrance from which the

6 يا اسمعيل يذكرك المظلوم من شطر السَّجن بذكر
انقطعت عنه ايدى التَّغيير و الفناء إنَّ ربِّكَ

hands of change and extinction are cut off. Verily thy Lord is the Almighty, the All-Powerful. We have adorned thy head with the crown of My loving-kindness and thy temple with the ornament of My mercy, which hath preceded all who are in the heavens and the earth, that thy father and mother may rejoice in this bounty which the treasures of princes and monarchs cannot equal.

هو المقتدر القدير انا زيناً رأسك بتاج عنايتي
و هيكلک بطراز رحمتي التي سبقت من في
السموات و الأرضين ليفرح بذلك ابوك و
امك من هذا الفضل الذي لا تعادله كنوز
الأمرآء و السلاطين

- 7 The glory shining from the horizon of the kingdom of My utterance be upon thee and upon those who have ascended bearing with them the trust of God, the All-Knowing, the All-Wise.

7 البهاء المشرق من افق ملكوت بياني عليك و على
الذين صعدوا و معهم امانة الله العليم الحكيم

INBA51:352, AQA5#124 p.161,
AQA7#386 p.089b, KHAF.229, ABDA.199

BH04142

To: Masumih wife of Samandar, in Qazvin

Date: 1306-02-12 [1888-Oct-18]

- 1 In the name of the one God!

1 بنام خداوند یگا

- 2 Today the Kawthar of divine knowledge calls out to the people of possibility, saying: O friends! Know ye the value of these days and deprive not yourselves of the effulgences of the rays of the Sun of Truth. The Purpose of the world has unveiled Himself amidst the peoples, speaking and uttering forth manifestly and evidently. Expand your hearts that ye may receive your portion of the radiant and holy pearls that in every moment appear from the treasury of the Supreme Pen.

2 امروز کوثر عرفان اهل امکانرا ندا مینماید و
میگوید ای دوستان قدر ایام را بدانید و خود
را از تجلیات انوار آفتاب حقیقت محروم نسازید
مقصود عالم مابین امم کشف حجاب فرموده
ظاهراً باهراً متکلم و ناطق قلوب را بسط دهید تا
از لآلئ منبره مقدسه که از خزانه قلم اعلی در
هر حین ظاهر است قسمت بردارید

- 3 O my leaf and my handmaiden! Through the grace of God, exalted be His glory, thou hast drunk from the cup of divine knowledge and attained unto its effects. Say: O handmaidens, deprive not yourselves on this Day of God which has appeared, but take hold of the sealed wine that stands before all faces through His Name and drink it in His remembrance. This wine hath no likeness or equal. It is the Kawthar of divine love and the Salsabil of heavenly knowledge. Its fragrance quickeneth the world and bestoweth awareness. In place of intoxication it conferreth consciousness, and in place of headache it granteth detachment. Blessed be this wine and blessed be the one who attaineth unto it, despite those people of the Bayan who have broken the Covenant of the All-Merciful.

3 یا ورفقی و یا امتی از فضل حق جلّ جلاله از
کأس عرفان آشامیدی و بآثارش فائز شدی بگو
ای کنیزان یوم الله ظاهر خود را محروم منمائید
و رحیق مختوم امام وجوه موجود باسمش اخذ
نمائید و بذکرش بنوشید این رحیق را شبه و مثل
نبوده و نیست اوست کوثر محبت الهی و سلسبیل
عرفان ربّانی نفحه اش عالم را زنده نماید و آگاهی
عطا کند بجای مستی هوش عطا نماید و بجای
صداع انقطاع بخشد طوبی لرحیقتی و طوبی لمن
فاز به رغماً لأهل البیان الذین نقضوا میثاق الرحمن

- 4 O handmaiden of God! Convey My greetings to the handmaidens of that land and counsel them to purity and sanctity. The best garment in all the world for the handmaidens of God is chastity. God willing, may all be adorned therewith. Verily He speaketh the truth and guideth the way. He is the Powerful, the Mighty, the Beautiful.
- 5 The Glory be upon thee, O my leaf and my handmaiden, and upon those who have aided thee and caused thee to know and given thee to drink of the Kawthar of My love, the Mighty.
- 4 يا امة الله اماء آن ارض را تكبير برسان و بتزيه
و تقدیس وصیت نما بهترین جامهء عالم از برای
اماء الله عصمت است انشاء الله کلّ بآن مزین
شوند انه يقول الحق ويهدى السبيل وهو المقتدر
العزیز الجمیل
- 5 البهاء عليك يا ورقتي ويا امتي و على من ايدك
وعرفك و سقاك كوثر حبي العزيز

AYBY.109b

BH04576

*To: Haji Javad, in Qazvin**Date: 1306-02-12 [1888-Oct-18]*

- 1 He is the One Who rules over what has been and what shall be
- 2 O thou who hast turned towards Him! Harken unto the call of the Wronged One. He maketh mention of thee with that which hath attracted the hearts and souls, and beareth witness to that which God did testify before the creation of all things: that there is none other God but Him, the All-Compelling, the Self-Subsisting. And He announceth unto the servants the Day of Mutual Summoning, whereon the Summoner shall proclaim: The Kingdom belongeth unto God, the Lord of what hath been and what shall be! That which was treasured in the storehouse of knowledge hath appeared and been made manifest, and He hath spoken before the faces of kings: The Kingdom is God's, the Possessor of the Kingdom! The tribulations prevented Him not from making mention of God, the Originator of the heavens. He arose and proclaimed: The Promise hath come, and this is the Promised One!
- 3 When thou art illumined by the lights of the Luminary of utterance in the days of the manifestation of thy Lord, the Most Merciful, say: My God, my God! Praise be unto Thee for having given me to drink from the cup of Thy knowledge and guided me to Thine all-highest horizon and the most exalted summit, and for having made mention of me in the prison of 'Akka. O my Lord! I am Thy servant and the son of Thy servant. I acknowledge Thy most great signs and the traces of Thy
- 1 هو المهيمن على ما كان و ما يكون
- 2 يا ايها المقبل اسمع نداء المظلوم انه ذكرك بما
انجذبت به الأفئدة و القلوب و شهد بما شهد
الله قبل خلق الأشياء انه لا اله الا هو المهيمن
القيوم و بشر العباد بيوم التناد الذي فيه ينادى
المناد الملك لله رب ما كان و ما يكون قد
ظهر و اظهر ما كان مخزوناً في كنز العلم و نطق
امام وجوه الملوك الملك لله مالک الملكوت
ما منعه البلاء عن ذكر الله فاطر السماء قام و
قال قد اتى الوعد و هذا هو الموعد
- 3 انك اذا تتورت بأنوار نير البيان في أيام ظهور
ربك الرحمن قل الهى الهى لك الحمد بما سقيتني
من كأس عرفانك و هديتني الى افقك الأعلى
و الذروة العليا و ذكرتني في سجن عكاء اى رب
انا عبدك و ابن عبدك اكون معترفاً بآياتك
الكبرى و آثار قلبك الأعلى التي بها ارتعدت
فرائص المشركين من خلقك و افئدة المعتدين

Most Exalted Pen, whereby the limbs of the ungodly among Thy creation and the hearts of the transgressors among Thy servants have trembled. I beseech Thee by Thy Cause through which Thou didst manifest Thyself unto Moses on the Mount of Thy knowledge and unto Abraham in the fire of Thy love, to make me in all conditions detached from all else save Thee and holding fast unto the cord of Thy bounty. O my Lord! Aid me to make mention of Thee and to praise Thee, and to arise to perform that which hath escaped me in Thy days. Thou art He through Whose power all created things have testified, and through Whose loving-kindness all beings have borne witness. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

من عبادک استلک بأمرک الذی به تجلیت
على الکلیم فی طور عرفانک و على الخلیل فی نار
حبک بأن تجعلی فی کلّ الأحوال منقطعاً عن
دوئک و متمسکاً بجبل عطائک ای ربّ ایدنی
على ذکرک و ثنائک و القیام على ما فات عنی فی
ایامک انت الذی شهدت یقدرتک الکائنات و
بعنائتک الموجودات لا اله الا انت الغفور الکریم

INBA33:066,

BLIB_Or15716.138d,

AQMJ2.144x

BH04503

To: Mother of Karim, in Qazvin

Date: 1306-02-12 [1888-Oct-18]

- 1 He is the One Who gazeth from the horizon of Revelation. 1 هو الناظر من افق الظهور
- 2 The Book of God is manifest and speaking without any veil, and He is the Interlocutor of Sinai, through Whose advent the Throne hath been adorned and through the establishment of the Ancient Beauty upon it hath become distinguished and mentioned among all thrones. 2 کتاب الله من غیر حجاب ظاهر و ناطق و اوست مکلم طور که عرش بقدومش مزین گشته و باستواء جمال قدم بر او مابین اعراش مفتخر و مذکور
- 3 Whatsoever was revealed in previous Books from the Supreme Pen now existeth, but countless obstacles are observed. On one side, the divines of Iran have forbidden and continue to forbid the helpless servants from drawing nigh, and on another side the might of princes hath become an impediment and barrier. This Wronged One hath, at all times, rent asunder the veils with the finger of power, yet when one veil is rent, another appeareth. The clouds of idle fancies have concealed the rays of the Sun of Truth. 3 آنچه در کتب قبل از قلم اعلی نازل شده حال موجود ولکن موانع لاتحصی مشاهده میشود از یک سمت علمای ایران عباد بیچاره را از تقرّب منع نموده و مینمایند و از جهت اخری سطوت امرا حائل و مانع اینظلوم در لیالی و ایام باصبع اقتدار حجاب ترا خرق نموده ولکن حین خرق حجاب دیگر ظاهر سخاب اوهام انوار آفتاب حقیقت را مستور داشته
- 4 The servants do not reflect, even for less than a moment, upon the things that have transpired in the past. Had they understood the cause of the prevention and deprivation of the peoples of the earth at the time of the appearance of the Manifestations of the divine Cause, they would now have entered, without delay, the City of Oneness. 4 عباد در اقلّ من آن در امورات واقعه قبل تفکر نمینمایند اگر سبب منع و محرومی اهل ارض را نزد ظهور مظاهر امر الهی ادراک مینمودند حال من غیر توقف در مدینه احدیه وارد میگشتند

- 5 O leaf and O my handmaiden! Give thanks unto thy Lord for My remembrance of thee and say: Praise be unto Thee, O Lord of the Kingdom and Ruler of the realm of might, for having made this handmaiden of Thine turn unto the lights of Thy countenance, become attracted to Thy verses, and speak forth Thy remembrance and praise. I beseech Thee, O my Lord, by Him Who sacrificed Himself for the exaltation of Thy Word and the manifestation of Thy Cause, to make me in all conditions hold fast unto the cord of Thy bounty and cling to the hem of the robe of Thy mercy. Verily Thou art the Powerful, the Forgiving, the Generous, and Thou art the All-Knowing, the All-Wise.

5 یا ورقتی و یا امتی اشکری ربّی بذکری آتاک
و قوی لک الحمد یا مالک الملکوت و المہمین
علی الجبروت بما جعلت امتک هذه مقبلة الى
انوار وجهک و منجذبة بآياتک و ناطقة بذکرک
و ثنائک ای رب اسئلك بالذی فدی نفسه
لاعلاء کلمتک و اظهار امرک بأن تجعلنی فی
کل الأحوال متمسكة بجبل عطائک و متشبثة
بأذیال رداء رحمتک انک انت المقتدر الغفور
الکریم و انت العليم الحکیم

INBA33:068

BH04904

To: Aqa Abdul-Azim, in Qazvin

Date: 1306-02-12 [1888-Oct-18]

- 1 He beholdeth His loved ones
- 2 O 'Azim, the Great News hath come, the Straight Path hath appeared, the Call hath been raised from a near place. Glory be to God! The mysteries of the Resurrection and the signs of the Hour are all manifest, yet the people remain heedless and veiled. The Sun of Truth shineth before all faces, without cloud or veil, yet the servants have turned to a mere particle and cling unto it. They have turned from the sweet waters of the Euphrates to a putrid pool. Such is the state of the servants.
- 3 O 'Abdu'l-'Azim! By the life of God! He who arose before Our presence to write, and for the protection of the Blessed Tree from the swords of hatred and malice We mentioned him according to the measure decreed, stood up in hypocrisy and intended to cut down the Tree. The idolaters have taken him as their lord. Fie upon them and their deeds!
- 4 Have they not beheld the waves of the ocean of utterance of the Desired One of all worlds, or have they not witnessed the effulgences of the Sun of Truth that have encompassed the worlds of the unseen and the seen? What is the cause of their deprivation and denial? By the life of God! The cause hath been and

1 هو الناظر الى اوليائه

2 یا عظیم نبأ عظیم آمد صراط مستقیم ظاهر شد
ندا از شطر قریب مرتفع گشت سبحان الله اسرار
قیامت و اشراط ساعت کل مشهود ولكن قوم
غافل و محجوب آفتاب حقیقت امام وجوه کل
من غیر سحاب و غمام مشرق ولكن عباد غافل
بذرّه توجّه نموده اند و آن متمسکند از فرات
رحمت شیرین بغیر منتن اقبال کرده اند اینست
شان عباد

3 یا عبدالعظیم لعمر الله نفسیکه امام حضور بتحریر
مشغول و لأجل حفظ سدره مبارکه از اسیاف
غلّ و بغضا ذکرش را علی قدر مقدور بلند
نمودیم بنفاق برخاست و اراده قطع سدره نمود
مشرکین او را ربّ اخذ نموده اند افّ لهم و
لأعمالهم

4 آیا امواج بحر بیان مقصود عالمیازا ندیده اند و یا
تجلیات آفتاب حقیقت که عوالم غیب و شهود را
احاطه نموده مشاهده نکرده اند سبب چیست که
محروم و ممنوعند لعمر الله سبب اعمال و افعال

is their deeds and actions. Leave them in their vain imaginings, speaking in the name of God, the Lord of all worlds.

بوده و هست ذرهم فی خوضهم ناطقاً باسم الله
رب العالمین

- 5 Convey My greetings to the loved ones, and likewise to their associates who have drunk from the Kawthar of utterance and who hold fast to the cord of steadfastness. The glory from Us be upon thee and upon all who are firm, steadfast and upright.

5 اولیا را تکبیر برسان و همچنین منتسبین را که از
کوثر بیان آشامیده‌اند و بحبل استقامت متمسکند
البهاء من لدنا علیک و علی کل ثابت راسخ مستقیم

AQA5#171 p.230

BH05963

To: *Haji Javad, in Qazvin*

Date: 1306-02-12 [1888-Oct-18]

- 1 He is the One Who gazeth from His Most Glorious Horizon.
- 2 O thou who hast turned towards Me! Upon thee be My glory! The loss suffered by the previous community on the Day of God hath become clear and evident. Ye have all seen and heard how from the earliest days of the Manifestation until now the people of Iran pronounced sentence of death against the Beloved of the worlds and occupied themselves with cursing and reviling Him from their pulpits. Now the deniers of the Bayan, following their vain imaginings, have imitated the previous community and remain utterly veiled and heedless of the Truth. Take ye warning, O ye who are endowed with insight!
- 3 When thou hearest the shrill voice of My Pen and perceivest the fragrance of My utterance, say: My God, my God! Praise be unto Thee for having adorned my temple with the ornament of recognition and my head with the crown of faith. I beseech Thee, O Thou Who rulest over the kingdom of names, by the pearls of wisdom and utterance which lay within the shells of the oceans of Thy knowledge and wisdom, and by the Point through which Thou didst detail Thy Books, to aid me to make mention of Thee with wisdom and utterance and to speak Thy praise amidst all religions.
- 4 O my Lord! Thou seest me turning toward the horizon of Thy bounty and directing my gaze to the lights of Thy countenance. Ordain for me that which will draw me nigh unto Thee in all conditions, then write down for me the good of this world and

1 هو الناظر من افقه الأبهی

2 یا ایها المقبل علیک بهائی خسارت حزب قبل
در یوم الله معلوم و واضح گشت کل دیده‌اید
و شنیده‌اید که از اول ایام ظهور الی حین اهل
ایران بر سفک دم محبوب عالمیان فتوی دادند و
بر منابر بسب و لعنش مشغول حال معرضین بیان
دراوهام متابعت حزب قبل را نموده‌اند و از حق
بالمره محجوب و غافل فاعتبروا یا اولی الأبصار

3 انک اذا سمعت صریر قلمی و وجدت عرف
بیانی قل الهی الهی لک الحمد بما زینت هیکل
بطراز الاقبال و رأسی باکلیل الایمان اسئلك یا
مالک ملکوت الأسماء بلأیء الحکمة و البیان
التي كانت فی اصداق بحور علمک و حکمتک و
بالنقطة التي بها فصلت کتیبک بأن تجعلنی مؤیداً
علی ذکرک بالحکمة و البیان و ناطقاً بثنائک بین
الأديان

4 ای رب ترانی ناظراً الی افق فضلک و متوجّهاً
الی انوار وجهک قدر لی ما یقرّینی الیک فیکلّ
الأحوال ثم اکتب لی خیر الآخرة و الأولى یا
ربی المتعال لا اله الا انت العزيز الفضال

BLIB_Or15716.139a

of the world to come, O my Exalted Lord! There is no God but Thee, the Mighty, the All-Bountiful.

BH06005

To: Shawkat sister of Muhammad Baqir Nabil, in Qazvin

Date: 1306-02-12 [1888-Oct-18]

- 1 He is seated on the throne of utterance 1 هو المستوی علی عرش البیان
- 2 O My leaf and My handmaiden! Praise be to God that thou didst attain unto the Most Great Goal and the Most Exalted Habitation, and didst receive and drink from the hand of bounty the imperishable Kawthar of the Eternal Lord - that is to say, thou didst attain unto His recognition and presence. 2 یا ورقتی و یا امتی الحمد لله قصد مقصد اقصی و مقرّ اعلی نمودی و کوثر بیزوال حضرت لایزال را از ید عطا اخذ نمودی و آشامیدی یعنی بعرفان و لقایش فائز گشتی
- 3 Divine love, exalted be His glory, is like unto a precious pearl, sanctified above any likeness, similitude, peer or dwelling place, and its treasury hath ever been and shall remain the hearts. That pearl must needs be preserved within that treasury from the hands of the treacherous and the thieves, through the Name of God, exalted be His glory. 3 محبت الهی جلّ جلاله بمثابه لؤلؤیست ثمین مقدّس از شبه و مثل و نظیر و محلّ و خزانه آن قلوب بوده و هست باید آن لؤلؤ را در آن خزانه از ایادی خائنین و سارقین باسم حقّ جلّ جلاله محفوظ داشت
- 4 Render thanks unto the Desired One of the worlds, Who assisted thee and enabled thee to attain unto the Most Great Prison. Thine ears were blessed to hearken unto His call and thine eyes were honored to witness the Most Exalted Horizon. We, verily, praise God with His tongue on thy behalf and say: "Praise be unto Thee, O Desired One of the worlds, and glory be unto Thee, O Beloved of the hearts of them that are nigh unto Thee!" 4 حمد کن مقصود عالمینرا که ترا مؤید فرمود و بسجن اعظم فائز نمود سمعت باصغاء ندا و بصرت بمشاهده افق اعلی مشرف و مزین گشت انا نحمد الله بلسانه من قبلک و نقول لک الحمد یا مقصود العالم و لک الثناء یا محبوب افئدة المقربین
- 5 Convey My greetings unto the handmaidens of that land. We beseech God to ordain for them the reward of attaining His presence, to adorn them with the Greatest Infallibility, and to aid them to observe that which He hath revealed in His Perspicuous Book. Praise be to God, the Lord of the worlds. 5 اماء آن ارض را از قبل مظلوم تکبیر برسان نسئل الله ان یکتب لهنّ اجر لقائه و یزینهنّ بطراز العصمة الکبری و یوفقهنّ علی ما انزله فی کتابه المبین الحمد لله ربّ العالمین

KNJ.022d

BH05727*To: Muhammad Ismail Khalili**Date: 1306-02-12 [1888-Oct-18]*

- 1 He is the One dawning from the horizon of eternity. 1 هو المشرق من افق البقاء
- 2 The hosts of divine love and affection advanced upon existence. Finding every heart receptive, they conquered and seized it. The heart is a throne for the establishment of divine love. 2 جنود عشق و محبت الهی بر وجود توجّه نمود هر قلب را مقبل یافت مسخر نمود اخذش فرمود قلب عرش است از برای استوای حبّ الهی
- 3 Glory be to God! This love sometimes appears in the form of light and at times manifests in the shape of fire, speaking from the earthly sphere to the celestial realms. His is the kingdom. Its fragrances cause the world to progress and nations to unite. Blessed is the soul that discovered its fragrance and hastened to the pathway of the Friend. 3 سبحان الله این حبّ گاهی بشکل نور ظاهر و هنگامی بهیئت نار باهر و ناطق از کرهء خاک الی افلاک ملک اوست نفحاتش سبب ترقّی عالم و وصل امم طوبی از برای نفسیکه عرفش را یافت و بکوی دوست شتافت
- 4 The Supreme Pen testifies that you turned towards Him and, purely for the sake of God, set out from your home intending to reach the Most Great House of God. You bore the hardship of travel and traversed sea and land until you arrived at the Most Great Prison and heard His sweetest call and beheld His most exalted horizon. 4 قلم اعلی شهادت میدهد بر اینکه تو اقبال نمودی و از بیت خالصاً لوجه الله قصد بیت الله الأعظم کردی زحمت سفر را حمل نمودی و بحر و بر را طی کردی تا آنکه وارد شدی در سجن اعظم و سمعت ندائه الأهلی و رأیت افقه الأعلی
- 5 Say: Praise be to Thee, O Lord of the Kingdom of Names and the One remembered in the hearts of Thy chosen ones, for having given me to drink from the Kawthar of Thy love and enabled me to attain Thy presence, for which most of Thy servants died in their longing. I testify that Thou art the Most Merciful of the merciful and the Most Generous of the generous. There is no God but Thee, the Forgiving, the Bountiful. 5 قل لک الحمد یا مالک ملکوت الأسماء و المذكور فی افئدة الأولیاء بما سقیتنی کوثر حبّک و جعلتنی فائزاً بلقائک الذی مات فی حسرته اکثر عبادک اشدّ انک انت ارحم الراحمین و اکرم الأکرمین لا اله الا انت الغفور الکریم

INBA33:063, AYI2.373x, AHB_131BE
#09-10 p.002, YQAZ.210

BH06043*To: Muallim, in Qazvin**Date: 1306-02-12 [1888-Oct-18]*

- 1 He is the Manifest, the Speaker, the All-Knowing, the All-Wise. 1 هو الظاهر الناطق العليم الحكيم
- 2 Verily the clouds cry out with the most exalted call between earth and heaven: "O people! By God, the All-Bestowing One 2 انّ السحاب ینادی بأعلى النداء بین الأرض و السماء یا قوم تالله قد اتی الوهاب بسلطان لا

hath come with a sovereignty before which neither the hosts of the heavens nor of the earth can stand. Fear ye God and be not of the wrongdoers. This is the Day which Muhammad, the Messenger of God, foretold in the Qur'an, and before Him the Books of God, the Lord of the worlds. He spoke, and His word is the truth: 'The Day when the heaven shall give forth a manifest smoke.'

- 3 Say: O people! Deny not the proof of God and His evidence. Answer Him Who calleth you with verses which none deny save those who have turned away by following every ignorant remote one. Verily today the Call is raised and the verses speak the truth, yet most of the people are heedless.

- 4 When thou hearest the Call from the supreme horizon, give thanks unto God, thy Lord, the Lord of the mighty throne. Say: Praise be unto Thee for having enabled me to turn toward Thee when Thy servants turned away, and for having guided me to the Path when most of Thy creation denied Thy Manifestation. I beseech Thee by the revelations of Thy greatness and by Thy signs and clear proofs to enable all to turn toward Thy direction and to act according to what hath been sent down in Thy Book. Verily Thou art the Almighty, the Supreme, the Self-Subsisting."

تقوم معه جنود السموات والأرض اتقوا الله و
لا تكونوا من الظالمين هذا يوم اخبر به محمد رسول
الله في الفرقان ومن قبله كتب الله رب العالمين
قال وقوله الحق يوم تأتي السماء بدخان مبين

3 قل يا قوم لا تنكروا حجة الله وبرهانه اجيبوا من
يدعوك بآيات لا ينكرها الا الذين اعرضوا بما اتبعوا
كل جاهل بعيد ان اليوم ينادى والآيات تنطق
بالحق ولكن الناس اكثرهم من الغافلين

4 انك اذا سمعت النداء من الأفق الأعلى اشكر
الله ربك رب العرش العظيم قل لك الحمد بما
أيدتني على الاقبال اذ اعرض عنك عبادك
و هديتني الى الصراط اذ انكر ظهورك اكثر
خلقتك استلكت بظهورات عظمتك وآياتك و
بيناتك بأن توفق الكل على الاقبال الى شطرك
والعمل بما نزل في كتابك انك انت المقتدر
المهيمن القيوم

AYBY.123, AQMJ2.047ax

BH06076

To: Wife of Shaykh Kazim Samandar, in Qazvin
Date: 1306-02-12 [1888-Oct-18]

- 1 He is the One speaking from the Kingdom of Utterance!
- 2 O leaf, wife of Samandar, upon both of whom be the Most Glorious Glory of God! The leaves of the world, night and day, are speaking in remembrance of the Divine Lote-Tree and yearning for His presence. The queens of the world each day speak His praise in their temples and are enkindled with His love. However, as recompense for their deeds, on the Day of Reckoning they were deprived of the Divine Lote-Tree of Glory's manifestation. Each was barred from what is with God by what was with herself, except for those leaves who, through divine grace and merciful compassion, attained recognition of the Lote-Tree. These are the pearls of the ocean of providence

1 هو الناطق من ملكوت البيان

2 اوراق عالم در لیلای و ایام بذکر سدره ناطق
و لقایش را آمل ملکات عالم هر یوم در معابد
بذکرش ناطق و بحبش مشتعل ولكن جزای
اعمال در یوم مال از سدره ظهور ذی الجلال
محروم نمود هر یک بما عندها از ما عند الله ممنوع
مگر اوراقیکه از فضل الهی و رحمت رحمانی
بعرفان سدره فائز گشتند ایشانند لآلی بحر
عنایت و حیاتان عمان رحمت و مکرمات طوبی
لورقة كانت متحركة من ارياح ارادة ربها
المشفق الكريم فضل حق مدد نمود و کرشم

and the fish in the sea of mercy and bounty. Blessed is the leaf that was stirred by the breezes of her Lord's will, the Kind, the Generous. God's grace provided assistance, His generosity confirmed, and through a hundred thousand means He revealed one who became the cause of that leaf's guidance, orientation and recognition. Blessed is he and blessed are you, joy be unto him and unto you! Praise be to God, you are truly related to Him and dwell beneath the canopies of grandeur. We beseech God to assist His male and female servants in what He loves and is pleased with. Glory be upon you from Us, and upon the handmaidens of God, the Lord of the Mighty Throne.

تأیید فرمود و بصد هزار اسباب ظاهر فرمود
نفسی را که سبب هدایت و توجّه و عرفان
آنورقه گشت طوبی له و لک و نعیماً له و لک
لله الحمد بحق منسوبید و در ظلّ قباب عظمت
ساکن نسل الله ان یؤید عبادہ و امائہ علی ما
یحبّ و یرضی البهّاء من لدنا علیک و علی اماء
الله ربّ العرش العظیم

AYBY.109a

BH06290

To: *Sharifih Baygum, in Qazvin*

Date: 1306-02-12 [1888-Oct-18]

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

1 هو الشّاهد الخبیر

2 Praise be to God, each of the souls mentioned has attained to that which hath no likeness or equal. O My handmaiden! At this moment when the one named Jud is present and this Wronged One is established upon His seat, and Majd is arranging the Tablets and ordering the names in the final register, it was observed that your name was not among them. Therefore, at this hour the Tongue of Grandeur makes mention of you. He is the Kawthar of utterance that gives life and bestows fresh vitality upon the realm of faith. Hold fast to the cord of thy Lord's loving-kindness and say: "Praise be to Thee for having turned toward Thy handmaiden and remembered her in Thy prison with words, each letter of which hath effects in the kingdoms of the seen and unseen." Thus have We sent down for thee that which shall gladden the eyes of the cities of the Bayan, let alone this limited world. The glory from Us be upon thee and upon those with thee and upon him who was named Ahmad, who attained the presence and won the meeting with God, the Lord of the mighty throne. We give him the glad-tidings of Our favor, for verily I am the All-Forgiving, the All-Merciful.

2 لله الحمد نفوس مذکوره هر یک فائز شد بآنچه
که شبه و مثل نداشته یا امتی در این حین که
جناب اسم جود حاضر و اینمظلوم هم در مقام
مستوی و جناب مجد الواح را ترتیب میداد و
اسامیرا در دفتر آخر مرتب میساخت مشاهده
شد اسم شما در آن میان نبوده لذا در این حین
لسان عظمت بذکرت ناطق اوست کوثر بیان
جان بخشد و عالم ایمان را طراوت جدید عطا
نماید تمسکی بجبل عنایة ربّک و قوی لک الحمد
بما اقبلت الی امتک و ذکرته فی سینک بکلمات
لکل حرف منها آثار فی ممالک الغیب و الشّهود
کذلک انزلنا لک ما تقرّ به عیون مدائن البیان
و کیف هذا العالم المحدود البهّاء من لدنا علیک و
علی من معک و علی من سمی بأحمد الذی حضر و
فاز بقاء الله ربّ العرش العظیم انا نبشّره بعنایتی
و انا الغفور الرّحیم

AYBY.110

BH06034

To: Nargis Khatun sister of Karim Attar Dhabih, in Tihran

Date: 1306-02-12 [1888-Oct-18]

- 1 He is the Guardian over all names! 1 هو المهيمن على الأسماء
- 2 Today the leaves of the trees in the gardens of inner meanings and utterance each mention the handmaids of God with wondrous melodies and give them glad tidings. The grace of the world of the unseen and the seen has encompassed all. 2 امروز اوراق اشجار حدائق معانی و بیان هریک بالخان بدیعہ اماء الله را ذکر مینماید و بشارت میدهد فضل عالم غیب و شهود را احاطه نموده
- 3 O handmaid of God! The glance of God's favor is today directed toward the horizon of grace and He makes mention of all. Know ye the value of this bounty and hold fast unto such deeds as are befitting and worthy of this most exalted station. A good deed is like unto a sapling: God causes choice and wondrous fruits to grow and appear from it. And were He to turn to justice, the Pen would cease to move. 3 یا امة الله لحاظ عنایت حقّ اليوم بافق فضل متوجّه و کل را ذکر میفرماید قدر این فضل را بدانید و باعملی تمسک نمائید که شایسته و لایق ایستقام اعلی است عمل نیک بمثابة نهالست حق اثمار جنتیه بدیعہ از او میرویانند و ظاهر میفرماید و اگر بعدل توجه فرماید قلم از حرکت بازماند
- 4 Say: Praise be unto Thee, O Forgiver of sins, and thanksgiving be unto Thee, O Concealer of faults! Praise be to God that all the people of that household have attained unto the mention of God, exalted be His glory. Soon shall they witness its fruits. 4 قولی لک الحمد یا غفار الذنوب و لک الثناء یا ستار العیوب لله الحمد اهل آن بیت طراً بذکر حق جلّ جلاله فائز گشتند عنقریب ثمرات آنرا مشاهده کنند
- 5 The leaves of that land are mentioned in the presence of the Wronged One, and Tablets have been revealed and sent in response to the petition of some, and for others they have been revealed and are preserved with God. Verily He is the Powerful over whatsoever He willeth, and He is the Single, the One, the All-Knowing, the All-Bountiful. 5 اوراق آن ارض لدى المظلوم مذکورند و از برای بعضی نظر بمسئلت الواح نازل و ارسال شد و از برای بعضی نازل و عندالله مکنون انه هو المقتدر علی ما یشاء و هو الفرد الواحد المشفق الکریم

INBA28:272,

BLIB_Or15690.166b,

BLIB_Or15728.044a

BH06840

To: Sakinih sister of Haji Muhammad Baqir Nabil, in Qazvin

Date: 1306-02-12 [1888-Oct-18]

- 1 He is the Rememberer in Truth! 1 هو الذّاکر بالحقّ
- 2 O Sakinih! The ocean of utterance surgeth before all faces, and the Sun of knowledge shineth resplendent from the horizon of the world. Yet the opposers of the Cause have shut their eyes and remained deprived of all things. Would that they might 2 یا سکینه بحر بیان امام وجوه موج و نیر عرفان از افق عالم ساطع و هویدا ولكن معرضین بیان چشم بر هم نهادهاند و از کلّ محروم ماندهاند

understand what they have forsaken and to what they have cleaved! Leave them to their vain imaginings.

- 3 Say: O my God, my God! Illumine the hearts of Thy male and female servants with the light of Thy knowledge, then send down upon them from the heaven of Thy bounty the rain of Thy mercy. Verily Thou art He Whose mercy hath preceded His wrath and Whose grace hath encompassed all things. Ordain for Thy handmaidens that which Thou hast ordained for those handmaidens who circle round Thy throne, then aid them in that whereby their mention shall endure in Thy perspicuous Book. Thou art, verily, the Most Merciful of the merciful ones.

- 4 He is God, exalted be He! The sum of forty tumans was received by this servant from His Honor Haji Yusuf, upon him be the Glory of God, through the beloved of hearts, His Honor Samandar, upon him be the Most Glorious Glory of God, and twenty tumans through His Honor Ism-i-Jud, making two payments totaling sixty tumans from the hand of the honored beloved, His Honor Ism-i-Jud, upon him be the Glory of God the Most Glorious, in the month of Safar [1311].

ایکاش ادراک مینمودند از چه گذشته‌اند و بچه پیوسته‌اند ذرهم فی خوضهم یلعبون

3 قولى الهى الهى نور افئدة عبادک و امائک بنور معرفتک ثم انزل عليهم من سماء عطائك امطار رحمتک انک انت الذى سبقت رحمتک غضبک و احاط فضلك قدر لامائک ما قدرته للاماء اللائى طفن عرشک ثم ایدهن على ما يبقی به ذکرهن فی کتابک المبين انک انت ارحم الراحمين

4 هو الله تعالى مرسله جناب حاجی یوسف علیه بهاء الله مبلغ چهل تومان بتوسط محبوب فؤاد حضرت سمندر علیه بهاء الله الأبهی و بیست تومان بتوسط حضرت اسم جود دو فقره شصت تومان از ید محبوب معظم حضرت اسم جود علیه بهاء الله الأبهی بخادم رسید فی شهر صفر سنة ۱۳۱۱

KNJ.022b

BH06522

To: Sadr Munajjimi, in Tihiran

Date: 1306-02-12 [1888-Oct-18]

- 1 In the name of the one incomparable Lord!
- 2 The ocean of divine utterance in this hour is manifest with the waves of mercy, and the sun of proof has risen from the horizon of the Most Glorious Tablet. Glory be to God! The proofs of the world bow down in prostration while the servants remain heedless. All things are engaged in glorification and praise, yet the people remain deprived.
- 3 O my leaf! O my handmaid! Praise be to the Goal of the world Who confirmed thee in recognizing the Dawning-Place of Revelation in days when the peoples of the world were deprived, save whom thy Lord willed. We beseech God that He may confirm thee in such wise that thou mayest become the cause

1 بنام خداوند یگنا

2 دریای بیان الهی در این حین بامواج رحمت ظاهر و آفتاب برهان از افق لوح مشرق سبحان الله عجیب عالم ساجد و عباد غافل جمیع اشیاء به تسبیح و تهلیل مشغول و ناس ممنوع

3 یا ورقتی یا امتی حمد کن مقصود عالم را که ترا تأیید فرمود بر عرفان مشرق وحی در ایامیکه احزاب عالم محروم بوده‌اند الا من شاء ربک از حق میطلبیم ترا تأیید فرماید بشأنیکه سبب و علت

of sanctification and detachment of the handmaids of this age. This is not difficult for God.

- 4 How many handmaids who had no mention among the servants, yet afterwards through divine grace and heavenly bounty, their remembrance adorned the pages of books. Blessed are they and joy be unto them!

- 5 The intellect is a great instrument and a truthful messenger from God - it conveys both good and evil. Blessed is he who attaineth unto that which God hath desired in the Book. The Glory be upon thee and upon those who are with thee.

تقدیس و تنزیه اماء عصر گردی لیس هذا علی الله بعزیز

4 چه بسیار از اماء که نزد عباد ذکرى نداشته‌اند و بعد بعنایت ربّانی و فضل سبحانی دیباچه‌های کتب بذکرشان مزین طوبی لهم و نعیماً لهم

5 عقل آتی است بزرگ و پیک صادق است از جانب حق نیک و بد را القا مینماید طوبی لمن فاز بما اراده الله فی الکتاب البهاء علیک و علی من معک

INBA23:137

BH07360

To: Abdu'l-Baqi who has attained, in Qazvin

Date: 1306-02-12 [1888-Oct-18]

- 1 He is the Expounder, the Just, the Equitable, the Trustworthy!
- 2 O thou who gazest upon the Most Exalted Horizon! The deniers have said that this Wronged One hath taken from the verses of the Point of the Bayan and giveth them to the servants of God. Say: O people! I speak for the sake of God - come before the Wronged One and ask whatsoever ye wish and desire, that the truth may be made manifest unto you. Say: With utmost humility and supplication I tell you: while there is still time, act upon what hath been mentioned. Create not doubts in yourselves or in the servants of God. By the life of God! Verily the ocean surgeth by itself and the sun shineth by its own light. He hath no need of aught else to prove His Cause, and every matter dependeth upon His confirmation and acceptance. To this testify the Books of God, the Help in Peril, the Self-Subsisting. When thou findest the sweetness of My utterance, say: My God, my God! Shut me not out from the ocean of Thy bounty, nor from the outpourings of Thy days. Ordain for me that which Thou hast ordained for Thy chosen ones. Verily Thou art the All-Bountiful, the Generous. There is no God but Thee, the Forgiving, the Merciful.

1 هو المبین المنصف العادل الأمين

2 یا ایها الناظر الی الأفق الأعلى معرضین بیان گفته‌اند اینمظلوم از آیات نقطهء بیان اخذ نموده و بعباد الله میدهد بگویا قوم لوجه الله میگویم حاضر شوید نزد مظلوم و سؤال نمائید آنچه بخواهید و اراده نمائید لیظهر لكم الحق بگو به صدهزار عجز و ابتهال میگویم تا وقت باقیست در آنچه ذکر شد عمل نمائید بر خود و بر عباد مشتبّه مکنید لعمر الله انّ البحر مواج بنفسه و الشمس مشرقة بنورها انه لا تحتاج لاثبات امره بدونه و کلّ امر منوط بتصدیقه و قبوله شهد بذلک کتب الله المهیمن القیوم انک اذا وجدت حلاوة بیانی قل الهی الهی لا تمنعنی عن بحر عطائک و لا عن فیوضات ایامک و قدر لی ما قدرته لأصفیائک انک انت الفیاض الکریم لا اله الا انت الغفور الرحیم

BLIB_Or15716.132b, AQA5#150 p.207

BH07217*To: Aqa Muhammad Karim, in Qazvin**Date: 1306-02-12 [1888-Oct-18]*

1 He is the Hearer, the Answerer!

1 هو السامع المجيب

2 Say: O my God, my Lord, my Support, the Ultimate Goal of my desire, my Hope and the End of my aspirations! Thou seest me having departed from my homeland, making for Thy most exalted Station and Thy most glorious Horizon, that I might attain presence before Thy countenance, and find the breathings of Thy revelation, and hear the shrill voice of Thy Most Exalted Pen, and behold the horizon of manifestation, O Lord of all beings and King of the throne and of the dust! I bear witness, O my God, my Purpose and my Desire, that Thou didst strengthen me and assist me until I traversed land and sea and attained unto Thy gate, which Thou hast opened unto the faces of all who are in Thy earth and Thy heaven. And I beheld the waves of the ocean of Thy mercy and heard what Moses heard on the Sinai of Thy knowledge. I beseech Thee, O Lord of the worlds, by Thy Most Great Name, to ordain for me that whereby my eyes may be consoled, my heart illumined and my breast dilated. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the All-Bountiful, the Most Generous.

2 قل الهى و سيدى و سدى و غاية بغيى و رجائى و منتهى املى ترانى خرجت من الوطن قاصداً مقامك الأعلى و افقك الأبهى لأكون حاضراً امام وجهك و اجد نفحات وحيك و اسمع صرير قلبك الأعلى و ارى افق الظهور يا مولى الورى و ربّ العرش و الثرى اشهد يا الهى و مقصودى و مناى بأنك ايدتنى و امددتنى الى ان قطعت البرّ و البحر و حضرت لدى بابك الذى فتحته على وجه من فى ارضك و سمائك و رأيت امواج بحر رحمتك و سمعت ما سمعه الكليم فى طور عرفانك اسئلك يا مولى العالم باسمك الأعظم بأن تقدر لى ما تقرّ به عينى و يستضىء به قلبى و ينشرح به صدرى انك انت المقتدر على ما تشاء لا اله الا انت الفضال الكريم

INBA33:069

BH07345*To: Khadijih wife of Haji, in Qazvin**Date: 1306-02-12 [1888-Oct-18]*

1 He is the One Who watches over His male and female servants.

1 هو الناظر الى عبادہ و امائه

2 O My handmaiden and My leaf! Most of the people of Iran are deprived of the Truth and barred from the realm of revelation and witnessing, turning instead to vain imaginings. Today the Desired One of all worlds has appeared before all faces and summoned all to the choice sealed wine, yet most remain bereft of the Self-Subsisting Lord and His bestowals, verses, manifestations and effulgences, clinging to illusion.

2 يا امتى و يا ورقى خلق ايران اكثرى از حق محروم و از عالم مكاشفه و شهود ممنوع و بموهوم مقبل و متمسك امروز مقصود عالميان امام وجوه ظاهر و كل را برحق مختوم دعوت فرموده ولكن اكثرى بموهوم از حضرت قيوم و

- عنايات و آیات و ظهورات و تجلیاتش بی نصیب
مانده اند
- 3 Praise be to God that that leaf attained recognition of the Divine Lote-Tree, held fast to it, and partook of its fruits. Blessed art thou and blessed is the one who made thee know and guided thee to God's straight path and His Great Announcement.
- 3 لله الحمد آنورقه بمعرفت سدره فائز شد و بآن تمسک نمود و از ثمراتش نصیب برداشت طوبی لک و لمن عرفک و هدیک الی صراط الله المستقیم و نبأه العظیم
- 4 We beseech God to assist thee to drink at all times from the Kawthar of His remembrance and to remain occupied in His praise. This station is mighty - know thou its worth and preserve it through God's Name.
- 4 از حق میطلبیم ترا مؤید فرماید تا در کلّ حین از کوثر ذکرش بیاشامی و بشنایش مشغول باشی این مقام عظیمست قدرش را بدان و باسم حق حفظش نما
- 5 The glory from Us be upon thee and upon every handmaiden who has attained to this mighty station.
- 5 البهاء من لدنا علیک و علی کلّ امة فازت بهذا المقام العظیم

INBA33:064

BH11811

*To: Muhammad Ali, in Qazvin**Date: 1306-02-12 [1888-Oct-18]*

- 1 In the name of the one incomparable God!
- 1 بنام خداوند یگّا
- 2 O Muhammad-'Ali! The world is in upheaval. The darkness of the vain imaginings of the peoples hath seized them with the grasp of a tyrannical avenger. These fleeting days have deprived most from the everlasting bounty, and the pride of wealth and power hath become an obstacle, and love of ornaments hath veiled their eyes like a severe inflammation. Can there be found a soul who will, in the name of God, remove the obstacle and rend asunder the veil, who will abandon and pass beyond all else but God? He declareth: "A one-year-old child of the Day of His Manifestation is mightier than all who are in the Bayan." Blessed is the eye that seeth, blessed the ear that heareth, blessed the hand that graspeth, and blessed the foot that ariseth to serve the Cause of God, the All-Compelling, the Self-Subsisting. "Verily, we are God's, and to Him shall we return." We beseech Him, exalted be He, to make thee steadfast in His Cause and to open before thy face the door of His grace. Verily, He is the Most Powerful of the powerful, the
- 2 یا محمد قبل علی عالم متقلب ظلمت اوهام انام را اخذ نموده اخذ ظالم قهار ایام فانیه اکثری را از نعمت باقیه منع کرده و غرور ثروت و اقتدار حائل گشته و حبّ زخارف بمثابه رمد ابصار را محجوب ساخته آیا یافت میشود نفسیکه باسم الله حائل را بر دارد و حجاب را بردرد و ما سوی الله را بگذارد و بگذرد میفرماید نطفه یک ساله یوم ظهور او اقوی است از کلّ من فی البیان طوبی لبصر رأی و لسمع سمع و لید اخذت و لرجل قامت علی خدمة امر الله المهیمن القیوم انا لله و انا الیه راجعون نسئله تعالی ان يجعلک مستقیماً علی امره و یفتح علی وجهک باب فضله انه هو اقدر الأقدّرین و اکرم الأکرمین و ارحم الراحمین

YQAZ.053a

Most Generous of the generous, and the Most Merciful of the merciful.

BH07311

To: Abu'l-Hasan Hi Mim, in Tihiran

Date: 1306-02-12 [1888-Oct-18]

¹ He is the Hearer, the Answerer!

¹ هو السامع المجيب

² O Abu'l-Hasan! Thy name was mentioned in the presence of the Wronged One. We have remembered thee with verses through whose light the earth and heaven were illumined. Blessed is he who hath attained unto them, and woe unto the most lost! When thou hast attained unto the Tablet of God and His traces, say: My God, my God! Unto Thee be praise and unto Thee be glory, unto Thee be greatness and splendor! I beseech Thee by Thy Most Great Signs and by the revelations of the lights of the Sun of Thy knowledge, O Lord of all beings and King of the Kingdom of Names, to make me steadfast in Thy Cause, firm in Thy love, speaking in Thy remembrance, and arising to serve Thy loved ones. O my Lord! Ordain for me what Thou hast ordained for Thy chosen ones who have aided Thy Cause with their souls, their spirits and all that they possess. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Protector, the Self-Subsisting. O my Lord! Illumine my heart with the light of Thy knowledge and my face with the lights of Thy countenance, and ordain for me that which shall profit me in Thy worlds. Verily Thou art the All-Bountiful, the Generous. There is no God but Thee, the Forgiving, the Merciful.

² يا اباالحسن حضر اسمك لدى المظلوم ذكرناك
بآيات بنورها اشرفت الأرض و السماء طوبى
لمن فاز بها و ويل للأخسرين انك اذا فزت
بلوح الله و آثاره قل الهى لك الحمد و لك
الثناء و لك العظمة و البهاء استلک بآياتک
الکبرى و تجلیات انوار شمس علمک يا مولی
الورى و مالک ملکوت الاسماء بأن تجعلی ثابتاً
فی امرک و راسخاً فی حبک و ناطقاً بذكرک
و قائماً علی خدمة اولیائک ای رب قدر لی ما
قدرته لأصفیائک الذین نصرُوا امرک بأنفسهم
و ارواحهم و بما عندهم انک انت المقتدر علی
ما تشاء لا اله الا انت المهیمن القیوم ای رب
نور قلبی بنور معرفتک و وجهی بأنوار وجهک و
قدر لی ما ینفعنی فی عوالمک انک انت الفضل
الکریم لا اله الا انت الغفور الرحیم

INBA18:344b

BH07605*To: Brother of Jinab-i-Karim, in Qazvin**Date: 1306-02-12 [1888-Oct-18]*

1 He speaketh in the Kingdom of Utterance!

2 Reflect upon the previous party - how certain heedless ones with white and green turbans led the servants astray and guided them to hell, depriving these helpless creatures from the Truth and preventing them from His verses. And now certain differing souls are striving with the utmost endeavor to lead astray the servants of God, exalted be His glory. Say:

3 O my God, my Adored One, my Desire! With utter helplessness I beseech Thee and pray fervently unto Thee to protect me from the mischief of the ungodly, and to deprive me not of the shelter of the divine Lote-Tree and of the shrill voice of the Pen of the Most High. I testify that this Day is Thy Day and the Cause is Thy Cause. I beseech Thee by Thy Straight Path and by Thy Great Announcement to assist me in that whereby Thy Cause may be exalted amongst Thy servants. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Protector, the Self-Subsisting.

SW_v13#12 p.332x, DWN_v5#01 p.001-002x

1 هو الناطق في ملكوت البيان

2 در حزب قبل تفکر نما جمعی غافلین با عمامه‌های بیضا و خضر اعیان را گمراه نموده‌اند و بسقر مقرب داده‌اند خلق بیچاره را از حق محروم کرده‌اند و از آیاتش ممنوع حالم بعضی از نفوس مختلفه بکمال جد و جهد در گمراهی بندگان حق جلّ جلاله ساعیند قل

3 الهام معبودا مقصودا بکمال عجز و ابتهال از تو مسئلت مینمایم اینعبد را از شر ناعقین حفظ فرمائی و از ظلّ سدره منتهی و صریح قلم اعلی محروم نسازی اشهد انّ الیوم یومک و الأمر امرک استلک بصراطک المستقیم و نبأک العظیم بأن تؤیّدنی علی ما یرتفع به امرک بین عبادک انک انت المقتدر علی ما تشاء لا اله الا انت المهیمن القیوم

INBA65:039ax, INBA33:067, INBA30:089ax,
INBA81:003a, AQ45#167 p.225,
AHM.312x, AQMJ1.139bx, ADH1.043

BH07943*To: Khadijih Khanum, in Qazvin**Date: 1306-02-12 [1888-Oct-18]*

1 He is the Summoner!

2 O Khadijih! His honor Ism-i-Jud, upon him be My glory, hath requested from the ocean of utterance the Most Exalted Holy Word, that it might be sent to you, that perchance it may become the cause of awareness among the servants and bestow new life upon all through the choice sealed wine which floweth forth in the name of the Lord, the Self-Subsisting. Today from the Most Exalted Pen the water of everlasting life doth flow

1 هو المنادی

2 یا خدیجه جناب اسم جود علیه بهائی از بحر بیان کلمه مبارکه علیا طلب نموده تا نزد شما ارسال دارد شاید سبب آگاهی عباد گردد و کل را از ریح حق محتوم که باسم حضرت قیوم جاری شده حیات تازه بخشد امروز از قلم اعلی کوثر بقا جاری هر که بآن فائز شد یزندگان ابدی فائز گشت جهد نما تا در ایام الهی فائز شوی بآنچه

- whosoever attaineth unto it hath attained unto life eternal. Strive thou that in these divine days thou mayest attain unto that which is the cause of everlasting remembrance. The world had yearned for the meeting, yet when the Ancient Beauty drew aside the veil, none turned towards Him save whom God wished. The True One, exalted be His glory, hath appeared in days when sore eyes have prevented men from beholding Him. In truth He hath entered the realm of the blind. Blessed art thou for having attained unto the recognition of My horizon, and woe unto the heedless ones.

که سبب ذکر سرمدیست عالم در حسرت لقا بوده و چون [جمال] قدم کشف حجاب نمود احدی اقبال نکرد الا من شاء الله حقّ جلّ جلاله در ایامی ظاهر شده که رمد ابصار را از مشاهده منع نموده فی الحقیقه در اقلیم کوران وارد شده طوبی لک بما فزت بمشاهده افقی و ویل للغالین

KNJ.091a, YQAZ.397

BH08580

To: Fatimih Khanum, in Qazvin

Date: 1306-02-12 [1888-Oct-18]

¹ He is the Speaker

¹ هو الناطق

² O Fatimih! The divines of the earth today are debarred from the Most Exalted Horizon, while you have attained unto it. Throughout ages and centuries they proclaimed from pulpits "O Qa'im!", yet when He was made manifest they martyred Him. You have attained to the recognition of Truth through the ocean of divine bounty and the lights of the Sun of Reality, and have drunk from the Kawthar of His utterance. Today vision is for beholding the Greatest Scene and hearing is for hearkening to the call of the Lord of Destiny. Glory be to God! The one who dwelt in the desert attained the outpourings of the All-Bountiful, while he who was in the mosque remained deprived. Yea, all relationships are severed and all names are struck down, until the Call seizes whom it will and leads from obliteration to consciousness - that is, from heedlessness to awareness. Blessed is he who hath heard and attained, and woe unto the deniers.

² یا فاطمه علمای ارض الیوم از افق اعلی ممنوعند و تو بان فائز در قرون و اعصار بر منابر یا قائم گفتند و چون ظاهر شد شهیدش کردند و تو از دریای فضل ربّانی و انوار آفتاب حقیقی بعرفان حقّ فائز شدی و از کوثر بیانش آشامیدی امروز بصر از برای مشاهدهء منظر اکبر است و سمع از برای اصغاء نداء مالک قدر سبحان الله آنکه در بادیه بود بفیوضات فیاض فائز گشت و آنکه در جامع بود محروم ماند بلی نسبتها منقطع است و اسماء منصعق تا که را ندا اخذ نماید و از عالم محو بصبحو کشاند یعنی از غفلت با آگاهی رساند طوبی لمن سمع و فاز و ویل للمنکرین

KNJ.008a

BH08510*To: Sitarih, in Qazvin**Date: 1306-02-12 [1888-Oct-18]*

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

1 هو الشاهد الخبير

2 O my handmaiden! O Sitarih! We had a sister who was under the shelter of divine favor. Seeking nearness to the wealthy and the affluent, she turned away from her brother. She sent to the house of the enemy one who was related to the Friend. Beseech God that He may sanctify all from excessive love of the world. He is the Powerful, the Mighty.

2 یا امتی یا ستاره خواهری داشتیم تحت لحاظ عنایت بود بنیال تقرّب بصاحبان ثروت و غنا از برادر گذشت او که منسوب بدوست بود بخانه دشمن فرستاد از حق بطلب کل را از حب مفروط بدنیا مقدس فرماید اوست قادر و توانا

3 Say: O my God, my God! I beseech Thee by Thy sanctification of Thine Essence from all similitudes and Thy protection of Thy Self from all likenesses, to assist Thy handmaidens in Thy remembrance and praise, and ordain for them that which will draw them nigh unto the shore of the ocean of Thy sanctification and the depths of Thy bounty and generosity. I beseech Thee, O God of Names and Creator of heaven, by the lights of Thy countenance and the Word whereby Thou hast subdued the hearts of Thy servants, to inscribe for Thy devoted handmaidens from Thy Most Exalted Pen that which will draw them nigh unto Thee in all conditions. Verily, Thou art the Self-Sufficient, the Most Exalted.

3 قوی الهی الهی استلک بتقدیس ذاتک عن الأمثال و تنزیه نفسک عن الأشباه بأن تؤید امائک علی ذکرک و ثنائک و قدر لهنّ ما یقرّبنّ الی شاطئ بحر تقدیسک و طمطم جودک و کرمک استلک یا الهه الأسماء و فاطر السماء بأنوار وجهک و الکلمة الّتی سخرت بها افئدة عبادک بأن تکتب لامائک القاننات من قلبک الأعلى ما یقرّبنّ الیک فی کلّ الأحوال انک انت الغنی المتعال

AQA5#125 p.163, KNJ.043a

BH08554*To: Sakinih wife of Muhammad Rahim Attar, in Tihrah**Date: 1306-02-12 [1888-Oct-18]*

1 He is the One Who speaks in the Kingdom of Knowledge!

1 هو الناطق فی ملکوت العرفان

2 O Sakinih, handmaiden of God, consort of Ruh, upon both of whom be the Glory of God! Repeatedly hath mention been made of thee and thou hast attained unto the divine verses. Vain imaginings and idle fancies have prevented the handmaidens of the land from the Most Great Sea and withheld them from God, exalted be His glory. Every handmaiden who, through the grace of the Lord of Names, hath rent asunder the veil, she is accounted as among the men in the sight of

2 یا سکینه مکرّر ذکرک نازل و بآثار الله فائز اماء ارض را ظنون و اوهام از حقّ جلّ جلاله منع نموده و از بحر اعظم محروم داشته هر یک از اماء که بعنایت مالک اسماء خرق حجاب نمود او از رجال نزد غنی متعال مذکور و از قلم اعلی مسطور طوبی لامة زینت هیكلها بطراز الانقطاع

the Self-Sufficient, the Most High, and is recorded by the Most Exalted Pen. Blessed is the handmaiden who hath adorned her temple with the ornament of detachment and her head with the fear of God, the Lord of this wondrous Day. We make mention of My handmaidens and My leaves, and beseech God to aid them to remember and praise Him and to remain steadfast in His Cause. Verily, He is powerful over all things. The glory shining from the horizon of the heaven of My mercy be upon My leaves who have held fast to the Divine Lott-Tree, the Lord of the mighty throne.

ورأسها بتقوى الله مالک هذا اليوم البديع أنا نذكر
امائی واوراقی ونسئل الله ان يؤيدهن علي ذكره
و ثنائیه والاستقامة علی امره انه علی کل شیء
قدیر البهاء المشرق من افق سماء رحمتی علی اوراقی
اللائی تمسکن بسدره الله رب العرش العظیم

INBA23:141,

BLIB_Or15690.172b,

BLIB_Or15728.043b

BH08386

To: Hajar Khanum sister of Ruqiyiyih Sultan, in Tihiran

Date: 1306-02-12 [1888-Oct-18]

- 1 He is the Protector, the Self-Subsisting!
- 2 The Book of God today calleth out amongst the servants and commandeth all to that which behoveth the days of God. However, one who heareth and acteth is as rare as red sulfur - existing in name but in truth non-existent and lost. O my handmaiden! The Day is the Day of God. Beseech thou the True One at all times that He may guide and direct the handmaidens of the earth to the highest horizon. Blessed is the heart that is sanctified from the conditions of the world and its ornaments, and blessed is the tongue that is purified from falsehood and that which beseemeth it not. The All-Compelling One hath appeared after the Qa'im and is seated upon the throne of the Bayan. Blessed is the handmaiden who hath recognized and attained and witnessed that which God hath witnessed. She is, with God, the Lord of all beings, among the people of Paradise.

هو المهيمن القيوم 1

کتاب الهی امروز مابین عباد ندا میفرماید و کل
را به ما ینبغی لایام الله امر مینماید ولكن سامع
عامل بمثابه کبریت احمر باسم موجود و بحقیقت
معدوم و مفقود یا امتی یوم یوم الله است از حق
در لیالی و ایام مسئلت نما که شاید اماء ارض را
بافق اعلی راه نماید و هدایت فرماید طوبی از برای
قلبیکه مقدس است از شؤونات عالم و زخرفه و
از برای لسانیکه منزّهست از کذب و ما لا ینبغی
له حضرت قیوم بعد از قائم ظاهر و بر کرسی بیان
جالس طوبی لأمة عرفت و فازت و شهدت بما
شهد الله انها من اهل الفردوس عند الله مالک
الرقاب

INBA18:374b,

BLIB_Or15690.173a,

BLIB_Or15728.044b, QIRT.02ax

BH08947

To: *Abdu'l-Husayn son of Zi, in Qazvin*

Date: 1306-02-12 [1888-Oct-18]

- 1 He is the One Who gazeth from His most exalted horizon.
- 2 Say: O my God, my Desire and my Object of worship! Thou seest Thy servant who hath sought shelter beneath the pavilions of Thy grandeur and awaiteth the wonders of Thy bounty and grace. I beseech Thee by the Stream which hath flowed from Thy Most Exalted Pen in Thy most glorious horizon, to transform the hatred of Thy servants into mercy from Thy presence and loving-kindness from Thy court. Then cause them to turn unto the Spot wherein the Tongue of Thy grandeur hath spoken. Verily Thou art He Whom neither the clamor of the people nor their vain imaginings can deter. Thy power hath encompassed all and Thy will hath prevailed. There is no God but Thee, the Mighty, the Great. Ordain for me, O my God, through the Pen of Thy decree, that which shall make me detached from all else save Thee and steadfast in Thy Cause. Verily, Thou art the Omnipotent over whatsoever Thou wilt through Thy word "Be" and it is.

1 هو الناظر من افقه الأعلى

2 قل اللهم يا الهى و مقصودى و معبودى ترى عبدك استظل في ظل قباب عظمتك ويكون منتظراً بدائع جودك وفضلك اسئلك بالفرات الذى جرى من قلبك الأعلى في افقك الأبهى بأن تبدل غلّ عبادك برحمة من عندك وشفقة من لذنك ثم اجعلهم مقلبين الى المقر الذى فيه نطق لسان عظمتك انك انت الذى لا تمنعك ضوضاء العباد و لا نعايقهم قد احاطت قدرتك و غلبت ارادتك لا اله الا انت العزيز العظيم قدر لى يا الهى من قلم تقديرك ما يجعلنى فارغاً عن دونك و مستقيماً على امرك انك انت المقتدر على ما تشاء بقولك كن فيكون

INBA27:060a, BLIB_Or15716.137a

BH09135

To: *Ismat daughter of Muhammad Baqir Nabil, in Qazvin*

Date: 1306-02-12 [1888-Oct-18]

- 1 He is the Protector!
- 2 O 'Ismat! Blessed is thy name. Thy name is the highest adornment for women - thus hath spoken the Lord of the Kingdom of Names from the supreme horizon. Convey My greetings from the Wronged One to the handmaidens of God. We beseech God to adorn their heads with the crown of thy name. Verily thy Lord is the Counselor, the All-Knowing. His loved ones have been and are beneath the glance of His favor, and He commandeth all to that which causeth their exaltation and advancement. I swear by the Sun of Truth which today shineth resplendent from the horizon of the Most Great Prison - one

1 هو العاصم

2 يا عصمت طوبى لاسمك اسمت طراز اول است از براى نساء هذا ما نطق به مالك ملكوت الاسماء فى الأفق الأعلى كنيزان حق را از قبل مظلوم تكبير برسان نسل الله ان يزين رؤوسهن باكليل اسمك ان ربك هو الناصح العليم دوستانش تحت لحاظ عنايتش بوده و هستند و كل را امر ميفرمايد بآنچه كه سبب ارتفاع و ارتقاء ایشانست قسم بافتاب حقيقت كه اليوم از افق سماء سجين اعظم مشرق و

deed performed purely for the sake of God is a treasure preserved with God in His Name and protected by His protection. Be grateful to thy Lord for this most great bounty and this supreme favor. There is no God but Him, the Most Exalted, the Most Glorious.

لأنّحت يكعمل خالص لوجه الله كنز يست نزد
حقّ باسم الله محفوظست و بعصمة الله مصون
اشكرى ربك بهذا الفضل الأعظم وهذه النعمة
الكبرى لا اله الا هو العليّ الأبهي

KNJ.031a

BH08943

To: *Haji Ali Attar, in Qazvin*

Date: 1306-02-12 [1888-Oct-18]

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

1 هو الشاهد الخبير

2 Say: O God! Thou art the Sovereign of the heavens and earth, and within Thy grasp are all who dwell in the kingdom of Thy command and creation. Ordain for Thy servants that which will draw them nigh unto the shore of the ocean of Thy bounty and to that station wherein Thy most sweet call hath been raised and the trilling of Thy Most Exalted Pen. Have mercy, O Most Merciful One of the heavens and earth, and forgive, O All-Forgiving One, those who dwell in the kingdom of command and creation. O Lord! Thou seest the sinner seeking after the waves of the ocean of Thy forgiveness and the effulgences of the lights of the Sun of Thy pardon. Ordain for him through the Pen of Destiny that which befitteth Thy loftiness and Thy transcendence and Thy Most Exalted Station and Thy Most Glorious Habitation. Thou art He Who through Thy power hath testified to all created things, and through Thy might to all existing things. Thou doest what Thou willest and ordainest what Thou pleasest. Verily, Thou art the All-Forgiving, the All-Knowing, the All-Wise.

2 قل اللهم انتك انت سلطان السموات والأرض
وفي قبضتك من في ملكوت امرك وخلقك
قدّر لعبادك ما يقربهم الى شاطئ بحر عطائك
والمقام الذي فيه ارتفع ندائك الأجل و صرير
قلبك الأعلى ارحم يا رحمن السموات والأرض
واغفر يا غفار من في ملكوت الأمر و الخلق
اي رب ترى العاصي اراد امواج بحر غفرانك و
تجليات انوار شمس عفوك قدّره من قلم التقدير
ما ينبغي لعلوك و سموك و مقامك الأعلى
و مقرّك الأبهي انت الذي شهدت بقدرتك
الكائنات و باقتدارك الموجودات تفعل ما تشاء
و تحكم ما تريد انتك انت الغفور العليم الحكيم

BLIB_Or15716.136d, AQMJ2.008

BH09632

To: Gul Bahar wife of Haji Muhammad Baqir Nabil, in Qazvin
Date: 1306-02-12 [1888-Oct-18]

1 He is the One manifest above all things!

1 هو الظاهر فوق كل شيء

2 O my handmaiden, O Gulbahar! Praise be to the Goal of the world that in this spiritual springtime thou hast attained unto the verses of inner meanings. These verses are pearls of wondrous utterances that have appeared from the Treasury of the Supreme Pen. Blessed art thou and blessed is the handmaiden who hath attained unto the days of God, the Mighty, the Praiseworthy. This bounty sufficeth thee that thou hast hearkened unto the Call and turned unto God, exalted be His glory, while the queens of the earth wander bewildered in the wilderness of perplexity. Know thou the value of this station and preserve it in the name of God, exalted be His glory. Verily He is with His devoted male and female servants. The glory from Us be upon thee and upon those handmaidens who have believed in God, the One, the All-Informed.

2 یا امتی یا گل بهار حمد کن مقصود عالم را که در این بهار روحانی باوراد معانی فائز شدی این اوراد لآلی بیانات بدیعه است که از خزانه قلم اعلی ظاهر شده نعیماً لک ولأمة فازت بآیام الله العزیز الحمید این فضل ترا بس که باصغاء ندا فائز شدی و بحق جلّ جلاله اقبال نمودی و ملکات ارض در بیدای حیرت هائم و متحیر قدر این مقام را بدان و باسم حق جلّ جلاله حفظش نما آنه مع عبادہ القانتین و امامتہ القانتات البهآء من لدنا علیک و علی الاماء اللآئی آمن بالله الفرد الخبیر

KNJ.025a

BH09631

To: Safiyyih mother of Abdul-Ghani Qazvini
Date: 1306-02-12 [1888-Oct-18]

1 He is the Dawning-Place from the horizon of the heaven of proof!

1 هو المشرق من افق سماء البرهان

2 O My handmaiden, O My chosen one! Today all the deeds of the divines of Iran - that is, the heedless souls - have not equaled and do not equal a single word of the friends of Truth. One deed of His servants stands above the deeds of all, and one word from His handmaidens excels the devotions of all - for these are adorned with the ornament of divine acceptance while the others are deprived. O My handmaiden! Today the gaze of grace and the glance of bounty are directed towards the male and female servants. Verses are being sent down and arriving like rain upon the soil of hearts. However, were the door of grace to be closed and the glance to turn to justice, the

2 یا امتی یا صفیه امروز جمیع اعمال علمای ایران یعنی نفوس غافله برابری بیک کلمه اولیای حق ننموده و ننماید یک عمل بندگانش از اعمال کل مقدم و یک کلمه از کنیزانش از اوراد کل ممتاز چه که آن بطراز قبول مزین و غیرش محروم یا امتی امروز نظر فضل و لحاظ عنایت متوجه عباد و اماء است آیات بمثابة امطار بر اراضی قلوب نازل و وارد ولکن اگر باب فضل مسدود شود

Pen would cease its motion. The Command is in the hand of God, the Protector, the Self-Subsisting.

و لحاظ بعدل توجّه نماید قلم از حرکت بازماند
الأمر بيد الله المهيمن القيوم

KNJ.025b

BH09857

To: Abdu'l-Razzaq, in Qazvin

Date: 1306-02-12 [1888-Oct-18]

1 In My Name that overshadoweth all names!

1 بسمي المهيمن على الأسماء

2 Glorified art Thou, O my God and the God of the world, my Creator and the Creator of all nations! I beseech Thee by the Most Great Name through which the breezes of the dawn of Revelation have wafted over all lands and those who lay in their graves have stirred before the faces of Thy servants, to make me speak before all faces in Thy remembrance and praise. O Lord! Thou seest the weak one who desires to aid Thy Cause through wisdom and utterance. Strengthen his limbs through Thy power and might. Verily Thou art He Who exalteth whom He willeth and withholdeth from whom He pleaseth. Within Thy grasp are the reins of all things and the kingdom of names. There is none other God but Thee, the Powerful, the All-Compelling, the Mighty, the All-Praised.

2 سبحانك اللهم يا الهى و اله العالم و موجدى
و موجد الأمم اسئلك بالاسم الأعظم الذى
به سرت نسائم فجر الظهور على البلاد و تحرك
من فى القبور امام وجوه العباد بأن تجعلنى ناطقاً
امام الوجوه بذكرك و ثنائك اى رب ترى
الضعيف اراد نصرة امرک بالحكمة و البيان
قواركانه بقوتك و اقتدارك انك انت الذى
ترفع من نشاء و تمنع من نشاء و فى قبضتك
زمام الأشياء و ملكوت الأسماء لا اله الا انت
المقتدر المهيمن العزيز الحميد

BLIB_Or15716.136c

BH10051

To: Rubabih daughter of Haji Muhammad Baqir Nabil, in Qazvin

Date: 1306-02-12 [1888-Oct-18]

1 In My Name that speaks with pure truth!

1 بسمي الذى ينطق بالحق الخالص

2 O My handmaiden, O Rubabih! Hear this most exalted word from the tongue of the Lord of all beings, and throughout the days of your life be engaged in thanksgiving and praise. Mulla 'Ali of Kand, who carried volumes of books and for years acquired sciences and arts which, in his own estimation, others were incapable and powerless to acquire, did not attain to the

2 يا امتى يا ربابه اينكلهء عليا را از لسان مولى
الورى بشنو و ايام حيات بشكر و حمد ناطق باش
ملاً على كندى كه حمل اسفار نموده و سالها از
علوم و فنون بگان خود اخذ كرده آنچه را كه
دانش از اخذ آن عاجز و قاصر است بعرفان حق

recognition of God, glorified be His majesty, and remained fixed and established in his own error. But you, through His boundless grace, took and drank the choice wine of recognition from the hand of bounty. Well is it with you, and woe unto him!

جلّ جلاله فائز نشد و در ضلالت خود باقی و
برقرار است و تو از فضل بینت‌هایش ریحی عرفانرا
از ید عطا اخذ نمودی و آشامیدی هنیئاً لک و
ویل له

INBA18:302a, KNJ.032a

BH10691

To: daughters of Samandar, in Qazvin

Date: 1306-02-12 [1888-Oct-18]

1 He is God!

1 هو الله

2 O daughters of Samandari! Mention of each of you hath been and is before the Most Holy Court, and at this moment from the heaven of bounty the rain of generosity hath showered down in your name. We beseech God that He may assist you in that which causeth the sanctification and glorification of the Cause of God. The relatives, both men and women, must not delay for an instant in acquiring perfection. Thus have We counseled before and in this Manifest Tablet.

2 یا بنات سمندری ذکر هر یک در ساحت اقدس
بوده و هست و در این حین از سماء عطا امطار
جود باسم شما باریده از حق میطلبیم شما را مؤید
فرماید بر آنچه سبب تقدیس و تنزیه امر اللهست
باید منتسبین از ذکور و اناث در تحصیل کمال
آنی توقف ننمایند هذا ما وصینا به من قبل و فی
هذا اللوح المبین

AYBY.112a

BH10949

To: Ghulam-Ali Samandari, in Qazvin

Date: 1306-02-12 [1888-Oct-18]

1 He is God!

1 هو الله

2 O servant! Your name is known but your service is not known. Glory be to God! The servant is in the land of Qaf while the Master is in the Most Great Prison. Yes, in these days various matters are witnessed. The firefly hath laid claim to the station of the sun. We testify that it is among the liars. Blessed art thou for the Ancient Beauty hath turned His face toward thee from the direction of His Most Great Prison and

2 یا غلام اسمت معلوم ولكن خدمت غیر معلوم
سبحان الله غلام در ارض ق و مولی در سجن
اعظم بلی این ایام امور مختلف مشاهده میشود
کرم شب تاب ادعای مقام آفتاب را نموده نشهد
آنه من الکاذبین طوبی لک بما توجه الیک وجه

hath mentioned thee with words that equal not the mentions of the peoples. And I am the All-Knowing Witness.

القدم من شطر سجنه الأعظم و ذكرک بکلمات
لا تعادلها اذکار الأمم و انا الشاهد الخیر

AYBY.111a

BH11175

To: Inayatullah Samandari, in Qazvin

Date: 1306-02-12 [1888-Oct-18]

1 He is God

1 هو الله

2 O 'Inayatu'llah! Divine favors encompass all. One of His favors is His attention to thee from the direction of the Prison, and likewise the mention that hath been sent down specifically for thee from the heaven of the Supreme Pen. Give thanks unto thy Lord for this great bounty and say: Praise be unto Thee, O Glory of those who are in the heavens and the earth.

2 يا عناية الله عنایت الهی شاملست یکی از عنایاتش
توجهش بتو از شطر سجن و همچنین ذکریکه از
سماء قلم اعلی مخصوص تو نازل شده اشکر ربک
بهذا الفضل العظیم و قل لک الحمد یا بهاء من
فی السموات و الأرضین

AYBY.111c

BH11338

To: Tarazullah Samandari, in Qazvin

Date: 1306-02-12 [1888-Oct-18]

1 He is God.

1 هو الله

2 O Taraz! The Wronged One makes mention of thee from the precincts of the Prison with verses that have enraptured the hearts of the Concourse on High and the exalted Paradise. When thou attainest and beholdest, say: "Praise be unto Thee, O Lord of all beings, and glory be unto Thee, O Thou in Whose grasp is the dominion of all who are in the heavens and on earth."

2 یا طراز یذکرک المظلوم من شطر السجن بآیات
انجذبت بها افئدة الملاء الأعلی و الجنة العلیا انک
اذا فزت و رأیت قل لک الحمد یا مولی الوری
و لک الثناء یا من فی قبضتک زمام من فی
السموات و الأرضین

AYBY.111b, TRZ1.033a, MYD.536

BH11442

To: Abdullah Samandari, in Qazvin

Date: 1306-02-12 [1888-Oct-18]

1 He is God!

1 هو الله

2 O Abdullah! Praised be God that thou hast been mentioned by the Most Exalted Pen and art remembered in the Most Holy and Most Glorious Court. Take thou the chalice of My loving-kindness from the hand of My bounty, then drink therefrom in My Name, the Mighty, the Wondrous.

2 يا عبدالله الله الحمد ذكرت از قلم اعلى جارى و در ساحت امنع اقدس مذکور خذ كأس عنايتى من يد عطائى ثم اشرب منها باسمى العزيز البديع

AYBY.111d

BH00725

To: Baha'is of Mamaqan et al., in Iran

Date: 1306-02-21 [1888-Oct-27]

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

1 هو الشاهد الخبير

2 O son of Dakhil! Upon thee be the Glory of God, the Sovereign, the Mighty, the Powerful, the Most Beautiful! We have indeed read thy letter aforetime and responded to thee with verses that all the books of the world and whatsoever the peoples possess cannot rival, to this doth every learned and informed one bear witness. Beware lest the events of the world veil thee from the Lord of the Kingdom of Names, or the affairs of men debar thee from this perspicuous Book. We have heard thy call and have responded to thee with this wise Remembrance, which God hath made the Kawthar of life for all who dwell within the realm of possibility, and the Salsabil of knowledge for all who are in the heavens and on earth. Thou art he who heard the Call and turned toward the Supreme Horizon in this exalted station. Neither the clamor of the idolaters nor the croaking of the croakers deterred thee. Thou cast away what the people possessed and took hold of My perspicuous Book. We beseech God to aid thee in all conditions to remember Him, to praise Him, and to proclaim His decisive and wise Cause.

2 يا ابن دخيل عليك بهاء الله الملك المقتدر العزيز الجميل انا قرأنا كتابك من قبل واجبتناك بآيات لا تعادلها كتب العالم ولا ما عند الأمم يشهد بذلك كل عالم خبير اياك ان تحجبك حوادث الدنيا عن مالك ملكوت الأسماء او تمنعك شئون الورى عن هذا الكتاب المبين سمعنا ندائك اجبتناك بهذا الذكر الحكيم الذى جعله الله كوثر الحيوان لمن فى الامكان و سلسبيل العرفان لمن فى السموات و الأرضين انت الذى سمعت النداء و اقبلت الى الأفق الأعلى فهذا المقام الرفيع ما منعتك ضوضاء المشركين و لا نعاق الناعقين نبذت ما عند القوم و اخذت كتابى المبين نسل الله ان يؤيدك فيكل الأحوال على ذكره و ثنائه و تبليغ امره المبرم الحكيم

3 O My Most Exalted Pen! Make mention of the friends of the All-Merciful in Mamaqan, that the Remembrance may draw them to a station wherein nothing on earth shall prevent them

3 يا قلبى الأعلى اذكر اولياء الرحمن فى مقام ليحبهم الذكر الى مقام لا يمنهم ما على الأرض عن التوجه الى الله رب العالمين خذوا قدح البقاء

from turning toward God, the Lord of all worlds. Take the chalice of eternity in the name of your Lord, the Creator of heaven, then drink therefrom in spite of those who have denied the signs of God, the Mighty, the Praiseworthy. Blessed are ye for having turned toward Him when the people turned away, and for having responded when silence had seized all upon the earth save whom God, the Almighty, the Powerful, willed. Blessed are ye and joy be unto you. We beseech God to aid you to remain steadfast in this mighty Cause. Blessed is the house wherein My remembrance is raised, and the tongue that uttereth My praise, and the eye that beholdeth this luminous horizon.

باسم ربكم فاطر السماء ثم اشربوا منه رغماً للذين كفروا بآيات الله العزيز الخبير طوبى لكم بما اقبلتم اذ اعرض عنه الناس واجبتم اذ اخذ الصمت من على الأرض الا من شاء الله المقتدر القدير طوبى لكم و نعيماً لكم نسل الله ان يؤيدكم على الاستقامة على هذا الأمر العظيم طوبى لبيت فيه ارتفع ذكرى و للسان نطق بثنائى ولعين رأت هذا الأفق المنير

- 4 And We make mention of My loved ones in Shishvan and give them glad tidings of God's favor at this time. O My friends in that place! Hear My call, for it will draw you near unto God, the One, the All-Informed. Blessed are the faces that have turned toward the lights of the Countenance and the hands that have taken hold of the Book through this Name, whereby the limbs of the idolaters have trembled. We have mentioned you before and counseled you with that which will exalt the Word of God, the Mighty, the Beautiful. Beware lest the utterances of the people of the Bayan, who have turned away and denied God, the Lord of the mighty throne, prevent you. We counsel you with that which God hath counseled His near servants. Adorn your heads with the crowns of faithfulness in the realm of creation and your temples with the ornament of supreme steadfastness from One Who is All-Knowing, All-Wise.

4 و نذكر احبائى فى شيشوان و نبشّرهم بعناية الله فى هذا الحين يا اوليائى هناك اسمعوا ندائى انه يقربكم الى الله الفرد الخبير طوبى لوجه توجهت الى انوار الوجه و ليد اخذت الكتاب بهذا الاسم الذى به ارتعدت فرائض المشركين انا ذكرناكم من قبل و وصيناكم بما ترتفع به كلمة الله العزيز الجميل ايّاكم ان تمنعكم مقالات اهل البيان الذين اعرضوا و كفروا بالله ربّ العرش العظيم نصيكم بما اوصى الله عباده المقربين زينوا رؤوسكم بأكاليل الوفاء فى ناسوت الانشاء و هياكلكم بطراز الاستقامة الكبرى من لدن علم حكيم

- 5 O My Most Exalted Pen! Verily the One, the Single, desireth to make mention of His friends in Khurmazard, that the Call may draw them to the Supreme Kingdom and strengthen them to serve His Cause on this wondrous Day. The Call hath been raised from this most exalted station. Blessed is he who hath heard and attained; he is indeed among those who are nigh unto God, the Lord of Lords. We beseech God to inscribe for them from His Most Exalted Pen the reward of attainment unto His presence, and to ordain for them that which will delight their eyes. Rejoice in My remembrance and My call, then drink the choice wine of My utterance from the chalice of My bounty, in spite of the people of the Bayan who turned away from the All-Merciful when He came with power and sovereignty. Thus do We set forth the verses as a grace from Our presence, and He is the Mighty, the All-Bountiful.

5 يا قلبى الأعلى انّ الفرد الأحد اراد ان يذكر اوليائه فى خرمازرد ليجذبهم النداء الى الملكوت الأعلى و يؤيّدهم على خدمة امره فهذا اليوم البديع قد ارتفع النداء فى هذا المقام الأعلى طوبى لسميع فاز انه من المقربين عند الله ربّ الأرباب نسل الله ان يكتب لهم من قلبه الأعلى اجر اللقاء و يقدر لهم ما تقرّ به الأبصار افروحا بذكرى و ندائى ثم اشربوا رحيق بيانى من كأس عطائى رغماً لأهل البيان الذين اعرضوا عن الرحمن اذ اتى بقدرة و سلطان كذلك صرفنا الآيات فضلاً من لدنا و هو العزيز الفضل

- 6 We have desired to turn toward the direction of Our friends in 'Ajabshir and give them to drink of the water of life from

6 انا اردنا ان نتوجه الى شطر اوليائى فى عجبشير و نسقيهم رحيق الحيوان من ايدى رحمة ربهم العزيز الوهاب يا اوليائى هناك اسمعوا ندائى من شطر

the hands of the mercy of their Lord, the Mighty, the All-Bestowing. O My friends in that place! Hear My call from the direction of My prison, for it will guide you to a station which God hath made the point round which circle the Concourse on High, morning and evening. How many a servant hath turned toward Him and believed, how many a poor one hath hastened and attained, and how many a prince hath been prevented from drawing nigh unto God, Who causeth the winds to blow! We counsel you to be steadfast in this Cause, through which the hearts of the daysprings of idle fancies have been shaken.

- 7 O Pen! Turn thy face toward the M and R, and illumine My loved ones there with the lights of thy utterance and remind them of thy verses. Beware lest the clamor of the people of the Bayan prevent thee from the remembrance of the All-Merciful. Leave them and what they possess, turning unto God, the Lord of all men. O people of M and R! Where is the warmth of your love, and where are your raptures and your fragrances? This is the Day of remembrance and utterance, did ye but know, and this is the Day whereon the Herald hath called aloud, could ye but understand. The Resurrection hath come to pass, yet ye remain seated. The world hath been set ablaze by the fire of My Lote-Tree, yet ye perceive it not. The ocean of utterance surgeth before your faces, yet ye see it not. He created eyes for this manifest Cause and ears for hearkening unto this exalted Call. Beware lest the might of the ungodly hold you back from God, the Almighty, the Self-Subsisting. Beware lest the oppression of the oppressors frighten you regarding this momentous News, whereby the hearts of the wicked and the worshippers of error have been sorely troubled.

- 8 O son of Dakhil! Convey My greetings to the loved ones on behalf of the Wronged One. The people of the Bayan, meaning those who have turned away from the Straight Path, are debarred and deprived of the Great News. They have clung to that which the former party clung to and have walked in their footsteps. Consider now the baseness of the people's nature. The Shi'ih party on the Day of Reckoning was as a handful of dust in the sight of God. From the very pulpits whereon they made mention of the Letters, they cursed the Perspicuous Book, and now they revile the Mother of the Book and the Mother of the Bayan, thinking they are rendering service to the Faith. By the waves of the ocean of utterance, the Faith hath ever been and shall forever be quit of such souls. Even as ye witness, the Law of God lamenteth and the foundations of God weep by reason of the tyranny of the oppressors. The Tablet and the Pen are engaged in lamentation. We beseech God to aid all and adorn them with the ornament of justice and fairness. Verily, He is the Almighty, the Powerful. The

سبجی آنه یهدیکم الی مقام جعله الله مطاف الملاء
الأعلى فی العشی والاشراق کم من عبد اقبل و
آمن و کم من فقیر سرع و فاز و کم من امیر منع
عن التقرب الی الله مسخر الأریاح انا نوصیکم
بالاستقامة فی هذا الأمر الذی به اضطربت افئدة
مطالع الأوهام

7 یا قلم ولّ وجهک شطر المیم والرّاء و نور اولیائی
هناک بأنوار بیانک و ذکرهم بآیاتک آیاک ان
تمنعک ضوضاء ملأ البیان عن ذکر الرحمن ضعیفهم
و ما عندهم مقبلاً الی الله مالک الأنام یا اهل
المیم و الرّاء این حرارة حبکم و این جذباتکم و
نفحاتکم هذا یوم الذکر و البیان ان انتم تعرفون
و هذا یوم نادى فیہ المناد ان انتم تفقهون قد
قامت القیام و انتم قاعدون قد اشتعل العالم من
نار سدرتی و انتم لا تنتظرون قد ماج بحر البیان
امام وجوهکم و انتم لا تبصرون انه خلق الأبصار
لهذا الأمر المشهود و الآذان لاصغاء هذا النداء
المرفوع آیاکم ان تمنعکم سطوة المشرکین عن الله
المهیمن القیوم و آیاکم ان یخوفکم ظلم الظالمین فی
هذا النبأ المسطور الذی به اضطربت افئدة الأشرار
و عبدة الطاغوت

8 یا ابن دخیل اولیا را از قبل مظلوم تکبیر برسان
اهل بیان یعنی معرضین از صراط مستقیم ممنوعند
و از نبأ عظیم محروم تشبث نمودند بآنچه که حزب
قبل تشبث نموده و بر قدم آن حزب مشی نموده اند
حال در پستی فطرت قوم تفکر نما حزب شیعه
در یوم جزا عندالله بمثابه کفی از تراب بود
بر منابر که ذکر حروفات مینمودند بر همان منابر
کتاب مبین را لعن نمودند و حال ام الکتاب و
ام البیان را سب مینماید و بگان خود نصرت
دین میکنند قسم بامواج بحر بیان که دین از آن
نفوس بیزار بوده و هست چنانچه مشاهده نمودید
شریعة الله نوحه مینماید و اصول الله میگردد از
ظلم ظالمین لوح و قلم بناله مشغول از حق میطلبیم
کل را تأیید فرماید و بطراز عدل و انصاف مزین
دارد انه هو المقتدر القدر البهاء من لدنا علیکم یا

glory from Us be upon you, O My loved ones, and upon those who have not broken My covenant and My testament and who have acknowledged that which the tongue of My grandeur hath spoken in this exalted station. The loved ones of God are each remembered and have attained His favors. Say: O Almighty One! The Chosen One hath come, yet the people are in manifest doubt. Harken unto the Call from the Lote-Tree of the Uttermost Paradise in the highest Heaven: Verily there is no God but He, the Single, the One, the All-Knowing, the All-Informed.

اولیائی و علی الذین ما نقضوا عهدی و میثاقی و اعترفوا بما نطق به لسان عظمتی فی هذا المقام الرفیع اولیای الهی هر یک مذکورند و بعنایت فائز قل یا جبار قد اتی المختار و القوم فی رب مبین اسمع النداء من سدرۃ المنتهی فی الفردوس الاعلی انه لا اله الا هو الفرد الواحد العلیم الخبیر

- 9 O 'Abdu'llah! Thy name was present before the Wronged One. We have mentioned thee in such wise as naught can equal. Verily thy Lord is the True One, the Faithful. Give thanks unto God for this supreme bounty and say: Praise be unto Thee, O Lord of the nations, for having aided me to acknowledge Thy Cause when every stubborn oppressor denied it.

9 یا عبدالله حضر اسمک لدى المظلوم ذکرناک بما لا تعادله الاشیاء کلها ان ربک هو الصادق الامین اشکر الله بهذا الفضل الأعظم و قل لک الحمد یا مالک الأمم بما یدتني علی الاقرار اذ انکر امرک کل جبار عنید

- 10 O Ibrahim! The Book hath been sent down, the verses have appeared, and the evidences have proclaimed: The Kingdom is God's, the Lord of the worlds. Know thou the station of the Word - it will deliver thee in all the worlds of thy Lord, the Almighty, the Powerful. Glory be upon My loved ones and My handmaidens there who have believed in God, the Lord of the exalted Throne.

10 یا ابراهیم ان الکتاب نزل و الآیات ظهرت و البینات نادت الملک لله رب العالمین اعرف مقام الکلمة انها تنجیک فی کل عالم من عوالم ربک المقتدر القدير البهاء علی اولیائی و امائی هناك اللائی آمن بالله رب الکرسی الرفیع

- 11 The letter of Mihdi, upon him be My glory, was considered. Praise be to God, it was illumined with the light of faith. We beseech God to aid him in that which will cause the exaltation of his station. Regarding his stay in the land of T and his journey to the land of M and H, about which he inquired - these matters depend upon consultation, and whatsoever emergeth from the consultation of the chosen ones, that is the decree of God, the Almighty, the Self-Subsisting. We make mention of him as We mentioned him before, and We give him the glad-tidings of My loving-kindness and My mercy which have preceded, and My grace which hath encompassed all, whether small or great.

11 نامه جناب مهدی علیه بهائی ملاحظه شد لله الحمد بنور ایمان منور بود از حق میطلبیم او را تأیید فرماید بر آنچه سبب ارتفاع مقامست در باره توقف در ارض تا و توجه بارض میم و ها عرض نموده بود این امور بمشورت معلق است و آنچه از مشورت اخیار ظاهر شود هو حکم الله المهیم القیوم انا نذکره کما ذکرناه من قبل و نبشره بعنایتی و رحمتی الی سبقت و فضلی الذی احاط کل صغیر و کبیر

- 12 And We make mention of him who was named Mulla Hasan, whom thou didst mention in thy first letter, that he may rejoice and say: "My God, my God! All praise be unto Thee for having guided me and made mention of me and caused me to know Thee and taught me, whilst I was among the heedless ones among Thy creatures and the deluded ones among Thy servants. And all thanks be unto Thee for having given me to drink of the Kawthar of immortality through Thy Most Glorious Name, in spite of Thine enemies. O my Lord! Assist me through Thy bounty and generosity, and enable me to remain

12 و نذکر من سمی بملا حسن الذی ذکرته فی کتابک الاول لیفرح و یقول الهی الهی لک الحمد بما هدیتني و ذکرتنی و عرفتنی و علمتنی اذ کنت بین ایدی الغافلین من خلقتک و المتوهمین من عبادک و لک الشکر بما سقیتني کوثر البقاء باسمک الأبهی رغماً لأعدائک ای رب یدنی بجودک و کرمک و وقفتني علی الاستقامة علی امرک و اعلاء کلمتک انک انت المقتدر العلیم الحکیم

steadfast in Thy Cause and to exalt Thy Word. Verily Thou art the All-Powerful, the All-Knowing, the All-Wise.”

- 13 Thou didst make mention of Adi-Gozal. Praise be to God, she hath attained unto mention and praise. Her remembrance hath flowed from the Supreme Pen and her name hath been uttered by the Tongue of Grandeur. Give her the glad-tidings, from Me, of the favors of God, the Mighty, the Wise. Verily, We have made mention of her in such wise that her remembrance shall endure in My perspicuous Book. The glory from Us be upon thee and upon My loved ones in all lands who have rent asunder the veils in the name of the Lord of all beings, and who have entered the City through My mention, the Mighty, the Wondrous.

BRL_CONSULT#04x, COC#0169x

13 ذکر آدی گزل را نمودید لله الحمد بذكر و ثنا فائز
ذکرش از قلم اعلی جاری و اسمش از لسان
عظمت ظاهر بشره من قبل بعناية الله العزيز
الحکیم انا ذکرناه بما یبقی به ذکره فی کتابی المبین
البهاء من لدنا علیک و علی اولیائی فی البلاد
الذین خرقوا الأعجاب باسم مالک الرقاب و
دخلوا المدينة بذكری العزيز البديع

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MAS8.112bx

BH00333

To: Aqa Siyyid Muhammad Ali, in Shiraz

Date: 1306-02-27 [1888-Nov-2]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 The Day of God hath come. The Throne of Divine Utterance hath appeared at the heart of contingent being, and the Speaker of the Mount is seated thereon. The river of mercy floweth from the right hand, and the banner of authority is raised on the left. Praise be unto God, His is the bounty and the bestowal, His is the grace and the exaltation and the glory. Before the faces of all peoples He proclaimed His Cause with the most exalted call. The might of the world deterred Him not, nor did the hatred of the nations stay Him from His purpose. In days when, by reason of the darkness of tyranny, no distinction could be seen between night and day, He stood forth before the faces of all peoples, unveiled and unobscured. Neither chains nor fetters could prevent His independence, nor could bonds and imprisonment alter His Cause. He bore all trials and tribulations for the exaltation of the Word of God. Every fair-minded soul beareth witness, and every just one testifieth to this. The Cause is in His grasp; He doeth as He willeth and ordaineth as He pleaseth. He is the Mighty, the Helper.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 یوم الله آمد سریر بیان در قطب امکان ظاهر
و مکلم طور بر آن مستوی فرات رحمت از یمین
جاری و رایة اقتدار از یسار منصوب لله الحمد وله
الفضل و العطاء وله العناية و الرفعة و العلاء امام
وجوه وری بأعلى النداء امرش را ظاهر فرمود
سطوت عالم او را منع نمود و بغضای امم او
را از اراده بازداشت در ایامیکه از ظلمت ظلم
مابین لیل و نهار فرقی مشهود نه من غیر ستر و
حجاب امام وجوه احزاب قائم سلاسل و اغلال
او را از استقلال منع نمود و کند و بند امرش
را تغییر نداد جمیع بلایا و رزایا را حمل فرمود
لاارتفاع کلمة الله هر منصفی شاهد و هر عادلی
گواه الأمر فی قبضته یفعل ما یشاء و یحکم ما
یرید و هو العزيز المستعان

- 3 Glory and radiant praise be upon the friends of God and His chosen ones who have arisen to aid His Cause, who have spoken His praise, and who have acted according to that which was revealed in His Book. The servant beseecheth his Lord to strengthen them in all conditions. Verily, He is the Self-Sufficient, the Most High. There is none other God but Him, the Single, the One, the All-Knowing, the All-Wise.
- والتكبير والبهاء على أوليائه الله واصفيائه الذين قاموا على نصرته امره و نطقوا بثنائه و عملوا بما نزل في كتابه يستل الخادم ربه بأن يؤيدهم في كل الأحوال انه هو الغني المتعال لا اله الا هو الفرد الواحد العليم الحكيم
- 4 And further: the letter of that spiritual friend arrived, and as the fragrance of the love of the Beloved of the worlds wafted therefrom, it gave strength to the spirit and bestowed light and power upon sight and hearing. After reading and reviewing it, having proceeded to the Most Exalted Station, it attained the honor of being heard before His presence. This is what God hath revealed in reply, blessed and exalted be His Word:
- و بعد نامه آنحبيب روحاني رسيد و چون عرف محبت محبوب عالميان از آن متضوع روح را قوت داد و بر بصر و سمع روشني و قدرت بخشود بعد از قرائت و اطلاع قصد مقام اعلى نموده امام وجه بشرف اصغا فائز هذا ما انزله الله في الجواب قوله تبارك و تعالى
- 5 He is the Dawning-Place from the Horizon of Eternity
- هو المشرق من افق البقاء
- 6 The Call hath been raised from the Most Exalted Horizon, the dwellers of Sinai have swooned away in the vale of knowledge, and the Divine Lote-Tree hath cried aloud, saying: By God! The ocean of reunion hath surged, and the Lord of the Day of Return hath appeared, riding upon the clouds. Blessed is he whom armies have not weakened, though mighty, and whom ranks have not frightened, though powerful. He hastened, and hearkened, and attained the presence of God, the Almighty, the All-Bestowing.
- قد ارتفع النداء من الأفق الأعلى و انصعق الطوريون في سيناء العرفان و صاحت السدرة و نادت تالله قد ماج بحر الوصال و اتى مالک يوم المآب راجباً على السحاب طوبى لقوى ما اضعفته الجنود و لقادر ما خوفته الصفوف سرع و سمع و فاز بلقاء الله العزيز الوهاب
- 7 Say: O concourse of earth! Hear ye My call that hath been raised in truth, and follow not vain imaginings and idle fancies. The proof hath appeared and the fountain of Salsabil hath gushed forth from the Pen of God, the Speaker in the most exalted station. We have heard thy call and have turned toward thee from this Spot which God hath made the Dayspring of lights, and We have answered thee with a Tablet from whose horizon shineth the Sun of thy Lord's loving-kindness, the Lord of creation. The servant who standeth before the face of the Wronged One hath presented himself and read thy letter. We have revealed for thee that which shall endure as long as the Kingdom of God, the Lord of Lords, shall endure. We beseech the Most High to make thee a sign of His signs and a standard among His standards in this Cause whereby faces have been darkened and feet have slipped.
- قل يا ملاء الأرض اسمعوا ندائى الذى ارتفع بالحق و لا تتبعوا الظنون و الأوهام قد ظهر الدليل و جرى السلسيل من قلم الله الناطق فى اعلى المقام انا سمعنا ندائك اقبلنا اليك من هذا الشطر الذى جعله الله مشرق الأنوار و اجبناك بلوح لاح من افقه نير عناية ربك مالک الایجاد قد حضر العبد الحاضر امام وجه المظلوم و قرء كتابك انزلنا لك ما يكون باقياً ببقاء ملكوت الله رب الأرباب نسئله تعالى ان يجعلك آية من آياته و علماً من اعلامه فى هذا الأمر الذى به اسودت الوجوه و زلت الأقدام
- 8 There hath befallen Me in the path of God that which no eye hath seen nor ear heard. To this testifieth the Mother Book that speaketh before the faces of all parties. Sovereignty belongeth unto God, the Almighty, the Unconstrained. When the light shone forth from the horizon of Revelation, the Maid of Paradise came forth from the Most Exalted Paradise and
- قد ورد على فى سبيل الله ما لا رأت عين و لا سمعت اذن يشهد بذلك ام الكتاب الذى ينطق امام وجوه الأحزاب الملك لله المقتر المختار فلما اشرق النور من افق الظهور خرجت الحورية الفردوس الأعلى و سارت الى ان وقفت امام

walked until she stood before the face of the Lord of all beings, and, pointing with her luminous finger to the head of the Lord of destiny, she proclaimed: By God! This is the Hidden One now manifest in truth, and this is He Who was treasured in the hearts of the Prophets and mentioned in the Books of God, the Lord of all men.

وجه مولى الورى و قالت مشيرة باصبعها الأنور الى رأس مالك القدر تالله هذا هو المكنون قد ظهر بالحق وهذا هو المخزون فى افئدة الأنبياء و المذكور فى كتب الله مالك الأنام

- 9 Say: Be fair, O people of the Bayan, concerning this Book which God hath made the point of adoration for the books of the world, and this Remembrance before which all remembrances have bowed down. Say: Present yourselves before the Face that your eyes may behold what no vision hath beheld and your ears may hear what no ears have heard. He is the One Who cannot be known except through Himself, and Who needeth not the testimony of scriptures, books, and tablets to prove His Cause. Were it not for Him, the Bayan would not have been revealed, nor would My Herald, Who sacrificed His soul in My path, have come. Fear God, O people, and be not of them that have gone astray.

9 قل انصفوا يا ملأ البيان فى هذا الكتاب الذى جعله الله مطاف كتب العالم وهذا الذكر الذى خضعت له الأذكار قل احضروا بين يدى الوجه لترى عيونكم ما لا رأت الأبصار ويسمع آذانكم ما لا سمعت الأذان أنه هو الذى لا يعرف بدونه و لا يحتاج لاثبات امره بالزبر و الكتب والألواح لولاه ما نزل البيان و ما اتى مبشرى الذى فدى نفسه فى سبيلى اتقوا الله يا قوم و لا تكونوا من اهل الضلال

- 10 Say: By God! He was silent - God made Him speak. He was seated - the hands of power and might made Him arise. He was asleep - the breezes of the morn of Revelation that blew by God's will, the Lord of the Day of Return, awakened Him. Say: O people of the Bayan! He speaketh not of His own desire - to this testifieth that which hath been revealed from His Most Exalted Pen. Fear ye God and follow not every heedless doubter.

10 قل تالله أنه كان صامتاً انطقه الله و كان قاعداً اقامته ايدى القدرة و الاقتدار و كان نائماً يقظته نسيمات فجر الظهور التى سرت بارادة الله مالك يوم المعاد قل يا ملأ البيان أنه ما نطق عن الهوى يشهد بذلك ما نزل من قلبه الأعلى خافوا الله و لا تتبعوا كل غافل مرتاب

- 11 Say: O company of the deniers! Do ye deny Him Who hath come with that wherewith the Messengers came of old, and Who hath revealed that which lay hidden in the treasure of God's protection from time immemorial? Say: Read ye what ye possess and We shall read what We possess. Then shall ye find yourselves in manifest loss, greater than the loss of every calumniating misbeliever.

11 قل يا ملأ المعرضين أ تكفرون بالذى اتى بما اتى به الرسل من قبل و اظهر ما كان مكنوناً فى كنز عصمة الله فى ازل الأزال قل اقرؤوا ما عندكم و نقرء ما عندنا اذا تجدون انفسكم فى خسران اعظم من خسارة كل مشرك كذاب

- 12 Say: Remember thou the Day of Imprecation in the Land of Mystery when the Dayspring of Inspiration came forth from the horizon of the House, proceeding to the House of God, the Lord of all men. We arrived thereat while none else arrived. Then did the Sun of the Cause shine forth and the Ancient Beauty appeared without veil or covering. Say: Can anyone stand with Him in the arena of proof and evidence? Nay, by His Self, the All-Merciful! Yet the people are in doubt and dissension.

12 قل اذكر يوم المباهلة فى ارض السراذ خرج مشرق الالهام من افق البيت متوجّهاً الى بيت الله مالك الرقاب وردنا فيه ولم يرد فيه احد دونى اذا اشرق نير الأمر و ظهر جمال القدم من غير ستر و حجاب قل هل يقدر احد ان يقوم معه فى مضمار الحجّة و البرهان لا ونفسه الرحمن ولكنّ الناس فى مرية و شقاق

- 13 Thus have We sent down the verses and manifested the evidences that thou mayest arise to aid the Cause of thy Lord with power and sovereignty. The glory be upon thee and upon

13 كذلك انزلنا الآيات و اظهرنا البيّنات لتقوم على نصرة امر ربك بقدرة و سلطان البهاء من لدنا

those who have testified to that which God hath testified when He came from the horizon of might with grandeur and majesty.

- 14 Praise be unto God that thou hast attained unto that which hath no peer or likeness. Glory be to God! This servant hath ever been present before His Face, from the first days in Baghdad until now, engaged in service and writing both day and night while verses descended like rain. Yet they have uttered that which no ignorant one hath ever spoken. First came mention of alteration, following exactly in the footsteps of the previous dispensation. For twelve hundred years and more they were occupied with dispute and contention, awaiting the Day of Manifestation. Yet when the Sun of Truth dawned from the horizon of God's Will, they committed that which no oppressor had ever committed. To this day they occupy pulpits cursing. By the life of our Lord! They are indeed in drunkenness, heedlessness and thick veils.

- 15 This evanescent servant beseecheth the eternal Truth that He may assist thee to promote His Cause and protect the servants from idle fancies and vain imaginings. It is incumbent, nay obligatory, upon thee and the other loved ones to protect the servants from whatsoever leadeth to error and perdition. By the life of thy Lord and mine! Whenever this servant pondereth the deeds of the former community, he findeth himself bewildered and astonished. For despite all their professions of sincerity and love for the Sovereign of existence, when He appeared, in His early years all the divines arose to reject Him. God forbid! They did not even count Him among the believers, let alone above them. Now those same vain imaginings have emerged among souls who were and are unaware of the root of the Cause and know not from whom these revelations have appeared. Yet they have uttered that which no heedless one hath uttered. We beseech God to adorn His servants with justice and fairness and to still the hatred in their hearts through the Kawthar of counsel and utterance. Verily He is the Mighty, the Bestower. After the presentation of that prayer in the Most Holy, Most Exalted Court, these verses were revealed from the heaven of the Will of the Lord of all beings. The Lord, exalted and sanctified be He, saith: He is the Hearer, the Answerer.

- 16 O thou who gazest upon the horizon of evidence! The servant who was present hath arrived and recited that which thou didst commune with God, the Lord of the Throne and of earth, and the Sovereign of the hereafter and of former times. We perceived from it the fragrance of thy knowledge, thy turning unto Him, thy sincerity and thy submission before the face of God, thy Lord. Blessed be thy tongue for having spoken the truth, and thy countenance for having turned toward His Face, and

عليك وعلى الذين شهدوا بما شهد الله اذ اتي من افق الاقتدار بالعظمة والجلال انتهى

14 لله الحمد آنجناب فائز شدند بآنچه که شبه و مثل نداشته سبحان الله اينعبد لازال امام وجه بوده از اول ورود بغداد الى حين بخدمت و تحرير مشغول در ليالي و ايام آيات بمثابة امطار نازل مع ذلك گفته اند آنچه را که هيچ جاهلی نگفته اول امر ذکر تحريف بميان آمده بعينه بر قدم حزب قبل مثنی مينمايند هزار و دويست سنه و ازيد بنزاع و جدال مشغول و منتظر يوم ظهور و چون آفتاب حقيقت از افق مشيت الهی اشراق نمود عمل نمودند آنچه را که هيچ ظالمی عمل ننمود الى حين بر منابر بلعن مشغولند لعمر ربنا انهم في سكر و غفلة و حجاب غليظ

15 اين خادم فانی از حق باقي سائل و آمل آنجناب را مؤيد فرمايد بر نصرت امر و حفظ عباد از ظنون و اوهام بر آنجناب و ساير اوليا لازم بل واجب حفظ عباد از آنچه سبب ضلالت و هلاکت است لعمر ربنا و ربکم اينعبد هر هنگام در اعمال حزب قبل تفکر مينمايد خود را متحير و مبهوت مشاهده ميکند چه که با انهم اظهار خلوص و محبت با سلطان وجود چون ظاهر شد در سنين اوليه جميع علما بر ردش قيام نمودند العياذ بالله از اهل ايمان شمرند تا چه رسد بفوق آن حال هم آن اوهامات بميان آمده نفوسيه که از اصل امر آگاه نبوده و نيستند و نميدانند آنچه ظاهر شده از که بوده مع ذلك گفته اند آنچه را که هيچ غافلي نگفته نسل الله ان يزين عباد بالعدل و الانصاف ويسكن بغضاء قلوبهم بكوثر النصيح و البيان انه هو العزيز المنان وبعد از عرض مناجات آنحضرت در ساحت امع اقدس اعلى اين آيات از سماء مشيت مولى العباد نازل قول الرب تعالى و تقدس هو السامع المجيب

16 يا ايها الناظر الى افق البرهان قد حضر العبد الحاضر و قرء ما ناجيت به الله رب العرش و الثرى و مالک الآخرة و الأولى و وجدنا منه عرف عرفانک و توجهک و خلوصک و خضوعک لوجه الله ربک طوبى للسانک بما نطق بالحق و لوجهک بما توجه الى الوجه و لقلبک بما اقبل الى افق الظهور نسل الله ان ينصر بک امره و يظهر بک دينه و يرفع بک

thy heart for having been attracted to the horizon of His Manifestation. We beseech God to aid His Cause through thee, to manifest His Faith through thee, and to raise through thee the standards of His Revelation throughout all lands and the banners of His guidance amidst His servants. Verily, He is the Powerful, the Mighty, the Bestower.

رايات ظهوره في البلاد و اعلام هدايته بين
العباد انه هو المقتدر العزيز الوهاب

- 17 O thou who soarest on the wings of knowledge in the atmosphere of God's wisdom! Behold, then mention what the lying tongues have uttered. Among them is he who hath calumniated the Wronged One and said that He hath stolen the verses of the Point and revealed them in His own name. Say: Woe unto thee, O heedless one! Present thyself before His face and be not of them that hesitate. And among them are those who have lamented in such wise as to cause the near ones to weep. The horizons have been filled with thy Lord's verses, yet most of the people know not. They hear the call, yet perceive not. They have committed that which no community among all communities hath committed. The Book of God in this exalted station beareth witness to this. Were We to mention to thee what hath befallen Us, grief would seize thee from every direction. We have therefore been patient and concealed it. Verily thy Lord is the Concealer, the All-Patient, the All-Compelling, the Self-Subsisting.

17 يا ايها الطائر بأجنحة العلم في هواء حكمة الله انظر
ثم اذكر ما نطقت به الألسنة الكذبة منهم من
افترى على المظلوم و قال انه سرق آيات النقطة و
انزلها باسمه قل ويل لك يا ايها الغافل احضر امام
الوجه و لا تكن من المتوقفين و منهم من قال ما
ناح به المقربون قد ملئت الآفاق من آيات ربك
ولكن الناس اكثرهم لا يعلمون يسمعون النداء
و لا يشعرون قد ارتكبوا ما لا ارتكب حزب
من الأحزاب يشهد بذلك كتاب الله في هذا
المقام المرفوع لو نذكر لك ما ورد علينا لتأخذك
الأحزان منكلي الجهات لذا صبرنا و سترنا ان
ربك هو الستار الصبار المهيمن القيوم

- 18 We beseech God to assist thee to rend asunder the veils of the people and to send down upon thee from the heaven of bounty a mercy from His presence and a blessing from His court. Verily, He is the Hearer, the Answerer, the Powerful, the Mighty, the Beloved. Be thou steadfast in the service of the Cause in such wise that the hosts of the world shall not hold thee back, and be thou vocal in His praise in such wise that the clamor of the nations who have violated God's Covenant and Testament and have spoken that which the ancients never spoke shall not prevent thee. Thus hath the Living Waters flowed from the Pen of thy Lord, the All-Merciful, and We have sent it unto thee that thou mayest drink and say: Praise be unto Thee, O Thou in Whose grasp is the dominion of existence!

18 نسئل الله ان يمدك على خرق احجاب العباد وينزل
عليك من سماء العطاء رحمة من عنده و بركة من
لدنه انه هو السامع الجيب المقتدر العزيز المحبوب
كن قائماً على خدمة الأمر بحيث لا تقعدك جنود
العالم و ناطقاً بثنائه بحيث لا تمنعك ضوضاء
الأمم الذين نقضوا عهد الله و ميثاقه و قالوا ما لا
قاله الأولون كذلك جرى كوثر الحيوان من قلم
ربك الرحمن و ارسلناه اليك لتشرب و تقول
لك الحمد يا من في قبضتك زمام الوجود

- 19 O Nura! Harken unto the call of the Wronged One. As for what thou hast mentioned concerning the statement "the Simple Reality containeth all things" - in the first degree and primary station, by the Simple Reality is meant the Truth Itself, glorified be His majesty. Since all things are manifestations of His names and attributes, exalted be He, it is true that He is all things. This is a truth wherein there is no doubt, and what We mentioned before was revealed in the language of the people. We beseech God to unveil for thee what We intended

19 بلغة نورا ندای مظلوم را بشنو اينکه در کلمه
مذكوره بسطة الحقيقة کل الأشياء ذکر نمودی
در رتبه اولی و مقام اول مقصود از بسطة
الحقيقة نفس حق جل جلاله است فلما كانت
الأشياء مظاهر اسمائه و صفاته تعالى يصدق بأنه
كلها هذا حق لا ريب فيه و ما ذكرناه من قبل انه
نزل على لسان القوم نسئل الله ان يكشف لك
ما اردناه في غياهب الاشارات في لوح القبل انه
هو المبين العليم

in the depths of allusions in the previous Tablet. Verily, He is the Expositor, the All-Knowing.

- 20 Know thou moreover that the Wronged One never attended schools nor associated with divines and theologians. I mention what God, glorified be His majesty, hath taught Me through His grace and bounty. If thou wouldst turn with the ear of the heart to the melodies of the Bird of Proof upon the branch of evidence, it would attract thee to a station wherein thou wouldst see naught save the sovereignty of God and His power and His greatness and His might, and thou wouldst be assured that the ocean surgeth by itself and for itself, and the sun shineth by its own essence and for its own essence. Say: Verily, the ocean needeth not aught else to prove its greatness.
- 21 O thou who drinkest the choice wine of utterance from the hands of the bounty of thy Lord, the All-Merciful! Grieve not at anything, but place thy trust in God in all matters. He shall verily assist thee through the truth and fulfil thy need. He, verily, is the Compassionate, the Generous.
- 22 Arise in the name of God and say: O people of the Furqan! By God, the All-Merciful hath come, and that which was hidden in knowledge hath been revealed. Fear ye God, and be not of them that hesitate.
- 23 O people of the Spirit! The gate of reunion hath been opened by the finger of the power of the Lord of all being. Hasten ye, and follow not every ignorant doubter.
- 24 O people of Moses! This is the Day whereof God's Messengers gave you tidings aforetime. Fear ye God, and be not of the heedless. The Mount hath attained the presence of its Interlocutor, and the Light its sovereign Lord, and the Tree hath revealed its fruits, and the Ocean its waves, and the Sun its radiance. Fear ye God, and be not of the wrongdoers.
- 25 O followers of Zoroaster! Harken unto the Call from the direction of 'Akka. Verily, it is raised in truth from God, the Goal of them that are nigh. The Fire of God hath been kindled in the Tree of the Cause at this glorious station. It hath appeared in the form of Light, speaking and proclaiming: "The Resurrection is come and the people of the graves have arisen by reason of the blast of the Trumpet." Yet most of the people are fast asleep. They have not awakened at the Cry, though it was raised, nor have they drunk the choice wine of Revelation when its seal was broken by this Great Name.
- 26 Say: O people of the Bayan! Die in your wrath! By God's life, your turning away, your denial, and whatsoever ye possess shall profit you not. Open your eyes and the gates of your ears
- 20 ثم اعلم ان المظلوم ما دخل المدارس و ما عاشر العلماء و الفقهاء اذكر ما علمني الله جلّ جلاله بجوده و كرمه و جنابك لو تتوجه باذن الفؤاد الى تغردات طير الحجة علي غصن البرهان لتجذبك الى مقام لا ترى فيه الا سلطنة الله و قدرته و عظمته و اقتداره و توقن بأن البحر كان موجاً بنفسه لنفسه و الشمس مشرقة بذاتها لذاتها قل ان البحر لا [يحتاج] لاثبات عظمته بدونه
- 21 يا ايها الشارب رحيق البيان من ابادى عطاء ربك الرحمن لا تخزن من شيء توكل في كل الأمور على الله سوف يؤيدك بالحق و يقضى لك حاجتك انه هو المشفق الكريم
- 22 قم باسم الله و قل يا معشر الفرقان تالله قد اتى الرحمن و ظهر ما كان مكنوناً في العلم اتقوا الله و لا تكونوا من المتوقفين
- 23 و يا ملأ الروح قد فتح باب اللقاء باصبع قدرة مولى الورى اسرعوا و لا تتبعوا كل جاهل مريب
- 24 و يا ملأ الكليم هذا يوم بشركم به رسل الله من قبل اتقوا الله و لا تكونوا من الغافلين قد فاز الطور بمكلمه و النور بسلطانه و ظهرت السدرة بأثمارها و البحر بأواجه و الشمس باشرافها خافوا الله و لا تكونوا من الظالمين
- 25 و يا معشر زرتشت اسمعوا النداء من شطر عكا انه ارتفع بالحق من لدى الله مقصود المقربين قد اشتعلت نار الله في سدره الأمر هذا المقام الكريم انها ظهرت على هيئة النور تنطق و تقول قد قام القيام و اهل القبور بما نفخ في الصور ولكن القوم اكثرهم من الرافدين ما اتبها من الصبيحة بعدما ارتفعت و ما شربوا رحيق الوحي اذ فكّ ختمه بهذا الاسم العظيم
- 26 قل يا ملأ البيان موتوا بغيطكم لعمر الله لا ينفعكم اعراضكم و لا انكاركم و لا ما عندكم افتحوا ابصاركم

that ye may hear that for the hearing of which the ears were created, and behold His lights for the vision of which the eyes were fashioned. Beware lest he who is called the Guide mislead you, and lest the doubts of the dubious cause you to slip. Forge not lies against God and His Cause. Verily, He hath appeared with the truth and hath sent down that which all who are in the heavens and on earth are powerless to produce the like thereof. That which hath been sent down from His presence is even as the sun among the stars and as the ocean among the rivers. To this beareth witness the Lord of the worlds in this Most Great Prison. Blessed is he who hath heard and hath turned unto Him and hath said: "Thine be the praise, O Thou Who art the Goal of the worlds, and Thine be the glory, O Thou Who art the Beloved of the Messengers!"

27 The Sun of Utterance hath so brilliantly risen and shone forth that no mention or description remaineth possible for the stars, and the Ocean of Mercy hath appeared in such wise that no power of speech remaineth for the drop. Exalted be His grandeur and mighty be His proof. There is no God but Him.

28 And regarding the mention of the rational soul which appears at the end of the Book, these passages were repeatedly revealed in the days when the Sun of the horizons was dawning from the horizon of Iraq. In these days also, some time ago, one of the friends from the land of Qaf and Vav inquired about the soul, and an answer was revealed. By command, a copy thereof was dispatched to your honor. God willing, you will attain unto it and drink from the ocean of utterance that which will intoxicate you to arise in the assemblage of the world to spread the verses of God, His laws and His commandments. Convey greetings and Baha from this evanescent one to the friends of that land. God willing, they will attain unto that which befiteth this divine Day. In truth, that which is beloved today and is the cause of deliverance of the servants from the well of vain imaginings hath been mentioned in the letter of the honored beloved, Aqa Mirza 'Abdu'l-Hamid, upon him be the glory of God and His favors. The servant beseecheth his Lord to manifest the truth through His sovereignty and guide the people to His straight path. Praise be to God, the Lord of the worlds. Glory and remembrance and praise be upon you and upon those who have taken hold of the Book of God with power from Him, detached from the world and all that is therein in the days of our Lord, the Mighty, the Praiseworthy. These are among the birds of the arena of wisdom and utterance. Upon them be the blessings of God and His glory, the Mighty, the Wondrous.

وابواب آذانكم لتسمعوا ما خلقت الآذان لاصغائه
والأبصار لمشاهدة أنواره أيّاكم ان تضلّكم من سبي
بهادى و تزلكم شبهات المريين لا تفترؤا على الله
وامره انه ظهر بالحق وانزل ما عجز عن الاتيان
بمثله من فى السموات والأرضين و ما نزل من
عنده انه بمثابة الشمس بين النجوم والبحرين
الأنهار يشهد بذلك مولى العالم فى السجن الأعظم
طوبى لمن سمع و اقبل و قال لك الحمد يا مقصود
العالمين و لك البهاء يا محبوب المرسلين

27 انتهى آفتاب بیان بشأنی مشرق و لائح که از
برای نجوم بهیچوجه مجال ذکر و تعریف نمانده و
بحر رحمت بقسمی ظاهر گشته که از برای قطره
مجال نطق نه جلت عظمت و عز برهانه و لا اله
غیره

28 و اینکه در آخر کتاب ذکر نفس ناطقه فرموده اند
این فقرات در ایام اشراق نیر آفاق از افق عراق
مکرر نازل در این ایام هم چندی قبل از ارض
قاف و واویکی از اولیا از روح سؤال نموده
جواب نازل حسب الامر صورت آن نزد آنجناب
ارسال شد انشاء الله بآن فائز شوند و از بحر بیان
پیاشامند آنچه را که سرمست شده در انجن
عالم بنشر آیات الله و احکامه و اوامر مشغول
گردند اولیای آن ارض را از قبل اینفانی تکبیر و
بها برسانید انشاء الله فائز شوند بآنچه که سزاوار
یوم الهی است فی الحقیقه آنچه امروز محبوبست و
سبب نجات عباد است از پتر اوهام در نامه
محبوب مکرم جناب آقا میرزا عبدالحمید علیه بهاء
الله و عنایت ذکر شده یسئل الخادم ربّه ان يظهر
الحق بسلطانه و یدى الناس الى صراطه المستقیم
الحمد لله رب العالمین البهاء و الذکر و الثناء على
جنابکم و على الذین اخذوا کتاب الله بقدره من
عنده منقطعین عن الدنیا و ما فیها فی ایام ربنا
العزیز الحمید اولئک من صفادر مضمار الحکمة و
البیان علیهم صلوة الله و بهائه العزیز البدیع

29 The servant 27th of Safar 1306

29 خادِم فی ۲۷ شهر صفر سنة ۱۳۰۶

INBA31:101, BLIB_Or15701.014,
YARP1.056bx, SFI05.013, AYI2.259x,
YMM.207x

BH00475*Lawh-i-Rafi'(?)**To: Mulla Abdullah Fadil Zarqani (Rafi), in Shiraz**Date: 1306-02-27 [1888-Nov-2]*

- 1 In the name of our Most Holy, Most Great, Most Exalted and Most Glorious Lord!
- 2 Praise be sanctified above tongue and utterance, befitting the Sovereign of all sovereigns, Who through the key of utterance hath opened the doors of hearts and made manifest the mystery of the words "He maketh your highest to be the lowest, and your lowest to be the highest." The Hand of His bounty hath revealed the hidden pearls of the ocean of knowledge, and His complete power hath bestowed from the heaven of certitude the rains of wisdom and knowledge upon minds and hearts. Soon will its effects be made manifest in the kingdom, and He hath entrusted its watering and nurturing to the hands of His chosen ones. His grace is mighty and His bounty is most great.
- 3 Glorified art Thou, O my God and the God of all existence, of the unseen and the seen! Thou beholdest one of Thy chosen ones soaring on the wings of wisdom in the atmosphere of divine knowledge, and clinging to the cord of Thy love in days wherein most of Thy servants have turned away from Thee. O Lord! Aid him to conduct affairs in service to Thy Cause and in remembrance of Thy praise and glory. O Lord! Thou seest him turning to Thee and drinking the wine of Thy knowledge from the cup of Thy utterance. I beseech Thee to make him, in all conditions, a champion of Thy Cause, a promoter of Thy commandments and ordinances, and one who speaketh that whereby Thy Word may be exalted amongst Thy creation. Verily, Thou art the Mighty, the All-Bountiful. O God! Send Thy blessings upon him and upon Thy chosen ones there, and assist them to triumph in all conditions. Verily, Thou art the Self-Sufficient, the Most Exalted.

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقدس از لسان و بیان مالک الملکی را لایق
و سزااست که بمفتاح بیان ابواب قلوب را گشود
و سر کلمهء یجعل اعلیٰکم اسفلکم و اسفلکم اعلیٰکم
ظاهر ید فضلش لآلی مستورهء عَمَّانِ عرفان را
ظاهر فرمود و قدرت کامله اش از آسمان ایقان
امطار علم و حکمت بر افنده و قلوب مبذول
داشت سوف تظهر آثارها فی الملک و سقایه و
تریت آنرا بآبادی اولیای خود گذاشت عنایتش
عظیم است و فضلش اعظم

3 سبحانک یا الهی و اله الوجود من الغیب و
الشهود ترى احد اولیائک طائراً بأجنحة الحکمة
فی هواء العرفان و متمسکاً بحبل حبک فی ایام
فیها اعرض عنک اکثر العباد ای رب ایده
لیقتضی الأمور علی خدمة امرک و الأذکار
بذکرک و ثنائک ای رب تراه مقبلاً الیک و
شارباً رحيق علیک من قدح بیانک اسألك
ان تجعله فی کل الأحوال ناصر امرک و ناشر
اوامرک و احکامک و الناطق بما یرتفع به
کلمتک بین خلقک انک انت المقدر الفضال
کبر اللهم علیه و علی اولیائک هناك و ایدهم
علی النصرة فی کل الأحوال انک انت الغنی
المتعال

4 Thereafter, this servant, while confined in the Most Great Prison in a certain place, was approached by one of the loved ones bearing thy letter. The servant took it with submission and contentment, and read it time and again. Then I turned toward the horizon of grandeur before the Lord of the Kingdom of Names and, after His permission, presented it before His presence. Thereupon the Tongue of Grandeur spoke that which caused the fragrances of revelation to waft and the horizons to become perfumed. His word-exalted be His utterance, exalted be His proof, and glorified be His majesty and power-is:

5 In My Name, the Wronged One, the Stranger

6 O thou who gazest upon the countenance and standeth before the door! Hear the call from the precincts of 'Akka: Verily, there is none other God but Me, the Mighty, the All-Bountiful. My proof hath appeared, My testimony hath encompassed all things, and the fragrance of My utterance hath been diffused throughout all cities and lands.

7 As I was walking, the servant in attendance appeared with thy letter and made mention of it before the Wronged One. Thereupon the Tongue of Grandeur spoke that which caused the trees to be stirred and to cry out with their loudest voice: O people of creation! The ocean of your Lord's loving-kindness hath surged. Fear ye God and follow not the sources of idle fancies and vain imaginings. We have found in thy letter the fragrance of thy love. We have made mention of thee with that which causeth all mention to bow down in humility. Behold what hath been revealed in truth, then remind the people of the verses of thy Lord, the Mighty, the Unconstrained. Make mention of Him with a mention whereby the mention of all things is raised up at eventide and at dawn, and arise to serve with such arising as shall cause all created things to arise. This beseemeth thy kinship with God, the Lord of the Day of Return. Blessed art thou for having turned unto the Countenance when every heedless doubter turned away. Take thou the chalice of eternity in My Name amongst the servants, then drink therefrom in spite of those who have disbelieved in God and disputed His signs without clear proof or Book.

8 Say: O people of the Bayan! Hide not the face of the Sun with your veils. Ye pant after your vain imaginings and perceive not. Fear God and be not of the people of error. Behold, behold how the Sun shineth from the horizon of the heaven of grace! Harken, harken how the Call hath been raised to a station wherein the atoms proclaim: The Kingdom is God's, the Lord of Lords! Say: O people, cast aside what ye possess. By God,

4 و بعد این عبد در بین اعظم در محلی ساکن
حضر احد من الأحياء يكاتب حضرتك اخذه
الخادم بيد التسليم و الرضا و قرأته مرة بعد
مره ثم قصدت افق الكبرياء بين يدي مالك
ملكوت الأسماء و عرضته امام وجهه بعد اذنه
إذا نطق لسان العظمة بما فاحت به نفحات الوحي
و تعطرت بها الآفاق قوله عز بيانه و عز برهانه و
جلت عظمتة و اقتداره

5 بسمي المظلوم الغريب

6 يا أيها الناظر الى الوجه و الحاضر لدى الباب
اسمع النداء من شطر عكاؤه أنه لا اله الا انا العزيز
الوهاب قد ظهر برهاني و احاطت حجتي و توضع
عرف بياني في المدن و الديار

7 كنت ماشياً حضر العبد الحاضر بكاتبك و ذكره
لدى المظلوم إذا نطق لسان العظمة بما اهتزت به
الأشجار و نطقت باعلى النداء يا ملأ الامكان قد
ماج بحر عناية ربكم الرحمن اتقوا الله و لا تتبعوا
مطالع الظنون و الأوهام أنا وجدنا في كتابك
عرف حبك ذكرناك بما خضعت له الأذكار
انظر فيما ظهر بالحق ثم ذكر الناس بآيات ربك
العزيز المختار اذكره بذكر يرتفع به اذكار الأشياء في
العشي و الاشرار و قم على الخدمة بقيام تقوم
به الممكات هذا ينبغي لنسبتك الى الله مالك
يوم المآب طوبى لك بما اقبلت الى الوجه اذ
اعرض عنه كل غافل مراتب خذ قدح البقاء
باسمي بين عباد ثم اشرب منه رغماً للذين كفروا
بالله و جادلوا بآياته من دون بينه و كتاب

8 قل يا ملأ البيان لا تستر وجه الشمس بحجباتكم
تلهثون و لا تشعرون اتقوا الله و لا تكونوا من اهل
الضلال انظروا انظروا ان الشمس مشرقة من افق
سماء الفضل اسمعوا اسمعوا ان النداء ارتفع مقام
ينطق فيه الذرات الملك لله رب الأرباب قل يا
قوم ضعوا ما عندكم تالله ينطق ام الكتاب في اعلى

the Mother Book speaketh from the most exalted station. Say: Do ye sport with what ye possess? Fear Him Who hath come unto you from the horizon of might with a power that the forces of the wicked cannot frustrate.

المقام قل هل تلعبون بما عندكم اتقوا من اتيكم من افق الاقتدار بقدره لا تعجزه قوة الاشرار

- 9 Thus have We adorned the heaven with the stars of wisdom and knowledge, as a bounty from Us unto thee and unto those who have acknowledged that which the Tongue of Grandeur hath spoken when seated upon the throne with power and sovereignty. Convey My greetings unto the faces of My loved ones. We counsel them with that which God hath counseled His servants in the Books, Psalms and Tablets. We have made deeds and character to be as hosts in this Revelation. He unto Whom the Mother Book belongeth beareth witness unto this. Glory be from Us unto thee and unto everyone who hath remained steadfast, whom the doubts of those who disbelieved in God, the Lord of all mankind, have not caused to slip.

9 كذلك زيننا السماء بأنجم الحكمة و العرفان فضلاً من عندنا عليك و على الذين اعترفوا بما نطق به لسان العظمة اذ استوى على العرش بقدره و سلطان كبر من قبلي على وجوه اوليائي انا نوصيهم بما اوصى الله عباده في الكتب و الزبر و الألواح قد جعلنا الجنود في هذا الظهور الأعمال و الأخلاق يشهد بذلك من عنده ام البيان البهاء من لدنا عليك و على كل ثابت ما زلته شبهات الذين كفروا بالله مالك الرقاب

- 10 The Most Exalted Pen hath turned from the eloquent tongue to the illumined tongue. O thou who soarest in the atmosphere of nearness! Hear with thy inner ear the call of the Wronged One and impart it to the servants, that perchance from this call, which is in truth the water of the mercy of the All-Merciful and the pure crystal stream of the All-Glorious, there might spring forth from hearts the seedlings of wisdom, utterance, knowledge and certitude. The intention is that the tablet of man's true reality might be cleansed of all traces by this pure and holy water, that it may be adorned with the seal of the blessed word "Verily, I am God's." Should they attain unto this station, the fire of rancor and hatred that blazeth in the hearts of the peoples of the world would be stilled, and the horizons would be illumined with the light of unity. Let them fix their gaze upon this station, detached from all else. That which today beseemeth that honored one is to become intoxicated with the choice wine of "Am I not?" and to arise in the arena of the world to guide the servants.

10 قلم اعلى از لغة فصحي بلغة نورا توجه نمود يا ايها الطائر في هواء القرب ندای مظلوم را بگوش جان بشنو و ير عباد القا نما شايد از اين ندا كه في الحقيقة آب رحمت رحمانی و زلال كوثر سبحانست از قلوب سنبلات حكمت و بيان و عرفان و ايقان انبات نمايد اراده آنكه صفحه حقيقت وجود از جميع نقوش باين آب طاهر و مقدس شود تا بخاتم كلمه مبارك آتی لله مزین گردد اگر باين مقام فائز شوند نار ضعيفه و بغضا كه در افنده اهل عالم مشتعل است ساكن شود و آفاق بنور اتفاق منور گردد باين مقام ناظر باشند منقطعاً عن دونه آنچه اليوم سزاوار آن جنابست آنكه از كوثر كلمه الست سرمست شده در عرصه عالم بهدايت عباد مشغول گردد

- 11 O thou who drinkest the choice wine of My utterance! To-day is the day of mention and praise and service to the Cause. Make a supreme effort that perchance the people of Iran may be sanctified from vain imaginings and attain unto the effulgent splendors of the sun of certitude. In truth and in all sincerity I say that today is not the day of questioning. In the Tablet of Wisdom, which was revealed from the Supreme Pen of heaven to one of the friends, these verses are recorded: "It behooveth thee not to turn thy gaze unto the past or future. Make mention of this Day and of that which hath appeared therein. It, verily, is sufficient unto all mankind. The utterances and tokens in mention of these stations quench the fire

11 يا ايها الشارب رحيق بياني امروز روز ذكر و ثنا و خدمت امر است جهد بليغ مبذول دار شايد اهل ايران از ظنون و اوهام مقدس شوند و بتجليات انوار آفتاب يقين فائز گردند به حقيقت و راستی ميگويم امروز روز سؤال نيست در لوح حكمت كه مخصوص يكي از اوليا از سماء قلم اعلى نازل شده اين آيات مذكور ليس لجنابك ان يلتفت الى قبل و بعد اذكر اليوم و ما ظهر فيه انه ليكفي العالمين ان البيانات و الاشارات في ذكر هذه المقامات تخمد حرارة الوجود لك ان تنطق اليوم بما يشتعل به الأفئدة و يطير اجساد

of being. It beseemeth thee to speak forth this day with that which will kindle the hearts and cause the bodies of the assured ones to soar. He who today is blessed with the new creation and beholdeth the exalted Truth as the All-Compelling, the Self-Subsisting—he is indeed among those possessed of vision in this Most Sublime Vision. Every seeing believer beareth witness unto this. Walk above the world through the power of the Most Great Name that thou mayest witness the mysteries of pre-existence and discover that which no one hath discovered. Thy Lord is verily the Helper, the All-Knowing, the All-Informed.

- 12 Be thou as the throbbing artery in the body of creation, that through the heat generated by this motion there may appear that which shall quicken the hearts of those who hesitate. Thou hast indeed associated with Me and beheld the suns of the heaven of My wisdom and the waves of the ocean of Mine utterance when We were behind seventy thousand veils of light. Thy Lord is verily the True One, the Faithful. Blessed is he who hath attained unto the outpourings of this Ocean in the days of his Lord, the Munificent, the All-Wise. We have indeed expounded unto thee, when We were in Iraq in the house of one named Majid, the mysteries of creation, its origin, its end and its cause. But when We departed, We limited Our utterance to this: There is none other God but Me, the Ever-Forgiving, the Bountiful. Be thou a proclaimer of the Cause of God with an utterance which will cause fire to burn in the trees and to proclaim: There is none other God but Me, the Mighty, the Unconstrained. Thus hath the river of mercy flowed to one of Our friends who attained Our presence and heard Our wondrous call.

- 13 O Rafi', O Badi'! Upon thee be My glory and My mercy. From the earliest days there hath appeared from this Wronged One that which hath had no peer or likeness. At the beginning of Our imprisonment, purely for the sake of God and for love of His servants, a Tablet was specially sent on behalf of this Wronged One to His Majesty the Sultan, wherein We sought that which would bring deliverance to all and rend asunder the veils. And had His Majesty the Sultan accepted it, all would have turned to the Most Sublime Horizon. However, he did not accept it, and certain heedless ones of the world caused the messenger to be eliminated. Thus was the word of union changed to separation, and a mighty barrier intervened. The Command is in God's hands. He doeth what He willeth and ordaineth what He pleaseth. He is the Almighty, the Glorious, the All-Praised.

الموقنين من يوقى اليوم بالخلق البديع ويرى الحق المنيع مهيماً قيماً عليه أنه من اهل البصر في هذا المنظر الأكبر يشهد بذلك كل موقن بصير امش بقوة الاسم الأعظم فوق العالم ترى اسرار القدم وتطلع بما لا اطلع به احد ان ربك هو المؤيد العليم الخبير

12 كن نباضاً كالشريان في جسد الامكان ليحدث من الحرارة المحدثه من الحركة ما يسرع به افتدة المتوقفين انك عاشرت معي ورأيت شمس سماء حكمتي وامواج بحر ياني اذ كنا خلف سبعين الف حجاب من النور ان ربك هو الصادق الأمين طوبى لمن فاز بفيضان هذا البحر في أيام ربه الفياض الحكيم انا بيتنا لك اذ كنا في العراق في بيت من سمي بالجيد اسرار الخليفة و مبدأها و منتهاها و علتها فلما خرجنا اقتصرنا البيان بانه لا اله الا انا الغفور الكريم كن مبلغ امر الله ببيان تحدث به النار في الأشجار و تنطق انه لا اله الا انا العزيز المختار كذلك جرى فوات الرحمة لأحد من اوليائي الذي حضر امام وجهي و سمع ندائي البديع

13 يا رفيع يا بديع عليك بهائي و رحمتي از اول ايام ظاهر شد از اين مظلوم آنچه كه شبه و مثل نداشته در اول ورود بجن خالصاً لوجه الله و حباً لعباده مخصوص حضرت سلطان از جانب مظلوم لوحی ارسال شد و در آن لوح طلب نمودیم آنچه را كه سبب نجات كل و خرق حجابات بود و اگر حضرت سلطان قبول میفرمودند كل بافق اعلی توجه مینمودند و لكن قبول نفرمودند و جمعی از غافلهای عالم سبب شدند رسول را از میان برداشتند لذا كلمه وصل بفصل تبدیل شد و سد عظیم حایل گشت الأمر بيد الله يفعل ما يشاء و يحكم ما يريد و هو المقتدر العزيز الحميد

- 14 O Rafi', hear My call! Leave behind the world and all that is therein and take what thou hast been given from God. He verily loveth thee and hath ordained for thee that which, wert thou to become aware of it, would fill thee with joy through the perpetuity of God's Kingdom, thy Lord and the Lord of thy forebears. With all thy faculties arise to aid the Cause. Make a sign with thy brow and eye, speak with thy tongue, grasp with thy hand, and stand firm upon thy feet with such steadfastness that all the forces of the world shall be powerless to move thee or cause thee to stumble. Thus doth thy Lord, the Ancient One, teach thee, and the All-Knowing Commander enjoin thee. Within His grasp is the Kingdom of power and might. He heareth and seeth, and He is the All-Hearing, the All-Seeing. Glorify My loved ones on My behalf and illumine them with the lights of My utterance, whereby every seeker hath sought the ultimate goal and every tongue hath spoken that which the Tongue of Grandeur hath spoken: "Sovereignty belongeth unto God, the Peerless, the All-Informed."
- 14 یا رفیع اسمع ندائی ضعی العالم و ما فیہ و خذ ما اوتیت من لدی الله انه یحبک و قدر لک ما لو تطلع به لتأخذک الفرح بدوام ملکوت الله ربک و رب آبائک الأولین بجمیع ارکان بنصرت حقّ توجّه نما به ابرو و چشم اشاره نما و بلسان تکلم کن و بید اخذ نما و برجل یایست ایستادنی که جمیع اسباب دنیا را حرکت آن قادر نباشد و آنرا نلغزاند کذلک یعلّمک ربّک القدیم و یا امرک الامر العلیم فی قبضته ملکوت القدرة و الاقتدار یسمع و یری و هو السّميع البصیر کبرّ علی وجوه اولیائی من قبلی و نورهم بأنوار بیانی الذی به قصد کلّ قاصد المقصد الأقصى و نطق کلّ کلیل بما نطق به لسان العظمة الملک لله الفرد الخبیر
- 15 God, exalted be His glory, is My witness that this evanescent One hath ever besought the Self-Sufficient for that which shall cause thy mention to endure among all mentions. And I beseech the Sovereign of existence and the Lord of the seen and unseen to assist thee in dispelling the vain imaginings of the people and in rending the veils of these days. This is possible now, but shall later become most difficult, for the people of Persia, one and all, are attached to vain imaginings, such that even their divines have until now failed to recognize what hath appeared and what hath come to pass. Every person of understanding is astounded by this matter and bewildered. Though all know that from the beginning of the Cause this servant hath stood in service to the Qayyum and is aware of all that hath transpired, yet they seek not his counsel, while accepting whatever may be said by one who hath not been with the Truth. Heedlessness hath encompassed them such that they deny the light of the sun shining in the visible horizon. In this Most Great Revelation there hath been revealed the equivalent of all the books of the past and future, nay more, and the distinction is evident as the sun. I beseech God to bestow justice upon His servants and to free the sun of equity from the darkness of the clouds. He is indeed the Powerful, the Mighty.
- 15 انتهی حقّ جلّ جلاله شاهد و گواه که این فانی لازال از غنیّ متعال از برای آن حضرت طلب نموده آنچه را که ذکرش بین اذکار باقی و دائم است و از سلطان وجود و مالک غیب و شهود مسئلت مینمایم آن محبوب را تأیید فرماید از برای کشف اوهام عباد و خرق حجاب این ایام این فقره ممکن است ولیکن از بعد بسیار مشکل چه که خلق ایران قاطبه باوهام انس داشته و دارند چنانچه علمای آن دیار الی حین آگاه نشده‌اند که چه ظاهر شده و چه پدید آمده حیرت از این فقره متحیر و هر صاحب ادراکی مبهوت این خادم که از اوّل امر کلّ میدانند که بخدمت قائم بوده و بر آنچه واقع شده مطلع و آگاه مع ذلک از او استفسار ننموده‌اند و از نفسی که با حقّ نبوده از او میپزیرند آنچه را بگوید غفلت احاطه نموده نور آفتاب را در ظاهر ظاهر انکار مینمایند حال در این ظهور اعظم معادل کتب قبل و بعد نازل بل ازید و فرق مثل شمس ظاهر و هویدا از حقّ میطلبم عباد را انصاف عطا فرماید و نیز عدل را از ظلمت سحاب فارغ نماید اوست قادر و توانا
- 16 My God, my God! Thou seest Thy servant clinging to the cord of Thy grace and holding fast to the hem of Thy mercy, seeking from Thee naught save that which shall adorn Thy servants with the light of justice and fairness. O Lord! Thou seest me agitated like a fish upon the sand by what hath befallen Thee from the one whom Thou didst rear with the hands of Thy
- 16 الهی الهی تری الخادم تمسّک بجبل فضلک و تشبّث بذیل رحمتک و ما یطلب منک الاّ ما یزین العباد بنور العدل و الانصاف ای ربّ ترانی متبلاً کالحوّت علی التراب بما ورد علیک من الذی ریّته بأیادی عنایتک اسألك بنسمات

loving-kindness. I beseech Thee by the breezes of the morn of Thy Revelation, the signs of Thy grandeur, and the sweet savors of Thy inspiration wherewith Thou didst subdue the hearts of Thy creation, to assist him whom Thou hast named Rafi' to exalt Thy Cause amongst Thy servants through Thy power, Thy might and Thy sovereignty. Verily Thou art the Strong, the Triumphant, the Powerful. There is no God but Thee, the All-Knowing, the All-Wise.

بِغَفْرِ ظُهُورِكَ وَآيَاتِ عَظَمَتِكَ وَنَفَحَاتِ وَحْيِكَ الَّتِي سَخَّرْتَ بِهَا أَفْتَدَةَ خَلْقِكَ بَأَنْ تُؤَيِّدَ مِنْ سَمِيَّتِهِ بِالرَّقِيعِ لِيَرْفَعَ أَمْرَكَ بَيْنَ عِبَادِكَ بِقُدْرَتِكَ وَقُوَّتِكَ وَاقْتِدَارِكَ إِنَّكَ أَنْتَ الْقَوِيُّ الْغَالِبُ الْقَدِيرُ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيمُ الْحَكِيمُ

- 17 I convey greetings and glorification to the loved ones of that land, and for each I seek that which leadeth to the exaltation of their being and the elevation of their souls. Verily our Lord and your Lord is the Compassionate, the All-Bountiful, and He is the Mighty, the Forgiving. There is no God but He, the Powerful, the Self-Subsisting. Glory and praise and honor be upon thee and upon those who love thee and hearken to thy word concerning the Cause of God, our Lord and your Lord and the Lord of the heavens and earths. And praise be to Him, for He is the Goal of all who know.

17 خَدَمْتُ أَوْلِيَائِ أَنْ أَرْضَ سَلامٍ وَتَكْبِيرِ عَرْضِ مِیْنَمَیْمِ وَازْ بَرایِ هَرِ یَکِ مِیْطَلِبِ آنْجِهْ رَا کِهْ سَبَبِ ارْتِقاَعِ وَجُودِ وَارْتِقاَعِ نَفُوسِستِ اَنْ رَبَّنَا وَ رَبِّکُمْ هُوَ الْمَشْفِقُ الْفَضَالُ وَهُوَ الْعَزِيزُ الْغَفَّارُ لَا إِلَهَ إِلَّا هُوَ الْمُقْتَدِرُ الْمُخْتَارُ الْبَهَاءُ وَالذِّکْرُ وَالثَّنَاءُ عَلٰی حَضْرَتِکَ وَ عَلٰی مَنْ یُحِبُّکَ وَ یَسْمَعُ قَوْلَکَ فِی أَمْرِ اللَّهِ رَبَّنَا وَ رَبِّکُمْ وَ رَبِّ مَنْ فِی السَّمَوَاتِ وَ الْأَرْضِیْنَ وَ الْحَمْدُ لَهُ اِذْ هُوَ مُقْصُودُ الْعَارِفِیْنَ

BLIB_Or15717.090, NSS.105x

BH01892

To: Mirza Husayn brother of Ali Muhammad Varqa et al., in Banab

Date: 1306-02-27 [1888-Nov-2]

- 1 In the Name of Him through Whom the Herald hath called out from the supreme horizon!
- 2 O Husayn, upon thee be My glory! The gates of utterance have been opened to the people of creation through the key of the name of the All-Merciful, and the gems of existence have attained to that which was mentioned in the divine Books of the past and future and recorded by the Pen of bounty. Well is it with thee for having drawn nigh and attained the presence and heard and seen that for which most of the peoples of the world yearned and hastened to the supreme companion. We beseech God to assist thee to drink from the wine of divine mercy in the name of God and to bestow it upon the company of lovers. Praise be to God, thou hast attained to that which is greater and more beloved than all things with God, and that is the knowledge of Him. Thou hast attained the honor of attaining His presence and found thy way to the Kaaba of the intended goal. If thou wert to offer praise and thanksgiving for

1 بِسْمِ الَّذِیْ بِهِ نَادَى الْمُنَادُ مِنَ الْأَفْقِ الْأَعْلٰی

2 یَا حُسَیْنَ عَلَیْکَ بَهَائِیْ اِبْوَابِ بَیَانِ بِمِفْتَاحِ اسْمِ رَحْمَنِ بَرِ اَهْلِ اِمْکَانَ بازِ شَدِ وَ جَوَاهِرِ وَجُودِ فَائِزِ شَدَنْدِ بَآنْجِهْ کِهْ دَرِ کَتَبِ الْهِیْ اِزْ قَبْلِ وَ بَعْدِ مَذْکُورِ وَ اِزْ قَلَمِ فَضْلِ مَسْطُورِ هَنِیئاً لَکَ بِمَا اَقْبَلْتَ وَ حَضَرْتَ وَ سَمِعْتَ وَ رَأَيْتَ آنْجِهْ رَا کِهْ اَکْثَرُ احْزَابِ عَالَمِ دَرِ حَسْرَتِشِ جَانِ دَادَنْدِ وَ بِرَفِیقِ اَعْلٰی شَتَاغَتْتَنْدِ اِزْ حَقِّ مِیْطَلِبِیْمِ تَرَا مُؤَيِّدِ فَرَمَایِدِ تَا بِاسْمِ اللَّهِ اِزْ رَحِیقِ رَحْمَتِ رَحْمَانِیْ بَیَاشَامِیْ وَ بِمَعْشَرِ عِشَاقِ عَطَا ثَمَائِیْ لِلَّهِ الْحَمْدُ فَائِزِ شَدِیْ بَآنْجِهْ کِهْ عِنْدَ اللَّهِ اَعْظَمُ وَ اَحَبُّ اِزْ کُلِّ شَیْءِ اسْتِ وَ اَنْ عَرَفَانِ اَوْ بُوْدِ وَ هَسْتِ شَرَاغَتْ حَضُورِ رَا دَرِکِ نَمُودِیْ وَ بِکَعْبِیْهِ مَقْصُودِ رَا هِ یَافَتِیْ اِگَرِ بَدِوَامِ مَلِکِ وَ مَلِکُوتِ حَمْدِ وَ شُکْرِ ثَمَائِیْ نَزْدِ

the duration of the kingdom and the heavenly realm it would not be mentioned before the ocean of His grace. We beseech God to assist His loved ones there and give them glad tidings of His mercy that hath preceded all created things. He is the Revealer of verses and the Exalter of ranks. There is no God but Him, the Single, the One, the All-Knowing, the All-Wise.

بحر عنایتش مذکور نه نسل الله ان یمد اولیائے
هناک و یدشهرهم برحمتہ التي سبقت الکائنات انہ
هو منزل الآيات و رافع الدرجات لا اله الا هو
الفرد الواحد العليم الحكيم

- 3 O Shaykh Kazim, We have heard thy call and have mentioned thee with this blessed and exalted Word. Beware lest anything keep thee back from God, the Lord of the kingdom of names. Hold fast to His cord, be detached from all else, be attracted by His verses, be enkindled with the fire of His Cause, and act according to what He hath revealed in His wondrous Book. We counsel thee and the friends to wisdom and to such conduct and deeds as attract hearts. Glory be upon thee and upon him who is named 'Abdu'l-'Ali. We send greetings upon him from this exalted station.

3 یا شیخ کاظم ندایت را شنیدیم و باین کلمه
مبارکۀ علیا ذكرت نمودیم آیاک ان یمنعک شیء
من الأشياء عن الله مالک ملکوت الاسماء کن
متمسکاً بحبله و منقطعاً عن دونه و منجذباً بآياته و
مشتعلاً بنار امره و عاملاً ما انزله فی کتابه البديع تو
و دوستان را وصیت مینمائیم بحکمت و باخلاق
و اعمالیکه سبب جذب قلوبیست البهاء علیک و
علی من سمي بعبدالعلى انا نکبر علیه من هذا المقام
الرفیع

- 4 O servant of 'Ali, servitude to God is more excellent than servitude to the world. Through God's infinite bounty thou hast attained to the recognition of the Dawning-Place of revelation and the Source of verses. This is the exalted station of servitude, the degrees of which have been sent down in the books of utterance from the Pen of the All-Merciful. Blessed art thou and blessed is he who hath attained unto this mighty station. We beseech Him to record for thee the reward of attaining His presence. He is the Almighty, the All-Powerful.

4 یا بنده علی بندگی حق افضل است از بندگی
عالم از فضل بینتهای الهی بعرفان مشرق وحی و
مطلع آیات فائز شدی اینست مقام بلند بندگی
که مراتب آن در اسفار بیان از قلم رحمن نازل
طوبی لک و لمن فاز بهذا المقام العظيم نستله ان
یکتب لک اجر لقاءه انه هو المقتدر القدير

- 5 O 'Ali-Akbar, the Wronged One mentioneth thee from the Most Great Scene and saith: The Promised One hath come. Today the Gospel calleth out to the peoples of the world saying: "The Glory hath appeared and He Who was mentioned by My tongue and concealed in My heart and hidden in My breast hath come. Turn ye unto Him, O people, and be not of the heedless."

5 یا علی اکبر مظلوم در منظر اکبر ترا ذکر مینماید
و میفرماید آمد حضرت موعود امروز انجیل اهل
عالم را ندا میکند و میگوید قد ظهر الجلیل واتی
من کان مذکوراً من لسانی و مکنوناً فی قلبی و
مستوراً فی صدری اقبلوا الیه یا قوم و لا تكونوا
من الغافلين

- 6 O Yahya, take hold of the Book with the power of God, the Lord of the mighty throne. Then give thanks to Him night and day for having caused thee to attain His glorious and luminous Day.

6 یا یحیی خذ کتاب بقوة الله ربّ العرش العظيم ثم
اشکره فی اللیالی و الايام بما جعلک فائزاً بیومه
العزیز المنیر

- 7 O Muhammad-Qabli-'Ali, the Sun of Truth speaketh and the Kingdom of utterance bestoweth its bounties at all times, yet most of the people of the world are debarred and veiled from it. Their deeds have kept them back from the light that shineth and is manifest. Blessed is he who hath drunk the choice wine of knowledge when the All-Merciful was seated upon the throne of His mighty Name.

7 یا محمد قبل علی آفتاب حقیقت نطق میفرماید و
ملکوت بیان در کلّ حین عنایت مینماید ولكن
اکثر اهل عالم از او ممنوع و محجوب اعمالهم
منعتهم عن التور المشرق المبين طوبی لمن شرب
کوثر العرفان اذ استوی الرحمن علی عرش اسمه
العظیم

8 O Husayn-Qabli-Quli, We counsel thee and the friends in that land to fear God and to that which behooveth His holy and mighty Cause. Associate with one another in spirit and fragrance and assist God through praiseworthy deeds and conduct. By the life of God, these hosts are the most powerful hosts in the world in the estimation of the Lord of ancient days. He speaketh the truth and guideth to the way, and He is the Mighty, the Beautiful. Glory be from Us upon you and upon My loved ones there and upon every discerning knower.

8 يا حسين قبل قلى تو و دوستان آن ارض را وصيت مينمائيم بتقوى الله و ما ينبغي لأمره المقدس المنيع بروح و ربحان معاشرت ثنائيد و باعمال و اخلاق پسنديده حق را نصرت كنيد لعمر الله اين جنود از اقوى جنود عالم عند مالك قدم مذكور انه يقول الحق و يهدى السبيل و هو العزيز الجميل البهاء من لدنا عليكم و على اوليائى هناك و على كل عارف بصير

INBA19:122, INBA32:112b

BH02291

To: Azizullah who has attained, in Shiraz

Date: 1306-02-27 [1888-Nov-2]

1 In My Name, through which the ocean of utterance hath surged throughout creation!

1 بسمى الذى به ماج بحر البيان فى الامكان

2 This is a Book sent down in truth from God, the Protector, the Self-Subsisting. There is no God but Him. His is the creation and the command, and all return unto Him. Glorified be He Who hath manifested His Cause, fulfilled His promise, revealed His verses and shown forth His evidences, yet most of the people understand not. They have turned to idols, turning away from God, the Mighty, the Loving. When the verses of their Lord are recited unto them, they draw back on their heels, yet they perceive not. They have cast aside their God and taken their vain imaginings, yet they know not. They see the signs of God and deny them, and hear His call and turn away from it. They are among those who denied God's proof and His evidence, and said what the ancients never said.

2 كتاب نزل بالحق من لدى الله المهيمن القيوم انه ما من اله الا هو له الخلق و الامر و كل اليه يرجعون سبحان الذى اظهر امره و انجز وعده و انزل آياته و اظهر بيناته ولكن القوم اكثرهم لا يفقهون اقبلوا الى الأصنام معرضين عن الله العزيز الودود اذا تلقى عليهم آيات ربهم ينكصون على اعقابهم الا انهم لا يشعرون قد نبدوا المهم و اخذوا اوهامهم الا انهم لا يعلمون يرون آيات الله و ينكرونها و يسمعون نداءه و يعرضون عنه الا انهم من الذين انكروا حجة الله و برهانه و قالوا ما لا قاله الأولون

3 O 'Aziz! Hear the call from the direction of 'Akka, at the right hand of the luminous spot: There is no God but Him, the Mighty, the Beloved. He hath appeared and manifested His Cause, and called all unto God, the Lord of what was and what shall be. He it is Who aided God's Messengers and Prophets, and guided all to His extended path. Hear the call once again: Be as the winds of the All-Merciful throughout creation, or as the spring breezes, that thou mayest adorn the earth with the roses of inner meanings and utterance. Exalted is God Who

3 يا عزيز اسمع النداء من شطر عكاء يمين البقعة التوراء انه لا اله الا هو العزيز المحيوب قد ظهر و اظهر امره و دعا الكل الى الله رب ما كان و ما يكون هو الذى نصر رسل الله و انبيائه و هدى الكل الى صراطه الممدود اسمع النداء مرة اخرى كن كهبوب الرحمن فى الامكان او كنسائم الربيع لتزين الأرض بأوراد المعاني و البيان تعالى الله الذى اظهر سلطانه و انزل آياته انه هو الفرد الواحد المهيمن القيوم

hath manifested His sovereignty and sent down His verses. He is the Single, the One, the Protector, the Self-Subsisting.

- 4 Convey My greetings unto the faces of My loved ones and remind them of what thou hast heard with thine ear of that which the Wronged One hath spoken. Hold fast in all conditions unto wisdom and utterance. Thus hath spoken the All-Merciful before and after. Blessed are the people who know.
- 5 Say: O people of Baha! Beware lest ye follow the desires of those who denied God's Manifestation and His sovereignty when He came with the truth through a command before which armies could not stand. Say: This is the Day of victory, did ye but know, and this is the Day of steadfastness, by God's command, the Lord of all existence. Beware lest the doubts of the baying ones veil you from God, the Lord of kings and servants. Take hold of God's ways and His command, and follow not every heedless and veiled one. Say: O people! Fear God, then aid His Cause through what He hath ordained in His preserved Tablet. He hath forbidden you corruption and conflict, and commanded you righteousness and goodly deeds.
- 6 We bear witness in this station that thou, O 'Aziz, hast forsaken the religion of a people who believed not in God, the Lord of the unseen and the seen, and hast taken what thou wast commanded in a written tablet. Thank God for having aided thee, brought thee into His presence, caused thee to hear His call in His praiseworthy station, and shown thee the Dawning-Place of His revelation and the Rising-Point of His verses, and what was inscribed from time immemorial, hidden from understanding and eyes. We beseech Him, exalted be He, to aid thee in serving His Cause, to reinforce thee with the hosts of revelation and inspiration, and to ordain for thee that whereby His Cause shall be exalted among His servants. Verily, He is the Truth, the Knower of the unseen.
- كبر من قبل على وجوه اوليائي وذكّرهم بما سمعت
بأذنك ما نطق به المظلوم كن متمسكاً في كل
الأحوال بالحكمة والبيان كذلك نطق الرحمن
من قبل ومن بعد طوبى لقوم يعرفون
- 5 قل يا ملأ البهائم أيّاكم ان تتبعوا أهواء الذين انكروا
ظهور الله وسلطانه اذ اتى بالحق بأمر لا تقوم معه
الجنود قل هذا يوم النصر لو انتم تعلمون وهذا يوم
الاستقامة امراً من لدى الله مالک الوجود أيّاكم
ان تحجبكم شبهات الناعقين عن الله مولى الملوك
والمملوك خذوا سنن الله وامره ولا تتبعوا
كل غافل محجوب قل يا قوم اتقوا الله ثم انصروه
بما قدر في لوحه المحفوظ انه منكم عن الفساد و
التزاع وامركم بالبر والمعروف
- 6 نشهد في هذا المقام بأنك يا عزيز تركت ملّة قوم
ما آمنوا بالله مالک الغيب والشهود واخذت
ما امرت به في لوح مسطور اشكر الله بما آيدك
واحضرک واستمعك ندائه في مقامه المحمود
واراک مشرق وحیه ومطلع آياته وما كان
مسطوراً في ازل الأزال عن الادراك والعيون
نسئله تعالى ان يؤيدك على خدمة امره ويمدك
بجنود الوحي والالهام ويقدر لك ما يرتفع به
امره بين العباد انه هو الحق علام الغيوب

BLIB_Or15716.175b, YIA.583-584

BH02822

To: Mirza Abdullah Khan Nuri, in Tihiran

Date: 1306-02-27 [1888-Nov-2]

- 1 He speaketh before the faces of all men
هو الناطق امام الوجوه 1
- 2 O Nuri, upon thee be My glory! He who hath drunk of My choice-sealed wine, sealed with My self-subsisting Name, hath made mention of thee. We have remembered thee with such remembrance that the Concourse on High hath hastened from all directions to hearken to My sweetest call from the prison of Akka. Blessed is the servant who hath attained thereunto, and woe unto every heedless doubter. The fragrance of the All-Merciful hath been wafted throughout creation, as attesteth He with Whom is the Mother Book.
يا نوري عليك بهائي قد ذكرك من شرب رحيقي المختوم باسمي القيوم ذكرناك بذكر سرع اليه الملاء الأعلى من كل الجهات لاصغاء ندائي الأحلى في سجن عكاء طويي لعبد فاز به وويل لكل غافل مرتاب قد تضوع عرف الرحمن في الامكان يشهد بذلك من عنده ام الكتاب 2
- 3 Thy letter which thou didst send unto the Wronged One hath come before Him and hath been honored to be heard, through the grace of God, the Revealer of verses. From it We perceived the fragrance of thy love. We have sent thee a Tablet whereby the horizons have been illumined. Blessed is he whom clamor hath not deterred from turning toward the Self-Sufficient, the Most High, and blessed is the strong one who hath cast away the world, turning unto God, the Lord of Lords.
و حضر لدى المظلوم كتابك الذي ارسلته اليه و فاز بالاصغاء فضلاً من لدى الله منزل الآيات قد وجدنا منه عرف حبك ارسلنا اليك لوحاً لاحت به الآفاق طويي لسميع ما منعه الضوضاء عن التوجه الى الغنى المتعال و لقوى نبذ العالم مقبلاً الى الله رب الأرباب 3
- 4 That which hath enraptured the denizens of the most exalted Paradise hath been sent down, yet most of the people are wrapped in heedlessness and error. They have forsaken their God, clinging to their desires. Thus have their souls enticed them, and today they are reckoned before God, the Lord of the Day of Return, as among the people of the Fire. They awaited the Day of God, yet when it appeared with truth they turned away from it and committed that which hath caused the Tablet to lament, and behind it all the pens.
قد نزل ما انجذب به اهل الفردوس الأعلى ولكن القوم اكثرهم في غفلة و ضلال نبذوا الههم متمسكين بأهوائهم كذلك سولت لهم انفسهم و هم اليوم من اهل النار عند الله مالك يوم المآب كانوا ان ينتظروا يوم الله فلما ظهر بالحق اعرضوا عنه و ارتكبوا ما ناح به اللوح و عن ورائه الأقلام 4
- 5 When thou dost inhale the sweet savors of utterance from thy Lord's Tablet, say: "My God, my God! I testify that Thy grace hath preceded me, Thy mercy hath preceded me, and Thy light hath encompassed me. How many a day didst Thou call out to Thy servant from the most exalted horizon while he remained silent in Thy remembrance, and how many a night didst Thou turn toward him while he was heedless of Thee. I beseech Thee, O Fashioner of the world and Educator of the nations, Who art seated upon Thy most great throne, to make me steadfast in Thy love and firm in Thy Cause in such wise that neither the books of the world shall mislead me nor the doubts of the nations cause me to slip. O Lord! Thou seest the stranger
انك اذا وجدت نفحات البيان من لوح ربك الرحمن قل الهى الهى اشهد ان فضلک سبقني و رحمتك سبقتي و نورک احاطني كم من يوم ناديت عبدك من الأفق الأعلى و هو كان صامتاً عن ذكرک و كم من ليل اقبلت اليه و هو كان غافلاً عنك اسئلك يا موجد العالم و مربى الأمم و المستوى على عرشك الأعظم بأن تجعلني ثابتاً على حبيک و راسخاً في امرک بحيث لا تضلني كتب العالم و لا تزلي شبهات الأمم اى رب ترى الغريب قصد جوار رحمتك 5

draw nigh unto the precincts of Thy mercy, the sinner seek the ocean of Thy forgiveness, and the feeble one the kingdom of Thy utterance. I beseech Thee not to disappoint me of that which I desire from the sea of Thy bounty, the heaven of Thy grace, and the sun of Thy bestowals. Thou art He to Whose generosity, grace, might and power the realities of all created things and the tongues of all beings have testified. There is none other God but Thee, the All-Bountiful, the Ancient, and Thou art the Ever-Forgiving, the All-Merciful. Then make me, O my God, a standard among the standards of Thy protection and a banner among the banners of Thy victory, that I may aid Thee through wisdom and utterance, through deeds and character. Verily Thou art the Almighty, the Exalted, the All-Bountiful.”

و العاصی بحر غفرانک و الکیل ملکوت
بیانک استلک ان لا تخیننی عما اردت من
بحر جودک و سماء فضلک و شمس عطائک
انک انت الذی شهدت حقائق الممکات و
السن الموجودات بکرمک و فضلک و قوتک
و قدرتک لا اله الا انت الفیاض القدیم و انت
الغفور الکریم ثم اجعلنی یا الهی علماً من اعلام
حمایتک و رایة من رایات نصرک لأنصرک
بالحکمة و البیان و بالأعمال و الأخلاق انک
انت المقتدر العزیز المنان

INBA19:209c, INBA32:191b, ADM3#127
p.145x

BH03140

To: *Haji Mirza Fath 'Ali Sad*

Date: 1306-02-27 [1888-Nov-2]

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

1 هو السامع البصیر

2 The soul that hath today delivered itself from all that which belongeth unto men hath attained unto one of the pearls of the ocean of divine bounty. No praise can attain unto this station, for all praise is bounded by the limitations of souls, while this station is exalted above all mention and description, and in its primary aspect and supreme state is sanctified from all enumeration.

2 نفسیکه الیوم باسم حقّ خود را از ما عند الخلق
فارغ و آزاد نمود او از لالی اصداف بحر عنایت
الهی است هیچ وصفی باین مقام نرسد چه که
اوصاف محدود است بحدود نفوس و لکن این مقام
اعلی از اذکار و اوصاف و در رتبه اولی و مقام
اعلی از احصا مبرّا

3 Praise be to God! Thou hast quaffed from the wine of utterance in the name of the Best-Beloved of all worlds. This is that same wine that hath been sealed from eternity and hidden from all beings. In this most great Revelation, the finger of divine will hath broken its seal and proclaimed: Come ye, come ye, O people of Baha! Come ye, come ye, O companions of the Crimson Ark! Come ye, come ye, O friends of God, with pure hearts, unto the most exalted horizon!

3 لله الحمد از ریحیق بیان باسم محبوب امکان
آشامیدی و این همان ریحیق است که لازال
مختوم بوده و از کل مستور در این ظهور اعظم
اصبع اراده الهی ختمش را برداشت و فرمود
هلبوا و تعالوا یا اهل البهّاء و هلبوا و تعالوا یا
اصحاب سفینتی الحمراء و هلبوا و تعالوا یا اولیاء
الله بالقلوب الی الأفق الأعلى

4 When thou hast been blessed with My call and the traces of My pen, say: My God, my God! Separation from Thee hath set me ablaze, remoteness from Thee hath seized my spirit, and distance from the precincts of Thy nearness is my greatest

4 انک اذا فزت بندائی و آثار قلبی قل الهی الهی
فراقتک اشعلنی و هجرک قایض روحی و البعد
عن بساط قربک اعلی عدوی استلک یا من
بندائک سرع المقرّبون الی مقرّ الفداء لانفاق

enemy. I beseech Thee, O Thou at Whose call the near ones hastened to the seat of sacrifice to offer up their souls in Thy path, and through the sweet savors of Whose utterance in the kingdom of Thy glory were the hearts of the sincere ones enraptured, to make me in all conditions attracted to Thy verses, enkindled with the fire of Thy sacred Tree, moved by Thy will, and speaking that which draweth the people nigh unto the court of Thy companionship.

- 5 O Lord! Withhold not from those who seek Thee the ocean of Thy bounty, nor from those who love Thee the precincts of Thy nearness. Thou art He at Whose call the dwellers of the graves arose, the trumpet was sounded, and that which lay hidden in Thy knowledge and preserved in the treasury of Thy protection was made manifest. I beseech Thee not to disappoint Thy servant of that which Thou hast ordained for Thy chosen ones and trusted ones. Thou art, verily, the Almighty, the All-Knowing, the All-Wise, and in Thy grasp are the reins of all who are in the heavens and on the earth.

- 6 O Lord! Aid me to remember Thee amongst Thy servants with wisdom and utterance, and to teach Thy Cause amidst all religions. I beseech Thee, O God of all beings and Educator of all things, by Thy bounty and power to manifest through me that which will cause the standards of Thy mention and praise to be raised aloft, and through which that which Thou hast revealed in Thy Book may be spread abroad. Thou art, verily, the Strong, the Powerful, and worthy to grant all entreaties.

ارواحهم في سبيلك و انجذبت افئدة المخلصين
من نفحات بيانك فيملكون عزك بأن تجعلني
في كل الأحوال منجذباً بآياتك و مشتغلاً بآثار
سدرتك و متحرراً بارادتك و متكلاً بما يقرب
الناس الى بساط انسك

5 ای رب لا تمنع قاصدیک عن بحر عطائک
و لا عاشقیك عن ساحة قربک انت الذی
بندائک قام اهل القبور و نفخ فی الصور و
ظهر ما کان مکنوناً فی علمک و محفوظاً فی
کنز عصمتک اسئلك ان لا تحیب عبدک
عماً قدرته لأصفیائک و امنائک انک انت
المقتدر العليم الحکیم و فی قبضتک زمام من فی
السموات و الأرضین

6 ای رب آیدنی علی ذکرک بین عبادک بالحکمة و
البیان و تبلیغ امرک بین الأديان اسئلك یا اله
الکائنات و مربی الممکات بأن تظهر منی ببجودک
و قدرتک ما ترتفع به اعلام ذکرک و ثنائک و
تنتشر به ما انزلته فی کتابک انک انت القوى
القدير و بالاجابة جدير

INBA19:102, INBA32:094, ADM3#142
p.160

BH03587

To: Nabil et al.

Date: 1306-02-27 [1888-Nov-2]

- 1 He is the Helper, the All-Knowing!

- 2 O Nabil! Upon thee be the glory of thy Lord, the Exalted! On this glorious and wondrous day, Ali-Qabl-Muhammad, upon him be the glory of God, hath spread a feast and invited those who circle round. At this moment, the one named Jud, upon him be my glory, made mention of thee and acted on thy behalf that which hath been the hope of those near unto God. Blessed art thou and joy be unto thee! The glory from Us be

1 هو المؤید العليم

2 یا نبیل علیک بهاء ربک الجلیل در این يوم عزیز
بدیع جناب علی قبل محمد علیه بهاء الله بساط
ضیافتی گسترده و طائفان حول را دعوت نموده
در این حین جناب اسم جود علیه بهائی ذکر شما
را نموده و بنیابت عمل نمود آنچه را که امل
مقربین بوده طوبی لک و نعیماً لک البهاء من

upon thee and upon those who are with thee. Verily, bounty is in His hands and generosity is in His mighty grasp. He ordaineth as He pleaseth. There is no God but Him, the Mighty, the Bestower. We, from this most mighty and most glorious station, send Our greetings unto thy children whom We have mentioned before. Verily thy Lord is the Powerful, the Unconstrained.

لَدُنَّا عَلَيْكَ وَ عَلَى مَنْ مَعَكَ أَنَّ الْفَضْلَ بِيَدِهِ وَ
الْجُودَ فِي قَبْضَةِ اقْتِدَارِهِ يَحْكُمُ كَيْفَ يَشَاءُ لَا إِلَهَ
إِلَّا هُوَ الْعَزِيزُ الْمَنَّانُ أَنَا نَكْبِرُ مِنْ هَذَا الْمَقَامِ الْأَعَزِّ
الْأَهْبَى عَلَى ابْنَائِكَ الَّذِينَ ذَكَرْنَاهُمْ مِنْ قَبْلِ أَنَّ
رَبَّكَ هُوَ الْمُقْتَدِرُ الْمُخْتَارُ

- 3 O Muhammad-Ismail! Previously the pearls of mention were received from the ocean of the favor of the Goal of all the worlds and were sent to thee. Blessed art thou and blessed are His successful servants.

3 يَا مُحَمَّدَ إِسْمَاعِيلَ أَزْ قَبْلِ لَآلِي ذِكْرِ أَزْ عَمَّانِ عِنَايَتِ
مَقْصُودِ عَالَمِيَّانِ اخْذْ شِدَّ وَ زِدْ تَوَارِسَالِ گُشْتِ
طُوبَى لَكَ وَ لِعِبَادِهِ الْفَائِزِينَ

- 4 O Ni'matu'llah! The true bounty and heavenly food hath been and is that which was sent down from the heaven of God's will. Praise be to God that thou hast attained unto it. I counsel thee to preserve that which hath been bestowed. Verily He is the Forgiver, the All-Bountiful, the Generous.

4 يَا نِعْمَةَ اللَّهِ نِعْمَتٌ حَقِيقِي وَ مَائِدَةٌ آسْمَانِي مَا نَزَلَ
مِنْ سَمَاءٍ مَشْيِيَّةٍ اللَّهُ بُوْدِهِ وَ هَسْتَ لِلَّهِ الْحَمْدُ بَانَ
فَائِزِي وَ صَبِيَّتِ مِينَمَائِمِ شَمَا رَا بِحَفْظِ آتَجِهِ عِنَايَتِ
شُدَّه أَنَّهُ هُوَ الْغَفَّارُ وَ هُوَ الْفَضَّالُ الْكَرِيمُ

- 5 O Abdu'l-Ali! Make My call a wing for thyself and soar there-with in the atmosphere of My exalted and glorious love. And if thou desirest, make it a fortress for thyself to protect thee from the evil of the oppressors who have denied God's proof and His evidence, and turned away from the Truth, the Knower of the unseen.

5 يَا عَبْدِالْعَلِيِّ اجْعَلْ نِدَائِي جَنَاحًا لَكَ وَ طَرَبَهُ
فِي هَوَاءِ حَبِّي الْعَزِيزِ الرَّفِيعِ وَ إِنْ تَرِيدُ [اجْعَلْهُ]
حَصْنًا لِنَفْسِكَ لِیَحْفَظَكَ مِنْ شَرِّ الظَّالِمِينَ الَّذِينَ
انْكَرُوا حُجَّةَ اللَّهِ وَ بَرَهَانَهُ وَ اعْرَضُوا عَنِ الْحَقِّ عَلَامِ
الْغُيُوبِ

- 6 O Abdu'l-Ali! We, from this station, send Our greetings to thy mother and give her the glad-tidings of My mercy which hath preceded existence both seen and unseen. We beseech God to assist His male and female servants in that which He loveth and is pleased with. Verily He is the Hearer, the Mighty, the Beloved.

6 يَا عَبْدِالْعَلِيِّ أَنَا نَكْبِرُ مِنْ هَذَا الْمَقَامِ عَلَى وَجْهِ أُمِّكَ
وَ نَبْشُرُهَا بِرَحْمَتِي الَّتِي سَبَقَتْ الوجودَ مِنَ الْغَيْبِ
وَ الشُّهُودِ نَسْتُلِ اللَّهَ أَنْ يُؤَيِّدَ عِبَادَهُ وَ أَمَانَتَهُ عَلَى مَا
يُحِبُّ وَ يَرْضَى أَنَّهُ هُوَ السَّامِعُ الْعَزِيزُ الْمَحْبُوبُ

- 7 The glory from Us be upon thee, O Nabil, and upon those who are with thee, both male and female. Verily thy Lord is the Single, the One, the All-Loving, the All-Forgiving.

7 الْبَهَاءُ مِنْ لَدُنَّا عَلَيْكَ يَا نَبِيلَ وَ عَلَى مَنْ مَعَكَ
مَنْكَلٌ أَنَاثُ وَ ذَكَوْرٌ أَنَّ رَبَّكَ هُوَ الْفَرْدُ الْوَاحِدُ
الْعَطُوفُ الْغَفُورُ

INBA41:217

BH07115

To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Port Said

Date: 1306-02-27 [1888-Nov-2]

1 He is God, the Protector, the Self-Subsisting!

2 Glory be unto Thee, O my God! All created things testify to Thy unity and the sanctity of Thy Being, and all contingent beings bear witness to Thy grandeur and bounty. I beseech Thee, O my God, by Thy love which Thou hast made the cause of the appearance of Thy creation, and by Thy Books which Thou hast made the means for the guidance of Thy servants and their preservation through Thy grace and generosity, to ordain for Thy Afnan that which shall gladden his eyes and the eyes of Thy sincere ones and them that love Thee. O Lord! Thou seest him standing firm in Thy service, uttering Thy praise, and taking up his station in Thy presence. Make his deeds, O my God, a treasure for him with Thee, and grant him the blessing of meeting Thee in every world of Thy worlds. O Lord! Send unto him, day after day, the sweet savors of Thy remembrance and utterance. Verily, Thou art the One Who hath power to do what He pleaseth, and in Thy grasp are the reins of all who are in the heavens and on earth. O Lord! Send down upon my other Afnan mercy from Thy presence and grace from Thy court. Verily, Thou art the Most Generous of the generous, and the Most Merciful of them that show mercy.

1 هو الله المهيمن القيوم

2 سبحانك اللهم يا الهى شهدت الكائنات بتوحيد ذاتك و تقدیس نفسك و الممکات بعظمتک و عطائک استلک اللهم بحبک الذى جعلته علّة ظهور خلقک و بکتبک الّتى جعلتها سبباً لهداية عبادک و حفظهم بجودک و کرمک بأن تقدّر لأفنانک ما تقرّ به عينه و عیون مخلصیک و عاشقیك اى ربّ تراہ قائماً على خدمتک و ناطقاً بثنائک و آخذاً مقاماً فى جوارک اجعل يا الهى اعماله كنزاً له عندک ثم ارزقه لقاءک فى کلّ عالم من عوالمک اى ربّ ارسل اليه فى کلّ يوم نفحات ذکرک و بیانک انک انت المقتدر على ما تشاء و فى قبضتک زمام من فى السموات و الأرضین اى ربّ انزل على افنانی الآخر رحمة من عندک و نعمة من لدنک انک انت اکرم الأکرمین و ارحم الراحمین

INBA51:326

BH09138

To: Ali

Date: 1306-02-27 [1888-Nov-2]

1 He is God!

2 O 'Ali! The world is perfumed with the fragrance of the divine utterance and is engaged, with the utmost joy and ecstasy, in glorification and praise. We beseech the True One to cause His servants to attain unto that which even inanimate objects have attained. Glory be to God! The word of acceptance and good-pleasure hath wrought strange and wondrous transformations

1 هو الله

2 يا على عالم از عرف بیان الهی معطر و بکمال ذوق و شوق بتسبیح و تهلیل مشغول از حقّ میطلبیم عباد خود را فائز فرماید بآنچه جماد بآن فائز گشت سبحان الله کلمه قبول و رضا تصرفات عجیب و غریب در عالم ظاهر نمود بکلمه قبول بیت ترابى مطاف عالم واقع و حجر سیاه مقبل امم

in the world. Through the word of acceptance, an earthen House became the Point of Adoration for the world and a black stone became the object of devotion for all peoples. His power hath at all times manifested that which is the greatest cause for assurance and faith. Blessed is he who hath seen with true vision and heard with true hearing the Call of God from the Prison of 'Akka. He is indeed among the triumphant ones in this resplendent station. O 'Ali! Praise be to the King of existence, that thou art mentioned in His presence and known by Him.

قدرتش در هر حین ظاهر فرموده آنچه را که
سببی است اعظم از برای ایتقان و ایمان طوبی
لبصیر رأی و لسمیع سمع نداء الله من سجن عکاء
انه من الفائزين في هذا المقام المنير يا على حمد
کن سلطان وجود را که در ساحتش مذکوری
و باو معروف

INBA19:202, INBA32:184b, INBA41:178b.07,
PYB#088 p.03

BH10931

To: Ruhullah Varqa

Date: 1306-02-27 [1888-Nov-2]

¹ He is the All-Seeing!

¹ هو البصير

² O Spirit of God! The Most Great Spirit hath turned toward thee from the direction of the Prison and remembereth thee with that which its fragrance shall never pass away, by virtue of the eternity of My Kingdom and the permanence of My Dominion. When thou findest and knowest this, say: Praise be unto Thee, O Ocean of Bounty, and thanksgiving be unto Thee for having manifested me and caused me to speak, in my earliest days, with Thy remembrance and Thy praise. Verily Thou art the Forgiving, the Merciful.

² يا روح الله قد اقبل اليك الروح الأعظم من شطر
السجن و يذكرک بما لا ينفد عرفه بدوام ملکوتی
و بقاء جبروتی آنک اذا وجدت و عرفت قل
لک الحمد يا بحر العطاء و لک الشکر بما اظهرتني
و انطقتنی فی اول ایامی بذکرک و ثنائک آنک
انت الغفور الرحيم

INBA19:108a, INBA32:099b, INBA41:448a,
KHSH05.008, MUH3.187, TSQA2.155,
TSHA3.515, MSBH1.322

BH10972*To: Mustafa**Date: 1306-02-27 [1888-Nov-2]*¹ He is God!¹ هو الله

² O Mustafa! Upon thee be the glory of God, the Lord of all beings. Take thou a cup of My choice-sealed wine, then drink thereof in My Name, the Self-Subsisting. Verily it will draw thee nigh unto thy Lord and cause thee to enter the pavilion of knowledge, wisdom and utterance. Exalted is the All-Merciful Who bestoweth this mighty favor and Who giveth to drink of this most pure Kawthar. When thou hast attained unto it, say: Praise be unto Thee, O Ocean of Bounty, and unto Thee be glory, O Thou Who art the Sovereign of the Kingdom of Names!

² يا مصطفى عليك بهاء الله مولى الورى خذ كأساً من رحيق المختوم ثم اشرب منها باسمى القيوم انه يقربك الى ربك ويدخلك فى سرادق العلم والحكمة والبيان تعالى الرحمن منعم هذه النعمة الكبرى ومسقى هذا الكوثر الأصفى انك اذا فزت به قل لك الحمد يا بحر العطاء و لك الفضل يا مالک ملکوت الأسماء

INBA19:208c, INBA32:190b, INBA41:011a,
INBA41:172.07

BH11170*To: Azizullah Varqa**Date: 1306-02-27 [1888-Nov-2]*¹ He is God, exalted be His glory, the grace and the favors.¹ هو الله تعالى شأنه العناية والأطاف

² O thou who art dear to God! We have remembered thee, and in this hour, verily, My remembrance thou seest at times like unto the sun shining from the horizon of the heaven of grace, and at other times like the water of life for them that are enchanted with love of the All-Merciful, and at times thou beholdest it walking before My loved ones - it is the Most Great Protection for the preservation of him whom God hath willed, the Lord of all the worlds.

² يا عزيزالله أنا ذكرناك وفى هذا الحين ان ذكرى تراه مرة كالشمس المشرقة من افق سماء الفضل واخرى كأس الحيوان لعشاق الرحمن وتارة تراه يمشى قدّام اوليائى هو الحرز الأعظم لحفظ من اراده الله رب العالمين

INBA19:108d, INBA32:100b

BH11156*To: Badi Varqa**Date: 1306-02-27 [1888-Nov-2]*

1 He is the One Who dominates all names!

1 هو المهيمن على الأسماء

2 O Badi', verily the Ancient One makes mention of thee in His presence as a token of God's grace and bounty and as an evidence of His generosity and mercy. We have been with you in all conditions and heard from you that which testified to your sincerity and humility and your remembrance and praise. Blessed are you and those who love you for My sake, the straight and manifest path.

2 يا بديع انّ البديع يذكرّك في الحضور اظهارةً لفضل الله ونعمته و ابرازاً لجوده و رحمته قد كنّا معكم في كلّ الأحوال و سمعنا منكم ما شهد لخلوصكم و خضوعكم و ذكركم و ثنائكم طوبى لكم و لمن يحبكم في سبيل الواضح المستقيم

INBA19:108c, INBA32:100a

BH11354*To: Valiyullah Varqa**Date: 1306-02-27 [1888-Nov-2]*

1 He is the All-Hearing

1 هو السّامع

2 O Valiy! Upon thee be My glory and loving-kindness. Verily My glance from My horizon hath turned towards you, and the Light hath shone forth from the horizon of the Tablet as a bounty unto you. Say: Glory be to Him, the Holy One, our Lord, the Lord of the mighty Throne and the exalted Seat.

2 يا وليّ عليك بهائي و عنايتي انّ لحاظي من افقي توجه اليكم و النور اشرق من افق اللّوح فضلاً لكم قل سيّوح قدّوس ربنا ربّ العرش العظيم و الكرسيّ الرّفيع

INBA19:108b, INBA32:099c, BRL_DA#409

BH01669

To: Zaynul-Muqarrabin et al.

Date: 1306-03 [1888-Nov]

- 1 He is the Speaker from the Supreme Horizon! 1 هو الناطق في الأفق الأعلى
- 2 O Zayn, upon thee be My glory and loving-kindness! The souls mentioned have attained unto the signs of divine bounty and heavenly favor. The names of all servants have been and are mentioned before the Countenance. This is a covenant about which We spoke before. Verily He fulfilleth His promise, there is no God but Him, the Truthful, the Trustworthy. 2 يا زين عليك بهائي و عنایتی نفوس مذکوره بآثار فضل الهی و عنایت ربّانی فائز گشتند اسامی عباد طراً لدى الوجه مذکور بوده و هست این عهدیست که از قبل بان نطق نمودیم انه ینجز وعده لا اله الا هو الصادق الأمين
- 3 Mention thou on behalf of the Wronged One Jinab-i-Husayn. Verily We mentioned him before that he may rejoice and be among the thankful. He and the other loved ones have attained unto the signs of the Most Exalted Pen. Give them glad tidings from Me. 3 جناب حسین را از قبل مظلوم ذکر نما انا ذکرناه من قبل لیفرح و یكون من الشاکرین او و سایر اولیا بآثار قلم اعلی فائز گشتند بشرهم من قبلی
- 4 Each of the souls whom Jinab-i-Mulla Baqir, upon him be My glory and loving-kindness, mentioned has attained unto the mention of God, exalted be His glory. The ocean of bounty is surging, the sun of generosity is shining, and the heaven of munificence is upraised. Blessed are they who attain! 4 نفوسی را هم که جناب ملا باقر علیه بهائی و عنایتی ذکر نمود هر یک بذکر حق جلّ جلاله فائز گشت بحر عنایت موج و آفتاب کرم مشرق و سماء جود مرتفع طوبی للفائزین
- 5 We make mention at this time of him who is named Nuru'llah and give him glad tidings of the mention of God, the Mighty, the Praiseworthy. O Nuru'llah, rejoice in My mention of thee, then give thanks unto thy Lord, the All-Knowing, the All-Informed. 5 انا نذكر فیذا الحین من سَمی بنورالله و نبشّره بذکر الله العزیز الحمید یا نورالله افرح بذکری ایتاک ثم اشکر ربّک العلیم الخبیر
- 6 And We make mention of him who is named Ja'far that the mention may attract him to a station wherein naught in the world shall prevent him from the All-Knowing, the All-Wise. Say: Praise be unto Thee, O my God, for having mentioned me in the prison and manifested unto me Thy Cause and illumined my heart with the light of Thy knowledge. I testify that Thou art the Most Merciful of the merciful ones and the Goal of them that know Thee. 6 و نذكر من سَمی بجعفر لیجذبه الذکر الی مقام لا یمنعه ما فی العالم عن العلیم الحکیم قل لک الحمد یا الهی بما ذکرتنی فی السّجن و اظهرت لی امرک و نورت قلبی بنور معرفتک اشهد انک انت ارحم الراحمین و مقصود العارفین
- 7 O Pen! Make mention of him who is named 'Ali-Qabli-Muhammad that he may thank God, the Lord of the mighty throne. Hear thou the call of the Wronged One in the Most Great Prison. Verily He hath borne tribulations for the salvation of all on earth. Every discerning one beareth witness unto this. Say: Praise be unto Thee for having given me to drink the Kawthar of Thy knowledge and enabled me to turn unto Thee. I testify that Thou art the Almighty, the Powerful. 7 یا قلم اذكر من سَمی بعلى قبل محمد لیشکر الله ربّ العرش العظیم اسمع نداء المظلوم فی السّجن الاعظم انه حمل البلایا لنجاة من علی الأرض یشهد بذلك کلّ عارف بصیر قل لک الحمد بما سقیتنی کوثر عرفانک و ایدتنی علی الاقبال الیک اشهد انک انت المقتدر القدیر

- 8 And We make mention of Muhammad-Qabli-'Ali with verses that all the treasures of the heavens and earth cannot equal. When thou findest the fragrance of My utterance, say: Praise be unto Thee for having guided me unto Thy straight path and mentioned me in Thy great prison.
- 8 و نذكر محمداً قبل على بآيات لا تعادلها كنوز السموات والأرضين اذا وجدت عرف بياني قل لك الحمد بما هديتني الى صراطك المستقيم و ذكرتني في سجنك العظيم
- 9 O Ibn-i-Mahmud! Hear the call of God, the Mighty, the Loving. Verily He hath mentioned thee in His praiseworthy station which God hath made the point of adoration of the Concourse on High and the Dawning-Place of His Cause in what was and what will be. When thou hearest My call and findest the fragrance of My utterance, say: May my soul be a sacrifice for Thy prison, O Thou Wronged Stranger! I testify that Thou hast appeared and manifested what was hidden in the knowledge of God, the Lord of existence.
- 9 يا ابن محمود اسمع نداء الله العزيز الودود انه ذكرك في مقامه المحمود الذي جعله الله مطاف الملائة الأعلى و مشرق امره فيما كان و ما يكون اذا سمعت ندائي و وجدت عرف بياني قل نفسي لسجنك الفداء يا ايها الغريب المظلوم اشهد انك ظهرت و اظهرت ما كان مكتوناً في علم الله مالک الوجود
- 10 And We make mention of all My loved ones and give them glad tidings of the mercy of God, the Lord of the seen and unseen. O loved ones of God! By God, the Truth is with you, but most of the people are heedless. Ye have arisen in the love of God and His remembrance, but most of the people understand not. Leave them in their vain imaginings, placing your trust in God, the Self-Subsisting, the Eternal.
- 10 و نذكر اوليائي كلهم و نبشرهم برحمة الله مالک الغيب و الشهود يا اولياء الله تالله ان الحق معكم ولكن القوم اكثرهم لا يشعرون قد اصبحت في حب الله و ذكره و الناس اكثرهم لا يفقهون ذروهم في خوضهم متوكلين على الله المهيمن القيوم
- 11 And We make mention of My handmaidens there in this exalted station. Verily We give them glad tidings of God's loving-kindness and His bounty that hath encompassed existence. O My handmaiden Hajar! Thy name hath come before the Wronged One. He maketh mention of thee with that which shall never perish as long as the kingdom and the heavenly realm endure. Rejoice thou in this Most Great Mention from which the near ones inhale the fragrance of the loving-kindness of the Truth, the Knower of the unseen.
- 11 و نذكر امائي هناك في هذا المقام المرفوع انا نبشرهن بعناية الله و فضله الذي احاط الوجود يا امتي هاجر قد حضر اسمك لدى المظلوم ذكرك بما لا يفنى بدوام الملك و الملكوت افرحي بهذا الذكر الأعظم الذي [يجد] منه المقربون عرف عناية الحق علام الغيوب
- 12 And We make mention of My handmaiden Begum and give her glad tidings of that which hath been sent down for her at this time from the Pen of God, the Lord of what was and what shall be. O My handmaiden! Rejoice thou in My mention of thee, then remember thy Lord at eventide and dawn.
- 12 و نذكر امتي بيگم و نبشرها بما نزل لها في هذا الحين من قلم الله رب ما كان و ما يكون يا امتي افرحي بذكرى اياك ثم اذكرى ربك في الاصيل و البكور
- 13 The glory from Us be upon the loved ones of God and His friends, and upon His handmaidens who have believed and attained when the Call was raised between earth and heaven. We bear witness that they are among the triumphant men and women in My [destined] Tablet.
- 13 البهاء من لدنا على اولياء الله و احبائه و على امائه اللائي آمن و فزن اذ ارتفع النداء بين الأرض و السماء نشهد انهم و انهن من الفائزين و الفائزات في لوحى [المحتوم]
- 14 O Zayn! Loving-kindness appeareth and is visible as the sun. Ask thou of God that He may make the servants ready for the recognition of the Luminary of Truth and the Ocean of Verses. That one should write replies to the letters of some of
- 14 يا زين عنايت بمثابة آفتاب ظاهر و مشهود از حق بطلب عباد را مستعد فرمايد از برای عرفان نير حقيقت و بحر آيات جواب نامه هاى بعضى از نفوس فائزه را انجناب بنويسند قلم اعلى در

the attaining souls. The Most Exalted Pen moveth by night and day. We beseech God that He may enable His servants to drink of that which floweth and streameth from its fountain. The Command is in His hand and He is the Compassionate, the Generous.

لیالی و ایام متحرک از حق میطلبیم عبادش را
مؤید فرماید تا بنوشند آنچه از معینش جاری و
ساریست الأمر بیده و هو المشفق الکریم

TABN.333

BH02639

To: Muhammad Husayn son of Ahmad, in Yazd

Date: 1306-03 [1888-Nov]

1 He is the True, the Faithful!

1 هو الصادق الأمين

2 Knowest thou toward what direction thou hast turned? He Who is the All-Knowing, the All-Informed, will acquaint thee therewith. Thou hast turned toward Him Whom all directions have denied, save such as God, the Lord of the worlds, hath willed. Thou hast faced Him from Whom all creatures have turned aside, except those whom God, the Mighty, the Praise-worthy, hath desired.

2 هل تعلم الى اى جهة توجهت يخبرك بذلك من
هو العليم الخبير قد توجهت الى من انكره الجهات
كلها الا من شاء الله رب العالمين و اقبلت الى
من اعرض عنه الخلائق الا من اراده الله العزيز
الحميد

3 Dost thou know toward Whom thou hast shown love? I shall make it clear unto thee, that thou mayest attain unto clear certitude. Thou hast loved Him Whose hatred hath filled the scrolls of the world, as every discerning one doth testify. By the glory of God, thy Lord, the Lord of the Throne! None can truly hold fast unto My cord unless he be detached from all else besides Me. Then will his soul confess, and his tongue utter, that which the Tongue of Grandeur hath spoken from His glorious and wondrous station.

3 هل تعرف الى من اظهرت الحب اتى ابين لك
لتكون على يقين مبين احببت الذى صار دفاتر
العالم مشحونة ببغضه يشهد بذلك كل عارف
بصير وعزة الله ربك رب العرش لا يقدر احد
ان يتسك بحبل حق التمسك الا بان يكون
منقطعاً عما سوائى اذا يجد نفسه معترفة و لسانه
ناطقاً بما نطق به لسان العظمة فى مقامه العزيز
البدیع

4 Thy letter hath come before the Wronged One, sent by one of My Afnan who hath loved God and was immersed in the ocean of His knowledge while people were in great hatred, and who drank the choice wine of reunion time and again, and the Kawthar of meeting from the hand of the bounty of his Lord, the Compassionate, the Generous.

4 قد حضر كتابك لدى المظلوم الذى ارسله احد
افنانى الذى احب الله و كان متغمساً فى بحر
عرفانه اذ كان الناس فى بغض عظيم و شرب
رحيق الوصال مرة بعد مرة و كوثر اللقاء من يد
عطاء ربه المشفق الکریم

5 Say: Praise be unto Thee, O my God, for having made me assured of Thy Manifestation and for having caused me to acknowledge that which the Tongue of Thy grandeur hath spoken. Were it not for Thy grace, who would deliver me from the pit of idle fancies and the sea of vain imaginings? I testify

5 قل لك الحمد يا الهى بما جعلتنى موقناً بظهورك
و معترفاً بما نطق به لسان عظمتك لولا عنايتك
من ينقذنى من بئر الظنون و بحر الاوهام اشهد
انك نجيتنى بجدك و عرفتني صراطك و
هديتنى الى نبأك الذى به اضطربت الافئدة

that through Thy bounty Thou didst save me, and didst make known unto me Thy path, and didst guide me to Thy momentous Announcement, whereby hearts and minds were shaken, except for those whom the hand of Thy favor had seized - a grace from Thy presence. I testify that Thou didst remember me when I was heedless of Thy remembrance and praise and of Thy manifestation among Thy servants. I beseech Thee by the mysteries of Thy Kingdom and Thy Dominion to make me steadfast and firm in Thy love, such that the doubts of those who have turned away from Thee and denied Thy most great signs and the evidences of Thy power in the realm of creation shall not cause me to slip. Verily, Thou art powerful over what Thou willest. There is no God but Thee, the Truth, the Knower of the unseen.

و القلوب الآ من اخذته يد عنايتك فضلاً
من عندك اشهد انك ذكرتني اذ كنت غافلاً
عن ذكرک و ثنائک و ظهورک بين عبادک
اسئلک بأسرار ملکوتک و جبروتک بأن
تجعلني ثابتاً راسخاً مستقيماً على حبک بحيث لا
تزلني شبهات الذين اعرضوا عنک و كفروا
بآياتک الکبرى و ظهورات قدرتك في ناسوت
الانشاء انک انت المقتدر على ما تشاء لا اله الا
انت الحق علام الغيوب

6 We make mention at this moment of him who was named Muhammad-'Ali and give him the glad-tidings of God's grace, the Mighty, the Praiseworthy. We beseech God, exalted be He, to draw him nigh unto Him in all conditions and to make him attracted by His verses, holding fast unto His cord and clinging to His luminous hem.

6 و نذكر في هذا الحين من سمى بمحمد قبل على و
نبشره بفضل الله العزيز الحميد نسل الله تعالى ان
يقربه اليه في كل الأحوال و يجعله منجذباً بآياته
و متمسكاً بحبله و متشبثاً بذيله المنير

7 Blessed are they who have attained unto the traces of My Most Exalted Pen in My days, and unto whom hath been sent down from the heaven of My Will the word of forgiveness. By My life! A single letter thereof cannot be equaled by the treasures of kings and sovereigns. Give thanks unto thy Lord for this supreme bounty and say: Praise be unto Thee, O Thou Who art the Goal of them that know Thee and the Beloved of those who are in the heavens and on earth.

7 طوبى للذين فازوا بآثار قلمي الأعلى في أيامي و
نزلت لهم من سماء مشيقي كلمة الغفران لعمري لا
تعادل بحرف من حروفات اللوح خزائن الملوك
و السلاطين اشكر ربك بهذا الفضل العظيم و
قل لك الحمد يا مقصود العارفين و محبوب من
في السموات و الأرضين

AQA7#461 p.282

BH04492

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

Date: 1306-03 [1888-Nov]

1 He is the All-Seeing, the All-Knowing, the All-Wise!

1 هو الناظر العليم الحكيم

2 The ocean of utterance hath been stirred by the fragrance of thy love for God, the Lord of all worlds. Say: O peoples of the earth! By God, He hath appeared and brought forth from the treasury of knowledge the pearls of wisdom and understanding. Fear ye the All-Merciful, and be not of the ignorant ones. Say:

2 قد ماج بحر البيان بما هاج عرف حبك لله رب
العالمين قل يا ملأ الأرض تالله انه ظهر و اظهر
من كنز العلم لآلى الحكمة و العرفان اتقوا الرحمن
ولا تكونوا من الجاهلين قل لا يعادل بما نزل من

All the books of the world cannot compare with that which hath been sent down from His presence. To this beareth witness the Ancient King in His glorious and wondrous station.

عنده كتب العالم يشهد بذلك مالک القدم في مقامه العزيز البديع

- 3 Thy letter hath come before the Wronged One time and again, and We have heard the yearning and lamentation of thy heart, and have found in every letter the fragrance of turning, humility and lowliness before the Manifestation of God, the Mighty, the Great. We bear witness that thou art standing at the gate of grandeur and present before the Throne, hearkening to the shrill voice of the Pen and gazing toward the horizon of God's loving-kindness, the Beloved of those who know. We beseech God that through thy remembrance and supplication He may raise up servants in the earth. Verily He is the Powerful, the Mighty.

3 قد حضر لدى المظلوم كتابك مرّة بعد مرّة و سمعنا حنين قلبك و ضجيجه و وجدنا من كلّ حرف عرف التوجّه و الخضوع و الخشوع امام ظهور الله العزيز العظيم نشهد أنّك تكون قائماً لدى باب العظمة و حاضراً امام العرش و سامعاً صرير القلم و ناظراً الى افق عناية الله محبوب العارفين نسئل الله ان يبعث بذكرک و توسلک عباداً في الأرض أنّه هو القويّ القدير

- 4 Soon shall appear that which God, the Peerless, the One, the Mighty, the Praiseworthy, hath ordained. Were We to lift the veil, thou wouldst witness the people circling round the will of thy Lord, Who ruleth over all that are in the heavens and on earth.

4 سوف يظهر ما قدّر من لدى الله الفرد الواحد العزيز الحميد لو نكشف الغطاء لترى القوم يطوفون حول ارادة ربك المهيمن على من في السموات و الأرضين

- 5 O My Afnan! Thou art of Us - these are words that have appeared from the Hidden Treasure stored within My Most Exalted Pen. This station shall soon appear like the sun from the horizon of heaven. Verily thy Lord is the Expositor, the Faithful One. The glory that proceedeth from Us rest upon thee and upon My Afnan who are with thee and who love thee and obey what thou biddest them in this mighty and wondrous Cause.

5 يا افناني انت منّا هذه كلمة ظهرت من الكنز المكنون المخزون في قلبي الأعلى سوف يظهر هذا المقام كالشمس من افق السماء أنّ ربك هو المبين الأمين البهاء من لدنا عليك و على افناني الذين معك و يحبونك و يطيعون ما [تأمرهم] في هذا الأمر العزيز المنيع

INBA51:503, BLIB_Or15716.127b, LHKM3.147

BH04784

To: Siyyid Mihdi Tabatabai, in Yazd

Date: 1306-03 [1888-Nov]

- 1 He is the One Who watches over His loved ones.
- 2 The Wronged One was walking in the house and gazing upon things and the mysteries of the Revelation concealed within them. One of My Branches presented himself and We bade

1 هو الناظر الى اوليائه

2 قد كان المظلوم ماشياً في البيت و ناظراً في الأشياء و ما كان مستوراً فيها من اسرار الظهور حضر احد اغصاني امرناه بأن يقرأ كتابك و بعد الاصغاء توجه اليك مالک ملكوت الأسماء من شطر السجن و انزل لك ما فاحت به نفحة

him read thy letter. After hearing it, the Lord of the Kingdom of Names turned toward thee from the prison and revealed for thee that which hath diffused the fragrance of utterance throughout contingent being and the sweet-scent of the All-Merciful amidst all religions. Blessed art thou for having turned to the Wronged One and testified to that which God Himself hath testified - that there is none other God but Him, the Single, the All-Informed.

- 3 Say: Praise be unto Thee, O my God, for having heard my call and given me to drink of the Kawthar of Thy knowledge from the hand of Thy bounty, and for having answered me with that which hath shed abroad the fragrance of Thy loving care and grace. O Lord! Adorn my heart with the seal of servitude unto God and my breast with the word "sovereignty belongeth to the Sovereign." O Lord! Thou seest me turning toward Thy most exalted horizon and clinging to the cord of Thy loving-kindness. O Lord of all being! I beseech Thee by Thy Most Self-Subsisting Name not to disappoint me of Thy sealed wine, and by Thy Name the All-Bountiful not to deny me the outpourings of the Day of Return. O Lord! Thou seest the drop seeking the ocean of Thy grace and the atom the sun of Thy bounty. I beseech Thee by the mysteries that lay hidden in Thy knowledge to forgive me through Thy generosity and bounty and to ordain for me that which shall cause me to attain unto the word of Thy good-pleasure. Verily Thou art the Almighty over whatsoever Thou wilt. There is none other God but Thee, the All-Forgiving, the All-Bountiful.

البيان في الامكان و عرف الرحمن بين الأديان
طوبى لك بما اقبلت الى المظلوم و شهدت بما
شهد الله أنه لا اله الا هو الفرد الخبير

3 قل لك الحمد يا الهى بما سمعت ندائى و سقيتنى
كوثر عرفانك من يد عطائك و اجبتنى بما تضرع
منه عرف عنايتك و فضلك اى رب زين قلبي
بخاتم العبد لله و صدرى بكلمة الملك للمالك
اى رب ترانى مقبلاً الى افقك الأعلى و متمسكاً
بحبل عنايتك يا مولى الورى اسئلك باسمك
القيوم ان لا تخيبنى عن رحيقك المختوم و باسمك
الوهاب لا تمنعنى عن فيوضات يوم المآب اى
رب ترى القطرة اراد بحر عنايتك و الذرة شمس
فضلك اسئلك بالأسرار التى كانت مكنونة فى
علمك بأن تغفر لى بجودك و كرمك و قدر لى
ما يجعلنى فائزاً بكلمة رضائك أنك انت المقتدر
على ما تشاء لا اله الا انت الغفور الكريم

BLIB_Or15716.196a

BH05232

To: Shaykh Baba Said, in Ta

Date: 1306-03 [1888-Nov]

- 1 He is God, exalted be His station in wisdom and utterance!
- 2 O Mazhar! Upon thee be the Glory of God, the Lord of Destiny. Today the hidden mystery is manifest and visible in the Most Great Countenance, and nearer than the twinkling of an eye is the gathering and dispersal before the faces of men, resplendent. The Lord of the Day of Reckoning is seated upon the throne of revelation, and with one exalted word the reckoning of the first and the last has reached its end. The utterance

1 هو الله تعالى شأنه الحكمة و البيان

2 يا مظهر عليك بهاء الله مالك القدر امروز سر
مستتر در منظر اكبر ظاهر و مشهود و اقرب
از ملح بصر حشر و نشر امام وجوه بشر باهر
مالك يوم حساب بر كسى ظهور مستوى و
بيك كلمهء عليا حساب اولين و آخرين بانها
رسيد بيان مقصود عالميان ميزان حقيقت بود و

of the Goal of all the worlds was the balance of truth, and it weighed all things: some He dealt with through justice, and others through grace. He doeth what He willeth and ordaineth what He pleaseth, and He shall not be asked of His doings.

کل را سنجید برخی را بعدل و حزبی را بفضل
معامله فرمود یفعل ما یشاء و یحکم ما یرید و لا
یسئل عما یفعل

- 3 O Shaykh! The Day is the Day of God, and all are commanded to render assistance, and assistance is through hosts; however, in this Revelation wisdom and utterance have been and are the helpers of His Cause, and all are commanded to these. We beseech God that He may strengthen thee and designate thee as one of the standards of His Cause. He is the Powerful, the Mighty, the All-Knowing, the All-Wise.

3 یا شیخ یوم یوم الله است و کل بنصرت مأمور و
نصرت بجنود است و لکن در اینظهور حکمت و
بیان ناصر امر بوده و هست و کل بآن مأمورند از
حق میطلبیم آنجنابرا مؤید فرماید و یکی از اعلام
امرش معین نماید اوست مقتدر و توانا و عالم و
دانا

- 4 Say: My God, my God! Thy grace hath encompassed me, and Thy mercy hath preceded me, and Thy call hath awakened me, and Thy command hath raised me up, and the light of Thy countenance hath guided me to Thy Most Great Path. I beseech Thee, O Lord of existence and Sovereign of the seen and unseen, to assist me to serve Thy Cause through the hosts of wisdom and utterance. Verily Thou art the Powerful, the Mighty, the All-Bountiful.

4 قل الهی الهی فضلک احاطنی و رحمتک سبقتنی
و ندائک ايقظنی و امرک اقامنی و نور وجهک
هدانی الی صراطک الأعظم استلک یا مالک
الوجود و سلطان الغیب و الشهود بأن توقفی علی
خدمة امرک بجنود الحکمة و البیان انک انت
المقتدر العزیز المنان

INBA19:341, INBA32:294

BH05580

To: Baha'is in al-Kaf and al-Kaf, in Qazvin

Date: 1306-03 [1888-Nov]

- 1 He is the Dawning from the Horizon of Utterance
- 2 O friends of God in Kaf and Kaf! Harken with your inner ears to the divine call. He is the Protector, He is the Helper, and He is the Succourer. Today, the denizens of the highest paradise are those souls who have sanctified their hearts from the doubts and vain imaginings of the world's peoples and have illumined their breasts with the light of recognition. These are the people of Baha - every Book speaks of their mention and recalls their station. Today the Divine Lote Tree has, from the most exalted horizon, sent choice new and delicate fruits especially for the friends in those regions, that all may attain the divine bounty and partake of the heavenly feast. Its fruits have been and are His verses, which in every time are manifest and visible from the treasury of His knowledge. We beseech God to aid all who are on earth to that which befits His Day.

1 هو المشرق من افق البیان

2 یا اولیاء الله فی الکاف و الکاف ندای الهی را
بآذان جان بشنوید اوست حافظ و اوست معین
و اوست ناصر امروز اهل فردوس اعلی نفوسی
هستند که قلوب را از ظنون و اوهام احزاب
عالم مقدس نموده اند و صدور را بنور عرفان منور
داشته اند ایشانند اهل بها هر کجایی بذکرشان ناطق
و بمقامشان ذا کرامت سدره منتهی از افق اعلی
فرا که جدیده لطیفه مخصوص اولیای آن اشطار
ارسال نموده تا کل بنعمت الهی فائز شوند و از
مائده آسمانی قسمت برند اثمارش آیاتش بوده و
هست و در کل حین از خزانه علبش ظاهر
و مشهود از حق میطلبیم من علی الأرض را بر
آنچه سزاواریم اوست موفق دارد قولوا یا الهنا و

Say: O our God, our Goal, and our Beloved! We are Thy servants and Thy creation. We have held fast to the cord of Thy loving-kindness and have turned to the horizon of Thy grace. We beseech Thee by the lights of Thy countenance and the mysteries of Thy knowledge to aid us to be steadfast in Thy Cause, lest the doubts of the deniers and the hints of the barking ones cause us to slip. O Lord! Have mercy upon us through Thy generosity, then forgive us through Thy grace. Verily Thou art the Munificent, the Generous, and within Thy grasp is the control of all who are in the heavens and on earth.

مقصودنا ومحبوبنا نحن عبادك وخلقك تمسكاً
بعروة عنايتك واقبلنا الى افق فضلك استلک
بأنوار وجهک و اسرار علمک بأن تؤيدنا على
الاستقامة على امرک لثلاً تزلنا شبهات المعرضين
واشارات الناعقين اى رب ارحمنا بجودک ثم
اغفر لنا بفضلک انک انت الجواد الکريم وفى
قبضتک زمام من فى السموات والأرضين

INBA33:135

BH05492

To: Muhammad Hasan son of Mulla Mihdi, in Yazd

Date: 1306-03 [1888-Nov]

1 In My Name, the Protector over all names

2 This is a Book sent down by the Wronged One on this Day wherein the Herald proclaims: The Kingdom belongs to God, the Protector, the Self-Subsisting. Blessed is he who hath heard and responded, and woe unto every heedless one who is rejected. Say: O concourse of divines! Where is the phrase "may God hasten His advent" and where are your supplications and prayers for His appearance and manifestation? Be fair, O people, and be not of the wrongdoers. Ye have pronounced judgment against Him through Whose name your stations were exalted and your ordinances encompassed all and your commands were executed. By the life of God! Ye have committed that which hath caused the fruits and trees and leaves to lament in God's most exalted Paradise, while ye remain heedless. Soon shall ye behold the recompense of your deeds. Your appointed time is the pitch-dark night, and it is near, did ye but perceive it. Say thou: My God, my God! I disavow their deeds and actions and whatsoever hath proceeded from their mouths. I beseech Thee, O Lord of the worlds and Goal of all peoples, by Thy Most Great Name through which the gates of knowledge and wisdom were opened to all who are in Thy heaven and earth, and the ocean of understanding surged in the contingent world through Thy bounty and generosity, to forgive me and ordain for this servant of Thine that

1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ

2 كُتِبَ أَنْزَلَهُ الْمَظْلُومُ فِي هَذَا الْيَوْمِ الَّذِي فِيهِ يَنَادِي
الْمُنَادُ الْمَلِكُ اللَّهُ الْمُهَيْمِنُ الْقَيُّومُ طَوْبِي لَسَمِيعٍ سَمِعَ
وَاجِبٍ وَوَيْلٌ لِكُلِّ غَافِلٍ مُرَدُّدٍ قُلْ يَا مَعْشَرَ
الْعُلَمَاءِ أَيْنَ كَلِمَةُ عَجَلِ اللَّهِ فَرَجِهِ وَ أَيْنَ تَضَرَّعُكُمْ
وَ ابْتِهَالُكُمْ لظُهُورِهِ وَ بَرُوزِهِ انْصَفُوا يَا قَوْمَ وَ لَا
تَكُونُوا مِنَ الظَّالِمِينَ قَدْ أَفْتَيْتُمْ عَلَى الَّذِي بِاسْمِهِ
ارْتَفَعَتْ مَقَامَاتُكُمْ وَ احَاطَتْ أَحْكَامُكُمْ وَ جَرَتْ
أَوَامِرُكُمْ لِعَمْرِ اللَّهِ ارْتَكَبْتُمْ مَا نَاحَتْ بِهِ الْأُتُمَارُ وَ
الْأَشْجَارُ وَ الْأَوْرَاقُ فِي فِرْدَوْسِ اللَّهِ الْأَعْلَى وَ أَنْتُمْ
مِنَ الْغَافِلِينَ سَوْفَ تَرَوْنَ جَزَاءَ أَعْمَالِكُمْ إِنْ مَوْعِدُكُمْ
الْليْلَةُ الصَّمَاءُ وَ أَنَّهَا قَرِيبَةٌ لَوْ أَنْتُمْ مِنَ الشَّاعِرِينَ
أَنْتَ قُلْ الْهَى الْهَى إِنْ أَبْرَأَ نَفْسِي مِنْ أَعْمَالِهِمْ
وَ أَفْعَالِهِمْ وَ مَا خَرَجَ مِنْ أَفْوَاهِهِمْ اسْتَطَلَّكَ يَا
مَوْلَى الْعَالَمِ وَ يَا مَقْصُودَ الْأُمَمِ بِاسْمِكَ الْأَعْظَمِ
الَّذِي بِهِ فَتَحَتْ أَبْوَابُ الْعِلْمِ وَ الْعِرْفَانِ عَلَى مَنْ
فِي سَمَائِكَ وَ أَرْضِكَ وَ مَاجَ بَحْرِ الْعِرْفَانِ فِي
الْإِمْكَانِ بِجُودِكَ وَ كَرَمِكَ بِأَنْ تَغْفِرَ لِي وَ تَقْدِّرَ

which will draw him nigh unto Thee in all conditions. Verily
Thou art the Self-Sufficient, the Most High.

لعبدك هذا ما يقربه اليك في كلّ الأحوال
أنك انت الغنى المتعال

BLIB_Or15716.196b

BH06367

To: Aqa Mirza Abdul-Hamid, in Shiraz

Date: 1306-03 [1888-Nov]

- 1 He is the Hearer from His Most Exalted Horizon 1 هو السّامع من افقه الأعلى
- 2 O 'Abdu'l-Hamid! Upon thee be the Glory of God and His loving-kindness. Rejoice within thyself and give thyself the glad-tidings of God's loving-kindness, the Lord of all worlds. Verily the Most Great Ocean desired to send thee from the shells of His bounty the pearls of loving-kindness and favors. By the life of God! No mention or utterance can equal this Word. Verily it is as the sun among all mentions, to which My Manifest Book beareth witness. 2 يا عبدالحميد عليك بهاء الله و عنايته افرح في نفسك و بشّر ذاتك بعناية الله ربّ العالمين أنّ البحر الأعظم اراد ان يرسل اليك من اصداف فضله لآئ العناية و الألفاف لعمر الله لا يعادل بهذه الكلمة ذكر و بيان أنها تكون كالشمس بين الأذكار يشهد بذلك كتابي المبين
- 3 Thy letter hath come before the Wronged One. We found from it the fragrance of thy love for God, the Goal of them that know, and every word thereof testified to thy clinging to the hem of the robe of thy Lord's mercy, the All-Forgiving, the Most Generous. We beseech God to make thee a standard of His Name amongst His servants, and through thee to draw people nigh unto Him and guide them to His straight path. We sent thee aforetime that which remindeth the servants of the signs of God, the King, the True One, the All-Knowing, the All-Wise. Be thou speaking with an utterance whereby the tongues of the world will speak, and arise to serve the Cause with such arising whereby every doubting sitter will arise. The Glory shining from the horizon of the heaven of My utterance be upon thee and upon them that are with thee and upon My loved ones there who have cast aside all else save Me and have held fast unto My strong and mighty cord. 3 قد حضر كتابك لدى المظلوم وجدنا منه عرف حبك لله مقصود العارفين و شهد كلّ كلمة منه بتشبّثك بأذيال رداء رحمة ربك الغفور الكريم نسئلك الله ان يجعلك علماً باسمه بين عباد و بك يقرب الناس اليه و يهديهم الى صراطه المستقيم قد ارسلنا اليك من قبل ما يذكر العباد بآيات الله الملك الحقّ العليم الحكيم كن ناطقاً ببيان تنطق به السن العالم و قم على خدمة الأمر بقيام يقوم به كلّ قاعد مريب البهاء المشرق من افق سماء بياني عليك وعلى من معك وعلى اوليائي هناك الذين نبذوا سوائى و تمسكوا بجبلى المحكم المتين

INBA51:388, BLIB_Or15716.127a

BH07209*To: Muhammad son of Shawkat Khanum Attar, in Qazvin**Date: 1306-03 [1888-Nov]*

- 1 He is the One Who gazeth from His most exalted horizon. 1 هو الناظر من افقه الأعلى
- 2 The verses have been sent down and the clear tokens have appeared, yet most of the people remain heedless. The Resurrection hath come to pass and the Hour hath struck, yet the people are in evident doubt. How many a ruler hath been prevented from attaining the presence of the Countenance, and how many a poor one hath attained and said: "Praise be unto Thee, O Thou Goal of them that know!" Blessed is the servant who hath today hearkened unto the call of God, the Lord of the mighty Throne, and woe unto him who hath denied His Manifestation and disputed His verses - he is accounted among the idolaters in the sight of God, the Lord of all worlds. 2 قد نزلت الآيات و ظهرت البيّنات و القوم اكثرهم من الغافلين قد قامت القيامة و ظهرت السّاعة و النّاس في ريب مبين كم من امير منع عن الحضور امام الوجه و كم من فقير فاز و قال لك الحمد يا مقصود العارفين طوبى لعبد فاز اليوم باصغاء نداء الله ربّ العرش العظيم و ويل لمن انكر ظهوره و جادل بآياته انه من المشركين عند الله ربّ العالمين
- 3 Say: Fear God, O people, and deny not Him Who hath come with the hosts of divine revelation and inspiration from the horizon of your Lord's decree, the All-Speaking, the All-Seeing. Thus hath the Tongue of Grandeur spoken, when the Wronged One was in His mighty prison. 3 قل اتقوا الله يا قوم و لا تنكروا الذي اتى بجنود الوحي و الالهام من افق ارادة ربكم الناطق البصير كذلك نطق لسان العظمة اذ كان المظلوم في سجنه المتين
- 4 We beseech God to aid thee to serve His Cause and to grant thee victory in this Day wherein the seal of the Choice Wine hath been broken by the finger of the Almighty. The glory from Us be upon thee and upon every steadfast, firm one. 4 نسل الله ان يؤيدك على خدمة الأمر و ينصرک في هذا اليوم الذي فيه فكّ ختم الرّحيق باصبع القدير البهاء من لدنا عليك و على كلّ ثابت مستقيم

KNJ.024a

BH07145*To: Aqa Siyyid Muhammad Mamaqani, in Ta**Date: 1306-03 [1888-Nov]*

- 1 He is the One Who speaks before the faces of all! 1 هو الناطق امام الوجوه
- 2 God, the Lord of the worlds, bears witness that the Promise has come and the Promised One has appeared with manifest sovereignty. He has ordained the laws and sent down the Book and made manifest His straight Path. He has spoken before all faces and informed all of the Great News. Blessed art thou for 2 شهد الله ربّ العالمين قد جاء الوعد و اتى الموعد بسلطان مبين قد شرع الشّرايع و انزل الكتاب و اظهر صراطه المستقيم قد نطق امام الوجوه و اخبر

having desired that which is praiseworthy in the days of thy Lord, the Lord of the Exalted Throne.

- 3 When the shrill voice of My Pen attracted thee and thou didst drink the choice wine of utterance from the cup of My bounty, say: My God, my God! Praise be to Thee for having given me to drink of the Kawthar of Thy knowledge and for having made me recognize the Dawning-Place of Thy verses. I beseech Thee by them who soared in the atmosphere of Thy nearness and spent what they possessed for the exaltation of Thy Word and the hearkening unto Thy Cause, to make me detached from all else save Thee and to hold fast to the cord of Thy loving-kindness.

- 4 Then I beseech Thee, O Thou Who art the Possessor of all being and the All-Compelling over the seen and unseen, to ordain for my mention an influence from Thee and a power from Thy presence, that it may guide Thy servants to Thy Most Great Path and draw them nigh unto Thy Most Mighty Cause. Verily Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the All-Compelling, the Self-Subsisting.

JHT_S#160x

الكلّ بنبأه العظيم طوبى لك بما اردت المعروف
في أيام ربك ربّ الكرسيّ الرفيع

3 اذا اجتذبتك صرير قلمي و شربت رحيق البيان
من كأس عطائي قل الهى الهى لك الحمد بما
سقيتني كوثر عرفانك و عرّفتني مشرق آياتك
اسلك بالذين طاروا في هواء قربك و انفقوا
ما عندهم لاعلاء كلمتك و اصغاء امرك
بأن تجعلني منقطعاً عن دونك و متمسكاً بحبل
عنايتك

4 ثم اسئلك يا مالک الوجود والمهيمن على الغيب
و الشهود بأن تجعل في ذكرى اثرأ من عندك و
نفوذاً من جانبك لهدى عبادك الى صراطك
الأعظم و يقربهم الى امرك الأقوم أنك انت
المقتدر على ما تشاء لا اله الا انت المهيمن القيوم

INBA19:114a, INBA32:105a, ADM3#119

p.138x

BH07176

To: *Mirza Sulayman, in Ta*

Date: 1306-03 [1888-Nov]

- 1 He is the All-Seeing, the All-Informed
- 2 We have sent down the verses and manifested the clear proofs and sent down from the heaven of utterance the table of divine knowledge. Blessed is he who has attained and woe unto the heedless. Today the heavenly table is being sent down at every moment and bounty is descending from the heaven of generosity like a copious rain. Blessed are they who have attained unto this most great gift and have drunk from the sealed wine with the name of God, exalted be His glory. In this wine are concealed effects and hidden wisdoms. It sanctifies existence from all else save God and at every moment increases one's love for Him. It causes man to attain to such a station that he sees naught save God and regards all else as non-existent and null. This is of the bounty of God, the Lord of the mighty

1 هو الشاهد الخبير

2 قد انزلنا الآيات و اظهرنا البينات و ارسلنا من
سماء البيان مائدة العرفان طوبى لمن فاز و ويل
للغافلين امروز مائده در كلّ حين نازل و نعمت
از سماء كرم بمثابة غيث هائل طوبى از برای
نفوسيكه باين عطيه كبرى فائز شدند و از
رحيق مختوم باسم حق جل جلاله نوشيدند در
اين رحيق اثرها مكنون و حكمتها مخزون وجود
را از ما سوى الله مقدس نمايد و در هر حين
بر نار محبتش بيفزايد انسانرا بمقامى فائز فرمايد
كه غير حق را مفقود و معدوم مشاهده نمايد
هذا من فضل الله ربّ العرش العظيم لازال

throne. You have ever been and continue to be remembered in the Holy Court. Through His grace, preserve this most great bounty and keep it hidden from the thieves and the treacherous. Thus has the Pen spoken while the Wronged One was in a mighty fortress and manifest prison.

در ساحت اقدس مذکور بوده و هستيد اين
فضل اعظم را بعنايتش حفظ نما و از سارقين
و خائنين مستور دار كذلك نطق القلم اذ كان
المظلوم في حصن متين و سجن مبين

INBA19:113a, INBA32:104a, INBA41:291

BH07488

To: Mirza Ali Naqi, in Tihiran

Date: 1306-03 [1888-Nov]

1 In My Name, the All-Knowing, the All-Informed!

1 بِسْمِ الْعَلِيمِ الْخَبِيرِ

2 The Divine Lote-Tree desires to send unto thee a fruit from among Its fruits, and a leaf from among Its leaves, and a remembrance from among Its remembrances, that It may draw thee closer, in all conditions, to God, the Lord of the Mighty Throne. When thou attainest unto this, say: "Praise be unto Thee, O God of earth and heaven, for having illumined my heart with the light of Thy knowledge and caused me to hear Thy call from the direction of Thy prison, and honored mine eyes with beholding the traces of Thy Most Exalted Pen. I beseech Thee, O my God, by Thy verses and Thy clear proofs, and by the rustling of Thy Lote-Tree and Its fruits and leaves and branches, to aid me to perform such deeds as shall diffuse the fragrance of Thy good-pleasure. This is my purpose and the purpose of the sincere ones. Praise be to God, before and after. Thou hast previously attained unto the Divine Tablet. In these days thy mention hath repeatedly been made in the presence of the Wronged One. He who loved Me hath mentioned thee time and again. We have remembered thee in this perspicuous Book. Say: Praise be to God, the Lord of the worlds."

2 اِنَّ السَّدرَةَ ارادت ان ترسل اليك ثمرةً من
اثمارها و ورقةً من اوراقها و ذكراً من اذكارها
لتقربك في كل الأحوال الى الله رب العرش
العظيم انك اذا فزت بها قل لك الحمد يا اله
الأرض و السماء بما نورّت قلبي بنور معرفتك
و اسمعتني ندائك من شطر سجنك و شرفت
عيني بمشاهدة آثار قلبك الأعلى اسئلك يا الهى
بآياتك و بيناتك و بحجف سدرتك و اثمارها
و اوراقها و اغصانها بأن تؤيدنى على عمل يتضوع
به عرف رضائك و عزّتك هذا مقصودى و
مقصود المخلصين لله الحمد از قبل و بعد بلوح
الهى فائز شدى در اين أيام مكرّر ذكرتك لدى
المظلوم مذکور قد ذكرك من احبّنى مرّة بعد
مرّة ذكرناك بهذا الكتاب المبين قل الحمد لله ربّ
العالمين

BLIB_Or15716.141b

BH08123*To: son of Nabil Qabl-i-Baqir, in Qazvin**Date: 1306-03 [1888-Nov]*

1 He is the Hearer, the Answerer

1 هو السامع المجيب

2 O my Lord! Thou seest me gazing toward the horizon of Thy bounty and awaiting the wonders of Thy generosity. I beseech Thee by Thy Most Great Signs and the manifestations of Thy grandeur in the kingdom of creation to make me content with whatsoever Thou hast ordained for me through Thy generosity and prescribed for me through Thy grace. By Thy might, O Thou Goal of the world and Beloved of the nations! My tongue desireth naught save Thy mention and praise, my heart loveth naught save Thy love and nearness, and mine eyes choose naught save to behold the horizon of Thy Revelation and the traces of Thy Most Exalted Pen. I beseech Thee, O Creator of all things, to ordain for me that which I have desired from the ocean of Thy bounty and the heaven of Thy generosity and the sun of Thy bestowal. O Lord! Thou seest the poor one hath turned toward the ocean of Thy riches. I beseech Thee by Thy grace not to disappoint him. Verily Thou art the All-Bountiful, the All-Generous. There is none other God but Thee, the All-Forgiving, the All-Merciful.

2 ايرب تراني ناظراً الى افق فضلك و منتظراً بدائع
جودك استلک باياتک الکبرى و ظهورات
عظمتک فى ناسوت الانشاء بأن تجعلنى راضياً بما
قدّرتہ لى بجودک و کتبتہ لى بفضلک و عزّتک
يا مقصود العالم و محبوب الأمم انّ لسانى لا يريد
الا ذکرک و ثنائک و قلبى لا يحبّ الا حبّک و
قربک و عینى لا تختار الا مشاهدة افق ظهورک
و آثار قلبک الاعلى استلک يا موجد الأشياء بأن
تقدّر لى ما اردته من بحر جودک و سماء کرمک
و شمس عطائک ايرب ترى المسکين قصد بحر
غنائک استلک ان لا تخيّبه بفضلک انک انت
الجواد الکريم لا اله الا انت الغفور الرحيم

AQMJ2.140, KNJ.034a

BH09078*To: Isma'il, in Najafabad**Date: 1306-03 [1888-Nov]*

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

1 هو السميع البصير

2 O Isma'il, upon thee be the Glory of God, the Lord of the Mighty Throne! Say: Glory be unto Thee, O my God, my Lord and my Support! The fire of separation from Thee hath consumed me, and Thy remoteness and absence hath destroyed me. I know not, O my God, whether Thou didst create me for Thy remembrance or for Thy torment. If Thou didst create me for Thy remembrance and praise and for recognition of the Dayspring of Thy Revelation and the Dawning-Place of

2 يا اسمعيل عليك بهاء الله ربّ العرش العظيم قل
سبحانک اللهم يا الهى و سيدى و سندى قد
احرقتنى نار فراقک و اهلکتنى هجرک و بعدک لم
ادريا الهى خلقتنى لعذبک او لعذابک لو خلقتنى
لذكرک و ثنائک و عرفان مشرق و حیک و مطلع
آياتک ایدنى لأقوم على خدمته بين عبادک و
ذكره و ثنائہ امام وجوه خلقک استلک يا مولى

Thy signs, then strengthen me that I may arise to serve Thee amongst Thy servants and to praise and glorify Thee before the faces of Thy creation. I beseech Thee, O Lord of the worlds, by the Most Great Name, to ordain for me that which will draw me nigh unto Thee. By Thy glory! I am content with whatsoever Thou hast ordained for me through Thy decree and destiny, for I testify that Thou art praised in Thy doings and obeyed in Thy command. Verily Thou art the All-Knowing, the All-Wise.

العالم بالاسم الأعظم بأن تقدّر لي ما يقربني اليك
وعزّتك اكون راضياً بما قدّرت لي بقضائك و
قدرك لأنّي اشهد بأنك كنت محموداً في فعلك
و مطاعاً في امرك انك انت العليم الحكيم

BLIB_Or15696.186a

BH09170

To: Salmih Sultan, in Qazvin

Date: 1306-03 [1888-Nov]

1 In the Name of the Desire of the World!

1 بنام مقصود عالم

2 O my leaf and O my handmaiden! Today it befitteth the leaves of the Divine Lote-Tree to make mention and offer praise unto God, exalted be His glory. Each of the leaves of the Ultimate Lote-Tree is engaged in a different remembrance and uttereth a different praise. The declaration of each one is "God hath come with manifest sovereignty" and the remembrance of each one is "Blessed are they that have attained!" O leaf! With the hand of trust, take fast hold of His cord and grasp His luminous hem. Beseech God that He deprive not His leaves of the call of the Divine Lote-Tree and cause all to attain unto that which is the cause of everlasting remembrance and the source of eternal life. O my God, my God! Withhold not this handmaiden from the heaven of Thy bounty and deprive her not of the ocean of Thy generosity. Thou art the Powerful, the Mighty.

2 يا ورقتي و يا امتي امروز سزاوار اوراق سدره
ذکر و ثنای حق جلّ جلاله بوده اوراق سدره
منتهی هر یک بذکری ذاکر و بوصفی ناطق بیان
هر یک قد اتی الله بسلطان مبین و ذکر هر یک
طوبی للفائزین ای ورقه بید توکل یجبل تمسک نما
و بذیل منیرش تشبث کن از حق بطلب اوراق
خود را از ندای سدره محروم ننماید و کل را فائز
فرماید بآنچه که سبب ذکر ابدی و علّت بقای
سرمدیست الهی این امه را از سماء کرم منع
نمما و از دریای بخشش خود محروم مفرما توئی
قادر و توانا

BLIB_Or15716.086a

BH08661

To: Farrukh wife of Jinab-i-Muhammad Daribaghi, in Qazvin
Date: 1306-03 [1888-Nov]

- 1 He is the One Who gazeth from His Most Exalted Horizon 1 هو الناظر من افقه الأعلى
- 2 Today and always, the highest adornment for the women of the earth hath been the blessed word "O My Handmaiden." Every handmaiden who attaineth unto this word is recorded as one of the denizens of the highest Paradise in God's Book. Blessed is the handmaiden who attaineth unto it and unto the chastity which God hath made the ornament of His accepted handmaidens. 2 امروز زینت اعلی از برای نساء ارض اکیل کلمه مبارکه یا امتی بوده و هست هر یک از اماء که باین کلمه فائز شد او از اهل فردوس اعلی در کتاب الهی مذکور طوبی لأمة فازت بها وبالعصمة التي جعلها الله طراز امائه المقبلات
- 3 Say: My God, my God! I render thanks unto Thee for having remembered Thy handmaiden in the Most Great Prison and for having revealed for her that which no mention among mentions can equal. I beseech Thee, O my Lord, by the effulgences of the lights of the Sun of Thy Revelation, to aid Thy male and female servants in that which Thou lovest and art pleased with. Thou art, verily, the Lord of all beings and the Lord of the Throne on high and of earth below. 3 قولي الهی الهی لك الحمد بما ذكرت امتك في السجن الأعظم و انزلت لها ما لا يعادله ذكر من الأذکار ای رب اسئلك بتجلیات انوار نیر ظهورک بأن تؤید عبادک و امائک علی ما تحب و ترضی انک انت مولی الوری و رب العرش و الثری

INBA33:137,

BLIB_Or15716.086b,

AQA5#173 p.232

BH09906

To: Ali Khi Alif, in Najafabad
Date: 1306-03 [1888-Nov]

- 1 He is the Speaker, the Hearer! 1 بسمی الناطق السميع
- 2 'Ayn, Lam. Say: My God, my God! Praise be to Thee for having made me appear in the days of the Dawning-Place of Thy signs and the Dayspring of Thy clear tokens, and for having caused me to hear Thy call from the precincts of Thy prison. I beseech Thee, O Thou Goal of them that know and Beloved of the sincere ones, by Thy Name through which Thou didst abase the standards of the idolaters, to make me pure in my love for Thee, speaking forth Thy praise, and turning toward the lights of Thy countenance. O my Lord! Thou seest me advancing toward Thee and holding fast to Thy cord. I beseech Thee to ordain for me that which befitteth the ocean of Thy 2 ع ل قل الهی الهی لك الحمد بما اظهرتني في أيام مشرق آیاتک و مطلع بیناتک و اسمعتني ندائک من شطر بجنک اسئلك يا مقصود العارفين و محبوب المخلصين باسمک الذي به نکست اعلام المشرکين بأن تجعلني خالصاً لحبك و ناطقاً بثنائک و متوجّهاً الى انوار وجهک ای رب تراني مقبلاً اليک و متمسكاً بحبلک اسئلك

bounty and the heaven of Thy giving. Verily, Thou art the All-Bountiful, the Most Generous.

بأن تكتب لي ما ينبغي لبحر جودك و سماء
عطائك أنك انت الفضل الكريم

LEID.Or4971?

BH10086

To: Safar Khi Alif, in Najafabad

Date: 1306-03 [1888-Nov]

¹ He is the All-Knowing, the All-Wise.

¹ هو العليم الحكيم

² O Safar! Thy name hath been mentioned in the Most Great Scene, and We have remembered thee in a Tablet from whose horizon hath shone forth the light of thy Lord's tender mercy, the Compassionate. When thou attainest unto it, say: "My God, my God! I am Thy servant and the son of Thy hand-maiden. I have turned with my heart, my outward being and my inward being toward Thy most exalted horizon. I beseech Thee, O Lord of all beings, by the effulgences of the lights of the Sun of Thy grace, and by the pearls of the ocean of Thy bounty and generosity, and by Thy sovereignty wherewith Thou hast subdued the hearts of Thy servants, to ordain for me the good of the hereafter and of this world. Verily, Thou art the Lord of the throne on high and of the dust below. There is none other God but Thee, the Mighty, the Great."

² يا صفر قد حضر اسمك في المنظر الأكبر
ذكرناك بلوح لاح من افقه نير عناية ربك
الرحيم أنك اذا فزت به قل الهى الهى انا
عبدك و ابن امتك اقبلت بقلبي و ظاهرى و
باطنى الى افقك الأعلى اسئلك يا مولى الورى
بتجليات انوار شمس فضلك و بلآئى بحر جودك
و كرمك و سلطانك الذى سخرت به افئدة
عبادك بأن تقدر لي خير الآخرة و الأولى أنك
انت رب العرش و الثرى لا اله الا انت العزيز
العظيم

BLIB_Or15696.186c

BH09739

To: Javad Chai, in Qazvin

Date: 1306-03 [1888-Nov]

¹ He is the One dawning from the horizon of divine utterance.

¹ هو المشرق من افق البيان الهى

² My God, my God! Nearness to Thee is my hope, and to stand before Thy presence is my desire, and to hearken to the flowing of Thy Pen is my wish, and to appear before the throne of Thy justice is the ultimate goal of my purpose. I beseech Thee, O Light of the world and Illuminator of the nations, by the Most

² الهى قربك رجائى و القيام امام وجهك بغيتى
و اصغاء صرير قلبك املئ و الحضور امام كرسي
عدلك منتهى مقصدى اسئلك يا نور العالم
و منور الأمم بالاسم الأعظم بأن تكتب لي

Great Name, to ordain for me that which Thou hast destined for Thy chosen ones and trusted ones, who were so carried away by the breathings of Thy Revelation that they hastened to the place of sacrifice in their longing to attain Thy presence. Thou seest, O my God, the hands of hope upraised to the heaven of Thy bounty, and eyes expectant of the wonders of Thy grace. I beseech Thee to ordain for me in all conditions that which will draw me nearer unto Thee. Verily, Thou art the Self-Sufficing, the Most Exalted.

ما قدرته لأصفيائك وامنائك الذين اخذتهم
نفحات وحيك بحيث سرعوا الى مقرّ الفداء
شوقاً للقائك ترى يا الهى ايدى الرجاء مرتفعة
الى سماء جودك والعيون منتظرة بدائع فضلك
اسئلك ان تقدّر لى ما يقربنى فى كلّ الأحوال
انك انت الغنى المتعال

AQMJ2.014

BH10738

To: Husayn Khi Alif, in Najafabad

Date: 1306-03 [1888-Nov]

1 He is the Mighty, the All-Knowing!

1 هو العزيز العليم

2 O Yavar, upon thee be the Glory of God, the Lord of Power! Say: Glory be to Thee, O my God! I beseech Thee by the ocean of Thy utterance and the mysteries of Thy Book and the lights of Thy Manifestation, to make me one of those who have attained unto Thy presence and have drunk the choice wine of recognition from the hand of Thy bounty. O Lord! I am Thy servant and the son of Thy servant. I have turned toward Thee, clinging to the cord of Thy grace. I beseech Thee not to disappoint me of that which is with Thee. Verily, Thou art the Ever-Forgiving, the All-Merciful.

2 يا ياور عليك بهاء الله مالک القدر قل سبحانک
يا الهى اسئلك بجر بيانک و اسرار کتابک و
بأنوار ظهورک بأن تجعلنى من الذين حضروا امام
وجهک و شربوا کوثر العرفان من يد عطائك
ای ربّ انا عبدک وابن عبدک قد اقبلت اليک
متمسکاً بحبل فضلك اسئلك ان لا تخيبنى عمّا
عندک انک انت الغفور الرحيم

BLIB_Or15696.186b

BH00253

To: *Ustad Ali Akbar Banna Yazdi, in Ishqabad*

Date: 1306-04 [1888-Dec]

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

2 This is a day of separation and likewise a time of reunion, sometimes union is manifest and at times separation. Imaginary realities and frozen entities are, in themselves, clinging to ancient tales and holding fast to suspicions and vain imaginings. No trace of the Water of Life appeared in those souls, and it yielded no fruit. "And for the wrongdoers We desire nothing but loss." A single meaningless word deprives a party from the ocean of inner meanings, for the nature of earthworms lies hidden therein. Every person of insight is bewildered as to why people cannot distinguish between the sun and its shadow. Greatness belongeth unto God! Power belongeth unto God, our Lord and your Lord and the Lord of the mighty throne!

3 O beloved of my heart! Thy letter was received and the fragrance of musk was diffused therefrom, for it was adorned with the mention of the Goal of the world's peoples and embellished with remembrances of His loved ones. After reading and reviewing it, it was taken to the Most Exalted Horizon and presented before the countenance of the Lord of all beings, attaining the honor of His listening ear. At that moment the Tongue of Grandeur spoke verses whose fragrance perfumed the world and whose light of utterance illumined all possibility. God is Most Great! How lofty is the Cause and at what level are the claimants! In any case, after the appearance of the effulgences of the Orb of favors and grace, the Tongue of Grandeur spoke these verses, blessed and exalted be His words:

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

5 O thou who art mentioned in My presence! Great is the Cause and great is the Day. We beseech God to aid all to do that which beseemeth His Day. At every moment there hath been sent down from the Kingdom of utterance that which no ear hath ever heard the like of, and there hath appeared that which no eye hath ever seen the like of. O 'Ali-Qabli-Akbar! At every moment precious pearls appear from the treasury of the Pen of the Lord of the Day of Judgment, but those who can distinguish are missing and unseen. Croaking and hypocrisy have deprived the horizons of the light of unity. The manifestations of negation have, in the name of affirmation, prevented

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 یوم طلاق است و همچنین حین تلاق گاهی وصل ظاهر و هنگامی فصل حقایق موهومه و کینونات منجمده بعینها بقصص اولی متمسکند و به ظنون و اوهام متشبث از کوثر حیوان در آن نفوس اثری ظاهر نشد و ثمری بخشید و ما نرید الظالمین الا خسارایکحرف بیعنی حزبی را از بحر معانی محروم مینماید چه که طبیعت خراطینی در آن وجود مکنون هر صاحب بصری متحیر که چه شده ناس مابین آفتاب و ظلّ فرق نبینند و تمیز ندهند العظمة لله القدرة لله ربنا و ربکم و ربّ العرش العظيم

3 یا حبیب فؤادی نامه رسید و عرف نافه از آن متضوع چه که بذکر مقصود عالمیان مزین بود و باذکار اولیا مطرّز و بعد از قرائت و اطلاع قصد افق اعلی نمود امام وجه مولی الوری عرض شد و بشرف اصغا فائز گشت در آنحین لسان قدم بآیاتی تکلم فرمود که نفحه اش عالم را معطر و نور بیان امکانرا منور نمود الله اکبر امر در چه مقام و مدّعی در چه مقام باری بعد از ظهور اشراقات نیر عنایات و فضل لسان عظمت باین آیات ناطق

4 قوله تبارک و تعالی هو الناظر العليم الحكيم

5 یا ایها المذكور فی ساحتی امر عظیمست و یوم عظیم از حقّ میطلبیم کلّ را تأیید فرماید بر آنچه سزاوار یوم اوست در هر حین از ملکوت بیان نازل شده آنچه که شبه آنرا هیچ سمعی اصغا ننموده و ظاهر شده آنچه که هیچ بصری مثل آنرا ندیده یا علی قبل اکبر لؤلؤ ثمین در هر حین از خزانه قلم مالک یوم الدین ظاهر ولكن ممیز مفقود و غیرمشهود نفاق و نفاق آفاق را از نور اتفاق محروم داشته مظاهر نفی باسم اثبات عالم را

the world from the lights of the Sun of true oneness. The condition of the servants is evident - for years they have drunk from the cup of vain imaginings and have reached maturity at the breast of idle fancies. Assuredly they were not and are not worthy to draw near to the Most Great Ocean. They are familiar with buzzing and flee from the cooing of the doves of the supreme Paradise.

از انوار آفتاب توحید حقیقی منع نموده‌اند شأن
عباد معلوم سالها از کأس اوهام نوشیده‌اند و
از ثدی ظنون ببلوغ رسیده‌اند البته قابل تقرّب
ببحر اعظم نبوده و نیستند بطنین انس دارند و از
تغردات حمامات فردوس اعلی در گریز

- 6 My God, my God! I testify that Thy Most Great Name hath illumined all created things with the lights of its utterance. I beseech Thee by the Dawning-Place of Thy verses and the Dayspring of Thy clear signs, and by Thy power that hath encompassed existence both seen and unseen, to aid Thy servants to justice and fairness and to hearkening unto what Thou hast sent down from the kingdom of Thy grace and the dominion of Thy utterance. O Lord! This is a day that hath preceded all centuries and ages, wherein the ocean of Thy bounty hath surged and the fragrances of Thy mercy have wafted. Disappoint not Thy servants through Thy generosity and munificence. Verily Thou art the Ever-Forgiving, the All-Bountiful.

6 الهی الهی اشهد ان اسمک الأعظم تجلّی بأنوار
بیانه علی الممکات اسلک بمطلع آیاتک و
مشرق بیناتک و بقدرتک الّتی احاطت الوجود
من الغیب و الشّهود بأن تؤیّد عبادک علی العدل
و الانصاف و علی اصغاء ما انزلته من ملکوت
عنایتک و جبروت بیانک ای ربّ هذا یوم
سبق القرون و الأعصار و فیه ماج بحر عطائک
و هاج عرف رحمتک لا تخیب عبادک ببجودک
و کرمک انک انت الغفور الکریم انتهی لله
الحمد

- 7 Praise be to God! The bounty of the True One, exalted be His glory, toward that spiritual friend is evident and manifest. At this time, being Sunday the third of Muharram al-Haram, the letter of that spiritual friend was honored to be heard in the Most Holy Court, and this response was immediately revealed from the Most Exalted Horizon. All atoms testify to His grace and all created things bear witness to His favor.

7 عنایت حقّ جلّ جلاله نسبت بآنحیب روحانی
واضح و مشهود در این حین که یوم یکشنبه
سیم شهر محرم الحرام است نامه آنحیب روحانی
در ساحت اقدس بشرف اصغا فائز گشت و
همانحین اینجواب از افق اعلی نازل جمیع ذرات
بر عنایتش شاهد و کلّ ممکات بر فضلش گواه

- 8 The opposers and hypocrites have clung to calumnies at which the world of justice stands bewildered. That which was revealed from the Supreme Pen they have falsely attributed to others. The Kitab-i-Iqan, which was specifically revealed for His Holiness the Afnan, the honored Uncle, upon him be all the most glorious Glory, and wherein the journey and migration of the Ancient Beauty, exalted be His glory, is mentioned, they have denied - while equivalent to all the heavenly books from the Bayan and before it, nay rather more, exists. Nevertheless, they have said that which no deceiver has uttered. The verses themselves testify to their distinction, and according to the words of the Primal Point Himself, may the spirit of all else be sacrificed for His sake, Who declares that all the Bayan cannot equal one of His verses. However, O My loved one, it requires a true champion and a spiritual lion to grasp this blessed verse and to behold all else but God as non-existent.

8 معرضین و منافقین بمفتریاتی تمسک نموده‌اند که
عالم انصاف از آن متحیر آنچه از قلم اعلی نازل بغیر
نسبت داده و میدهند کتّاب ایقان که مخصوص
حضرت افنان حضرت خال علیه منکل بهاء
ابراهیم نازل و ذکر سفر و هجرت جمال قدم جل
جلاله در آن مذکور انکار نموده‌اند و حال معادل
جمیع کتب سماوی از بیان و قبل آن بل ازید
موجود مع ذلک گفته‌اند آنچه را که هیچ مغلّی
نگفته نفس آیات بر امتیازش گواه و بقول خود
نقطه اولی روح ما سواه فداه که میفرماید جمیع
بیان معادله بیک آیه او نمینماید و لکن یا حبیبی
صفدر حقیقی میخواهد و غضنفر معنوی که باین
آیه مبارکه تمسک نماید و ما سوی الله را معدوم
مشاهده کند

- 9 The misleader Dowlat-Abadi, who is known by the name of Hadi, has raised the standard of hypocrisy and has newly intended to build a second Jabulqa and Jabulsa. May the True

9 مضلّ دولت‌آبادی که باسم هادی مذکور است
علم نفاق برافراخته و تازه اراده بنای جابلقا و

One, exalted be His glory, protect the helpless servants. Verily, He has power over all things. This evanescent servant and that spiritual friend must supplicate the True One day and night not to allow these poor ones to be afflicted anew with the well of vain imaginings. He is the Powerful, the Mighty.

10 The names mentioned in the letter of that spiritual friend were presented before the face of the Lord of Eternity, and specifically for each one was revealed that which speaks of God's grace, bounty and mercy.

11 This is that which hath been revealed for Jinab-i-Mirza Muhammad-Husayn of Ardabil—upon him be the glory of God. He, exalted and glorified be He, saith:

12 In the Name of the Compassionate, the Generous One

13 O Muhammad! Hearken before Husayn to the cry of the wronged with the ear of the spirit! Today doth the ocean of divine knowledge give utterance through this blessed and most exalted Word. O My loved ones! The croaking of the ravens is raised from every quarter, and the treacherous lie in ambush. Blessed is the soul that hath quaffed from the Kawthar of the utterance of the All-Merciful and hath been made to partake of the Great Steadfastness. He is the knight in the arena of wisdom and utterance. From the True One do We beseech that He may confirm thee and illuminate thee with the light of true Unity. He is the Commander and He is the All-Powerful.

14 This is what was revealed for His Honor Mirza Mihdi of Ardabil, upon him be the Glory of God.

15 He is the All-Knowing, the All-Wise

16 The calumniators have laid hold on that which the ears of the world have never heard the like thereof. Among other things they have said that whatsoever hath been sent down from the heaven of divine will in this spiritual Day hath been taken from the Bayan. Glory be to God! The difference between the Pleiades and the dust is manifest. By the life of God! Were the First Point in My presence, He would transcribe My verses and send them forth unto all regions. Blessed are the souls that have not been deprived by the croaking of the ravens from the Luminary of the horizons, and who cleave fast unto the cord of steadfastness. O Mihdi! Render praise unto Him Who is the Desire of the world, Who hath made mention of thee in the Most Great Prison. Verily, He is the All-Bountiful, the Generous.

جالبسای ثانی نموده حقّ جلّ جلاله عباد بیچاره را حفظ فرماید آنه علی کشتیء قدیر این خادم فانی و آنجیب روحانی یاید شب و روز از حقّ بطلبیم این بیچاره‌ها را مجدد بیئر اوهام مبتلا ننماید اوست قادر و توانا

10 نفوس مذکوره در نامه آنجیب روحانی امام وجه مالک قدم عرض شد و مخصوص هر یک نازل شد آنچه که ناطق است به عنایت و فضل و رحمت حق

11 هذا ما نزل لجناب میرزا محمد حسین اردبیلی علیه بهاء الله قوله تبارک و تعالی

12 بسمی المشفق الکریم

13 یا محمد قبل حسین ندای مظلوم را باذن جان بشنو امروز بحر علم الهی باینکلمه مبارکه علیا ناطق یا اولیائی نعاق از اطراف مرتفع و خائنین در کمین طوبی از برای نفسیکه از کوثر بیان رحمن نوشید و باستقامت کبری فائز گشت اوست فارس مضممار حکمت و بیان از حق میطلبیم ترا تأیید فرماید و بنور توحید حقیقی منور دارد اوست آمر و اوست توانا

14 هذا ما نزل لجناب میرزا مهدی اردبیلی علیه بهاء الله

15 هو العليم الحکیم

16 مفترین تمسک نموده‌اند بآنچه که آذان عالم شبه آنرا نشنیده از جمله گفته‌اند آنچه از سماء مشیت الهی در این یوم روحانی نازل گشته از بیان اخذ شده سبحان الله فرق از ثریا تا ثری مشهود لعمر الله لو کان النقطة الأولى عندی لیحرر آیاتی و یرسلها الی الأفطار طوبی از برای نفوسیکه بنعاق از نیر آفاق محروم نگشتند و بجبل استقامت متمسکند یا مهدی حمد کن مقصود عالم را که ترا در سین اعظم ذکر نمود آنه هو الفیاض الکریم

- 17 This is what was revealed for His Honor Mashhadi 'Ali of Urumiyyih, upon him be the Glory of God. 17 هذا ما نزل لجناب مشهدي علي اروميه عليه بهاء الله
- 18 In the Name of the Mighty, the Beloved 18 بسمي العزيز المحبوب
- 19 O Ali! The clamorous ones are repeating words of old, clinging anew to names while remaining deprived and forbidden from their Creator and Originator. Glory be to God! The Cause is more manifest than the sun, and its call more exalted than ocean waves and the whistling of winds. Yet eyes are seen to be deprived and ears forbidden. Blessed is he who hath cast away the world and taken up the cup before the faces of all peoples, drinking in the name of the Lord of all beings, to the dismay of those who have denied the Source and the Return. Blessed art thou and blessed is he who hath held fast to My strong cord and My mighty announcement. 19 يا علي ناعقين بكلمات قبل ذا كند مجدد باسما تمسك نموده اند و از فاطر و خالق آن محروم و ممنوع سبحان الله امر اظهار از شمس و ندا ارفع از امواج بحر و هزیز ارياح مع ذلك ابصار محروم و آذان ممنوع مشاهده ميشوند طوبى لمستقيم نبذ العالم و اخذ الكأس امام وجوه الأمم و شرب باسم مولی الوری رغماً للذين كفروا بالمبدء و المآب طوبى لك و لمن تمسك بحبل المتين و نبأی العظيم
- 20 This was revealed for Asadu'llah-i-Mamaqani, upon him be the glory of God. 20 هذا ما نزل لجناب اسدالله ممقاني عليه بهاء الله
- 21 He is the Manifest and He is the Hidden. 21 هو الظاهر و هو الباطن
- 22 O Asadu'llah! The opposers of the Cause are seen to be more lost than the previous faction. Say: O opposers! He was sleeping when the hands of grace and favor awakened Him, He was seated when the Will of God, the Lord of Lords, caused Him to arise, and He was silent when He was made to speak that which drew to Him the people of the cities of wisdom and utterance. What hath appeared is not from Him but from God, the Lord of all worlds. Fear God, O people, and oppose Him not, neither deny Him Whom they mention day and night. Return unto your Lord, verily He is the Ever-Forgiving, the Merciful. 22 يا اسدالله معرضين بيان اخسر از حزب قبل مشاهده ميشوند بگو ای معرضين انه كان نائماً ايقظته ايدى العناية و الألفاف و كان قاعداً اقامته ارادة الله رب الأرباب و كان صامتاً انطقه بما انجذب به اهل مدائن الحكمة و البيان ليس ما ظهر من عنده بل من لدى الله رب العالمين خافوا الله يا قوم ولا تعترضوا عليه ولا تنكروا الذى يذكرونه فى الليلالى و الأيام ارجعوا الى ربكم انه هو التواب الغفور الرحيم
- 23 This was revealed for Hasan-i-Mamaqani, upon him be the glory of God. 23 هذا ما نزل لجناب حسن ممقاني عليه بهاء الله
- 24 He is the One warbling upon the branches. 24 هو المغرّد على الأغصان
- 25 O Hasan! Blessed is the soul that hath today attained unto the Word of God. The idolaters have slipped from the path and have failed to perceive the fragrance of revelation wafting in the divine days. They are deprived of true knowledge and forbidden from the effulgences of the Sun of divine oneness. All the souls mentioned should read what hath been revealed in these Tablets from the Supreme Pen and partake of the Kawthar of the most great bounty that lieth hidden within the words of the Ancient of Days. Blessed art thou for having attained unto the traces of My Pen, and blessed is he who hath heard My call and acted according to that which hath been revealed in My mighty Book. 25 يا حسن طوبى از برای نفسيكه اليوم بكلمة الله فائز شد مشركين از صراط لغزیدند و نفحات وحى را كه در يوم الهى متضوع ادراك نمودند از علم حقيقى محرومند و از تجليات انوار آفتاب توحيد معنوى ممنوع آنچه در اين الواح از قلم اعلى نازل بايد نفوس مذكوره كلّ قرائت نمایند و از كوثر فيض اعظم كه در كلمات مالك قدم مستور است پياشامند و قسمت برند طوبى لك بما فزت باثار قلبى و لمن سمع ندائى و عمل بما نزل فى كتابي العظيم

- 26 This was revealed for Mulla Abdu'l-Majid-i-Nayshaburi, upon him be the glory of God. 26 و هذا ما نزل لجناب ملا عبدالمجید نیشابوری علیه بهاء الله
- 27 In My Name, the Wronged One, the Stranger 27 بسمی المظلوم الغریب
- 28 O Abdu'l-Majid! What oppression could be greater than this: that He sheltered a soul for years beneath the canopies of grandeur, such that not a single blow touched him in this Cause, and then, through the enticement of a vile one, he heedlessly arose against the Wronged One. And when his inner thoughts were revealed, this Wronged One chose another house and departed, while he and his children and dependents remained safe and sound, and still live. Yet heedless souls have uttered that which no ear hath heard, attributing injustice to the Dayspring of Justice and the Dawning-place of fairness. Without His presence they slew the Dayyan and called Him the source of all evil, and committed that which caused the Most Exalted Paradise to wail and lament. It seems as though modesty and shame were never created in such heedless souls. O Pen! Leave mention of this and say: O Abdu'l-Majid! Hear the call from the Most Exalted Horizon and arise to serve the Cause of thy Lord. He will verily assist thee through His command, and He is the Almighty, the Powerful. Purify the people with the water flowing from the Most Exalted Pen, and remind them of that which hath been sent down from the heaven of My will and the atmosphere of My desire. Verily thy Lord is He Who dominates what was and what will be. Say: O people of the Bayan! Fear the All-Merciful and oppose not Him through Whom ye were promised in the Books of God, the Protector, the Self-Subsisting. Be fair in God's Cause and His manifestation, and be not of those who witness the clear proofs yet turn away from them, who hear the verses yet deny them. If ye oppose Him Who hath appeared with the truth, by what proof can ye establish that which ye possess? Fear God and be not of those who pronounce judgment against God, the Lord of the kingdom of earth and heaven. Thus hath the Tongue of Grandeur spoken from His praiseworthy station. The Glory be upon thee and upon those who have quaffed the wine of revelation from this preserved chalice and this sealed vessel. 28 یا عبدالمجید کدام مظلومیت اعظم از این نفسی را که سالها در ظلّ قباب عظمت حفظ نمود بقسمیکه یک لطمه بر او در این امر وارد نشد و بعد باغواى خیثی غافل بر ضرّ مظلوم قیام نمود و چون ما فی الضمیر آشکار شد اینمظلوم بیت دیگر اختیار نمود و خارج گشت او مع اطفال و متعلقانش صحیح و سالم ماندند و حال هم موجودند مع ذلک نفوس غافله گفته اند آنچه را که هیچ گوشتی نشنید مشرق عدل را بظلم نسبت داده اند و مطلع انصاف را بدون آن حضرت دیان را کشتند و ابوالشورش نامیدند و عمل نمودند آنچه را که نوحه و حنین فردوس اعلی مرتفع گشت گویا حیا و شرم در امثال آن نفوس غافله خلق نشده
- 29 This was revealed for His Honour Mirza Muhammad of Shahrud, upon him be the Glory of God: 29 یا قلم دع ذکره و قل یا عبدالمجید اسمع النداء من الأفق الأعلى و قم علی خدمة امر مولیک الله یؤیدک امراً من عنده و هوالمقتدر القدير طهر الناس بالماء الجاری من قلم الأعلى و ذکرهم بما نزل من سماء مشیتی و هوآء ارادتی ان ربک هو المهيمن علی ما کان و ما یكون قل یا ملاّ البیان خافوا الرحمن و لا تعترضوا علی الذی به

بشركم كتب الله المهيمن القيوم انصفوا في امر
الله و ظهوره ولا تكونوا من الذين يرون البينات
و يعرضون عنها و يسمعون الآيات و ينكرونها لو
تعتزوا على الذي ظهر بالحق بأى امر يثبت
ما عندكم اتقوا الله و لا تكونوا من الذين افتوا
على الله مالک الملك و الملكوت كذلك نطق
لسان العظمة فيمقامه المحمود البهاء عليك و على
الذين شربوا رحيق الوحي من هذا القلح المحتوم
و هذا الاناء المختوم هذا ما نزل لجناح ميرزا محمد
شاهرود عليه بهاء الله

30 He Who gazeth from the Most Exalted Horizon

30 هو الناظر من الأفق الأعلى

31 O Muhammad! This Wronged One, at all times and in all conditions, summoned the people to the Self-Subsisting Lord. And when the Cause became manifest and We chose not concealment and flight, We were repeatedly cast into prison, sometimes with chains and fetters and sometimes without. And in the land of Mim befell what tongue and utterance are powerless to describe. The point is that no abasement or tribulation prevented this Wronged One from proclaiming the Cause. And when the sun of the Cause had somewhat risen, the idolaters emerged from their hiding places and made for this station. The knowledge is with God, the Protector, the Self-Subsisting. Ask of God to grant fairness and bestow steadfastness, that they may not be deprived of the Known through the unknown, nor be barred from that which is with God through that which is with them. But this matter is very difficult, for the hearts of the servants are inclined and attached to vain imaginings. For thirteen hundred years they waited, and when their Goal appeared they pronounced death sentence upon Him. From pulpits in mosques they prided themselves in mentioning the Successor, while they slew His Creator and know it not. Take heed and be of the discerning. O Muhammad! Praise be to God, thou hast heard the Call. Now steadfastness is needed. The Cause is in the hands of God, the Lord of the Mighty Throne.

31 يا محمد اينظلم در ليلی و ايام و در جميع احوال
ناس را بغنى متعال دعوت نمود و چون امر ظاهر
و ستر و فرار اختيار ننوديم مکرر بسجن مبتلا
شدیم هنگامی مع زنجير و کند و هنگامی بدون آن
و در ارض ميم وارد شد آنچه که لسان و بيان از
ذکرش عاجز است مقصود آنکه هيچ ذلت و بلائی
اينظلم را از اظهار امر منع ننود و چون آفتاب
امر في الجملة طالع مشرکين از کمينگاه يرون آمدند
و قصد مقام نمودند العلم عندالله المهيمن القيوم از
حق بطلب انصاف عطا فرمايد و استقامت بخشد
تا بموهوم از معلوم محروم نگردند و بما عندهم از ما
عند الله ممنوع ثمانند و لکن اينفقره بسيار مشکل
است چه که قلوب عباد باوهام مايل و متمسک
هزار و سيصد سنه منتظر بودند و چون مقصود
ظاهر بر قتلش فتوى دادند بر منابر در مساجد
بذکر وصی افتخار مینمودند و خالقش را کشتند
و نمیدانند اعتبار و کن من المتفرسين يا محمد الله
الحمد ندا را شنیدی حال استقامت لازم الأمر
بيد الله رب العرش العظيم

32 This was revealed for His Honour Haji Muhammad of Khidr, upon him be the Glory of God:

32 هذا ما نزل لجناح حاجي محمد من خضر عليه
بهاء الله

33 He Who is established upon the throne of utterance

33 هو المستوى على عرش البيان

34 O Muhammad! Ahmad was a Guide to the Path and Bearer of Proof, yet they denied him and chose rejection over acceptance, complaint over thanksgiving. At last the command of emigration was revealed, and after that the command of the sword appeared. The water of the sword cleansed the dust of the world and adorned the face of the earth. This caused

34 يا محمد احمد هادی سبيل و صاحب دليل آمد
انكارش نمودند و بر اعراض بجای اقرار انكار و
مقام شکر شکایت آغاز نمودند بالآخره حکم هجرت
نازل و بعد از آن حکم سيف ظاهر آب سيف
غبار عالم را طاهر نمود و عرصه گیتی را زينت

rejection to be transformed into acceptance, and denial into acknowledgment. In this Most Great Revelation these matters have been lifted - victory hath been ordained through deeds and character, and through the hosts of wisdom and utterance. This is from God's way in this Revelation, and thou shalt find no change or alteration in His way. That soul must, with complete steadfastness, assist the Cause through the hosts of divine character on this Day of Separation. We beseech God to confirm thee and enable thee to achieve that which will exalt His Word.

35 This was revealed for Muhammad Husayn, upon him be the Glory of God:

36 In My Name, the Manifest, the Speaking One

37 O Husayn! This Wronged One is afflicted in the hands of enemies. All the peoples of the world are seen to be in opposition, and the people of the Bayan have joined them, although We have spoken naught save that which God hath willed, and through the shrill voice of the Most Exalted Pen have summoned all to the Most Glorious Horizon. The fault of this Wronged One hath been the revelation of verses, the manifestation of proofs, and the vindication of the Cause. We beseech God that He withhold not eyes from beholding and deliver them from the ophthalmia of vain imaginings. He is the Almighty, He is the Powerful. Glory be to God! They seek to prove the Cause through a drop while remaining heedless of the ocean, clinging to a leaf while deprived of the Tree. Blessed art thou for having turned towards Him when most people turned away, and for having acknowledged Him when those who disbelieved in God, the Lord of the seen and unseen, denied Him.

38 This was revealed for Muhammad Karim, upon him be the Glory of God:

39 In My Name, the Sanctified from all Names

40 O Karim! Say: My God, my God! Disappoint me not of the wonders of Thy mercy, the manifestations of Thy grace and the waves of the ocean of Thy bounty. O Lord! Thou seest the poor one turning wholly unto Thee, seeking from Thee steadfastness in Thy Most Great Announcement whereby the hearts of the nations were struck with consternation. I beseech Thee to make me steadfast in Thy Cause, circling round Thy Will, and desiring that which Thy Will hath desired in Thy Book. O Lord! Thou seest the servants mired in the clay of doubts and idle fancies. Take their hands with the hands of Thy power and deliver them from that which beseemeth not Thee and Thy days. Thou art He from Whose knowledge

داد و آن سبب شد اعراض باقبال تبدیل گشت و انکار باقرار و در اینظهور اعظم این امور مرتفع نصرت به اعمال و اخلاق و بجنود حکمت و بیان مقدر گشته و این از سنت حق است در اینظهور و لن تجد لسته تبدیلا و لا تحویلا باید آنجناب باستقامت تمام بجنود اخلاق خلاق یوم طلاق را نصرت نماید از حق میطلبیم ترا تأیید فرماید و فائز نماید بآنچه سبب اعلاء کلمه اوست

35 هذا ما نزل لجناب محمد حسين ص عليه بهاء الله

36 بسمي الظاهر الناطق

37 يا حسين انظلم بين ايدى اعدا مبتلا جميع احزاب عالم مخالف مشاهده ميشوند اهل بيان هم بر ایشان افزود مع آنکه بغير ما اراده الله تکلم ننمودیم و بصير قلم اعلى کل را بافق اهی دعوت نمودیم تقصير انظلم انزال آیات و اظهار بینات و نصرت امر بوده از حق میطلبیم ابصار را از مشاهده منع ننماید و از رمد اوهام نجات بخشد اوست غالب و اوست قادر سبحانه الله بقطره اثبات امر مینمایند و از بحر غافل و محبوب بورق متمسک و از سدره محروم طوبی لک بما اقبلت اذ اعرض اکثر الناس و اعترفت اذ انکر الذين كفروا بالله مالک الغیب و الشهود

38 هذا ما نزل لجناب محمد كريم ص عليه بهاء الله

39 بسمي المقدس عن الأسماء

40 يا كريم ص قل الهی الهی لا تخيبي من بدائع رحمتك و ظهورات عنايتك و امواج بحر فضلك ای رب ترى المسكين اقبل بکله اليك و اراد منك الاستقامه على نباک الاعظم الذى به اضطربت افئدة الأمم اسئلك بأن تجعلني مستقيماً على امرک و طائفاً حول ارادتک و مریداً بما شئت مشيتک فى کتابک ای رب ترى العباد فى طين الظنون و الأوهام خذ اياديهم بأيدى قدرتك و خلصهم عما لا يليق لک و

nothing escapeth, Whom no earthly might nor the ascendancy of the nations can frustrate. Thou doest what Thou wilt and ordainest what Thou pleasest. Thou art the Mighty, the Praiseworthy.

41 This was revealed for Abdul-Rahim, upon him be the Glory of God:

42 He is the All-Merciful, the Most Merciful

43 O Abdul-Rahim! Praise be to God, thou hast heard and attained unto that for which thou wast created, and thy tongue hath been enabled to confess that which the Tongue of Grandeur hath spoken. The sealed wine is the utterance of the Self-Subsisting Lord, and the proof of His Revelation and His arising before the faces of the peoples. Beseech God that He deprive not His servants. Say: My God, my God! Praise be to Thee for having given me to drink of Thy Sealed Wine from the hand of Thy bounty. I beseech Thee by Thy Revelation, Thy arising, Thy sitting, Thy remembrance, Thy speech and Thy silence, to make me steadfast in the service of Thy Cause and firm in Thy love. Verily Thou art the Almighty, the All-Knowing, the All-Wise.

44 A hundred thousand thanks unto the Desired One of all worlds Who hath revealed for each of the aforementioned names that which its fragrance hath encompassed the worlds of the seen and unseen. This evanescent servant beseecheth the True One, exalted be His glory, to graciously aid them to hearken unto that which hath been revealed, and likewise to strengthen them that they may quaff from the Kawthar of utterance that lieth concealed and treasured within the words. Verily our Lord is the All-Bountiful, the Most Generous.

45 At this moment the Tongue of Grandeur hath turned toward the ultimate goal, speaking these sublime words, glorified be His utterance: O 'Ali-Akbar! The purpose of this Wronged One in bearing tribulations and trials, and revealing verses and manifesting evidences throughout the days and nights, was that the fire of malice and hatred which blazeth in the hearts of the various factions due to their differences might be quenched by the Kawthar of divine counsel. However, souls who were thought to be helpers of the Cause arose in opposition, among them Yahya. God is My witness, and earth and heaven bear testimony, that I reared and protected him through the nights and days. At last, through the temptation of a certain soul, he appeared as a serpent. When he found no opportunity and what lay in his heart was exposed, he resorted to deception and guile. He is like unto a viper that both biteth and gloweth. De-luded souls who are in truth unworthy of mention have clung

لأَيَّامِكَ أَنْتَ الَّذِي لَا يَعْزُبُ عَنْ عِلْمِكَ مِنْ شَيْءٍ وَلَا تَعْجُزُكَ قُدْرَةُ الْعَالَمِ وَ سَطْوَةُ الْأُمَمِ تَفْعَلُ مَا تَشَاءُ وَ تَحْكُمُ مَا تَرِيدُ وَ أَنْتَ الْعَزِيزُ الْحَمِيدُ

41 مَا نَزَلَ لِحَنَابِ عَبْدِ الرَّحِيمِ عَلَيْهِ بِهَاءِ اللَّهِ

42 هُوَ الرَّحْمَنُ الرَّحِيمُ

43 عَبْدُ الرَّحِيمِ اللَّهُ الْحَمْدُ سَمِعْتَ فَائِزٌ شَدَّ بَأَنِّهِ كَهْ مِنْ بَرَاءِ أَنْ خُلِقَ شَدَّ وَ لِسَانُ فَائِزٍ شَدَّ بِأَقْرَارِ بَأَنِّهِ لِسَانُ عَظُمْتَ بَأَنِّ تَكَلَّمَ مُنْمُوْدَةٌ رَحِيقُ مَخْتُومِ بَيَانِ حَضَرَتْ قِيَوْمِ اسْتِ وَ بَرَهَانِ ظُهُورِشِ وَ قِيَامِشِ إِمَامِ وَجْهِ احْزَابِ مِنْ حَقِّ بَطْلِ عِبَادِ خُودِ رَا مَحْرُومِ نَمَائِدِ قُلْ أَلِهِ أَلِهِ لَكَ الْحَمْدُ بِمَا سَقَيْتَنِي رَحِيقَ الْمَخْتُومِ مِنْ يَدِ عَطَائِكَ اسْتَلِكِ بِظُهُورِكَ وَ قِيَامِكَ وَ قَعُودِكَ وَ ذِكْرِكَ وَ نَطَقِكَ وَ صَمْتِكَ بِأَنْ تَجْعَلَنِي ثَابِتًا عَلَى خِدْمَةِ أَمْرِكَ وَ رَاغِبًا فِي حَبِّكَ أَنْتَ الْوَقْتِ الْمَقْتَدِرُ الْعَلِيمُ الْحَكِيمُ انْتَهَى

44 صَدِّهَارِ شُكْرِ مَقْصُودِ عَالَمِيَانَا مِنْ بَرَاءِ هَرِيكِ مِنْ أَسْمَاءِ مَذْكُورَةِ نَازِلِ فَرْمُودِ أَنْجُو رَا كِهْ نَفْحَاتِشِ عَالَمِ غَيْبِ وَ شُهُودِ رَا احْاطَةُ مُنْمُوْدَةِ اَيْنِ خَادِمِ فَاثِي مِنْ حَقِّ جَلِّ جَلَالِهِ سَائِلِ وَ أَمَلِ اِيْشَانَا مِنْ مَوْقِفِ فَرْمَايِدِ بَرِ اصْغَاءِ أَنْجُو نَازِلِ شَدَّ وَ هَمِچْنِيْنِ تَأْيِيْدِ نَمَائِدِ تَا مِنْ كُوشَرِ بَيَانِ كِهْ دَرِ كَلِمَاتِ مُسْتَوْرِ وَ مَكْنُونِشِ بِيَا شَامَنْدِ اَنْ رَبَّنَا هُوَ الْفَضَالُ الْكَرِيمُ

45 دَرِ اَيْنِ حَيْنِ قَصْدِ مَقْصُودِ اقْصَى مُنْمُوْدَةِ لِسَانِ عَظُمْتَ بِاَيْنِ كَلِمَاتِ عَالِيَاتِ نَاطِقِ قَوْلِهِ جَلِّ جَلَالِهِ يَا عَلِيَّ قَبْلِ اكْبَرِ مَقْصُودِ اِيْنْظُلُومِ مِنْ حَمْلِ بَلَايَا وَ رِزَايَا وَ اَنْزَالِ آيَاتِ وَ اِظْهَارِ بَيِّنَاتِ دَرِ لِيَالِي وَ اَيَّامِ اَنَكِهْ نَارِ ضَغِينَةِ وَ بَغْضَا كِهْ دَرِ افْتَدَةِ احْزَابِ بِسَبَبِ اخْتِلَافِ مُشْتَعَلِ اسْتِ بَكُوشَرِ نَصِيْحِ اَلِهِ سَاكِنِ شُودِ وَلَكِنْ نَفُوسِيَكِهْ كَجَانِ مِيرْفَتِ نَاصِرِ اَمْرَنْدِ مَخَالَفَتِ مُنْمُوْدَنْدِ مِنْ جَمْلَةِ يَحْيَى حَقِّ شَاهِدِ وَ اَرْضِ وَ سَمَاءِ گُوَاهِ كِهْ دَرِ لِيَالِي وَ اَيَّامِ تَرْبِيَّتِشِ مُنْمُوْدِ وَ حَفْظِشِ كَرْدَمِ بِالْاُخْرَةِ بَاغْوَايِ نَفْسِيْ بِمَثَابَةِ نَعْبَانِ ظَاهِرِ چُونِ فَرْصَتِ نِيَاْفَتِ وَ مَا فِي الْقَلْبِ ظَاهِرِ شَدَّ بَهْ خَدْعَةِ وَ مَكْرِ تَمَسِّكِ جَسْتِ مَثَلِ كَمَثَلِ الرِّقْطَاءِ بِلَدَغِ وَ يَضِيْعِ وَ نَفُوسِ مُوْهُومَةِ كِهْ فِي الْحَقِيْقَةِ قَابِلِ ذِكْرِ نِيَسْتَنْدِ بَاوِ تَمَسِّكِ مُنْمُوْدَةِ اِنْدِ اِيْكَاشِ بِمَثَلِ خُودِيْ تَوْجِهْ

to him. Would that they had turned to one like unto themselves. The deluded ones have taken him as their lord besides God, and they perceive it not this day. The glory from Us be upon thee and upon the names whose mention was sent down from the heaven of thy Lord's will, the True One, the Faithful.

میکردند قد اخذه المتوهمون رباً لأنفسهم من دون الله وهم اليوم لا تشعرون البهاء من لدنا عليك وعلى الأسماء التي نزلت ذكرهم من سماء مشيئة ربهم الصادق الأمين انتهى

- 46 Glory be to God! The affairs of the deceivers and transgressors flow in improper channels. All the people of the Bayan know and bear witness that this servant was present in Iraq from the earliest days and is aware and informed of all that transpired. None of the transgressors hath questioned this servant that what hath come to pass might be conveyed to him, though assuredly the fragrance of the word of truth is distinguishable from aught else. They have forsaken this servant and hearken to and accept whatever may be said by those who were not with the Truth and are unaware of this Cause. In this state I grasp the hem of the All-Possessing with hands of lowliness and supplication, saying: My God, my Beloved, my Adored One, my Master! I beseech Thee by Thy generosity, whereby Thou hast favored all created things and revealed unto them that which draweth them nigh unto Thee, to aid Thy servants to act with justice and fairness. O my Lord! Withhold them not from acknowledging Thee and Thy signs. Thou art, verily, the Mighty, the Powerful, and worthy to answer prayers.

46 سبحان الله امور مغلّين و معتدين در غير محل جاری و ساری جميع اهل بيان عالم و گواهاند که اينعبد از اول ايام در عراق در حضور بوده و بر آنچه واقع شده آگاه و مطلع احدی از معتدين از اينعبد سؤال ننموده تا باو القا شود آنچه که ظاهر شده و البته تفحات کلمه صدق از دونش معلوم و واضحست اينعبد را گذاشته اند و از نفوسیکه با حق نبوده اند و از اين امر آگاه نيسند شنیده و ميشنوند و ميپذيرند آنچه را بگویند در اينصورت بايادی عجز و ابتهال متمسک بذيل غنی متعال و عرض میکنم الهی و مقصودی و معبودی و مالکی اسئلك بکرمک الذي انعمت على الممکات و انزلت لهم ما يقربهم اليک بأن تؤيد عبادک على العدل و الانصاف ای رب لا تمنعهم عن الاقرار بک و بآياتک انک انت القوى القدير و بالاجابة جدير

- 47 Mention thou all the loved ones in that land as bidden, quaff from the choice wine of the utterance of the Desired One of the worlds, and be free and detached from aught else. All have been and are within sight, and likewise this servant beseecheth God, exalted be His glory, to aid each one to mention Him, praise Him, and serve His Cause. Verily, He is the Hearer, the Answerer, the Forgiving, the Merciful. Glory, remembrance and praise be upon you, upon those with you, upon those whose names thou didst mention, and upon every upright servant. And praise be to God, the All-Knowing, the All-Wise.

47 اولیای آن ارض طراً را حسب الأمر ذکر نمائید و از رحيق بيان مقصود عالميان پياشاميد و از دونش فارغ و آزاد گردید کل در نظر بوده و هستند و همچنين اينعبد از حق تعالى شأنه ميطلبد هر یک را موفقي فرمايد بر ذکر و ثنا و خدمت امرش انه هو السامع المجيب و هو الغفور الرحيم البهاء و الذکر و الثناء على جنابکم و على من معکم و على الذين ذکرت اسمائهم و على کل عبد مستقيم و الحمد لله العليم الحكيم

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TISH.072-080

BH00601

To: son of Mihdi, in Marv

Date: 1306-04 [1888-Dec]

1 The Tablet of God, the All-Protecting, the Self-Subsisting

1 صحيفة الله المهيمن القيوم

2 He is the Witness from His Most Exalted Horizon

2 هو الشاهد من افقه الأعلى

3 This is a Book which the Wronged One hath sent down, desiring naught except to attract thereby the hearts of the servants unto God in their return, to guide them to the Most Exalted Horizon, and to teach them the path of righteousness. Blessed is he who hasteneth unto the good-pleasure of God and uttereth that which the Tongue of Grandeur hath uttered when He was established upon the Throne with power and sovereignty. The necks have bowed down before the Lord of Lords, yet the people are in a strange sleep. We have manifested that which was hidden in knowledge. Blessed is he who hath witnessed and seen. Woe unto every heedless denier.

3 کتاب انزله المظلوم و ما اراد منه الا ليحذب به افئدة العباد الى الله في المآب و يهديهم الى الأفق الأعلى و يعلمهم سبيل الرشاد طوبى لمن سرع الى مرضاة الله و نطق بما نطق به لسان العظمة اذ استوى على العرش بقدرة و سلطان قد خضعت الرقاب لرب الأرباب ولكن القوم في نوم عجب قد اظهرنا ما كان مكنوناً في العلم طوبى لمن شهد و رأى ويل لكل غافل كفار

4 We have remembered thee and revealed unto thee a Tablet which testifieth before the faces of the world that there is none other God but Him, the Single, the One, the Chosen. Give thanks unto God for this most great favor. He hath remembered thee in such wise that its fragrance shall endure throughout centuries and ages. The Glory from before the Lord of Names be upon those who have attained unto the Most Great Steadfastness in this Cause whereby feet have slipped.

4 انا ذكرناك و انزلنا لك لوحاً يشهد امام وجوه العالم انه لا اله الا هو الفرد الواحد المختار اشكر الله بهذا الفضل الأعظم انه ذكرك بما لا ينقطع عرفه في القرون و الأعصار البهاء من لدن مالك الأسماء على الذين فازوا بالاستقامة الكبرى في هذا الأمر الذي به زلت الأقدام

5 We have turned from the Arabic tongue to the Persian. Harken unto the call of the Wronged One. It bestoweth new vision upon the sight and eternal life and awareness upon the soul. Thy letter arrived and was presented at the Most Holy Court. We heard thy call and saw thy letter. Praise be to God, it was observed to be illumined and adorned with the lights of the Luminary of Divine love. We beseech God to cause the Salsabil of utterance to flow from the tongues of the loved ones, that all may attain unto eternal life through that spiritual and delicate water. The water of utterance hath a penetrating power and influence which most of the people of the world are powerless to comprehend. This is that water concerning which He saith: "And from water We made every living thing." We beseech God to illumine the hearts of His servants with the light of knowledge and to strengthen their limbs in such wise that neither the might of the aggressive ones nor the ascendancy of the oppressors may enfeeble them. Let them take hold of the Book with divine strength and power and adhere unto it. The

5 از لغت تازی بلغت پارسی توجّه نمودیم ندای مظلوم را بشنو بصر را بینائی تازه بخشد و نفس را آگاهی و حیوة سرمدی عنایت فرماید نامه شما رسید و در ساحت امنع اقدس عرض شد ندایت را شنیدیم و نامهات را دیدیم لله الحمد بانوار نیر محبت الهی منور و مزین مشاهده گشت از حق میطیلم از السن محبین سلسبیل بیان جاری فرماید تا کل از آن آب لطیف روحانی یزندگانای ابدی فائز گردند آب بیان را نفوذ و تصرفیست که اکثر اهل عالم از عرفانش عاجز مشاهده میشوند اینست آن آبی که میفرماید و من الماء کل شیء حی از حق میطیلم قلوب عباد را بنور معرفت منور فرماید و ارکان را قوت بخشد بشأنی که شوکت معتدین و سطوت ظالمین او را ضعیف نماید بقوت و قدرت الهی کتاب را اخذ

letters of the Word and the words of the Book have ever been and shall ever be remembered before the Wronged One.

- 6 Blessed are ye, O children of the Friend and heirs of Him Who conversed with God! Ye have attained unto that which most of the divines of the age have failed to attain. Well is it with you for having drunk the choice wine of loving-kindness from the hands of the bounty of your Lord, the Bestower, the Generous. Rejoice in that God hath forgiven you at this time and purified you from transgression. Henceforth We counsel you to fear God and preserve what ye have been given by Him. He is verily the Ever-Forgiving, the Pardoner, the Merciful.

- 7 O son of Nasir! The honored 'Aziz'u'llah, upon him be My glory, hath repeatedly mentioned the friends of Marv. We have remembered those who have attained unto the lights of knowledge with a remembrance whereby spirits have taken flight. He in Whose possession is the Mother Book beareth witness unto this. The prison-land appeareth each day in a different state. If there be delay in the sending of Tablets, it hath been and is due to the tyranny of the oppressors and the upheavals in this land, as well as the multitude of petitions that arrive from all directions. We desire to make mention of Our loved ones there, that they may rejoice in God's loving-kindness, the Lord of the worlds.

- 8 O Isma'il! Thy name was present before the Wronged One, and We have revealed for thee from the treasuries of the Pen of the Most Merciful the pearls of wisdom and utterance, that thou mayest behold and be of the thankful. This is a Day wherein the banner of proof hath been raised to the highest station and the standard of knowledge hath been uplifted upon the luminous spot on the shore of 'Amman. God knoweth the purpose of the mystics.

- 9 We make mention of him who hath been named Moses that he may testify to that whereunto God hath testified: that there is none other God but Him, the Single, the All-Informed. Beware lest the happenings of the world hold thee back from the Most Great Name, or the doubts of the heedless debar thee from My straight path. Blessed art thou for having turned unto Him Who hath been wronged, when every remote oppressor and every doubtful scholar turned away from Him.

- 10 O thou who art dear to God! When thou hast quaffed the choice wine of revelation from the chalice of My bounty, and My most sweet call hath drawn thee to the kingdom of Mine utterance, say:

نماید و باو تمسک جوید حروفات کلمه و کلمات کتاب لازال لدى المظلوم مذکور بوده و هستند

6 طوبی لكم یا ابناء الخلیل و وراثت الکلم قد فرتم بما لا فاز به اکثر علماء عصری هنیئاً لكم بما شربتم رحيق العناية من ایدى عطاء ربکم المعطى الکريم ابشروا بما غفر لكم الله فی هذا الحین و طهرکم عن العصیان و من بعد نوصیکم بتقوى الله و حفظ ما اوتیت من عنده انه هو التواب الغفور الرحیم

7 یا ابن نصیر جناب عزیزالله علیه بهائی مکرر ذکر دوستان مرو را نموده انا ذکرنا الذين فازوا بأنوار العرفان بذكر طارت به الأرواح يشهد بذلك من عنده أم الكتاب ارض سجن هر يوم بلونی ظاهر اگر در ارسال الواح توقف رود نظر بظلم ظالمین و انقلاب این ارض بوده و هست و همچنین کثرت عرایض که از اطراف میرسد انا نرید ان نذكر اولیائی هناك ليفرحوا بعناية الله رب العالمین

8 یا اسمعیل قد حضر اسمک لدى المظلوم و اظهرنا لك من خزائن قلم الرحمن لآلىء الحکمة و البیان لتنظر و تكون من الشاکرين هذا يوم فيه نصبت راية البرهان على اعلی المقام و علم العرفان على البقعة النوراء فی شاطئ عمان علم الله مقصود العارفين

9 و نذكر من سنی بموسی ليشهد بما شهد الله انه لا اله الا هو الفرد الخیر ایاک ان تمنع حوادث العالم عن الاسم الأعظم او تحجبک شبهات الغافلين عن صراطی المستقیم طوبی لك بما اقبلت الى المظلوم اذ اعرض عنه کل ظالم بعيد و کل عالم مریب

10 یا عزیزالله اذا شربت رحيق الوحی من كأس عطاء و اجتذبتک ندائی الأهل الى ملکوت بیانی قل

- 11 My God, my God! How can the weak make mention of the manifestations of Thy power, and how can the feeble describe the dawning-places of Thine utterance? I beseech Thee by the power before whose revelation all things have bowed down, and by Thy knowledge which hath encompassed all created things, and by the sweetness of Thine utterance and the might of Thy will, to make me steadfast in Thy Cause and upright in Thy judgment. Verily, Thou art the All-Powerful, the Mighty, the Bountiful.
- 12 O Mercy of God! The mercy of thy Lord hath preceded all who are in the heavens and on earth, and His favor hath encompassed all who are in the kingdom of His command and creation. He doeth what He willeth and ordaineth what He pleaseth. He is the All-Powerful, the Mighty, the All-Knowing. Say:
- 13 Praise be to Thee, O my God, for having guided me unto Thy path and for having sent down unto me in Thy Most Great Prison that which hath gladdened all eyes. I beseech Thee, O Bestower of bounties and Educator of the peoples, by Thy Most Great Name, to ordain for me that which will draw me nigh unto Thee and profit me in Thy worlds. Verily, Thou art the All-Powerful, the Almighty.
- 14 O Elias! Behold and remember when We sent forth Him Who conversed with God with clear signs; the people turned away from Him until We helped Him through a command from Us. Verily thy Lord is the Helper of the Messengers. His rod prevailed over the swords of Pharaoh and his chiefs. Verily thy Lord is the Strong, the Triumphant, the All-Knowing, the All-Wise.
- 15 O Rahim! Say: O concourse of the earth! The promise hath come, and that which was hidden hath appeared with manifest sovereignty. Cast away what ye possess and take hold of that which God, the Lord of the Day of Judgment, hath given you. The appointed time hath come, and the Sovereign of signs hath been established upon the throne and hath called all unto the Mighty, the All-Praised. Thou hast attained unto the traces of My Most Exalted Pen. This is through the grace of God, the Lord of the Mighty Throne. O Rahim! Behold and then remember when He Who conversed with God sought the ultimate goal and the supreme summit until He reached the right Valley and heard the call from the Most Glorious Tree that "Verily, there is none other God but Me, the Ancient Revealer." We sent Him unto Pharaoh and his chiefs, and there befell Him in My path that which caused the denizens of My kingdom to lament, yet most of the people were heedless. Blessed art thou
- 11 الهى الهى هل يقدر الضعيف ان يذكر ظهورات قدرتك و هل يستطيع الكليل ان يصف مشارق بيانك اسألك بالقدرة التى خضعت عند ظهورها الكائنات و بعلبك الذى احاط على الممكنات و بجلاوة بيانك و اقتدار ارادتك ان تجعلى ثابتاً على امرى و مستقيماً على حكمك انك انت المقتدر العزيز المنان
- 12 يا رحمة الله قد سبقت رحمة ربك من فى السموات و الأرض و احاط فضله على من فى ملكوت الأمر و الخلق يفعل ما يشاء و يحكم ما يريد و هو المقتدر العزيز العالم قل
- 13 لك الحمد يا الهى بما هديتني الى صراطك و انزلت لى فى سجنك الأعظم ما قرت به العيون اسألك يا ساينغ النعم و مربى الأمم باسمك الأعظم ان تقدر لى ما يقربنى اليك و ينفعنى فى عوالمك انك انت المقتدر القدير
- 14 يا الياس انظر ثم اذكر اذ ارسلنا الكليم بآيات بينات اعرض عنه العباد الى ان نصرناه امراً من عندنا ان ربك هو ناصر المرسلين قد غلبت عصاه اسياف فرعون و ملأه ان ربك هو القوى الغالب العليم الحكيم
- 15 يا رحيم قل يا ملأ الأرض قد اتى الوعد و ظهر المكنون بسلطان عظيم ضعوا ما عندكم و خذوا ما اوتيتم من لدى الله مالک يوم الدين قد اتى الميقات و سلطان الآيات استوى على العرش و دعا الكل الى العزيز الحميد قد فزت بأثر قلبى الأعلى هذا من فضل الله رب العرش العظيم يا رحيم انظر ثم اذكر اذ قصد الكليم المقصد الأقصى و الذروة العليا الى ان بلغ الوادى الأيمن و سمع النداء من سدرة الأبهى انه لا اله الا انا المنزل القديم انا ارسلناه الى فرعون و ملأه و ورد عليه فى سبيلى ما ناح به اهل ملكوتى ولكن القوم اكثرهم من الغافلين طوبى لك بما فزت بأنوار اليوم و اقبلت الى الله العزيز العظيم

for having attained unto the lights of this Day and for having turned unto God, the Mighty, the Great.

- 16 O Son of Jacob! The Light hath shone forth and the darkness hath been illumined, the Cry hath been raised and the Table hath been sent down, yet the people are in manifest loss. They have cast the rights of God behind their backs, having followed every accursed satan. Beware lest the doubts of the peoples withhold thee from the Dawning-Place of the signs of thy Lord, the Compassionate, the Bountiful. Soon will there come unto you one who will croak; leave him to himself, placing your trust in God, the Lord of the Sublime Throne. Thus have We sent down the verses and dispatched them unto thee that thou mayest thank thy Lord, the All-Knowing, the All-Informed.
- 16 یا ابن یعقوب سطح النور و انار الدیجور و ارتفعت الصیحة و نزلت المائدة و القوم فی خسران مبین نبدوا حقوق الله ورائهم بما اتبعوا کل شیطان رجم ایاک ان تمنعک شبهات الأمم عن مشرق آیات ربک المشفق الکریم سوف یأتیکم ناعق دعوہ بنفسه متوکلین علی الله ربّ الكرسي الرفیع کذلک انزلنا الآیات و ارسلناها الیک لتشکر ربک العليم الخبیر
- 17 O son of Mihdi! Praise be to God that the friends of God have attained unto that which hath no like nor equal. Today the understanding of every soul must needs attain maturity and behold itself independent and self-subsisting from all who dwell on earth. All must today fix their gaze upon the horizon of oneness. Some among the people of the Bayan have loved and continue to love discord, awaiting the appearance of some calf that they might thereby summon the helpless servants unto it. Say: The Revelations have reached their end. Whosoever before the completion of a thousand years maketh any claim, whosoever he may be and whatsoever he may bring forth, is false and untrue. Give thanks unto the Object of all creation Who hath aided thee and guided thee. He is the Omnipotent, the All-Powerful.
- 17 یا ابن مهدی الحمد لله دوستان الهی فائز شدند بآنچه که شبه و مثل نداشته امروز عرفان هر نفسی باید بدرجه بلوغ فائز شود و خود را غنی و مستغنی از اهل عالم مشاهده نماید کل الیوم باید بافق توحید ناظر باشند بعضی از اهل بیان اختلاف را دوست داشته و دارند منتظرند عجلی ظاهر شود تا عباد پیچاره را بآن دعوت نمایند بگو ظهورات منتهی شد هر نفسی قبل از اتمام الف سنه ادعا نماید هر که باشد و هر چه بیاورد باطل بوده و هست حمد کن مقصود عالم را که ترا تأیید فرمود و راه نمود اوست مقتدر و توانا
- 18 O son of Dost Muhammad! The meaning of steadfastness is that the people should become aware and know with absolute certitude that after the Most Great Manifestation they neither were nor are in need of another Manifestation. The Primal Point, namely the Herald of the Most Great Beauty, gave the people glad tidings that they might purify and prepare their hearts. Before His mission was complete, the divines of Persia pronounced the sentence of His death and martyred Him. Thereafter the Most Great Luminary rent asunder the veil, and through His Revelation the worlds of Command and Creation were perfected and established. That which was intended was made manifest. Should some deluded soul appear and make a claim, verily he is a lying impostor. Whosoever attaineth unto this station is reckoned among those endowed with supreme steadfastness by the Pen of God and is so recorded.
- 18 یا ابن دوست محمد معنی استقامت آنکه ناس آگاه شوند و یقین مبین بدانند که بعد از ظهور اعظم بظهوری محتاج نبوده و نیستند نقطه اولی یعنی مبشر جمال کبریا ناس را بشارت داد تا قلوب را پاک سازند و مهیا نمایند و قبل از اتمام امر علای ایران بر قتلش فتوی دادند و شهیدش نمودند و بعد نیز اعظم کشف حجاب نمود و عالم امر و خلق بظهورش کامل و محکم آنچه مقصود بود ظاهر شد اگر موهومی یافت شود و ادعائی نماید آنه کذاب مفتر هر نفسی باین مقام فائز او از اهل استقامت کبری از قلم مذکور و مسطور
- 19 Say: O loved ones of God! Some weak souls are observed who, upon hearing a word from some deluded one, slip from the Straight Path. The cawers from one direction and false
- 19 بگوای اولیای الهی بعضی از نفوس سست عنصر مشاهده میشوند بمجرد استماع حرفی از موهومی از صراط میلغزند ناعقین از یک سمت و مدعیهای

claimants from another have appeared and will continue to appear. Blessed is he who strengtheneth their weak ones, and steadfast is he who repelleth them, and wise is he who counseleth them, for they are the cause of corruption in the world and loss among the peoples. We beseech God to preserve you and His loved ones from their evil and their scheming. Verily He is the Omnipotent, the All-Powerful. We ask of God that He aid thee to make mention of Him, to praise Him and to serve His Cause. He is the Hearer, the Answerer.

- 20 O Khudadad, O son of Nasir! Each of the souls mentioned hath attained unto the remembrance of the Wronged One and been adorned and illumined by the lights of the Day-Star of utterance. We beseech God to ordain for each of them a brilliant star in the world of the spirit, and a book in the world of knowledge, and an essence of love in the city of lovers, and a volume of certitude in the realm of understanding. Verily He hath power over all things. There is none other God but He, the Single, the One, the Mighty, the Praiseworthy.

- 21 My God, my God! These are Thy servants and Thy creation, encompassed by Thy Will and Purpose within the grasp of Thy power. Should Thou forgive them, verily Thou art the Master of forgiveness, and should Thou chastise them, verily Thou art the Unconstrained in every condition. I beseech Thee, O Lord of the worlds, by the letter Nun and the Pen, and by the mysteries of Thy Most Great Name, to attract the hearts of Thy servants through the breezes of Thy utterance to the supreme heights and the Dawning-Place of Thy signs, O Lord of all beings and Master of the world to come and the world that was!

کذب از سمت دیگر ظاهر شده و میشوند طوبی
لغوی اضعفهم و لمستقیم اطردهم و لناصح نصحبهم
چه که سبب فساد عالم و خسران ائمنند نسأل الله
ان یحفظکم و اولیائهم من شرهم و مکرهم انّه هو
المقتدر القدیر از حقّ میطلبیم ترا تأیید فرماید بر
ذکر و ثنا و خدمت امرش اوست سامع و اوست
مجیب

20 یا خداداد یا ابن نصیر نفوس مذکوره هریک
بذکر مظلوم فائز و بانوار نیر بیان مزین و منور از
حقّ میطلبیم هریک را در عالم روح نجی دری
مقرر فرماید و در عالم علم کتابی و در مدینه عشاق
جوهر حیّ و در اقلیم عرفان دفتر ایقان انّه علی
کلّ شیء قدیر لا اله الاّ هو الفرد الواحد العزیز
الحمید

21 الهی الهی هؤلاء عبادک و خلقک و فی قبضة
قدرتک محاطون بمشیّتک و ارادتک ان تغفر لهم
انّک انت مالک ازمة الغفران و ان تعذبهم انّک
انت المختار فی کلّ الأحوال اسألك یا مولی العالم
بالنون و القلم و اسرار اسمک الأعظم ان تجذب
افتدة عبادک من نفحات بیانک الی الذروة العلیا
و مشرق آیاتک یا مولی الوری و مالک الآخرة
و الأولى

MKI4523.190, BRL_DA#511, ISH.190,
ADH1.035x, ADH1.057x, AKHA_125BE
#02 p.ax

BH01013

To: Azizullah son of Ismail Namdar Jadhhab, in Khurasan
Date: 1306-04 [1888-Dec]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious!
- 2 Praise be befitting and worthy of the Eternal Purpose, and thanksgiving unto the Self-Sufficing, the Most High. He is the One Who, with perfect might, for His own sake, hath been

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حمد مقصود بیزوال را لایق و سزا و شکر غنی
متعال را اوست مقتدریکه با قدرت کامله لوجهه
مایین ابادی جهال و اهل ضلال در سین عکا

and still remains imprisoned in the fortress of Akka amidst the hands of the ignorant and the people of error. Exalted be His dominion, glorified His Command, magnified His station, and there is no God but Him! Blessings, peace, glory and splendor be upon those who have borne tribulations in His path, who have offered up their souls in His love, who have left their homelands, yearning to hearken unto His sweetest call and to behold His most exalted horizon.

- 3 Thereafter, the letter of that spiritual beloved arrived from the great city. Praise be to God, it bore witness to steadfastness in the Cause and orientation toward the Source, and likewise to joy after sorrow, tranquility after agitation, and health after bodily weakness. It also spoke of the well-being of God's loved ones in that land. After its perusal and reading, it was taken to the Most Exalted Paradise and presented before His countenance, attaining the honor of His attention. Thereafter these effulgent words and manifest letters dawned and shone forth from the Dayspring of utterance of the Purpose of all worlds. His blessed and exalted Word:

- 4 In My Name, the All-Encompassing over all who are in earth and heaven!

- 5 O 'Aziz! Upon thee be My glory and My loving-kindness! Thou art he who attained the presence of the Countenance and heard the Call from the most exalted horizon and witnessed the effulgences of the Luminary of the Cause at its highest zenith. We beseech God to aid thee to rend asunder the veils of the people through His Name, whereby the idols have fallen and the standards of misbelief were lowered, while the banners of divine unity were raised in the cities and lands.

- 6 The True One, exalted be His glory, hath asked for justice and fairness from His servants. All must be adorned with the ornament of love, unity, fellowship and accord, and must associate with His servants with the utmost joy and fragrance for the sake of God. Verily pardon hath preceded, bounty hath preceded, mercy hath preceded, and loving-kindness hath preceded. Today the ocean of mercy is surging and the sun of loving-kindness is shining. Convey My greetings to the loved ones and say: Strive that perchance ye may illumine the dawning-place of hatred with the splendors of the sun of love, and guide the wayward to the straight path.

- 7 Convey greetings from the Wronged One to Ibn-i-Basir, upon him be My glory. Say: Two years ago thy petition attained the Most Holy Court, and a tablet was revealed for thee from the heaven of the Divine Will. Each of the names mentioned in thy letter was honored with God's remembrance and the traces

مسجون بوده و هست عزّ سلطانه و جلّ امره و عظم شأنه و لا اله غيره و الصلوة و السلام و التكبير و الباء على الذين حملوا الشدائد في سبيله و انفقوا ارواحهم في حبه و اخرجوا من الأوطان بادية لا صغاء ندائه الأحلى و مشاهدة افقه الأعلى

- 3 و بعد نامه آنخبيب روحانی از مدینه کبیره رسید الحمد لله حاکی بود از استقامت بر امر و توجه بمبدء و همچنين بر سرور بعد از حزن و اطمینان بعد اضطراب و صحت بعد از تکرر مزاج و همچنين ناطق بود بر صحت اولیای الهی در آن ارض باری بعد از مشاهده و قرائت قصد جنت علیا نموده امام وجه عرض شد و بشرف اصغا فائز گشت و بعد اینکلمات مشرقات و حروفات لائحات از مشرق بیان مقصود عالمیان مشرق و لائح قوله تبارک و تعالی

- 4 بسمی المهيمن على من في الأرض و السماء

- 5 يا عزيز عليك بهائي و عنايتی انت الذي حضرت لدى الوجه و سمعت النداء من الأفق بأعلى و رأيت تجليات نير الأمر في الذروة العليا نسل الله ان يؤيدك على خرق حجاب الأنام باسمه الذي به سقطت الأصنام و نكست اعلام الشرك و نصبت رايات التوحيد في المدن و الديار

- 6 حقّ جلّ جلاله از عباد عدل و انصاف طلب نموده کلی باید بطراز محبت و اتحاد و الفت و اتفاق مزین باشند و لوجه الله با عبادش به روح و ریحان معاشرت نمایند قد سبق العفو و سبق الفضل و سبقت الرحمة و سبقت العناية امروز دریای رحمت موج است و آفتاب عنایت مشرق اولیا را تکبیر برسان بگو جهد نمائید شاید مطلع بغض را باشرافات نیر حب منور دارید و گمراهی را بصراط مستقیم دلالت کنید

- 7 این بصیر علیه بهائی را از قبل مظلوم تکبیر برسان بگو در دو سنه قبل عریضه تو بساحت اقدس فائز و یک صحیفه از سماء مشیت مخصوص تو نازل اسامی مذکوره در نامهات هر یک بذکر الهی و آثار قلم اعلی فائز ولكن در ارسال آن

of the Most Exalted Pen, but there was delay in its dispatch. Now We have sent it as a bounty from Us, and verily We are the All-Bountiful, the Most Generous. In each letter thereof lieth concealed an ocean and a hidden book. Glorified be He Who hath joined the ocean with the book, even as He hath joined water and fire.

تأخیر رفت حال ارسال نمودیم فضلاً من عندنا و
انا الفضل الکريم در هر حرفی از آن بحری مکنون
و کتابی مخزون سبحان الذی الف بین البحر و
الکتاب کما الف بین الماء و النار و

- 8 And to each of the names mentioned that have arrived in these days, convey greetings and glory from the Wronged One. Say: Today all must render victory to the Truth through goodly deeds and praiseworthy character, that the people of the earth may observe and follow. Glory be from Us upon those who have heard and responded to that which they were commanded in the Book of God, the Lord of the Mighty Throne and the Elevated Seat. The true outpouring of grace is manifest from the horizon of every tablet and descendent from the heaven of every page. We hope that the peoples of the world shall not be deprived of the rains of divine mercy and shall attain unto that for which they were created. Verily our Lord, the All-Merciful, is the Forgiving, the Compassionate, and He is the Single, the One, the All-Knowing, the All-Wise.

8 اسامی مذکوره که در این ایام رسید هر یک
را از قبل مظلوم سلام و تکبیر برسان بگو باید
امروز کلّ به اعمال طیبه و اخلاق مرضیه حقّ
را نصرت نمائید تا اهل ارض ملاحظه کنند و
اقتدا نمایند بهاء من لدنا علی الذین سمعوا و اجابوا
ما امروا به فی کتاب الله ربّ العرش العظیم و
الکرسی الرفیع انتهی فیض فیاض حقیقی از افق
هر لوحی ظاهر و از سماء هر ورقی نازل امید آنکه
اهل عالم از امطار رحمت رحمانی محروم نمانند
و فائز شوند بآنچه که از برای آن بوجود آمده
اند ان ربنا الرحمن هو الغفور الرحیم و هو الفرد
الواحد العلیم الحکیم

- 9 Concerning your brother, upon him be the Glory of God, and his debt, and the actions of that spiritual beloved one, and the relinquishing of the house for the payment thereof and the exaltation of God's Cause - all these matters were presented before the countenance of the Lord of all beings. His mighty utterance and glorious proof states:

9 و اینکه در باره جناب اخوی علیه بهاء الله و
دین او و عمل آنجیب روحانی و واگذاوردن بیت
لأجل ادای آن و اعزاز امر الله انحراب تمام
امام وجه مولی الأنام عرض شد قوله عزّ بیهانه
جل برهانه

- 10 O beloved one! Blessed art thou and blessed is what thou hast done in the path of God. Praise be to the Purpose of the world that He hath aided thee in that which causeth the exaltation of His Cause. Trustworthiness before God is among those attributes that hath had and hath no likeness or equal, and it is the cause of glory and the source of wealth. Concerning its description there hath flowed from the Supreme Pen that whose fragrance shall endure throughout the kingdom of earth and heaven. Convey to Asadu'llah the greetings and salutations of the Wronged One. Say: Be not grieved in any matter. Take hold of trustworthiness, placing thy trust in God, the Protector, the Self-Subsisting. He will verily aid those who have committed their affairs unto Him, who have held fast to the cord of His grace and clung to His luminous and blessed hem.

10 یا عزیز طوبی لک و لما عملت فی سبیل الله
حمد کن مقصود عالم را که ترا مؤید فرمود بر
عملیکه سبب اعزاز امر است امانت عندالله از
صفتیست که شبه و مثل نداشته و ندارد و
آنست سبب عزّت و علّت ثروت و در وصف
آن از قلم اعلی جاری شده آنچه که عرفش بدوام
ملک و ملکوت متضوّع و باقیست اسدالله را از
قبل مظلوم تکبیر و سلام برسان بگو لا تحزن فی
الأمر خذ الأمانة متوکلاً علی الله المهیمن القیوم
انه يؤید الذین فوضوا الیه الأمور متمسکین بحبل
عنايته و متشبّثین بذیل المنور المبروک

- 11 The letter of Khodadad which arrived again and which thou didst forward attained unto the Most Holy Court. Thereupon the ocean of forgiveness surged and the fragrance of thy Lord's pardon was diffused. We beseech God to assist him and those who have believed unto that by which their remembrance shall

11 نامه خداداد که مجدّد رسید و ارسال نمودی
آنها بساحت اقدس فائز اداً ماج بحر الغفران و
هاج عرف عفوربک الرحمن نسل الله ان يؤیده

endure throughout His earthly and heavenly kingdom. He is verily the Helper, the Mighty, the Bountiful.

- 12 Praise be to God that Khodadad, son of Nasir, upon him be the Glory of God, hath again been blessed with His grace and mentioned in the Most Holy Court. This servant mentioneth each of the friends and seeketh for them both outward and inward bounties, that all may hold fast to the Cause and arise to serve it, and appear among the servants with detachment and trust in God. The world is transient, yet the attainment of enduring stations hath been ordained therein. This is the decree of the All-Knowing, the All-Wise. From your steadfastness and action regarding the aforementioned debt, it is hoped that the door of grace shall be opened and affairs shall be set aright. Verily He is the Generous, He is the Merciful, and He is the Ever-Bountiful, the All-Glorious, the Ancient. Glory and remembrance and praise be upon you and upon those who have held fast to the cord of God, our Lord and your Lord and the Lord of all creation. And praise be to God, the Lord of the worlds.

ثُمَّ الَّذِينَ آمَنُوا عَلَى مَا يَبْقَى بِهِ أَذْكَارُهُمْ بِدَوَامِ مُلْكِهِ
وَمُلْكُوتِهِ أَنَّهُ هُوَ الْمُؤَيَّدُ الْعَزِيزُ الْمُنَّانُ ائْتَى

12 الحمد لله جناب خداداد ابن نصير عليه بهاء الله
مجدد بعنایت فائز و در ساحت اقدس مذکور
اینعبدهر یک از دوستانرا ذکر مینماید و از برای
ایشان میطلبد نعمت ظاهره و باطنه را تا کل بامر
تشبث نمایند و بر خدمت قیام کنند و به توکل
و انقطاع مابین عباد ظاهر شوند دنیا فانست
ولکن تحصیل مقامات باقیه در آن مقدر شده
هذا تقدیر من لدن علیم حکیم و از قرار و عمل شما
در دین مذکور امید هست باب عنایت مفتوح
شود و امورات اصلاح یابد آنه هو الکریم و هو
الرحیم و هو الفیاض الفضال القدیم البهاء و الذکر
و الثناء علی جنابک و علی الذین تشبثوا بحبل الله
ربنا و ربکم و رب الخلائق اجمعین و الحمد لله رب
العالمین

BLIB_Or15717.093, SAM.315

BH02969

To: *Siyyid Ali Afnan son of Afnan Kabir et al., in H*

Date: 1306-04 [1888-Dec]

- 1 ...Thou didst likewise mention Jinab-i-Aqa Mirza Haydar-'Ali, upon him be the glory of God, who hath attained unto the honor of being heard. We beseech and implore God, exalted be His glory, not to withhold steadfast and well-pleased souls from this supreme bounty, and to grant each one the reward of attaining His presence. After this was presented before His countenance, this divine word was revealed - exalted be His utterance:

- 2 "O Haydar-'Ali! Haydar-'Ali hath rendered many services and hath traveled far and wide to spread the divine verses, and hath borne the hardships of journey in His exalted path. Thou too, praise be to God, bearest that name. God willing, thou shalt attain unto a deed without equal. Concerning these matters there hath been revealed from the Most Exalted Pen that which is the cause of everlasting mention. God willing, ye shall act

1 ...و همچنین ذکر جناب آقا میرزا حیدر علی علیه
بهاء الله بعز اصغا فائز از حق جلّ جلاله سائل
و آمل که نفوس مستقیمه راضیه مرضیه را
از این فیض اعظم منع نفرماید و از برای هر
یک اجر لقا عطا نماید و بعد از عرض امام وجه
اینکلمه الهی نازل قوله عزّ بیانه

2 یا حیدر قبل علی حیدر قبل علی بسیار خدمت
کرده و در اطراف لأجل انتشار آثار طواف
نموده و مشقات سفر را فی سبيله تعالی حمل کرده
توهم الحمد لله بآن اسم موسومی انشاء الله بعمل لا
شبه له فائز گردی در این امور از قلم اعلی از قبل
نازل شده آنچه که سبب ذکر ابدیست انشاء الله

accordingly. We beseech God, blessed and exalted be He, to adorn thy intention with the ornament of acceptance and to ordain for thee, from His Most Exalted Pen, the reward of attaining His presence. Verily, He is the Lord of all beings and the Lord of the throne on high and of earth below.”...

- 3 O Murtada! Upon thee be the Glory of God, the Lord of all beings. The Herald of this Most Great Revelation declareth that all existence is for the sake of being mentioned but once in His presence. Today the treasures of the world cannot equal the word “contentment” which hath been revealed from the Supreme Pen. Blessed are they who have attained unto the Word and become possessors of the divine Tablet. All that hath befallen the loved ones hath been recorded and inscribed in the blessed Crimson Scroll. The profit of the world is for the loved ones, and its loss is the portion of the oppressors and transgressors. Ere long the enemy shall return to the fire, and the friend to the Most Great Scene. Praise thou the Goal of all creation Who confirmed thee and caused thee to attain unto the revelations of the Supreme Pen. Verily He is powerful over all things....

- 4 We have made mention of all the handmaidens of the earth and summoned them unto the Supreme Horizon, yet none attained save a few. Implore God that He may assist His handmaidens and deprive them not of the Kawthar of His recognition....

BRL_IOPF#1.16x

بآن عامل شوید نسل الله تبارک و تعالی ان یزین
یتک بطراز القبول و یکتب لک من قلبه الاعلی
اجر اللقاء انه هو مولی الوری و رب العرش و
الثری...

3 یا مرتضیٰ علیک بهاء الله مولی الوری مبشر
اینظهور اعظم میفرماید کل وجود از برای
آنست که یکمرتبه در ساحت او ذکر شود امروز
خزائن عالم بکلمه رضا که از قلم اعلی ظاهر
گشته معادله نماید طوبی از برای نفوسیکه بکلمه
فائز گشته اند و دارای لوح الهی شده اند آنچه
بر اولیا وارد کل در صحیفه مبارکه که بحرا
نامیده شده مذکور و مسطور ریح عالم نصیب
اولیاء است و خسارت آن قسمت ظالمین و
معتدین عنقریب دشمن بسقر راجع و دوست
بمنظر اکبر حمد کن مقصود عالمینا که ترا
تأیید نمود و بآثار قلم اعلی فائز فرمود انه علی
کلشی قدیر...

4 اماء ارض طراً را ذکر نمودیم و بافق اعلی دعوت
فرمود ولكن فائز نشد مگر معدودی از حق
بطلب کنیزانش را تأیید فرماید و از کوثر عرفان
محروم نسازد...

INBA81:182-183x,

LHKM3.352ax,

MSBH5.218-219x, QIRT.02cx

BH03002

To: *Haji Muhammad Rida the pilgrim, in Ishqabad*

Date: 1306-04 [1888-Dec]

- 1 He is the One Who is manifest without veil or covering.
- 2 That which was hidden from time immemorial hath been revealed, and that which was treasured in God's knowledge, the Lord of lords, hath appeared, and that which was promised in the Books of God, the Master of necks, hath come to pass. Through Him God hath rent asunder every veil and caused every tongue to speak that there is none other God but Him, the Mighty, the Bountiful.

1 هو الظاهر من غیر ستر و حجاب

2 قد ظهر ما کان مکنوناً فی ازل الآزال و برز من
کان مخزوناً فی علم الله رب الأرباب و اتی من
کان موعوداً فی کتب الله مالک الرقاب به اظهر
الله کل ستر و انطق کل کلیل علی انه لا اله الا
هو العزيز الفضل

- 3 Blessed is he who hath attained unto My Day and heard My call and been honored by the tokens of My Pen and arose to serve My Cause amongst My servants. He is indeed of the people of My Kingdom. Upon him rest My glory and My loving-kindness and the glory of all who are in earth and heaven.
- 4 Thy name hath been mentioned before the Wronged One, and He hath revealed for thee in the Most Great Prison that which no mention can equal. When thou hearest and readest it, say: My God, my God! Praise be to Thee for having made known unto me Thy path and revealed unto me that whose fragrance shall never cease through the eternity of Thy names and attributes. O my Lord! Thou didst create me by Thy command and didst manifest me for Thy remembrance and praise and for turning unto Thy horizon. I beseech Thee by the ocean of Thy bounty and the heaven of Thy grace to aid me to act according to what Thou hast revealed in Thy Book and made manifest through Thy sovereignty. Thou art verily the Almighty, the Powerful. There is none other God but Thee, the Mighty, the All-Praised.
- 5 A hundred thousand thanks unto the Goal of the world's peoples that He hath aided you to serve the Cause. Blessed is the soul whom the events of the world did not prevent from the love of God's friends and who arose with complete dedication to serve. I swear by the Sun of Truth that no deed is concealed from God - all is revealed and its recompense recorded by the Pen of the Ancient of Days.
- 6 In these days a new event hath occurred in the City of Lovers. Verily the serpent hath opened its mouth and bitten the Dawning-Place of his Lord's loving-kindness. We beseech God to aid His loved ones to beautiful patience and wondrous steadfastness.
- 7 Thou hast ever been and still art remembered. We beseech God to strengthen thy body and assure thy heart and illumine thy face and lengthen thy days. Verily He is the Hearer, the Answerer, the Almighty, the Powerful. The Glory be upon thee time after time, again and yet again, from the One Who is Forgiving, Merciful.
- طوبى لمن فاز بيومى و سمع ندائى و تشرف بآثار
قلبى و قام على خدمة امرى بين العباد انه من
اهل ملكوتى عليه بهائى و عنايتى و بهاء من فى
الأرضين و السموات
- قد ذكر اسمك لدى المظلوم و انزل لك فى
السجن الأعظم ما لا تعادله الأذكار انك اذا
سمعت و قرأت قل الهى الهى لك الحمد بما
عزفتنى سبيلك و انزلت لى ما لا ينقطع عرفه
بدوام اسمائك و صفاتك اى رب انك خلقتنى
بأمرك و اظهرتنى لذكرک و ثنائک و الاقبال
الى افقک اسئلك ببحر جودک و سماء فضلك
بأن تؤيدنى على العمل بما انزلته فى كتابک و
اظهرته بسلطانک انک انت المقتدر القدير لا اله
الا انت العزيز الحميد
- صد هزار بار شکر مقصود عالميانرا که شما را بر
خدمت امر مؤيد فرمود طوبى از براى نفسی که
حوادث عالم او را از محبت اوليا منع نکرد بتمام
همت بر خدمت قيام نمود قسم بافتاب حقیقت
هیچ عملی عندالله مستور نه کلّ مکشوف و
جزای آن از قلم قدم مذکور و مسطور
- این ایام مجدد در مدینه عشاق حادثه نئی رخ
داده ان الثعبان فاغر فاه و لدغ مطلع عنایة مولاه
فاستل الله ان يؤيد اوليائه على الصبر الجميل و
الاصطبار العزيز البديع
- لا زال مذکور بوده و هستی نسل الله ان يقوى
جسدک و يطمئن قلبک و ينور وجهک و يطول
ذيلک انه هو السامع المجيب و المقتدر القدير البهاء
عليک مرة بعد مرة و کرّة بعد کرّة من لدن غفور
رحيم

BH11758

To: Aqa Mirza Ali Rashti

Date: 1306-04 [1888-Dec]

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

1 هو الذّاكر العليم الحكيم

2 O Ali, upon thee be My glory! The Wronged One does not complain of tribulations, nor of what hath befallen the friends in the path of God, the Lord of all worlds. Know thou that the Son of the Wolf hath devoured sheep from among the flock, and the Oppressor hath hamstrung the She-Camel of God before the faces of all peoples. Blessed is he who hath ascended, and woe unto him who hath committed that which hath caused the Manifestations of My Most Great Name to lament. When thou receivest My Tablet, say:

2 يا علي عليك بهائي أنّ المظلوم لا يشكو من البلايا
و ما ورد على الأولياء في سبيل الله مولى العالم
فاعلم أنّ ابن الذئب اقتصر غنماً من الأغنام و
الظالم عقر ناقة الله امام وجوه الأمم طوبى لمن
صعد وويل لمن ارتكب ما ناحت به مظاهر اسمي
الأعظم أنّك اذا فزت بلوحي قل

3 Praise be unto Thee, O God of Names and Creator of Heaven, for having watered the lands of Thy knowledge with the blood of Thy loved ones, whom Thou hast made the dawning-places of steadfastness amidst Thy creatures. I beseech Thee by them and by their blood to send down from the heaven of Thy mercy relief from Thy presence, peace from Thy side, and compassion from Thy direction. O Lord! The necks of hypocrisy have grown long, and the clouds of darkness have encompassed the Daystar of the horizons. I implore Thee by Thine own wronged state and the wronged state of Thy loved ones to assist Thine enemies to act with justice and fairness. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Single, the One, the All-Subduing, the All-Knowing, the All-Wise.

3 لك الحمد يا اله الأسماء و فاطر السمّاء بما سقيت
اراضى عرفانك من دم اوليائك الذين جعلتهم
مطالع الاستقامة بين بريتك استلكت بهم و
بدمائهم بأن تنزل من سمّاء رحمتك فرجاً من
عندك و سلاماً من لدنك و رحمة من جانبك
اي ربّ قد طالت اعناق النفاق و احاط
سحاب الظلمة نير الافاق استلكت بمظلوميّتك و
مظلوميّة اوليائك بأن تؤيد اعدائك على العدل
و الانصاف أنّك انت المقتدر على ما تشاء لا
اله الا انت الفرد الواحد المهيمن العليم الحكيم

4 And praise be unto Thee, O my God, for having strengthened me to stand before Thy face, to hearken unto Thy call, and to enter the depths of the ocean of Thy mercy. I beseech Thee to ordain for me and for my brother who is named Asghar every good thing which Thou hast sent down from Thy Most Exalted Pen in Thy Tablets and Thy Books, O Lord of all beings! O Lord! Ordain for my other brother who is named Baqir, and for my sister, that which befitteth the ocean of Thy bounty, the heaven of Thy mercy, and the sun of Thy favor. I testify that Thou art the Forgiving, the Merciful, and the Powerful, the Mighty, the Generous.

4 و لك الحمد يا الهى بما أيدتنى على القيام امام
وجهك و اصغّاء ندائك و الورود في لجة بحر
رحمتك استلكت بأن تكتب لى و لأخي الذي
سمي بأصغر كلّ خير انزلته من قلبك الأعلى في
الواحك و كتبك يا مولى الورى اي ربّ قدر
لأخي الآخر الذي سمي بباقر و اختي ما ينبغي لبحر
عطائك و سمّاء رحمتك و شمس عنايتك اشهد
أنّك انت الغفور الرحيم و المقتدر العزيز الكريم

5 Convey My greetings to My loved ones there and give them the glad-tidings of My loving-kindness. We have made mention of him who is named Muhammad-Rida, then of him who is named Mihdi, in the Book of God, the Mighty, the Praiseworthy. The

5 كبر من قبلى على اوليائى هناك و بشرهم بعنايتي
انا ذكرنا من سمي بمحمد قبل رضا ثمّ الذي سمي

Glory from Us be upon you and upon those whom the hosts of the oppressors have not frightened.

بمهدی فی کتاب الله العزیز الحمید البهاء من لدنا
علیکم و علی الذین ما خوفتم جنود الظالمین

BRL_DA#427

BH04896

To: Haydar Ali Kamali Sarvistani, in Fars

Date: 1306-04 [1888-Dec]

1 He is the Speaker of Truth!

1 هو الناطق بالحق

2 O Haydar-'Ali! Hearken with thy spiritual ear to the divine call, store up the pearls of His wisdom in the shell of thy heart, and preserve them from the eyes of the treacherous and the thieves in the name of the Lord of the Day of Judgment. God, thy Lord, the Lord of the mighty Throne, speaketh the truth. That which hath shone forth in Iraq from the Pen of the Luminary of the horizons is manifest, and from every land the croaking is raised. Glory be to God! The ocean of divine knowledge hath appeared at its utmost height, and the waves of utterance are at every moment visible before all faces. Beseech thou God that He deprive not His servants of this most great bounty. Say: My God, my God! My soul is a sacrifice for Thy love, and my spirit is a sacrifice for Thy grace. Thy servants are occupied with themselves in their homes while Thou, in the Most Great Prison, art occupied with their remembrance. What pen can reckon such bounty and what understanding can attain to the atmosphere of its nearness? Every letter of its letters is the Most Great Gate for those who have recognized His oneness and have turned unto Him. By the life of God! Were but one word of His words to reveal the hidden meanings within itself, all the heedless ones of the earth would utterly proclaim: "We turn unto Thee, O Forgiver of sins! We return unto Thee, O Concealer of faults!" Thus doth the Lamp of God reveal its light, and the Most Great Sea its waves. Blessed art thou and blessed is he who hath remained faithful to God's Covenant, the Lord of the worlds.

2 یا حیدر قبل علی ندای الهی را بگوش جان بشنو
و لآلی حکمتش را در صدف قلب مقرر ده و
از ابصار خائنین و سارقین باسم مالک یوم دین
حفظش نما صدق الله ربک رب العرش العظیم
آنچه در عراق از قلم نیر آفاق اشراق نمود کل
ظاهر و از هر بلدی نفاق مرتفع سبحان الله بحر
علم الهی بکمال اوج ظاهر و موج بیان در هر حین
امام وجوه هویدا از حق بطلب عباد خود را از
این فضل اکبر محروم نفرماید قل الهی الهی نفسی
لحبک الفداء و روحی لفضلک الفداء عبادت
در بیوت بخود مشغول و تو در سخن اعظم بذکر
ایشان مشغول آیا این فضل را کدام قلم احصا
نماید و کدام ادراک بهواء قربش رسد هر حرفی
از حروفات باب اعظم است از برای موحدین
و متوجهین لعمر الله اگر یک کلمه از کلماتش
معانی مستوره در خود را ظاهر فرماید غافلین
ارض طراً بکلمه مبارکه تبنا الیک یا غفار
الذنوب و رجعنا الیک یا ستار العیوب ناطق
گردند کذلک اظهر مصباح الله نوره و البحر
الأعظم موجه طوبی لک و لمن وفی بميثاق الله
رب العالمین

INBA51:536, LHKM3.326

BH05469

To: Mirza Husayn Shah-Chiragh

Date: 1306-04 [1888-Dec]

1 He is the One Who gazes from this luminous horizon.

1 هو الناظر من هذا الأفق المنير

2 Say: Praise be unto Thee, O my God, for having caused, through my Name, the pearls of utterance to emerge from the shell of the ocean of Thy mercy, and for having remembered me through that which was treasured within the Pen of Thy grace. I beseech Thee, O Thou Who rulest over the Kingdom of proof and Who art the Sovereign of the realm of utterance, to rain down upon me from the heaven of Thy mercy and the clouds of Thy loving-kindness the showers of wisdom and knowledge.

2 قل لك الحمد يا الهى بما اظهرت باسمى لآلئ البيان من صدف بحر رحمتك و ذكرتنى بما كان مخزوناً من قلم فضلك اسئلك يا مالک ملکوت البرهان والمهيمن على جبروت البيان بأن تنزل على من سماء رحمتك و سبحاب عنايتك امطار الحكمة والعرفان

3 O my Lord! Thou seest me turning toward the lights of Thy countenance and awaiting the wonders of Thy grace. I beseech Thee not to disappoint me of that which Thou hast ordained for such of Thy servants as are sincere, whom neither swords could deter from clinging to equity in Thy Cause, nor could the hosts of the wicked frighten from turning toward the sanctuary of Thy nearness.

3 اى ربّ ترانى متوجّهاً الى انوار وجهك و مترصداً بدائع فضلك اسئلك ان لا تخيبنى عمّا قدّرت له للمخلصين من عبادك الذين ما منعهم الأسياف عن التمسك بالانصاف فى امرى و ما خوّفتهم جنود الأشرار عن الاقبال الى كعبة قربك

4 My God, my God! Thou seest the servant turn toward the door of his Master's loving-kindness, clinging to the cord of His grace in his movements and his rest. I beseech Thee by the light of Thy Cause and the fire of Thy Tree to ordain for him that which Thou hast ordained for Thy chosen ones in Thy days - those through whom the ocean of utterance surged before the faces of all religions. There is no God but Thee, the Mighty, the Bestower.

4 الهى الهى ترى العبد توجه الى باب عناية مولاه و تمسك بجبل فضله فى منقلبه و مثواه اسئلك بنور امرى و نار سدرتك بأن تقدر له ما قدّرت له لأصفياك فى أيامك الذين بهم ماج بحر البيان امام وجوه الأديان لا اله الا انت العزيز المنان

5 O my Lord! Strengthen him and Thy handmaiden who hath believed in Thee and in Thy signs, that through them Thy remembrance may be exalted amongst Thy servants and Thy Cause amongst Thy creation. O my Lord! Ordain for her that which Thou hast ordained for Thy handmaidens who circle round Thy mighty throne. There is no God but Thee, the All-Knowing, the All-Wise.

5 اى ربّ ايده و امتك التى آمنت بك و بآياتك على ما يرتفع به ذكرى بين عبادك و امرى بين خلقك اى ربّ قدر لها ما قدّرت لامائك اللائى طفن حول عرشك العظيم لا اله الا انت العليم الحكيم

INBA51:095, KB_620:088-089, ADM2#055

p.097

BH06335*To: Mulla Ahmad Ali Nayrizi**Date: 1306-04 [1888-Dec]*

1 He is the Hearer, the Answerer!

1 هو السامع المجيب

2 O Ahmad-i-'Ali, hear the Call from the Divine Lote-Tree, planted by the hands of grace in the Most Exalted Paradise. Verily, there is none other God but Me, the Mighty, the Bestower. We have heard thy cry and have answered thee with a Tablet from which the horizons have been illumined.

2 يا احمد قبل على اسمع النداء من السدرة الثوراء
المغروسة بأيادي العطاء في الفردوس الأعلى انه
لا اله الا انا العزيز الوهاب سمعنا نداءك اجبتك
بلوح لاح منه الافاق

3 When thou attainest unto it, say: Glory be unto Thee, O my God! I beseech Thee by Thy Great Announcement. Glory be unto Thee, O my God, by Thy Most Merciful Name, to illumine the hearts of Thy servants with the light of Thy knowledge and to adorn their heads with the crown of Thy loving-kindness and their temples with the ornament of Thy trustworthiness.

3 اذا فزت به قل سبحانك اللهم يا الهى اسئلك
بنباك العظيم سبحانك اللهم يا الهى باسمك
الرحيم بأن تور قلوب عبادك بنور معرفتك و
زين رؤوسهم باكليل عنايتك و هياكلهم بطراز
امانتك

4 O Lord! I am Thy servant and the son of Thy servant. I have held fast unto the cord of Thy grace. I beseech Thee by the lights of Thy countenance and the mysteries of Thy wisdom treasured within the repositories of Thy knowledge, to make me one who circles around Thy Will and stands ready to serve Thy Cause. By Thy might, O Thou Who art the Master of my being! I desire naught save what Thou desirest.

4 اى ربّ انا عبدك و ابن عبدك تمسكت
بجبل فضلك اسئلك بأنوار وجهك و اسرار
حكمتك المودعة فى كائز علمك بأن تجعلنى
طائفاً حول ارادتك و قائماً على خدمة امرك
وعزّتك يا مالک وجودى لا اريد الا ما تريد

5 I beseech Thee not to disappoint me of that which Thou hast ordained for Thy chosen ones - those whom neither the might of the world nor the clamor of the nations could deter, who turned with radiant faces toward Thy most exalted horizon and said: "Praise be unto Thee for having caused us to hear Thy most sweet call and shown us the traces of Thy Pen, O Thou Who art the King of the Kingdom of Names! There is none other God but Thee, the All-Knowing, the All-Wise!"

5 اسئلك ان لا تخيبنى عمّا قدرته لأصفيائك الذين
ما خوفتهم سطوة العالم و ما منعتهم وضوء الأمام
اقبلوا بوجه نوراء الى افقك الأعلى و قالوا لك
الحمد بما سمعنا نداءك الأحلى و اريتنا آثار قلمك
يا مالک ملكوت الأسماء لا اله الا انت العليم
الحكيم

BLIB_Or15716.173c

BH06702*To: Mirza Ali Muhammad Sarvistani**Date: 1306-04 [1888-Dec]*

1 He is the Manifest Counselor.

2 The Most Great Book, which had forever been treasured in the Divine Treasury of Knowledge, hath appeared and with the most exalted call hath summoned all to the supreme horizon. The fire of hatred and enmity of the world did not prevent it, and the might and dominion of the pharaohs of the earth did not weaken it. It appeared for the sake of God and endured tribulations in the path of God, and there befell it that which hath no likeness or parallel. It became the target of the desires of the opposers, the object of derision of the infidels, and the victim of the harm of the oppressors. Whatever they desired, they carried out against it, for this Wronged One was without helper or assistant. His food was pieces of liver and His drink was heart's blood. Every day a new harm appeared and a fresh tribulation descended. From the clouds of tyranny, without cease, rained down the arrows of hatred, yet in all conditions the fire of divine love burned more intensely and steadfastness grew stronger. His is the praise in all conditions. Verily He is the Self-Sufficient, the Most Exalted. Thus have We adorned the crown of thy love with the diadem of God's favor, the Lord of all worlds.

1 هو الناصح المبين

2 کتاب اعظم که لازال در کنز علم الهی مکنون بود ظاهر شد و بأعلى النداء کل را بافق اعلى دعوت نمود نار ضغينه و بغضای عالم او را منع نمود و قدرت و شوکت فراغنه ارض او را ضعیف نکرد لوجه الله ظاهر شد و فی سبیل الله حمل شدائد نمود و وارد شد بر او آنچه که شبه و مثل نداشت محل اراده معرضین و ثمات ملحدین و ضرر ظالمین واقع هرچه اراده مینمودند بعملش مشغول چه که اینمظلوم بنی ناصر و معین بوده غذایش قطعات کبد و شرابش خون دل در هر یوم ضرر بدیعی ظاهر و بلای جدیدی نازل از سیلاب ظلم من غیر تعطیل سهام بغضا بارید و در جمیع احوال نار محبت الهی مشتعلتر و استقامت محکمتر له الحمد فیکل الأحوال انه هو الغنی المتعال کذلک زیئا رأس حبک باکلیل عنایة الله رب العالمین

INBA84:182, INBA84:110a, INBA84:050.07

BH07409*To: Amatullah Gulistan**Date: 1306-04 [1888-Dec]*

1 He is the One dawning from the horizon of the heaven of mystic knowledge.

2 O Gulistan! Your mention hath been made and thy name hath flowed from the Most Exalted Pen. Know thou the worth and station of this most great favor. Divine bounty hath ever encompassed and continueth to encompass all - the seeing and the blind, the learned and the ignorant, male and female - all stand in one spot. Whosoever hath attained unto the blessed words

1 هو المشرق من افق سماء العرفان

2 یا گلستان ذکر ت مذکور و اسمت از قلم اعلى جاری قدر و مقام این فضل اعظم را بدان عنایت الهی شامل کل بوده و هست بصیر و ضریر عالم و جاهل ذکور و اناث کل در صقع واحد قائم هر نفسی بکلمه مبارکه یا عبدی و یا

“O My servant” and “O My handmaid” is reckoned among the people of Baha, inscribed by the Most Exalted Pen in the Crimson Book. Recognize the bounty of thy Lord and be among the thankful ones in the Book of God, Lord of all worlds.

- 3 Verily the grace is in His hand and the bounty in His grasp. He doeth what He willeth and ordaineth what He pleaseth. Blessed is the handmaid who hath attained, and woe unto the servant who hath been deprived of drawing nigh unto God, the Mighty, the Praiseworthy.

- 4 We beseech God to assist His handmaidens to sanctification and detachment, and to the chastity which God hath made the first ornament of His steadfast handmaidens and steadfast servants.

امتی فائز گشت او از اهل بها در صحیفهء حمرا
از قلم اعلیٰ مذکور و مسطور اعرفی عنایه ربّک
و کونی من الشاکرات فی لوح الله ربّ العالمین

3 انّ الفضل بیده و العنایه فی قبضته یفعل ما یشاء
و یحکم ما یرید طوبی لأمة فازت و ویل لعبد منع
عن التقرّب الی الله العزیز الحمید

4 نسل الله ان یؤید امائه علی التقدیس و التّزیه و
علی العصمة الّتی جعلها الله الطّراز الأوّل لامائه
القانتات و عبادہ القانتین

INBA18:014

BH08503

To: *Haji Bibi*

Date: 1306-04 [1888-Dec]

- 1 He is the All-Forgiving, the All-Merciful!

1 هو الغفور الرحیم

- 2 O My handmaiden! Your name was mentioned in the presence of the Wronged One, and the Tongue of Divine Evidence in the Kingdom of Utterance mentioned you with these exalted words: Give thanks unto your Lord and glorify His Name, for verily He is the All-Bountiful, the Most Generous.

2 یا امتی اسمت نزد مظلوم مذکور و لسان برهان در
ملکوت بیان باین کلمات عالیات ذکرّت نموده
اشکری ربّک و سبحی باسمه انه هو الفضل
الکریم

- 3 We have made mention of all the handmaidens of the earth and summoned them to the Most Exalted Horizon, yet none attained except a few. Beseech God that He may assist His handmaidens and not deprive them of the Kawthar of divine knowledge. He is the Powerful, the Mighty, and He is the Kind, the Merciful.

3 اماء ارض طراً را ذکر نمودیم و بافق اعلیٰ دعوت
فرمودیم و لکن فائز نشد مگر معدودی از حقّ
بطلب کنیزانش را تأیید فرماید و از کوثر عرفان
محروم نسازد اوست قادر و توانا و اوست مشفق
و مهربان

- 4 When thou dost inhale the fragrance of My loving-kindness, say: Praise be unto Thee for having remembered me in the prison of 'Akka, and thanks be unto Thee for having enabled me to turn towards Thy Most Glorious Horizon. I beseech Thee to ordain for this handmaiden of Thine the good of this world and of the world to come. Verily, Thou art the Lord of

4 انّک اذا وجدت عرف عنایتی قوی لک الحمد
بما ذکرّتی فی سجن عکاء و لک الشکر بما یدّتی
علی الاقبال الی افقک الأبهی اسئلك بأن تقدّر
لأمتک هذه خیر الآخرة و الأولى انّک انت
ربّ العرش و الثری لا اله الا انت العلیّ الأعلیٰ

INBA18:013

the throne above and of the earth below. There is none other God but Thee, the Most Exalted, the Most High.

BH08597

To: Murtida

Date: 1306-04 [1888-Dec]

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

1 هو الشاهد السميع

2 O Morteza, upon thee be the Glory of God, Lord of all beings. The Herald of this Most Great Revelation hath spoken: All existence is for the sake of being mentioned but once in His presence. Today the treasures of the world cannot be compared to the Word of acceptance which hath been sent down from the Supreme Pen. Blessed are they who have attained unto the Word and become possessors of the divine Tablet. All that hath befallen His loved ones hath been recorded and inscribed in the blessed Crimson Tablet. The profit of the world belongeth to His loved ones, and its loss is the portion of the oppressors and transgressors. Erelong the enemy shall return to the fire, and the friend to the Most Great Scene. Give thanks to the Goal of all beings, Who assisted thee and caused thee to attain unto the revelations of the Supreme Pen. Verily, He is powerful over all things.

2 يا مرتضى عليك بهاء الله مولی الوری مبشر این ظهور اعظم میفرماید کلّ از برای آن است که یک مرتبه در ساحت او ذکر شود امروز خزان عالم بکلمه رضا که از قلم اعلی نازل گشته معادله ننماید طوبی از برای نفوسیکه بکلمه فائز گشته اند و دارای لوح الهی شده اند آنچه بر اولیا وارد کلّ در صحیفه مبارکه که بحجرا نامیده شده مذکور و مسطور ریح عالم نصیب اولیاست و خسارت آن قسمت ظالمین و معتدین عنقریب دشمن بسقر راجع و دوست بمنظر اکبر حمد کن مقصود عالمیان را که ترا تأیید نمود و باثار قلم اعلی فائز فرمود آنه علی کلّ شیء قدیر

INBA51:397

BH08950

To: Mirza Mahdi Rasht

Date: 1306-04 [1888-Dec]

1 He is God, exalted be He in remembrance and utterance

1 هو الله تعالى شأنه الذكر والبيان

2 Say: My God, my God! I testify that Thou hast created all creation as a manifestation of Thy bounty and bestowal, as an expression of Thy generosity and mercy, as an affirmation of Thy unity and oneness, and as an acknowledgment of Thy

2 قل الهی الهی اشهد انک خلقت الخلق اظهاراً لفضلک و عطائک و ابراراً بجدک و رحمتک و اقراراً بوحدايتک و فردايتک و اعترافاً

grandeur and sovereignty. O Lord! Thou seest this servant of Thine assured of Thy most great signs and the manifestations of Thy sovereignty in the realm of creation, and of what Thou hast sent down from Thy Most Exalted Pen in Thy Scriptures, Thy Books, Thy Scrolls and Thy Tablets.

- 3 O Lord! I beseech Thee by the Primal Word through which Thou didst create earth and heaven, and by the breathings of Thy Revelation whereby the hearts of Thy servants were attracted, and by the ocean of Thy bounty in the kingdom of Thy riches, to make me a servant of Thy Cause, a helper of Thy Faith, and one who speaks Thy praise. Thou art, verily, the Powerful over what Thou willest. There is none other God but Thee, the All-Forgiving, the All-Merciful.

لعظمتک و سلطانتک ای ربّ تری عبدک هذا
موقناً بآياتک الکبری و ظهورات سلطنتک فی
ناسوت الانشاء و ما انزلته من قلبک الأعلى فی
زبرک و کتیبک و صحفک و الواحک

3 ای ربّ استلک بالکلمة الأولى الّتی بها خلقت
الأرض و السماء و بنفحات وحیک الّتی
انجذبت بها افئدة عبادک و بجز عطائک فی
ملکوت غنائک بأن تجعلنی خادماً لأمرک و
ناصرأ لدينک و ناطقاً بشائک انک انت المقتدر
على ما تشاء لا اله الا انت الغفور الرحیم

BLIB_Or15716.167a, BLIB_Or15728.049b

BH09126

To: Shirin

Date: 1306-04 [1888-Dec]

- 1 He is the One standing before the faces of all!
- 2 O Shirin, O my handmaid! Praise be to the Goal of the world Who bestowed upon thee and granted thee a portion from the choice wine of utterance. All created things testify to His generosity and all contingent beings are assured of and acknowledge His grace. Today whoever attained His recognition became the essence of all sweetness in the world, and whoever was deprived became the bitter colocynth. Say: Praise be to Thee, O my God, for having given me to drink from the Kawthar of Thy utterance and guided me to the ocean of Thy knowledge. Verily Thou art the Powerful One Whom nothing among all things could prevent, nor the hatred of those in the realm of creation. Thou hast appeared and manifested that which befitteth Thy Revelation, Thy greatness and Thy power. There is no God but Thee, the All-Knowing, the All-Wise.

1 هو القائم امام الوجوه

2 یا شیرین یا امتی حمد کن مقصود عالم را
که ترا از ریحی بیان قسمت عنایت فرمود
و نصیب بخشید کائنات بر کرمش گواه و
ممکات بفضلش موقن و معترف امروز هر
نفسی بعرفانش فائز گشت او جوهر شیرینیهای
عالمست و هر نفسی محروم شد او میوهء ابوجهل
قولی لک الحمد یا الهی بما سقیتنی کوثر بیانک
و هدیتنی الی بحر عرفانک انک انت المقتدر
الّدی ما منعک شیء من الاشیاء و لا ضعیفة
من فی ناسوت الانشاء ظهرت و اظهرت ما
ینبغی لظهورک و عظمتک و اقتدارک لا اله
الا انت العلیم الحکیم

INBA18:012

BH09767*To: Mirza Hidayat, in Shiraz**Date: 1306-04 [1888-Dec]*

1 He is the Ordainer, the Ancient of Days

1 هو الأمر القديم

2 We have made thee among those who have attained My favors and have entrusted to them the service of the Holy Places. Take what thou art commanded and be of the thankful ones. Say: Glory be unto Thee, O my God! I beseech Thee by Thy Most Great Name. Glory be unto Thee, O my God! I beseech Thee by the Light whereby Thou hast illumined the world and by Thy Command whereby Thou hast subdued the nations, to make me a servant of Thy Cause, O Lord of Names, and of Thy Most Exalted Word, O Lord of all mankind, and one who gazeth toward Thy Most Glorious Horizon and holdeth fast unto Thy cord, O Possessor of the kingdoms of sanctity and righteousness, Who art established upon the throne of imprisonment through that which the hands of the oppressors have wrought.

2 أنا جعلناك من الذين فازوا بعنايتي و فوضنا اليهم خدمة البقاع خذ ما امرت به و كن من الشاكرين قل سبحانك اللهم يا الهى اسئلك باسمك الأعظم سبحانك اللهم يا الهى اسئلك بالنور الذى به نورت العالم و بأمرك الذى به سخرت الأمم بأن تجعلنى خادماً لأمرك يا مولى الأسماء و لكلمتك العليا يا ربّ الورى و ناظراً الى افقك الأبهى و متمسكاً بجنبلك يا مالك ممالك التقديس و التقوى و المستوى على عرش السّجن بما اكتسبت ايدى الظالمين

INBA51:085, KB_620:078-079

BHU0003*Words spoken in the house of Aqay-i-Kalim to Nabil-i-A'zam 1**To: words to Nabil-i-A'zam**Date: 1306-04-07 [1888-Dec-11]*

In a Tablet which We yesterday revealed, We have explained the meaning of the words, 'Turn your eyes away,' in the course of Our reference to the circumstances attending the gathering at Badasht. We were celebrating, in the company of a number of distinguished notables, the nuptials of one of the princes of royal blood in Tihiran, when Siyyid Ahmad-i-Yazdi, father of Siyyid Husayn, the Bab's amanuensis, appeared suddenly at the door. He beckoned to Us, and seemed to be the bearer of an important message which he wished immediately to deliver. We were, however, unable at that moment to leave the gathering, and motioned to him to wait. When the meeting had dispersed, he informed Us that Tahirih had been placed in strict confinement in Qazvin, and that her life was in great danger.

We immediately summoned Muhammad-Hadiy-i-Farhadi, and gave him the necessary directions to release her from her captivity, and escort her to the capital. As the enemy had seized Our house, We were unable to accommodate her indefinitely in Our home. Accordingly, We arranged for her transference from Our house to that of the Minister of War, who, in those days, had been disgraced by his sovereign and had been deported to Kashan. We requested his sister, who still was numbered among Our friends, to act as hostess to Tahirih.

She remained in her company until the call of the Bab, bidding Us proceed to Khurasan, reached Our ears. We decided that Tahirih should proceed immediately to that province, and commissioned Mirza to conduct her to a place outside the gate of the city, and from thence to any locality she deemed advisable in that neighbourhood. She was taken to an orchard in the vicinity of which was a deserted building, where they found an old man who acted as its caretaker. Mirza Musa returned and informed Us of the reception which had been accorded to them, and highly praised the beauty of the surrounding landscape. We subsequently arranged for her departure for Khurasan, and promised that We would follow within the space of a few days.

We soon joined her at Badasht, where We rented a garden for her use, and appointed the same Muhammad-Hadi who had achieved her deliverance, as her doorkeeper. About seventy of Our companions were with Us and lodged in a place in the vicinity of that garden.

We fell ill one day, and were confined to bed. Tahirih sent a request to call upon Us. We were surprised at her message, and were at a loss as to what We should reply. Suddenly We saw her at the door, her face unveiled before Us. How well has Mirza Aqa Jan commented upon that incident. 'The face of Fatimih,' he said, 'must needs be revealed on the Day of Judgment and appear unveiled before the eyes of men. At that moment the voice of the Unseen shall be heard saying: "Turn your eyes away from that which ye have seen."

How great was the consternation that seized the companions on that day! Fear and bewilderment filled their hearts. A few, unable to tolerate that which was to them so revolting a departure from the established customs of Islam, fled in horror from before her face. Dismayed, they sought refuge in a deserted castle in that neighbourhood. Among those who were scandalised by her behaviour and severed from her entirely were the Siyyid-i-Nahri and his brother Mirza Hadi, to both of whom We sent word that it was unnecessary for them to desert their companions and seek refuge in a castle.

Our friends eventually dispersed, leaving Us at the mercy of Our enemies. When, at a later time, We went to Amul, such was the turmoil which the people had raised that above four thousand persons had congregated in the masjid and had crowded onto the roofs of their houses. The leading mulla of the town denounced Us bitterly. 'You have perverted the Faith of Islam,' he cried in his mazindarani dialect, 'and sullied its fame! Last night I saw you in a dream enter the masjid, which was thronged by an eager multitude that had gathered to witness your arrival. As the crowd pressed round you, I beheld, and, lo, the Qa'im was standing in a corner with His gaze fixed upon your countenance, His features betraying great surprise. This dream I regard as evidence of your having deviated from the path of Truth.' We assured him that the expression of surprise on that countenance was a sign of the Qa'im's strong disapproval of the treatment he and his fellow-townsmen had accorded Us. He questioned Us regarding the Mission of the Bab. We informed him that, although We had never met Him face to face, yet We cherished, none the less, a great affection for Him. We expressed Our profound conviction that He had, under no circumstances, acted contrary to the Faith of Islam.

The mulla and his followers, however refused to believe Us, and rejected Our testimony as a perversion of the truth. They eventually placed Us in confinement, and forbade Our friends to meet Us. The acting governor of Amul succeeded in effecting Our release from captivity. Through an opening in the wall that he ordered his men to make, he enabled Us to leave that room, and conducted Us to his house. No sooner were the inhabitants informed of this act than they arose against Us, besieged the governor's residence, pelted Us with stones, and hurled in Our face the foulest invectives.

At the time We proposed to send Muhammad-Hadiy-i-Farhadi to Qazvin, in order to achieve the deliverance of Tahirih and conduct her to Tihran, Shaykh Abu-Turab wrote Us, insisting that such an attempt was fraught with grave risks and might occasion an unprecedented tumult. We refused to be deflected from Our purpose. That Shaykh was a kind-hearted man, was simple and lowly in temper, and behaved with great dignity. He lacked courage and determination, however, and betrayed weakness on certain occasions.

DB.459-462

BH00337

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

Date: 1306-04-27 [1888-Dec-31]

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

2 These days are days of new joy, for in the City of Lovers a lover has attained his heart's desire and achieved that which is beloved. Though in one sense it is a time of grief, lamentation and mourning - for it is observed that the thirst of the oppressors remains unquenched, and each day they are seen in fresh flames and boundless conflagration - yet when one who seeks attains the supreme homeland, and a lover resolves to sacrifice himself, drinking with utmost desire and love from the cup of annihilation in the path of the Lord of eternity - a draught whereat the angels of the highest heaven and the cherubim exclaimed "Well done! Well done!" and beyond them the Tongue of Grandeur from the Throne of Glory spoke the words "Blessed, blessed is he!" - this is a station of greatest joy and supreme gladness. For a lover from the City of Lovers has attained that which was the ultimate hope of those who draw nigh and those who yearn. In these days the court of the presence of the Lord of all beings is perfumed with his mention and illumined by the light of utterance. Would that this cup were destined for me and His grace would bestow upon me that which He has bestowed upon the sincere and the sanctified ones. His is the praise and the glory, His the thanks and the bounty. There is no God but He, the Most Exalted, the Most Glorious.

3 O beloved of my heart and joy of my soul! Your letter arrived like spiritual springtime blossoms from the divine Lote-Tree and was beheld. The water of the love of God flows from its every word, for the fragrance of detachment, sincerity and love for the Lord of the worlds and the Ancient King wafts from it and spreads abroad. We beseech God to strengthen your pen and your treasury of love, from which has appeared that which brings delight to eyes and illumination to hearts. After its perusal and reading, it was presented before the Divine Presence, after which permission was granted, and He, blessed and exalted be He, spoke thus:

4 "O Varqa! Upon thee be My glory, My grace and My mercy! These days are different days, for the fragrance of steadfastness has pervaded the world and fresh musk of utterance is wafting anew from the Lote-Tree of the Purpose of all worlds.

1 بِسْمِ رَبِّنا الْأَوْفَی الْأَعْظَمِ الْعَلِ الْأَبِی

2 آیام آیام فرح جدید است چه که در مدینه
عشاق عاشقی بکام دل رسید و به ما هو المحبوب
فائز گشت اگرچه در یک مقام مقام حزن و مرثیه
و نوحه است چه که مشاهده میشود عطش
ظالمین الی حین ساکن نشده در هر یوم در لیب
تازه و شعله بی اندازه ملاحظه میشوند و لکن
چون قاصدی قصد وطن اعلی نمود و عاشقی
اراده فدا فرمود و بکمال میل و محبت از کأس
فنا فی سبیل مولی البقاء نوشید نوشیدنی که ملائکه
مقربین و کروبین هنبأ مرثیاً گفتند و از وراء
ایشان لسان عظمت در عرش جلال بکلمه نعیماً
نعیماً له ناطق این مقام مقام فرح اکبر و سرور
اعظم است چه که عاشقی از مدینه عشاق
فائز شد بآنچه که منتهی امل راجین و مقربین
بوده و در این آیام عرصه حضور مالک انام
بذکرش معطر و بنور بیان منور ای کاش این
کأس نصیب میشد و عنایتش عطا میفرمود آنچه
را که بخلصین و مقدسین عطا فرموده له الحمد و
الثناء و له الشکر و العطاء لا اله الا هو العلی
الأبی

3 یا محبوب فؤادی و بهجة قلبی دستخط حضرت
عالی بمثابه شکوفه ربیع روحانی از سدره لوح
رسید و مشاهده گشت کوثر محبة الله از هر
کلمه آن جاری چه که عرف انقطاع و خلوص
و محبت مولی العالم و مالک القدم از آن متضوع
و منتشر نسل الله ان یؤید قلبکم و خزینة حبکم الی
منها ظهر ما قرّت به العیون و تنوّرت به القلوب
و بعد از ملاحظه و قرائت قصد اعلی نموده
امام وجه بعد از اذن عرض شد

4 قوله تبارک و تعالی یا ورفاء علیک بهائی و عنایتی
و رحمتی این آیام آیام دیگر است چه که عرف
استقامت عالم را اخذ نموده و مسک بیان مجدد

The lovers are seized with fresh ecstasy and those who are attracted have a new melody. The breeze of the dawn of Revelation has strengthened the Sinai to utter the final call, the supreme attraction, the sweetest chant, and the most glorious song. This song in one station renews the world and gladdens the nations. In this station the tongue of grace speaks this most exalted word:

- 5 The blessed fruit has sought the divine Lote-Tree and the goodly leaf has intended the supreme Paradise. The blessed Word of the Book has returned to the Mother Book, and the cry 'The Truth has appeared' has reached the Tree of Sinai. No utterance can fully describe this station, nor can the bird of understanding soar in this atmosphere. What has been mentioned is but a drop from the ocean of the love of God." And in another station the Tongue of Grandeur speaks thus: "O Varqa! Upon thee be My glory and My grace! Verily the serpent has opened its mouth and swallowed its master. Glory be to God! Oppression has reached such a state that justice laments, patience is struck down, and forbearance has taken flight. Yet these countless transgressions and oppressions are the cause and reason for the appearance of the greatest justice, and these sorrows that have come to pass are the cause of supreme joy. Those possessed of vision behold this, and accepted souls comprehend it. Soon will God purify the earth from the defilement of these people. Verily He is the Ruler in the beginning and the end."

- 6 The letter of A. H., upon him be my glory and loving-kindness, attained unto hearing, and the gaze of the Wronged One and the glance of the Beloved were directed towards it. His call hath ever been heard by the Most High. The Hand of Supreme Benevolence and the Great Bestowal hath manifested for him that which transcendeth description by ink, pen, and paper. Lofty and graceful trees have been specially planted for him. How many were the servants who, from the earliest days and thereafter, desired to render assistance and service, yet attained not thereunto; while he desired and attained, reaching that which had been the hope of those near unto God and the desire of the sincere ones. O dove! The Supreme Pen hath testified and doth testify. Reflect upon the bounty of God and His mercy, and say: Praise be unto Thee, O Thou the Goal of the world! And thanksgiving be unto Thee, O Lord of all names! And glory be unto Thee, O Beloved of those who are in the heavens and on earth!

- 7 Convey My greetings to the loved ones of that land on behalf of the Wronged One, and draw them from the north of sorrow to the right hand of joy through the fragrances of the revealed

از سدره بیان مقصود عالمیان متضوع گشته عاشقانرا شور دیگر بر سر و منجذبانرا نغمه دیگر نسیم فجر ظهور طور را مؤید نموده بر ندای آخر و جذبه آخری و رنه احلی و غنه ابهی این غنه در مقامی مجدد عالم و مفرح امم است در این مقام لسان فضل باینکلمه علیا ناطق

- 5 ثمره مبارکه قصد سدره منتهی نمود و ورقه طیبه اراده فردوس اعلی کلمه مبارکه کتاب بام الکتاب راجع و ندای قد ظهر الحق بسدره طور وارد این مقام را بیان بآخر نرساند و طیر ادراک در این هوا طیران نکند آنچه ذکر شد رشی است از بحر محبة الله و در مقام دیگر لسان عظمت باینکلمه ناطق یا ورقاء علیک بهائی و عنایتی ان الثعبان فاغر فاه و بلع مولاه سبحان الله ظلم بمقامی رسیده که عدل نوحه مینماید و صبر منصفی شده و اضطبار هزیمت نموده و لکن این تعدیها و ظلهای لاتخصی سبب و علت ظهور عدل اکبر است و این احزان وارده علت فرح اعظم صاحبان بصر مشاهده مینمایند و نفوس مقبله ادراک میکنند سوف یظهر الله الأرض من دنس هؤلاء انه هو الحاکم فی الآخرة و الأولى

- 6 نامه جناب الف و حاء علیه بهائی و عنایتی باصغا فائز گشت و لحاظ مظلوم و طرف محبوب بآن متوجه لازال ندایش باصغاء حضرت مقصود فائز ید عنایت کبری و موهبت عظمی ظاهر فرمود از برای ایشان آنچه را که وصفش از مداد و قلم و ورق خارج است مخصوص ایشان اشجار منیعیه لطیفه غرس شده چه مقدار از عباد که از اول ایام و بعد اراده نصرت و خدمت نمودند و بآن فائز نگشتند و ایشان اراده نمودند و فائز گشتند و رسیدند بآنچه که امل مقربین و رجای مخلصین بوده یا ورقا قلم اعلی شهادت داده و میدهد فکر فی عنایت الله و رحمته و قل لک الحمد یا مقصود العالم و لک الثناء یا مولی الأسماء و لک البهاء یا محبوب من فی السموات و الأرضین

- 7 اولیای آن ارض را از قبل مظلوم تکبیر برسان و بنفحات آیات منزله مرقومه از شمال حزن بیین فرح جذب نما ان ربک هو الغفور الرحیم و هو

and inscribed verses. Verily thy Lord is the All-Forgiving, the Merciful, and He is the All-Knowing, the Wise. The servant in attendance hath appeared before the Countenance and presented that wherewith thou didst call upon God, the Lord of Bounty and the Sovereign of existence. Blessed be thy tongue for what it hath acknowledged, and thy pen for what it hath confessed, and thy heart for what it hath accepted. We beseech God, blessed and exalted be He, to aid thee to exalt that which He hath willed and to manifest that which hath been forbidden to the peoples of the earth. The world is bewildered by these heedless people. At every moment the world calleth out and giveth tidings and showeth forth, yet all remain veiled and heedless save whom God willeth.

- 8 The loved ones of God must today engage in the assistance of the Truth with perfect patience, forbearance, calm and dignity, and act in accordance with that which is befitting. Say: By the life of God! This is the Day before whose revelation centuries and ages bow down in worship. O loved ones of God and His party! Strive that perchance ye may raise up the dwellers of the graves through the sealed wine. Today is the day of arising, not of sitting, but arising through wisdom and utterance. Blessed is the soul who, through the Name of God, glorified be His majesty, hath purified both the seen and the unseen from the dust of idle fancies and vain imaginings through the Kawthar of His utterance, and hath turned with a pure heart toward the court of God. Though such a one be asleep, yet in the sight of God he is vigilant, hearing and speaking, for all his limbs, members and hair have been manifested through the love of God, have derived strength from His grace and favor, and have arisen to serve. Neither the clamor of the world can prevent this arising, nor can the chains of the people of the contingent world hold back this tongue from utterance. Before all faces He hath said and continueth to say: The Day hath come, yet the people are in a strange sleep.

- 9 Thus hath the Sun revealed its light and radiance, and the sea its waves, and the Tree its fruits, and the Pen its tokens. We, from this Prison, send Our glorification at this moment to Our loved ones who are described by the All-Merciful in the Qur'an as "honored servants who speak not until He hath spoken, and who do His bidding," and through what the All-Merciful hath revealed at this time. These are servants whom the power of the world cannot weaken, nor can the hosts of nations prevent. He doeth what He willeth and ordaineth what He pleaseth, and He is the Almighty, the Glorious, the All-Praised. The splendor shining from the horizon of My heaven, and the wave surging from the ocean of My favor, and the light dawning from My western horizon be upon thee and upon My loved

العليم الحكيم قد حضر العبد الحاضر امام الوجه و عرض في الحضور ما ناديت به الله رب الجود و مالک الوجود طوبى للسانک بما اقر و لقلبك بما اعترف و لقلبك بما اقبل نستل الله تبارک و تعالى ان يؤيدک على اعلاء ما اراد و اظهار ما منع عنه من في البلاد عالم متحير از اين قوم غافل در هر حين دنيا ندا مينمايد و خبر ميدهد و مينمايد مع ذلك کل محبوب و غافل الا من شاء الله

8 اولیای حق باید امروز بکمال صبر و اضطبار و سکون و وقار بنصرت حق مشغول شوند و آنچه سزاوار است عامل قل عمر الله يوم يومیست که قرون و اعصار نزد ظهورش خاضع و ساجد یا اولیاء الله و حزبه جهد نمایند که شاید اهل قبور را از ریح حق محتوم برانگیزانند امروز روز قیام است نه قعود و لکن قیام بحکمت و بیانست طوبی از برای نفسیکه باسم حق جل جلاله از کوثر بیانش ظاهر و باطن را از غبار ظنون و اوهام مقدس نمود و بقلب پاک بشرط الله اقبال کرد او اگر در نوم باشد عندالله قائم و شنوا و گویاست چه که جمیع ارکان و اعضا و شعرائش بحسب حق ظاهر شده و از فضل و عنایتش قوت اخذ نموده و بر خدمت ایستاده این قیام را ضوضاء عالم منع نکند و این لسان را زماجیر اهل امکان از بیان باز ندارد امام وجوه فرموده و میفرماید قد اتی الیوم و القوم فی نوم عجیب

9 كذلك اظهر الشمس ضیائها و نورها و البحر امواجه و السدرة اثمارها و القلم آثاره انا نكبر فی هذا الحین من شطر السجن على اولیائی الدین و صفهم الرحمن فی الفرقان عباد مکرمون لا یسبقونه بالقول و هم بأمره يعملون و بما انزله الرحمن فی هذا الحین اولئك عباد لا تضعفهم قوّة العالم و لا تمنعهم جنود الأمم یفعل ما یشاء و یحکم ما یرید و هو المقتدر العزیز الحمید البهاء المشرق من افق سمائی و الموج الظاهر من بحر عنایتی و التور الالهی من افق غربی علیک و علی

ones there, and upon all who are steadfast and firm. There is no God but He, the Single, the One, the All-Knowing, the All-Wise.

- 10 Glory be to God! The inanimate is moved, attracted and gladdened by the fragrances of the utterances of the Lord of creation, yet the people are all deprived save whom our Lord, the Lord of the Throne and of earth, willeth. All the world and the communities of nations have been and are beseeching and yearning for God, glorified be His majesty, to hear the blessed word "O My servant" or a word from which the fragrance of relationship might be inhaled. Yet in these days, when they hear at every moment the blessed words "My servant," "My leaf," "My fruit," "O thou who hast turned to the lights of My countenance," "O My loved one," and "O thou who seeketh Me," they pay no heed, for they are deprived of the ocean of knowledge, though the lamp of loving kindness shineth bright and luminous before all faces, and the radiant beams of the Sun of Truth are manifest and visible from every horizon. They have forsaken all divine favors and heavenly bounties, occupying themselves instead with ancient names. They have taken fancy as their lamp and conjecture as their remedy. I seek forgiveness from God the All-Glorious for the deeds of these heedless souls and the beliefs of this rejected band. Soon shall the hand of divine power rend asunder the veils and remove the barriers. At that time, the opposers shall be afflicted with a punishment the like of which no ear hath heard nor eye hath seen. The actions of these days have surely reached the ears of that Beloved One. In the land of Sad, what Ibn-i-Dhi'b hath done and continueth to do - verily he hath surpassed his father in oppression, unbelief, hypocrisy and tyranny.

- 11 In any case, this servant beseecheth, imploreth and asketh from God, exalted be His glory, that which will cause the removal of veils and the lifting of barriers. Verily our Lord is the Strong, the Powerful, the Single, the One, the Mighty, the Great.

- 12 Concerning the mention of Karbila'i Zayn, upon him be the glory of God, and likewise his request, after this matter was presented before the Most Holy Court, these blessed words were revealed from the Tongue of Grandeur. The Lord, blessed and sanctified be He, saith: "O Zayn! Upon thee be the glory of God, the Lord of Creation. Turn thy face toward the House, then turn to Him with such detachment that all created things shall turn with thee. Thus hath the Luminary of utterance shone forth from the horizon of thy Lord's will, the All-Merciful. He is the Hearing, the Answering. We have permitted thee

اولیائی هناك و علی کلّ ثابت مستقیم لا اله الا هو الفرد الواحد العليم الحكيم انتهى

10 سبحان الله جماد از نفحات بیان مالک ایجاد متحرک و منجذب و مسرور ولکن انام کل محروم الا من شاء ربنا و رب العرش و الثرى جميع عالم و احزاب امم از حق جلّ جلاله سائل و آمل که آذان بکلمه مبارکه یا عبدی و یا کلمه‌ئی که عرف نسبت از آن متضوع آید بوده و هستند و این ایام که در هر حین کلمه مبارکه عبدی و ورقی و ثمری و المتوجه الی انوار وجهی و یا حبیبی و مریدی اصغا مینماید التفات ندارند چه که از بحر دانائی محرومند و از مشاهده انوار ملکوت ممنوع مصباح عنایت امام و وجه روشن و منیر و تجلیات انوار آفتاب حقیقت از هر افقی ظاهر و مشهود جمیع عنایات الهی و عطایای صمدانی را گذارده‌اند و باسماء عتیقه مشغول و هم را از برای خود سراج اخذ نموده‌اند و ظن را علاج استغفر الله العظيم از اعمال آن نفوس غافله و عقاید آتشرذمه مردوده زود است که ید اقتدار سبحات را کشف نماید و حجابات را از میان بردارد آنچنین معرضین بعدایی مبتلا که شبه آنرا گوش نشنیده و چشم ندیده عمل این ایام البته بسمع آنحیوب رسیده در ارض صاد این ذنب چه کرده و چه میکند قد سبق اباه فی الظلم و الکفر و النفاق و الاعتساف

11 باری این خادم از حق جلّ جلاله مسئلت مینماید و عرض میکند و میطلبد آنچه را که سبب کشف احجاب و ارتقاع سبحانست آن ربنا هو القویّ القدیر و هو الفرد الواحد العزیز العظیم

12 اینکه ذکر جناب کربلائی زینل علیه بهاء الله را فرمودند و همچنین اراده ایشانرا بعد از عرض اینفقره در ساحت عزّ احدیه اینکلمه مبارکه از لسان عظمت جاری و نازل قول الربّ تعالی و تقدس یا زینل علیک بهاء الله مالک العلل و وجهک شطر الیت ثم اقبل الیه بانقطاع یتوجه معک الموجودات کذلک اشرق نیر البیان من افق ارادة ربک الرحمن انه هو السامع المجیب انا اذناک فیما اردت فی سبیل الله ربک رب

what thou didst desire in the path of God, thy Lord, the Lord of all lords. Say: Praise be unto Thee, O my God, for having guided me and permitted what I asked from the ocean of Thy bounty and generosity. My limbs, my members, my outer and inner being all testify that Thou art the Forgiving, the Merciful." It endeth thus.

- 13 Praise be to God that after this submission, the sun of permission hath risen and shone forth from the horizon of the heaven of God's will. Blessed is he and joy be unto him. This servant conveyeth greetings and praise to all the friends in that land, and beseecheth and hopeth that all will seek divine confirmation and assistance for him. Verily our Lord hath power over whatsoever He willeth. He heareth and seeth. There is no God but Him, the Hearing, the Seeing.

- 14 Especially for the pilgrims, upon them be the glory of God - meaning those souls who are related to the presence of A and H, upon him be the Most Glorious Glory of God - wondrous and exalted Tablets have been revealed, each adorned and illumined with the seal of the Lord of the Day of Judgment. A hundred thousand congratulations would be insufficient, nay less than that. As commanded, one must hold fast to wisdom. The people are both ignorant and heedless. In all cases, forbearance is necessary and wisdom is essential. It endeth thus.

- 15 In truth, the honored master, His Holiness the Haji, upon him be the eternal glory of God, performed in the days of the Manifestation that which the people of the world are deprived of. This is a testimony which this servant hath repeatedly heard with his own ears from the Tongue of Grandeur.

- 16 Another matter is that His Excellency the Crown Prince has not, to this time, outwardly been involved in the blood of this community - this is a gift and favor from God, exalted be His glory, towards him. Would that His Excellency could become aware of this great bounty. If one of the pure-hearted, fair and just officials were to be inspired regarding this matter and make it known, it would be most excellent, for then he would become aware of the divine confirmation and favor that has thus far been shown him and would recognize the value of this great blessing and supreme gift. I beseech God, exalted be His glory, to protect His Excellency from this manifest injustice. Praise be to God who has protected him until now and will continue to do so, for verily He has power over all things and is worthy to answer prayers. This matter must be confirmed by someone outside this community who will say it, for He

الأرباب قل لك الحمد يا الهى بما هديتني واذنت لي ما سئلت من عتمان جودك وكرمك تشهد اركاني وجوارحي وظاهري وباطني بأنك انت الغفور الرحيم انتهى لله الحمد

13 بعد از عرض شمس اذن از افق سماء مشیت الهی مشرق و لائح نعیماً له و طوبی له این خادم خدمت اولیای آن ارض طراً سلام و تکبیر میرساند و از کل سائل و آمل که از برایش از حق تأیید طلب نمایند و توفیق بخوانند آن ربنا هو المقتدر علی ما یشاء یسمع و یری لا اله الا هو السامع البصیر

14 مخصوص زائرین علیم بهآء الله یعنی نفوسیکه بحضرت الف و حاء علیه بهآء الله الأبهی منتسبند الواح بدیعہ منیعہ نازل و هر یک بطراز ختم مالک یوم الدین مزین و منور صد هزار هئیتاً در ایستقام قلیل است بل اقل حسب الامر باید بحکمت تمسک نمود ناس هم جاهلند و هم غافل در هر صورت مدارا لازم و حکمت الزم انتهى

15 فی الحقیقه جناب مخدوم مکرم حضرت حاجی علیه بهآء الله الأبدی در ایام ظهور عمل نمودند آنچه را که اهل عالم از آن محرومند این شهادتست که این خادم مکرر باذن خود از لسان عظمت استماع نموده

16 عرض دیگر آنکه نواب اشرف والا حضرت ولیعهد دولت الی حین بر حسب ظاهر داخل خون اینطائفه نشده اند و این موهبت و عنایت حق جل جلاله است در باره ایشان ای کاش حضرت نواب والا باین فیض عظمی آگاه میشدند اگر یکی از مأمورین پاک طینت منصف عادل باین فقره ملهم شود و اظهار دارد بسیار خوشت چه که بتوفیق و عنایتیکه الی حین در باره ایشان شده آگاه میشوند و قدر این نعمت عظمی و عطیه کبری را میبایند از حق تعالی شأنه میطلب حضرت ایشانرا از این ظلم مبین حفظ فرماید و الحمد له الی حین فرموده و بعد هم میفرماید انه علی کلتی قدر و بالاجابة جدیر این امر را باید نفسی از غیر انخرب مؤید

inspires whom He wishes with what He wishes, and He is the All-Knowing, the All-Informed.

شود و بگوید آنه یلهم من یشاء ما یشاء و هو العليم الخبير

- 17 The cause of martyrdom of the honored teacher (upon him be the Most Glorious Glory and the Most Resplendent Light) in the land of Sad in these days was not sedition, for those who intended sedition had their intentions rejected and were not accepted. God Himself, exalted be His glory, knows of His favors and gifts. Praise and glory be unto Him. He has commanded all to reform and forbidden them from corruption, and through His supreme grace prevented the manifestation of rancor and hatred. Verily He has power over whatsoever He willeth. There is no God but He, the Ruler, the All-Knowing, the Supreme, the Self-Subsisting.

17 سبب شهادت حضرت معلوم علیه منکّل بهاء ابهه و من کلّ سناء اسناه در ارض صاد در این ایام عدم فساد بوده چه که نفوسیکه اراده فساد داشتند اراده ایشان طرد شد و بقبول فائز نگشت خود حق جلّ جلاله عالم است بر عنایات و عطایایش الحمد له و الثناء له قد امر الكل بالاصلاح و منعهم عن الفساد و بالعناية الكبرى و عدم ظهور الضغينة و البغضاء انه هو المقتدر على ما یشاء لا اله الا هو الحاكم العالم المهيمن القيوم

- 18 Regarding what was mentioned about the two sacred books, they were instructed to bring the volumes to His presence so that His Excellency could make multiple copies, after which His Holiness Alif and Ha (upon him be the Most Glorious Glory of God) and each of the steadfast ones could obtain copies. Those two were read in his presence and corrected. The previous verses with anyone should be erased as they are not correct.

18 اینکه در باره دو کتاب مقدّس ذکر شده بود ایشان مأمور بودند که جلدین را نزد آنحضرت بیاورند و آنحضرت نسخ متعدده از آن بردارند و بعد حضرت الف و حاء علیه بهاء الله الأبهی و هریک از ثابتن مستقیمین اخذ نمایند آن دو مجدد در حضور قرائت شده و بتصحیح فائز از قبل این آیات نزد هر که باشد باید محو نماید چه که صحیح نیست

- 19 And regarding what was mentioned about the Chief Artist (upon him be the Most Glorious Glory of God) and his intention, it was presented in the Most Holy and Exalted Presence. His blessed and exalted Word states: "Excellent is what he has intended. Praise be to God." His work and service are present before the Face. In truth, this work of his has no equal and will be eternally preserved in the Book of God. We give permission for him to paint a limited number for Abu'l-Jamal and Abu'l-Hasan specifically for that honored one and one or two of the friends. This is from God's favor, His Most Great Bounty, and His Most Perfect and Complete Gift. Glory from Us be upon him, his son, his wife, and upon those who have witnessed what God, the Lord of the Mighty Throne, has witnessed. A limited number is permitted; if increased it is not beloved, and the reason is known. Praise be to God, they are assisted and confirmed, and likewise are the seekers and those who have attained. The Branches of the Blessed Tree (may my spirit, my being, and my essence be sacrificed for the dust of their footsteps) mention that beloved one with utmost grace and send greetings and praise. Glory, remembrance and praise be upon your honor and upon those who are with you and who hear your words in this Most Great, Mighty and Protected Cause.

19 و اینکه ذکر جناب نقاش باشی علیه بهاء الله الأبهی و اراده ایشانرا فرمودند در ساحت امنع اقدس عرض شد قوله تبارک و تعالی نعم ما اراد الله الحمد اثر و ثمر و عمل ایشان امام وجه حاضر فی الحقیقه اینعمل ایشان لا عدل له است و الی ابد الآباد در کتاب الهی مخلّد گشته و اذن میدهم معدودی از آن ابوالجمال و ابوالحسن را مخصوص آنجناب و یک دو نفر از اولیا بنگارد انه من عنایة الله و فیضه الأعظم و عطائه الأکمل الأتمّ البهاء من لدنا علیه و علی ابنه و ضلعه و علی الدین شهدوا بما شهد الله ربّ العرش العظیم معدود آن جایز اگر زیاد شود محبوب نه و وجهش معلومست الحمد لله موقّند و مؤید و همچنین طالبین و فائزین بآن اغصان سدره مبارکه روحی و ذاتی و کینونتی لتراب قدومهم الفداء بکمال عنایت آنحبيب را ذکر میفرمایند و سلام و تکبیر میرسانند البهاء و الذکر و الثناء علی حضرتکم و علی من معکم و یسمع قولکم فی هذا الأمر الأعظم العزیز المنوع

20 The servant 27 Rabi'u'th-Thani 1306

20 خادِم في ٢٧ ربيع الثاني سنة ١٣٠٦

INBA19:254, INBA32:228, BLIB_Or15717.095,

BRL_DA#784, NANU_BH#02x,

AYI2.056x, HNU.369x

Study guide to this volume

This opening volume from the year 1306 A.H. (1888–1889) arrives from the “Most Great Prison” with the unmistakable gravity of a late and vigilant ministry. Baha’u’llah writes from *Akka* with a dual consciousness: an awareness of the maturity and sufficiency of what He has revealed, and an urgent concern for the community that must carry it forward through opposition, calumny, and the constant temptation to fall into the same patterns of rejection that have doomed earlier religious generations. The dominant themes — independent investigation, the historical repetition of prophetic rejection, unity as the organizing principle of civilization, and wise moderation in teaching — are inseparably interwoven. The tablets of this volume hold together doctrinal argument and personal pastoral warmth, retrospective history and forward-looking exhortation, in a way that is characteristic of Baha’u’llah’s final years.

Hearing with One’s Own Ears: The Epistemology of Faith

Key Passages

When man attaineth the age of maturity, he must investigate and, putting his trust in God and sanctified from love and hate, reflect upon that whereunto the people adhere. He must hear with his own ears and see with his own eyes, for if he looketh through the eyes of another, he will be deprived of beholding the effulgent rays of the Sun of Divine Knowledge. — BH00528

Consider the Seal of the Prophets — may the life of all else be a sacrifice unto Him. When that true Luminary dawned above the horizon of Hijaz by God’s leave, the various parties turned away and arose to shed His most pure blood... There can be no doubt that had the Manifestations of God’s commandments and the Sources of His laws appeared in accordance with that which the people possessed of signs, tidings, and texts concerning His appearance, none would have turned away. — BH00528

Hearken unto the voice of Him Who hath been wronged. Cleanse thy heart with the waters of detachment, and adorn thy head with the crown of justice and thy temple with the robe of godliness... turn from the left hand of fancy to the right hand of certainty, and from the west of doubt and misgiving to the orient of assurance. — BH00528

Context for Study

The *Lawh-i-Bismillih* (BH00528) opens the volume with what is, in effect, a philosophical argument about the conditions of religious knowledge. Baha'u'llah's diagnosis of why the Manifestations have been rejected throughout history is strikingly epistemological: the cause is almost never wickedness but rather the inability or unwillingness to investigate independently, to bracket the inherited expectations and categories that define what a Messenger is supposed to look like and how He is supposed to arrive. The Pharisees, in His telling, were not evil men but learned men whose learning had become a prison; the Shi'i divines who condemned the Bab were similarly captives of their own inherited criteria. The remedy Baha'u'llah prescribes is at once simple and demanding: hear with your own ears, see with your own eyes, purify yourself of love and hate. This Socratic prescription — know thyself as the precondition of knowing anything else truly — resonates with the Kantian project of critiquing the conditions of knowledge, with the phenomenological *epoché* of Husserl (bracketing assumptions to see things as they are), and with Qur'anic injunctions to “reflect” and “be fair.” It also anticipates one of the most distinctive Baha'i principles: the independent investigation of truth. For Baha'u'llah, this is not merely a liberal value but a cosmic necessity: the sun rises, but whether one receives its light depends on whether one's eyes are clear.

Questions for Reflection

1. Baha'u'llah claims that prophets have been rejected not because of their message but because of the preconceptions of their audiences. How persuasive is this as a philosophy of religious history, and what counter-examples might be raised?
2. What is the relationship between emotional “love and hate” and epistemic clarity? Baha'u'llah treats these as obstacles to knowledge; Aristotle treated friendship as a precondition of ethical perception. Who is right, and under what conditions?
3. The *Lawh-i-Bismillih* diagnoses “hearing through the eyes of another” as the fundamental spiritual failure. How does this speak to the role of tradition, clergy, and communal authority in religion — and where is the line between proper guidance and substitution for one's own judgment?
4. Baha'u'llah cites the Imami tradition that when the Qa'im appears, the chiefs will turn away — and observes that those same chiefs, when they do turn away, fail to consider that their own rejection might be heedless. What does this logical observation reveal about the self-sealing character of certain belief systems?
5. How does the epistemological argument in this tablet relate to the later Baha'i principle of the harmony of science and religion? If individual investigation is required in spiritual matters, does it carry obligations in intellectual life as well?

The Pattern of History: Rejection, the Kitab-i-Iqan, and the Test of Calumny

Key Passages

Reflect upon the previous people: for one thousand two hundred years and more they were occupied with the mention of God, uttering His praise and speaking His glorification from the pulpits. Yet when the touchstone appeared and the horizon of the world was illumined with the Light of His Manifestation, all drew sword and spear against the Goal of all the worlds... The cause of His martyrdom and the reason for the opposition of church and state were the vain imaginings that emerged from heedless souls in the early days.

— BH00293

The Kitab-i-Iqan was specifically revealed in Iraq for the honored Afnan, the Great Uncle... When they attained the presence He said, "It would be most grievous to this Wronged One if you and the other Afnans should remain deprived of the Tree that has been planted and grown in your midst." ... The next day they came... and in their presence answers descended from the heaven of God's will... The following day they attained the presence and submitted: "Wretched would be the soul who should read this Book and hesitate."

— BH00293

Today all must hold fast to that which conduces to the reformation of the world and the education of its peoples. Knowledge is that which preserveth man from that which is unworthy and unseemly, and teacheth him that which will benefit both himself and all mankind.

— BH00293

Context for Study

BH00293 is among the most historically valuable tablets in this volume. It preserves Baha'u'llah's own retrospective account of the circumstances under which the *Kitab-i-Iqan* was revealed: the arrival of two of the Bab's maternal uncles in Baghdad, their hesitations about the Cause, Baha'u'llah's desire to meet them, the submission of their questions, and the descent of the answers "in their presence" — answers so overwhelming that they submitted the next day that no fair-minded person could read that book and remain in doubt. This account is precious precisely because it comes decades later, from the prison of *Akka*, as part of an extended refutation of Azali allegations that the Iqan had been stolen or attributed falsely. The historical detail anchors the refutation in lived memory and witness. But Baha'u'llah's larger argument moves beyond the specific polemic: He situates the Azali opposition within the same structure that produced the rejection of every Manifestation. The Shi'i clerics who had condemned the Bab for a thousand years of piety still reached for their swords when the touchstone arrived. This is not unique malice but a recurring human pattern, and the remedy is the same: the reformation of the world through knowledge, through justice, through the quenching of the fire of rancor in the Kawthar of wisdom. The tablets of this section speak to anyone who has watched a sincere religious community defend its inherited categories against an unwelcome truth.

Questions for Reflection

1. Baha'u'llah gives a first-person account of how the *Kitab-i-Iqan* came to be written. What does this narrative add to the text itself, and how does it function as a form of testimony?
2. He claims that the same “vain imaginings” that caused the Bab’s martyrdom are now being repeated by the Azalis. What are the structural features of this pattern, and how might a community be trained to recognize and resist it from within?
3. The definition of knowledge in this tablet — “that which preserveth man from that which is unworthy and unseemly” — is strongly ethical. How does this compare with the Aristotelian definition of wisdom (*phronesis*) and with the Socratic identification of virtue with knowledge?
4. Baha'u'llah notes that the Azali opponents “have said that which no oppressor hath ever said.” What is the specific gravity of calumny against a sacred text, and why does falsely attributing a revelation carry such theological weight in Abrahamic traditions?
5. How does the historical pattern Baha'u'llah describes here illuminate contemporary inter-religious conflicts in which each tradition defends its criteria for recognizing a valid revelation?

Victory Through Unity: Social Order and the Purpose of Revelation

Key Passages

God beareth witness, and that honored one testifieth, that this Wronged One hath spent His entire life counseling and advising the servants. From every word of the revealed words, those possessed of true hearing perceive the blessed word ‘Victory through unity.’ We chose separation so that it might lead to connection and harmony — that is, separation from the world. God willing, may the faithful attain to what God hath willed. In all the heavenly Books, the command to love and unity hath been given, and in truth it is the cause of the world’s order and the nations’ tranquility. — BH02395

The purpose of this Wronged One is, first, that the fire of hatred and animosity blazing in hearts and souls may be quenched by the Kawthar of counsel and the Salsabil of wisdom, and that the lights of unity and concord may shine forth from the horizons of the hearts of all servants. Second, that the decree of conflict, strife, corruption, murder, and all that disturbs existence may be lifted. — BH00293

Context for Study

The phrase “victory through unity” (*nasr az wihdah*) distills a central conviction of Baha'u'llah’s mature theology: that the primary purpose of all revealed religion is not doctrinal uniformity but the establishment of concord among human beings. Unity, in this view, is not a precondition for spiritual progress but the very substance of it. The tablets of this volume advance this teaching against a concrete historical background — a Baha’i community torn by Azali polemics, communal discord, and the distractions of calumny — and the counsel is therefore both philosophical and

practical. Separation from the world, Baha'u'llah explains in BH02395, is not withdrawal from humanity but the precondition for genuinely serving it: one separates from attachment to position, wealth, and faction so that one can be present to others without competitive agenda. This logic has striking parallels in multiple traditions. The Buddhist teaching of non-attachment as the basis of compassion (*karuna*), the Christian kenotic theology of self-emptying as the ground of genuine love, and Kant's account of moral duty as arising from freedom from inclination all converge on the idea that genuine unity requires a prior discipline of the self. What is distinctive in Baha'u'llah's formulation is the political register: He speaks of the "order of the world and the tranquility of nations" as the practical fruit of this discipline, linking personal spiritual practice directly to international civilization.

Questions for Reflection

1. Baha'u'llah says that every word He has revealed contains, for those with ears to hear, the message "Victory through unity." What does it mean to hear unity as a theological claim rather than merely a social aspiration?
2. He explicitly connects His own exile and imprisonment ("We chose separation") with the goal of universal harmony. How should we understand the logic by which personal suffering serves communal healing?
3. How does the claim that unity is "the cause of the world's order and the nations' tranquility" compare with Hobbes's account of the state as the solution to the war of all against all, and with Rousseau's "general will" as the source of social order? Where do these accounts diverge?
4. The two stated purposes — quenching the fire of hatred, and lifting the decree of conflict — describe a negative program of removing obstacles rather than imposing a positive program. What political philosophy does this approach imply?
5. BH00293 names "the reformation of the world and the education of its peoples" as the practical aim of all the revealed Tablets. How does Baha'u'llah's concept of education differ from Enlightenment models of rational instruction, and where do they converge?

Wisdom, Moderation, and the Art of Teaching

Key Passages

O friends! Hold fast unto the cord of wisdom and speak with moderation. One word is like unto fire that consumeth, and another word is like unto light that illumineth. Cleave ye unto gentleness and forbearance. God is merciful and His mercy precedeth all; God is generous and His generosity encompasseth all. Some are weak — they must be healed and strengthened through the remedy of mention and utterance.— BH11709

The enemies are inflamed with the fire of ignorance — one must resort to patience that perchance it may be quenched and calmed... Soon shall all that is visible vanish away. Prepare yourselves and be ready for ascension. — BH11709

O My loved ones! Time and again ye have been favored with the tokens of the Most Exalted Pen and adorned with the lights of the utterance of Him Who is the Desired One of the worlds. Know ye the value of this station and hold fast unto service to His Cause. Today the Euphrates of mercy is flowing and the ocean of grace is manifest. —
BH11709

Context for Study

BH11709 is among the most practically oriented tablets in this volume, and its counsel on the method of teaching is worth sustained attention. The image that opens this section — one word as fire that consumes, another as light that illumines — is at once a theory of rhetoric, an ethics of speech, and a spirituality of communication. The distinction is not between true and false words but between words deployed with wisdom and those deployed with force. Baha'u'llah's counsel is explicitly therapeutic: the weak are to be “healed and strengthened,” the inflamed are to be met with patience rather than counter-flame. The art of teaching, in this account, requires what Aristotle called *phronesis* — practical wisdom, the capacity to read the situation and respond proportionately — and what Islamic tradition calls *hikma*: wisdom that holds back as much as it discloses. The advice to conceal names when wisdom requires it (“Wisdom requireth the concealment of names, now and in the past”) introduces a further dimension: prudential reserve, the protection of the vulnerable, the patience of one who knows that timing matters as much as truth. The closing image — “Soon shall all that is visible vanish away. Prepare yourselves and be ready for ascension” — sounds the eschatological note that runs through all these late tablets. Baha'u'llah writes from within a consciousness of His own approaching death, and the urgency of wisdom is not abstract but biographical.

Questions for Reflection

1. Baha'u'llah distinguishes between words that burn and words that illuminate. What determines which a word becomes: the content, the tone, the relationship between speaker and hearer, or something else?
2. The advice to meet inflamed opponents with patience rather than argument echoes both the Sermon on the Mount (“turn the other cheek”) and the Stoic counsel of *apatheia*. But it also raises hard questions: when does patient forbearance shade into complicity with injustice?
3. “Some are weak — they must be healed.” This pastoral metaphor treats certain hearers as spiritually infirm. How does this compare with Paulo Freire's pedagogy of the oppressed, which insists that the “weak” are the true agents of liberation? Can both be right?
4. The concealment of names as an act of wisdom appears repeatedly in Baha'u'llah's late tablets. What are the conditions under which strategic ambiguity is genuinely protective rather than merely deceptive, and how does this square with the value of transparency?
5. Baha'u'llah closes with “Prepare yourselves and be ready for ascension.” This autumnal note, written near the end of His own life, reframes all the practical counsel that precedes it. How does consciousness of mortality change the quality of ethical advice?

A Guiding Question for the Whole Volume

Volume 88 opens a sustained meditation on what it means to recognize truth in a time of accumulated distortion. Baha'u'llah writes from prison, surrounded by calumny, addressing a community tested by schism and opposition, and He does so with a composure that is itself a form of argument: the Wronged One who speaks of world order and the education of peoples, of fire that consumes and light that illumines, of unity as the principle of civilizations — this is not a defeated prisoner but a voice speaking from the far side of resistance to worldly contingency. The volume asks its readers to become capable of the same independence, the same hearing with their own ears and seeing with their own eyes, that it describes.

A guiding question for the whole volume might therefore be: **What disciplines of attention — epistemic, moral, and spiritual — are required to hear truth through the noise of institutional religion, inherited expectation, and social pressure, and how does the counsel Baha'u'llah offers in these tablets constitute a practical training in those disciplines?**