



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 89:

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



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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

‘Abdu’l-Bahá

I. Pre- and early ministry

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

II. Travels to Egypt and the West

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

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
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- 172–175. Letters and utterances in the year 1919 I–IV
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Introduction to volume 89

This second volume from 1306/1888–1889 is marked above all by the combination of late doctrinal assurance and intimate pastoral governance that characterizes Baha'u'llah's final years in 'Akka. Much of the collection consists of tablets of encouragement, commendation, intercession, and practical direction addressed to named believers, yet these are repeatedly framed by emphatic reaffirmations of the truth and universality of the Cause, the blindness of its opponents, and the spiritual urgency of justice, steadfastness, and detachment. BH11870 is the clearest example: though formally occasioned by correspondence from a believer, it expands into a powerful retrospective defense of the Manifestation, a denunciation of Shi'i and Azali opposition, a striking recollection of Mirza Yahya's impotence during the Baghdad–Edirne period, and warm commendations of figures such as Mirza Abu'l-Fadl, while also preserving valuable glimpses of pilgrimage, teaching activity, intercession, and even the approval of medical practice as a means of service. BH01212 likewise stands out for its broad historical meditation on the rise of Islam and the subsequent abasement of the Muslim world, using that contrast to call the believers back to moral renewal and faithful observance.

Several shorter tablets are noteworthy because they distill major themes into compact forms. BH02217, evidently revealed on the occasion of a wedding, is especially memorable: rather than offering merely conventional felicitations, it becomes an elevated peroration on love itself, presenting love as both the animating power of the world and a force that humbles, wounds, illumines, and gathers humanity. BH11831 deserves notice for its concentrated treatment of the inner state proper to obligatory prayer, defining true prayer as radical self-effacement before the divine will. BH01149 is notable for its address to an Afnan and, more particularly, for its terse but vivid notice of the martyrdom of Ruhi, whose death is attributed to his refusal to consent to corruption.

The volume also preserves a revealing cross-section of communal life. BH00178 is especially valuable for the succession of individualized blessings addressed to women and family members—Fatimih, Khadijih, Rabi'ih, and others—showing how the economy of revelation extended into domestic and gendered devotional space, while still reiterating the same central polarity of certitude versus vain imagining. Other brief tablets, such as BH04516 and BH06187, are little more than prayers for one who has attained the prison-presence, but precisely for that reason they witness to the continuing religious centrality of pilgrimage to 'Akka in this period. Taken as a whole, the volume is less a book of grand public pronouncements than a record of a mature sacred community being sustained, corrected, consoled, and bound together by a constant flow of revelation—one in which doctrinal apologetic, spiritual counsel, practical administration, and personal affection remain inseparably joined.

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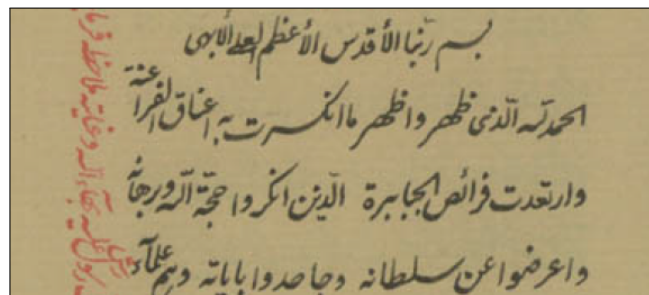
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BH11870

To: Aqa Rasul from Rasht et al.

Date: 1306-05 [1889-Jan]



Majlis210461

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the All-Glorious! 1 بسم ربنا الأقدس الأعظم العلي الأبهى
- 2 Praise be to God Who hath appeared and caused to appear that which hath broken the necks of the Pharaohs and caused the limbs of the tyrants to tremble—they who denied God's proof and His evidence, who turned away from His sovereignty, who rejected His signs, and who are the divines of Persia that pronounced judgment against the Dawning-Place of God's verses and the Dayspring of His evidences, who shed His blood and slew His loved ones and His friends. God is quit of them, and so too are the Concourse on High and the dwellers of the most exalted Paradise, and they who circle round His mighty Throne. Glory and praise be unto them whom neither clamor nor the howling of those who violated the Covenant of God, the Almighty, the All-Powerful, could deter. Praise be unto Thee, O my God, for having illumined the people of Baha with the light of Thy knowledge and for having sent down unto them from the heaven of Thy bounty that which hath gladdened the eyes of the sincere ones among Thy creatures. I beseech Thee to make them the signs of Thy remembrance and the standards of Thy Cause in Thy lands. Verily, Thou art the Almighty, the All-Powerful. 2 الحمد لله الذى ظهر و أظهر ما انكسرت به اعناق الفراعنة و ارتعدت فرائص الجبابرة الذين انكروا حجة الله و برهانه و اعرضوا عن سلطانه و جاحدوا بآياته و هم علماء الايران الذين افتوا على مشرق آيات الله و مطلع بيناته و سفكوا دمه و قتلوا اوليائه و احبائه ان الله برئ منهم ثم الملائة الأعلى و اهل الجنة العليا ثم الذين طافوا عرشه العظيم و التكبير و البهاء على الذين ما منعهم الضوضاء و لا زماجير الذين نقضوا عهد الله المقتدر القدير لك الحمد يا الهى بما نورت اهل البهاء بنور معرفتك و انزلت لهم من سماء عطائك ما قرت به عين المخلصين من خلقك اسئلك بأن تجعلهم آيات ذكرى و رايات امرى فى بلادك انك انت المقتدر القدير
- 3 Thereafter, the letter of that spiritual beloved arrived like a divine herald from the realm of inner meanings, bearing multiple glad-tidings: first, the glad-tidings of divine love; second, of arising to serve His Cause; and third, news of that honored one's health and well-being. Each of these is, in truth, a perfect bounty and an all-encompassing favor. Its perusal wafted the breezes of joy and diffused the fragrance of delight. Praise be to the Goal of all the worlds for having caused that spiritual beloved to be enkindled with the fire of His Lote-Tree—an enkindlement whose heat is manifest from the words of his letter. After its perusal, it was presented before the Divine Presence and achieved the honor of being heard. This is what 3 و بعد نامہ آنخبیب روحانی بمثابه بشیر معنوی از دیار معانی رسید با مرثدهای متعدده اول مرثده آنحبت الهی و ثانی قیام بر خدمت امرش و ثالث خبر صحت و سلامتی آنجناب هر یک فی الحقیقه نعمتی است کامل و عنایتی است شامل از قرائتش نسائم فرح مرور نمود و عرف بهجت متضوع گشت حمد مقصود عالمیان را که آنخبیب روحانی را بنار سدره اش مشتعل فرمود اشتعالیکه حرارتش از کلمات نامہ ظاهر و بعد از قرائت قصد کعبه الله نموده امام وجهه عرض شد و بشرف اصغا فائز گشت هذا ما

the tongue of our Lord, the Most Merciful, uttered in the Kingdom of Utterance—His Word: “His light hath shone forth and His sovereignty hath been made manifest.”

نطق به لسان ربّنا الرحمن فی ملکوت البیان قوله
اشرق نوره و ظهر سلطانه

4 He is the Compassionate, the All-Bountiful.

4 هو المشفق الكريم

5 O Messenger! Upon thee be the Glory of God, the Lord of the seen and the unseen! On this day all things are engaged in praise, glorification and thanksgiving. At this moment the sun proclaims with the loudest voice “The All-Bountiful has come!”, and the trees cry out “The Chosen One has appeared!”, while the Concourse on High declares “The veil has been rent asunder and He Who is the Lord of the Kingdom of Names is established upon the Throne of Utterance!” The very atoms of the world give each other glad tidings of the lights of the Kingdom and the appearance of the Lord of the Realm of Might. Yet few are found who have ears worthy to hear.

5 یا رسول علیک بهاء الله مالک الغیب و الشهود
امروز جمیع اشیاء بذکر و ثنا و تسبیح و تحمید
مشغولند در این حین آفتاب به علی النداء قد اتی
الوهاب میگوید و اشجار ظهر المختار و الملائ الأعلی
به ما قد کشف الحجاب و استوی علی عرش
البیان مالک ملکوت الأسماء ناطق و متکلم
ذرات عالم هر یک دیگری را بشارت میدهد
یا نوار ملکوت و ظهور مالک جبروت ولكن
أذانیکه لایق اصغاً باشد قلیل مشاهدہ میشود

6 In all the Books, Scriptures and Psalms this Day has been named the Day of God, yet most of the people of the world remain heedless, veiled and opposed. The people of utterance are striving with the utmost endeavor to extinguish the divine light and quench the fire of the celestial Tree. This Wronged One has been, from the earliest days until now, a captive and prisoner in the hands of the enemies. Nevertheless, they have said that which no oppressor has ever said. Say: O people! Today this blessed word, which is the essence of all Books and Scriptures, has been recorded by the Most Exalted Pen and set before the face of the Lord of all mankind, namely: “He doeth what He willeth and ordaineth what He pleaseth.”

6 در جمیع کتب و صحف و زیر این یوم بیوم الله
نامیده شده ولكن اکثر اهل عالم غافل و محجوب
و معرضین بیان بکمال جدّ و جهد در اطفاء نور
الهی و احماد نار سدره ربّانی مشغول اینظلم از
اول ایّام الی حین در دست اعدا مظلوم و اسیر
مع ذلک گفته اند آنچه را که هیچ ظالمی نگفته
بگو ای قوم امروز اینکلمه مبارکه که جوهر
کتب و صحف است از قلم اعلی مسطور و امام
وجه مولی الوری منصوب و هی کلمه یفعل ما
یشاء و یحکم ما یرید

7 O thou who speakest My praise! Were the people of the earth to become aware of the hidden treasure within this blessed Word, all would hasten to circle round it and would cleave to that which is with God rather than to that which is with them. Today the river of mercy flows from the Pen, the light of utterance shines forth from the horizon of the heaven of possibility, and the ocean of knowledge surges before the faces of the world. Yet those souls who are consumed by the fire of hatred and malice are deprived and forbidden from all these. Base nature has reached such a point that they occupy themselves with false tales of old. Those who are engaged in service before His face have clung to such a person while remaining heedless and veiled from the Truth.

7 یا ایها الناطق بشائی اگر عباد ارض بر کنز مستور
در اینکلمه مبارکه آگاه شوند کلّ بجان قصد
طواف نمایند و از ما عندهم بما عند الله تمسک
جویند امروز فرات رحمت از قلم جاری و نور
بیان از افق سماء امکان مشرق و لائخ و بحر
علم امام وجوه عالم مواج ولكن نفوسیکه بنار
ضعینه و بغضا مشتعلند از کلّ محروم و ممنوع
پستی فطرت بمقامی رسیده که بقصصهای کذبیه
قبل مشغولند نفسیکه امام وجه بخدمت مشغول
باو تمسک نموده اند و از حق غافل و محجوب

8 The river of mercy proclaims with the loudest call: O people! Hold fast to justice and cleave to equity. Your idle fancies will not suffice you in place of the Lord of all beings, nor will your conjectures suffice in place of His Name, the Self-Subsisting. Cast aside the book of your own selves and take hold of the

8 فرات رحمت بأعلی النداء میفرماید ای قوم
بأنصاف تمسک نمائید و بعدل تشبث لا یغنیکم
الأوهام عن مالک الأنام ولا الظنون عن اسمه
القیوم ضعوا کتاب انفسکم و خذوا کتاب الله

Book of God, the Lord of all that was and shall be. He calls out with the most exalted voice: O concourse of earth and heaven! Be fair in this Cause whereby the limbs of the world and the hearts of nations have trembled, and in that which hath appeared from His presence. Be not of those who observe and deny, who hear the call yet turn away from it, who hear the verses yet dispute them. These, verily, comprehend not.

رَبِّ مَا كَانَ وَمَا يَكُونُ أَنَّهُ ينادى بأعلى النداء
يا ملاء الأرض والسماء انصفوا في هذا الأمر
الذي به ارتعدت فرائض العالم وافتدة الأمم
وفيما ظهر من عنده ولا تكونوا من الذين
ينظرون وينكرون يسمعون النداء ويعرضون عنه
ويسمعون الآيات ويجادلون بها إلا أنهم لا
يفقهون

- 9 Say: O people! I was asleep when the Call awakened Me, and I was silent when the Truth, the Knower of the unseen, caused Me to speak and commanded Me to raise My voice in this atmosphere. This is not My crime, if ye be fair. Fear God, O people, and follow not the desires of every ignorant one, nor follow those who have denied the Witness and the Witnessed. Were it not for the Glory, who would stand before all faces and who would guide the servants to the path of God, the Mighty, the All-Loving? Through Him the Trumpet was blown, the dwellers of the graves arose, and the Cause of God appeared before the eyes of the princes and kings. Through Him were the signs of God spread abroad, the mysteries unveiled, the lights made manifest, and the seas set in motion.

9 قل يا قوم اني كنت راقداً ايقظني النداء و كنت
صامتاً انطقني الحق علام الغيوب وامرني بالنداء
في هذا الفضاء ليس هذا جرمي ان اتم تصفون
اتقوا الله يا قوم ولا تتبعوا أهواء كل جاهل و
لا تعقبوا الذين كفروا بالشاهد والمشهود لو لا
البهاء من يقوم امام الوجوه ومن يهدي العباد
الى صراط الله العزيز الودود به نفخ في الصور و
قام اهل القبور وظهر امر الله امام اعين الأمراء
والملوك به انتشرت آيات الله وظهرت الأسرار
واشرقت الأنوار وماجت البحور

- 10 O Rasul! Upon thee be My loving-kindness. I was walking within the House and speaking words whose true meaning the peoples of the earth have been debarred from comprehending, and to whose hearing their ears have been closed, save such as God, the Lord of this exalted station, hath willed. The servant in attendance entered bearing thy letter and laid it before the Wronged One. We have remembered thee through this sealed Tablet, which crieth aloud and proclaimeth: The promise hath come to pass, and this is the Promised One. Fear God, O people, and follow not every ignorant outcast. From thy letter We perceived the fragrance of thy love and of thy service for the sake of God, the Lord of the seen and the unseen. Blessed be thy pen, and thy tongue, and thy heart, and whosoever hear-keneth unto thy word concerning this Most Great Announcement, which hath appeared as a command from God, the Lord of all being.

10 يا رسول عليك عنايتي قد كنت ماشياً في البيت
وناطقاً بما منع عن عرفانه احزاب الأرض وعن
اصغائه آذانهم إلا من شاء الله مالك هذا المقام
المرفوع دخل العبد الحاضر بكاتبك وعرضه لدى
المظلوم ذكرناك بهذا الكتاب المختوم الذي ينادى
ويقول قد اتى الوعد وهذا هو الموعد اتقوا الله يا
قوم ولا تتبعوا كل جاهل مردود قد وجدنا من
كاتبك عرف حبك وخدمتك لله رب الغيب
والشهود طوبى لقلبك وللسانك ولقلبك و
لمن يسمع قولك في هذا النبأ الأعظم الذي ظهر
امراً من لدى الله مالك الوجود

- 11 O Lord my Lord! I beseech Thee by Thy tribulations and imprisonment and by what hath befallen Thee in the prison-city of Ta, and by the lights of Thy Revelation and the stations that have been honored by Thy footsteps and the cities that have been illumined by the radiance of Thy countenance and the things that have been adorned by Thy glance and the air wherein arose Thy sighs at what hath befallen Thy loved ones, to assist Thy servants to return unto Thee. Every fair-minded one beareth witness to Thy greatness and Thy power and to

11 قل الهى الهى اسئلك بمظلوميّتك وبسجنك
وبما ورد عليك في سجين ارض الطاء وبأنوار
ظهورك والمقامات التي تشرفت بقدمك و
المدائن التي تنورت بأنوار وجهك وبالأشياء
التي تزينت بلحاظك والهواء الذي ارتفعت فيه
زفرائك بما ورد على اوليائك بأن تؤيد عبادك
على الرجوع اليك يشهد كل منصف بعظمتك
واقترارك وبحر جودك وسماء فضلك اى

the ocean of Thy bounty and the heaven of Thy grace. O Lord! Aid them to achieve that which Thou lovest and art pleased with, and withhold them not from the fountainhead of Thy knowledge and the dawning-place of Thy wisdom and the dayspring of Thy most great signs and the source of Thy most exalted and most glorious Cause. Thou art He in Whose grasp are the reins of the highest rank and the control of all who are in earth and heaven. Ordain through Thy will that which will draw Thy servants nigh unto the court of Thy glory and the carpet of Thy grandeur. Then help them through Thy bounty and might and through the hosts of wisdom and utterance, that they may hasten with their hearts unto Thee and forsake all else besides Thee. Verily Thou art the Powerful over what Thou willest. There is no God but Thee, the Forgiving, the Bountiful.

- 12 These days are the manifestation of this blessed verse of the Qur'an which states "They have eyes with which they see not" to the end of the verse. For it is observed that eyes physically exist, yet most factions are prevented from seeing; likewise ears exist, yet they are deprived of hearing. The Greatest Talisman is manifest, yet no one perceives. They speak according to their own beliefs, yet before God they are dumb and mute. This particularly applies to those who turn away from the Bayan, who seem deprived of understanding and truthfulness. Now mention is made of Mu'awiyih's golden peas, which is among the falsehoods of the Shi'ih sect. Most of what this group has possessed has been devoid of truth. Mu'awiyih openly did whatever he desired and feared no one's words in pursuing such matters. O My loved one! Justice and fairness have vanished, and in their place tyranny and oppression reign. In such circumstances they do what they please and say what they wish, nothing restrains them. These are they who ride the steeds of self and passion, galloping in the arena of error and wretchedness. They fear not God, nor do they show shame before His servants. They do what none before them has done, and say what no oppressive souls have said. It is best that we pass over mention of heedless souls and occupy ourselves with the remembrance and utterance of God, though even this is said as counsel to the servants, that they might catch the fragrance of truth and turn to its horizon. We beseech God to give them to drink from the cup of truth and the chalice of knowledge, that they may return unto Him, submissive and lowly. Verily, He is the Most Powerful of the powerful and the Most Generous of the generous. Praise be to God that that spiritual friend has arisen to serve the Cause with perfect steadfastness and complete devotion in days when sight and hearing have become like the phoenix - existing in name but absent in reality. All

ربّ ایدهم على ما تحبّ و ترضى و لا تمنعهم
عن منبع علمك و مطلع حكمتك و مشرق
آياتك الكبرى و مصدر امرک العلیّ الأبی
انت الذی فی قبضتك ازمة الرتبة العلیا و زمام
من فی الأرض و السماء قدر بارادتک ما تقرّب
العباد الى ساحة عزّک و بساط عظمتک ثمّ
انصرهم بجودک و قدرتک و بجنود الحکمة و
البیان لیسرعوا بقلوبهم الیک و يدعوا ما سواک
انک انت المقتدر علی ما تشاء لا اله الا انت
الغفور الکریم انتهى

12 این ایام مظهر این آیه مبارکه فرقانست که
میفرماید لهم اعین لا ينظرون بها الى آخر الآية
چه که مشاهده میشود عیون در ظاهر موجود
ولکن اکثر احزاب از مشاهده ممنوع و همچنین
آذان موجود ولکن از اصغاء محروم طلسم اعظم
ظاهر ولکن احدی شاعر نه باعتقاد خود
ناطقند ولکن عند الله کلّیل و اخرس مخصوص
معروضین بیان که گویا از ادراک و صدق
محرومند تازه ذکر نخود طلای معاویه بمیان آمده
و این از اکاذیب حزب شیعه است آنچه در
دست این فتنه بوده و هست اکثری از صدق
خارج معاویه جهره عمل میکرد آنچه را اراده
مینمود حرف از کسی نداشت که بلین امور
مشغول بود یا حبیبی انصاف و عدل از میان
برخاسته و مقام این دو ظلم و اعتساف جالس
در اینصورت یعملون ما یشاؤون و یقولون ما
یریدون لا یمنعهم شیء اولئک رکبوا علی افراس
النفس و الهوى و یجولون فی مضمار الغواية و
الشقاء لا یخافون الله و لا یستحيون عن عباده
یعملون ما لا عمله احد من قبل و یقولون ما لا
قاله عباد ظالمون اولی آنکه از ذکر نفوس غافله
بگذریم و بذکر الله و بیان مشغول گردیم اگرچه
آنها نظر بنصیحت عباد گفته میشود شاید
نفحات صدق را بیابند و بافتش توجه نمایند
نسئل الله ان یسقیهم کأساً من الصدق و قدحاً
من العلم لیرجعوا الیه خاضعین خاشعین انه هو
اقدر الأقدارین و اکرم الأکرمین الحمد لله که
آنحبیب روحانی باستقامت تمام و توجه کامل بر
خدمت امر قیام نموده اند در ایامیکه بصر و سمع

shall receive the recompense of their deeds and soon shall find themselves in evident torment.

بمِثابهٗ عِنا شدہ باسمِ موجود و بمعنی مفقود
جزای اعمالِ کلّ را اخذ نموده فسوف یجدون
انفسہم فی عذابِ مبین

- 13 I relay remembrance, praise and glory to the friends in that land, and I beseech the True One to make each like an immovable mountain and like an undulating ocean in this Most Great Cause, and to ordain for each that which neither perishes nor changes. He is the Powerful One before Whom the power of the world and its peoples is as nothing and non-existent. This servant has ever mentioned and continues to mention all in the Most Holy Court. Verily, He is the Protector of the sincere ones and the Goal of all who are in the heavens and on earth.

13 دوستان آن ارض را ذکر و ثنا و تکبیر میرسانم و
از حقّ میطلسمِ ہر یک را بمِثابہ جبلِ مستقیم و
بمِثابہٗ بحر در این امرِ اعظمِ ظاہر و موجِ فرماید
و از برای ہر یک مقدّر نماید آنچہ را کہ فنا
اخذ نماید و تغییر نیابد اوست توانائی کہ عالم
و اممِ نزدش معدوم و مفقود این خادمِ لازال
کلّ را در ساحتِ اقدسِ ذکر نموده و مینماید
انہ ہو ولیّ المخلصین و مقصود من فی السموات
و الأرضین

- 14 Concerning that which thou didst write regarding the sanctity, purity, steadfastness, trustworthiness, fidelity, and faithfulness of the friends in that land—that is, the land of Kirmanshah—after it had been presented in the Most Holy and Inaccessible Presence, these exalted words were sent down from the heaven of divine favor by Him Who is the Revealer of verses. He, blessed and exalted be He, saith:

14 اینکہ ذکرِ تقدیس و تنزیہ و استقامت و امانت
و دیانت و وفای دوستان آن ارض یعنی ارض
کرمانشاہ مرقوم داشتید بعد از عرض در
ساحتِ امنع اقدسِ اینکلماتِ عالیات از سماء
عنایت منزل آیات نازل قولہ تبارک و تعالیٰ

- 15 O My friends! One of My loved ones has made mention of you, and We have made mention of you with a remembrance around which all remembrances circle. Verily the Divine Lote Tree desires to send you a wondrous, fresh fruit, and the Ocean of Utterance to honor you with one of its waves, and the Sun of Truth with one of its effulgences, that the attraction of grace and favors may so seize you that neither the tongues of the ungodly, nor the words of the deniers, nor the might of the oppressors, nor the doubts of the croakers who have denied God, the Lord of all worlds, may prevent you. O party of God, rejoice! O hosts of God, rejoice! For today, by the attestation of the Truth, glorified be His majesty, you possess hearing and sight and are endowed with the light of divine love, having attained to that which was the hope of the Messengers. This station is great and this rank mighty. Strive that perchance you may, with joy and radiance, guide the wayward to the divine ocean of knowledge and direct them to the straight path. You have always been and continue to be remembered. Give thanks unto your Lord, the All-Merciful, for this great bounty and for this remembrance, each letter of which God has made a treasure with Him. Verily He is the Protector of the sincere and the steadfast. There is no God but Him, the Single One, the All-Knowing, the All-Wise.

15 یا اولیائی قد ذکرکم من احبّی ذکرناکم بذکرِ بطوف
حوالہ الأذکار آن سدرۃ المنتہی اراد ان یسلّ الیکم
ثمرۃ بدیعة جنیۃ و بحرِ البیان ان تشرّفکم بموج من
امواجه و شمس الحقیقۃ بتجلّی من تجلیاتہا لیاخذکم
جذب العنایۃ و الألطاف بحیث لا تمنعکم السن
المشکین و مقالات المنکرین و سطوة الظالمین و
شہات النّاعقین الذّین کفروا باللہ ربّ العالمین
یا حزب اللہ افرحوا و یا جند اللہ افرحوا چہ
کہ الیوم بتصدیق حقّ جلّ جلالہ صاحب سمع
و بصرید و دارای نور محبتِ الہی فائزید بأنّجہ
کہ امل مرسلین بودہ بایستقامت بزرگست و این رتبہ
عظیمِ جہد نمائید شاید بروح و ریحان گمراہان را
بحرِ علمِ الہی رسانید و بصراطِ مستقیمِ راہ نمائید
لازال مذکور بودہ و ہستید اشکروا ربکم الرحمن
بہذا الفضل العظیم و هذا الذّکر الذّی جعل اللہ
کلّ حرف منہ کتراً عنده انہ ہو ولیّ المخلصین و
المستقیمین لا الہ الا هو الفرد العلیم الحکیم

- 16 Glory be to Thee, O my God and the One remembered in my heart! Thou seest Thy friends in the hands of the oppressors,

and there hath befallen them in Thy days that which hath caused the hearts of all being, both seen and unseen, to melt. I beseech Thee by Thy Name through which the Interlocutor spoke, and by the Staff that overcame the swords, by Thy Name, the All-Powerful, that Thou assist Thy chosen ones with Thy hosts that have conquered all who are in the heavens and earth, and by Thy signs which caused the Concourse on High, the Most Exalted Paradise, and those who circle round the Throne at all times to tremble. O Lord! Send down upon them from the heaven of Thy mercy the rains of Thy generosity and blessing. Strengthen their hearts with Thy power and their limbs with Thy might, lest they be frightened by the might of the aggressive ones among Thy servants and the ungodly among Thy creation. O Lord! Thou seest them turning toward the horizon of Thy grace and the ocean of Thy mercy. I beseech Thee not to disappoint them in what they desire in Thy days. Verily, Thou art the Strong, the Triumphant, the All-Powerful.

16 سبحانک یا الهی و المذکور فی قلبی تری اولیائک
بین ایادی الظالمین و ورد علیهم فی ایامک
ما ذابت به اکباد الوجود من الغیب و الشهود
اسئلك باسمک الذی به ؟ الکلم و بالعصاء
التي غلبت الأسیاف باسمک القدير بأن تنصر
اصفيائک بجنودک التي غلب من فی السموات
و الأرض و بآیاتک التي بها اهتز الملاء الأعلى و
الجنة العليا و الذين طافوا العرش فيکل الأحيان
ای رب فانزل علیهم من سماء رحمتک امطار
جودک و برکتک و قو قلوبهم بقوتک و اركانهم
بقدرتک لئلا يخوفهم سطوة المعتدين من عبادک
و المشرکین من خلقتک ای رب ترهم متوجهين
الى افق عنایتک و بحر رحمتک اسئلك ان لا
تخيبهم عما ارادوا فی ایامک انک انت القوى
الغالب القدير انتهى

- 17 A hundred thousand thanks and praise be to the Purpose of the world that He confirmed that soul with a confirmation to which the Truth, exalted be His glory, hath testified, and that testimony sufficeth. The testimony of this servant and the like of this servant is not worthy of mention. The servant beseecheth his Lord to adorn His servants and loved ones with that which shall cause their names and remembrances to endure through the duration of the manifestation of His names and attributes. As for what thou didst write concerning the honored Haji Ibrahim and his son Aqa Qasim, upon them be the glory of God, it was presented before the Presence. His blessed and exalted Word: O thou who gazest upon the Face! We have heard thy call and accepted thy intercession. We have pardoned the first and We ask God to forgive him through His bounty and to remit his sins. We beseech Him, exalted be He, to assist Qasim in His remembrance and praise and the service of His Cause, and to enable him to forsake that which He hath forbidden and to act according to that which He hath commanded in His perspicuous Book. Convey My greetings unto him and give him the glad-tidings of My remembrance of him that he may be of the thankful, the doers. Rejoice, O messenger, in My grace toward them and My favor upon them. Verily thy Lord is the All-Bountiful, the Most Generous. Through My remembrance the ocean of forgiveness surged and the fragrance of thy Lord's pardon, the All-Merciful, wafted. Verily He is the Forgiving, the Merciful.

17 صد هزار شکر و حمد مقصود عالم را که آنجناب
را مؤید فرمود تأییدیکه حق جل جلاله شهادت
داده بر آن و آن شهادت کافیت دیگر شهادت
بنده و امثال بنده لایق ذکر نه یستل الخادم ربه
بأن یزین عبادہ و احبائه بما یبقی به اسمائهم و
اذکارهم بدوام ظهور اسمائه و صفاته و اینکه در
باره مرفوع حاجی ابراهیم و ابن ایشان آقا قاسم
علیہما بہاء الله مرقوم داشتید امام حضور عرض
شد قوله تبارک و تعالی یا ایہا الناظر الی الوجہ
سمعنا ندائک و قبلنا شفاعتک عفونا عن الاول
و نسئل الله ان یغفرہ بجدودہ و یکفر عنه سیئاتہ
و نسئلہ تعالی ان یؤید القاسم علی ذکرہ و ثنائہ و
خدمة امرہ و یوفقہ علی ترک ما نہی عنه و العمل
بما امر بہ فی کتابہ المبین کبر علیہ من قبلی و بشرہ
بذکری آیاه لتکون من الشاکرین العاملین افرح یا
رسول بعنا بقی لهما و فضلی علیہما ان ربک هو
الفضل الکريم بذکری ماج بحر الغفران و حاج
عرف عفو ربک الرحمن انه هو الغفور الرحيم

- 18 Mention was made of Aqa Muhammad Isma'il of the people of ?, upon him be the glory of God, who intends to make pilgrimage to the House of God. After this was presented,

18 انتهى ذکر جناب آقا محمد اسمعیل از اهل ص علیہ
بہاء الله را نمودند کہ ارادہ زیارت بیت الله را
دارند

these manifest verses were revealed from the Mother Book. His blessed and exalted Word:

- 19 O Muhammad Isma'il! Upon thee be the glory of God! Turn thy face toward the House of God, the Lord of the glorious Throne. Draw nigh unto it with such devotion as will cause the fragrance of sincerity to be diffused among the servants and the sweet savors of thy love for the Lord of the worlds. Permission hath come from the direction of grace that thou mayest give thanks unto God, thy Lord and the Lord of thy forebears. Thus hath surged the ocean of thy Lord's loving-kindness, and He hath made mention of thee in such wise as to attract the hearts of the sincere ones.
- 19 بعد از عرض این آیات باهرات از امّ الکتاب نازل قوله تبارک و تعالی یا محمد اسمعیل علیک بهاء الله ول وجهک شطر بیت الله رب العرش العظیم اقبل الیه باقبال تتضوع به عرف الخلوص بین العباد و نفعات محبتک رب العالمین قد جاء الاذن من شطر الفضل لتشکر الله ربک و رب آبائک الاولین کذلک ماج بحر عنایة ربک و ذکرک بما انجذبت افئدة المخلصین انتهى
- 20 Praise be to God that thou hast been granted permission, and God willing, thou shalt attain unto that which thou hast intended. Were the servants to know and find the reward of attaining His presence, all would surrender their lives and whatsoever they possess that they might achieve it. This servant beseecheth God, exalted be His glory, to assist him to perform such deeds as shall conduce to permanence and shall be the cause of His good-pleasure. Verily our Lord is the Hearer, the Answerer.
- 20 لله الحمد باذن فائز شدید و انشاء الله فائز شوید بآنچه که اراده نموده اید اگر عباد اجر لقا را بدانند و بیابند کل از جان و ما عندهم بگذرند که شاید بآن فائز شوید اینعد از حق جلّ جلاله سائل و آمل که ایشانرا مؤید نماید بر اعمالیکه سبب بقا و علت رضاست ان ربنا هو السامع المجیب
- 21 Concerning what thou didst write about the heedless ones, that is, the deniers, and their opposition and hatred - in truth this servant is bewildered, nay the world is bewildered, for these souls were not present at the scene of the Cause and know not its foundation. All that was revealed in the Bayan beareth witness to this Cause - were it not for Him, the Point of the Bayan would not have appeared nor would the Bayan have been revealed. We beseech God to bestow justice upon the servants. The heedlessness of these souls and their lack of understanding hath reached such a point that while Mirza Yahya traveled with seventy people during the migration from Iraq, he nevertheless informed his followers that he was not with them, and those ignorant ones accepted this. Their ignorance hath reached such a degree that the people of the cities of knowledge are bewildered. For years this servant was with him by command, yet these heedless people never asked even one person to tell them, for the sake of God, what the truth was. And until now they know not from whom came the Tablets that were sent to the Primal Point, may the spirit of all else be sacrificed for His sake. But they would know if they were fair, and would understand if they were truthful. The recompense of their deeds hath prevented their eyes and deprived their ears. Soon shall they see the consequences of their actions, then shall they find no helper. We beseech God to make them aware and to aid
- 21 اینکه در باره غافلین یعنی معرضین بیان و عناد و بغضائشان مرقوم داشتید فی الحقیقه اینعبد متحیر بل عالم متحیر چه که آن نفوس در ساحت امر نبوده اند و از اصل امر آگاه نیستند جمیع آنچه نازل شده در بیان شاهد و گواه این امر است لولاه ما ظهر نقطة البیان و ما نزل البیان از حق میطلبیم عباد را انصاف عطا فرماید غفلت آن نفوس و عدم ادراکشان بمقامیست که میرزا یحیی با هفتاد نفر در هجرت از عراق همراه بوده مع ذلک بمبریدها اخبار نموده که من با حضرات نبوده ام و آن جاهلها هم پذیرفته اند جهل بمقامیست که اهل مدائن علم متحیرند سالها اینعد حسب الامر با او بوده و این قوم غافل یک نفر از اینعد سؤال ننمود که لوجه الله آنچه حقیقت است گفته شود و الی حین نمیدانند الواحیکه نزد نقطه اولی روح ما سواه فداه ارسال شده از که بوده ولکن یعلمون لو ینصفون و یفهمون لو یصدقون جزای عمل ابصار را منع نموده و آذان را محروم داشته سوف یرون جزاء اعمالهم اذا لا ینصرون نسل الله ان یعرفهم و یؤیدهم علی ما تحب و یرضی انه لا اله الا هو المهیمن القیوم

them in that which He loveth and is pleased with. Verily there is no God but Him, the Protector, the Self-Subsisting.

22 Concerning what thou didst mention about Haji 'Ali, upon him be the glory of God, that he came to that region to counsel and guide him who rent asunder the veil with the finger of might and power, and likewise concerning the mention of that beloved of hearts, Aqa Mirza Abu'l-Fadl, upon him be the glory of God and His loving-kindness - these matters were presented before the Desired One of the worlds. His blessed and exalted Word:

23 The Supreme Pen beareth witness to the grace of the All-Bountiful. There hath been sent down for him from the heaven of utterance that which, were it to be cast upon all things, would cause them to raise their cry. We make mention of him at this time in such wise as to cause the fragrance of divine knowledge to be diffused throughout all possibility. We beseech God to protect him and to assist him with the hosts of wisdom and knowledge, and to make him a standard of His name and a banner of His remembrance among the people. Verily He is the Mighty, the All-Knowing.

24 We make mention of him who hath been named 'Ali, upon him be My glory. His deeds in the path of God have been accepted. The Tongue of Grandeur beareth witness to this at this moment, and He is verily the All-Knowing, the All-Informed. O 'Ali! Blessed be thine ear for what it hath heard, and thine eye for what it hath beheld of the signs of God, and thy tongue for having uttered His beauteous praise. Say: Praise be unto Thee, O Thou the Goal of the world, for having made me to know Thee and guided me to Thy straight and manifest path. I beseech Thee to ordain for me the good of this world and of the world to come. Verily, Thou art the Omnipotent, the All-Powerful.

25 This servant conveyeth praise and glorification unto him, and beseecheth from God that which will cause His Word to be exalted amongst His servants.

26 As for the mention made of the spiritual friend, his honor Aqa Siyyid Murtada, upon him be the Glory of God, and likewise the mention of his love, steadfastness, and what befell him - these matters were presented before the Throne. His word, exalted be His majesty and abundant be His favors:

27 O Murtada! We testify that thou hast attained unto the pearls of wisdom and utterance which were treasured within My Most Exalted Pen, and in My days thou hast attained unto that which was inscribed in the Books of God, the Lord of the Throne and of earth, and the Lord of the exalted Seat. We

اینکه ذکر فرمودید جناب حاجی علی علیه بهاء الله
بأنشطر آمدند لأجل نصيحت و هدايت من خرق
الحجاب باصبع القدرة و الاقتدار و همچنين ذكر
حضرت محبوب فؤاد جناب آقا ميرزا ابوالفضل
عليه بهاء الله و عنايته نمودند اينتراتب در پيشگاه
مقصود عالميان باصغا فائز گشت قوله تبارك و
تعالى

23 يشهد القلم الأعلى بفضل الفضل قد نزل له من
سماء البيان ما لو يلقى على الأشياء يرتفع ندائها و
نذكره في هذا الحين بما يتضوع به عرف العرفان
في الامكان نسئل الله ان يحفظه و يمدّه بجنود
الحكمة و العرفان و يجعله علماً باسمه و راية لذكره
بين الأنام انه هو العزيز العلام

24 و نذكر من سمى بعليّ عليه بهائي قد قبل عمله في
سبيل الله يشهد له في هذا الحين لسان العظمة انه
هو الشاهد العليم يا علي طوبى لسمعك بما سمع
و لبصرك بما فاز بأثار الله و للسانك بما نطق
بثناؤه الجليل قل لك الحمد يا مقصود العالم بما
عرّفتني و هديتني الى صراطك الواضح المستقيم
اسئلك بأن تقدر لي خير الآخرة و الاولى انك
انت المقتدر القدير انتهى

25 ايعبد هم خدمت ایشان ثنا و تكبير ميرساند و
از حقّ ميطلبند آنچه را كه سبب اعلاء كلمه
اوست ماين عباد

26 و اينکه ذکر حبيب روحاني جناب آقا سيد مرتضى
عليه بهاء الله را نمودند و همچنين ذكر محبت و
استقامت و ما ورد عليه را اينتراتب تلقاء عرش
عرض شد قوله جلّ جلاله و عمّ نواله

27 يا مرتضى نشهد انك فزت بلائى الحكمة و البيان
التي كانت مخزونة في قلبى الأعلى و فزت في أيامى
بما كان مسطوراً في كتب الله ربّ العرش و
الترى و ربّ الكرسي الرفيع ارسلنا اليك من قبل

sent thee aforetime that which the books of men cannot rival, as beareth witness He with Whom is the Preserved Tablet. Grieve not for what hath befallen thee. There befell Us in the Land of Ta what caused those near unto God to weep. Say:

- 28 My God, my God! Praise be to Thee for having given me to drink from the Kawthar of life from the hand of Thy bounty, and for having assisted me to recognize the Dayspring of Thy signs and the Source of Thy Cause, and for having illumined my heart with the light of Thy knowledge. O Lord! I am Thy servant and the son of Thy servant. I wish to be a servant to Thy Cause in all conditions and to speak Thy praise. Thou art He Who created me, taught me, made me to know Thee, and mentioned me time and again. I beseech Thee by the breathings of Thy Revelation and by what lay hidden in the treasuries of Thy Books, Thy Scriptures and Thy Tablets, to ordain for me that which will draw me nigh unto Thee in all conditions. O Lord! The poor one seeketh the sun of Thy riches and the seeker the ocean of Thy grace. I beseech Thee by the seas that surge in the hearts of Thy loved ones and by the fire that spoke forth from Thy Tree unto Thy call, to aid me to achieve that which will exalt me. Verily, Thou art the Munificent Giver. There is none other God but Thee, the All-Bountiful, the All-Forgiving, the All-Merciful.

- 29 O Murtada! Be not grieved. The world hath ever been subject to change and alteration. Consider what the All-Merciful hath revealed in the Qur'an: "Verily, with difficulty cometh ease." We beseech God to send down upon thee from the heaven of His mercy a blessing from Him and a favor from His presence, to adorn thee with the ornament of His might, and to ordain for thee that which will comfort thine eyes. He, verily, is the Omnipotent, the Almighty. There is none other God but He, the All-Knowing, the All-Wise.

- 30 Praise be to God that he hath been and continues to be successful, for there hath been revealed from the Most Exalted Pen for him that which all the riches of the world cannot equal even a single letter thereof, nor ever shall.

- 31 As for what thou didst write regarding thy stay in that land, excellent is what ye have done, and the pursuit of medical science hath also been accepted. He said: We beseech God to assist thee, aid thee, and make thy remembrance and medical practice a cure for ailments. He is verily the Mighty, the All-Bounteous.

- 32 This matter is most excellent, for engagement therein and association with the servants is a means of tranquility for souls

بما لا تعادله كتب القوم يشهد بذلك من عنده
الروح المحفوظ لا تحزن عما ورد عليك قد ورد
علينا في ارض الطاء ما ناح به المقربون قل

28 الهی الهی لک الحمد بما سقیتنی کوثر الحیوان من
ید عطائک و آیدتنی علی عرفان مشرق آیاتک
و مطلع امرک و نورت قلبی بنور معرفتک ای
ربّ انا عبدک و ابن عبدک احبّ ان اکون
خادماً فیکلّ الأحوال لأمرک و ناطقاً بشائک
انت الذی خلقتنی و علّمتنی و عرّفتنی و ذکرتنی
مرّة بعد مرّة اسئلك بشفاعتک و حییک و ما کان
مکنوناً فی خزائن کتیبک و زبرک و الواحک بأن
تکتب لی ما یقرّبنی الیک فی کلّ الأحوال ای
ربّ انّ المسکین اراد شمس غنائک و المرید بحر
فضلك اسئلك بالبحور الّتی ماجت فی افئدة
اولیائک و النار الّتی نطقت نادیک فی سدرتک
بأن توفّقنی علی ما یرفعنی انک انت المعطى الکرم
لا اله الا انت الفضل الغفور الرحیم

29 یا مرتضی محزون مباش دنیا لازال در تغییر و
تبدیل بوده و هست انظر ما انزله الرحمن فی
الفرقان انّ بعد العسر یسراً نسل الله ان ینزل
علیک من سماء رحمته برکة من عنده و عناية من
لدنه و یزینک بطراز عزّته و یقدّر لک ما یقرّبه
عینک انه هو المقتدر القدیر لا اله الا هو العلیم
الحکیم انتهى

30 الحمد لله ایشان موفق بوده و هستند چه که از
برای ایشان از قلم اعلی نازل شده آنچه که ثروت
عالم معادله بیک حرف آن ننوده و نخواهد نمود

31 اینکه در باره توقف در آن ارض مرقوم داشتید
نعم ما عملتم و اشتغال بعلم طبّ هم مقبول واقع
شد فرمودند نسل الله بأن یوفّقک و یؤیدک و
یجعل ذکرک و طبابتک شفّاء للأمراض انه هو
العزیز الفیاض انتهى

32 این فقره بسیار خوبست چه که اشتغال بآن و
معاشرت با عباد سبب تسکین نفوسست و از
برای امر تبلیغ محبوب و اگر بشود با بعضی از

and is beloved for the purpose of teaching. And if it be possible to maintain fellowship with some of the learned, this would be good, for it is a source of tranquility. We beseech God to assist thee in all that thou wishest and desirest. [Veily He is] the Omnipotent, the Mighty, the Powerful.

- 33 As to what you wrote regarding Jinab-i-Aqa 'Ali Pasha Khan, upon him be Baha'u'llah's glory, previously his petition was sent by the beloved servant Jinab-i-Aqa Shaykh Muhammad, upon him be Baha'u'llah's glory and favors, and a response is being sent down from the heaven of grace. And likewise you had mentioned Jinab-i-'Ali Akbar Khan, may God strengthen him - a blessed Tablet specifically for him is also being sent. If their capacity allows, bestow it that they may drink from its ocean of meanings. As per your request, Tablets are being sent specifically for each of those souls who are turned to the horizon of the Manifestation. God willing, may they attain unto them and act as befitting.

- 34 As to what you wrote regarding Jinab-i-Aqa Khudabakhsh, upon him be Baha'u'llah's glory, and his love and assistance - after it was presented before the Most Holy and Most Exalted Presence, the Tongue of Grandeur spoke these verses, blessed and exalted be His Word:

- 35 "O Khudabakhsh! The Wronged One hath repeatedly made mention of thee. Praise be to God, thou art blessed with His grace, confirmed in service, successful in deeds, and distinguished by steadfastness. We beseech God to aid thee in that which causeth the exaltation of His Word and service to His Cause. We are with those who have arisen to serve the Cause and have aided their Lord, the All-Knowing, the All-Wise. Take thou the chalice of immortality from the hands of the bounty of thy Lord, the Lord of Names and Creator of heaven, then drink therefrom in spite of every ignorant remote one, every shameless opponent and every tyrannical transgressor. Verily We were with thee and heard thy call, thy turning and thy devotion. We beseech God to ordain for thee the best of what He hath revealed in His Clear Book. Praise be unto Him, for He is the Desired One of all the worlds."

- 36 And likewise they mentioned Jinab-i-Hakim Lalihtar, upon him be Baha'u'llah's glory. Praise be to God, mention of him and Jinab-i-Aqa Khudabakhsh, upon them both be Baha'u'llah's glory, was made in the Most Holy Court, and after this matter was presented, these verses were revealed specifically for him, blessed and exalted be His Word:

علما هم مراوده نمایند خوبست چه که سبب تسکین است نسل الله ان يؤيدک في کلّ ما تشاء و تريد [...] المقتدر العزيز القدير

33 اینکه در باره جناب آقا علی پاشا خان علیه بهاء الله مرقوم داشتید از قبل عریضه ایشان را حبیب فؤاد جناب آقا شیخ محمد علیه بهاء الله و عنایت ارسال نمودند و جواب از سماء عنایت نازل ارسال میشود و همچنین ذکر جناب علی اکبر خان آید الله را نموده بودید یک لوح مبارک هم مخصوص ایشان نازل ارسال میشود اگر استعدادشان اقتضا نماید عنایت نمائید شاید از بحر معانیش بیاشامند حسب الخواش آنجناب مخصوص هر یک از نفوس مذکوره که بافق ظهور ناظرند الواح ارسال میشود انشاء الله بآن فائز شوند و بما ینبغی عامل

34 اینکه جناب آقا خدابخش علیه بهاء الله و محبت و اعانت ایشان را مرقوم داشتید بعد از عرض در ساحت امنع اقدس لسان عظمت باین آیات ناطق قوله تبارک و تعالی

35 یا خدابخش مظلوم مکرر ذکر را نموده الحمد لله بعنایت فائزی و بر خدمت مؤید و بافعال موفق و باستقامت مشرف از حق میطلبیم ترا تأیید فرماید بر آنچه سبب ارتفاع کلمه و خدمت امر است انا مع الذین قاموا علی خدمة الامر و نصروا ربهم العليم الحکیم خذ کأس البقاء من ایدای عطاء ربک مالک الأسماء و فاطر السماء ثم اشرب منها رغماً لکل جاهل بعید و کلّ فاجر عنید و کلّ ظالم مرید انا کما معک و سمعنا نداءک و توجهک و اقبالک نسل الله ان یکتب لک خیر ما انزله فی کتابه المبین الحمد له اذ هو مقصود العالمین انتهى

36 و همچنین ذکر جناب حکیم لالهزار علیه بهاء الله را نمودند الحمد لله ذکر ایشان و جناب آقا خدابخش علیهما بهاء الله در ساحت اقدس بوده و بعد از عرض اینفقره هم در پیشگاه حضور این آیات مخصوص ایشان نازل قوله تبارک و تعالی

- 37 “O Lalihzar! Upon thee be My glory! We made mention of thee before and at this time. Give thanks to thy Lord for this manifest grace. The mention of all the world equalleth not His mention, nor do the books of all nations equal His Word. Know thou this and be of the thankful ones. Say: My God, my God! Thy mention of me transcendeth my station. This is naught but from the wonders of Thy grace and the waves of the ocean of Thy bounty. I testify that Thou art the All-Bountiful and that Thou art the Powerful, the Self-Subsisting. I beseech Thee to ordain for me what Thou hast ordained for Thy chosen ones, then grant me the reward of attaining Thy presence. Verily Thou art the Powerful, the Almighty, and worthy to answer prayer.”
- 38 This evanescent servant also conveys greetings to them and to Jinab-i-Aqa Khudabakhsh, upon them both be Baha'u'llah's glory, and I seek confirmation. As to what you wrote about their steadfastness and service, this matter is truly in such days a great station and mighty deed. I beseech God for confirmation on their behalf. Verily He is the Confirmer, the Generous.
- 39 You mentioned Jinab-i-Aqa Shaykh Muhammad, may God strengthen him in what He loveth and is pleased with. After this was presented before His presence, these verses were revealed from the heaven of Will, blessed and exalted be His Word:
- 40 O Messenger! Upon thee be the glory of God, Lord of existence! Thou didst make mention of Shaykh Muhammad. We beseech God to aid him and grant him success, that he may arise with complete steadfastness to praise the Lord of Days amongst the people. Say: O Shaykh! By the Sun of Truth that shineth from the horizon of the prison sky, from the beginning of this Cause none were aware save two souls, and both have ascended. The knowledge is with God, thy Lord, the Lord of the worlds.
- 41 We counsel thee and those who have believed to observe justice and equity, to read what hath been revealed and to reflect upon that which hath appeared. These are like two wings for man's ascent to the goal.
- 42 This Wronged One hath been in the hands of enemies from the beginning of this Cause until now - at times imprisoned, at others captive, at moments in chains. Yet at no time did He protect Himself. With complete power, steadfast reliance, and firm resignation, He summoned all on earth, from kings to subjects and others, to the Dawning-Place of supreme guidance
- يا لاله زار عليك بهائی ذکرناک من قبل و فی هذا الحین اشکر ربک بهذا الفضل المبين لا يعادل بذکره اذکار العالم ولا بکلمته کتب الأمم اعرف و کن من الشاکرين قل الهی الهی ذکرى فوق مقامی ليس هذا الا من بدایع فضلک و امواج بحر عطائک اشد انک انت الفیاض و انک انت المقتدر المختار اسئلك بأن تکتب لی ما کتبه لأصفیائک ثم ارزقنی اجر لقائک انک انت المقتدر القدير وبالاجابة جدير انتهى
- اینعبد فانهم خدمت ایشان و جناب آقا خدا بخش علیهما بهاء الله تکبیر میرسانم و تأیید میطلبم اینکه در استقامت و خدمت ایشان مرقوم داشتید اینفقره فی الحقیقه در مثل این ایام مقامیست بزرگ و عملی است عظیم از حق تأیید میطلبم از برای ایشان آنه هو المؤید الکرم
- ذکر جناب آقا شیخ محمد آیده الله علی ما یحب و یرضی را نمودید بعد از عرض امام حضور اینفقرات از سماء مشیت نازل قوله تبارک و تعالی
- یا رسول علیک بهاء الله مالک الوجود ذکر جناب شیخ محمد را نمودی از حق میطلبم او را تأیید فرماید و توفیق عطا کند تا باستقامت تمام مابین انام بذکر مالک ایام مشغول گردد بگو یا شیخ قسم باقتاب حقیقت که از افق سماء بجن طالع از اول این امر احدی مطلع نه جز دو نفس و هر دو هم صعود نمودند العلم عند الله ربک رب العالمین
- اَنَا نوصیک و الذین آمنوا بالعدل و الانصاف و قراءة ما نزل و التفکر فیما ظهر این دو دو جناحند از برای وجود انسانرا بمطلوب میرساند
- اینمظلوم از اول امر الی حین دست اعدا بوده گاهی در حبس و هنگامی اسیر وقتی تحت سلاسل و در آنی خود را حفظ نکرده باقتدار تمام و توکل ثابت و تفویض راسخ من علی الأرض را از ملوک و مملوک و دون آن بمطلع

and the Path of God, the Lord of all mankind. With utmost clarity We declared to the kings that which would ensure the healing of the world and the tranquility of nations. Neither the might of kings nor the clamor of subjects deterred Me. I spoke before their faces that which I was commanded by God, the All-Possessing, the Self-Subsisting.

هدایت کبری و صراط الله مولى الوری دعوت نموده بکمال تصریح بملوک اظهار نمودیم آنچه را که سبب اصلاح عالم و راحت امم بوده ما منعنی سطوة الملوک و لا ضوضاء الملوک نطقتم امام وجوههم بما امرت به من لدی الله المهیمن القیوم

- 43 Thou thyself bearest witness to what hath been mentioned, and surely thou hast heard of the Tablet to the Sultan, which We sent forth openly through wondrous means. When it was presented before the Sultan, the bearer raised the Book and proclaimed: "I have brought thee from the Most Great Announcement a mighty Book." Likewise, We openly proclaimed the Cause to other monarchs and manifested God's Command, such that now in every land the banner "Verily He is God" is raised and the standard "He doeth what He willeth" is unfurled. When the fragrance of the garment of utterance was diffused somewhat among the people of creation, certain ones emerged from behind the veils with swords, seeking to harm this Wronged One.

43 و خود آنجناب بر آنچه ذکر شد گواهند و البته لوح حضرت سلطان را شنیده‌اند که من غیر ستر و حجاب پید بدیع ارسال نمودیم و چون امام وجه سلطان حاضر شد کتاب را بلند نمود و قال قد جئتک من النبا الأعظم بکتاب عظیم و همچنین بعضی از ملوک دیگر را هم من غیر ستر تبلیغ نمودیم و امر الله را اظهار داشتیم بقسمیکه حال در هر بلدی علم آنه هو الله مرتفع و رایة یفعل ما یشاء منصوب و چون فی الجمله عرف قیص بیان مابین اهل امکان تضوع نمود بعضی از خلف حجاب با اسیاف بیرون آمده قصد اینظلوم نمودند

- 44 Judge thou fairly, by God, O Muhammad! Were it not for Baha, who would arise among men? Were it not for Him, who would champion God's Cause, the Lord of the Throne on high and of earth below? Who would make mention of Him among the enemies? We beseech God to aid thee in that which be-fitteth this blessed Day. Arise, detached from all save God, to celebrate His praise and glory. Observe the ocean and its waves, and likewise the Tree and its fruits. If today a tree should appear adorned with countless fruits, can one deny it? Or can one conceal the waves of the ocean? Nay, by God! Save those who have not drunk from the cup of fairness and are deprived of the ocean of justice. Now there hath been revealed and made manifest the equivalent of all divine Books of the past and future, nay more. By what proof and evidence did they believe in the Point of the Bayan? Today the path is manifest, the evidence revealed, and the Mother Book proclaimeth with loudest voice: "The All-Bestowing hath come!" Yet the people hear not, nor do they perceive. They cling to the river while deprived of the ocean.

44 انصف تالله یا محمد لولا البهاء من یقوم بین الوری و لولاه من ینصر امر الله رب العرش و الثری و من یدکره بین الأعداء از حق میطلبیم که آنجناب را تأیید فرماید بر آنچه سزاوار این یوم مبارکست منقطعاً عما سوی الله بذكر و ثناء حق جلّ جلاله قیام کنید در بحر و امواجش نظر نمایند و همچنین در سدره و اثمارش ایا اگر این یوم شجرى ظاهر شود و باثمار لاتحصی مزین میشود او را انکار نمود و یا امواج بحر را مستور داشت لا والله مگر نفوسیکه از کأس انصاف نیاشامیده‌اند و از بحر عدل محرومند حال معادل جمیع کتب الهی از قبل و بعد بل ازید نازل و حاضر آیا بنقطه بیان بچه ایمان آورده‌اند بکدام حجت و بکدام دلیل امروز سبیل واضح و دلیل نازل و امّ الکتاب بأعلى النداء قد اتى الوهاب میگوید ولكن القوم لا یسمعون و لا یشعرون بنهر متمسکند و از بحر محروم

- 45 Harken unto the call of the Wronged One, and with the hands of might rend asunder the veils and shrouds of the wicked, and shatter the idols of vain imaginings through the power of the Mighty One of the horizons. By the life of God, the oppression of the oppressors has caused the reality of the Cause to

45 بشنو ندای مظلوم را و باصبع اقتدار حجابات و سبحات اشرار را شقّ نما و خرق کن و اصنام ظنون را بقوت جلیل آفاق بشکن لعمر الله ظلم ظالمین سبب شد و حقیقت امر از عیون و ابصار مستور گشت نفوسیکه در کمال راحت بوده‌اند

be hidden from all eyes and sight. Those who lived in perfect comfort and suffered no harm whatsoever in this Cause are now remembered as the oppressed ones - such is the condition of those who follow idle fancies. Let him reflect upon the Shi'ih sect and its divines. For twelve hundred years they claimed to hold fast to the cord of successorship, yet differences appeared regarding their stations and ranks, and to this day they curse one another. What was the fruit of those souls and what became of their recompense on the Day of Reckoning? What was the outcome of those twelve hundred years during which all the divines, from every pulpit, cursed and reviled the Truth, until finally they issued the decree for the shedding of His most pure blood? This is a matter which you yourself and other servants, if they speak truthfully, will confirm. And now some are occupied with organizing such a party.

- 46 Say: Fear God and follow not your idle fancies. Follow Him through Whom the divine fragrances wafted, the sea surged, and the Dove of Utterance warbled in the Most Exalted Paradise upon the highest branches. O people of creation! By God, the All-Merciful hath come with a sovereignty that the might of princes, the denial of divines, and the clamor of those who have disbelieved in God, the Lord of the Day of Judgment, have failed to intimidate. Say: Hear My call, then turn unto Him. Verily, the gate of bounty is opened before the faces of all in the heavens and the earth. Say: Beware lest the doubts of the people of the Furqan or the cawing of the people of the Bayan, who have violated God's Covenant and Testament and denied Him of Whom the Herald declared "Verily, I am the first to worship Him," prevent you. Say: O people of the Bayan! By God, that which ye possess will profit you not this day. Harken unto that which the Bayan warbleth upon the branches. It said, and its word is the truth - and I have written its essence regarding His mention - "He is a sign that cannot be indicated by My indication nor by what was mentioned in the Bayan." Fear God and follow not your desires. Behold the sun, its dawning and its effulgences and its lights, then the Tree and its fruits and its leaves. Beware lest the imaginings of men debar you from the truth. Cast behind you all else but God, then hasten with illumined hearts and radiant faces to the station wherein is raised the rustling of the Lote-Tree beyond which there is no passing. The Kingdom belongeth unto God, the Lord of the mighty throne.

- 47 Beware lest ye withhold the eyes from beholding the Most Sublime Horizon, or the ears from hearkening to My sweetest call, or the hearts from turning unto Him, or the faces from directing themselves toward God, the Lord of all worlds. When thou

و در این امر بهیچوجه ضرری بر آنها وارد نه حال بمظلومیت مذکورند اینست شأن متوهمین آتجناب در حزب شیعه و علمای آن تفکر نمایند هزار و دویست سنه بقول خود بحبل وصایت تمسک جستند و در ذکر مراتب و مقامات ایشان اختلاف ظاهر والی حین یکدیگر را لعن کرده و میکنند آیا ثمر آن نفوس و جزای ایشان در یوم جزا چه بود و چه شد ثمر اقوال هزار دویست ساله ای که جمیع علما بر جمیع منابر حق را لعن نمودند و سب کردند بالأخره بر سفک دم اطهرش فتوی دادند این امریست که خود آتجناب و سایر عباد اگر بصدق تکلم کنند تصدیق مینمایند و حال هم بعضی بترتیب چنین حزبی مشغول

46 قل خافوا الله ولا تتبعوا هواهم اتبعوا الذي به هاج العرف و ماج البحر و غرّدت حمامة البيان في الفردوس الأعلى علي اعلى الأغصان يا ملأ الامكان تالله قد اتى الرحمن بسلطان ما خوفته سطوة الأمراء و لا انكار العلماء و لا ضوضاء الذين كفروا بالله مالک يوم الدين قل اسمعوا ندائى ثم ارجعوا اليه ان باب العطاء مفتوح على وجوه من في السموات و الأرضين قل اياكم ان تمنعكم شبهات اهل الفرقان او نفاق اهل البيان الذين نقضوا ميثاق الله و عهده و كفروا بالذي قال المبشر في حقه اننى انا اول العابدين قل يا ملأ البيان تالله لا ينفعكم اليوم ما عندكم اسمعوا ما غرّدت البيان على الأغصان قال و قوله الحق و قد كتبت جوهره في ذكره و هو آية لا يستشار باشارتى و لا بما ذكر في البيان اتقوا الله و لا تتبعوا هواكم انظروا الشمس و اشراقها و تجلياتها و انوارها ثم السدرة و اثمارها و اوراقها اياكم ان تمنعكم اوهام الخلق عن الحق ضعضوا ما سوى الله ورائكم ثم اسرعوا بقلوب نوراء و وجوه بيضاء الى مقام فيه ارتفع حفيف سدرة المنتهى الملك لله رب العرش العظيم

47 اياكم ان تمنعوا الأبصار عن مشاهدة الأفق الأعلى و لا الآذان عن اصغاء ندائى الأحلى و لا القلوب عن الاقبال و لا الوجوه عن التوجه الى الله رب

hast drunk the choice wine of justice from the cup of My utterance and thou art seized with the intoxication of the Kawthar of My knowledge, say:

- 48 O my God, my God! Praise be unto Thee for having shown forth the Path and sent down the verses, and for having guided me to the Dawning-Place of Thy Revelation, the Dayspring of Thy commandments, and the Source of Thy laws. Thou didst cause me to hear Thy call while I was in the hands of Thine enemies, and didst manifest that which was hidden from the eyes of Thy servants and concealed in Thy knowledge. I testify that Thou didst remember Thy servants when they were silent in Thy remembrance, and didst turn toward them when they had turned away from Thy horizon. I testify that Thy mercy hath preceded all things and Thy grace hath encompassed all. I beseech Thee, O God of existence and Lord of the seen and unseen, by Thy Name through which, when it shone forth from the heaven of Thy will, all names bowed down before it, and by Thy Command whereby Thou hast subdued the earth and the heaven, to assist Thy servants to turn unto Thee, to hold fast unto the cord of Thy grace, and to cling to the hem of the robe of Thy bounty. Then ordain for him who hath turned back and shown justice in Thy Cause the best of this world and the world to come. Verily, Thou art the Lord of all mankind and the Lord of the throne on high and of earth below.

- 49 Praise be to God that mention hath been made of that distinguished one by the Supreme Pen. God willing, may the place be made ready for acceptance. God is the witness and testifier that this servant had for a long time desired to write something to him and reveal, for the sake of God and in His path, that which He knoweth, for the Trusted One, upon him be the glory of God, made favorable mention of him in the previous year, and likewise mention of him came from another quarter, and that distinguished one hath also made mention at this time. In any case, I beseech the Self-Sufficient, the Transformer of all things, and the Revealer of verses to confirm him that he may become a sign of His name in His lands. Verily, He is powerful over all things.

- 50 The Cause of God is more manifest than the sun and more exalted than the heaven. Every person of insight beareth witness and every hearing ear testifieth that from the beginning of creation until now no Revelation like unto this Most Great Revelation hath appeared or been made manifest. However, the unjust ones of the world, who are deprived of equity and forbidden from beholding, are striving with the utmost effort to conceal this world-illuminating Sun. But alas! alas! The

العالمين أنك اذا شربت رحيق العدل من كأس
بياني واخذك سكر كوثر عرفاني قل

48 الهی الهی لک الحمد بما اظهرت الصراط وانزلت
الآیات و بما هديتني الى مشرق وحیک و مطلع
اوامرک و مصدر احکامک و اسمعتني ندائك
اذ كنت بين ايدى اعدائك و اظهرت ما كان
مستوراً عن اعين عبادک و مکنوناً فی علمک اشهد
انک ذكرت عبادک اذ كانوا صامتين عن ذکرک
واقبلت اليهم اذ كانوا معرضين عن افقک اشهد
ان رحمتک سبقت و عنايتک احاطت اسئلك
يا اله الوجود و مالک الغيب و الشهود باسمک
الذی اذا اشرق من افق سماء ارادتک خضعت
له الاسماء و بأمرک الذی به تنحدر الأرض و
السماء بأن تؤيد عبادک علی الرجوع اليک و
التمسک بجبل فضلک و التشبث بأذيال رداء
کرمک ثم قدر لمن رجع و انصف فی امرک
خير الآخرة و الأولى انک انت مولی الوری و
رب العرش و الثری انتهى

49 لله الحمد ذکر جناب مذکور از قلم اعلى نازل
انشاء الله محلّ از برای قبول مستعدّ حقّ شاهد و
گواه که این خادم مدّتی بود مدید که اراده
داشت بایشان شرحی نوشته ارسال دارد و لوجه
الله و فی سبيله آنچه را عالمست اظهار نماید چه
که جناب امين عليه بهاء الله در سنه قبل از
ایشان ذکر خير نموده اند و همچنین از مقام دیگر
هم ذکر ایشان رسید و آنجناب هم در این کره
ذکر نموده اند در هر حال از غنی متعال و مقبّل
احوال و مظهر آیات مبطلّم ایشانرا مؤید فرماید
لیکون علماً باسمه فی بلاده انه علی کلّ شیء قدیر

50 امر الله اظهر از شمس و ارفع از سماء هر
بصیری شاهد و هر سمعی گواه از اول ابداع
الی حین شبه اینظهور اعظم نیامد ظاهر نشد
ولکن بی انصافهای عالم که از عدل محرومند
و از مشاهده ممنوع بکمال جدّ و جهد در ستر
آفتاب جهانتاب مشغول گشته اند ولکن هیات
هیات آید و تئیکه ابصار جدیده و آذان واعیه از
کلمة الله ظاهر شود و ما سوی الله را معدوم

time shall come when new eyes and attentive ears shall appear through the Word of God, and they shall see all else but God as non-existent and shall turn unto the court of the One Beloved. O beloved of my heart! Until now no one hath comprehended the reality of the Cause. Were the details of the beginning of the Cause to be mentioned, all would hold fast unto the Straight Path and the Great Announcement.

- 51 Mirza Yahya was accompanied by seventy people during this journey. In their presence, he was unable to speak, yet the deluded ones, in their imagination, have denied this matter which seventy people witnessed. Such is the condition of the people. In the Land of Mystery, the power of God was manifestly revealed before the faces of a hundred companions who had gathered there. Who could speak in His presence? The tyranny of the Amir-Nizam became the cause of his name being elevated for the protection of the Source. If they would observe the signs of God with the eye of insight, detached from all else save Him, they would become aware of the root of the Cause. Then would the light of unity become manifest and every just one would testify to the power of God, His sovereignty, and His majesty which dominates all who are in the heavens and the earth.

- 52 Moreover, should ye deem it advisable, convey from this servant greetings and glorification. We beseech God, blessed and exalted be He, to aid that honored one to proclaim His Cause in complete detachment from all beside Him, and to exalt through him His remembrance amidst His creatures. Verily, He is powerful over all things.

- 53 Mention was also made of the honored friends—Aqa Siyyid 'Ali-Muhammad Kha, Aqa Mir Siyyid Ahmad, and Aqa Mirza Murtada—upon them be the glory of God—who have turned their faces toward the Most Exalted Horizon and attained unto the sealed wine. Their names were remembered in the Most Holy and Inaccessible Presence, and for each of them there was revealed, in particular, that which is the cause of the supreme guidance and the mighty proof for the people of the earthly realm. God willing, they shall drink and receive their portion from the Kawthar of inner meaning and utterance hidden within the words of the Desire of all mankind.

- 54 This servant likewise conveyeth to each one his glorification, and imploereth God, glorified be His majesty, to confirm them in such deeds that the mention thereof may endure and abide within the Book of God. Verily, He is the Forgiving, the Generous; He is the Hearer, the Answerer.

مشاهده کنند و بشطر دوست یگا توجه نمایند
یا حبیب فؤادی الی حین احدی بر حقیقت
امر مطلع نه اگر تفصیل اول امر ذکر شود کل
بصراط مستقیم و نبأ عظیم تمسک نمایند

- 51 میرزا یحیی در این سفر با هفتاد نفر بوده امام
وجه قادر بر تکلم نبوده و لکن متوهمین بنیال
خود این امری را که هفتاد نفر دیده اند بانکار
او انکار کرده اند اینست شأن ناس در ارض سر
مباهله ظاهر امام وجوه صد نفر از اصحاب که
در آن ارض جمع شده بودند قدرة الله باهر من
یقدر ان یتکلم امام وجهه ظلم امیر نظام سبب
ارتفاع ذکر او شد لحفظ مبدء اگر باثار الله بعین
بصیرت منقطعاً عن دونه ملاحظه نمایند براصل
امر آگاه میشوند اذا یظهر نور التوحید و یشهد
کل ذی انصاف بقدرة الله و سلطانه و بعظمته
المهيمنة على من فی السموات و الارضین

- 52 باری اگر مصلحت بدانید از قول اینعبد سلام و
تکبیر برسانید نسل الله تبارک و تعالی ان یؤید
جنابه علی اظهار امره منقطعاً عن دونه و یرفع به
ذکره بین خلقه انه علی کل شیء قدير

- 53 ذکر آقایان جناب آقا سید علی محمد خا و جناب
آقا میر سید احمد و جناب آقا میرزا مرتضی علیهم
بهاء الله را نمودند که بافق اعلی مقبلند و برحق
مختوم فائز ذکرشان در ساحت امنع اقدس مذکور
و مخصوص هر یک نازل شد آنچه که سبب
هدایت کبری و حجت عظمی است از برای اهل
ناسوت انشاء انشاء الله از کوثر معانی و بیان که
در کلمات مقصود عالمیان مستور است بیاشامند
و قسمت برند

- 54 و اینعبد هم خدمت هر یک تکبیر میرساند و
از حق جلّ جلاله میطلبد ایشانرا تأیید فرماید بر
اعمالیکه ذکرش در کتاب الهی باقی و پاینده ماند
انه هو الغفور الکریم و هو السامع المجیب

55 It is our hope that all the peoples of the earth may, through the breaths of divine inspiration, turn their faces toward the horizon of the Revelation of the Lord of mankind, and be not deprived of the Kawthar of His utterance. Verily, our Lord is the All-Bountiful, the Most Generous, the Ever-Forgiving, the Compassionate, the Merciful. Upon Him have we relied, and unto Him have we consigned all affairs. Verily, He is the Most Merciful of the merciful. The glory, the remembrance, and the praise rest upon you, and upon those who are with you, and upon whoso hearkeneth unto your word concerning this mighty Announcement. Praise be to God, the All-Knowing, the All-Wise.

55 امید هست که عباد ارض طرّاً از نفحات الهام بافق ظهور مالک انام توجّه نمایند و از کوثر بیان محروم نمانند آن ربّنا هو الفیاض الفضل التّوّاب الغفور الرّحیم علیه توکّلنا و الیه فوضنا الامور انه هو ارحم الراحمین البهاء و الذّکر و الثّناء علیکم و علی من معکم و یسمع قولکم فی هذا النّبأ العظیم الحمد لله العلیم الحکیم

Majlis210461.066-083

BH01212

To: Shaykh Abul-Qasim et al., in Antep

Date: 1306-05-03 [1889-Jan-5]

- 1 He is God, exalted be He in might and power!
- 2 Praise be befitting and worthy of the Lord of existence and the Sovereign of the seen and unseen, Who through His glorious Name opened the gates of mercy and prosperity to all the peoples of the world, and taught and guided all to that which is the cause of the Most Great Guidance and the Supreme Gift. These gates, which in truth are primarily the gates of the effusions of the King of Oneness, are the guides of the Way and the bearers of proof and evidence. They are the Manifestations of Names and Attributes, and the Dawning-places of revelation and signs. In every age and cycle, a gate among the gates was opened to the face of creation through a name among the Names, until it culminated in the ultimate gates of the Most Great Grace, the Most Noble Station, the Supreme Rank, and the Uttermost Goal. He commanded all the peoples of the world to circle round it. Whosoever obeyed was mentioned as being among the people of the most exalted Paradise and was recorded by the Supreme Pen. The disobedient were deprived and the obedient achieved.
- 3 This nobility was attained and made manifest through the Muhammadan Revelation and the Ahmadian Light. His grace caused dust to ascend above the heavens, and His mercy enabled the people of the earthly realm of creation to reach

1 هو الله تعالى شأنه العظمة والاعتدار
2 حمد مالک وجود و سلطان غیب و شهودی را لایق و سزااست که باسم کریمش ابواب رحمت و فلاح بر عموم اهل عالم گشود و کلّ را بآنچه سبب هدایت کبری و عطیّه عظمی است تعلیم فرمود و راه نمود و این ابواب که فی الحقیقه در رتبه اولیه ابواب فیوضات سلطان احدیه است هادیان سبیل و حاملان حجت و دلیل بوده ایشانند مظاهر اسماء و صفات و مشارق ظهور و آیات در هر قرن و عصر بانی از ابواب باسمى از اسماء بر وجه خلاق باز شد تا آنکه در انتهی ابواب فضل اعظم و مقام اکرم و رتبه علیا و غایه قصوی منتهی گشت و جمیع اهل عالم را بطواف حولش امر فرمود هر نفسی اطاعت نمود از اهل جنت علیا مذکور و از قلم اعلی مسطور عاصی محروم و مطیع فائز

3 و این شرافت از ظهور محمدی و نور احمدی [ص] حاصل و ظاهر عنایتش تراب را فوق افلاک صعود داد و رحمتش اهل ناسوت انشاء را بجنّت علیا رساند از بطحای خشکیده فرات

the highest Paradise. From the parched valley flowed the Euphrates of grace, and from the veiled Hijaz appeared the Morn of Revelation. Can any likeness be seen for this power, or any similitude be observed? Nay, by His very Self, the Truth! The place that was the abode of idols became the seat of the remembrance of the Lord of all beings. Through the influence of the Muhammadan Word - may the spirit of all else be sacrificed for His sake - the lifeless world was renewed, and the furnaces of polytheism and infidelity were transformed into gardens of faith. The dumb spoke, the blind saw, and the deaf heard.

- 4 Now we beseech and implore God, exalted be His glory, to adorn the lost glory with the ornament of existence, and to make manifest the vanished might before all faces. What happened to that power and strength, and what caused this weakness? Until now, all remain heedless of the cause and reason. Today all the monotheists must, with utmost supplication and humility, petition God, exalted be His glory, and seek from Him that which will cause the standards of victory and the banners of triumph to be raised. His power has ever encompassed all, and His might has conquered the world.

- 5 Glory be unto Thee, O my God! Thou seest the weakness of the unitarians among Thy servants and their abasement amidst Thy creatures. I beseech Thee, by the waves of the ocean of Thy bounty, to assist Thy servants in that which will draw them nigh unto Thee and in that which Thou lovest and art pleased with. Verily, Thou art the Lord of all beings and the Lord of the throne on high and of the dust below.

- 6 And furthermore, in these days mention was made of the friends of that land before the Master, and each attained to that which is the source of divine confirmation and the cause of heavenly success. He says - and His sweet utterance is this: O Abu'l-Qasim! Thou art remembered. This Wronged One hath ever beseeched God - exalted be His glory - on behalf of His loved ones for that which is everlasting and eternal. That which is subject to decline is not worthy of mention. Consider the pharaohs and tyrants of the earth - from their palaces they returned to the grave. Love of position and wealth hath made men heedless of the Day of Reckoning. These are their houses which God hath left to the spider. Take heed, O ye that are endued with discernment! Blessed is the soul whom the ornaments and colors of the world have not deprived of the ocean of divine knowledge.

- 7 Blessed art thou for having held fast unto that which is praiseworthy, detached from every remote clamourer. However, We

فضل جاری و از حجاز مستوره صبح ظهور ظاهر
آیا این قدرت را شبی مشاهده میشود و یا مثلی
ملاحظه میگردد لا و نفس الحق مقامیکه محل
اصنام بود مقرر ذکر مالک انام گشت از آثار
کلمه محمدی روح ماسواه فداه عالم افسرده تازه
شد و گلشنهای شرک و کفر بگلشنهای ایمان
مبدل کلیل ناطق و اعمی بینا و اصم شنوا گشت

4 حال از حق جلّ جلاله سائل و آمل که عزّت
مفقوده را بطراز وجود مزین فرماید و سطوت
معدومه را امام وجوه ظاهر نماید آیا آن قدرت
و قوت چه شد و کجا رفت و ضعف را سبب
چه الی حین از سبب و علت کلّ غافلند الیوم
باید موحدین طرّاً بکمال ابتهال و تضرّع از حق
جلّ جلاله مسئلت نمایند و از او بطلبند آنچه را
که سبب ارتضاع اعلام نصر و رایات ظفر است
لازال قوتش احاطه نموده و قدرتش عالم را تسخیر
کرده

5 سبحانک یا الهی تری ضعف الموحدین من
عبادک و ذلّم بین خلقک استلک بأمواج بحر
عطائک بأن تؤیّد عبادک علی ما یقرّبهم الیک
و علی ما تحبّ و ترضی انک انت مولی الوری
و رب العرش و الثری

6 و بعد این آیام ذکر دوستان آن ارض نزد مولی
مذکور و هر یک فائز شد بآنچه که سبب تأیید
و علت توفیق است قال و قوله الأهلّی یا ابالقاسم
ذکرت مذکور لازال اینظلم از حق جلّ جلاله
از برای اولیا طلب نموده آنچه را که باقی و دائم
است آنچه را که زوال اخذ نماید قابل ذکر نبوده
و نیست در فراعنه و جابره ارض تفکّر نمائید
از قصور بقبور راجع شدند ناس را حبّ جاه و
مال از یوم مآل غافل نموده تلک بیوتهم ترکها
الله للعنکوت اعتبروا یا اولی الأبصار طوبی از
برای نفسیکه زخارف و الوان عالم او را از بحر
علم الهی محروم نساخت

7 طوبی لک بما تمسکت بالمعروف منقطعاً عن
کل ناعق بعید ولکن اولیا را وصیت مینمائیم

counsel the loved ones to perform good deeds and display praiseworthy conduct, and to observe that which God hath revealed in His Book. Know with absolute certitude that had the people of unity held fast unto the glorious Law and acted according to that which the Lord - exalted be His glory - hath commanded, they would not have been afflicted with the abasement of this day. One whose sole purpose and intention was to reform the world and exalt the Cause of the favored community hath been called a mischief-maker and imprisoned, and there befell him that which caused every just one to weep and every fair-minded soul to lament. We beseech God to assist His loved ones and chosen ones, and to open before their faces the doors of goodness and blessing. Verily, He is powerful over all things. Mention thou, on behalf of this Wronged One, all the men and women. For each We beseech divine assistance in obedience and worship. Verily, He is the Single, the One, the Bestower, the Mighty, the Praiseworthy.

8 O Mustafa! We have ever besought the Self-Sufficing Lord on thy behalf for that which changeth not and whose mention shall not be effaced from the Book of the world. Say:

9 My God, my God! I am Thy servant and the son of Thy servant. I have recognized Thy unity and Thy oneness. I beseech Thee by the pearls of the ocean of Thy knowledge and wisdom, and by Him through Whose advent the heavens of Thy grandeur and might were honored, to ordain for me the good of this world and the world to come. O my Lord! Aid me to perform such deeds as will diffuse the fragrance of Thy good-pleasure. Thou art indeed the One Who cannot be frustrated by the power of the idolaters who have encompassed Thy lands and territories and committed that which caused the people of the cities of justice and equity to lament. There is no God but Thee, the Mighty, the Powerful....

باعمال طیبه و اخلاق مرضیه و بما انزله الله فی الکتاب بیقین مبین بدانید اگر حزب توحید بشریعت غرّا تمسک مینمودند و بآنچه حق جل جلاله امر فرموده عمل میکردند بذلت این یوم مبتلا نمیکشتند نفسیکه جز اصلاح عالم و ارتفاع امر امت مرحومه قصدی و خیالی نداشته او را مفسد گفته‌اند و حبسش نموده‌اند و وارد شد بر او آنچه که هر عادل گریست و هر منصفی نوحه نمود نسل الله ان یوفق احبائه و اولیائه و یفتح علی وجوههم ابواب الخیرات و البرکات انه علی کلشیء قدیر از قبل اینظلم عباد و اماء را ذکر نما از برای هر یک توفیق طاعت و عبادت میطلبیم انه هو الفرد الواحد المعطى العزیز الحمید

8 یا مصطفی لازال از غنی متعال از برای شما طلبیده‌ایم آنچه را که تغییر نپذیرد و ذکرش از دفتر عالم محو نشود قل

9 الهی الهی انا عبدک و ابن عبدک و اعترفت بوحدايتک و فردايتک اسئلك بالآلی عمن علمک و حکمتک و بالذی تشرفت بقدومه افلاک عظمتک و اقتدارک بأن تقدر لی خیر الآخرة و الأولى ای رب وفقنی علی عمل يتضوع به عرف رضائک انک انت المقتدر الذی لا تعجزک سطوة المشرکین الذین احاطوا دیارک و بلادک و ارتکبوا ما ناهى اهل مدائن العدل و الانصاف لا اله الا انت القوى القدير...

BLIB_Or15717.264x

BH01149

To: *Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa), in Port Said*

Date: 1306-05-06 [1889-Jan-8]

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

2 Praise be unto that Supreme Being Who through His appearance caused all things to proclaim "The Promised One hath come!" and through His utterance made all the trees of the most exalted Paradise speak that which the Interlocutor heard. Great is His sovereignty and mighty His proof, and there is no God but Him. And blessing and peace be upon His Prophets and His chosen ones and His loved ones who cast away what they possessed in hope of that which is with Him, and who acted according to what they were commanded in His perspicuous Book.

3 And further: may my spirit be a sacrifice for your service and for your steadfastness. Your esteemed letter appeared like the horizon, from which the light of detachment shone forth resplendent. It refreshed the soul as though the fabled water of life had become manifest and its existence verified. This is the time for gratitude for having given me to drink from the Kawthar of your favors and the choice wine of your mention. After attending to it, pondering over it, reading and studying it, it was presented before the Presence of the Desired One. This is what the Tongue of the Beloved uttered:

4 "O My Afnan! Upon thee be My glory, My remembrance, and My favor. Praise be to God that thou art mentioned at all times, and the favor of the Truth is directed toward thee. The Wronged One beareth witness that thou hast attained unto that which was revealed from time immemorial in the Books of God, the Lord of the mighty Throne. Thou didst turn to Him in the early days when the people were in manifest denial. Thou didst turn to the lights of the Countenance and wert present and didst attain unto that which cannot be equaled by whatsoever the people possess. Thy Lord, the All-Knowing, the All-Informed, beareth witness unto this. The peace from Us be upon thee and upon the son who was mentioned before the Wronged One and who stood at the gate. Give him the glad-tidings of My Most Exalted Word and illumine him with the light of My wondrous utterance. And the peace that shineth forth from the Supreme Paradise and the Most Exalted Heaven be upon thee and upon him and upon whosoever loveth thee and hearkeneth unto thy word, and upon every steadfast and upright one."

1 هو الله تعالى شأنه العظمة والاقترار

2 حمد حضرت موجودی را لایق و سزااست که بظهورش جمیع اشیاء به اتی الموعود ناطق و از بیانش جمیع اشجار فردوس اعلی به ما سمعه الکلم متکلم جلّ سلطانه و عظم برهانه و لا اله غیره و الصلوة و السلام علی انبیائه و اصفیائه و اولیائه الذین نبذوا ما عندهم رجاء ما عنده و عملوا بما امروا به فی کتابه المبین

3 و بعد روحی نلذمتکم الفداء و لاستقامتکم الفداء دستخط حضرت عالی بمثابة افق ظاهر و از آن نور انقطاع مشرق و لانح روانرا تازه نمود گویا آب زندگانی موهوم موجود گشت و وجودش محقق شد مقام مقام شکر است بما سقیتنی کوثر عنایتکم و رحیق ذکرکم و بعد از توجه و تفرس و قرائت و اطلاع قصد حضرت موجود نموده تلقاء وجه عرض شده هذا ما نطق به لسان المحبوب

4 یا افنانی علیک بهائی و ذکرى و عنایتی لله الحمد ذکرت در لیالی و ایام مذکور و عنایت حقّ بآنجهت متوجه یشهد المظلوم بآنک فزت بما نزل من ازل الازال فی کتب الله ربّ العرش العظیم اقبلت فی اول الايام اذ کان القوم فی اعراض مبین توجهت الى انوار الوجه و حضرت و فزت بما لا یعادله ما عند الناس یشهد بذلك ربّک العليم الخبیر السلام من لدنا علیک و علی الابن الذی کان مذکوراً لدى المظلوم و قائماً لدى الباب بشره بکلمتی العلیا و نوره بنور بیانی البدیع و السلام الظاهر من الجنة العلیا و الفردوس الاعلی علیک و علیه و علی من یحبک و یسمع قولک و علی کلّ ثابت مستقیم انتهى

- 5 He is the Lord of grace and bounty; His is the munificence, and His the justice. Ever hath the Day-Star of His loving-kindness shone forth and been manifest from the horizon of the heaven of Revelation unto that honored one. The atoms themselves bear witness unto this utterance, and all created things testify unto this word: verily, He hath loved His Afnan and loveth them with such a love as none can reckon; He, in truth, is the Reckoner, the All-Knowing. In very truth, that honored one abideth within the prison. This is a testimony uttered by Him Who is the Manifest One. This evanescent servant imploreth and cherisheth the hope that the Everlasting Truth may aid and strengthen that honored one in whatsoever transcendeth all stations. Verily, our Lord is the Hearer, the Answerer.
- 6 As to what was written concerning the two souls from among the friends of Sarvistan: they arrived, they came, and attained the presence; yet this was done without permission. The servant beseecheth his Lord that He may, through His grace, accept their deed; verily He is the All-Bountiful, the Generous.
- 7 And concerning that which ye wrote regarding the bestowal of some gift unto the person mentioned: it was accepted, inasmuch as the hands of the divine bounty are present and outstretched. Such acts as these are a cause for the engendering of love within hearts and souls. He hath declared that the servants must be assisted in whatsoever leadeth unto education and spiritual nurture; and among the means which have been and remain the cause of turning unto God and the instrument of salvation is the noble Name of God. Blessed are they that attain thereunto. Thus hath it ended.
- 8 And concerning Sarkar Iskandar Khan—may God assist him—of whom ye wrote: God willing, he may lay hold upon the hem of divine assistance and be drawn unto the right hand. The asking is from the servant, and the answering from the Lord.
- 9 As to the mention ye made of the martyred one—Ruhi, upon whom be my life offered up, and upon whom be the most glorious of all glories: after these words were laid before Him, this blessed utterance proceeded from the Mouth of the divine Will: “O My Afnan! Upon thee be My glory. The son of the wolf hath torn My lamb asunder, the oppressor hath hamstrung My she-camel, and the serpent hath opened wide its mouth and swallowed its master. The cause of that wronged one’s martyrdom was his refusal to consent unto corruption.” End.
- 10 Your honor knoweth what it was they sought of him, and what the purpose of the wrongdoers was. And when the prohibition was issued, and he refused to consent unto the corruption they
- له العناية و الفضل و له الجود و العدل لازال
نیر عنایت از افق سماء ظهور نسبت بآنحضرت
لائح و مشهود ذرات گواه این ذکر و کائنات
شاهد اینکلمه آنه احب افنانه و یحبهم علی شأن
لا یقدر احد ان یحصیه آنه هو المحصى العلیم فی
الحقیقه آنحضرت در بطن موجودند هذه شهادة
نطق بها حضرت الموجود این خادم فانی از حق
باقی سائل و آمل که آنحضرت را مؤید فرماید
بر آنچه که فوق مقاماتست ان ربنا هو السامع
الجیب
- اینکه در باره نفسین از دوستان سروستان
مرقوم داشتند وارد شدند و رسیدند و فائز
گشتند ولکن من غیر اذن یسئل الخادم ربّه
بأن یقبل عملهما فضلاً من عنده و هو الفضال
الکریم
- و آنچه در باب اعطاء شیء مذکور بشخص
مذکور مرقوم فرمودند مقبول واقع شده چه
که ایادی عطاء الهی موجود و مبسوط امثال
این امور سبب احداث حب است در افتده و
قلوب فرمودند عباد را باید بر آنچه سبب تربیت
است تأیید نمود و از جمله اسبابیکه سبب اقبال
و علت نجاتست اسم کریم الهی بوده و هست
طوبی للفائزین انتهى
- و اینکه در باره سرکار اسکندر خان و فقه الله
مرقوم داشتند انشاء الله عرف توفیق اخذش نماید
و بین کشاند الطلب من العبد و الاجابة من
المولی
- اینکه ذکر حضرت شهید روحی له الفداء و علیه
من کل بهاء اباه را فرمودند بعد از عرض
اینکلمه مبارکه از فم اراده ظاهریا افنانی علیک
بهائی ابن الذئب اقترس غنمی و الظالم عقر ناقی
و التّعبان فاغر فاه و بلع مولاه و سبب شهادة
آنمظلوم عدم فساد بوده انتهى
- آنحضرت میدانند چه طلب نمودند و اراده
ظالمین چه بود و چون نمی وارد و عدم قبول
ما ارادوا من الفساد علت غروب آن نجم سماء

desired, that refusal became the cause of the setting of that star of the heaven of truth. Yet, by the life of our Beloved, this setting was itself the cause and herald of many risings. Were the heedless and the ungodly but aware of this station, they would never venture upon such aggression. We beseech God to confirm His loved ones in patience and steadfast endurance, and His enemies in justice and fairness. Verily, He is the Mighty, the Chooser.

حقیقت گشت ولكن لعمر محبوبنا این غروب
سبب و علت طلوعهاست اگر مشرکین و غافلین
باین مقام آگاه شوند ابداً تعرض نمایند نسل الله
ان یؤید اولیائه علی الصبر و الاضطبار و اعدائه
علی العدل و الانصاف انه هو العزیز المختار

- 11 Convey, in my name, salutations and utter self-effacement unto the honored Afnan, that noble sir, Aqa Siyyid Aqa—upon him be the glory of God, the Most Glorious. And I beseech God, exalted be He, to manifest unto him that which shall rejoice his heart and the hearts of His loved ones and dear ones. Verily, He is powerful over all things.

11 خدمت حضرت افنان آقای مکرم جناب آقا
سید آقا علیه بهاء الله الأبهی عرض سلام و
نیستی معروض میدارم واسئل الله تعالی ان یظهر
لحضرت ما یفرح به قلبه و قلوب اولیائه و احبائه
انه علی کل شیء قدیر

- 12 Convey likewise my greetings unto the honored brother, Aqa Nur'u'llah, and unto the spiritual beloved, Aqa Muhammad-'Ali—upon each of them be God's loving-kindness and grace. For each one do I supplicate success. Verily, our Lord is the Forgiving, the Generous. The peace, the remembrance, and the glory rest upon your honor, and upon those who are with you, and upon such as love you and hearken unto your word in the remembrance of God, the Mighty, the Wise.

12 خدمت برادر مکرم جناب آقا نورالله و حبیب
روحانی جناب آقا محمد علیهما عنایة الله و فضله
سلام میرسانم و از برای هر یک توفیق میطلبم
ان ربنا هو الغفور الکریم السلام و الذکر و البهاء
علی حضرتکم و علی من معکم و علی من یحبکم و
یسمع قولکم فی ذکر الله العزیز الحکیم

- 13 The servant 6 Jumada al-Úla 1306 A.H.

13 خادم فی ۶ جمادی الأولى سنة ۱۳۰۶

- 14 That which ye sent was received and delivered unto those for whom it was intended. In conformity with the example of the Seal of the Prophets—may the souls of all besides Him be His sacrifice—it was expended in the winning of hearts. In the eyes of some this is accounted worthy, and since until now it had not been disbursed, it was therefore bestowed upon others.

14 آنچه ارسال [فرمودند] رسید و بطالبین آن داده
شد فرمودند اقتداءً بخاتم انبیا روح ما سواه فداه
عمل شد یعنی بخرج تألیف قلوب رفت نزد بعضی
معتبر است چون تا حال صرف نشده بود لذا
بدیگران عنایت شد

INBA31:131

BHU0002

Words spoken in the house of Aqay-i-Kalim to Nabil-i-A'zam 2

To: words to Nabil-i-A'zam

Date: 1306-05-08 ca. [1889-Jan-10]

Praise be to God that whatever is essential for the believers in this Revelation to be told has been revealed. Their duties have been clearly defined, and the deeds they are expected to perform have been plainly set forth in Our Book. Now

is the time for them to arise and fulfil their duty. Let them translate into deeds the exhortations We have given them. Let them beware lest the love they bear God, a love that glows so brightly in their hearts, cause them to transgress the bounds of moderation, and to overstep the limits We have set for them. In regard to this matter, We wrote thus, while in Iraq, to Haji Mirza Musay-i-Qumi: 'Such is to be the restraint you should exercise that if you be made to quaff from the well-springs of faith and certitude all the rivers of knowledge, your lips must never be allowed to betray, to either friend or stranger, the wonder of the draught of which you have partaken. Though your heart be aflame with His love, take heed lest any eye discover your inner agitation, and though your soul be surging like an ocean, suffer not the serenity of your countenance to be disturbed, nor the manner of your behaviour to reveal the intensity of your emotions.'

God knows that at no time did We attempt to conceal Ourselves or hide the Cause which We have been bidden to proclaim. Though not wearing the garb of the people of learning, We have again and again faced and reasoned with men of great scholarship in both Nur and Mazindaran, and have succeeded in persuading them of the truth of this Revelation. We never flinched in Our determination; We never hesitated to accept the challenge from whatever direction it came. To whomsoever We spoke in those days, We found him receptive to our Call and ready to identify himself with its precepts. But for the shameful behaviour of the people of Bayan, who sullied by their deeds the work We had accomplished, Nur and Mazindaran would have been entirely won to this Cause and would have been accounted by this time among its leading strongholds.

At a time when the forces of Prince Mihdi-Quli Mirza had besieged the fort of Tabarsi, We resolved to depart from Nur and lend Our assistance to its heroic defenders. We had intended to send Abdu'l-Vahhab, one of Our companions, in advance of Us, and to request him to announce Our approach to the besieged. Though encompassed by the forces of the enemy, We had decided to throw in Our lot with those steadfast companions, and to risk the dangers with which they were confronted. This, however, was not to be. The hand of Omnipotence spared Us from their fate and preserved Us for the work We were destined to accomplish. In pursuance of God's inscrutable wisdom, the intention We had formed was, before Our arrival at the fort, communicated by certain inhabitants of Nur to Mirza Taqi, the governor of Amul, who sent his men to intercept Us. While We were resting and taking Our tea, We found Ourselves suddenly surrounded by a number of horsemen, who seized Our belongings and captured Our steeds. We were given, in exchange for

Our own horse, a poorly saddled animal which We found it extremely uncomfortable to ride. The rest of Our companions were conducted, handcuffed, to Amul. Mirza Taqi succeeded, in spite of the tumult Our arrival had raised, and in the face of the opposition of the ulamas, in releasing Us from their grasp and in conducting Us to his own house. He extended to Us the warmest hospitality. Occasionally he yielded to the pressure which the ulamas were continuously bringing to bear upon him, and felt himself powerless to defeat their attempts to harm Us. We were still in his house when the Sardar, who had joined the army in Mazindaran, returned to Amul. No sooner was he informed of the indignities We had suffered than he rebuked Mirza Taqi for the weakness he had shown in protecting Us from Our enemies. 'Of what importance,' he indignantly demanded, 'are the denunciations of this ignorant people? Why is it that you have allowed yourself to be swayed by their clamour? You should have been satisfied with preventing the party from reaching their destination and, instead of detaining them in this house, you should have arranged for their safe and immediate return to Tihiran.'

Whilst in Sari, We were again exposed to the insults of the people. Though the notables of that town were, for the most part, Our friends and had on several occasions met Us in Tihiran, no sooner had the townspeople recognized Us, as We walked with Quddus in the streets, than they began to hurl their invectives at Us. The cry 'Babi! Babi!' greeted Us wherever We went. We were unable to escape their bitter denunciations.

In Tihiran We were twice imprisoned as a result of Our having risen to defend the cause of the innocent against a ruthless oppressor. The first confinement to which We were subjected followed the slaying of Mulla Taqiy-i-Qazvini, and was occasioned by the assistance We were moved to extend to those upon whom a severe punishment had been undeservedly inflicted. Our second imprisonment, infinitely more severe, was precipitated by the attempt which irresponsible followers of the Faith made on the life of the Shah. That event led to Our banishment to Baghdad. Soon after Our arrival, We betook Ourselves to the mountains of Kurdistan, where We led for a time a life of complete solitude. We sought shelter upon the summit of a remote mountain which lay at some three days' distance from the nearest human habitation. The comforts of life were completely lacking. We remained entirely isolated from Our fellow men until a certain Shaykh Isma'il discovered Our abode and brought Us the food We needed.

Upon Our return to Baghdad, We found, to Our great astonishment, that the Cause of the Bab had been sorely neglected,

that its influence had waned, that its very name had almost sunk into oblivion. We arose to revive His Cause and to save it from decay and corruption. At the time when ear and perplexity had taken fast hold of Our companions, We reasserted, with fearlessness and determination, its essential verities, and summoned all those who had become lukewarm to espouse with enthusiasm the Faith they had so grievously neglected. We sent forth Our appeal to the peoples of the world, and invited them to fix their gaze upon the light of His Revelation.

After Our departure from Adrianople, a discussion arose among the government officials in Constantinople as to whether We and Our companions should not be thrown into the sea. The report of such a discussion reached Persia, and gave rise to a rumour that We had actually suffered that fate. In Khurasan particularly, Our friends were greatly perturbed. Mirza Ahmad-i-Azghandi, as soon as he was informed of this news, was reported to have asserted that under no circumstances could he credit such a rumour. 'The Revelation of the Bab,' he said, 'must, if this be true, be regarded as utterly devoid of foundation.' The news of Our safe arrival in the prison-city of Akka rejoiced the hearts of Our friends, deepened the admiration of the believers of Khurasan for the faith of Mirza Ahmad, and increased their confidence him.

From Our Most Great Prison We were moved to address to the several rulers and crowned heads of the world Epistles in which We summoned them to arise and embrace the Cause of God. To the Shah of Persia We sent Our messenger Badi', into whose hands We entrusted the Tablet. It was he who raised it aloft before the eyes of the multitude and, with uplifted voice, appealed to his sovereign to heed the words that Tablet contained. The rest of the Epistles likewise reached their destination. To the Tablet We addressed to the Emperor of France, an answer was received from his minister, the original of which is now in the possession of the Most Great Branch. To him We addressed these words: 'Bid the high priest, O Monarch of France, to cease ringing his bells, for, lo! the Most Great Bell, which the hands of the will of the Lord thy God are ringing, is made manifest in the person of His chosen One.' The Epistle We addressed to the Czar of Russia, alone failed to reach its destination. Other Tablets, however, have reached him, and that Epistle will eventually be delivered into his hands.

Be thankful to God for having enabled you to recognize His Cause. Whoever has received this blessing must, prior to his acceptance, have performed some deed which, though he himself was unaware of its character, was ordained by God as a means whereby he has been guided to find and embrace the

Truth. As to those who have remained deprived of such a blessing, their acts alone have hindered them from recognising the truth of this Revelation. We cherish the hope that you, who have attained to this light, will exert your utmost to banish the darkness of superstition and unbelief from the midst of the people. May your deeds proclaim your faith and enable you to lead the erring into the paths of eternal salvation. The memory of this night will never be forgotten. May it never be effaced by the passage of time, and may its mention linger for ever on the lips of men.

BKOG.060x, BKOG.116x, BSTW#403x, DB.582-586

BH04516

To: Haji Ali Muhammad Ahmaduf Milani (son of Haji Ahmad)

Date: 1306-05-08 [1889-Jan-10]

- 1 He is the Compassionate, the Generous 1 هو المشفق الكريم
- 2 A Book sent down by the Lord of the Day of Judgment. Verily, it hath been revealed from the presence of God, the Lord of all worlds, and guideth mankind unto His straight Path and His mighty Announcement. 2 كتاب انزله مالك يوم الدين انه نزل من لدى الله رب العالمين ويهدي الناس الى صراطه المستقيم ونبأه العظيم
- 3 O thou who art present before the Countenance! We bear witness that thou didst hear the Call from the Supreme Horizon and didst turn unto it and attain unto the presence of the Wronged One and didst hear the shrill voice of His Pen and didst behold the horizon of His Revelation and didst gain that which was recorded in His Books and Scriptures and Tablets. We beseech God to aid thee and grant thee success and ordain for thee that which He hath ordained for His chosen ones who circled round His Will and acted according to that which was commanded unto them from His presence. Verily He is the Mighty, the Exalted, the All-Bountiful. 3 يا ايها الحاضر لدى الوجه نشهد انك سمعت النداء من الأفق الأعلى واقلت اليه وحضرت امام وجه المظلوم وسمعت صرير قلبه ورأيت افق ظهوره وفزت بما كان مسطوراً في كتبه وزيره والواحه نسئل الله ان يؤيدك ويوفقك ويقدر لك ما قدره لأصفياه الذين طافوا حول مشيئته وعملوا بما امروا به من عنده انه هو المقتدر العزيز الفضال
- 4 When thou hast attained unto the Tablet say: "My God, my God! Praise be unto Thee for having given me to drink, from the hand of Thy bounty, the cup of Thy reunion and for having brought me into Thy presence while the opposers lay in wait to prevent Thy servants from turning unto the court of Thy nearness and entering the precincts of Thy companionship. I testify that Thou didst enable me to rend asunder the veils and the shrouds and didst guide me unto Thy most exalted 4 انك اذا فزت باللوح قل الهى الهى لك الحمد بما سقيتني من يد عطائك كأس وصالك واحضرتني امام وجهك اذ كان المعرضون على المراصد لمنع عبادك عن التوجه الى ساحة قربك والورود في بساط انسك اشهد انك ايدتني على خرق الحجاب والسبحات وهديتني الى مقامك الأعلى الذي فيه ارتفع ندائك الأعلى اى رب

station wherein Thy most sweet call was raised. O Lord! Thou knowest that the fragrance of Thy utterance attracted me and the light of Thy countenance took from my grasp the reins of patience. I beseech Thee, O Lord of the worlds and Goal of the nations, to ordain for this servant of Thine Thy nearness and Thy presence once again, or to ordain for him his reward through Thy munificence and generosity and bounty. Verily Thou art powerful over whatsoever Thou wilt. There is none other God but Thee, the Forgiving, the Merciful.”

تعلّم بأنّ عرف بيانك اجتذبتني ونور لقائك اخذ
زمام الاضطراب عن كَفِّي اسئلك يا مولى العالم
و مقصود الأمم بأن تقدّر لعبدك هذا قربك
ولقائك مرّة اخرى او تقدّر له اجره بحدودك
و كرمك و عطائك انك انت المقتدر على ما
تشاء لا اله الا انت الغفور الرحيم

BLIB_Or15716.186b

BH06187

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

Date: 1306-05-08 [1889-Jan-10]

- 1 He from His most exalted horizon.
- 2 Glory be unto Thee, O my God, Lord of the world, Creator of the nations, and Quickener of moldering bones! I beseech Thee by the Most Great Name, through which the gate of bounty was opened unto all who are in earth and heaven and the river of mercy flowed in the realm of creation, to strengthen me in all conditions to remain steadfast in Thy Cause, that neither the veils of glory may prevent me from drawing nigh unto Thee, nor the veils of them that are gone astray hinder me from turning toward the light of Thy countenance. Praise be unto Thee, O God of all beings and Goal of all created things, for having enabled me to turn toward Thee, such that I left my homeland out of longing to attain Thy presence, until I stood before Thy face in Thy prison and heard Thy sweetest call from Thy most exalted horizon. Were it not for Thy grace, who would strengthen me to stand before the gate of Thy grandeur and acknowledge that which Thou hast sent down in Thy Book? O my Lord! I am Thy servant and the son of Thy servant. I hold fast to Thy grace - ordain for me that which befitteth the heaven of Thy generosity and the ocean of Thy bounty. Verily Thou art the One with power over whatsoever Thou wilt, and in Thy grasp are the reins of all who are in the heavens and on earth.

1 هو الناظر من افقه الأعلى

2 سبحانك اللهم يا اله العالم و موجد الأمم و محيي
الرمم اسئلك بالاسم الأعظم الذي به فتح باب
الكرم على من في الأرض و السماء و جرى
فرايت الرحمة في ناسوت الانشاء بأن تؤيّدني في
كل الأحوال على الاستقامة على امرك بحيث
لا تمنعني سحبات الجلال عن التقرب اليك و لا
حجبات اهل الضلال عن التوجه الى انوار وجهك
لكي الحمد يا اله الكائنات و مقصود الممكّات
بما ايّدني على الاقبال اليك بحيث خرجت من
وطني شوقاً للقائك الى ان حضرت امام وجهك
في سجنك و سمعت ندائك الأحملي في افقك
الأعلى لولا فضلک من يؤيّدني على القيام لدى
باب عظمتك و الاقرار بما انزلته في كتابك اي
ربّ انا عبيدك و ابن عبدك اكون متمسكاً
بفضلك قدر لي ما ينبغي لسماء جودك و بحر
كرمك انك انت المقتدر على ما تشاء و في
قبضتك زمام من في السموات و الأرضين

BLIB_Or15716.165b

BH05321*Date: 1306-05-21 ? ? [1889-Jan-23]*

- 1 He is God, exalted be His station, the All-Wise, the All-Eloquent.
- 2 O servants! The light hath appeared, the Sun hath risen, the Book hath been revealed, the proof is resplendent, and the Kingdom of Utterance is manifest at the midmost heart of contingent being. Yet the people remain heedless and in denial. Say: O servants, be ye ashamed before the Lord of Creation! Deny not Him Whom ye remember night and day, before Whom ye stand in service, and Whose Name ye invoke. Today the Straight Path is manifest and calleth out, guiding all to the supreme horizon. The Balance uttereth "The All-Merciful is come," and the Herald between earth and heaven proclaimeth this most exalted Word: "The Desired One is come with a sovereignty before which the sovereignty of the world and the might of the nations cannot stand. Fear ye the All-Merciful, O people of possibility, and be not among the heedless." Blessed art thou, for thou hast turned unto Him in days when all turned away, and made mention of Him in times when all were silent. Beseech thou God to aid thee to remain steadfast, for mighty is this Cause and mighty this Day. We send greetings to the loved ones in that land and give them the glad-tidings of God's grace, favor and mercy, glorified be His majesty. The glory be upon thee and upon those who have embraced that which is good, turning away from evil and from all that God hath forbidden in His perspicuous Book.

1 هو الله تعالى شأنه الحكمة و البيان

2 ای بندگان نور ظاهر شمس مشرق کتب نازل
برهان باهر ملکوت بیان در قطب امکان مشهود
ولکن قوم غافل و منکر بگوای عباد از مالک
ایجاد شرم نمائید مقصود را که در لیالی و ایام
بذکرش مشغول و بر خدمتش قائم و باسمش ناطق
انکار ننمائید امروز صراط مستقیم ظاهر و ندا
مینماید و کل را بافق اعلی هدایت میفرماید میزان
به اتی الرحمن ناطق و منادی مابین ارض و سماء
باین کلمه علیا ذا کر قد اتی المقصود بسلطان
لا تقوم معه سلطنة العالم و الاقتدار الأمم اتقوا
الرحمن یا ملأ الامکان و لا تكونوا من المعرضین
طوبی از برای تو چه که اقبال نمودی در ایامیکه
کل معرض و ذکر نمودی در احوالی که کل
صامت از حق بطلب ترا مؤید فرماید بر استقامت
چه که امر عظیم است و یوم عظیم اولیای آن
ارض را تکبیر میرسانیم و بعنایت و شفقت و
مرحمت الهی جلّ جلاله بشارت میدهم البهاء
علیک و علی الذین اخذوا المعروف معرضین عن
المنکر و عن کل ما انتی الله فی کتاب المبین

BLIB_Or15699.075a

BH07250*To: Aqa Mirza Ataullah Tabib Sirajul-Hukama, in Abadih**Date: 1306-05-21 ? ? [1889-Jan-23]*

- 1 In the Name of Him by Whom the horizon of proof hath been illumined throughout all creation!
- 2 What a wondrous Book hath been inscribed by what Pen - by the Pen of God, the Help in Peril, the Self-Subsisting! And what a glorious Tablet hath been traced by what Reed - by

1 بسم الذی به انار افق البرهان فی الامکان

2 کتب مسطور من ای قلم من قلم الله المهیمن
القیوم و لوح مرقوم من ای یراعة من یراعة الله

the Reed of God, the Lord of what was and what shall be! This is a Tablet from whose horizon the Sun of true knowledge hath shone forth. Blessed are they who understand.

- 3 How many a learned one have We left to himself, and how many an ignorant one have We rescued through My all-prevailing grace that overshadoweth all who are seen and unseen. Blessed art thou for having been mentioned before the Wronged One, and for having been the object of the Ancient Beauty's attention from His glorious station.
- 4 Let not the intimations of the nations grieve thee, nor the clamor of those who have denied God, the Lord of existence, cause thee fear. They that have turned away shall soon find themselves in evident loss. They awaited the days of God, but when they came, they arose in opposition in such wise as caused the dwellers of the Kingdom to lament.
- 5 Glory be upon thee and upon those who have cast away idle fancies and held fast to the cord of the tender mercies of their Lord, the Sovereign of Kings.

رَبِّ مَا كَانَ وَمَا يَكُونُ هَذَا لَوْحٍ لَاحٍ مِنْ أَفْقِهِ
نَبْرَ الْعُرْفَانِ طُوبَى لِقَوْمٍ يَعْرِفُونَ

3 کَمَ مِنْ عَالَمٍ تَرَكَاهُ بِنَفْسِهِ وَكَمْ مِنْ جَاهِلٍ انْقَذَاهُ
بِفَضْلِ الْمُهَيْمِنِ عَلَى كُلِّ شَاهِدٍ وَمَشْهُودٍ طُوبَى
لَكَ بِمَا ذَكَرْتَ لَدَى الْمَظْلُومِ وَتَوَجَّهَ إِلَيْكَ وَجْهَ
الْقَدَمِ مِنْ مَقَامِهِ الْمَحْمُودِ

4 أَيَاكَ أَنْ تَحْزَنَكَ إِشَارَاتُ الْأُمَمِ أَوْ تَخَوِّفَكَ
ضُوضَاءُ الَّذِينَ كَفَرُوا بِاللَّهِ مَالِكِ الْوُجُودِ إِنَّ الَّذِينَ
اعْرَضُوا سَوْفَ يَرَوْنَ أَنْفُسَهُمْ فِي خَسِرَانٍ مَبِينٍ أَنَّهُمْ
قَدْ انتَظَرُوا أَيَّامَ اللَّهِ فَلَمَّا آتَتْ قَامُوا عَلَى الْأَعْرَاضِ
عَلَى شَأْنٍ نَاحٍ بِهِ سَكَّانُ الْمَلَكُوتِ

5 الْبَهَاءُ عَلَيْكَ وَعَلَى الَّذِينَ نَبَذُوا الْأَوْهَامَ وَتَمَسَّكُوا
بِحَبْلِ عَنَابَةِ رَبِّهِمْ مَالِكِ الْمُلُوكِ

INBA84:139a, INBA84:073b, INBA84:015b.11,
BLIB_Or15726.042, VAA.205-205a

BH00178

To: Mirza Siyyid Muhammad Nazimul-Hukama et al., in Tihiran

Date: 1306-05-21 [1889-Jan-23]

- 1 In the name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Praise, sanctified beyond all utterance, befitteeth the Sovereign of contingent beings and the King of all worlds, Who hath adorned the realms of inner meanings and divine knowledge with fresh and wondrous garments through the living waters. These living waters at times appear in the form of letters, and at other times shine forth like unto the sun, absorbing all excess moisture that the warmth of divine love might set aflame the hearts and souls of those who are ready. Glorified be His greatness and exalted be His power! Glory be unto God, Who caused "Verily I am God" to be manifested from the Tree, that all might be prepared to hearken unto the divine call in this most great and divine Manifestation. Yet when the call "Verily I am God" was raised from the Uttermost Tree in the highest

1 بِسْمِ رَبِّنَا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

2 حَمْدٌ مُقَدَّسٌ مِنْ بَيَانِ سُلْطَانِ امْكَانٍ وَمَلِكِ
اِكْوَانٍ رَا سِرَاسْتِ كِهْ اَزْ كُوْثَرِ حَيَوَانِ عَوَالِمِ
مَعَانِي وَ عُرْفَانِ رَا بِخَلْعِ تَازِهْ مَزَيْنِ فَرْمُودِ وَ
اَيْنِ كُوْثَرِ حَيَوَانِ گَاهِي بِمَثَابِهْ حُرُوفِ ظَاهِرِ وَ
هَنْكَامِي بِمَثَابِهْ آفْتَابِ مَشْرِقِ وَ لَائِحِ رَطُوبَاتِ
زَائِدِهْ رَا جَذِبْ نَمَائِدِ تَا حَرَارَتِ مَحَبَّتِ اِلٰهِي اِفْتَدِهْ
وَقُلُوبِ مُسْتَعْدِهْ رَا مُشْتَعِلِ فَرْمَايِدِ جَلَّتْ عَظَمَتِهْ
وَجَلَّ اِقْتِدَارِهْ سَبْحَانَ اللّٰهِ اَزْ سِدْرِهْ اَتْنِي اَنَا اللّٰهُ
ظَاهِرِ فَرْمُودِ تَا كُلِّ مُسْتَعْدِّ بَاشَنْدِ اَزْ بَرَايِ اَصْغَاءِ
نَدَايِ اِلٰهِي دَرِ اَيْنِ ظَهْوَرِ اَعْظَمِ رَبَّانِي وَلَكِنْ
چُونِ اَزْ سِدْرِهْ مُنْتَهِي دَرِ قُطْبِ فَرْدُوسِ اَعْلٰی
نَدَايِ اَتْنِي اَنَا اللّٰهُ مَرْتَفِعِ كُلِّ بِجَحِيمِ كِهْ جَزَايِ

Paradise, all returned to hellfire - the recompense of denial - save whom thy Lord did choose. They accepted it from the Tree, yet denied its Creator.

انكار است راجع الا من شاء ربنا باري از شجر پذيرفتند و بر خالق آن رد نمودند

- 3 Glorified art Thou, O my God and my Beloved! Within Thy grasp are the reins of all verses, and by Thy command are all created things moved. I beseech Thee by the fragrance of revelation in Thy days and by Thy persecution among Thy servants, to assist Thy creation to be fair in Thy Cause and just in Thy lands. Thou art the One Whose power no circumstances, doubts or allusions can withhold. Thou hast manifested whatsoever Thou didst desire through Thy might and sovereignty. Verily, Thou art the Almighty, the Powerful, the All-Conquering, the Omnipotent.

3 سبحانك يا الهى و مقصودى فى قبضتك زمام الآيات و بأمرك تتحرك الممككات اسلك بعرف الوحى فى أيامك و بمظلوميته بين عبادك بأن تؤيد خلقك على الانصاف فى امرك و العدل فى بلادك أنك انت المقتدر الذى ما منعتك الشئون و لا الشبهات و لا الاشارات اظهرت ما اردته بقدرتك و سلطانك أنك انت المقتدر القوى الغالب القدير

- 4 And further: an esteemed letter arrived from your honor, the fragrances of which perfumed the realm of remembrance and delighted and illumined the world of the heart, for it spoke in remembrance of the peerless Friend and uttered His praise. In truth, every letter thereof was a reflection of the Divine Book and every word bore witness to the dawning of the celestial Luminary. After its perusal and reading, it was taken to the station of holy nearness and presented before the countenance of the Ancient King, and after permission was granted, the ocean surged and the fragrance wafted, and there appeared from the tongue of our Lord's will and the Lord of the Throne that which enraptured all spirits and minds. His blessed and exalted Word:

4 و بعد نامهء نامى از جناب على رسيد از نفعاتش عرصهء ذكر معطر و عالم قلب محظوظ و منور چه كه بذكر دوست يگا ناطق بود و بنایش متكلم فى الحقيقه هر حرفى از آن مثنى كتاب الهى و هر كلمهء آن شاهد بر اشراق نير صمدانى و بعد از مشاهده و قرائت قصد مقام قرب قدس نموده تلقاء وجه مالک قدم حاضر و بعد از اذن عارض اذاً مائج البحر و هاج العرف و ظهر من لسان ارادة ربنا و رب العرش ما انجذبت به الأرواح و العقول قوله تبارك و تعالى

- 5 In My Name, the All-Encompassing over all names

5 بسمى المهيمن على الأسماء

- 6 O thou who art mentioned before the Wronged One and who hast quaffed the sealed wine in His Self-Subsisting Name! Hear My call from the direction of My prison. Verily it hath been raised in truth for the life of all who are in the heavens and earth. Through it the ocean of knowledge hath surged in the realm of possibility, and that which was hidden in divine knowledge and stored in the treasures of God's protection, Lord of all worlds, hath been revealed. Through it the Most Exalted Paradise hath proclaimed: "O people of the mortal realm, rejoice within yourselves, for the Lord of Names and Creator of Heaven hath come with manifest sovereignty." And the Supreme Paradise hath called out: "By God! The Purpose of the worlds and the Beloved of nations hath appeared, through Whom the heaven was cleft asunder, the earth was split, and every wise decree was made manifest." And behind these the Tongue of Grandeur proclaimed: "O people of the earth! The Most Exalted Horizon hath been illumined by this Revelation, which hath been the hope of the sincere ones and those brought nigh. Beware lest the veil prevent you from beholding Him, or

6 يا ايها المذكور لدى المظلوم و الشارب الرحيق المختوم باسمه القويم اسمع ندائى من شطر سجنى انه ارتفع بالحق لحياة من فى السموات و الأرضين به مائج بحر العرفان فى الامكان و ظهر ما كان مكنوناً فى العلم و مخزوناً فى خزائن عصمة الله رب العالمين به نطق الفردوس الأعلى يا اهل ناسوت الانشاء ابشروا فى انفسكم قد اتى مالک الأسماء و فاطر السماء بسلطان مبين و نادى الجنة العليا تالله قد ظهر مقصود العالم و محبوب الأمم الذى به انفطرت السماء و انشقت الأرض و ظهر كل امر حكيم و نطق عن ورائهما لسان العظمة يا ملاء الأرض قد انار الأفق الأعلى بهذا الظهور الذى كان امل المخلصين و المقرين اياكم ان يمنعكم الحجاب عن النظر اليه او تبعدكم شبهات الدنيا عن التقرب الى الله رب العرش العظيم

the doubts of the world hold you back from drawing near unto God, Lord of the Mighty Throne.

- 7 By God's life! That which ye possess shall profit you not save through this Cause, whereby idols have fallen, the standards of the ungodly have been reversed, and the banners of unity have been raised in His Name, the Almighty, the Powerful. Beware lest vain imaginings withhold you from the Lord of all beings, or idle fancies from this Self-Subsisting One, Who hath arisen before the faces of the world with a sovereignty that the veils of the nations could not prevent, nor the doubts of those who denied the Day of Judgment. Say: Fear God, O people, and deny not Him Who hath brought you that which lay concealed in the hearts of the Prophets and was inscribed by the Most Exalted Pen in His Books and Tablets. By His life! We counsel you for His sake. Be fair and be not among the abject. Take hold of God's Book with the power from Him and the authority from His presence, and follow not the ways of the ignorant. He hath manifested for you what was hidden and revealed unto you the signs of God, Lord of the exalted Throne. He desireth for you naught save that which draweth you nigh unto God - to this His Books, His Scrolls, and His Tablets bear witness, if ye be of those who know.

7 لعمر الله لا ينفعكم ما عندكم الا بهذا الأمر الذي به سقطت الأصنام و نكست رايات المشركين و ارتفعت اعلام التوحيد باسمه المقتدر القدير و اياكم ان تتمنعكم الأوهام عن مالک الأنام او الظنون عن هذا القيوم الذي قام امام وجوه العالم بقيام لم تمنعه سبجات الأمم و لا شبهات الذين كفروا بيوم الذين قل اتقوا الله يا قوم و لا تنكروا الذي اتاكم بما كان مستوراً في افئدة الأنبياء و مسطوراً من القلم الأعلى في كتبه و صفحه لعمره انا ننصحكم لوجهه انصفوا و لا تكونوا من الصاغرين خذوا كتاب الله بقوة من عنده و سلطان من لدنه و لا تتبعوا سنن الجاهلين انه اظهر لكم ما كان مكنوناً و انزل عليكم آيات الله ربّ الكرسي الرفيع انه ما اراد لكم الا ما يقربكم الى الله يشهد بذلك كتبه و صفحه و زيره ان اتم من العارفين

- 8 The servant in attendance hath appeared before the face of the Wronged One and presented thy letter. We have answered thee with this clear Book. We have found from thy mention the sweet fragrance of My love, and from thy words the perfume of My affection, and We have sent down for thee that which shall endure as long as My celestial dominion and My realm of might endure. To this beareth witness the tongue of My grandeur in this glorious and wondrous station. By My life! I would not exchange My imprisonment for all that is in the world, nor My sorrows for the joy of all worlds, nor My tears for the oceans of life, nor My sighs for that which hath appeared through My all-pervading Will in the heavens and earth. Blessed art thou for having turned to Him from Whom most of creation hath turned away, and for having loved Him Whom every remote misbeliever hath detested.

8 قد حضر العبد الحاضر امام وجه المظلوم و عرض كتابك اجنالك بهذا الكتاب المبين قد وجدنا من ذكرك نفحات حي و من بيانك فوحات ودى و اتزلنا لك ما يكون باقياً ببقاء ملكوتي و جبروتي يشهد بذلك لسان عظمتي في هذا المقام العزيز البديع لعمرى لا ابدل سجنى بما في العالم و لا حزنى بفرح العالمين و لا عبراتى ببحور الحيوان و لا زفراتى بما ظهر بارادتي المهيمنة على من في السموات و الأرضين طوبى لك بما اقبلت الى من اعرض عنه اكثر الخلق و احببت من ابغضه كل مشرك بعيد

- 9 We beseech God to assist thee and strengthen thee to mention and praise Him, and to serve His Cause with wisdom and utterance. Verily He is the Ordainer, the All-Wise. Thus hath the Pen revealed the hidden pearls within it, that thou mayest read and be of the thankful. God hath forgiven thee and thy father as a grace from His presence, and He is the Forgiving, the Merciful. Through My mention the ocean of forgiveness hath surged and the breezes of thy Lord's mercy, the All-Merciful, have wafted. He is verily the Hearer, the Answerer. He doeth

9 نستل الله ان يوفقك و يؤيدك على ذكره و ثنائه و خدمة امره بالحكمة و البيان انه هو الأمر الحكيم كذلك اظهر القلم اللألي المكنونة فيه لتقرء و تكون من الشاكرين قد غفر لك الله و اباك فضلاً من عنده و هو الغفور الرحيم بذكرى ماج بحر الغفران و سرت نسائم رحمة ربك الرحمن انه هو السامع المجيب يفعل ما يشاء و يحكم ما يريد

what He willeth and ordaineth what He pleaseth. He is the Single, the One, the All-Knowing, the All-Informed. Remember My loved ones on My behalf and give them the glad tidings of the heaven of My mercy, the sun of My bounty, and illumine them with the lights of My wondrous utterance - the Light shining and gleaming from the horizon of the kingdom of My utterance. Upon thee, and upon those with thee, and upon those whom the veils of glory did not prevent and whom the party of error did not frighten, who turned and responded to their Lord, the Manifest, the All-Seeing.

- 10 Now hear the Call of the Wronged One in the Persian tongue, that perchance the peoples of the earth may attain unto that which they are this day deprived. Glory be to God! That Station from which, like unto torrential rain, the verses of God were revealed night and day - this they have denied, while counting themselves among the righteous and the confessors of truth. The greatest barrier and the mightiest veil have been and continue to be the dawning-places of idle fancies. Most of the world's people have been reared on suspicion and have grown intimate with vain imaginings. Blessed is the powerful and mighty one who, with the finger of certitude, rent asunder the veils of idle fancy and attained unto the lights of the Day-Star of Revelation.

- 11 O thou who gazest upon the Countenance! Names have prevented most from the ocean of inner meanings, and mention of "successor," "guardian" and "mirror" hath deprived them of the Dayspring of verses and the Dawning-Place of clear proofs. By the life of God! None hath been or is capable of soaring in this sublime and spiritual atmosphere save through effacing all that he hath heard. Justice hath vanished, equity lamenteth. Those who were not with Us and were unaware from the beginning of the Cause have uttered that which no oppressor hath uttered. They have taken their idle fancies as lords beside God. Lo! they are among the lost.

- 12 Say: O servants! Harken unto God's counsel. Let not time slip away. The Blessed Tree is laden with countless fruits, and the Ocean of Utterance surgeth with boundless waves. The Sun of Truth hath appeared with wondrous lights and beloved effulgences. Behold with your own eyes, not through the sight of the heedless. Hear with your own ears, not through the hearing of the deniers. Perchance ye may soar on the wings of detachment in the atmosphere of divine knowledge and attain unto that from which ye are now barred. Ascend by the ladder of trust to the heaven of God's bounty, and turn ye to the stairway of resignation. Verily He speaketh the truth and guideth you to His straight path. Whoso wisheth, let him accept, and

و هو الفرد الواحد العليم الخبير ذكّر احبائي من قبلي و بشرهم بسماء رحمتي و شمس عطائي و نورهم بانوار بياني البديع النور المشرق اللّاعني من افق ملكوت بياني عليك و علي من معك و على الذين ما منعته سجات الجلال و ما خوفهم حزب الضلال اقبلوا و اجابوا ربهم الظاهر البصير

10 بلسان پارسی ندای مظلوم را بشنو شاید عباد ارض فائز شوند بآنچه که الیوم از آن محرومند سبحان الله مقامیکه در لیالی و ایام بمثابة غیث هاتل آیات الله از آن نازل آنرا انکار نموده اند و خود را از اختیار می شمردند و اهل اقرار میدانند سد اعظم و حجاب اکبر مطالع او هام بوده و هستند اکثر اهل عالم بظنون تربیت شده اند و باو هام انس گرفته اند طوبی از برای قوی قادریکه باصبع ایقان خرق حجاب او هام نمود و بانوار نیر ظهور فائز گشت

11 یا ایها الناظر الی الوجه اسماء اکثری را از بحر معانی منع نموده و بذکر اسم وصی و ولی و مرآت از مشرق آیات و مطلع بینات محروم داشته لعمر الله احدی قادر بر طیران در این هواء لطیف روحانی نبوده و نیست مگر بجو آنچه شنیده انصاف معدوم شده عدل بنوحه مشغول نفوسیکه با ما نبوده اند و از اول امر آگاه نه گفته آنچه را که هیچ ظالمی نگفته قد اخذوا الاوهام لأنفسهم ارباباً من دون الله الا انهم من الخاسرين

12 بگو ای عباد نصح الله را بشنوید وقت را از دست مدهید سدره مبارکه با ثمار لاتحصى مشهود و بحر بیان بامواج لاتحد موجود آفتاب حقیقت بانوار بدیعه و تجلیات محبوبه ظاهر و مشرق بچشم خود مشاهده نمائید نه بابصار مغلین و بگوش خود بشنوید نه بآذان معرضین شاید باجنحه انقطاع در هواء معرفت الهی طیران نمائید و بآنچه الیوم از آن ممنوعید فائز گردید بمرقاة توکل قصد سماء عطاء الهی کنید و بسلام تفویض توجه نمائید انه يقول الحق و یشهدکم

whoso wisheth, let him turn aside. Verily He is the Most Holy, the Mighty, the Triumphant, the All-Powerful.

- 13 His is the praise and glorification, His the grace and bounty. At every moment there hath appeared that which enlighteneth the eyes of the world and the vision of the nations. However, this dependeth upon the justice and fairness of the people. Should they turn from what they possess to what God possesseth, and make for the arena of justice and fairness, they shall attain unto that which is the ultimate goal of seekers and the final hope of the sincere ones.

- 14 Indeed, a strange talisman hath appeared. Those who today reject the truth are barred from drawing nigh and are deprived of hearing the Word of Truth. This evanescent servant - with the Eternal Truth as witness and the people of the world as testimony - hath for nigh forty years stood in service, aware and cognizant of all matters. Yet none among the deniers hath ever questioned this servant, that perchance through the mention of events he might attain unto a drop from the ocean of knowledge and deliver himself from the darkness of self, the whisperings of Satan, and the hatred of those who are heedless and have turned away.

- 15 For instance, Hadi of Dawlatabad had and hath no knowledge whatsoever of the beginning of the Cause. God is witness that whatsoever he hath said and continues to say hath been and is without understanding, merely blind imitation, saying that which no unjust one hath ever said. Like unto those turbaned divines who, having once grasped the reins of authority, shall never release their hold upon them, a potent elixir of vain imaginings hath been administered unto him, and his pride hath deprived him of the Sultan of Manifestation. Would that he had presented himself before this Servant and, with justice and equity, had hearkened unto that which he hath neither heard nor attained! This Servant prayeth for all mankind and beseecheth the True One - exalted be His glory - that He may not deprive the souls of the world, that is to say, the diverse parties of the nations, of the River of Reality and the Ocean of His bounty. Verily, He is nigh, ready to answer. There is no God but He, the One, the Peerless, the All-Knowing, the All-Wise.

- 16 Unto the souls mentioned in the epistle, after their supplication had been offered at the Most Sacred Threshold, there was vouchsafed to each that which bestoweth life and granteth fresh existence. Verily, He is the Ancient Revealer.

الى صراطه المستقيم من شاء فليقبل و من شاء
فليعرض انه هو المقدس القوى الغالب القدير

- 13 انتهى له الحمد و الثناء و له العنايه و العطاء در هر
حين ظاهر شده آنچه ابصار عالم و عيون امم از آن
روشن و منير ولكن اينفقره معلق است بعدل و
انصاف قوم اگر از ما عندهم به ما عند الله توجه
نمايند و قصد عرصه عدل و انصاف كنند فائز
ميشوند بآنچه كه منتهى مطلب قاصدين و غايه
رجاء مخلصين است

- 14 فى الحقيقة طلسم غريبى ظاهر گشته نفوسيكه
اليوم از حقّ معرضند ممنوعند از تقرب و
محرومند از استماع كلمه حقّ اينعيد فانى حقّ
باقى شاهد و اهل عالم انصاف كل گواه كه
قريب چهل سنه ميشود كه بخدمت قائم بوده
و از جميع امور مطلع و آگاه مع ذلك نفسى از
معرضين از اينعيد سؤال نموده كه شايد از ذكر
وقايع برشنى از بحر آگاهى فائز شود و خود را از
ظلمت نفسانيه و اوهام خناسيه و بغضاي مغلين
و معرضين نجات دهد

- 15 مثلاً هادى دولت آبادى ابداً از اول امر اطلاع
نداشته و ندارد حقّ شاهد كه آنچه گفته و
ميگويد من غير اطلاع بوده و هست محض تقليد
گفته و ميگويد آنچه را كه هيچ بى انصافى نگفته
بمثال ارباب عثمانيه قبل رياستى بدست آورده و از
دست نميدهد معجون قوى اوهام اخذ نموده
و غرور او را از سلطان ظهور محروم داشته يا
ليت كه نزد عيد حاضر ميشد و بعدل و انصاف
ميشنيد آنچه را كه نشنيده و بان نرسيده اين خادم
در حقّ كل دعا مينمايد و از حقّ جلّ جلاله
ميطلبد نفوس عالم يعنى احزاب مختلفه امم را
از كوثر حقيقى و بحر عنايت محروم نفرمايد انه
قريب مجيب لا اله الا هو الفرد الواحد العليم
الحكيم

- 16 نفوس مذكوره در نامه بعد از عرض در
ساحت امنع اقدس مخصوص هريك نازل شد
آنچه كه حيات بخشد و زندگى تازه عطا نمايد
انه هو المنزل القديم

- 17 This is that which hath been revealed for Fatimih, the hand-
maiden of God. Upon her be the glory of God! Thus speaketh
He Who is blessed and exalted. 17 هذا ما نزل لأمة الله فاطمة عليها بهاء الله قوله
تبارك وتعالى
- 18 He is seated upon the Throne of Bounty! 18 هو المستوى على عرش العطاء
- 19 O Fatimih, O My handmaiden! Thy name was mentioned be-
fore the Wronged One, and We have remembered thee with
these blessed words, each of which is a fountainhead of divine
bounty and a dawning-place of heavenly utterance. The queens
of the world are deprived, while the turning handmaidens have
attained. Praise be to God, thou hast drunk from the choice
wine of the utterance of the Desired One of the worlds and
hast turned toward the supreme horizon. Verily, He hath ap-
peared and manifested that which He desired, as a grace from
His presence, and He is the All-Bountiful, the Most Generous.
We counsel thee and all handmaidens with that which befitteth
the Day of God. Blessed is the handmaiden who hath turned
and attained, and woe unto every doubting scholar. 19 يا فاطمة يا امتي اسمت نزد مظلوم مذکور و
باینکلمات مبارکات که هریک منبع فیض الهی
و مطلع بیان ربانیت ترا ذکر نمودیم ملکات عالم
محرومند و اماء مقبلات فائز لله الحمد از رحیق
بیان مقصود عالمیان نوشیدی و باقی اعلی توجه
نمودی انه ظهر و اظهر ما اراد فضلاً من عنده
و هو الفضل الکرم وصیت مینمائیم تو و سایر
اماء را بآنچه سزاوار یوم الله است طوبی لأمة
اقبلت و فازت و ویل لكل عالم مریب
- 20 This is what was revealed for the handmaiden of God, Khadijih,
upon her be the Glory of God: 20 هذا ما نزل لأمة الله خديجة عليها بهاء الله
- 21 He is established upon the Throne of Utterance! 21 هو المستوى على كرسي البيان
- 22 O Khadijih! Upon thee be the Glory of God, the Lord of the
Throne on high and of earth below. Today the Sun of Mani-
festation is shining and visible from the horizon of the heaven
of the prison, and the ocean of grace is surging before all faces,
and the Fire in the Blessed Tree is calling out with the most
exalted call. Yet the servants are heedless and veiled, having
been raised on suspicions and being intimate with idle fancies.
Blessed is the soul that hath rent asunder the veils of idle fan-
cies and attained unto the lights of certitude. Beseech the True
One, exalted be His glory, with utmost humility and supplica-
tion, that He may not deprive the handmaidens of the earth
and prevent the servants from the ocean of inner meanings.
He is indeed the Generous, the Merciful. There is no God but
Him, the One, the Mighty, the Great. 22 يا خديجة عليك بهاء الله رب العرش و الثرى
امروز آفتاب ظهور از افق سماء سخن مشرق و
لائح و بحر فضل امام وجوه مواج و نار در
سدره مبارکه بأعلى النداء ناطق ولكن عباد
غافل و محجوب بظنون تربیت شده اند و باو هام
مأنوسند طوبی از برای نفسیکه حجابات او هامرا
خرق نمود و بانوار یقین فائز گشت از حق جل
جلاله بکمال عجز و ابتهال بطلبید که شاید اماء
ارض را محروم ننماید و عباد را از بحر معانی منع
نفرماید اوست کریم و اوست رحیم لا اله الا هو
الواحد العزيز العظيم
- 23 This is what was revealed for Diya', upon him be the Glory of
God: 23 هذا ما نزل لضياء عليه بهاء الله
- 24 He is the One speaking before all faces! 24 هو الناطق امام الوجوه
- 25 O Diya'! Upon thee be the Glory of God, the Sovereign of the
Kingdom of Names. Thy mention hath been mentioned and
thy name is present. By the Sun of the horizon of utterance, all
that is witnessed cannot equal a single word of the divine words.
The sun of His grace hath illumined the world of existence,
and the heaven of His loving-kindness hath been adorned with 25 يا ضياء عليك بهاء الله مالك ملکوت الأسماء
ذکرت مذکور و اسمت حاضر قسم بأفتاب افق
بیان جمیع آنچه مشاهده میشود معادله بکلمه
از کلمات الهی ننماید آفتاب فضلش عالم وجود
را منور نموده و آسمان عنایتش بانجم رحمت

the stars of mercy and compassion. Blessed is the soul that hath attained unto witnessing and hath been adorned with the ornament of His mention. Joy be unto thee and unto thy father and thy sister, from the presence of God, the Single, the One, the All-Compelling, the Self-Subsisting.

و شفقت مزین گشته طوبی از برای نفسیکه
بمشاهده فائز گشت و بطراز ذکرش مزین نعیماً
لک و لایک و لأختک من لدی الله الفرد
الواحد المهیمن القیوم

26 This is what was revealed for the handmaiden of God, Rabi'ih, upon her be the Glory of God:

26 و هذا ما نزل لأمة الله ربیعة علیها بهاء الله

27 He is the Hearing, the Answering!

27 هو السامع المجیب

28 O My handmaiden! When thou hearest My call and findest the fragrance of My utterance, say: O my God, my God! Praise be unto Thee for having enabled me to turn to Thee and to direct my face toward the horizon of Thy Revelation. O Lord! I am one of Thy handmaidens, and a leaf among the leaves of the Tree of Thy providence. I beseech Thee by that Cord which, when moved, causeth all created things to move, to assist me in Thy remembrance and praise. Then write down for me, with the Pen of Thy bounty, that which Thou hast written for Thy leaves and handmaidens who have been blessed to circle round the Kaaba of Thy presence and have drunk the choice wine of revelation from the hand of Thy generosity. O Lord! Thou seest me turning toward Thee and clinging to Thy cord. I beseech Thee not to disappoint me of the wonders of Thy bounty and grace. Verily, Thou art the Lord of Bounty and the Sovereign of existence. There is none other God but Thee, the Educator of the seen and the unseen.

28 یا امتی اذا سمعت ندائی و وجدت عرف بیانی
قولی الهی الهی لک الحمد بما ایدتني علی الاقبال
الیک و التوجه الی افق ظهورک ای رب انا امة
من اماتک و ورقة من اوراق سدره عنايتک
اسئلك بالجلل الذی اذا تحرك تحركت
الکائنات بأن تؤیّدني علی ذکرک و ثنائک ثم
اكتب لی من قلم فضلک ما کتبه لأوراقک و
اماتک اللائی فزن بالطواف حول کعبة لقاءک
و شربن رحيق الوحي من ید عطائک ای رب
ترانی مقیلة الیک و متمسكة بجلک اسئلك
بأن لا تخینني من بدائع جودک و فضلک انک
انت مالک الجود و سلطان الوجود لا اله الا
انت مربی الغیب و الشهود

29 This was revealed for Muhammad-Sadiq, upon him be the Glory of God:

29 و هذا ما نزل لجناب محمد صادق علیه بهاء الله

30 In My Name through which the fragrance of the All-Merciful hath been wafted throughout creation.

30 بسمی الذی به تضرّع عرف الرحمن فی الامکان

31 O thou who art mentioned before the Wronged One! Hear the call from the Most Exalted Horizon. Verily, there is none other God but Him, the Single, the One, the All-Knowing, the All-Informed. He calleth at all times for the salvation of all who are in creation, but the people hear not. None have arisen in truth save those who are among the most lost in My Manifest Book. He who loved Me hath mentioned thee. We make mention of thee with that which shall endure as long as the Kingdom of God, the Lord of the worlds, endureth. When thou art blessed with My verses, turn thy face toward God, thy Lord and the Lord of thy forefathers, and say:

31 یا ایها المذکور لدی المظلوم اسمع النداء من الأفق
الأبهی انه لا اله الا هو الفرد الواحد العليم الخبير
انه ینادی فیکلّ الأحيان لنجاة من فی الامکان
ولکنّ القوم لا یسمعون ما ارتفع بالحق الا انهم
من الأخرین فی کتابی المبين قد ذکرک من
احبني ذکرناک بما یبقی بدوام ملکوت الله رب
العالمین اذا فزت بأیاتی ولّ وجهک شطر الله
ربک و رب آبائک الأولین و قل

32 O my God, my God! I testify that by Thy Name the names have been erased, and by Thy Manifestation the idols have fallen, the standards have been reversed, and illusions have been shaken, and by Thy grace the Kawthar of life hath flowed,

32 الهی الهی اشهد انّ باسمک محت الأسماء و
بظهورک سقطت الأصنام و نکست الأعلام
و اضطربت الأهوام و بعنايتک جرى کوثر

whose source Thou hast made to be Thy Most Exalted Pen. O Lord! Thou seest me turning toward Thee, hoping for the wonders of Thy grace, and anticipating what Thou hast ordained for Thy chosen ones. I beseech Thee by the power of Thy Most Exalted Word and the fruits of the Lote-Tree beyond which there is no passing, to make me speak Thy Name and mention that which hath appeared from Thee. O Lord! The poor one hath turned toward the ocean of Thy bounty, and the seeker toward the Luminary of Thy bestowals. I beseech Thee to ordain for me the reward of those whose deeds have been accepted and who have attained unto Thy presence in Thy Most Great Prison. Verily, Thou art the Lord of the world and the Educator of the nations. There is none other God but Thee, the Almighty, the All-Knowing, the All-Wise.

33 This was revealed for Rubabih, the wife of the aforementioned, upon her be the Glory of God, the Lord of the Day of Resurrection:

34 In the Name of the One True Object of Desire:

35 O handmaiden of God! Upon thee be My Glory! Praise be to God, thou hast attained unto that which was mentioned and recorded in the divine Books. God, exalted be His glory, gave glad tidings of this Most Great Manifestation to all the peoples of the world and all things, and created all for this blessed Day. However, the doubts of the ignorant, the suggestions of the learned, and the might of princes have prevented all from the ocean of the utterance of the Lord of all beings. All are occupied with themselves and heedless of Him, save those whom thy Lord willeth. The ornaments of the world have deprived the people of the realm of creation. How many are the men who are deprived of the river of mercy and forbidden from drawing nigh unto God, exalted be His glory. Thank thy Lord, for He hath enabled thee, assisted thee, and made mention of thee in His Great Prison. There is none other God but Him, the Single, the One, the All-Knowing, the All-Wise.

36 This was revealed for Ali-Akbar, upon him be the Glory of God:

37 In My Most Great Name

38 O Ali-Qabli-Akbar! The deluded ones, like the people of the past, cling to vain imaginings and remain heedless and veiled from the ocean of divine knowledge. The sayings of old have come forth and the ways of fancy have appeared. From the malice and hatred of that party was manifested that which caused the angels drawn nigh and the Dawning Places of the revelation of the Lord of all worlds to weep and lament. And

الحيوان الذي جعلت منبعه قلبك الأعلى اى رب ترانى مقبلاً اليك و راجياً بدائع فضلك و آملاً ما قدرته لأصفيائك اسئلك باقتدار كلمتك العليا و اثمار سدره المنتهى بأن تجعلنى ناطقاً باسمك و ذاكراً ما ظهر من عندك اى رب ان المسكين اقبل الى بحر جودك و القاصد نير عطائك اسئلك بأن تكتب لى اجر الذين فازت اعمالهم بالقبول و حضروا امام وجهك فى سينك الأعظم انك انت مولى العالم و مربى الأمم لا اله الا انت المقتدر العليم الحكيم

33 و هذا ما نزل لرابعة ضلع المذكور عليها بهاء الله مالك يوم النشور

34 بنام مقصود يگا

35 يا امة الله عليك بهائى لله الحمد فائز شدى بآنچه كه در كتب الهى مذکور و مسطور حق جلّ جلاله جميع احزاب عالم و اشياء كلّها را باينظهور اعظم بشارت داده و كل را از براى اين يوم مبارك خلق فرموده ولكن شبهات جهلا و اشارات علما و سطوت امرا كل را از بحر بيان مولى الورى منع نموده كل بخود مشغول و از او غافل الا من شاء ربك زخارف دنيا اهل ناسوت انشاء را محروم داشته چه بسيار از رجال كه از فرات رحمت محرومند و از تقرب بحق جلّ جلاله ممنوع اشكرى ربك انه وقتك و ايدك و ذكرك فى سينه العظيم لا اله الا هو الفرد الواحد العليم الحكيم

36 و هذا ما نزل لجناح على اكبر عليه بهاء الله

37 بسمى العظيم

38 يا علي قبل اكبر متوهمين بمثابه حزب قبل بظنون متمسكند و از بحر علم الهى غافل و محبوب اقوال قبل ببيان آمده و سبل اوهام ظاهر گشته از ضغيته و بغضاي آنحزب ظاهر شد آنچه كه ملائكة مقربين و مشارق ظهور رب العالمين بنوحه و ندبه مشغول گشتند و حال هم معرضين

now the deniers of the Bayan are seen to be like unto that people, nay worse. They have committed that which no oppressor hath ever committed, and with utmost endeavor and complete determination they strive to extinguish the divine light and quench the celestial fire of God's love.

- 39 Glory be to God! Heedlessness hath reached such a state that they deny the light of the Sun of Truth and conceal the waves of the ocean of utterance. Like clouds they have become veils and have prevented the servants from the effulgences of the Luminary of proof. Thus have their souls enticed them.

- 40 We beseech God, exalted be His glory, to grant sight and bestow hearing, that perchance the heedless may become aware and turn towards the court of God. Take thou My Book with My Name and My power. Verily it will draw thee nigh unto My Kingdom and protect thee from the doubts of the suspicious ones and the intimations of the barking ones. We beseech God to assist thee to be steadfast and to ordain for thee the good of this world and the next. Verily He is the Mighty, the Powerful. The glory from Us be upon thee and upon thy wife who hath believed in God, the Lord of all worlds.

- 41 O Khadijih! Hold fast unto the cord of grace and fix thy gaze upon the horizon of His bounty. We beseech God to adorn His handmaidens with the ornament of chastity, trustworthiness, truthfulness and purity. Verily He is the All-Bountiful, the Generous. We make mention of the handmaidens of God at this time and give them the glad-tidings of God's grace, loving-kindness and attention, exalted be His glory, and We beseech confirmation for all in such deeds as will cause the exaltation of God's Word. Verily He speaketh the truth and commandeth His servants and handmaidens that which will profit them in every world of His worlds. He is verily the Forgiving, the Merciful.

- 42 Praise be to God that each of the loved ones and leaves hath attained unto the ocean of utterance and the light of revelation. This evanescent servant beseecheth God to confirm all to take the pearls of utterance which have appeared from the ocean of His grace. Although these have been and are manifest, yet to attain unto them is impossible without the confirmations and favors of God. Verily He confirmeth whom He willeth even as He confirmed them to turn unto Him and mentioned them with such mention as cannot be equalled by the mention of all peoples. Verily He is the Protector of the doers of good and the Goal of them that know.

بیان بمثابه آن قوم بل اخسر مشاهده میشوند
عمل نموده اند آنچه را که هیچ ظالمی عمل ننموده
و در اطفاء نور الهی و اتحاد نار محبت ربانی
بسعی تمام و جهد کامل مشغولند

- 39 سبحان الله غفلت بمقامی رسیده که نور آفتاب
حقیقت را انکار مینماید و امواج بحر بیان را
ستر میکنند بمثابه سحاب حائل گشته اند و عباد
را از تجلیات نیر برهان منع کرده اند کذلک
سوّلت لهم انفسهم

- 40 از حقّ جلّ جلاله میطلبیم بصر عطا فرماید و
سمع بخشد شاید غافلین آگاه شوند و بشطر الله
توجه نمایند آنک خد کجای باسی و قوّی الله
یقربک الی ملکوتی و یحفظک من شیئات
المریین و اشارات النّاعقین نسل الله ان یؤیدک
علی الاستقامه و یکتب لک خیر الدّینا و الآخرة
انه هو المقتدر القدير البهاء من لدنا علیک و علی
ضلعک الّتی آمنت بالله ربّ العالمین

- 41 یا خدیجه بحبل عنایت متمسک باش و بافق
فضلش ناظر از حقّ میطلبیم اماء خود را بطراز
عفت و امانت و صدق و صفا مزین فرماید الله
هو الفیاض الکریم اماء الله را در این حین ذکر
مینمائیم و عنایت و شفقت و توجه حقّ جلّ
جلاله بشارت میدهم و از برای کل تأیید میطلبیم
بر اعمالیکه سبب ارتفاع کلمه الهی است انه یقول
الحقّ و یأمر عباده و امائه بما ینفعهم فی کلّ عالم
من عوالمه انه هو الغفور الرحیم انتهى

- 42 الحمد لله هر یک از اولیا و اوراق فائز شد بحر
بیان و نور ظهور این خادم فانی از حقّ میطلبد
کل را مؤید فرماید بر اخذ لالی بیان که از عثمان
فضلش ظاهر شده اگرچه ظاهر بوده و هست
ولکن رسیدن بآن بی تأییدات و عنایات حقّ
ممکن نه انه یؤید من یشاء کما ایدهم علی الاقبال و
ذکرهم بذکر لا تعادله اذکار الأمم انه ولیّ المحسنین
و مقصود العارفین

- 43 Having sought permission to attain His presence, after it was presented before Him, this exalted Word was revealed from the Mouth of Will, blessed and exalted be His utterance: O thou who gazest upon the Countenance! Love of wealth and position hath deprived the world of the outpourings of the Day of Return, to such extent that they have regarded the Reformer of the world as a corrupter and have deemed the Ocean of Justice as tyranny. With utmost vigor and effort they are occupied with preventing the servants from attaining the court of His presence. The people of oppression have become an obstacle. We beseech God to grant fairness. Well, if wisdom requireth it, they may turn, but with such turning whereby all created things turn unto God, the Lord of the Kingdom of Signs. Give thanks unto thy Lord for this most great favor which hath appeared from His Mighty Announcement.
- 43 اذن حضور طلب نموده اند بعد از عرض امام وجه اینکلمه علیا از فم مشیت ظاهر قوله تبارک و تعالی یا ایها الناظر الی الوجه عالم را حب مال و جاه از فیوضات یوم مآل محروم نموده بشأنیکه مصلح عالم را مفسد دانسته اند و بحر عدل را ظلم انگاشته اند بکمال جدّ و جهد بمنع عباد از ساحت حضور مشغولند اهل اعتساف حایل گشته اند از حق میطلبیم انصاف عطا فرماید باری اگر حکمت اقتضا نماید توجه نمایند و لکن توجّهیکه توجّه به الموجودات الی الله مالک ملکوت الایات اشکر ربک بهذا الفضل الأعظم الذی ظهر من نبأه العظیم انتهى
- 44 Thus hath the luminary of permission shone forth from the heaven of bounty with such radiance as hath transformed the darkness of sorrow into joy. According to the command, if one or two souls turn, there is no harm.
- 44 الحمد لله تبرّ اذن از افق سماء عطا اشراق نمود اشراقیکه ظلمت حزن را بسرور تبدیل فرمود حسب الأمر اگر نفسی هم و یا نفسین توجّه نمایند باسی نیست
- 45 O My loved one! Ever hath God, exalted be His glory, loved and continueth to love His chosen ones, and His grace is evident as the sun. However, they have been prevented by other causes: first, the might of princes; second, the clamor of divines; and third, the blessed Word that was heard from the Mouth of Will, exalted be His utterance: "The earth is a prison, outwardly still but inwardly in motion."
- 45 یا حبیبی لازال حقّ جلّ جلاله اولیای خود را دوست داشته و دارد و عنایتش بمثابه آفتاب مشهود و لکن باسباب اخری ممنوع گشته اند اول سطوت امرا ثانی ضوضاء علما و ثالث کلمه مبارکه که از فم مشیت استماع شده قوله تبارک و تعالی ارض سجن ظاهرش ساکن و باطنش متحرک انتهى
- 46 Knowledge is with God, our Lord and the Lord of the Mighty Throne.
- 46 العلم عند الله ربنا وربّ العرش العظیم
- 47 Concerning the mention of one of the uncles who ascended before attaining to faith, after it was presented at the Most Exalted Station, this supreme Word was revealed, exalted be His utterance: We beseech God to forgive him through His bounty and generosity, and to send down upon him mercy from His presence and light from His own Self. Verily, He is the Most Generous of the generous ones and the Most Merciful of the merciful ones.
- 47 اینکه ذکر یکی از اعمام را فرمودند که قبل از فوز بایمان صعود نموده بعد از عرض در موقف اعلی اینکلمه علیا نازل قوله تبارک و تعالی نستلّ الله ان یغفره بجموده و کرمه و ینزل علیه رحمة من عنده و نوراً من لدنه انه هو اکرم الأکرمین و ارحم الراحمین
- 48 O Muhammad! Upon thee be the Glory of God, the Single, the One! Praise be to the Goal of all worlds Who assisted thee to turn and to make mention. Verily, He assisteth whom He willeth through His bounty and generosity, and He is the Mighty, the Powerful. And He hath answered that which thou didst desire. Verily, the Command is in His grasp - He giveth and He withholdeth, and He is the Commander, the Taker, the All-Knowing, the All-Wise.
- 48 یا محمد علیک بهاء الله الفرد الأحد حمد کن مقصود عالمیانرا که ترا تأیید نمود بر اقبال و ذکر انه یؤید من یشاء بجموده و کرمه و هو القوی القدیر و اجابت فرمود آنچه را اراده نمودی ان الامر فی قبضته یعطى و یمنع و هو الامر الآخذ العظیم الحکیم انتهى

49 The ocean of forgiveness and grace of God, exalted be His glory, is before the faces of all beings, yet the people, like unto cattle, have denied this most great favor through their own vain imaginings. In these days, one who is heedless, to whose ignorance and negligence all things testify, hath mentioned that which every letter thereof beareth witness to his ignorance. Would that the deniers had understood the root of the Cause! Until now they know not from whom came that which transpired in the presence of the Primal Point, may the spirit of all else be sacrificed for His sake. In any case, the Truth is evident and manifest as the sun above all else, but the blind and sightless are deprived of beholding it. Leave them to their vain discourses. Verily, we are God's and unto Him shall we return.

49 بحر غفران و عنایت حقّ جلّ جلاله امام وجوه کل موجود و لکن ناس نسناس این فضل اکبر را باوهامات انفس خود انکار نموده اند این ایام غافل که جمیع اشیاء بر غفلت و نادانیش گواهند ذکر نموده آنچه را که هر حرفی از آن شاهد بر جهل اوست یکاش معرضین از اصل امر آگاه میشدند الی حین نمیدانند آنچه نزد نقطه اولی روح ما سواه فداه رفته از که بوده باری حق از دوشش بمثابه آفتاب مشهود و واضح و لکن کوران و بی بصران از مشاهده محرومند ذرهم فی خوضهم یلعبون انا لله و انا الیه راجعون

50 As to the request for ultimate success and prosperity, after it was presented at the Most Exalted Summit, the Tongue of Grandeur spoke these decisive verses, blessed and exalted be His utterance: O thou who drinkest My choice wine! We have heard thy call and the servant in attendance hath laid before Us that wherewith thou didst commune with God, the Lord of the Throne and earth, and the Master of the hereafter and this world, Who hath come from the horizon of power with manifest sovereignty. Blessed be thy tongue for having spoken the truth. We beseech Him, exalted be He, to assist thee in that which draweth the hearts of those who have turned towards Him, and to exalt thee among His servants through His Name. Verily, He is the Omnipotent, the All-Powerful. Say:

50 اینکه فوز و فلاح خاتمه را طلب نموده اند بعد از عرض در ذروه علیا لسان عظمت باین آیات محکمات ناطق قوله تبارک و تعالی یا ایها الشارب ریحی ندایت را شنیدیم و عرض العبد الحاضر ما ناجیت به الله ربّ العرش و الثری و مالک الآخرة و الأولى الذی اتی من افق الاقتدار بسلطان مبین طوبی للسانک بما نطق بالحق نسله تعالی ان یوفقک علی ما تجذب به افئدة المقبلین و یرفعک بین العباد باسمه انه هو المقتدر القدیر قل

51 O my God, my God! Praise be unto Thee for having caused me to turn towards Thee, to acknowledge Thy oneness and to confess that which Thou hast revealed in Thy Book. O Lord! Thou seest me attracted by Thy verses, clinging to Thy cord, yearning to plunge into the ocean of Thy oneness, to stand before the gate of Thy grandeur and to attain unto Thy presence. I beseech Thee, O Creator of the world and Quickener of the nations, by the Most Great Name, to ordain for me that which will draw me nigh unto Thee, preserve me, aid me, and be a light unto me in all the worlds of Thy worlds. Then decree for me, O God of Names and Creator of heaven, the best in this world and the world to come. Verily Thou art God; there is none other God but Thee. Thou hast ever been mighty through Thy will and supreme through Thy purpose. Thou doest as Thou pleasest, and in Thy grasp are the reins of all things. There is none other God but Thee, the All-Hearing, the Answering. O Lord! Ordain for me and for those with me, and for those who have laid hold on the cord of Thy bounty and clung to the hem of Thy mercy, that which Thou hast ordained for Thy chosen ones and Thy trusted ones. Verily,

51 الهی الهی لک الحمد بما جعلتني مقبلاً الیک و مقراً بوحدانیتک و معترفاً بما انزلته فی کتابک ای ربّ ترانی منجذباً بآیاتک و متمسکاً بحبلک و راجياً الورد فی لجة بحر احدیتک و القیام لدى باب عظمتک و الحضور امام وجهک استلک یا موجد العالم و محیی الأمم بالاسم الأعظم بأن تقدّر لی ما یقرّبنی و یحفظنی و ینصرنی و یكون نوراً لی فیکلّ عالم من عوالمک ثم قدّر لی یا الهه الأسماء و فاطر السّماء خیر الآخرة و الأولى انک انت الله لا اله الا انت لم تزل کنت مقتدراً بارادتک و مهیماً بمشیئتک تفعل ما تشاء و فی قبضتک زمام الأشیاء لا اله الا انت السّامع المجیب ای ربّ قدّر لی و لمن معی و لمن تمسک بحبل عطائک و تثبّت بذیل رحمتک ما قدّرت له لأصفيائک و امنائک انک انت المقتدر القدیر و بالاجابة جدیر انتهى

Thou art the Almighty, the Powerful, and worthy to answer prayer.

- 52 Praise be to God! The waves of the ocean of bounty are successively and continuously manifest and evident. Well is it with thee and blessed art thou! This servant beseecheth his Lord to make thee steadfast in His service and vocal in His mention amongst His servants. Verily, He is the Almighty, the Powerful.

- 53 Convey greetings on behalf of this servant to the friends in that land. For each one I beseech God, exalted be His glory, for steadfastness, as the heedless ones, the barking ones, and the transgressors lie in wait. I beseech Him, exalted be He, to protect them and ordain for them that which will draw them nigh unto Him and assist them to remain firm in the Most Great Steadfastness. Verily, He is the Confirmer, the All-Wise.

- 54 Glory, remembrance and praise be upon you and upon those with you, and upon all who are firm, steadfast, resolute, speaking, and upright. Praise be to our Lord, the Mighty, the Wise.

- 55 The servant 19 Jamadiyu'l-Avval 1306

BRL_WOMEN#094x, COC#2185x

52 لله الحمد امواج بحر عطا متتابعاً مترادفاً ظاهر و مشهود هنيئاً لجنابك و مريئاً لحضرتك يسئل الخادم ربّه بأن يجعلك قائماً على خدمته و ناطقاً بذكره بين عبادہ انه هو المقتدر القدير

53 دوستان آن ارض را از قبل این خادم تکبیر برسانید از برای هر یک از حقّ جلّ جلاله استقامت میطلبم چه که غافلین و ناعقین و معتدین در کمین بوده و هستند اسئله تعالی بأن یحفظهم و یقدر لهم ما یقرّبهم و یوقّهم علی الاستقامه الکبری انه هو المؤید الحکیم

54 البهآ و الذکر و الثناء علی جنابکم و علی من معکم و علی کلّ ثابت راسخ قائم ناطق مستقیم الحمد لربنا العزیز الحکیم

55 خادام فی ۱۹ جمادی الأولى سنة ۱۳۰۶

INBA28:338, BRL_DA#403, COMP_WOMENP#094x, AYI2.148x, AYI2.149x, AYI2.150x, AYI2.151x, AYI2.152x, YMM.013

BH11693

To: *Mirza Ayyub, in Tihiran*

Date: 1306-05-21 [1889-Jan-23]

- 1 In the Name of our Lord, the Most Holy, the Most Great, the Most Exalted, the Most Glorious
- 2 Today, praise and thanksgiving are the exclusive privilege of His loved ones—those souls who have attained and continue to attain unto the Choice Wine, and who fear not the appointed hour. They have freely sacrificed their lives in the path of Him Who is the Goal of all worlds. Neither the might of princes doth frighten them, nor the oppression of divines cause them to tremble. With most eloquent utterance, they have proclaimed before all religions: “The Truth hath come!” Glory be to God! Wonder upon wonder that the deeds manifested by the lovers

1 بسم ربنا الأقدس الأعظم العلیّ الأبهی

2 امروز حمد و شکر مخصوص اولیاست یعنی نفوسیکه برحق محتوم رسیده و میرسند و از اجل محتوم نمیرسند جان را در سبیل مقصود عالمیان رایگان انفاق نموده اند نه از سطوت امرا خوفي و نه از ظلم علما ترسی بافصح بیان امام ادیان قد اتی الحق گفته اند سبحان الله حیرت اندر حیرتست که اعمالیکه از عشاق زمان در ایظهور ظاهر شده عباد ارض پند نگرفته اند و متنبه نشده اند انصاف کجا رفته عدل چه شده

in this Revelation have not served to admonish or awaken the peoples of the earth. Whither is fairness fled? What hath become of justice? One, at the moment of martyrdom, exclaimed "How wonderful!" Another declared "I have offered up my spirit unto God!" Yet another, before the House, offered up his life with his own hands. If ye were to count the martyrs of God in this Revelation, ye could not number them. In truth, they are beyond reckoning. Each gave his life in such wise that the denizens of the Supreme Paradise exclaimed "Blessed be God!" and the dwellers of the most exalted Paradise cried out "What rapture for the sake of God!" Glorified be the majesty of our Lord! There is no God but Him, the Almighty, the Powerful.

- 3 O thou beloved of My heart! Thy distinguished letter arrived, bringing into existence the joy that was lost and manifesting the hidden gladness into the realm of being. Praise be to God, it bore tidings of thy well-being, and after causing joy and delight, it was presented before the Presence of the Lord of all worlds at the Most Exalted Court and the Source of the joy of earth and heaven. It was honored to be heard, after which the Tongue of Grandeur spoke these verses. Thus speaketh the Lord, exalted and sanctified be He, through My Name, which speaketh before all faces:

- 4 O thou who art mentioned before the Wronged One! We have heard thy call and have answered thee with a Word from which every people shall find the greatest of what they possess, whereby the people of the Furqan shall discover the fragrances of the All-Merciful, and the people of the Gospel shall find the utterances of the Friend, and the companions of the Torah shall hear the cooing of the Dove of the Cause upon the highest branches, and the people of the Bayan shall find that which attracts the hearts and minds. Thus hath the Mother Book revealed its utterance, and the Mother of Utterance its verses, and the Most Great Ocean its waves, and the Sun of Being its bounty and effulgence. Blessed is the soul that hath ascended, heard and seen. Woe to the heedless! Thou wert present before the Wronged One and didst hear His call and knew that He desired naught save the reformation of the world and the education of the souls of nations. But the people turned away from Him and denied His Manifestation and whatsoever was revealed from Him, out of transgression against God, the Lord of the Mighty Throne. By God! This is the Day wherein the Mount hath been moved to smile, for it hath attained unto its Interlocutor, and the Tree calleth out with the most exalted call: "He Who caused Me to speak hath come! Fear God, O people, and deny not Him through Whom the river of utterance hath flowed throughout all possibility and the ocean

آن یکی در حین شهادت هنیئاً لی گفته و دیگری به انفت روحی لله ناطق و آخر در مقابل بیت بدست خود جانرا نثار نمود ان تعدوا شهداء الله فی هذا الظهور لا یحصوهم فی الحقیقة از احصا خارجست هر یک بشأنی جان داد که اهل ملاً اعلی فتبارک الله گفتند و اهل جنت علیا به الجذب لله متکلم جلت عظمة ربنا لا اله الا هو المقتدر القدير

3 یا محبوب فؤادی نامهء نامی رسید فرح مفقود را موجود نمود و سرور مکنون را بر صهء شهود آورد لله الحمد حامل بشارت صحت آنجوب بود و بعد از فرح و انبساط قصد بساط اعلی و مبدء نشاط ارض و سماء نموده امام وجه مولی العالم عرض شد و باصغا فائز گشت و بعد لسان عظمت باین آیات متکلم قول الرب تعالی و تقدس بسمی الناطق امام الوجه

4 یا ایها المذکور لدی المظلوم سمعنا ندائك و اجبتنا بکلمة یجد منها کل حزب اعظم ما عنده بحیث یجد منه اهل الفرقان نفحات الرحمن و اهل الانجیل بیانات الخلیل و اصحاب التوراة تغرّدات حمامة الامر علی اعلی الأغصان و ملاً البیان ما ینجذب به الأفئدة و العقول کذلک اظهر ام الکتاب بیانه و ام البیان آیاته و البحر الأعظم امواجه و شمس الوجود جوده و اشراقه طوبی لنفس صعدت و سمعت و رأت و یل للغافلین قد کنت حاضراً لدی المظلوم و سمعت ندائه و عرفت انه ما اراد الا اصلاح العالم و تهذیب نفوس الأمم ولكن القوم اعرضوا عنه و انکروا ظهوره و ما ظهر من عنده بغیاً علی الله رب العرش العظیم تالله هذا يوم فيه اهتز الطور متبسماً لانه فاز بمکلمه و السدرة ینادی بأعلی النداء قد اتی من انطقی اتقوا الله یا قوم و لا تنکروا الذی به جرى فرائ البیان فی الامکان و ماج بحر العرفان امام الأدیان انصفوا فی امر الله و ظهوره و لا تكونوا من الذین جادلوا بآياته و

of knowledge hath surged before all religions.” Be fair in the Cause of God and His Manifestation, and be not of them who disputed His signs and denied His favor and committed that which caused every discerning scholar and every informed mystic to lament.

- 5 Say: O concourse of men! The Most Great Scene hath been adorned through the Lord of Destiny, and every hidden matter hath been revealed. Turn with radiant faces to the Supreme Horizon and follow not those who have denied the proof of God and His testimony, when He came with a mighty command and clear sovereignty. The servant who was present brought thy letter and presented it before the Face. We have revealed for thee that which was a bounty to the righteous and a light to the chosen ones and a river of life to all peoples. We beseech God to aid them to turn unto Him and to grant them success in that which beseemeth this holy, mighty and wondrous Day. When the attraction of My utterance taketh hold of thee and the wine of My exposition intoxicateth thee, say:

- 6 My God, my God! My soul is a sacrifice for Thy call, and my spirit for turning to Thee, and for Thy remembrance. Thou hast turned toward me from the direction of the Prison and remembered me when I was silent in Thy remembrance, and called me when I was asleep. I testify that Thy mercy hath preceded me and the light of Thy Cause hath encompassed me. I beseech Thee by the lights of Thy Kingdom and the mysteries of Thy Dominion, and by the Word whereby the hearts of Thy servants and the realities of Thy creation were attracted, such that they hastened to the place of sacrifice out of longing to meet Thee, and by the neck which attained the rope of enemies in the land of Sad as a manifestation of Thy power and an expression of its detachment from all else but Thee, that Thou aid Thy servants to be fair in Thy Cause, then enable them to rend asunder the veils of idle fancies that prevented them from drawing nigh unto the court of Thy glory and from hearkening to Thy most sweet call which was raised from Thy Most Exalted Pen. O Lord! I am Thy servant and the son of Thy servant and the son of Thy handmaiden. I testify to Thy oneness and Thy singleness and to that which Thou hast revealed in Thy Book and manifested for the ascension of Thy creation to the station Thou hast ordained for them through Thy bounty and generosity. O Lord! I beseech Thee to ordain for me what Thou hast ordained for Thy chosen ones who did not break Thy covenant and Thy testament, and whom neither the might of kings nor the wealth of monarchs prevented from gazing toward Thy horizon and holding fast to Thy cord. Verily, Thou art the Powerful over what Thou wilt. There is no God but Thee, the All-Forgiving, the All-Bountiful.

كفروا بنعمته و ارتكبوا ما نأح به كل عالم بصير
و كل عارف خبير

5 قل يا معشر البشر قد تزین المنظر الأكبر بمالك
القدر و ظهر كل امر مستتر اقبلوا بوجه نوراء
الى الأفق الأعلى و لا تتبعوا الذين انكروا حجة الله
و برهانه اذ اتى بأمر عظيم و سلطان مبين قد
حضر العبد الحاضر بكتابك و عرضه امام الوجه
انزلنا لك ما كان نعمة للأبرار و نوراً للأخيار و
كوثر الحيوان للأحزاب نسأل الله ان يؤيدهم على
الاقبال و يوفقهم على ما ينبغي لهذا اليوم المقدس
العزیز البديع انك اذا اخذك جذب بياني و سكر
رحيق بياني

6 قل الهى الهى نفسى لندائك الفداء و روحى
لاقبالك الفداء و لذركك الفداء قد اقبلت
الى من شطر السجن و ذكرتني اذ كنت صامتاً
عن ذكرك و ناديتني اذ كنت راقداً اشهد ان
رحمتك سبقتني و نور امرك احاطني اسئلك
بأنوار ملكوتك و اسرار جبروتك و بالكلمة
التي بها انجذبت افئدة عبادك و حقايق خلقك
بحيث سرعوا الى مقرّ الفداء شوقاً للقائك و
بالعق الذي فاز بجبل الأعداء في ارض الصّاد
اظهاراً لقدرتك و ابراراً لانقطاعه عن دونك
بأن تؤيد عبادك على الانصاف في امرك ثم
وفقهم على خرق سبحات الأوهام التي منعتهم
عن التقرب الى ساحة عزّك و عن اصغاء
ندائك الأحملى الذي ارتفع من قلبك الأعلى
اي ربّ انا عبدك و ابن عبدك و ابن امتك
اشهد بوحدانيتك و فردانيتك و بما انزلته في
كتابك و اظهرته لارتقاء خلقك الى مقام قدرته
لهم بجودك و كرمك اي ربّ اسئلك بأن
تكتب لي ما كتبه لأصفيائك الذين ما نقضوا
عهديك و ميثاقك و ما منعتهم سطوة الملوك
و ثروة المملوك عن النظرا الى افقك و التمسك
بجبلك انك انت المقتدر على ما تشاء لا اله الا
انت الغفور الكريم انتهى

- 7 Blessed is God! What a wondrous mention and blessed time, when the call of the Lord of Names and Creator of Heaven was raised with the praise of all things! The waves of the ocean of utterance appeared in such wise that the seas of the world became, as it were, all ears to hearken, and likewise the trees. What a rapture hath in this hour seized the world! It is as though the wondrous words have bestowed new spirit and granted fresh life. Each one speaketh with glad tidings and uttereth a word, yet what profit is there, when the people, bereft of justice, are all deprived and forbidden? If they turn aside from this Most Great Cause, what matter is worthy of attachment, and if they deny it, what cause is deserving of acceptance?
- 8 In any case, prayer is necessary, not cruelty, for strife, contention and corruption have been strictly forbidden in this Most Great Revelation in the Book of our Lord, the Lord of the Mighty Throne. Would that they had understood the purpose of the Desired One! He hath commanded all servants in all conditions to patience and forbearance, and the friends have so firmly clung to this blessed word that they are slain but slay not, hear evil but speak it not. These unjust ones of the world have become confident, and each day there occurs that which causeth the eye of justice to weep. The light which is the cause of the world's illumination - they strive to extinguish it. And these swords and spears, though outwardly directed at these servants, in truth return upon the oppressors themselves. We beseech God to make known to all what they are prevented from recognizing today through idle fancies and vain imaginings. Verily we are God's and unto Him do we return.
- 9 As for thy expression of humility and lowliness before the Most Holy Court, after it was presented, these blessed words were spoken: This humility and lowliness of thine is, before God, exalted be His glory, greater than the might and power of those who possess power. Blessed be thy tongue, for it hath spoken the truth. We beseech God to ordain for thee the good of the hereafter and of this world, and to decree for thee that whereby thy mention shall endure in every world of His worlds. Verily He is the Mighty, the Powerful. He doeth what He willeth and ordaineth what He pleaseth.
- 10 Thou didst mention Aqa Mirza Asadu'llah, upon him be the glory of God. After it was presented before the Throne, a Most Holy, Most Exalted Tablet was revealed specifically for him from the right hand of the Throne. God willing, may he attain unto it and drink from the ocean of the utterance of the Most Merciful that which will intoxicate him such that
- 7 تبارک الله عجب ذکرى و نیکو وقتى حین ارتفاع ندای مالک اسماء و فاطر سماء بشای جمیع اشیاء مرتفع شد امواج بحر بیان بشائی ظاهر که دریاهای عالم گویا کل گوش شدند از برای اصغا و همچنین اشجار آن عجب جذبی در این حین عالم را اخذ نموده گویا کلمات بدیعہ روح بخشیده و جان تازه عطا نموده هر یک بشارتی ناطق و بکلمه ئی متکلم ولكن چه فایده خلق بی انصاف کل محروم و ممنوع آیا اگر از این امر اعظم بگذرند چه امری قابل تمسک است و اگر انکار نمایند چه امری لایق اقرار
- 8 در هر حال دعا لازم است نه جفا چه که نزاع و جدال و فساد در اینظهور اعظم نبی شده نبیاً عظیماً فی کتاب ربنا رب العرش العظیم ای کاش بر مقصود حضرت مقصود عارف میگشتند جمیع عباد را در جمیع احوال بصبر و اضطبار امر فرموده اند و اولیا باینکلمه مبارکه بشائی تمسک جسته اند که کشته میشوند و نمیکشند و پد میشوند و نمیکویند این بی انصافهای عالم مطمئن شده اند و هر یوم وارد شده و میشود آنچه که عین عدل میگردد نوری که سبب روشنی عالم است در اطفائش میکوشند و این سیفها و سنانها اگرچه در ظاهر باینعباد است ولكن در باطن بنفوس ظالمة راجع نسل الله ان يعرف الكل ما منعوا عنه اليوم بالأوهام و الظنون انا لله و انا الیه راجعون
- 9 اینکه اظهار عجز و انکسار در ساحت اقدس نمودید بعد از عرض فرمودند قوله تبارک و تعالی این عجز و انکسار آنجناب نزد حق جل جلاله از عظمت و اقتدار صاحبان اقتدار اعظم و احبست طوبی للسانک انه نطق بالحق نسل الله ان یقدر لک خیر الآخرة و الأولى و یکتب لک ما یتقی به ذکرک فی کل عالم من عوالمه انه هو المقتدر القدیر یفعل ما یشاء و یحکم ما یرید انتہی
- 10 ذکر جناب آقا میرزا اسدالله علیه بهاء الله را نمودید بعد از عرض امام عرش یک لوح امنع اقدس مخصوص ایشان از یمین عرش نازل انشاء الله بان فائز شوند و از بحر بیان رحمن پیاشامند آنچه را که سرمست شده در انجن عالم به الملك لله مالک الملکوت ناطق گردند

in the assemblage of the world he may cry out "The Kingdom belongeth unto God, the Sovereign of all realms!" This servant conveyeth greetings and beseecheth God to grant enabling grace. In truth, the mention of the Beloved is a fresh joy for the heart, a new melody for the ear, and a trustworthy fountain for understanding. Praise be to God that that loved one hath attained unto mention, praise, orientation, love and acceptance. Verily He is the Compassionate, the Generous, and He is the Helper, the All-Wise.

این عبد تکبیر میرساند و از حقّ میطلبد توفیق
عنایت فرماید فی الحقیقه ذکر محبوب از برای
قلب فرحی است تازه و از برای سمع نغمه ایست
جدید و از برای ادراک معینی است امین لله
الحمد که آن محبوب فائز شدند بذکر و ثنا و توجه و
محبت و اقبال آنه هو المشفق الکریم و هو المؤید
الحکیم

- 11 Regarding Qurratu'l-'Ayn and the joy of the heart of Luqman, upon him be the glory of the Most Merciful: A Most Holy, Most Exalted Tablet hath also been revealed specifically for him from the horizon of the heaven of proof. It is hoped that he may be nurtured under the shadow of the grace of God, exalted be His glory, and attain unto that which is the cause of everlasting life and eternal mention. His mention brought joy, and this is evidence of God's grace and mercy. The servant beseecheth his Lord to ordain for him what is best for him. Verily He is the Mighty, the Powerful.

11 قره عین و فرح قلب لقمان علیه بهاء الرحمن
را فرمودند یک لوح اقدس هم مخصوص
ایشان از افق سماء برهان نازل امید آنکه در ظلّ
عنایت حقّ جلّ جلاله تربیت شوند و بآنچه
سبب بقا و ذکر ابدیست فائز گردند ذکرش
فرح انگیز بود و این دلیل است بر عنایت و
رحمت حقّ آن الخادم یسئل ربّه بأن یقدّر له ما
هو خیر له آنه هو المقتدر القدر

- 12 I convey greetings to the friends in that land, and I beseech God, exalted be His glory, to grant each one that which leadeth to exaltation and elevation. Verily He is the Hearer, the Answerer.

12 خدمت دوستان آن ارض تکبیر میرسانم و آنچه
سبب علوّ و سمو است از حقّ جلّ جلاله از برای
هر یک میطلبم آنه هو السامع المجیب

BRL_DA#522

BH03514

Date: 1306-05-21 [1889-Jan-23]

- 1 In the Name of Him Who shineth from the horizon of proof!
- 2 The Promise hath come to pass, and that which was mentioned in the Books of God, the Lord of the Day of Judgment, hath appeared. Verily he hath attained unto all good, as witnessed by [...] He speaketh in every condition that there is none other God but Me, the Lord of all that is seen and unseen, and the Lord of the Throne [...] Thou hast attained unto the call of the Wronged One. Turn thy face toward God, the Self-Subsisting, the All-Compelling [...]
- 3 My God, my God! Thou seest me turning toward Thee and [...] Thy face and clinging to [...] Thy grace. I am the one who, O my God [...] was uttered by the tongue of Thy grandeur,

1 بسمی المشرق من افق البرهان

2 قد اتي الوعد و ظهر ما كان مذكوراً في كتب
الله مالک يوم الدين [۰۰۰] آنه فاز بكلّ الخیر
یشهد بذلك [۰۰۰] ینطق فی کلّ شأن آنه لا
اله الا انا الله ربّ ما یری و ما لا یری و ربّ
العرش [۰۰۰] فزت بنداء المظلوم ول وجهک
شطر الله المهيمن القيوم [۰۰۰]

3 الهی الهی ترانی مقبلاً الیک و [۰۰۰] وجهک و
متمسکاً [۰۰۰] فضلک انا الذی یا الهی [۰۰۰]

and I have held fast to what Thou hast revealed in Thy Books [and Thy Scriptures] and Thy Tablets. O Lord! Aid me to gaze toward Thy horizon with Thine eye and to hearken unto Thy call with Thine ear. O Lord! Thou seest the transgressor turning toward the waves of the ocean of Thy generosity, seeking Thy forgiveness [...] and the ignorant one [turning toward] the kingdom of Thy knowledge and wisdom.

نطق به لسان عظمتک و تمسک بما انزلته فی کتیبک [و زیرک] و الواحک ای رب ایدنی علی النظر الی افقک بعینک و اصغاء ندائک بأذنک ای رب ترى العاصی اقبل الی امواج بحر کرمک و اراد عفوک [۰۰۰] و الجاهل ملکوت علمک و حکمتک

- 4 I beseech Thee by [the light] whereby Thou hast illumined Thy earth and Thy heaven, and opened the doors of the hearts of Thy servants, that Thou [mayest make me] enriched through Thy riches, detached from all else save Thee, and content with what Thou hast ordained for me through Thy firm decree and Thine irrevocable destiny. Verily Thou art He through Whose bounty all created things have testified, and through Whose grace all contingent beings have borne witness. There is none other God but Thee, the All-Bountiful, the Most Generous.

4 استلک [بالنور] الذی به اشرفت ارضک و سماءک و فتحت ابواب افئدة عبادک بأن [تجعلنی] غنیاً بغنائک و منقطعاً عن دونک و راضیاً بما قدرته لی من قضائک المحکم و قدرک المبرم انک انت الذی شهدت بجودک الکائنات و بفضلک امکات لا اله الا انت الفضل الکريم

- 5 Within Thy grasp are the reins of all who are in the heavens and on earth. O Lord! Withhold not him who hath turned toward Thee, and remove not him who hath sought the court of Thy nearness and the threshold of Thy door. Ordain for him through Thy bounty that which shall cause him to arise to serve Thee and to speak Thy praise among Thy creatures. Then write down for him the good of all worlds among Thy worlds. Verily Thou art the Ever-Forgiving, the Most Merciful. There is none other God but Thee, the All-Knowing, the All-Wise.

5 و فی قبضتک زمام من فی السموات و الارضین ای رب لا تمنع من اقبل الیک و لا تبعد من اراد بساط قربک و فناء بابک قدر له بجودک ما يجعله قائماً علی خدمتک و ناطقاً بشنائک بین خلقک ثم اکتب له خیر کل عالم من عوالمک انک انت الغفور الرحیم لا اله الا انت العليم الحکیم

INBA51:573c,

BLIB_Or15716.164b,

ADM1#027 p.065x

JHT_S#111x

BH04827

To: Sayfullah Khan, in Isfahan

Date: 1306-05-21 [1889-Jan-23]

- 1 He is the All-Witnessing, the All-Informed
- 2 Praised be God! The light of utterance has dawned and shines forth from the horizon of the heaven of proof, and the call of the Goal of all worlds has been raised in the kingdom of knowledge. The pens of the oppressors - that is, the ignorant ones of the earth - did not prevent His Pen of justice, and the veils of creation did not conceal the radiance of His Word. With the most exalted call He proclaimed in the realm of creation

1 هو الشاهد الخبير

2 لله الحمد نور بیان از افق سماء برهان ساطع و لائح و نداء مقصود عالمیان در ملکوت عرفان مرتفع اقلام ظالمین یعنی جهلای ارض قلم عدلش را منع ننمود و حجاب خلق ضیاء کلمه اش را ستر نکرد باعلی النداء در ناسوت انشاء ندا فرمود و خلقترا بافی اعلی دعوت فرمود وضوحاً از اطراف

and summoned the people to the supreme horizon. Clamor arose from all directions; from every side they assailed the Wronged One. Glory be to God! From the signs and clear proofs to which all the peoples of the world have clung and still cling, nothing has appeared save denial and turning away. The hearing of the people of the world has been defiled by false tales, and likewise their sight by the dust of vain imaginings. For these two reasons they are debarred from the presence of the Cause of causes, and prevented from the Salsabil of the utterance of the All-Glorious. We beseech God to remove that which bars - He is the Mighty, the Powerful.

مرتفع از هر جهتی قصد مظلوم نمودند سبحان الله
از آیات و بیناتیکه جمیع احزاب عالم بآن متمسک
بوده و هستند جز انکار و اعراض ثمر و اثری
ظاهر نه سمع اهل عالم بقصصهای کاذبه آلوده
شده و هم چنین بصر برمد اوهام باین دو سبب
از حضرت مسبب ممنوعند و از سلسبیل بیان
حضرت جلیل ممنوع از حق میطلبیم حائل را
رفع فرماید اوست قادر و توانا

- 3 When thou hearest My call and the shrill voice of My Most Exalted Pen in the prison of Akka, say: "My God, my God! Separation from Thee hath consumed me, and remoteness from Thee hath set me ablaze. Thou seest and knowest that this servant of Thine hath yearned for Thy nearness and Thy will, and his heart hath melted in longing to hear Thy call. I beseech Thee, O Mystery of existence and Educator of the seen and unseen, by Thy greatest signs and the manifestations of Thy grandeur amongst mankind, to make me steadfast in Thy Cause and speaking forth among Thy creatures. Verily Thou art the Almighty, the Powerful, and worthy to answer prayer."

3 آنک اذا سمعت ندائی و صریر قلبی الاعلی
فی سجن عکاء قل الهی الهی بعدک احرقنی و
هجرک اشعلنی تری و تعلم بأن عبدک هذا اراد
قربک و ارادتک ذاب کبدہ فی حیرة اصغاء
ندائک اسئلک یا سر الوجود و مربی الغیب و
الشہود بآیاتک الکبری و ظهورات عظمتک
بین الوری بأن تجعلنی مستقیماً علی امرک و
ناطقاً بین خلقک آنک انت المقتدر القدیر و
بالاجابة جدیر

INBA18:106b, BLIB_Or15690.156,
BLIB_Or15716.181a, BLIB_Or15728.047c

BH04908

To: Siyyid Ali Yazdi Husband of Hubbiyyih, in Egypt

Date: 1306-05-21 [1889-Jan-23]

- 1 ...O Ali! Upon thee be the peace of God and His loving-kindness!
- 2 First, thou shouldst under all conditions be filled with joy, exultation, and gladness. But the manifestation of this station is and hath ever been impossible unless thou holdest fast unto absolute reliance upon God. This is the remedy for sorrow and in truth the supreme antidote for all manner of grief, gloom and melancholy. And trust is not attained except through perfect certitude. Certitude hath its effects and fruits.
- 3 Second is forbearance and the showing of friendship to high and low - God forgive! All are noble if they but accept the

1 ...یا علی علیک سلام الله و عنایتہ

2 ذکر اول آنکه باید در جمیع احوال با فرح و نشاط
و انبساط باشی و ظهور این مقام محال بوده و هست
مگر بذیل توکل کامل توسل نمائی اینست شفای
هم و فی الحقیقه دریاق اعظم است از برای
انواع و اقسام هموم و غوم و کدورات و توکل
حاصل نشود مگر بایقان تمام ایقان را اثرهاست
و ثمرها

3 و ثانی بردباری و اظهار دوستی با اعلی و ادانی
استغفر الله کلّ عالی بوده و هستند اگر نصایح

loving counsels of Truth. This luminous station illumineth the heart, breast and mind of all with an indescribable light.

مشفقانه حق را بپذیرند این مقام نیر خلق الهی قلب و صدر و رأس کل را بنور لا یوصف منور دارد

- 4 Third, conduct, deeds and words must be conditioned by wisdom and the requirements of the time. Praise be to God that thou art adorned with all that hath been mentioned. This testimony in this station is a pearl beyond compare and a light without peer.

4 و ثالث اخلاق و اعمال و اقوال بمقتضیات حکمت و وقت معلق گردد لله الحمد آنجناب مزینند بآنچه ذکر شد این شهادت در این مقام لؤلئست لا عدل له و نورست لا نظیر له

- 5 O Ali! Convey the greetings of the Wronged One to the friends. God willing, may all be aided to achieve that which the time requireth. In times calling for vigorous action, hesitation is not permitted, and in times of peace and reconciliation, words of wrath are not befitting. God willing, may all be enabled to attain to contentment and submission, which are as two luminaries in the heaven of existence. Blessed are they and those who are endued with understanding....

5 یا علی دوستان الهی را از قبل مظلوم سلام برسان انشاء الله کل مؤید شوند بر آنچه وقت آنرا طلب مینماید هنگام اجتهاد در امور توقف جایز نه و مقام صلح و اصلاح تکلم بکلمه قهرآمیز لایق نه انشاء الله کل موفق شوند برضا و تسلیم که دو نیرند از برای آسمان وجود هنیئاً لکم وللعارفين...

BRL_DA#495x,

AVK3.130.03x,

AYI1.362x, ANDA#67-68 p.04x

BH07139

To: Siyyid Hashim, in Isfahan

Date: 1306-05-21 [1889-Jan-23]

- 1 He is the All-Seeing, the All-Knowing
- 2 God testifieth that there is none other God but Him and that He Who hath come from the dayspring of power is the Hidden One in knowledge, inscribed in the Tablet and mentioned in the books of the past from God, the Lord of the worlds. He raiseth up whomsoever He willeth through His grace, and He is the Mighty, the Powerful. The clamor of factions hath not hindered Him. He hath appeared and revealed what He desired with a sovereignty before which all who are in the heavens and on earth are powerless. We have heard thy call and have remembered thee in this perspicuous Tablet. Say:
- 3 Praise be unto Thee, O my God, and glorification be unto Thee, O my Beloved, for having made known unto me the Dayspring of Thy Revelation, the Source of Thy commandments and the Fountainhead of Thy laws. I beseech Thee by Thy loved ones who have spent whatsoever they possessed for the exaltation

1 هو الشاهد الخبير

2 شهد الله انه لا اله الا هو والذى اتى من مشرق الاقتدار انه هو المكنون في العلم والمسطور في اللوح والمذكور في كتب القبل من لدى الله رب العالمين يرفع من يشاء فضلاً من عنده و هو المقتدر القدير لم تمنعه ضوضاء الأحزاب قد ظهر و اظهر ما اراد بسلطان لا يقوم معه من في السموات والارضين انا سمعنا ندائك ذكرناك بهذا اللوح المبين

3 قل لك الحمد يا الهى و لك الثناء يا مقصودى بما عزفتنى مشرق ظهورك و مطلع اوامرك و مصدر احكامك اسئلك بأوليائك الذين انفقوا ما عندهم لاعلاء امرك و ما منعهم حوادث

of Thy Cause and whom the happenings of the world did not withhold from drawing nigh unto Thy Most Great Name, to make me a servant of Thy Cause, steadfast in Thy love and firm in my devotion to Thee. Verily Thou art powerful to do what Thou wilt. There is none other God but Thee, the Forgiving, the Merciful.

ADMS#015, JHT_S#175x

العالم عن التَّقَرُّبِ الى اسمك الأعظم بأن تجعلني
خادماً لأمرک و راسخاً في حبک وثابتاً في ودک
أنک انت المقتدر علی ما تشاء لا اله الا انت
الغفور الرحيم

BLIB_Or15728.047a, BLIB_Or15734.1.062a,
AQA6#317 p.323, ADM2#019 p.037x

BH07342

To: Jahan

Date: 1306-05-21 [1889-Jan-23]

- 1 In the Name of Him Who hath preceded all names! 1 بِسْمِ الَّذِي سَبَقَ الْأَسْمَاءَ
- 2 O My handmaiden and My leaf! Today every leaf is engaged in remembrance, and the leaves of the Divine Lote-Tree are speaking forth "The Truth hath come!" Blessed is the soul that was not held back from the Straight Path and the Great Announcement by names, but passed by them like lightning and attained unto the Truth. The Day is God's Day, and the Light of the Sun of Truth is shining and manifest from the horizon of the heaven of God's Will. Names have no station or path in this realm. 2 يَا اَمْتِي وَ وَرَقْتِي امْرُوزَ هَر وَرَقِي بِذِكْرِي ذَاكِرُ وَ
اَوْرَاقِ سَدْرِهِ مُنْتَهَى بِهِ قَدْ اَتَى الْحَقُّ نَاطِقُ طَوْبِي
از برای نفسیکه اسماء او را از صراط مستقیم و
نبأ عظیم منع ننمود بمثابه برق از او گذشت و
بحق پیوست یوم یوم الله است و نور نیر حقیقت
از افق سماء اراده الهی مشرق و لائخ اسماء را
در این مقام مقامی نه و راهی نه
- 3 O My handmaiden! Thy remembrance was mentioned in the Most Holy and Exalted Presence, and this blessed Tablet hath been sent down from the heaven of favor. Give thanks to thy Lord for this, and say: "Praise be unto Thee for having remembered me in Thy prison, and glory be unto Thee for having guided me to Thy Most Glorious Horizon. I beseech Thee by the hearts that have been illumined by the light of Thy knowledge, and by the faces that have turned toward the splendors of Thy countenance, to ordain for me through Thy Most Exalted Pen the good of this world and the world to come. There is none other God but Thee, the Single, the One, the Compassionate, the Forgiving, the Generous." 3 يَا اَمْتِي ذَكَرْتِ فِي سَاحَتِ اَمْنِ اَقْدَسِ مَذْكُورِ
وَ اِنْ لَوْحِ مَبَارَكِ مِنْ سَمَاءِ عَنَانِ نَازِلِ اشْكُرِي
رَبِّكَ بِذَلِكَ وَ قَوْلِي لَكَ الْحَمْدُ بِمَا ذَكَرْتَنِي فِي
سَبْجِكَ وَ لَكَ الشُّعْرَاءُ بِمَا هَدَيْتَنِي اِلَى اَفْئِكَ الْاَبْهَى
اسْئَلُكَ بِالْقُلُوبِ الَّتِي تَتَوَرَّتْ بِنُورِ مَعْرِفَتِكَ وَ
بِالْوُجُوهِ الَّتِي تُوجَّهَتْ اِلَى اَنْوَارِ وَجْهِكَ بِأَنْ تَكْتُبَ
لِي مِنْ قَلْبِكَ الْاَعْلَى خَيْرَ الْآخِرَةِ وَ الْاَوَّلَى لَا اِلَهَ
اِلَّا اَنْتَ الْفَرْدُ الْوَاحِدُ الْمَشْفِقُ الْغَفُورُ الْكَرِيمُ

BLIB_Or15716.174b

BH09103*To: Mashhadi Yusuf Bayk, in Isfahan**Date: 1306-05-21 [1889-Jan-23]*

- 1 He is the One dawning from the horizon of proof.
- 2 O My loved ones! Upon you be My glory and My loving-kindness. Praise be to God that you are among those souls whose names were not prevented by their Owner from being inscribed, and whose book was not deprived of that which was sent down. You have passed beyond the world and joined the arena of the utterance of the Lord of all beings, and held fast to His cord. This station is like unto the head compared to the various stations of the world, and like unto sight compared to the temples of ranks among the nations. Beseech God to grant you strength that you may remain firm and steadfast in this most exalted station and most glorious spot. We mentioned you before with a mention whose fragrance is everlasting and enduring, and this is yet another time from God, the Lord of all beings, the Lord of the Throne and of the earth.

- 1 هو المشرق من افق البرهان
- 2 يا اوليائي عليكم بهائي و عنایتی لله الحمد از نفوسی هستند که اسماء ایشان را از مالک آن منع ننمود و کتاب ایشانرا از منزل آن محروم نساخت از عالم گذشتید و بعرصه بیان مولی الوری پیوستید و بجبلش تمسک نمودید این مقام بمنابه رأس است از برای مقامات مختلفه عالم و بصر است از برای هیاکل مراتب بین الأمم از حق بطلبید قوت عطا فرماید تا بر این مقام اعلی و مقربتری ثابت و راسخ بمانید از قبل ترا ذکر نمودیم بذکریکه عرفش باقی و دائمست و هذه کرة اخرى من لدی الله مولی الوری و رب العرش و الثری

BLIB_Or15690.173b, BLIB_Or15716.137b,
BLIB_Or15728.048a

BH10277*Date: 1306-05-21 [1889-Jan-23]*

- 1 He is the Expositor, the All-Knowing
- 2 Glorified art Thou, O my God! I beseech Thee by Thy Name the Compassionate, and by Thy Name the Kind, and by Thy Name through which Thou didst open the gates of generosity upon the faces of the world, such that neither error prevented Thee from giving, nor did the disobedience of Thy servants prevent Thy bounty and grace. Thou didst conceal through Thy Name the Concealer and forgive through Thy Name the All-Forgiving. O Lord! Thou seest the distant one who hath desired the Kawthar of Thy nearness. I beseech Thee by the waves of the ocean of Thy mercy and the mysteries hidden in Thy Books to assist me in Thy remembrance and in service to Thy Cause and in acting according to what Thou hast revealed

- 1 هو المبین العلیم
- 2 سبحانک اللهم یا الهی استلک باسمک العطوف و باسمک الرؤف و باسمک الذی به فتحت ابواب الکرم علی وجوه العالم بحیث ما منعک الخطأ عن العطاء و ما منع عصیان عبادک جودک و فضلك سترت باسمک السّتر و غفرت باسمک الغفّار ای رب تری البعید اراد کوثر قربک استلک بأموّاج بحر رحمّک و الأسرار المکنونة فی کتبک بأن تؤیّدنی علی ذکرک و خدمة امرک و العمل بما انزلته فی کتابک انک انت المقتدر القدیر و بالاجابة جدير

BLIB_Or15716.165c

in Thy Book. Verily Thou art the Powerful, the Mighty, and worthy of answering prayer.

BH10534

Date: 1306-05-21 [1889-Jan-23]

¹ He is the Single, the One!

¹ هو الفرد الأحد

² Verily the heaven of bounty desired to send thee a star from among the stars of mystical knowledge from the direction of its Name, the All-Merciful. When its light taketh hold of thee and its manifestation attracteth thee, rise from the horizon of the House and say: O concourse of earth and heaven! By God, the King of the Kingdom of Names hath come with a sovereignty that no might can frighten and no power can weaken and no veil can conceal and no clamor of them that have denied the Day of Judgment can silence. Thus have We adorned the crown of thy heart with the diadem of the bounty of thy Lord, the All-Bountiful.

² انّ سماء العطاء ارادت ان ترسل اليك نجماً من انجم العرفان من شطر اسمها الرحمن انك اذا اخذك نوره واجتذبك ظهوره اطلع من افق البيت و قل يا ملأ الأرض و السماء تالله قد اتى مالک ملکوت الأسماء بسلطان لا تخوفه سطوة ولا تضعفه قوة ولا يستره حجاب ولا تصمته ضوضاء الذين كفروا يوم الدين كذلك زيناً رأس فؤادك باكليل عناية ربك الكريم

BLIB_Or15696.143b

BH11160

To: Haji Mirza Husayn Shirazi, in Khartum

Date: 1306-05-21 [1889-Jan-23]

¹ He is the All-Knowing

¹ هو العليم

² O Husayn, upon thee be My glory! O thou who art oppressed in Khartoum, upon thee be My loving-kindness! O thou who hast held fast to the Self-Subsisting after the Qa'im, upon thee be My grace and My mercy! Say: My God, my God, and glory be unto Thee, O Lord, my Lord and my Beloved, and glory be unto Thee, O my Master and my Support, and glory be unto Thee, O my God! I beseech Thee by the hours which [...]

² يا حسين عليك بهائي يا ايها المظلوم في الخرطوم عليك عنايتي يا ايها المتمسك بالقيوم بعد القائم عليك فضلي ورحمتي قل الهى الهى و سبحانك اللهم يا ربى و محبوبى و سبحانك اللهم يا سيدى و سندى و سبحانك اللهم يا الهى استلك بالساعات التى [...]

BLIB_Or15696.110c

BH11094*To: Abdu'l-Karim Arbab, in Tihrah**Date: 1306-05-21 [1889-Jan-23]*

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

1 هو السامع البصير

2 The Ocean of Inner Meanings has desired to send unto thee a chalice from the Kawthar of utterance. When thou hast drunk thereof, say: "Glory be unto Thee, O my God! Praise be unto Thee for having turned toward me from the direction of Thy prison and remembered me with that which the treasures of kings and rulers cannot equal. I bear witness that Thou art verily the All-Forgiving, the All-Bountiful."

2 قد اراد بحر المعاني ان يرسل اليك قدحاً من كوثر البيان انك اذا شربت قل سبحانك اللهم يا الهى لك الحمد بما اقبلت الى من شطر سجنك و ذكرتني بما لا تعادله خزائن الملوك والسلاطين اشهد انك انت الغفور الكريم

INBA15:262a, INBA26:262b, BLIB_Or15696.142d

BH00701*To: Aqa Muhammad Rida Nahhas, in Nazareth**Date: 1306-05-28 [1889-Jan-30]*

1 He is God - exalted be His majesty, greatness and power!

1 هو الله تعالى شأنه العظمة والاقدار

2 Praise be to God Who has made manifest the Path and sent down the Proof, and Who has called all unto Him through His evidences that no evidences in the world can equal, and through a Book that no books of the nations can match. And peace and blessings be upon His Most Perfect and Complete Name, through which His path appeared among His servants and His balance among His creation, and upon His family and companions, through whom the clouds have rained and the earth has yielded its fruits, and through whom the door of divine knowledge was opened to all who dwell in the realm of possibility, and the Cause of God encompassed all religions.

2 الحمد لله الذى اظهر السبيل و انزل الدليل و دعا الكل اليه بحججه لا تعادلها حجج العالم و بكتاب لا تعادله كتب الأمم و الصلوة و السلام على اسمه الأجل الأتم الذى به ظهر صراطه بين عباده و ميزانه بين خلقه و على آله و اصحابه الذين بهم امطر السحاب و انبت الأرض و بهم فتح باب العرفان على من فى الامكان و احاط امر الله بين الأديان

3 And further: the letter of that spiritual beloved arrived, adorned with the pearls of divine praise and thanksgiving, and illumined with love and affection for the Prophets and holy ones. Praise be to God that the opposition and neglect of the people of the world did not prevent you and He preserved you. This preservation has been and is from God. Who besides Him can preserve the servants save God, the Powerful, the Preserver, the Wise?

3 و بعد نامه آتحيب روحاني رسيد بلالى شكر و حمد الهى مزين بود و به محبت و مودت انبيا و اوليا منور لله الحمد اعراض و اغماض اهل عالم شما را منع نمود و حفظ فرمود اين حفظ من عند الله بوده و هست من يقدر غيره ان يحفظ العباد الا الله القادر الحافظ الحكيم

- 4 After perusal, it was presented before Him and He said: "O Rida, upon thee be the peace of God! This Wronged One has, from the earliest days, counseled all people regarding that which would exalt their stations and the station of God's sovereign Word. At the outset We beseech God, blessed and exalted be He, to assist His servants to be trustworthy, truthful and pure. Through goodly character is the station of creation exalted and the Creator's good-pleasure won. Say:
- و بعد از اطلاع در مقام عرض شد فرمودند يا رضا عليك سلام الله اينظلم از اول ايام جميع انام را وصيت نموده بما ترتفع به مقاماتهم و مقام كلمة الله المطايعه في اول القول نسأل الله تبارك و تعالى ان يؤيد عباده على الأمانة و الصدق و الصفاء و بالأخلاق يرتفع مقام الخلق و رضى الخلاق قل
- 5 My God, my God! I beseech Thee by the Fire that spoke unto Him Who conversed with Thee, and by the Light of Thy knowledge whereby the hearts of them that have recognized Thee were illumined, and by the fruits of the Tree of Thy Cause and the waves of the ocean of Thy bounty, to ordain for me that which will elevate me amongst Thy servants and cause me to speak forth Thy remembrance and praise. O Lord! Thou seest the feeble one seeking the Kawthar of Thy utterance, and the ailing one the ocean of Thy healing. I beseech Thee not to withhold from me that which Thou hast ordained for Thy chosen ones and trusted ones. O Lord! I implore Thee by them and by Thy Most Great Name to assist me in that which befitteth my servitude towards Thee and Thy lordship over me. Verily Thou art the Powerful, the Bountiful, the Forgiving, the Generous."
- 5 الهى الهى اسألك بالنار التى نطقت لاسمك الكليم و بنور معرفتك الذى به انارت قلوب عارفيك و باثمار سدره امرک و امواج بحر عطائك بأن تكتب لى ما يرفعنى بين عبادک و ينطقنى بذکرک و ثنائک اى رب ترى الکلیل قصد کوثر بيانک و العلیل بحر شفايک اسألك ان لا تحيبنى عما قدرته لأصفيائک و امنائک اى رب اسألك بهم و باسمک الأعظم بأن تؤيدنى على ما ينبغي لعبوديتى لک و ربوبيتى لى انک انت المقتدر الفضال الغفور الکريم انتى
- 6 Praise be to God! The news of your health and well-being was precious tidings, as though emerging from a treasure-house of love. Blessed art thou! I beseech God that He may, in all conditions, assist you in that which leadeth to the exaltation of His Cause and His Word. He said: Write to Rida - upon him be peace: O Rida! We beseech God that He may aid thee and through thy deeds and character draw the souls in that land to the shore of the ocean of unity. Despair not of God's grace and mercy. Read what the All-Merciful hath revealed in the Qur'an through His exalted Word: "He hath created man and taught him articulate speech."
- 6 الحمد لله خبر صحت و سلامتى شما مرده‌هاى ثمينه بود گوياء از كنز حبّ ظاهر شده بود هنيئاً لک از حق ميطلبم در جميع احوال آتجناب را مؤيد فرمايد بر آنچه سبب ارتفاع مقام و کلمه است فرمودند به رضا عليه سلامى بنويس يا رضا از حق ميطلبم ترا موفق دارد و از اعمال و اخلاق تو نفوس آن ارض را بشاطىء بحر توحيد کشاند لا تيأس من روح الله و رحمته اقرء ما انزله الرحمن فى الفرقان بقوله تعالى خلق الانسان علمه البيان
- 7 The possessors of divine mysteries have said: "Knowledge is the completion of that which is known, and power and might are the completion of creation." Therefore when the heart of man is sanctified from doubt, uncertainty, misgivings, and the promptings of self and desire, it perceiveth knowledge in all things and learneth from all things. God willing, mayest thou be assisted to attain unto spiritual qualities, goodly character, and pure deeds. O Rida! The hosts of deeds and character have ever been and shall ever be victorious. Hold fast to the sure handle of the blessed word "Fear God: God will teach you." When fear of God is attained, knowledge is present.
- 7 و بعد صاحبان اسرار ملکوت الهى فرموده‌اند العلم تمام المعلوم و القدرة و العزة تمام الخلق لذا قلب انسان که از شک و ريب و شبهات و اشارات عالم نفس و هوى مقدس گشت علم را در اشياء ميپيوند و از اشياء مياموزد انشاء الله مؤيد باشى بر صفات و اخلاق روحانيه و اعمال طيبه يا رضا جنود اعمال و اخلاق منصور بوده و هستند و بعروه محکمه کلمه مبارکه اتقوا الله يعلمکم الله تمسک نما چون تقوى حاصل شد علم حاضر است

- 8 O Rida! The sacred and luminous pearls of knowledge lie hidden in the ocean of the heart, but the time for their mention hath not come. It hath been said: "Not all that is known can be disclosed." Would that there were a river that could receive sustenance from this ocean! What We have said was for the reformation of the world and the training of the souls of the nations. But those who are colored with the hues of the world accepted it not. They attributed oppression to the Dawning-Place of justice, and tyranny to equity. Beseech God that He may adorn and illumine all through His handiwork, which is sanctification and detachment from the colorings of the world.
- 8 یا رضا لآلی مقدّسه منوره علم در بحر قلب مستور ولكن وقت ذکر آن نیامده گفته اند لا کلّ ما یعلم یقال الی آخره ای کاش نهری یافت میشد که از این بحر مددی باو میرسید آنچه گفتیم مقصود اصلاح عالم و تهذیب نفوس امم بوده ولكن نفوسیکه بالوان دنیا ملونند نپذیرفتند مطلع انصاف را باعتساف نسبت دادند و عدل را بظلم از حق بطلب کلّ را بصنع الله مزین و منور فرماید و آن تقدیس و تنزیه از رنگهای عالم است
- 9 Deal with the foreigners with utmost love, and with the Arabs with kindness and compassion. Ever keep before thy face this blessed word: "Glory is not his who loveth his country, but glory is his who loveth the world." Peace be upon thee from Us, and upon those who have cast away desire and taken hold of guidance. The Command is in God's hands, the Lord of all mankind and the Lord of the last and the first.
- 9 با انجام بکمال محبت حرکت نما و با اعراب به رأفت و شفقت اینکلمه مبارکه را لازال امام وجهت نصب کن لیس الفخر لمن یحب الوطن بل لمن یحب العالم السلام من لدنا علیک و علی الذین نبذوا الهوی و اخذوا الهدی الامر ید الله مالک الوری و ربّ الآخرة و الأولى
- 10 It is hoped that through thy spiritual presence hearts and minds may be illumined, and that this journey may plant new saplings in fresh and goodly soil. Praise be to God that the time is at hand, the opportunity hath not passed, death and loss have not come. Therefore must man strive and, mindful of the one true Friend, do that which will reform and enlighten the world. This evanescent servant beseecheth God that He may, through the hands of your endeavor and effort, plant in the soil of being whatsoever will prove beneficial. Verily, He hath power over all things.
- 10 امید هست بوجود آنجیب روحانی افتده و قلوب نورانی شود و این سفر شما نهالهای تازه در اراضی جیده جیده غرس نماید الحمد لله وقت موجود فرصت از دست نرفته به موت و فوت نرسیده لذا باید انسان همت نماید و بیاد دوست یگا عمل کند آنچه را که سبب اصلاح عالم و روشنی آنست این خادم فانی از حق میطلبد بایادی همت و اجتهاد شما در اراضی وجود بکارد آنچه را که بکار آید انه علی کلّشی قدیر
- 11 They have said: O Rida! What is incumbent upon thee to-day is that those souls should be pleased with thee, for verily they are good people who believe in divine unity. God willing, mayest thou be adorned with two ornaments: forbearance and benevolence. The heaven of divine wisdom is illumined by two luminaries: consultation and compassion; and the pavilion of world order is upheld by two pillars: reward and punishment.
- 11 فرمودند یا رضا آنچه الیوم بر تو لازم است این است که آن نفوس از تو راضی باشند چه که فی الحقیقه مردمان خوبی هستند اهل توحیدند انشاء الله بدو طراز مزین باشی بردباری و نیکوکاری آسمان حکمت الهی بدو نیر روشن و منیر مشورت و شفقت و خیمه نظم عالم بدو ستون قائم و برپا مکافات و مجازات انتهی
- 12 Praise be to God! From your missive all are content and joyful. This is the fruit of your journey, praise be to God that you have attained it.
- 12 الحمد لله از قرار پوسته آنجناب کلّ راضی و مسرورند نتیجه سفر اینست الحمد لله بآن فائزید
- 13 Jinab-i-Aqa Ghulam-'Ali and Qurratu'l-'Ayn—upon them both be the salutations of God and His grace—arrived and attained the honor of His presence, and abode in Bahji for two or three nights; thereafter they took their leave and departed. Once again mention was made of Qurratu'l-'Ayn,
- 13 جناب اقا غلامعلی و قرّة العین عنایتہ الله علیهما سلام الله و عنایتہ آمدند و بحضور فائز و دو سه لیل در بهجی توقف نمودند و بعد مرخص شده رفتند مجدّد بقرّة عین ذکر شد آنچه که سبب شوق

together with such words as are the cause of joy and yearning concerning pure and holy deeds. Verily, our Lord is the One Who aideth and confirmeth, the Mighty, the All-Knowing.

و اشتیاقست در اعمال طیبه طاهره ان ربنا هو
الموید الموفق العزیز العلیم

- 14 As to what was mentioned concerning the items which were kindly dispatched, please God they will arrive. It had been intended that in these days Siyyid Hadrat-i-Afnan—upon him be from all glory His most glorious splendor—should come, and that he would bring them with him. If they arrive, most excellent indeed is the desired end. We sow for the servants of the earth; we write and render thanks. Yet it is certain that they shall arrive, for that honored soul hath sent them with utmost love, and this servant in turn receiveth them with full assurance of that love. In such a case there can be neither hindrance nor obstruction in the way, and thus they will arrive.

14 اینکه ذکر نمودند اقلام کرم ارسال داشته اند
انشاء الله میرسد بنا بود این ایام سید حضرت
افنان علیه من کل بهاء ابهه تشریف بیاورند همراه
خواهند آورد رسید نعم المراد بنیت عباد ارض
میکاریم نوسید شکر مینمائیم و لکن یقینست که
میرسد چه که آنجناب بحبت تمام ارسال داشته
اند این عبد هم یقین بحبت کامل اخذ مینماید
در این صورت منع و سد راه ندارد و میرسد

- 15 We have committed all affairs unto Him and have placed our trust in Him. Upon you be greeting and remembrance and praise, and upon those with you, and upon the righteous servants of God.

15 فوضنا الامور الیه و توکلنا علیه السلام و الذکر
و الثناء علیکم و علی من معکم و علی عباد الله
الصالحین

- 16 The servant, 28 Jamadi'ul-Awwal 1206

16 خادم فی ۲۸ جمادی الاول ۱۲۰۶

BLIB_Or15736.046x, ADM3#081 p.097x

BH02474

To: Zaynul-Abdin Khan, in Tihiran

Date: 1306-06 [1889-Feb]

- 1 He is the One dawning from the horizon of the heaven of utterance
- 2 A Book which the All-Merciful hath sent down unto him who hath rent asunder the veils of idle fancies on a Day when servants who broke God's Covenant and Testament, disputed His verses, denied His proof, and rejected His testimony that encompasseth all who are in the heavens and on earth, have clung to such fancies. The dawn hath appeared and the breeze of God hath wafted over all regions, yet the people remain in evident drunkenness. They have cast away that which profiteth them and taken that which harmeth them, and have committed that which hath caused all things to lament. They shall ere long behold the recompense of their deeds. Verily God is the Just, the All-Wise.

1 هو المشرق من افق سماء البیان

2 کتاب انزله الرحمن لمن خرق حجاب الأوهام فی
یوم تمسک بها عباد نقضوا عهد الله و میثاقه و
جادلوا بآياته و کفروا ببرهانه و انکروا حجتہ الّتی
احاطت من فی السموات و الأرضین قد طلع
الفجر و سرت نسمة الله علی الدیار و لکن القوم
فی سکر مبین نبذوا ما ینفعهم و اخذوا ما یضرهم
و ارتکبوا ما ناحت به الأشياء کلها سوف یرون
جزاء اعمالهم ان الله هو العادل الحکیم

- 3 Thy letter hath come before the Wronged One. We have read it and replied to thee with a Tablet through every word of which God quickeneth such as have believed in Him and in that which hath been sent down from His presence. Thy Lord is verily the All-Bountiful, the Most Generous. We have found from every letter of the letters of thy missive the fragrance of the knowledge of God, the Lord of all worlds. Blessed art thou for having believed in Him and in that which hath been sent down from the heaven of His grace, and for having acknowledged that which the Nightingale of Proof warbled upon the highest branches.
- 3 قد حضر كتابك لدى المظلوم قرأناه واجبناك بلوح من كل كلمة منه احيا الله قوماً آمنوا به و بما نزل من عنده ان ربك هو الفضال الكريم قد وجدنا منك كل حرف من حروف كتابك عرف عرفان الله رب العالمين طوبى لك بما آمنت به وبما انزل من سماء فضله واعترفت بما غرد به عندليب البرهان على اعلى الأغصان
- 4 The gate of heaven hath been opened and the Lord of the Kingdom of Names hath come with a sovereignty that the hosts could not repel, with a might that the power of kings could not weaken, and with a command before which all in the heavens and on earth have bowed down. He stood before the faces of the world and summoned all unto the All-Knowing, the One Informed. He chose not silence for Himself nor did He conceal His face for less than a moment. He appeared and manifested that which He desired, despite the company of divines who broke God's Covenant and Testament and turned away from His straight path.
- 4 قد فتح باب السماء واتى مالك ملكوت الأسماء بسلطان ما منعه الجنود وبقوة ما اضعفتها شوكة الملوك وأمر علت من فى السموات والأرضين انه قام امام وجوه العالم ودعا الكل الى الفرد الخبير ما اختار لنفسه الصمت وما ستر وجهه فى اقل من آن ظهر واظهر ما اراد رغماً لمعشر العلماء الذين نقضوا عهد الله وميثاقه واعرضوا عن صراطه المستقيم
- 5 When thou hearest the call of My Name, the Self-Subsisting, and attainest unto My choice-sealed wine, turn thy face toward God, the Lord of what was and what shall be, and say:
- 5 أنك اذا سمعت نداء اسمى القيوم وفزت برحيتى المختوم ول وجهك شطر الله مالك ما كان وما يكون و قل
- 6 My God, my God! Praise be unto Thee for having moved Thy Most Exalted Pen to make mention of me while I was in the hands of the wicked ones, and thanksgiving be unto Thee for having caused the lights of Thy luminous countenance to shine upon me. I beseech Thee, O my Lord, by Thy Command through which the ocean of Thy knowledge surged and the fragrance of Thy garment was diffused, and by Thy Name through which the gate of song was opened before the faces of the poor, and the gate of wisdom before all creatures, and the gates of bounty and knowledge and bestowal before all who dwell in the kingdom of creation, and by the shrill voice of Thy Pen and the penetrating power of Thy Word, to ordain for me that which will draw me nigh unto Thee in all conditions. Thou art verily the Most High, the Supreme.
- 6 الهى الهى لك الحمد بما تحرك على ذكرى قلبك الاعلى اذ كنت بين ايدى الأشقياء ولك الثناء بما تجلت على انوار طلعتك النوراء اى رب اسئلك بأمرك الذى به ماج بحر علمك و هاج عرف قيصك وباسمك الذى به فتح باب الغناء على وجوه الفقراء و باب الحكمة على البرية و ابواب الفضل والعلم والعطاء على من فى ناسوت الانشاء وبصير قلبك و نفوذ كلمتك بأن تقدر لى ما يقربنى اليك فى كل الأحوال أنك انت الغنى المتعال
- 7 O my Lord! Disappoint me not of that which Thou hast ordained for such of Thy chosen servants as were so intoxicated by the wine of Thy utterance that they sought the place of sacrifice, yearning to attain Thy presence and seeking Thy good-pleasure. Then write down for me the good of this world and
- 7 اى رب لا تخيبنى عما قدرته لأصفياء عبادك الذين اسكرهم كوثر بيانك بحيث قصدوا مقرّ الفداء شوقاً للقائك و طلباً لرضائك ثم اكتب

the world to come. Thou art verily the Almighty, the Most Exalted, the All-Bountiful, the Ever-Flowing.

لِي خَيْرِ الدُّنْيَا وَالْآخِرَةِ أَنْتَ الْمَقْتَدِرُ الْعَزِيزُ
الْفَضَالُ الْفَيَاضُ

BLIB_Or15703.115

BH11882

To: Pasha Khan Sanjavi, in Kirmanshah

Date: 1306-06-06 [1889-Feb-7]

1 He is the One manifest above His servants.

1 هُوَ الظَّاهِرُ فَوْقَ عِبَادِهِ

2 The signs of the favors of God, exalted be His glory, are manifest and evident from every direction, and the effulgences of the lights of His Revelation are sanctified and holy beyond all else. The Kawthar of utterance flows from His Pen, and the Salsabil of knowledge is manifest and visible through His Name. One drop thereof would resurrect the inhabitants of the graves and bestow upon them eternal life. By graves is meant heedlessness of the self and passion, and the death of those in such graves is more severe and greater than physical death. Praise be to God that you have drunk the Kawthar of knowledge from the hand of the bounty of the One sought by all the worlds, and have attained to that which most of the people of the world are deprived of. We beseech God to assist you and to manifest through you that which will cause the exaltation of the Word and the advancement of souls. Commit all affairs to Him and place your trust in Him. Say:

2 آثار عنایات حقّ جلّ جلاله از هر جهتی ظاهر و
هویدا و تجلیات انوار ظهورش از ماسوی مقدّس
و مبرا کوثر بیان از قلمش جاری و سلسبیل
عرفان باشمش ظاهر و مشهود یک قطره از آن
اهل قبور را برانگیزاند و بحیات ابدی فائز فرماید
مقصود از قبور غفلت نفس و هوی بوده و هست
اموات آن قبور موتشان اشدّ و اعظم از اموات
ظاهره است لله الحمد آنجناب کوثر عرفان از ید
عطاء مقصود عالمان آشامید و فائز شد بآنچه که
اکثر اهل عالم از آن محرومند از حقّ میطلبیم ترا
تأیید فرماید و از تو ظاهر نماید آنچه را که سبب
اعلائی کلمه و ارتقاء نفوس است امور را باو
تفویض نما و بر او توکل کن

3 My God, my God, my Lord, my Support, and my Beloved! I have placed my trust in Thee and have committed my affairs unto Thee. I know not what profiteth me or harmeth me; Thou art more knowing than I, and Thou knowest what draweth me nigh unto Thee and delivereth me. Ordain for me through Thy Most Exalted Pen that which will assist me to remain steadfast in Thy Cause and to mention Thee among Thy servants with wisdom and utterance. O my Lord! Thou seest Thy servant clinging to the cord of Thy grace and holding fast to the hem of Thy mercy. Ordain for him every good that was in Thy Book. Verily, Thou art powerful to do what Thou willest. There is no God but Thee, the All-Forgiving, the All-Merciful.

3 قل الهی الهی و سیدی و سندی و محبوبی توکلّت
علیک و فوضت اموری الیک و لا اعلم ما ینفعنی
و یضرّنی انت اعلم منی و تعلم ما یقرّبنی و یخجّبنی
قدّری من قلبک الأعلى ما یؤیّدنی علی الاستقامه
علی امریک و ذکرک بین عبادک بالحکمه و البیان
ای ربّ تری عبدک تمسّک بجبل فضلک و
تشبّث بذیل رحمتک قدّری له کلّ خیر کان فی
کتابک انّک انت المقتدر علی ما تشاء لا اله الا
انت الغفور الرحیم

Majlis210461.053

BH11883

To: Aqa Siyyid Ali Muhammad, in Kirmanshah

Date: 1306-06-06 [1889-Feb-7]

- 1 He is the One Who speaketh in the Kingdom of Utterance. هو التّاطق في ملكوت البيان 1
- 2 The Command hath come, and the decree hath appeared, and the Herald hath called out before the faces of the servants: "The Kingdom belongeth unto God, the Lord of creation!" Blessed is he who hath heard the call from the Most Exalted Horizon, and hath arisen, turning towards Him, and hath said: قد اتى الأمر وظهر الحكم ونادى المناد امام وجوه العباد الملك لله مالك الایجاد طوبى لسمیع سمع النداء من الأفق الأعلى وقام متوجّهاً اليه وقال 2
- 3 "Glory be unto Thee, O my God, my Lord, my Master and my Support, and glory be unto Thee, O my Beloved, my Purpose, my Hope and my Desire! I testify to Thy singleness and Thy oneness, and to that which the Tongue of Thy grandeur hath spoken, and that which hath been inscribed by the Pen of Thy Command in Thy Books, Thy Scrolls, Thy Scriptures and Thy Tablets. And I testify that Thou didst create me for the recognition of the Dayspring of Thy Revelation and the Manifestation of Thy Self. سبحانک اللهم یا الهی و سیدی و سندی و سبحانک اللهم یا محبوبی و مقصودی و املی و رجائی اشهد بفردانیتک و وحدانیتک و بما نطق به لسان عظمتک و ما کان مسطوراً من قلم امرک فی کتبک و صحفک و زبرک و الواحک و اشهد بأنک خلقتنی لعرفان مشرق ظهورک و مظهر نفسک 3
- 4 "I beseech Thee, O Lord of existence and Educator of the seen and the unseen, by Thy Name through which the pearls of mysteries appeared through the key of Thy chosen Name, and through which the hearts of the righteous were attracted, to ordain for me what Thou hast ordained for Thy chosen ones, Thy trusted ones, and Thy loved ones. Thou art He Who disappointeth not those who hope in Thee, nor driveth away from Thy door those who seek Thee. There is none other God but Thee, the All-Forgiving, the All-Bountiful. Glory be unto Thee, O God of Names and Creator of heaven! I beseech Thee by Thy Most Great and Most Glorious Name to assist me in that which will elevate my station and my rank among Thy servants and Thy creation. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise." استلک یا مالک الوجود و مربی الغیب و الشهود باسمک الذی به ظهرت لآئی الأسرار بمفتاح اسمک المختار و انجذبت به افئدة الأبرار بأن تکتب لی ما کتبه لأصفیائک و امنائک و اولیائک انت الذی لا تخیب آملیک و لا تطرد عن بابک قاصدیک لا اله الا انت الغفور الکریم سبحانک اللهم یا اله الأسماء و فاطر السماء استلک باسمک الأعظم الأبهی بأن تؤیّدنی علی ما یرتفع به مقامی و شأنی بین عبادک و خلقتک أنّک انت المقتدر علی ما نشاء لا اله الا انت العلیم الحکیم 4

Majlis210461.051a

BH11884

To: Pasha Khan Sanjavi, in Kirmanshah

Date: 1306-06-06 [1889-Feb-7]

1 He is the Hearer, the Answerer!

1 هو السامع المجيب

2 At this moment the Mother Book hath, in the most exalted call, summoned the people of the earth and invited them to the Dawning-Place of Divine Revelation and the Source of heavenly ordinances. O people of Baha! Know ye your station and recognize the value of these days. Praise be to God that warfare and strife have been removed, and the light of justice hath shone forth from the horizon of the Will of God, glorified be His majesty, and the pavilion of grace hath been raised at the midmost heart of contingent being. Blessed is the seeker who hath, purely for the sake of God, taken shelter beneath its shade. Today the gate of bounty is opened wide and the Great Herald is, at every moment, proclaiming amidst the people: O ye that possess ears, hearken unto His call, and O ye that have eyes, turn toward His horizon. The station of this Day cannot be limited and is sanctified above all measure and bounds. Beseech ye God to illumine the world through the lights of His Most Great Name and withhold not His servants from the ocean of His bounty. He is the Powerful One Whom the might of the idolaters could neither prevent from His purpose nor hold back from His Will.

2 در این حین امّ الکتاب بأعلى النداء اهل ارض را ندا نمود و بمشرق وحی الهی و مصدر اوامر ربّانی دعوت فرمود یا اهل البهاء مقام خود را بدانید و قدر ایام را بشناسید لله الحمد جنگ و جدل از میان برخاست و نور عدل از افق اراده حق جل جلاله اشراق نمود و خباء فضل در قطب امکان مرتفع طوبی از برای قاصدیکه خالصاً لوجه الله در ظلّش مأوی گردید امروز باب عنایت مفتوح و منادی عظمت مابین امت در هر حین ندا میفرماید ای صاحبان سمع ندایش را بشنوید و ای دارای بصر بافتش توجه نما مقام این یوم تحدید نشود و از اندازه و حدود مقدّس و مبراست از حق بطلبید عالم را بانوار اسم اعظم منور فرماید و عباد خود را از بحر عطا محروم ننماید اوست قادریکه قدرت مشرکین او را از اراده منع نمود و از مشیت بازداشت

3 Say: Praise be unto Thee, O my God, for having strengthened me and made me known and mentioned me in such wise that the fragrance thereof will endure throughout the continuance of Thy dominion and Thy kingdom. Verily Thou art the Mighty, the All-Bountiful.

3 قل لك الحمد يا الهی بما ايدتني وعزفتني و ذکرتنی بما لا ینفد عرفه بدوام ملکک و ملکوتک انک انت العزيز الفضال

Majlis210461.052b

BH11888*To: Mir Siyyid Ahmad, in Kirmanshah**Date: 1306-06-06 [1889-Feb-7]*

1 In My Name, the One Who Standeth amongst all peoples

2 Glorified art Thou, O my God! How can I mention what Thou hast bestowed upon me through Thy generosity and honored me through Thy grace, whereby Thou hast guided me to Thy straight path and Thy mighty announcement, and given me to drink of the choice wine of Thy utterance from Thy verses and the Kawthar of Thy grace from Thy Book? I testify, O my God, to Thy greatness and Thy power and Thy sovereignty and Thy authority. Alas! Alas! for my remoteness from the court of Thy nearness and my separation on the carpet of meeting with Thee. I beseech Thee, O Creator of the world and Educator of the nations, by Thy Most Great Name, to ordain for me from the Pen of the Most High the reward of meeting Thee and attaining Thy presence and standing before Thy gate. Alas! Alas! I witness Thy love, O Beloved of the world, and the hatred of the peoples, and I behold Thy drawing near and their turning away from the shore of the ocean of Thy mercy. Thou art He Who, O my God, created the learned and the princes for Thy remembrance and praise and the service of Thy Cause in Thy lands. But when Thou didst manifest Thyself, they rose against Thee with such oppression that the near ones lamented, and they advanced toward Thee with swords of hatred and visited upon Thee that which caused all existence to be seized with grief. There is no God but Thee, the Almighty, the Self-Subsisting.

1 بِسْمِ الْقَائِمِ بَيْنَ الْأَنَامِ

2 سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي كَيْفَ أَذْكَرُ مَا أَعْطَيْتَنِي بِجُودِكَ وَارْحَمْتَنِي بِفَضْلِكَ بِحَيْثُ هَدَيْتَنِي إِلَى صِرَاطِكَ الْمُسْتَقِيمِ وَنَبَأَكَ الْعَظِيمِ وَسَقَيْتَنِي رَحِيقَ بَيَانِكَ مِنْ آيَاتِكَ وَكَوْثَرَ فَضْلِكَ مِنْ كِتَابِكَ أَشْهَدُ يَا إِلَهِي بِعَظَمَتِكَ وَاقْتِدَارِكَ وَسُلْطَنَتِكَ وَاخْتِيَارِكَ آهَ آهَ مِنْ بَعْدِي عَنْ سَاحَةِ قَرَبِكَ وَفِرَاقِي فِي بَسَاطِ لِقَائِكَ اسْأَلُكَ يَا مُوجِدَ الْعَالَمِ وَمُرَبِّي الْأُمَمِ بِاسْمِكَ الْأَعْظَمِ بِأَنْ تَكْتُبَ لِي مِنْ قَلَمِ الْقَدَمِ أَجْرَ لِقَائِكَ وَالْحُضُورِ أَمَامَ وَجْهِكَ وَالْقِيَامِ لَدَى بَابِكَ آهَ آهَ أَرَى حَبْكَ يَا مُحِبَّوبَ الْعَالَمِ وَبَغْضَ الْأُمَمِ وَأَشْأَهُدُ أَقْبَالَكَ وَأَعْرَاضَهُمْ عَنْ شَاطِئِ بَحْرِ رَحْمَتِكَ أَنْتَ الَّذِي يَا إِلَهِي خَلَقْتَ الْعُلَمَاءَ وَالْأُمَرَاءَ لِذِكْرِكَ وَثَنًا لَكَ وَخَدَمْتَ أَمْرَكَ فِي بِلَادِكَ فَلَبَّأَ أَظْهَرْتَ نَفْسَكَ قَامُوا عَلَيْكَ بِظُلْمٍ نَاحَ بِهِ الْمُقَرَّبُونَ وَاقْبَلُوا إِلَيْكَ بِأَسْيَافِ الْبُغْضَاءِ وَوَرَدُوا عَلَيْكَ مَا أَخَذْتَ بِهِ الْأَحْزَانُ كُلَّ الْوُجُودِ لَا إِلَهَ إِلَّا أَنْتَ الْمُهَيْمِنُ الْقَيُّومُ

Majlis210461.051b

BH11894*To: Aqa Mirza Murtida Munshi Badiul-Kuttab, in Kirmanshah**Date: 1306-06-06 [1889-Feb-7]*

1 He is the One Who ruleth over all names

2 Blessed is He Who hath sent down the verses and manifested the evidences, and Who hath spoken before all faces that which

1 هُوَ الْمُهَيْمِنُ عَلَى الْأَسْمَاءِ

2 تَبَارَكَ الَّذِي نَزَّلَ الْآيَاتِ وَأَظْهَرَ الْبَيِّنَاتِ وَنَطَقَ أَمَامَ الْوُجُوهِ بِمَا ارْتَعَدَتْ بِهِ فَرَائِصُ كُلِّ غَافِلٍ

caused the limbs of every heedless and rejected one to quake. Glorified is He Who hath manifested whatsoever He willeth through His word "Be, and it is!" Neither the might of the oppressors nor the opposition of the pharaohs, who denied that which was sent down from God, the Lord of the seen and unseen, could hinder Him. When thou findest the fragrance of the Manifestation, say:

- 3 Glory be unto Thee, O my God! I beseech Thee by Thy Name, the All-Bountiful, and Glory be unto Thee, O my God! I beseech Thee by Thy Name, the All-Generous, to make me one of those who have quaffed the wine of reunion from the hands of Thy bounty and the Kawthar of meeting through Thy grace and favors. O Lord! Thou seest me turning toward Thee and gazing toward the horizon of Thy grace. I beseech Thee to send down upon me from the heaven of Thy bounty that which will draw me nigh unto Thee. Then ordain for me that which will assist me and preserve me in every world of Thy worlds. Verily Thou art the All-Powerful, the All-Compelling, the Mighty, the Most Loving.

مردود سبحان الذي اظهر ما اراد بقوله كن
فيكون ما منعه سطوة الجبارة و لا اعراض
الفراغة الذين انكروا ما نزل من لدى الله مالك
الغيب والشهود انك اذا وجدت عرف الظهور
قل

3 سبحانك اللهم يا الهى اسئلك باسمك الفياض
و سبحانك اللهم اسئلك باسمك الفضال بأن
تجعلني من الذين شربوا رحيق الوصال من ايادي
عطائك و كوثر اللقاء بجودك والطافك ارب
تراني مقبلاً اليك و ناظراً الى افق فضلك
اسئلك بأن تنزل علي من سماء جودك ما
يقربني اليك ثم قدر لي ما ينصرني و يحفظني في
كل عالم من عوالمك انك انت المقتدر المهيمن
العزیز الودود

Majlis210461.052a

BH00101

To: Baha'is of Isfahan et al.

Date: 1306-06-19 [1889-Feb-20]

- 1 In the Name of Our Most Holy, Most Great, Most Exalted, Most Glorious Lord!
- 2 The praise of those who praise, the thanksgiving of those who give thanks, and the glorification of those who glorify - how can these be attributed to Him Who is sanctified and exalted above creation, knowledge and comprehension? The inability of all things to reach Him testifies to His sanctity, and the confession and acknowledgment of both the visible and hidden tongues of all created things and beings bears eloquent witness to His transcendence. Who can describe Him as He deserves to be described? Who can mention Him as He deserves to be mentioned? The remembrances of those who remember are bounded by limitations, and the comprehension of those who comprehend falls short and is veiled.

1 بسم ربنا الأقدس الأعظم العلى الأبهى

2 حمد حامدين و شكر شاكرين و نعت ناعتين
را چگونه ميتوان بمقامى نسبت داد كه از
آفرينش و علم و ادراك مقدس و منزّهست
تقدّيسش را عدم بلوغ دانش گواه و تنزيهش
را اقرار و اعتراف السن ظاهر و باطن كائنات
و موجودات شاهديست ناطق و گواهيست
صادق من يقدر ان يصفه حق الوصف و من
يقدر ان يذكره حق الذكر اذكار ذاكرين محدود
بحدود و ادراك مدركين قاصر و محجوب

- 3 O God, O Self-Sufficient One! By what utterance shall I make mention of Thee, and with what tongue shall I praise Thee? The Prophets and Chosen Ones have confessed their powerlessness, and likewise both the distant and the near, the obedient and the rebellious - all acknowledge their impotence and shortcoming. The essence of expression is mute in the arena of Thy praise, and the reality of speech is dumb in the court of Thy mention. Yet the ocean of Thy generosity has given hope to the realm of utterance, and the banner of Thy bounty has confirmed existence, that they might not remain utterly deprived of Thy mention according to their capacity. For were the door of Thy remembrance and praise to be shut, hope would vanish and the sword of despair would cut down and uproot the saplings of existence.
- 3 بار خدایا بینیازا بچه بیان ذکرت نمایم و بکدام لسان ثنایت گویم انبیا و اصفیا اقرار بر عجز نموده‌اند و هم‌چنین قاصی و دانی و مطیع و عاصی کلّ معترف بر عجز و تقصیر کینونت بیان در عرصه ثنایت الکن و ذاتیت گفتار در ساحت ذکرت ابکم ولكن بحر کرمتم عالم لسان را امیدوار نموده و رایة جودت وجود را تأیید فرموده تا بقدر مقدور از ذکرت نمانند چه اگر باب ذکر و ثنایت مسدود شود امید از میان برخیزد و سیف یأس نهالهای وجود را قطع نماید و براندازد
- 4 O Merciful One! We beseech from the ocean of Thy mercy. O Generous One! We implore from the sun of Thy generosity. Look not upon our weakness and lowliness; consider rather Thine exaltation, transcendence, grace and power. Perchance Thou wilt transform this handful of dust into a precious jewel, and set this cold world ablaze with the fire of Thy Tree. Thou art the Powerful. There is no God but Thee, the Most Exalted, the Most High.
- 4 ای رحیم از دریای رحمت میطلبیم و ای کریم از آفتاب کرمتم مسئلت مینمائیم بر ضعف و پستی ما منکر در علوّ و سموّ و فضل و اقتدارت نظر فرما شاید این مشت خاک را بگوهر پاک تبدیل فرمائی و این عالم افسرده را بنار سدرهات مشعل نمائی توئی توانا لا اله الا انت العلیّ الاعلیّ
- 5 And then, O beloved of my heart! The noble pages thou didst send, each one a volume from the world of inner meanings, arrived. Their words refreshed the soul, and the fire of their mention transformed languor and stillness into attraction and motion, for each letter was adorned with the remembrance of God, exalted be His glory, and spoke His praise. Blessed art thou! It was not passion that made thee speak, but rather divine guidance. Were the servants to be fair and to see and hear with penetrating eyes and attentive ears, disputes and contentions would disappear, and "Our Cause is but one" would unveil its countenance and become manifest. But the servants have been reared on vain imaginings and have drunk from the pool of idle fancies; therefore they are deprived of the four, nay the nine rivers. Leave them to their devices. In any case, after reading the letter and becoming aware of it, the spirit ascended on the wings of detachment until it reached the presence of God's throne, the Lord of all worlds. And after attaining the presence and receiving permission, thy letter was presented in its entirety, and these verses were revealed from the heaven of the Will of the Lord of all men, exalted be His blessed and transcendent utterance:
- 5 و بعد یا حبیب فؤادی اوراق مرسلهء عالی که هر یک دقتی بود از عالم معانی رسید بیانش جان را تازه نمود و نار ذکرش کسالت و سکون را بجذب و حرکت تبدیل فرمود چه که هر حرفش بذکر حقّ جلّ جلاله مرّین بود و بشنایش ناطق لله درک ما انطقک الهوی بل الهدی اگر عباد بانصاف آیند و باذان واعیه و ابصار حدیده ببینند و بشنوند نزاعها و دعوها از میان برخیزد و ما امرنا الا واحد چهره گشاید و ظاهر گردد ولكن عباد باوهم تربیت شده‌اند و از غدیر ظنون آشامیده‌اند لذا از انهار اربعه بل تسعه محرومند ذرهم و ما عندهم باری بعد از قرائت نامه و اطلاع روح بقوادم انقطاع صعود نمود الی ان بلغ امام عرش الله ربّ العالمین و بعد از حضور و اذن نامهء آن جناب بتمامه عرض شد و این آیات از سماء مشیت مالک الرقاب نازل قوله تبارک و تعالی
- 6 He is the One Who speaks in the Kingdom of Utterance
- 6 هو الناطق فی ملکوت البیان
- 7 Praise be befitting and worthy of the Lord of the Worlds Who, through the Dayspring of His signs and the Manifestation of

His clear tokens, alone summoned all the peoples of the world to the choice sealed wine. His irrevocable Decree remained unhidden by doubts and untainted by idle fancies. From the horizon of each of His words shineth forth the light of certitude and blazeth the fire of true knowledge. These light and fire outwardly differ yet inwardly are united. Blessed is he who hath attained unto them both. Today, attentive ears hear from the Blessed Tree that which Moses heard on the Mount of Certitude, and perceiving eyes behold that which the Prophets and Messengers sought after. Exalted is this Day and exalted is He Who hath appeared therein. The former cannot be compared with previous cycles and ages, nor can the latter be likened to any previous revelation of God's Word, the Dayspring of lights.

- 8 O Muhammad, upon thee be My glory! The Wronged One hath heard thy call and answered thee time and again with that wherewith God hath illumined the cities of knowledge and wisdom and the horizons of hearts and minds, and through which the river of mercy hath flowed amongst all created things. O Muhammad, hearken once again unto the Call from the precincts of 'Akka, from the Divine Lote-Tree: Verily, there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise. He remembereth him who remembereth Him, nay rather, He remembereth him who wisheth to remember Him, for His remembrance preceded the world even as His mercy preceded all who are in the heavens and on earth.

- 9 O Muhammad! The Most Great Announcement remembereth thee from this supreme horizon, which God hath made a prison for the Dayspring of His signs and the Dawning-place of His clear tokens, and for such of His servants, drawn nigh unto Him, as were not hindered by veils from the Lord of all beings, nor were they frightened by the hosts of the oppressors. We were walking in the house on a dark night when the servant in attendance entered with thy letter and presented it before the Wronged One. We have answered thee with this clear Book which speaketh before the faces of all mankind. By God! The Most Great Name hath come with a sovereignty before which the power of kings and rulers cannot stand, and He desireth to purify the hearts of all peoples from rancor and hatred. For this He hath borne in the world of creation such afflictions and hardships as none knoweth save God, the Lord of all worlds. He counseleth the princes of the earth to justice and equity and to that whereby their stations shall be made manifest before the faces of the servants. Blessed is he who hath heard the Call and acted according to that which he was commanded by an All-Knowing Commander.

7 حمد حضرت قیومیرا لایق و سزاست که بمشرق آیات و مظهر بینات وحده احزاب عالمرا برحق محتوم دعوت فرمود امر محتومش بظنون محجوب نماند و باو هام نیالاید از افق هر کلمهئی از کلماتش نور یقین مشرق و نار عرفان مشتعل و این نور و نار در ظاهر مختلفند و در باطن متحد طوبی لمن فاز بهما امروز آذان واعیه از سدره مبارکه اصغا مینماید آنچه را که کلیم در طورایقان اصغا نمود و ابصار حدیده مشاهده مینماید آنچه را که نبیین و مرسلین آن را طلب نموده اند جلّ الیوم و جلّ من ظهر فيه لا تعادل بالأول القرون و الأعصار و بالثانی ما ظهر من کلمة الله مشرق الأنوار

8 یا محمد علیک بهائی انّ المظلوم سمع ندائک و اجابک مرّة بعد مرّة بما نور الله به مدائن العلم و الحکمة و آفاق القلوب و الأفئدة و به جرى فرات الرحمة بین البریة یا محمد اسمع النداء من شطر عکاء مرّة اخرى من سدرة المنتهی انه لا اله الا هو الفرد الواحد العليم الحکیم انه يذكر من ذكره بل ذکر من اراد ان يذكره لأنّ ذكره سبق العالم کما سبقت رحمته من فی السموات و الأرضین

9 یا محمد انّ النّبأ الأعظم بذکرک من هذا الأفق الأعلى الذی جعله الله سجنًا لمشرق آیاته و مطلع بیناته و لمن معه من عبادہ المقربین الذین ما منعهم الأجاب عن مالک الرقاب و ما خوفتهم جنود الظالمین قد کنا ماشيًا فی البيت فی لیلۃ دلاء دخل العبد الحاضر بکتابک و عرضه لدى المظلوم اجبناک بهذا الکتاب المبین الذی ينطق امام وجوه العالم تالله قد اتى الاسم الأعظم بسلطان لا تقوم معه قوّة الملوک و السلاطین و اراد ان يطهر افئدة الأحزاب من الضغينة و البغضاء بذلک حمل فی ناسوت الانشاء من البأساء و الضراء ما لا اطلع به الا الله ربّ العالمین و یوصی امرآء الأرض بالعدل و الانصاف و بما تظهر به مقاماتهم امام وجوه العباد طوبی لمن سمع النداء و عمل بما امر به من لدن امر علم

- 10 O Muhammad! Remind the people of God's verses with joy and fragrance. Verily they attract them, draw them near, make them know, and guide them to this Straight Path. The wolves have surrounded God's sheep, the Lord of the Mighty Throne. The son of the wolf hath devoured sheep from My flock in the land of Sad on this Day whereon the Caller proclaimeth from the highest horizon of the world: "The Kingdom belongeth unto God, the Lord of the Day of Judgment." Were ye to count the martyrs in My path, ye could not number them. The Tongue of Grandeur beareth witness to this, yet most of the people are among the deniers. They have denied God's proof and evidence and cast His Book behind their backs. Lo! They are among the transgressors. This is a Day wherein the heaven hath come with manifest smoke, and the people have been prevented from turning to My most glorious horizon and from drawing nigh unto this resplendent station. By God! The smoke hath appeared as a recompense for their deeds. Lo! They are among the abased ones. Say: On the first day when the Most Exalted Pen moved, the Most Glorious Paradise trembled with joy, and the tribes of the earth who cast away God's Covenant and His Command were shaken, having followed every remote pretender. Thus hath the Pen revealed its secrets and that which was treasured therein, that it might give the people glad tidings of this mighty and wondrous Cause.
- 11 O Muhammad! Upon thee be the Glory of God and His favors! Verses have been revealed of such magnitude that none can encompass them - they have encircled the world. Yet most remain veiled until now. The words of old have not departed from the view of those who turn away among the people of the Bayan - they speak with fabricated words of the past and cling to manifestations of vain imaginings. How far is the glory, loftiness and greatness of this Cause from the understanding of those heedless souls! They are deprived of the heavenly waters of divine mercy, and are content with bitter hatred. Such is the condition of these people. Calumnies have arisen such that the world's hearing has recoiled from its power to listen. Any person of justice and fairness who contemplates the verses revealed in this Most Great Manifestation will know with absolute certainty that the Hidden Being has been granted authority. the ungodly and transgressors strive with utmost effort to extinguish the divine light and quench the heavenly fire. But the Word of God has not been and will not be prevented from penetrating. Assuredly those possessed of vision, hearing and utterance will arise and summon humanity to the supreme horizon with the most exalted call.
- 12 Indeed, nearness and remoteness, acceptance and rejection, death and life, ignorance and knowledge are all dependent upon

يا محمد ذكّر الناس بآيات الله بالروح والريحان
أنها تجذبهم وتقربهم وتعرفهم وتهديهم الى هذا
الصراط المستقيم قد احاطت الذباب اغنام الله
رب العرش العظيم قد افترس ابن الذئب غنماً
من اغنامي في ارض الصاد في هذا اليوم الذي
فيه ينادى المناد من اعلى افق العالم الملك لله
مالك يوم الدين ان تعدوا الشهداء في سبيلي لا
تحصوهم يشهد بذلك لسان العظمة ولكن القوم
اكثرهم من المنكرين قد انكروا حجة الله وبرهانه و
نبذوا كتابه ورائهم الا انهم من المعتدين هذا يوم
فيه انت السماء بدخان مبين ومنع الناس عن
التوجه الى افق الأبهى وعن التقرب الى هذا
المقام النير تالله قد ظهر الدخان جزاء اعمالهم الا
انهم من الصاغرين قل في أول يوم تحرك فيه
القلم الأعلى اهتز به الفردوس الأبهى و تزلزلت
قبائل الأرض الذين نبذوا ميثاق الله وامره بما
اتبعوا كل متوهم بعيد كذلك اظهر القلم اسراره
وما كان مخزوناً فيه ليبشّر الناس بهذا الأمر العزيز
البدیع

يا محمد عليك بهاء الله وعنايته آيات بشأنى نازل
كه احدى قادر بر جمع آن نه عالمرا احاطه نموده
مع ذلك اكثرى محبوب الى حين الفاظ قبل
از نظر معرضين اهل بيان نرفته بكلمات مجعوله
قبل متكلمند و بمظاهر اوهام متمسك عزت و
رفعت و عظمت اين امر بجا و ادراكات آن
نفوس غافله بجا از فرات رحمت الهى محرومند و
بصديد بغضا مانوس اينست شأن قوم مفترياتي
بميان آمده كه عالم اصغا از قوه سامعه بيزارى
جسته هر صاحب عدل و انصافى در آيات منزله
اين ظهور اعظم ملاحظه نمايد بيقين مبين ميداند
كه نفس مستورا كه منصب داده مشركين و
معتدين بكال جد و جهد در اطفاء نور الهى و
انحام نار ربانى ساعى و جاهدند ولكن كلمه الله
نفوذش منع نشده و نميشود البته صاحبان بصر
و سمع و بيان ظاهر شوند و بأعلى النداء ناس را
بافق اعلى دعوت كنند

and connected to the recompense of the deeds of the servants. Thus at the beginning of the Manifestation of the Herald, that is the Point of the Bayan, not one of the renowned divines of Persia attained to the light of recognition. The cause and reason was the recompense of deeds which became a barrier and deprived all. Would that they had held fast to repentance and return! They utter the blessed words "There is no power nor strength save in God," yet they turn away from its appearance and meaning. They say "O Imam!" while issuing decrees against His Creator. In truth, astonishment itself is astounded at the deeds and words of this group. Say: O my God, my God! I testify that through Thy Most Great Name the ocean of generosity has surged, and through Thy binding command the sun of bounty has shone forth from the horizon of the world. I beseech Thee, O Lord of eternity and Sovereign of nations, by the mysteries hidden in all things, by the breaths of Thy most great verses, and by Thy sovereignty which has encompassed earth and heaven, to assist those who turn away to turn towards Thee, the deniers to confess, the oppressors to justice and fairness, and the rebellious to return to the ocean of Thy forgiveness and the heaven of Thy bestowals. Verily Thou art the Almighty, the Glorious, the All-Bountiful.

- 13 That which was hidden from hearts and eyes has in this Manifestation become manifest and evident. Can the whisperings of corrupt souls now prevent the servants from reaching the shore of the sea of oneness? From the deeds and behavior of the Shi'ih on the Day of Judgment was revealed that which had been concealed for twelve hundred years. Until now they have not ceased - continuously from pulpits they revile and kill the Truth and His loved ones. Glory be to God! In these days an event has occurred that has caused astonishment. One of those who turned away from the Bayan, Mirza Hadi Dawlat-Abadi, merely upon hearing that in the land of Sad he had been called a Babi, that unjust one ascended the pulpit and, like the Shi'ih, uttered curses, revilement and abuse - first against his own guide in Cyprus and those in Cyprus, and then from the beginning until now against all. Glory be to God! What that unjust one has done for the sake of two days of life! But he is content with the foolish ones of the world who accept whatever he says. For instance, should he state that his purpose in cursing and reviling was something else, those possessed of vain imaginings would accept it.

- 14 Say: O ye objectors to the Bayan, what is the distinction between truth and falsehood? Judge fairly. In that land how many martyrs have sacrificed their lives in the name of the Goal of the worlds, and ye have all heard of them. The twin

12 باری قرب و بعد اقبال و اعراض و موت و حیات و جهل و علم منوط و مربوط بجزای اعمال عباد است چنانچه در اول ظهور مبشر یعنی نقطهء بیان احدی از علمای معروف ایران بنور عرفان فائز نشد سبب و علت جزای اعمال بوده که حایل گشته و کثراً محروم نموده ایکاش باستغفار و رجوع تمسک میجستند بکلمهء مبارکهء لا حول و لا قوه الا بالله ناطقند و لکن از ظهور و معنیش معرض یا امام میگویند و بر خالقش فتوی میدهند فی الحقیقه نفس حیرت متحیر است از افعال و اقوال این فتنه قل الهی الهی اشهد ان باسّمک الأعظم ماج بحر الکرم و بأمرک المبرم اشرق نیر الجود من افق العالم اسئلک یا مالک القدم و مولی الأمم بالأسرار المكنونة فی الأشياء و بنفحات آیاتک الکبری و یسلطانک الذی غلب الأرض و السماء بأن تؤیّد المعرضین علی الاقبال و المنکرین علی الاقرار و الظالمین علی العدل و الانصاف و العاصین علی الرجوع الی بحر عفوک و سماء عطائک انک انت المقتدر العزیز الوهاب انتی

13 آنچه از افنده و ابصار مستور بود در اینظهور ظاهر و هویدا گشت دیگر مگر همزات نفوس مغله عباد را از شاطی بحر احدیه منع نماید از اعمال و اطوار شیعه در یوم جزا کشف شد آنچه که در هزار و دویست سنه مستور بود الی حین دست برداشته اند متصل بر منابر حق و اولیائش را سب مینمایند و می کشند سبحان الله این ایام امری واقعه شده که سبب حیرت گشته یکی از معروضین بیان میرزا هادی دولت آبادی بجز آنکه شنیده در ارض صاد او را بابی گفته اند آن بی انصاف بالای منبر رفته بمثابه شیعه لعن و سب و شتم نموده اول مرشد خود قبرس و من فی القبرس و بعد از مبدء الی حین کل را سب نموده سبحان الله از برای دو روز حیات آن بی انصاف چه کرده و لکن از احقهای عالم خاطر جمعست که آنچه بگوید میپذیرند مثلاً اگر ذکر نماید مقصود من از لعن و سب امر دیگر بوده صاحبان آذان موهومه قبول مینمایند

14 بگوئید ای معروضین بیان آیا فرق مابین حق و باطل چیست انصاف دهید در آن ارض چند نفر از شهدا باسم مقصود عالمیان جان نثار نموده اند

resplendent lights, that is, the two Husayns - upon them be the most glorious of all glory - of whom ye have heard, despite their wealth, glory and fortune, sacrificed their lives in the path of the Friend. And though the wicked ones strove mightily that they might utter but one word to save themselves, they would not consent. They forsook creation and all that pertaineth unto it, but forsook not the truth. Likewise before them, Mulla Kazim and other souls - upon them be the most glorious glory of God - all freely sacrificed their lives at the threshold of the Friend. And several months ago His Holiness Ashraf - upon him be the glory of God and His grace - attained the most great martyrdom. His martyrdom is proof of certitude, steadfastness and confession, while the life of Hadi is evidence of wavering and denial.

و همه شنیده‌اید نورین ترین یعنی حسین علیهما من کل بهاء اباه را شنیده‌اید مع ثروت و عزت و دولت جانرا در ره دوست نثار نمودند و آنچه اشقیا جد و جهد کردند که یک کلمه بگویند و خود را نجات دهند قبول نفرمودند از خلق و ما عندهم گذشتند و از حق نگذشتند و هم چنین قبل از ایشان جناب ملا کاظم و نفوس اخری علیهم بهاء الله الاهی که همه جانرا رایگان نثار قلوب دوست نمودند و چند شهر قبل حضرت اشرف علیه بهاء الله و فضله بشهادت عظمی فائز و شهادتش دلیل است بر اطمینان و استقامت و اقرار و زندگی هادی و بقااش دلیست بر اضطراب و انکار

- 15 Judge fairly, O people of the Bayan, and speak with pure truthfulness, and conceal not the truth through your idle fancies. Until now it hath never happened that a Babi would confess and yet remain alive, while the unjust Hadi preferred mortal life to eternal life. Yet assuredly with one lie he will quiet those possessed of vain imaginings. Alas, alas, for their lack of fairness, their tyranny and their oppression! By the life of our Beloved and our Goal! Today it would be fitting to establish a house of mourning in the arena of the world and, in lamentation for justice and fairness, to recite those exalted verses which have been sent down from the heaven of will specifically for the dead.

15 انصفوا یا ملأ البیان و انطقوا بالصدق الخالص و لا تستروا الحق بأهوائکم تا حال نشده یک بابی اقرار نماید و زنده بماند و هادی بی انصاف حیات فانیه را بر حیات باقیه مقدم داشت و لکن یقین است بیک کذب متوهمین را ساکن مینماید آه من عدم انصافهم و ظلمهم و اعتسافهم لعمر محبوبنا و مقصودنا امروز خوشت در عرصه عالم مجلس عزرا بر پا نمائیم و در ماتم عدل و انصاف حروفات عالیات که مخصوص اموات از سماء مشیت منزل آیات نازل شده بخوانیم

- 16 O people of Sad! Harken unto the counsel of this servant. Take for yourselves a path unto God. Ye have not been and are not informed of matters. Now ye have become entangled with souls who in the earliest days were occupied in building the cities of idle fancy with the hands of vain imaginings. Fear God, O people, and be not among the transgressors.

16 ای اهل صاد اسمعوا نصیح الخادم اتخذوا لأنفسکم الی الله سبیلا شما از امور مطلع نبوده و نیستید حال مبتلا شده‌اید بنفوسیکه در اول ایام ببادی اوهام بعمیر میدان ظنون مشغول گشته‌اند اتقوا الله یا قوم و لا تكونوا من المعتدین

- 17 As for the mention that was made of 'Ali Pasha KH-A - upon him be the glory of God - last week a most mighty and holy Tablet was revealed and sent specifically for him, that it might reach that loved one through those who would deliver it. Now too is he mentioned in the Most Holy Court, and the tongue of grandeur speaketh these exalted words - glorified and exalted be His utterance: "O 'Ali! Upon thee be My glory! Harken unto the call of the Wronged One and arise with wisdom to aid the Cause. By the life of God! There hath been ordained for the helper that which the treasures of the earth cannot equal. Say: O my God and my Lord! I beseech Thee to assist me in that which will abide with me in every world of Thy worlds and by which the cities of Thy justice will be illumined. O my Lord!

17 اینکه ذکر جناب علی پاشا خا علیه بهاء الله را نموده بودند هفته قبل یک لوح امنع اقدس مخصوص ایشان نازل و ارسال شد که بآنخوب برسد که برسانند حال هم ذکر ایشان در ساحت اقدس مذکور و لسان عظمت باین کلمات عالیات ناطق قوله تبارک و تعالی یا علی علیک بهائی بشنو ندای مظلوم را و بحکمت بر نصرت امر قیام نما لعمر الله از برای ناصر مقدر شده آنچه که خزائن ارض بآن معادله ننماید قل یا الهی و سیدی اسئلک ان تؤیّدنی علی عمل یکون معی فی کلّ عالم من عوالمک و تستضیء به مدائن عدلک ای ربّ تری عبدک اقبل

Thou seest Thy servant who hath turned unto Thee, detached from all else but Thee, and who testifieth to his servitude unto Thee. I beseech Thee not to withhold him from the ocean of Thy bounty and the sun of Thy generosity. Thou art verily the All-Forgiving, the All-Bountiful." Thus was it ended.

18 And likewise these exalted words were revealed especially for Jinab-i-Aqa Siyyid Rustam—may God, exalted be He, sustain him. He, blessed and glorified be He, saith:

19 O Rustam, upon thee be My greetings! Ponder upon that which hath been aforetime and that which hath appeared thereafter, and behold with the eye of insight, purely for the sake of God. The decline of true knowledge and wisdom hath ever been caused by the divines. Reflect upon the Seal of the Prophets, may the spirit of all else but Him be sacrificed for His sake. Though He proclaimed the blessed Word of Divine Unity, they issued the decree for His death. All peoples arose in opposition, and ponder thou the cause of their opposition. When thou discoverest this, thou wilt hold fast unto this Most Great Revelation with such firmness that all the earth shall be powerless to deter thee. Likewise consider the Manifestation of the Friend of the All-Merciful in ancient times, and thereafter the appearance of the Spirit, and before Him the Interlocutor. One they called a sorcerer, and another they named an impostor. Examine what the All-Merciful hath revealed in the Qur'an: "Never came there unto them a Messenger but they did mock Him."

20 After reflecting upon what hath been mentioned, arise and turn towards the Kaaba of God, the All-Protecting, the Self-Subsisting. Say: O my God, my God! Thou seest how I have cast aside all else but Thee and have taken hold of Thy Cause, have forsaken all save Thee, turning unto the court of Thy grace and the sanctuary of Thy glory. I beseech Thee to assist me in rending asunder the veils and dispelling the mists. Verily Thou art powerful over whatsoever Thou wilt. O Lord! Illumine my heart with the light of Thy knowledge and my sight with the radiance of the Day-Star of Thy Revelation. O Lord! Withhold me not from the ocean of Thy verses and the sun of Thy grace. Verily Thou art the All-Powerful, the All-Knowing, the All-Wise.

21 Behold, the petition of His Honor Mirza Husayn Khan – upon him be the Glory of God – was submitted unto the Sacred Threshold and was graciously received with divine attention. A Most Holy Tablet, specially ordained for him, descended from the heaven of the Divine Will and was dispatched, that

الیک منقطعاً عن دونک و یشهد بعبودیتہ لک
اسئلک ان لا تحییہ عن بحر عطائک و شمس
جودک انک انت الغفور الکریم انتہی

18 و ہم چنین این کلمات عالیات مخصوص جناب
آقا سید رستم ایده الله تعالى نازل قوله تبارک و
تعالى

19 یا رستم علیک سلامی در آنچه از قبل بوده و
آنچه از بعد ظاهر شده تفکر نما و بدیده بصیرت
خالصاً لوجه الله نظر کن خرابی عالم علم حقیقی
و عرفان از ارباب عمامت بوده و هست در خاتم
انبیا روح ما سواه فداه تفکر نما آنحضرت بکلمه
مبارکه توحید ناطق بر قتلش فتوی دادند جمیع
طوائف بر اعراض قیام نمودند و سبب اعراض
را تفکر نما چون بیای باین ظهور اعظم تمسک
نمائی تمسکیکه همه ارض قادر بر منع نباشند و
هم چنین در ظهور خلیل الرحمن از قبل قبل و
بعد در ظهور حضرت روح و از قبلش کلیم نظر
نمایکیرا بخار گفتند و دیگررا کذاب در ما انزلہ
الرحمن فی الفرقان تفرس کن قوله تعالى ما یأتیهم
من رسول الا کانوا به یستہزئون

20 بعد از تفرس در آنچه ذکر شد قم ثم اقبل الی
کعبه الله المہيمن القیوم قل الہی الہی ترانی نبذت
دونک و اخذت امرک و ترکت ما سواک
مقبلاً الی بساط فضلک و ساحة عزک اسئلک
ان تؤیدنی علی خرق الحجاب و کشف السبحات
انک انت المقتدر علی ما تشاء اربّ انر قلبی بنور
معرفتک و بصری بضیاء نیر ظهورک اربّ لا
تمنعنی عن بحر آیاتک و شمس فضلک انک انت
المقتدر العلیم الحکیم انتہی

21 و عریضہ جناب میرزا حسین خان علیہ بہاء الله
در پیشگاه حضور عرض شد و بشرف اصغافا
گشت و یک لوح اقدس مخصوص ایشان
از سما مشیت نازل و ارسال شد تا از عرف
بیان رحمن سرمست شوند و بذکر و ثنا مشغول
گردند

he might be intoxicated by the fragrance of the utterance of the All-Merciful and become occupied in remembrance and praise.

- 22 Regarding the mention made of His Honor Sulayman Khan – upon him be the Glory of God – and likewise his enkindlement with the fire of divine love and his devotion to the service of the Cause which was recorded: these glad tidings attained the honor of being heard in the Most Holy Court, and a Most Holy Tablet, specially ordained for him, appeared and descended from the horizon of the heaven of bounty and was dispatched. It is hoped that he may be made a recipient of the eternal, everlasting life and may quicken the world, inasmuch as today the breathings of Revelation are wafting forth. May he too be made a recipient of the traces of the Supreme Pen. I beseech the Exalted One that He may confirm him and those who are with him in the service of His mighty, unshakeable Cause.

22 و اینکه ذکر جناب سلیمان خان علیه بهاء الله را نمودند و هم چنین اشتعال ایشان را بنار محبت الهی و توجهشانرا بخدمت امر مرقوم داشتند اینتراتب در ساحت امنع اقدس بشرف اصغا فائز و یک لوح امنع اقدس مخصوص ایشان از افق سماء فضل لائخ و نازل و ارسال شد امید آنکه بحیات دائمه باقیه فائز شوند و عالم را زنده نمایند چه که امروز نفحات وحی متضوعست و ایشانهم باآثار قلم اعلی فائز استلله تعالی بأن یؤیده و من معه علی خدمه امره المحکم المتین

- 23 Regarding the mention made of His Honor Himmat 'Ali Khan – upon him be the Glory of God – the beloved of the heart of His Holiness [the Bab] – upon Him be all the Glory of His glories and all the light of His lights – his mention hath been recorded. A Most Holy Tablet, specially ordained for him, descended and was dispatched to the land of Qaf, that it may reach him. The friends of God – upon them be the Glory of God – who exist in those regions are all mentioned in the Most Holy Court and have been made recipients of the waves of the ocean of the favor of the Desired One of the worlds. This servant giveth glad tidings to all through the bounty and favor of the True One, and seeketh for each that which is the cause of the enkindlement of the world and the purification of nations.

23 اینکه ذکر جناب همّت علی خان علیه بهاء الله را نمودند محبوب فؤاد حضرت س م علیه منکّل بهاء ابهه و منکّل نور انوره ذکر ایشانرا مرقوم داشته اند یک لوح امنع اقدس مخصوص ایشان نازل و بارض قاف ارسال شد که بایشان برسانند دوستان الهی علیهم بهاء الله که در آن اطراف موجودند کلّ در ساحت اقدس مذکور و بامواج بحر عنایت مقصود عالمیان فائز این خادم کلّ را بفضل حقّ و عنایتش بشارت میدهد و از برای هر یک میطلبد آنچه را که سبب اشتعال عالم و تطهیر امم است

- 24 Regarding the mention made of His Honor Aqa Mirza Aqa [title] – upon him be the Glory of God – after submission unto the Most Holy Court, these verses adorned with splendors descended specially for him, that the attraction of the divine utterance might seize him and draw him nigh unto the Mighty, the All-Assisting. His words – blessed and exalted be He:

24 اینکه ذکر جناب آقا میرزا آقا ق ص علیه بهاء الله را نمودند بعد از عرض در ساحت امنع اقدس این آیات باهرات مخصوص ایشان نازل لیاخذنه جذب البیان و یقرّبه الی العزیز المستعان قوله تبارک و تعالی

- 25 He is the Manifest, the All-Knowing

25 هو المبین العلیم

- 26 O Mirza Aqa! With manifest certitude the foundation of vain imaginings hath this day been rolled up by the command of the Lord of Days, and the carpet of certitude hath been spread. Strive thou that perchance with utmost joy and delight thou mayest illumine with the lights of certitude those who have lost their way in the valley of doubt and conjecture. The tongue was created for mention and praise, and these days are in truth the springtime of utterance. We beseech God to aid thee to purify hearts and souls from vain imaginings and idle fancies. Vain imaginings have debarred and deprived the world from

26 یا میرزا آقا یقین مبین امروز بساط اوهام بامر مالک ایام پیچیده شد و بساط یقین مبسوط جهد نما شاید بکمال فرح و انبساط گمگشتگان وادی وهم و ظنّ را بانوار یقین منور نمائی لسان از برای ذکر و ثنا خلقشده و این ایام فی الحقیقه ربیع بیانست از حقّ مبطلیم ترا تأیید فرماید بر تطهیر افئده و قلوب من الاوهام و الظنون عالم را اوهام از مالک انام منع نموده و محروم ساخته

the Lord of all beings. Whenever a light appeared, they strove to extinguish it, and whenever the Sun of Justice shone forth from the horizon of the heaven of grace, they endeavored like clouds and mists to conceal it. Most of the verses of the divine Books have testified and do testify to that which hath been mentioned.

- 27 Hearken unto the Voice of the Wronged One and with the hands of detachment rend asunder the veils and shrouds of the people - yet with wisdom and utterance, for the decree of the sword and spear hath been lifted. By the life of God! The utterance that proceedeth from the tongues of them that are detached is sharper than the sword and more penetrating than the spear. Say: O my God, my God! I testify that Thou didst remember me in Thy Most Great Prison when I was silent in Thy remembrance. I beseech Thee to aid me to serve Thy Cause. O my Lord! Illumine my sight, strengthen my heart, and reinforce my hearing and my limbs to that which Thou hast commanded me in Thy Books, Thy Scriptures and Thy Tablets. Thou art verily the All-Powerful, the Almighty, and worthy to answer prayers.

- 28 Mention was made of Asadabad. His exalted Word: Should God will it, He would change its name to Nurabad. Convey greetings from the Wronged One to the friends of that land. Praise be to God, they have been and are among the triumphant ones. That which is the cause of eternal life and everlasting existence was specially revealed for them before and after.

- 29 This servant hath also mentioned this to Hadrat-i-Isma'il-i-Jud, upon him be the Most Glorious Glory of God. Let them investigate and send copies of whatever was revealed concerning them and has been lost. Verily our Lord is the All-Bountiful, the Most Generous.

- 30 Mention was made of Haji Fadlu'llah and Kaka Khan, upon them be the Glory of God, and likewise of Haji's love for the prayer of Salat. In truth, were all the world to attain unto a drop from the ocean of fairness, they would sacrifice their wealth and lives to obtain it. Today the taste of the servants hath changed and their power of comprehension hath been altered, therefore they are deprived of understanding that which hath descended from the heaven of bounty. O my brother and my true friend! The diverse winds of the world and its colors have stirred up impediments and deprived the sense of smell from perceiving the fragrances of revelation. We beseech God to assist His loved ones to educate mankind, that through the hosts of refined and noble utterances and praiseworthy deeds and character they may guide people to the divine law. Verily

هر هنگام که نوری ظاهر در اطفائش جهد نموده اند و هر یوم که آفتاب عدل از افق سماء فضل اشراق نمود بمثابهء صحاب و غمام در سترش کوشیدند آیات کتب الهی اکثری گواهی داده و میدهد بر آنچه ذکر شد بشنو

- 27 ندای مظلوم را و باصبع انقطاع حجابات و سبحات نفوس را شق نما و لکن بحکمت و بیان چه که حکم سیف و سنان مرتفع شده لعمر الله بیانیکه از السن منقطعین ظاهر میشود احد از سیف و انفذ از سنانت قل الهی الهی اشهد انک ذکرتی فی سجنک الأعظم اذ کنت صامتاً عن ذکرک اسئلک بأن تؤیّدنی علی خدمة امرک ایرب نور بصری و قو قلبی و اید سعی و ارکانی علی ما امرتی به فی کتیبک و صفحک و الواحک انک انت المقتدر القدر و بالاجابة جدير انتهى

- 28 ذکر اسدآباد را نمودند قوله تعالى لو شاء الله يبدل اسمها بنورآباد اولیای آن ارض را از قبل مظلوم تکبیر برسان الله الحمد فائز بوده و هستند از قبل و بعد مخصوص ایشان نازل شد آنچه که سبب حیات ابدی و بقاء سرمدی است انتهى

- 29 و این خادم هم بحضرت اسم جود علیه بهاء الله الأبهی ذکر نموده تفحص نمایند و آنچه در پاره ایشان نازل شده و مفقود گشته صورت آنرا ارسال دارند ان ربنا هو الفضل الکرم

- 30 ذکر جناب حاجی فضل الله و جناب کا کا خان علیهما بهاء الله را نمودند و همچنین عشق جناب حاجی را بمناجات صلوة فی الحقیقه اگر جمیع عالم بر شعی از بحر انصاف فائز گردند ما عندهم من الأموال و الأرواح را فدا مینمایند از برای تحصیل آن امروز ذائقه عباد تغییر کرده و قوه ادراک تبدیل شده لذا محرومند از ادراک آنچه از سماء عنایت نازل گشته ای برادر من و رفیق صديق من ارباح مختلفه عالم و الوانش تحریک نوازل نموده و شامه را از ادراک نفحات وحی محروم داشته از حق میطلبیم اولیای خود را مؤید فرماید بر تربیت خلق تا بجنود بیانهای لطیفه

He is the Near One, verily He is the Watchful, verily He is the Helper.

شریفه و اعمال و اخلاق پسندیده ناسرا بشریعه الهیه فائز نمایند آنه هو القریب آنه هو الرقیب آنه هو المعین

- 31 Concerning Aqa Siyyid Aziz-i-Quli and those with him, upon them be the Glory of God, mention was made. After being presented before His face, these exalted words were specially revealed for them. His blessed and exalted Word: He is the Mighty, the All-Knowing:

31 در باره جناب آقا سید عزیز قلی و من معه علیهم بهاء الله ذکر نمودند بعد از عرض امام وجه این کلمات عالیات مخصوص ایشان نازل قوله تبارک و تعالی هو العزیز العلیم

- 32 O dear one! Every soul that hath in this day attained unto the recognition of this Most Great Announcement hath attained unto the glory of God and is illumined by the light of God. The glory of this world hath been and ever will be ephemeral, and likewise the clamor and differences of the peoples. But this most exalted and blessed Word, which hath in this hour dawned from the horizon of the Supreme Pen, is everlasting and enduring. Neither shall obliteration seize it, nor shall extinction find it. Give thanks unto the Peerless Beloved that He hath remembered thee in the Most Great Prison and adorned thee with the tokens of the Supreme Pen. He Who loved Me hath mentioned thee; We have remembered thee in this Clear Tablet. Convey My greetings to the loved ones in that land and its surroundings, both those related and others, and say: I swear by the effulgences of the lights of the Sun of Truth that this blessed Day hath no peer or likeness. Strive ye, and through unity illuminate all regions. Beware lest the darkness of the world prevent you from drawing nigh unto the Light, or tyranny from justice, or oppression from equity. The loved ones of God, exalted be His glory, must, with pure and holy hearts, sanctified from all directions, beseech and implore from God that which is the cause of the return of all and the means of salvation for all. Verily, He is the Most Merciful of the merciful and the Protector of all who are in the heavens and on earth. There is none other God but Him, the King, the Just, the Manifest Truth.

32 یا عزیز هر نفسی الیوم بعرفان نبأ عظیم فائز شد او بعز الله فائز است و بنور الله منور عزت عالم فانی بوده و هست و همچنین ضوضا و اختلاف امم و لکن این کلمه مبارکه علیا که در این حین از مشرق سماء قلم اعلی اشراق نموده باقی و پاینده است محو آنرا اخذ نمایند و فنا آنرا نیابد شکر کن مقصود یگا را که در سخن اعظم ترا ذکر نمود و بآثار قلم اعلی مزین داشت قد ذکرک من احبب ذکرناک بهذا اللوح المبین اولیای آن ارض و اطراف از منتسبین و غیره کل را از قبل مظلوم تکبیر برسان و بگو قسم بتجلیات انوار آفتاب حقیقت که از برای این یوم مبارک شبه و مثلی نبوده و نیست جهد نمائید و باتفاق آفاق را منور سازید ایاکم ان تمنعکم ظلمة العالم عن التقرب الی النور او الظلم عن العدل و الاعتساف عن الانصاف باید اولیای حق جل جلاله با افتده خالص و پاک و مقدس از جهات از حق مسئلت نمایند و بطلبند آنچه را که علّة رجوع کل و سبب نجات کل است آنه هو ارحم الراحمین و المهیمن علی من فی السموات و الأرضین لا اله الا هو الملك العدل الحق المبین انتهى

- 33 And as for the mention that was made of Dawlatabad and the loved ones of that land, upon them be the Glory of God, and likewise their steadfastness and attraction - mention of each and every one was made in the most exalted heights in the presence of the Lord of all beings, and these wondrous and blessed verses were revealed from the heaven of bounty and mercy. His word, blessed and exalted be He:

33 و اینکه ذکر دولت آباد و اولیای آن ارض علیهم بهاء الله را نمودند و همچنین استقامت و انجذاب ایشانرا ذکر هر یک فرداً فرداً در ذروه علیا در حضور مولی الوری عرض شد و این آیات بدیعه مبارکه از سماء عنایت و مرحمت نازل قوله تبارک و تعالی

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

34 هو السميع البصیر

- 35 O My loved ones in that place! Your names have been mentioned in the presence of the Wronged One, whereupon the ocean of My loving-kindness surged, the fragrances of My grace

35 یا اولیائی هناک قد حضرت اسمائکم لدى المظلوم بذلک ماج بحر عنایتی و حاج عرف فضلی و

were wafted, and the sun of My utterance shone forth from the horizon of the heaven of My bounty. We have remembered you with such remembrance that through it the call of all things was raised: "God, there is none other God but Him, the Lord of the Throne and of the dust, the Master of the Day of Judgment." Blessed are ye, and again blessed are ye, for having turned towards Him from Whom all on earth have turned away, save those whom God, the Lord of all worlds, has willed. Ye have attained unto the traces of God from aforetime, which nothing can equal. We beseech God to strengthen you in that which will cause your deeds, your remembrances, and your character to endure in the Book of God, the Lord of all worlds. We have heard your call and have answered you, and We have shone upon you with the lights of utterance that ye may draw near, under all conditions, unto God, the Mighty, the Praiseworthy.

36 O friends of God! Harken in the Persian tongue: Hold fast to unity and harmony. Great is this Day, and the Cause of God hath appeared like the sun from its horizon and is manifest. Hold fast to consultation and occupy yourselves with teaching. This is the assistance that hath been revealed from the Supreme Pen in the Tablets of the past and future. Hold fast unto it and be of them that render assistance.

37 O friends of God and His party! Hear the call from the direction of Akka, from the Sublime Tree upraised in truth. Verily it illumineth your hearts, strengtheneth your frames, confirmeth you and aideth you with the hosts of utterance. He, verily, is the Powerful over whatsoever He willeth, and He is the Single, the One, the All-Knowing, the All-Wise.

38 We beseech God to grant strength that all may arise with supreme steadfastness and firm certitude to turn towards the cities of hearts and minds. Let not time slip away, and harken unto the sincere counsels of them that are detached. Should any differences appear among you, strive to remove and efface them, that ye may attain true unity and be numbered among the helpers. The handmaidens of God have been mentioned at this time in the Crimson Book by the Supreme Pen. We beseech God to preserve the leaves of the Tree from the various winds of the world and to illumine each one with the light of steadfastness and the radiance of detachment. He is the Powerful, the Mighty. There is none other God but Him, the Most Exalted, the Most Glorious.

39 Mention was made of His Honor Aqa Husayn K. in Dah-i-Naw – upon him be the Glory of God – and likewise mention of His Honor Aqa Mirza Rahim and his brother, His Honor Aqa

اشرق نیر بیانی من افق سماء عطائی و ذکرناکم بذکر
به ارتفع نداء الأشياء كلها الله لا اله الا هو رب
العرش والكرسى و مالک يوم الدين طوبى لكم ثم
طوبى لكم بما اقبلتم الى الذي اعرض عنه من على
الأرض الا من شاء الله رب العالمين فزتم بآثار
الله من قبل التي لا تعادها شيء من الأشياء نسل
الله ان يؤيدكم على ما تبقى به اعمالكم و اذكركم و
اخلاقكم في كتاب الله رب العالمين انا سمعنا ندائكم
اجبناكم و تجلبنا عليكم بأنوار البيان لتقربكم في كل
الأحوال الى الله العزيز الحميد

36 يا اولياء الله بلسان پارسی بشنود با اتحاد و اتفاق
تمسک نمائید امروز روزیست عظیم و امر الله
بمباهه آفتاب از افقش ظاهر و مشرق بمشورت
تمسک نمائید و بتبلیغ مشغول اینست نصرتیکه در
الواح قبل و بعد از قلم اعلی نازل گشته تمسکوا
بها و کونوا من الناصرین

37 يا اولياء الله و حزبه اسمعوا النداء من شطر عكا
من السدرة المرتفعة بالحق انه ينور قلوبكم و يقوى
اركانكم و يؤيدكم و يمدكم بجنود البيان انه هو المقتدر
على ما يشاء و هو الفرد الواحد العليم الحكيم

38 از حق میطلبیم قوت عطا فرماید تا کل باستقامت
کبری و یقین ثابت راسخ بمدائن افتده و قلوب
توجه نمایند وقت را از دست مدهید و نصایح
مشفقانه منقطعین را بشنود اگر کدورتی مابین
ظاهر شده در رفع و محو آن کوشش نمائید تا
با اتحاد حقیقی فائز شوید و از ناصرین در صحیفه
حمر از قلم اعلی مذکور گردید اماء الله را در این
حین ذکر مینمائیم و از حق میطلبیم اوراق سدره
را از اریاح مختلفه عالم حفظ فرماید و هریک را
بطراز استقامت و نور انقطاع منور دارد اوست
قادر و توانا لا اله الا هو العلی الاهی انتهى

39 ذکر جناب آقا حسین ک و در ده نو علیہ بہاء
الله را نموده بودند و ہم چنین ذکر جناب آقا
میرزا رحیم و اخ ایشان جناب آقا عبدالعظیم

'Abdu'l-'Azim – upon both of them be the Glory of God – in J.W., and in Bayghish the sons of the late Aqa Nawruz 'Ali and His Honor Mahmud Bik – upon them be the Glory of God. These names were submitted unto the Most Holy Court, and each was made a recipient of the remembrance of the Desired One of the worlds. His words – blessed and exalted be He:

- 40 “O Compassionate One! Night and day the divine Call is raised on high and verses descend from the Kingdom of bounty and bestowal. But the opposition of the opposers and the heedlessness of the negligent – that is to say, the divines of this age – have prevented the people from the Most Great Vision. Blessed is the soul whom the opposition of those heedless souls did not prevent, and who attained unto the Most Great Honor. Praise be to God! Verily, thou hast turned toward Him, and heard, and believed in God, the One, the All-Informed.

- 41 We counsel thee to steadfastness in this mighty Cause, O 'Abdu'l-'Azim! The Cause is mighty, mighty! Entreat the True One that He may deliver the world from the negligence of the Shi'ih party and from the hatred and enmity of those souls. The most contemptible parties of the world have been witnessed. They uttered 'Yea, O True One!' and martyred Him. Blessed art thou in that thou hast left them to themselves and turned unto God, the Mighty, the Great.”

- 42 The Most Exalted Pen has willed to make mention of the elevated Nowruz Ali. Today is Nowruz and in truth it is the sight of all days, nay the sight by which the world is illumined. The realm of time cannot equal a single hour thereof. O Nowruz! Thou art in the highest companionship, inasmuch as the Lord of all beings hath made mention of thee. We made mention of thee before thy ascension and after thy ascension, that the grace and favors might encompass thee from all directions. Verily thy Lord is the All-Knowing Rememberer. The glory from Us be upon thee and upon those who have ascended unto God, holding fast to the cord of love and recognition. He is verily the Compassionate, the Generous. We make mention of the children in this exalted station. We beseech God to aid them to remain steadfast with such constancy that neither the opposition of the opposers nor the hosts of the oppressors shall deter them. The Command is in God's hands, the Lord of all worlds.

- 43 O Mahmud! Thy mention hath been made in the presence of the Wronged One, and We have mentioned thee with these sublime words. For divine mention there have been and are infinite degrees and stations. Among these, when a single word proceedeth from the Most Exalted Pen specifically for someone,

عليهما ٦٦٩ [بهاء الله] را در ج و در پیغش
ابناء مرحوم آقا نوروز علی و جناب محمود بیک
علیهم بهاء الله این اسامی در ساحت امنع اقدس
معروض و هریک بذکر مقصود عالمیان فائز قوله
تبارک و تعالی

40 یا رحیم در لیلی و ایام ندای الهی مرتفع و آیات
از ملکوت فضل و عطا نازل و لکن منع مانعین
و اعراض غافلین یعنی علمای عصر ناسرا از منظر
اکبر منع نموده اند طوبی از برای نفسیکه منع آن
نفوس غافله حایل نشد و بشرافت کبری فائز
گشت لله الحمد انک اقبلت و سمعت و آمنت
بالله الفرد الخبیر

41 نوصیک بالاستقامة على هذا الأمر العظيم يا
عبدالعظيم الأمر عظیم عظیم از حق بطلب عالما
از غفلت حزب شیعه و از بغضا و عداوت آن
نفوس مقدس فرماید اخسر احزاب عالم مشاهده
گشتند یا حق گفتند و شهیدش نمودند طوبی
لک بما ترکتم بأنفسهم و اقبلت الى الله العزيز
العظیم

42 قلم اعلی اراده فرموده مرفوع نوروز علی را ذکر
فرماید نوروز امروز است و فی الحقیقه بصر ایام
است بلکه بصر عالم بآن روشن عالم زمان بساعتی
از ساعاتش معادله نماید یا نوروز انک فی الرفیق
الأعلى بما ذکرک مولی الوری انا ذکرناک قبل
صعودک و بعد صعودک لتأخذک العناية و
الأنطاف من کل الجهات ان ربک هو الذاکر
العلم البهاء من لدنا علیک و علی الذین صعدوا
الى الله متمسکین بحبل المحبة و العرفان انه هو
المشفق الکریم و نذكر الأبناء فی هذا المقام الرفیع
نسئل الله ان یؤیدهم علی الاستقامة الکبری
بحیث لا یمنعهم اعراض المعرضین و لا جنود
الظالمین الأمر ید الله رب العالمین

43 یا محمود ذکرک نزد مظلوم مذکور و باینکلمات
عالیات ترا ذکر نمودیم از برای ذکر الهی مراتب و
مقامات نامتناهی بوده و هست از جمله حرفیکه
مخصوص نفسی از قلم اعلی جاری میگردد آنحین
در فردوس اعلی و جنت علیا مقامات عالیہ

at that moment there appear in the most exalted Paradise and the supreme Heaven lofty and transcendent stations consisting of mansions, dwellings, chambers and endless new bounties, to such an extent that those who enumerate, remember and record are unable to count them. Consider the grace and favors of God and say: Praise be unto Thee, O Thou Who art the Goal of the hearts of the sincere ones and those near unto God! We beseech God to set thee ablaze with the fire of His love, that through the warmth of love thou mayest ignite the souls in that land. Verily thy Lord is the All-Bountiful, the Forgiving, the Merciful.

- 44 Each of the souls mentioned attained unto that which had been the hope of the world from time immemorial. The divine Books speak of this Day, and all the Prophets and Messengers held fast unto it, beseeching and hoping from God the meeting of this blessed Day. Blessed is the soul that hath turned unto Him and attained unto steadfastness.

- 45 Now, for each of the petitioners specifically, a Most Holy and Most Exalted Tablet was revealed and sent in reply, including those of his honor V.Z., his honor Haji Mirza Hasan, his honor Aqa Mirza Muhammad-Ali Sar, his honor Aqa Siyyid Sharif, and his honor Sulayman Kh.A., upon them be the glory of God, as well as the other loved ones upon whom be the glory of God who were mentioned before. Praise be to God, all have received their portion from the ocean of utterance of the Goal of all worlds, and there was revealed specifically for each that which all on earth cannot equal. God willing, may the loved ones drink from the chalices of words that which bestoweth eternal life. Verily our Lord is the Almighty, the Powerful. There is no God but He, the All-Knowing, the All-Wise.

- 46 And as for the mention they made of his honor Haji Kazim, upon him be the glory of God, and the mention of his house which has become a gathering place for the friends of God, and likewise the mention of his vision - these matters were presented before the throne of God, exalted be His glory, and one Most Holy and Most Exalted Tablet was revealed and sent from the heaven of utterance of the Goal of all worlds specifically for him. We beseech God to exalt him among His servants through His Name. Verily He is powerful over all things.

- 47 And likewise they wrote mentioning his honor Siyyid Bahlul, upon him be the glory of God. After being presented before His presence, these sublime words were revealed from the treasury of divine knowledge concerning him. His word, mighty is His utterance and manifest His proof:

متعالیه از قصور و بیوت و غرف و نعمتهای
جدیده نامتناهی موجود میشود بشأنی که محصین
و ذاکرین و محررین از احصاء ذکر آن عاجزند
فکر فی عنایة الله و الطافه و قل لک الحمد یا
مقصود افتدة المخلصین و المقرین از حق میطلبیم
ترا مشتعل فرماید بنار محبتش تا بحارات محبت
نفوس آن ارض را مشتعل نمائی آن ربک هو
الفضال الغفور الرحیم انتهى

44 هر یک از نفوس مذکوره فائز شد بآنچه که
آمال عالم از قبل و بعد بود کتب الهی بذکر این
یوم ناطق و انبیا و مرسلین هر یک بآن متمسک
و از حق لقای این یوم مبارک را سائل و آمل
طوبی از برای نفسیکه اقبال نمود و باستقامت فائز
گشت

45 باری صاحبان عرایض مخصوص هر یک لوح
امنع اقدس در جواب نازل و ارسال شد از
جمله جناب و ز و جناب حاجی میرزا حسن
و جناب آقا میرزا محمد علی صار و جناب آقا
سید شریف و جناب سلیمان خا علیهم بهاء الله
و هم چنین سایر اولیا علیهم بهاء الله که از قبل
ذکر شد لله الحمد کلّ از بحر بیان مقصود عالمیان
قسمت بردند و مخصوص هر یک نازل شد آنچه
که ما علی الأرض بآن معادله ننماید انشاء الله اولیا
از کؤوس کلمات پیاشامند آنچه را که زندگی
ابدی بخشد آن ربنا هو المقتدر القدير لا اله الا
هو العليم الحکیم

46 و اینکه ذکر جناب حاجی کاظم علیه بهاء الله
را نمودند و ذکر بیت ایشانرا که مهبط دوستان
حق واقع شده و همچنین ذکر رؤیای ایشان این
فقرات امام کرسی حق جلّ جلاله عرض شد و
یک لوح امنع اقدس از سماء بیان مقصود عالمیان
مخصوص ایشان نازل و ارسال شد نسل الله ان
یرفعه بین عبادہ باسمه الله علی کلّ شیء قدیر

47 و هم چنین ذکر جناب سید بهلول علیه بهاء الله
را مرقوم داشتند بعد از عرض امام حضور این
کلمات عالیات از مخزن علم الهی در باره ایشان
نازل قوله عزّ بیهانه و جلّ برهانه هو الناطق

- 48 O Muhammad, upon thee be the Glory of God, the Single, the One! All the friends have been and are mentioned before the Wronged One. We beseech God, blessed and exalted be He, to make them the banners of His remembrance, the standards of His guidance, the rivers of His mercy, and the trees of His loving-kindness amongst His servants and His creation, that all may partake of the fruits of the Divine Lote-Tree and attain unto that which they are heedless of today. On this day, every created thing doth proclaim with eloquent tongue and giveth glad-tidings unto all of the appearance of the Most Great Light. Blessed are they that hear, and woe unto the heedless!
- 49 Mention was made of his honour Siyyid B.H. We beseech God, blessed and exalted be He, to give him to drink from the chalice of the Water of Life, that he may arise among the servants, speaking His praise, turning unto His horizon, standing firm in service to His Cause, and directing himself toward the lights of His countenance. Verily, He is the Hearer, the Answerer.
- 50 Say: This day is the Lord of days, with which neither years nor months, nay, neither centuries nor ages can compare. God willing, they will guide the servants through wisdom and utterance to the stream of the All-Merciful, that all may not be deprived of the outpourings of the All-Bountiful Lord in His days. His mercy hath preceded and His grace hath encompassed all who are in the heavens and on earth. Praise be to God, the Lord of the Day of Judgment.
- 51 This servant beseecheth and imploreth God, exalted be His glory, to assist him in that which beseemeth His Day, that he may be a cup-bearer among the people through His Name, the Mighty, the All-Knowing. Exalted is this mighty and sublime station!
- 52 Thus far doth the discourse end, and mention is concluded here for now, that God willing, the response to the remainder of the august letter may be sent later, as time is wanting at this moment and the bearer of news is departing. I convey greetings, peace, praise and glory to all the friends in that land and its surroundings, and I beseech and implore God, exalted be His glory, to illumine all with the light of deeds and character, which are the cause of the order of the world and the progress of nations. Verily, He is the Illuminator Who illumineth whomsoever He willeth among His servants, and He is the All-Powerful, the All-Knowing, the All-Wise.
- 53 Glory, remembrance and praise be upon you and upon those who are with you and who hearken unto your words in praise of God, our Lord and your Lord, our Goal and your Goal, and
- 48 یا محمد علیک بهاء الله الفرد الأحد اولیا طراً نزد مظلوم مذکور بوده و هستند نسل الله تبارک و تعالی ان یجعلهم رایات ذکره و اعلام هدایت و انهار رحمته و اشجار عنایت بین عباد و خلقه تا کل از اثمار سدره متنعّم شوند و بیابند آنچه را که الیوم از آن غافلند امروز هر شیء از اشیاء بلسان فصیح ندا مینماید و کل را بظهور نیر اعظم بشارت میدهد طوبی للسامعین و ویل للغافلین
- 49 ذکر جناب سید بهل را نمودند نسل الله تبارک و تعالی ان یسقیه كأساً من کوثر الحیوان ليقوم بین العباد ناطقاً بذکره مقبلاً الى افقه و قائماً علی خدمة امره و متوجّهاً الى انوار وجهه انه هو السّامع المحیب
- 50 بگو امروز سید ایام است لا تعادل بآن منه السنین و الشهور بل القرون و الأعصار انشاء الله بحکمت و بیان عباد را بشریعه رحمن راه نمایند تا کل از فیوضات حضرت فیاض در ایامش محروم نمانند قد سبقت رحمته و احاط فضله من فی السموات و الأرضین الحمد لله مالک يوم الدين انتهى
- 51 این عبد از حقّ جلّ جلاله سائل و آمل ایشانرا مؤید فرماید بر آنچه سزاوار يوم اوست لیكون ساقياً بین الأنام باسمه العزيز العلام تعالی هذا المقام العزيز الرفیع
- 52 تا این مقام گفتار منتهی و ذکر علی العجاله باین محلّ ختم تا از بعد انشاء الله جواب مابقی دستخطّ عالی ارسال شود چه که مجال در این حین مفقود و حامل اخبار عازم اولیای آن ارض و اطراف را طراً تکبیر و سلام و ثنا و بها میرسانم و از حقّ جلّ جلاله سائل و آمل که کلّ را بنور اعمال و اخلاق که سبب نظم عالم و ترقی امم است منور فرماید انه هو النور یور من یشاء من عباد و هو المقتر العليم الحکیم
- 53 البهاء و الذکر و التکبیر علی جنابکم و علی من معکم ویسمع قولکم فی ذکر الله ربنا و ربکم و مقصودنا و

the Goal of all who are in the heavens and on earth. And praise be to God, the Lord of the worlds.

مقصودكم و مقصود من في السموات والأرضين
والحمد لله رب العالمين

54 The servant 19 Jamadiyu'th-Thani 1306

54 خادام في ١٩ جمادى الثاني سنة ١٣٠٦

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To: Baha'is of Faran et al.

Date: 1306-06-19 [1889-Feb-20]

1 In the Name of Him Who heareth and seeth; He is the All-Hearing, the All-Seeing!

1 بسمه الذي يسمع ويرى وهو السميع البصير

2 O people of Paran! By God and His Cause, the Wronged One hath turned toward you time and again, repeatedly, from the precincts of the Prison, and hath made mention of you through verses whereof God hath made each letter a fountain of Kawthar and Salsabil, and a source of the water of life for the quickening of all worlds. Verily your Lord, the All-Merciful, is the All-Compassionate, the All-Bountiful.

2 يا اهل فاران لعمر الله وامره ان المظلوم اقبل اليكم مرة بعد مرة و كرة بعد كرة من شطر السجن و ذكركم بآيات جعل الله كل حرف منها معين الكوثر و السلسيل و منبع ماء الحيوان لحياة العالمين ان ربكم الرحمن هو المشفق الكريم

3 Blessed be your tongues for having acknowledged the Revelation of God and His sovereignty, and your hearts for having turned unto Him on a day wherein the fire of estrangement was kindled in all regions, and every oppressor arose to extinguish His light and quench His flame. Thus did their souls prompt them—they are assuredly among the transgressors in God's Book, the Lord of all worlds. There have come before Our presence servants who have believed in God and His signs, and who have taken for themselves a station nigh unto the mercy of their Lord, the All-Compassionate, the All-Forgiving, the All-Merciful.

3 طوبى للسانكم بما اقر بظهور الله و سلطانه و لقلوبكم بما اقبلت اليه في يوم فيه اشتعلت نار الاعراض في الأطراف و قام كل ظالم على اطفاء نوره و اخماد ناره كذلك سولت لهم انفسهم الا انهم من المعتدين في كتاب الله رب العالمين قد حضر لدى الوجه عباد آمنوا بالله و آياته و اتخذوا لأنفسهم مقاماً في جوار رحمة ربهم المشفق الغفور الرحيم

4 Beware lest ye be saddened by the fire of hatred which hath been kindled in the hearts of the divines who have violated God's Covenant and pronounced judgment against Him through Whom the Path was made manifest and the Balance spoke, saying: "I am the All-Distinguishing, the All-Knowing." Hearken unto My call and the shrill voice of My Pen, then observe that which hath appeared through the will of your Lord, the Almighty, the All-Powerful.

4 اياكم ان تحزنكم نار البغضاء التي اشتعلت في افئدة العلماء الذين نقضوا عهد الله و افتوا على الذي به ظهر الصراط و نطق الميزان بأني انا المميز العليم اسمعوا ندائي و صرير قلبي ثم انظروا فيما ظهر من ارادة ربكم المقتدر القدير

5 Say: O people of Paran! The call of your Lord, the All-Merciful, hath been raised. Hearken, and be not of them that are veiled.

5 قولوا يا ملأ فاران قد ارتفع نداء ربكم الرحمن اسمعوا و لا تكونوا من المحتجبين اياكم ان تمنعكم

Beware lest the doubts of the cawing ones prevent you from God, the True King, the Manifest. Cast away what the people possess and take what ye have been given from the presence of One mighty and great.

شبهات النَّاعِقِينَ عن الله الملك الحق المبين ضعوا
ما عند القوم وخذوا ما أوتيتهم من لدن عزيز
عظيم

- 6 We have desired at this time to make mention of the Friend who hath ascended unto God, the Almighty, the All-Praised. Before his ascension We revealed for him that which brought solace to the eyes of them that are nigh unto God, and after his ascension We mentioned him from My Most Exalted Pen in such wise that the Concourse on High and the dwellers of the Most Sublime Paradise welcomed it, as bidden by the Ordainer, the Ancient of Days. O Friend! We have desired to make mention of thee at this time once again, as a mercy from Us—verily thy Lord is the Most Merciful of the merciful ones. The glory shining from the Most Sublime Horizon and the light radiating from this Most Glorious Station be upon thee, O thou who didst hear the Call when it was raised between earth and heaven, and who didst believe in God, the Single, the One, the Mighty, the All-Wise. Blessed art thou, and blessed is he who loved thee and made mention of thy days, thy turning and thy devotion. We testify that he is among the sincere ones in the Book of God, the Lord of the Glorious Throne. Thus did the Pen speak when the Lord of Eternity was in this noble station.

6 أنا اردنا في هذا الحين ان نذكر الخليل الذي صعد
الى الله العزيز الحميد وازلنا له قبل صعوده ما قرّت
به عيون المقربين و بعد صعوده ذكرناه من قلبي
الأعلى بما استقبله الملائ الأعلى و الجنة العليا امراً
من لدن أمر قديم يا خليل أنا اردنا ان نذكرك في
هذا الحين مرّة اخرى رحمة من عندنا ان ربك
هو ارحم الراحمين البهاء المشرق من الأفق الأعلى
و النور الساطع من هذا المقام الأبهى عليك يا
من سمعت النداء اذ ارتفع بين الأرض و السماء
و آمنت بالله الفرد الواحد العزيز الحكيم طوبى
لك و لمن احبك و ذكر أيامك و اقبالك و
توجهك ننهد انه من المخلصين في كتاب الله رب
الكرسى الرفيع كذلك نطق القلم اذ كان مالك
القدم في هذا المقام الكريم

- 7 O friends of God in Paran! Give thanks unto your Lord for having aided you to remember and praise Him, and for having drawn you nigh unto Him when the people were in manifest remoteness. Say: O concourse of men! Harken unto that which the Lord of Destiny hath uttered from His Most Great Prospect, and be not of the heedless. By God! Ye were not created for yourselves, but rather to serve this Cause whereby the hearts of the idolaters have been sorely troubled. The banner of unity hath been raised before your faces, and the call hath been lifted up from the Most Sublime Horizon: "The kingdom is God's, the Lord of the Throne and of the dust, and the Master of this wondrous Day." Your eyes were created to behold My signs, your ears to hear My call, and your hands to grasp My Book, if ye be of them that understand. Be ye of such constancy that the cawing of those who have turned away from God, the Lord of all worlds, shall not prevent you. Take ye, with the hands of power and might, the Book of God, the Master of the Day of Judgment.

7 يا اولياء الله في فاران اشكروا ربكم بما ايدكم على
ذكره و ثنائه و قربكم اليه اذ كان القوم في بعد مبين
قولوا يا معشر البشر اسمعوا ما نطق به مالك القدر
في منظره الأكبر و لا تكونوا من الراقدين تالله
ما خلقتم لأنفسكم بل لخدمة هذا الأمر الذي به
اضطربت افئدة المشركين قد نصبت راية التوحيد
امام وجوهكم و ارتفع النداء من الأفق الأعلى
الملك لله رب العرش و الترى و مالك هذا
اليوم البديع قد خلقت عيونكم لمشاهدة آثارى و
الأذان لاستماع ندائى و الأيدى لأخذ كتابى ان
انتم من العارفين كونوا على شأن لا يمنعكم نفاق
الذين اعرضوا عن الله رب العالمين خذوا بأيادى
القدرة و القوة كتاب الله مالك يوم الدين

- 8 O My Most Exalted Pen! Make mention of My loved ones who have ascended unto God in that land, that they may inhale the sweet fragrance of their Lord, the Mighty, the Peerless. The first fragrance that wafted from the breezes of Revelation and

8 يا قلبي الأعلى اذكر اوليائك الذين صعدوا الى
الله في هناك ليجدوا عرف غاية ربهم العزيز
الفريد أول عرف تضيوع من نفحات الوحي و

the first light that shone forth from the horizon of the Throne be upon you, O loved ones of God and His chosen ones. We testify that ye believed in God when most of mankind denied Him, and hearkened unto the Call when it was raised in truth, and attained unto that which was recorded in the Books of the Messengers. Through you the Sun of Certitude shone forth from the horizon of possibility, and the ocean of utterance surged before the faces of all who are in the heavens and on earth. Ye are they whom the affairs of the world did not deter, whose resolve its might could not weaken, and whom the doubts of the suspicious could not veil. We testify that ye turned unto the Call when it was raised between earth and heaven, and remained faithful to God's Covenant and His Testament when every wayward transgressor broke it. Through you the river of mercy flowed amidst all created things, and the Dove of Unity warbled upon the branches: "There is none other God but Me, the One, the Single, the Mighty, the Beautiful." Blessed are ye, and blessed is he who maketh mention of you in accordance with what hath been sent down from the heaven of the will of your Lord at this time. Thus have We lit the lamp of utterance and illumined the hearts of My loved ones who have cast away all else but Me, clinging to the hem of My luminous robe.

- 9 O Pen! Make mention of My handmaidens in that land and give them the glad-tidings of My loving-kindness and My mercy which have preceded existence itself, from the first to the last. O My handmaidens and My leaves! Take ye the cup of immortality in the name of your Lord, the Most Glorious, then drink therefrom through My sweetest remembrance, in defiance of the divines of the earth and its jurists who have cast behind their backs My Book and taken the book of their own fancy in this Day wherein all things proclaim: "The veil hath been rent asunder and the Lord of Creation hath come with manifest sovereignty." The glory from Us be upon them and upon you and upon every people that hath acted in accordance with what hath been commanded from the Tongue of God, which speaketh in this exalted station.

أول نور سطع من شطر العرش عليكم يا أولياء الله
واصفياؤه نشهد أنكم آمنتم بالله إذ كفر به أكثر
الخلق وسمعت النداء إذ ارتفع بالحق وفزتم بما كان
مسطورا في كتب المرسلين بكم اشرق نير الايقان
من افق الامكان وماج بحر البيان امام وجوه
من في السموات والأرضين انتم الذين ما منعكم
شئون الدنيا وما خوفكم سطوتها وما حجبكم
شبهات المربين نشهد انكم اقبلتم الى النداء إذ ارتفع
بين الأرض والسماء ووفيتم بعهد الله وميثاقه
اذ نقضه كل فاجر بعيد بكم جرى فرات الرحمة
بين البرية وغنت حمامة الأحذية على الأغصان
انه لا اله الا انا الفرد الواحد العزيز الجميل طوبى
لكم ولمن يذكركم بما نزل من سماء مشية ربكم في
هذا الحين كذلك اوقدنا سراج البيان و نورنا
افئدة اوليائى الذين نبدوا ما سوائى متشبثين بذلى
المنير

9 يا قلم اذكر امائى هناك وبشّرهنّ بعنايتى ورحمتى
التي سبقت الوجود من الأولين والآخرين يا امائى
واوراقى خذن كأس البقاء باسم ربكنّ الأبهى
ثم اشربن منها بذكرى الأحلى رغما لعلماء الأرض
وفقهائها الذين نبدوا كتابى واخذوا كتاب انفسهم
في هذا العصر الذى تنادى فيه الأشياء قد كشف
الغطاء واتى مالک الابداع بسلطان عظيم البهاء
من لدنا عليهم و عليكنّ وعلى كلّ امة عملت
بما امرت به من لسان الله التاطق فى هذا المقام
الرفيع

BLIB_Or15716.144b, FRH.067-069

BH03492

To: *Mirza Siyyid Muhsin*

Date: 1306-06-19 [1889-Feb-20]

1 He it is Who warbles upon the branches

2 This is a mention from the Wronged One to him who has drunk the sealed wine when the Self-Subsisting came from the heaven of utterance with a clear proof. A letter from the Prisoner to him who has turned to the Hidden Mystery that appeared and summoned the peoples at their return unto God, the Lord of the worlds. Say: By God! The veils have been rent asunder and the coverings torn away when the Revealer of verses came with a sovereignty that conquered all who are in the heavens and the earth. While We were seated upon Our seat, there came one named the Present Servant from the tongue of God, the Commander, the Strong, the Mighty, the Powerful, and read thy letter before Our face. We found from it the fragrance of My utterance and thy love for Him Whom most of the servants detest, and thy turning to Him from Whom every transgressor and sinful one has turned away. We answer thee with this wondrous and glorious Tablet. When thou attainest unto it, turn thy face toward the Kaaba of God, the Lord of the throne and of the dust, the Master of all men. Say:

3 My God, my God! Praise be to Thee for having given me to drink what flowed from Thy Most Exalted Pen and made known to me that which most of mankind were prevented from knowing. I beseech Thee, O my God, by Thy Most Bountiful Name, and I beseech Thee, O my God, by Thy Name through which Thou didst subdue the kingdom of names, to make me one of those who have cast vain imaginings behind them, turning to what Thou didst send down from the heaven of Thy Will in Thy Mighty Book. O Lord! Thou seest me clinging to Thy greatest verses and attracted by the breezes of Thy revelation, O Creator of the heavens! I beseech Thee by the power of Thy most exalted Word and by Thy sovereignty that hath subdued all things, to make me in all conditions steadfast in Thy love, firm in Thy Cause, and upright on Thy straight path and Thy mighty Message. Then ordain for me, O Lord of the world and Goal of the nations, the best of what Thou hast ordained for Thy trusted ones in all the worlds of Thy worlds. Verily Thou art the Forgiving, the Generous. There is no God but Thee, the All-Knowing, the All-Wise.

1 بسمي المغرّد على الأغصان

2 ذكر من لدى المظلوم الى من شرب الرّحيق
المختوم اذ اتى القيوم من سماء البيان ببرهان مبين
كتاب من لدى المسجون الى الذي اقبل الى السرّ
المكنون الذي ظهر و دعا الأحزاب في المآب
الى الله رب العالمين قل تالله كشفت الحجابات و
خرقت السّجّات اذ اتى منزل الآيات بسلطان
غلب من في السموات و الأرضين كلّاً مستويّاً
على المقام اتى من سمى بالعبد الحاضر من لسان
الله الأمر القوى الغالب القدير و قرأ كتابك
لدى الوجه وجدنا منه عرف بياني و حبك من
ابغضه اكثر العباد و اقبالك الى من اعرض
عنه كلّ معتد اثم اجنباك بهذا اللوح العزيز
البديع انك اذا فرت به ولّ وجهك الى كعبة
الله ربّ العرش و الثرى و مولى الورى

3 قل الهى الهى لك الحمد بما سقيتنى ما جرى من
قلبك الأعلى و عزّفتنى ما منع عن عرفانه اكثر
الورى اسئلك اللهم يا الهى باسمك الفضّال و
اسئلك اللهم يا الهى باسمك الذي به سخّرت
ملكوت الأسماء بأن تجعلنى من الذين نبدوا
الأوهام ورائهم مقبلين الى ما انزلته من سماء
مشيتك في كتابك العظيم اى ربّ ترانى متمسكاً
بآياتك الكبرى و منجذباً بنفحات وحيك يا
فاطر السّماء اسئلك بنفوذ كلمتك العلياء و
بسلطانك الذي غلب الأشياء بأن تجعلنى في كلّ
الأحوال ثابتاً على حبك و راسخاً في امرك و
مستقيماً على صراطك المستقيم و نبأك العظيم
ثمّ قدر لى يا مولى العالم و مقصود الأمم خير ما
قدرته لأنئلك في كلّ عالم من عوالمك انك
انت الغفور الكريم لا اله الا انت العليم الحكيم

INBA23:011

BH03928

To: Muhammad Javad Qazvini

Date: 1306-06-19 [1889-Feb-20]

- 1 He is the Dawning-Place from the horizon of the heaven of bounty!
- 2 O Name of Generosity! Upon thee be My glory! The letter of his honor Samandar, upon him be My glory, was reviewed. Blessed is he and his pen and whoso loveth him for My sake. All that hath flowed from his pen, both before and after, in proof of the Word of God, is acceptable before the Wronged One. He hath spoken the truth, to this beareth witness the Tongue of My grandeur and whoso is with Me in My Kingdom and circleth round Me. We beseech God, exalted be He, to preserve him from the oppressors and transgressors. He is verily the Powerful, the Mighty. We hope that afterwards the answer to certain passages will be revealed and sent, and We make mention of My loved ones there. By My life, We have mentioned them with a mention from which wafteth the fragrance of loving-kindness and favors. He is verily the All-Remembering, the All-Knowing.
- 3 The letter of his honor [Khalil], upon him be My glory, was read in the presence. He hath spoken the truth. Blessed is he and joy be unto him. His mention and yearning in divine love hath deposited traces in the contingent world, and this trust is preserved with the Trustee. And verily He is God, the King, the Truth, the Manifest. In truth the sweet savors of steadfastness and joy and the fragrances of attraction and longing have been diffused from them throughout all regions. We beseech God to strengthen him at all times with the hosts of inspiration. He is verily the Mighty, the All-Knowing.
- 4 O Name of Generosity! The blessed word "The names descend from heaven" hath appeared and is known as Abdul-Karim, upon him be the glory of God. His letter was read in the presence. This word of his was the result of the elevation of the heart and hath attained unto the acceptance of hearing. Joy be unto him. His words: "O my God! O my Lord! The servant is Thine and mercy is Thine." We beseech God, blessed and exalted be He, to assist His loved ones there and those who are with them. He is verily their Guardian in this world and the next, and He is the Single, the One, the All-Knowing, the All-Wise.
- 1 هو المشرق من افق سماء العطاء
- 2 يا اسم جود عليك بهائي نامهء جناب سمندر عليه بهائي ملاحظه شد طوبى له و لقلبه و لمن يحبه لوجهي از قبل و بعد آنچه در اثبات كلمه الله از قلم او جاري شده لدى المظلوم مقبول قد نطق بالحق يشهد بذلك لسان عظمتي و من معي فيملكوتي و يطوف حولي نسل الله تعالى ان يحفظه عن الظالمين و المعتدين انه هو القوى القدير از بعد اميد هست جواب بعضي فقرات نازل و ارسال شود و نذكر احبائي هناك لعمري ذكرناهم بذكر تضيوع منه عرف العناية و الألفاف انه هو الذّاكر العليم
- 3 نامهء جناب [خليل] عليه بهائي در حضور قرائت شد قد نطق بالحق طوبى له و هنيئاً له ذكر و حنين او در محبت الهى آثاري در امكان وديعه گذاشت و اين وديعه در نزد امين محفوظ و انه هو الله الملك الحق المبين فى الحقيقه نفحات استقامت و بهجت و فوحات جذب و اشتياق از ايشان در آفاق متضوع نسل الله ان يؤيده فى كل حين بجنود الالهام انه هو العزيز العلام
- 4 يا اسم جود كلمهء مباركهء الأسماء تنزل من السماء ظاهر و بعبداً الكريم موسوم عليه بهاء الله نامهء او در حضور قرائت شد اينكلمهء او نتيجه جهت اعلاى قلب بوده و باصغاء قبول فائز هنيئاً له قوله الها پروردگارا بنده زان تو است و رحمت زان تو نسل الله تبارك و تعالى ان يؤيد اوليائه هناك و من معهم انه وليهم فى الدنيا و الآخرة و هو الفرد الواحد العليم الحكيم

AYBY.112c, TRZ1.066ax, MSBH7.052-

053x

BH03978

To: *Haji Mirza Rida who attained, in Faran*

Date: 1306-06-19 [1889-Feb-20]

1 In the Name of the Mighty, the Great

2 Verily the Most Great Sea desired to make mention of one of Its waves, that the remembrance might attract it to a station wherein the atoms proclaim: "The Kingdom belongeth unto God, Lord of the worlds and Master of the Day of Judgment." O thou who art present before the Countenance! God giveth thee glad tidings of His grace and hath accepted what thou hast wrought in His path. He, verily, is the All-Compassionate, the All-Bountiful. We bear witness that thou hast aimed for the Ultimate Goal and hast heard the Call of God, Lord of the mighty Throne, and hast dwelt in the precincts of His Sacred House and hast heard His Call raised between the heavens and the earth. Say:

3 Glory be unto Thee, O my God! Praise be unto Thee for having given me to drink of the Kawthar of Thy knowledge and enabled me to turn unto Thee and honored me with the visitation of Thy presence and provided me with the fruits of certitude from the Tree of Thy divinity. I beseech Thee, O God of Names and Creator of heaven, by Thy Hidden and Treasured Name, which appeared through Thy Name, the Self-Subsisting, then ascended the throne of utterance at the midmost heart of contingent being and summoned all to the court of Thy might and the carpet of Thy holiness and the pavilion of Thy glory and the canopy of Thy grandeur, that Thou write down for me that which will preserve me from all else save Thee and give me to drink of what hath flowed from Thy Most Exalted Pen, that I may abide by the abiding of Thy Will and Purpose. O my Lord! I am Thy servant and the son of Thy servant. I have cast aside my affairs and occupations and all else besides Thee, turning unto the lights of Thy countenance and directing myself toward the Kaaba of meeting with Thee. I beseech Thee to make this meeting a treasure for me in the repositories of Thy protection and a store for me with Thee. O my Lord! Thou seest me gazing toward Thee and holding fast to Thy cord. I beseech Thee to forgive me and those who desired their remembrance before Thy throne. Verily Thou art powerful over whatsoever Thou willest. There is no God but Thee, the All-Forgiving, the All-Merciful.

1 بسمي العزيز العظيم

2 انّ البحر الأعظم اراد ان يذكر موجاً من امواجه ليجذبه الذّكر الى مقام تنطق فيه الذّرات الملك لله ربّ العالمين و مالک يوم الدّين يا ايّها الحاضر لدى الوجه انّ الله يبشّرك بفضله و قبل ما عملته في سبيله أنّه هو المشفق الكريم نشهد انّك قصدت المقصد الأقصى و سمعت نداء الله ربّ العرش العظيم و سكنت في جوار بيته الحرام و سمعت نداءه المرتفع بين السّموات و الأرضين

3 قل سبحانك اللهم يا الهى لك الحمد بما سقيتني كيوثر عرفانك و ايدتني على الاقبال اليك و شرفتنى بزيارة طلعتك و رزقتني اثمار الايقان من سدره ربّانيتك اسئلك يا اله الاسماء و فاطر السماء باسمك المكنون المخزون الذى ظهر باسمك القيوم ثم استوى على عرش البيان في قطب الامكان و دعا الكل الى ساحة عزّم و بساط قدسك و خباء مجدك و سرادق عظمتك بأن تكتب لى ما يحفظنى عن دونك و تسقينى ما جرى من قلبك الأعلى ليجعلنى باقياً ببقاء مشيتك و ارادتك اى ربّ انا عبدك و ابن عبدك قد نبذت امورى و اشغالى و ما سوائك متوجّهاً الى انوار وجهك و مقبلاً الى كعبة لقاءك اسئلك ان تجعل هذا اللقاء كنزاً لى في خزائن عصمتك و ذنبراً لى عندك اى ربّ ترانى ناظراً اليك و متمسكاً بجيلك اسئلك بأن تغفر لى و للذين ارادوا ذكرهم امام عرشك انّك انت المقتدر على ما تشاء لا اله الا انت الغفور الرحيم

BLIB_Or15716.130a

BH11881

To: *Ustad Ahmad Banna, in Kirmanshah*

Date: 1306-06-19 [1889-Feb-20]

1 In the name of the One Incomparable Knower:

2 O Ahmad! When Muhammad, the Seal of the Prophets - may the spirit of all else be sacrificed for His sake - appeared, they reviled Him and issued a decree for His death. Before Him came the Spirit (Christ), whom they crucified, and likewise they denied Moses, and cast the Friend of the All-Merciful (Abraham) into the fire. What was the cause and reason for these matchless and unprecedented injustices? It was the divines of the age - by their decree the rulers acted, doing that which caused all things to lament and the Tablet and Pen to weep. They martyred the Herald (the Bab) - may the spirit of all else be sacrificed for His sake - and now each day they scheme against this Wronged One. They hamstrung His she-camel, they tore apart His sheep, they sank His ship. The Wolf and his son committed that which no oppressor had ever done. Yet whatsoever hath befallen hath caused the exaltation of God's Word and the advancement of His Cause. Say:

3 Praise be unto Thee, O Thou in Whose grasp are the reins of all things! I testify that Thou doest whatsoever Thou wilt through Thy power which encompasseth all who are in the heavens and on earth. There is no God but Thee, the All-Knowing, the All-Wise. O my Lord! Ordain for me from the wonders of Thy grace such deeds as will diffuse the fragrance of Thy acceptance and the sweet-scented breeze of Thy good-pleasure. O my Lord! Thou seest me standing before the door of Thy bounty. I beseech Thee by Thy pre-existent mercy and Thy all-encompassing favor and Thy generosity which hath encompassed the heavens and earth, to ordain for me that which Thou hast ordained for Thy chosen ones and trusted ones. Thou art, verily, Thou art the Mighty, the Most Generous. There is no God but Thee, the Self-Sufficient, the All-Bountiful.

1 بنام دانای یگنا

2 یا احمد خاتم انبیاء یعنی محمد روح ما سواه فداه آمد
سبش کردند و فتوی بر قتلش دادند حضرت
روح قبل از او آمد بر دارش زدند و همچنین
حضرت کلیم انکارش نمودند و خلیل الرحمن را
در آتش انداختند آیا سبب و علت این ظلمهای
بی شبه و مثل چه بوده علت علمای عصر بفتوای
ایشان امر را عمل مینمودند آنچه را که اشیاء نوحه
مینمود و لوح و قلم میگریست حضرت مبشر روح
ما سواه فداه را شهید نمودند و حال هر یوم در
صدد اینظلولمند ناقه اش را پی کردند و غنمش
را دریدند و کشتیش را غرق نمودند ذنب و
ابنش عمل نمودند آنچه را که هیچ ظالمی عمل
نموده ولكن آنچه وارد شده سبب اعلاء کلمه
الله و ارتقاء امر است

3 قل لک الحمد یا من فی قبضتک زمام الأشياء
اشهد انک تفعل ما تشاء بقدرتک الّتی احاطت
من فی السموات و الارضین لا اله الا انت العليم
الحکیم ای رب قدر لی من بدایع فضلک عملاً
یتضوع منه عرف قبولک و رائحة رضائک
ای رب ترانی قائماً لدى باب جودک اسئلك
برحمتک المسبوقه و عنايتک المحیطة و کرمک
الّذی احاط السموات و الارضین بأن تقدر لی
ما قدرته لأصفیائک و امثائک انت انت العزيز
الفضال لا اله الا انت الغنی الفیاض

Majlis210461.084-085

BH04825

To: Abbas brother of wife of Munshi

Date: 1306-06-19 [1889-Feb-20]

- 1 He is established upon the throne of utterance at the pole of contingent being. 1 هو المستوی علی عرش البیان فی قطب الامکان
- 2 The Tongue of Grandeur has in all times summoned the servants to the living waters and continues to do so. The Book calls out with the most exalted cry between earth and heaven, giving glad tidings to all and summoning them to the Hidden Name and the Treasured Secret. Blessed is the soul that has attained to this most great bounty and this most hidden mystery. Today another world has appeared and another carpet has been spread, yet the people of doubt and fancy remain occupied with their previous imaginings. Say: 2 لسان عظمت در جمیع احیان عباد را بکوثر حیوان دعوت نموده و مینماید و کتاب باعلی النداء مابین ارض و سماء کلّ را بشارت میدهد و باسم مکنون و سر مخزون دعوت مینماید طوبی از برای نفسیکه باین فضل اعظم و سرّ اکتم فائز گشت امروز عالم دیگر ظاهر و بساط دیگر مبسوط ولکن اهل ظنون و اوهام باوهمات قبل مشغول
- 3 O God, my Worshipped One, my Adored One! Through a single word of Thy sublime words Thou didst create earth and heaven, and through one drop from the ocean of Thy generosity Thou didst bring existence into being. Thou art the One with such power that the might and strength of the tyrants of the earth and pharaohs of the lands could not prevent Thee from Thy purpose. O Generous One! A poor one has turned to Thy gate and a helpless one has clung to the cord of Thy power. He begs of Thee Thy ancient grace and beseeches Thy fresh forgiveness. Deprive him not from the ocean of Thy bounty and withhold him not from the living waters of eternal life. Thou art powerful and mighty. O Lord! The atoms of the world bear witness to Thy wealth and acknowledge and confess Thy grace. Would One like Thee, so rich, deprive one like me, so poor? Far be it! Never! I testify, and all things testify, that Thou art the Most Generous of the generous ones and the Most Merciful of the merciful ones. 3 قل الهما معبودا مسجودا بیک کلمه از کلمات علیا ارض و سماء را خالق فرمودی و بیکقطره از دریای جودت وجود را موجود نمودی توئی مقتدریکه قوت و قدرت جبارهء ارض و فراعنهء بلاد ترا از ارادهات منع نمود ای کریم فقیری ببابت توجه نموده و ضعیفی بحیل اقتدارت تمسک بسته از تو کریم قدیم را میطلبد و عفو جدیدت را سائل و امل او را از دریای فضلت محروم منما و از کوثر زندگانی ابدی ممنوع مساز توئی قادر و توانا ای پروردگار ذرات عالم بر غنایت گواهند و بر فضلت مقرر و معترف آیا مثل تو غنی مثل منی فقیر را محروم مینماید حاشا و کلا اشهد و یشهد کلّ الاشیاء بانّک انت اکرم الاکرمین و ارحم الراحمین

INBA65:045x, INBA30:092bx, INBA81:008,
AHM.339, AQMJ1.156x, ADH1.096

BH04963

To: *Khalil Rahmani Farani*

Date: 1306-06-19 [1889-Feb-20]

- 1 In the Name of Him Who is the Guardian over all names! 1
بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ
- 2 Verily the Divine Lote-Tree desires to make mention of one of its fruits, and to gladden it with its loving-kindness and grace, and to remind it of that which hath been inscribed upon its leaves by the Most Exalted Pen of God, the King, unto Whom belongeth the kingdom of heaven and the realm of names. 2
إِنَّ السَّدْرَةَ أَرَادَتْ أَنْ تَذْكُرَ ثَمْرَةً مِنْ ثَمَرَاتِهَا وَ تَبَشِّرَ بِهَا بِعُنَايَتِهَا وَ فَضْلِهَا وَ تَذْكُرَهَا بِمَا رَقَمَ عَلَى أَوْرَاقِهَا مِنْ قَلَمِ اللَّهِ الْأَعْلَى الْمَلِكِ اللَّهُ فَاطِرِ السَّمَاءِ وَ مَالِكِ مَلَكُوتِ الْأَسْمَاءِ
- 3 O thou who art turning toward My direction, gazing upon My countenance, and standing before My throne! Hearken unto My call, for verily it will draw thee nigh unto My kingdom and aid thee with the hosts of My wisdom and utterance, and will inform thee of that which hath been ordained for thee by My Pen in My Crimson Tablet, whereof none hath been apprised save God, the Lord of all beings and the Sovereign of this wondrous Day. 3
يَا أَيُّهَا السَّائِرُ إِلَى شَطْرِي وَ النَّاطِرُ إِلَى وَجْهِِي وَ الْحَاضِرُ أَمَامَ عَرْشِي اسْمَعْ نِدَائِي أَنَّهُ يَقْرَبُكَ إِلَى مَلَكُوتِي وَ يَمْدُكَ بِجُنُودِ حِكْمَتِي وَ بَيَانِي وَ يُخَبِّرُكَ بِمَا قَدَّرَ لَكَ مِنْ قَلْبِي فِي صَحِيفَتِي الْحُمْرَاءِ الَّتِي مَا أَطْلَعَ بِهَا إِلَّا اللَّهُ مَوْلَى الْوَرَى وَ مَالِكِ هَذَا الْيَوْمِ الْبَدِيعِ
- 4 Give thanks unto God, the Lord of the throne on high and of the dust beneath, for having aided thee to turn toward Him, and adorned thee with the ornament of certitude, and caused thee to appear before His presence, and enabled thee to hear His most sweet call, and to behold His most glorious horizon. 4
أَشْكُرُ اللَّهَ رَبَّ الْعَرْشِ وَ التَّرَى بِمَا آيَدَكَ عَلَى الْإِقْبَالِ وَ زَيَّنَكَ بِطَرَازِ الْإِيقَانِ وَ أَحْضَرَكَ أَمَامَ الْوَجْهِ وَ اسْمَعَكَ نِدَائَهُ الْأَحْلَى وَ أَرَىكَ أَفْقَهُ الْأَبْهَى
- 5 Say: Glory be unto Thee, O my God! I beseech Thee by the billowing oceans of Thy utterance, and by the signs of Thy grandeur, and by the manifestations of Thy might, and by Thy most exalted Word whereby Thou didst unite Thy creation and the hearts of Thy servants, and by the blood of Thy chosen ones which was shed in love for Thy Beauty and in yearning for Thy presence, that Thou aid me to make mention of Thee and to praise Thee, and to serve Thy Cause. 5
وَ قُلْ سُبْحَانَكَ اللَّهُمَّ يَا إِلَهِي اسْتَطَلَّكَ بِأَمْوَاجِ بَحْرِ بَيَانِكَ وَ آيَاتِ عَظَمَتِكَ وَ ظُهُورَاتِ قُدْرَتِكَ وَ بِكَلِمَتِكَ الْعُلْيَا الَّتِي أَلْفَتْ بِهَا بَيْنَ خَلْقِكَ وَ افْتَدَتْ عِبَادَكَ وَ بَدَمَاءَ أَصْفِيَاكَ الَّتِي سَفَكَتَ حَبًّا بِجَمَالِكَ وَ شَوْقًا لِلْقَائِكَ بِأَنْ تَوْفَّقَنِي عَلَى ذِكْرِكَ وَ ثَنَائِكَ وَ خِدْمَةِ أَمْرِكَ
- 6 Verily Thou art He Whom neither the tyranny of the Pharaohs nor the wrath of the oppressors can frustrate. In Thy right hand is the standard of "He doeth whatsoever He willeth" and in Thy left hand the banner of "He ordaineth whatsoever He pleaseth." There is no God but Thee, the Almighty, the All-Powerful, the All-Compelling. 6
أَنَّكَ أَنْتَ الَّذِي لَا تَعْجُزُكَ سَطْوَةُ الْفِرَاعِنَةِ وَ لَا غَضَبُ الْجَبَابِرَةِ فِي يَدِكَ الْيَمْنَى عِلْمُ تَفْعَلُ مَا تَشَاءُ وَ فِي الْيَسْرَى رَايَةُ تَحْكُمُ كَيْفَ تَرِيدُ لَا إِلَهَ إِلَّا أَنْتَ الْقَوِيُّ الْغَالِبُ الْقَدِيرُ

BLIB_Or15716.130b, FRH.180-181

BH05404

To: *Mir Fath-Ali Beg who attained, in Faran*

Date: 1306-06-19 [1889-Feb-20]

¹ He is the All-Knowing, the All-Wise

¹ هو العليم الحكيم

² Glorified art Thou, O my God, my Lord and my Support! I beseech Thee by Thy Name, the All-Bountiful, and glorified art Thou, O my God, I beseech Thee by Thy Name, the All-Forgiving, and glorified art Thou, O my God, I beseech Thee by Thy Name, the Concealer, to conceal the sins of Thy servants and whatsoever they have committed in Thy days. O Lord! Thou art He Whose generosity hath encompassed all created things and Whose mercy hath preceded all existence. None hath ever returned disappointed and frustrated from the door of Thy grace, nor have any souls remained deprived and hopeless. I beseech Thee by Thy generosity which hath encompassed all created things to forgive Thy servants and Thy creation, and take them not to task for their misdeeds and errors. Wouldst Thou, O my God, chastise him who hath acknowledged Thy mercy and confessed to Thy favors and bounties? Nay, by Thy might! I testify that Thou dost not withhold those who seek Thee from the ocean of Thy grace, nor those who desire Thee from the sun of Thy bounty. Praise be unto Thee, O my God, for having caused me to be attracted by Thy verses, whereupon I hastened to the shore of the ocean of Thy nearness and heard Thy sweetest call, which cannot be equaled by all the treasures of earth and heaven, and for having shown me Thy beauty in the Most Great Prison through what the hands of the nations have wrought. O Lord! Ordain for me and for those with me that which shall profit me in all the worlds of Thy worlds. Then send down upon me from the heaven of Thy grace the table of Thy utterance and the blessing of Thy knowledge. Verily Thou art the Mighty, the Bountiful. There is no God but Thee, the Self-Sufficient, the Most Exalted.

² سبحانك اللهم يا الهى و سيدى و سندى
اسئلك باسمك الفضال و سبحانك اللهم
اسئلك باسمك الغفار و سبحانك اللهم
اسئلك باسمك السّار بأن تستر عيوب عبادك
و ما ارتكبوا فى أيامك اى رب انت الذى
احاط كرمك الممكّات و سبقت رحمتك
الموجودات ما رجع عن باب فضلک احد
خائباً خاسراً و ما صار انفس محروماً مأیوساً
اسئلك بجدك الذى احاط الموجودات بأن
تغفر عبادك و خلقتک و لا تأخذهم بجريراتهم
و خطيئاتهم أ تعذب يا الهى من اقرّ برحمتك و
اعترف بالطفافک و عطائك لا وعزّتك اشهد
انک لا تمنع قاصديک عن بحر فضلک و
لا مریديک عن شمس عطائك لک الحمد يا
الهى بما جعلتنى منجذباً بآياتک بحيث سرعت
الى شاطئ بحر قربک و سمعت ندائك الأهل
الذى لا تعادله كنوز الأرض و السماء و اريتنى
جمالک فى السجن الأعظم بما اکتسبت اىادى
الأمم اى ربّ قدر لى و لمن معى ما ينفعنى
فى کلّ عالم من عوالمک ثم انزل علىّ من سماء
فضلک مائدة بيانک و نعمة عرفانک انک
انت العزيز الفضال لا اله الا انت الغنى المتعال

BLIB_Or15716.131a

BH05873*To: Mirza Taqi**Date: 1306-06-19 [1889-Feb-20]*

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

1 بنام مقصود عالمیان

2 The Book proclaims with the most exalted call: O deniers! This is the Day of Return - deprive not yourselves! Look upon and ponder the proofs of the Prophets and Messengers, that ye may not remain deprived of the Most Great Proof which hath today shone forth from the horizon of the heaven of the Supreme Pen. Every proof hath bowed down before the proof of God, the Lord of all worlds, and every evidence hath submitted to the evidence of God, the Lord of the mighty throne.

2 کتاب بأعلى النداء ميگويد اى معرضين يوم اقبالست خود را محروم نمائيد در حجج نبين و مرسلين نظر نمائيد و تفكر كنيد شايد از حجت كبرى كه اليوم از افق سماء قلم اعلى اشراق نموده محروم نمانيد قد سجد كل حجة لحجة الله رب العالمين و خضع كل برهان لبرهان الله رب العرش العظيم

3 Take hold of the Book of God with His strength and follow not those who follow every heedless doubter. Say: Harken unto the call of the Wronged One and with the finger of might rend asunder the veil of idle fancy. Say: Fear your Lord, the Most Merciful, and be not of the wrongdoers. Say: We pass over whatsoever hath been said and is being said, and hold fast unto the very proof and evidence itself. Read ye what ye possess and We shall read what hath been sent down from the heaven of the Will of God, the Lord of all worlds. It would be a pity if ye should remain veiled this day by that which the people possess from that which is with God. Say: We counsel you for the sake of God and desire from you neither recompense nor thanks. Thus have We sent down the verses unto thee that thou mayest rejoice and be of the thankful. The splendor from Us be upon thee and upon every steadfast and upright one.

3 خذوا كتاب الله بقوة من عنده ولا تتبعوا الذين اتبعوا كل غافل مريب بگو بشنويد نداى مظلوم را باصبع قدرت حجاب وهم را خرق نمائيد قل اتقوا ربكم الرحمن ولا تكونوا من الظالمين بگو آنچه گفته شده و ميشود از آن ميگذريم و بنفس حجت و برهان تمسك ميجوئيم اقرؤوا ما عندكم و نقرء ما نزل من سماء مشية الله رب العالمين حيفست اليوم بما عند القوم از ما عند الله محبوب مانيد قل انا نوصيكم لوجه الله ولا نريد منكم جزاءً ولا شكوراً كذلك انزلنا لك الآيات لنفرح و تكون من الشاكرين البهاء من لدنا عليك وعلى كل ثابت مستقيم

BLIB_Or15716.132a

BH06632*To: Mir Ali Bayk, in Faran**Date: 1306-06-19 [1889-Feb-20]*

1 In My Name that dawneth from the horizon of the heaven of utterance!

1 بسمى المشرق من افق سماء البيان

- 2 The call hath been raised betwixt earth and heaven. Blessed is the ear that hath heard it, and the tongue that hath answered, and the heart that hath turned toward it, and the foot that hath hastened, and the face that hath been directed toward it, and the eye that hath beheld the horizon of the Revelation when He appeared and manifested what He desired on the part of God, the Commander, the Almighty, the Powerful.
- 3 My Most Exalted Pen beareth witness to thy turning toward Me, thy devotion, thy presence, thy attentiveness, and thy entry through a gate that hath been opened unto all who are in the heavens and on earth.
- 4 Say: Glory be unto Thee, O my God! Praise be unto Thee for having guided me unto the Dayspring of Thy signs, and thanks be unto Thee for having given me to drink of the Kawthar of immortality from the hand of Thy bounty, and for having shown me Thy most exalted horizon, and caused me to hear Thy most sweet call. I beseech Thee by Thy signs which have encompassed all things, and by the Concourse on High, and the dwellers of the Most Exalted Paradise, to make me steadfast, firm and upright in Thy love and Thy Cause. Then ordain for me the good of all worlds among Thy worlds. Verily Thou art the Forgiving, the Merciful.
- 2 قد ارتفع النداء بين الأرض والسماء طوبى لأذن فازت و للسان اجاب و لقلب اقبل و لرجل سرعت و لوجه توجه و لعين رأت افق الظهور اذ ظهر و اظهر ما اراد من لدى الله الامر المقتدر القدير
- 3 شهد قلبي الأعلى بتوجهك و اقبالك و حضورك و اصغائك و الورود في باب فتح على من في السموات و الأرضين
- 4 قل سبحانك اللهم يا الهى لك الحمد بما هديتني الى مشرق آياتك و لك الشكر بما سقيتني كوثر البقاء من يد عطائك و اريتني افقك الأعلى و اسمعتني ندائك الأحملي استلكت بآياتك التي احاطت الأشياء و الملائ الأعلى و سكان الجنة العليا بأن تجعلني ثابتاً راسخاً مستقيماً على حبيبك و امرك ثم قدر لي خير كل عالم من عوالمك انك انت الغفور الرحيم

AQ46#268 p.262, ADM2#026 p.046x

ADMS#014a

BH06713

*To: Mulla Haji, in Faran**Date: 1306-06-19 [1889-Feb-20]*

- 1 He is the All-Witnessing, the All-Informed
- 2 This is a Book sent down by the Wronged One to him who hath believed in the Self-Subsisting, through Whom the limbs of all names have trembled and all who are on earth were thunder-struck, save those whom God, the Lord of the mighty Throne, hath willed. Thou hast attained unto My remembrance, and thy name hath been mentioned by the Tongue of Grandeur in this exalted station. When thou hast drunk the choice wine of revelation from the cup of thy Lord's bounty, say:
- 3 My God, my God! I testify to Thy manifestation and Thy establishment upon the throne of Thy grandeur and Thy power
- 1 هو الشاهد الخبير
- 2 كتاب انزله المظلوم لمن آمن بالقيوم الذي به ارتعدت فرائص الأسماء و انصعق من على الأرض آلا من شاء الله رب العرش العظيم قد فزت بذكرى و ظهر من لسان العظمة اسمك في هذا المقام الرفيع اذا شربت رحيق الوحي من كأس عطاء ربك
- 3 قل الهى الهى اشهد بظهورك و استوائك على عرش عظمتك و اقتدارك بين عبادك و امرك استلكت بأن تقدر لي ما قدرته لمظاهر

amongst Thy servants and Thy Cause. I beseech Thee to ordain for me what Thou hast ordained for the Manifestations of might and power, whom neither doubts prevented from turning to Thee nor allusions from holding fast to Thy cord. O my Lord! Ordain for me that which shall accompany me and benefit me in all the worlds of Thy worlds. Verily Thou art the All-Powerful, the Almighty.

القوة و القدرة الذين ما منعهم الشبهات عن
التوجه اليك ولا اشارات عن التمسك بحبلك
اي رب قدر لي ما يكون معي وينفعني في كل
عالم من عوالمك انك انت المقتدر القدير

- 4 O my God! Send Thy blessings upon Thy loved ones who have drunk the choice wine of utterance from the cup of Thy bounty and have attained unto the most great steadfastness, such that neither armies frightened them nor the might of kings deterred them. They turned with radiant faces, detached from all else save Thee. There is no God but Thee, the Single, the One, the Forgiving, the Merciful.

4 صلّ اللهم يا الهى على اوليائك الذين شربوا
رحيق البيان من كأس عطائك و فازوا
بالاستقامة الكبرى بحيث ما خوفهم الجنود ولا
سطوة الملوك اقبلوا بوجه نوراء منقطعين عن
الورى لا اله الا انت الفرد الواحد الغفور الرحيم

BLIB_Or15716.159a, FRH.058

BH11893

To: Ustad Taqi, in Kirmanshah

Date: 1306-06-19 [1889-Feb-20]

- 1 In the Name of the One True God

1 بنام خداوند یگا

- 2 O Taqi! The Wronged One hath heard thy call and answered thee. He heareth and answereth, and He is the All-Hearing, the All-Seeing. Know thou with clear certainty that the people of Iran have been reared on vain imaginings and have drunk from the breast of idle fancies. Most difficult is it to rend asunder the veil in their sight. The most exalted and greatest among that people are, by their own account, the divines and jurists of the land, yet these souls are regarded by God as the most ignorant, base and lost. Throughout ages and centuries they sought the presence of the Truth, yet when He was made manifest they martyred Him. Say:

2 يا تقى انّ المظلوم سمع نداءك و اجابك يسمع و
يجيب و هو السامع البصير ييقن مبین بدان اهل
ايران باوهم تربيت شده اند و از ثدى ظنون
آشاميده اند بسيار صعب است خرق حجاب
نزدشان افضل و اعظم انقوم بقول خود قوم علما
و فقهای دیارند و آن نفوس عندالله اجهل و
احقر و اخسر مذکورند در قرون و اعصار لقای
حق را میطلبیدند و چون ظاهر شد شهیدش
نمودند

- 3 My God, my God! I beseech Thee by Thy Name the Almighty, and by Thy Name the Chosen One, and by Thy Name the Powerful, to sanctify the earth and its cities and regions from the likes of these. O my Lord! Thou seest how they have turned away from Thee and pronounced judgment against Thee without any clear proof or Book. Cleanse the earth from the defilement of these who have manifested rancor and hatred. Verily

3 قل الهى الهى اسئلك باسمك القدير و باسمك
المختار و باسمك القوى بأن يقدس الأرض و
مدنها و ديارها عن مثل هؤلاء اى رب تراهم
اعرضوا عنك و افوا عليك من دون بينة و لا
كتاب طهر الأرض من دنس هؤلاء الذين ظهروا

Thou art the Omnipotent over whatsoever Thou willest, and verily Thou art the Avenger, the Just, the All-Wise.

بِالضَّغِينَةِ وَالْبَغْضَاءِ أَنْتَ الْمَقْتَدِرُ عَلَى مَا تَشَاءُ
وَأَنْتَ الْمُنْتَقِمُ الْعَادِلُ الْحَكِيمُ

Majlis210461.085a

BH07243

To: 'Ali Aqa

Date: 1306-06-19 [1889-Feb-20]

- 1 He is the One manifest from the horizon of the heaven of proof! 1 هو الظاهر من افق سماء البرهان
- 2 This is a Book which the Lord of Hosts hath sent down as a bounty from His presence, and He is the Bestower, the Generous. Hear thou the Call from the Most Glorious Horizon - verily it will draw thee nigh unto a station sublime and wondrous. 2 كِتَابُ أَنْزَلَهُ رَبُّ الْجُنُودِ فَضْلاً مِنْ عِنْدِهِ وَهُوَ الْفَضْلُ الْكَرِيمُ اسْمِعِ النَّدَاءَ مِنَ الْأَفْقِ الْأَبْهَى أَنَّهُ يَقْرَبُكَ إِلَى مَقَامٍ عَزِيزٍ بَدِيعٍ
- 3 Say: O my God, my God! I testify to Thy oneness and Thy singleness, and that Thou art the First and the Last, the Manifest and the Hidden. There is no God but Thee, the One, the All-Knowing, the All-Informed. I bear witness, O my God and my Beloved, that Thou didst create me to know the ocean of Thy unity and the sun of Thy manifestation, and to acknowledge that which Thou hast revealed in Thy Book. O Lord! I am he who hath turned toward Thy horizon and attained that which Thou didst send down unto Thy Messengers. I beseech Thee by the power which the hosts of the world have not weakened, and by Thy might which the onslaught of the nations hath not rendered powerless, and by Thy Self-Subsisting Name through which the dwellers of the graves arose and the Trumpet was sounded, to make me one of those who have circled round Thy Will in Thy kingdom and acted according to that which Thou didst command them in Thy Book. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the Forgiving, the Merciful. 3 قُلْ الْهِيَ الْهِيَ أَشْهَدُ بِوَحْدَانِيَّتِكَ وَفَرْدَانِيَّتِكَ وَأَنَّكَ أَنْتَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الْعَلِيمُ الْخَبِيرُ أَشْهَدُ يَا هِيَ وَمَقْصُودِي أَنْكَ خَلَقْتَنِي لِعِرْفَانِ بَحْرِ تَوْحِيدِكَ وَشَمْسِ ظُهُورِكَ وَالاعْتِرَافِ بِمَا أَنْزَلْتَهُ فِي كِتَابِكَ أَيُّ رَبِّ أَنَا الَّذِي أَقْبَلْتُ إِلَى إِفْتِكَ وَفَزْتُ بِمَا أَنْزَلْتَهُ عَلَى رَسْلِكَ اسْتَطَلْتُ بِالْقُوَّةِ الَّتِي مَا أضعَفْتُهَا جُنُودُ الْعَالَمِ وَبِاقْتِدَارِكَ الَّذِي مَا عَجَزَتْهُ سَطْوَةُ الْأُمَمِ وَبِاسْمِكَ الْقَيُّومِ الَّذِي بِهِ قَامَ أَهْلُ الْقُبُورِ وَنَفَخَ فِي الصُّورِ بِأَن تَجْعَلَنِي مِنَ الَّذِينَ طَافُوا حَوْلَ أَرَادَتِكَ فِي مَمْلَكَتِكَ وَعَمَلُوا بِمَا أَمَرْتَهُمْ فِي كِتَابِكَ أَنْتَ الْمَقْتَدِرُ عَلَى مَا تَشَاءُ لَا إِلَهَ أَنْتَ الْغَفُورُ الرَّحِيمُ

BLIB_Or15716.187c

BH07350*To: Mirza Mahdi son of the one who attained**Date: 1306-06-19 [1889-Feb-20]*

- 1 He is the One speaking from the horizon of the heaven of utterance!
- 2 O friends of God! The daysprings of falsehood and hypocrisy have ever forbidden their followers from drawing near to and associating with other servants, fearing lest they discover the calumnies of those false souls. But the people of truth have ever counseled all with loving advice to associate and unite. O My friends! The deeds and words of the men of the arena of steadfastness and power have been and are distinguished from all else. We beseech God to lead all from the west of fancy to the east of certitude. He is the Powerful, the Mighty.
- 3 O thou who hast turned thy face to My horizon! We have heard thy call and have remembered thee in this Most Luminous Tablet, that thou mayest attain unto that for which existence itself was brought into being. Say: My God, my God! Look not upon my self and my transgressions, but rather upon the Sun of Thy bounty and the Heaven of Thy generosity. I have come unto Thee detached from all else beside Thee. Do with me as beseemeth Thee. We testify that Thou art the Forgiving, the Merciful.

1 هو الناطق من افق سماء البيان

2 يا اولياء الله لازال مطالع كذب و نفاق اصحاب
خود را از تقرّب و اتّفاق با عباد منع نموده‌اند
از خوف آنکه مباد بر مفتریات آن نفوس مجعوله
اطلاع یابند ولكن اهل حق لازال بنصایح
مشفقانه کل را بمعاشرت و اتّحاد امر فرموده‌اند
یا اولیائی از اعمال و اقوال رجال مضمار
استقامت و اقتدار از دوش ممتاز بوده و هستند
از حق میطلبیم کل را از مغرب و هم بمشرق
یقین کشاند اوست مقتدر و توانا

3 یا ایها المقبل الی افقی ندایت را شنیدیم و باین
لوح مبین ذکر نمودیم شاید فائز شوی بآنچه
که وجود از برای او موجود گشته قل الهی
الهی لا تنظر الی نفسی و خطیئاتها بل الی شمس
جودک و سماء کرمک قد اتیتک منقطعاً عن
دونک اعمل بی ما انت اهلہ نشهد انک انت
الغفور الرحیم

BLIB_Or15690.169a, BLIB_Or15716.131b,
BLIB_Or15728.047b

BH10761*To: Abu'l-Qasim Kh A**Date: 1306-06-19 [1889-Feb-20]*

- 1 The Sun hath desired to bestow upon thee an effulgence from among the effulgences of its Most Great Name. When thou art illumined by its lights and hast attained unto its presence, arise and turn thy face toward the Ka'bah of God, the Possessor of the kingdom of names, and say:
- 2 Glorified art Thou, O my God and God of earth and heaven! Unto Thee be praise, inasmuch as Thou hast brought forth

1 انّ الشمس ارادت ان ترسل الیک تجلیاً من
تجلیات اسمها الاعظم انک اذا تورت بانوارها
وفزت بلقائها قم مقبلاً الی کعبة الله مالک
ملکوت الاسماء وقل

2 سبحانک یا الهی والہ الارض والسماء لک الحمد بما
اظهرت من خرائن قلبک الاعلی لعبدک هذا لثالی

from the treasuries of Thy Most Exalted Pen, for this Thy servant, the pearls of wisdom and utterance, and the gems of loving care and tender mercies. I bear witness that Thou art, in truth, the All-Forgiving, the Most Generous.

الحكمة والبيان وجواهر العناية والالطاف اشهد
انك انت الغفور الكريم

BLIB_Or15696.143a, Berlin1237/#17

BH10798

To: Muhammad Sadiq Kh A

Date: 1306-06-19 [1889-Feb-20]

- 1 The Ocean of bounty hath willed to send unto thee, from the quarter of justice, a cup of the sealed wine. When thou attainest unto it, take it in My Name, the Self-Subsisting, then drink thereof, despite those who are lost in vain imaginings, who have broken the Covenant of God and His Testament.
- 2 And say: Glorified art Thou, O my God! Unto Thee be praise, for Thou hast remembered me and hast made me of those who have attained in Thy mighty and wondrous Tablet.

1 بحر الفضل اراد ان يرسل اليك من شطر العدل
كأساً من الرحيق المختوم انك اذا فزت بها خذها
باسمى القيوم ثم اشرب منها رغماً لاصحاب الموهوم
الذين نقضوا عهد الله وميثاقه

2 وقل سبحانك اللهم يا الهى لك الحمد بما ذكرتنى
وجعلتنى من الفائزين فى لوحك العزيز البديع

BLIB_Or15696.142f

BH11831

To: Ali Sirri, in Nablus

Date: 1306-06-29 [1889-Mar-2]

O My brother! How great, how very great, can the law of obligatory prayer be, when, through His mercy and loving kindness, one is enabled to observe it. When a man commenceth the recitation of the Obligatory Prayer, he should see himself severed from all created things and regard himself as utter nothingness before the will and purpose of God, in such wise that he seeth naught but Him in the world of being. This is the station of God's well-favored ones and those who are wholly devoted to Him. Should one perform the Obligatory Prayer in

this manner, he will be accounted by God and the Concourse on high among those who have truly offered the prayer....

BRL_IOPF#1.09x, BSW#05.19x

BH00107

To: Aqa Shaykh Muhammad Arab et al., in Sultanabad

Date: 1306-07-04 [1889-Mar-6]

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

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى

- 2 Praise be unto Him Who is the Ultimate Goal, for in establishing His Cause He hath sought no other proof besides Himself, and no mention of aught else hath found or findeth access unto Him, inasmuch as He is sanctified above all that is in the world. Great indeed is this Day wherein the Primal Point - may the spirit of all else be sacrificed for His sake - in the Most Exalted Paradise and the Most Glorious Horizon proclaimeth "Verily, I am the first of them that worship." We beseech the Most High to preserve His servants from vain imaginings and idle fancies, for the abominable Shi'ih sect hath been and continueth to be deprived of the recognition of the Hidden and Treasured Name through their vain imaginings and idle fancies. They considered themselves the most exalted of creation and the most profitable among the inhabitants of all lands, whereas in the sight of God they are reckoned among the basest of creation and the most lost of servants. For twelve hundred years they cried out "O Vicegerent!" yet on the Day of Reckoning they slew the Creator of a hundred thousand vicegerents. Now again some of the opposers are preventing people from the Lord of all beings through these same means. Time and again this exalted word was heard from the Sovereign of the Kingdom of Names - blessed and exalted be His utterance: "Until they pass beyond the river of names, they shall not attain unto the ocean of inner meanings." In any case, this servant and that honored one and all others must beseech God to preserve the people of God from these names and former matters and the vain imaginings of that rejected sect.

2 حمد حضرت مقصود را لایق و سزا که در اثبات امرش بدو نش تمسک نجسته و ذکر غیرش با و راه نداشته و ندارد چه که مقدسست از ما فی العالم و السن امم یوم بسیار عظیمست امروز نقطهء اولی روح ما سواه فداه در جنت علیا و افق ابهی باقی انا اول العابدین ناطق نسله تعالی ان یحفظ عبادہ من الأوهام و الظنون چه که حزب شیعهء شنیعه به او هام و ظنون از عرفان اسم مکنون مخزون محروم بوده و هستند خود را اعلی الخلق میدانستند و ارجح من فی البلاد میشمردند و لکن عندالله از اسفل خلق و اخسر عباد مذکور هزار و دویست سنه یا وصی گفتند و در یوم جزا خالق صد هزار امثال وصی را شهید نمودند حال مجدد بعضی از معرضین باین اسباب ناس را از مولی الوری منع مینمایند مکرر اینکلهء علیا از مالک ملکوت اسماء استماع شد قوله تبارک و تعالی تا از نهر اسماء نگذردند بحر معانی فائز نشوند باری ایبعد و آنجناب و سایرین باید از حق بطلبیم که حزب الله را از این اسماء و امور قبل و اوهامات آنحزب مردود حفظ نماید

- 3 Glory be to God! In the beginning of the Cause the divines of the Shi'ih sect prevented the helpless people from approaching the shore of the sea of oneness, and how many servants did they sentence and execute merely out of selfish desire. To this day

3 سبحان الله در اول امر علمای حزب شیعه ناس پیچاره را از شاطئ بحر احدیه منع نمودند و چه مقدار از عباد را که محض نفس و هوی بر

they curse the Truth from their pulpits. Indeed, they have committed that which neither Jews nor Christians, nay even the idolaters have committed. In all circumstances we seek preservation and assistance from God, glorified be His majesty, that perchance the servants of God may not hereafter be afflicted with the vain imaginings of that heedless sect. The Command is in God's hand - He doeth what He willeth and ordaineth what He pleaseth, and He is the Mighty, the Praiseworthy.

ایشان فتوی دادند و خویشان ریختند الی حین
بر منابر حق را سب مینمایند باری عمل نمودند
آنچه را که یهود و نصاری بل عبده اصنام عمل
نمودند در هر حال از حق جلّ جلاله حفظ
طلب مینمائیم و استمداد میجوئیم که شاید از
بعد عباد الله باوهامات آنحزب غافل مبتلا نشوند
الأمر بید الله يفعل ما يشاء و يحكم ما يريد و هو
العزيز الحميد

- 4 And now, O beloved of my heart, in a previous letter it was promised that the remainder of the answer to your elevated letter would be sent later. Now is the time to fulfill that promise.

4 و بعد یا حبیب فؤادی در نامه قبل وعده داده
شد که جواب نامه عالی آنچه باقی مانده از بعد
ارسال شود حال وقتی وفای بوعده است

- 5 In the Name of our All-Knowing, All-Wise Lord

5 بسم ربنا العليم الحكيم

- 6 Mention was made of his honor Haji Fadlu'llah and his honor Kaka Khan, upon them be the glory of God. The answer to the first name was previously mentioned, and in this station the second one is addressed through these sublime utterances which flowed from the Tongue of Grandeur - blessed and exalted be His word:

6 ذکر جناب حاجی فضل الله و جناب کاکا
خان علیهما بهاء الله نمودند جواب اول اسمشان
مذکور و در ین مقام ثانی در باره ایشان این
بیانات عالیات از لسان عظمت جاری قوله
تبارک و تعالی

- 7 He is the One Who hath dominion over what was and what shall be

7 هو المهيمن على ما كان وما يكون

- 8 O Fadlu'llah! Praise be to God, the grace of God - glorified be His majesty - encompassed thee and circumstances, by the command of the Lord of the Day of Return, assisted thee, and thou didst attain unto that which was revealed in the divine Books of the past and present. Today the blessed word "The Truth hath come" can be heard from the waves of the seas, the leaves of the trees, the rushing of the winds, and the flowing of the rivers. When thou hearest the call from the Most Exalted Horizon, say:

8 یا فضل الله الله الحمد فضل حقّ جلّ جلاله شامل
شد و اسباب بامر مالک یوم ایاب مدد نمود و
آنجناب فائز شد بآنچه که در کتب الهی از قبل
و بعد ظاهر امروز کلمه مبارکه قد اتی الحق
از امواج دریاها و اوراق اشجار و هزیز اریاح و
خریر انهار اصغا میشود

- 9 All praise be to Thee, O Lord of all being and Master of the Throne on high and of earth below, for having given me to drink from the Kawthar of immortality by Thy bounteous hand, and made known to me Thy Cause, and illumined for me Thy path, and revealed to me Thy proof. I testify before the faces of all mankind that Thy proof hath encompassed the nations and Thy evidence hath appeared by Thy command and shone forth by Thy will. I beseech Thee, O Lord of the seen and unseen worlds, by the station which Thou hast honored with the establishment of Thy throne thereon, and by the city which Thou hast made the footstool of Thy feet, and by the House wherein Thy call was raised, and by the lands which have been blessed by Thy favoring glance, to make me one who speaketh Thy praise and glorification, and who holdeth fast to the cord

9 انک اذا سمعت النداء من الأفق الأعلى قل
لک الحمد یا مولی الوری و رب العرش و
الثری بما سقیتنی کوثر البقاء من ید عطائک و
عرفتنی امرک و اوضحت لی سبیلک و اظهرت
لی دلیلک اشهد امام وجوه العالم بان برهانک
احاط الأمم و حجتک ظهرت بأمرک و لاحت
بارادتک استلک یا مالک الوجود من الغیب و
الشهود بالمقام الذی شرفته باستواء عرشک علیه
و بالمدينة الّتی جعلتها موطی قدمیک و بالیت
الذی فیه ارتفع ندائک و بالأراضی الّتی فازت
بلحاظ عنايتک بأن تجعلنی ناطقاً بذكرک و
ثنائک و متمسکاً بحبل فضلک بحيث لا تمنعنی
قدرة الرجال و لا تحجبنی سجات الجلال اقوم

of Thy grace in such wise that neither the power of men nor the veils of glory shall hold me back. I shall arise in Thy Name to serve Thy Cause and summon the servants through wisdom and utterance to the court of Thy glory. O my Lord! Let me taste a drop from the ocean of Thy knowledge and illumine my heart and my whole being with the dawning lights of the Sun of Thy wisdom. Thou seest me, O my God, turning to Thee and detached from all else but Thee, beseeching from the heaven of Thy bounty the wonders of Thy grace. Would the All-Possessing turn away the poor from His door? Would the All-Knowing cast out the ignorant from His presence? Nay, by Thy glory! I am certain of Thy grace and bounty, Thy power and strength, Thy riches and wealth. I beseech Thee, O my God, to assist me in that which shall waft the fragrances of Thy acceptance and good-pleasure. Verily Thou art the All-Bountiful, the Munificent, the Compassionate, the Mighty, the Generous.

باسمک علی خدمۃ امرک و ادعو العباد بالحکمة و البیان الی ساحة عزک ای رب ذقنی قطرة من بحر علمک و نور قلبی و اراکافی من تجلیات انوار شمس حکمتک ترانی یا الهی مقبلاً الیک منقطعاً عن دونک و استل من سماء جودک بدائع کرمک هل الغنی یحیب الفقیر عن بابہ و هل العلم یطرد الجاهل عن ساحته لا وعزّتک اكون موقناً بفضلک و عطائک و قدرتک و قوتک و غنائک و ثروتک استلک یا الهی بأن تؤیّدنی علی عمل یفوح منه عرف قبولک و رضائک انک انت الفیاض الفضال المشفق العزیز الکریم

10 This was revealed for Kaka Khan, upon him be 966 [Baha'u'llah]

10 انتبی و هذا ما نزل لجناب کا کا خان علیه ٩٦٦ [بهاء الله]

11 In My Name, through which the ocean of utterance hath surged

11 بسمی الذی به ماج بحر البیان

12 O Kaka Khan! Upon thee be the Glory of the All-Merciful! This Wronged One mentioneth to everyone that which is easy to understand. Were all the peoples of the world to recognize this single word which now floweth from the Most Exalted Pen, all would exclaim "We believe in Thee, O God of the worlds!" For twelve hundred years and more, among the established and certain beliefs of the Shi'ih sect was the life of the Qa'im and His existence in well-known cities, and whosoever claimed His birth was put to death. Then it became clear and evident to men of insight that this sect had been in error, and throughout these twelve hundred years not one among their divines or others gained any knowledge of the birth of the Manifestation and the manner thereof, wandering instead in the valleys of fancy and imagination. In such circumstance, how can any fair-minded and knowledgeable person confirm other matters that have proceeded from that sect? In brief, the purpose is that one must purify the hearing of heart and conscience from all that hath been heard from this sect, that one may become enabled to hearken unto that which hath been revealed and made manifest from the Most Exalted Pen. Until now God hath concealed, for the world is seen to be deprived of hearing ears. When thou art blessed with My mention, say: "All praise be to Thee, O Lord of the kings of the world, and all glory be to Thee, O Desire of the nations, for having revealed unto me in Thy Most Great Prison that which shall endure as long as Thy names and attributes endure. Verily Thou art the Almighty,

12 یا کا کا خان علیک بهاء الرحمن ایظلم با هر نفسی ذکر مینماید آنچه را که ادراک آن سهل و آسانست اگر جمیع عالم بعرفان این یک کلمه که حال از قلم اعلی جاری میشود فائز شوند کلّ به آمنا بک یا اله العالم ناطق گردند هزار و دوست سنه بل ازید از مطالب محققه مسلّمه نزد حزب شیعه حیات قائم و کون آنحضرت در مدائن معروفه بوده و هر نفسی بر تولّد قاتل شد خونس ریختند و بعد نزد صاحبان بصر واضح و معلوم گشت که آنحزب بر خطا بوده اند و در این هزار و دوست سنه نفسی از علای آنحزب و دوش از تولّد ظهور و کیفیت آن آگاهی نیافت و در وادی ظنون و اوهام سیر مینمودند در اینصورت چگونه میشود خبیر منصف و علیم عادل تصدیق امور دیگر که از آنحزب ظاهر شده نماید باری مقصود آنکه باید سمع قلب و سر را از آنچه از اینحزب شنیده ظاهر نمود تا باصغاء بیاناتیکه از قلم اعلی جاری و ظاهر شده فائز گشت الی حین حق ستر نموده چه که عالم از اذن واعیه محروم مشاهده میگردد آنک اذافزت بذکری قل لک الحمد یا مولی ملوک العالم و لک الثناء یا مقصود الأمم بما انزلت لی فی سجنک الأعظم ما یکون

doing as Thou pleasest, and within Thy grasp are the reins of all who are in the heavens and on earth."

باقیاً بقاء اسمائک و صفاتک آنک انت المقتدر
على ما تشاء و فی قبضتک زمام من فی السموات
و الارضین انتهى

- 13 This evanescent servant is engaged in praise and glorification with both outer and inner tongue, for at all times the waves of His ocean of bounty have encompassed and continue to encompass His loved ones. For every name there hath been revealed that which is a proof for all and an evidence for all, that all may know what hath appeared in the days of God, our Lord and the Lord of the Throne on high and of earth below and the Lord of all worlds.

13 این عبد فانی بلسان ظاهر و باطن به حمد و ثنا مشغول چه که در هر حین امواج بحر عنایتش شامل دوستانش شده و میشود از برای هر اسمی نازل شده آنچه که حجت است از برای کل و برهانست از برای کل ليعرف الكل ما ظهر فی ایام الله ربنا و رب العرش و الثری و رب العالمین

- 14 Concerning the mention made of Jinab-i-Haji Siyyid Abu'l-Fadl and Jinab-i-Mirza Muhammad Khan, the doctor—upon them both be the glory of God—after it had been presented before the Presence, these radiant verses shone forth from the horizon of the Will of God, glorified and exalted be He. He, blessed and exalted be He, saith:

14 اینکه ذکر جناب حاجی سید ابوالفضل و جناب میرزا محمد خان دکتر علیهما بهاء الله را نمودند بعد از عرض امام حضور این آیات مشرق از افق اراده حق جل جلاله اشراق نمود قوله تبارک و تعالی

- 15 In the Name of Him Who speaks before the faces of all

15 بسمی الناطق امام الوجوه

- 16 Today the Dayspring of divine verses and the Orient of heavenly revelation, the Hidden Secret and the Treasured Mystery, calls out before the faces of princes and divines, giving unto all the glad tidings of that which hath been ordained in the Book of God especially for His chosen ones. O Abu'l-Fadl! The veils of self and passion, and the shrouds of the people of tyranny and transgression, have prevented the Sun of Justice from shining forth and have deprived the servants of this most great bounty. For ages they yearned and longed for the presence of the Lord of Names, yet when the breezes of God wafted in this spiritual morn and luminous dawn, and the Speaker of Sinai was established upon the throne of manifestation, all turned away and assailed the Lord of Names with arrows of hatred and spears of enmity. They wrought that which causeth the Tablet to cry "O the grief!" and the Pen to lament "O the regret!" Rivers of blood flow from the hearts of them that are near and sincere unto this day. The divines of the Shi'ih sect are aflame with the fire of hatred and strive to shed the blood of the chosen ones and pure ones. God is Most Great! Night and day they occupy themselves with building imaginary cities and towns, deprived of the lights of the Sun of certitude. To this day none hath reflected, nor doth reflect, on what were the words of that people and what shall be their recompense on the Day of Retribution. We beseech God to acquaint thee with that which was concealed from eyes and to aid thee in mentioning that which was barred from sight. The waves of the ocean of utterance are manifest at the heart of contingent

16 امروز مطلع آیات الهی و مشرق وحی ربانی و سر مکنون و مستسر مخزون امام وجوه امرا و علما ندا مینماید و کل را بشارت میدهد بآنچه که در کتاب الله مخصوص اولیا مقدر شده یا ابوالفضل حجابات نفس و هوای و سبحات اهل بغی و طغی نیز عدل را از اشراق منع نموده و عباد را از این فضل اعظم محروم داشته قرنهای لقای مالک اسماء را سائل و آمل بوده اند و چون نسمة الله در این جفر روحانی و صبح نورانی مرور نمود و مکلم طور بر عرش ظهور مستوی کل اعراض نمودند و به سهام ضغینه و سنان بغضا قصد مالک اسماء کردند وارد آوردند آنچه را که لوح به واحسرتا و قلم به و الاسفا ناطق و ذا کر جیحون خون از افنده و قلوب مقرّبین و مخلصین جاری الی حین علمای حزب شیعه بنار ضغینه مشتعلند و بر سفک دماء اولیا و اصفیاء ساعی و جاهد الله اکبر در لیالی و ایام بتعمیر مدن و دیار موهومه مشغول و از انوار نیز یقین ممنوع و احدی الی الیوم تفکر ننموده و نمینماید که اقوال آنقوم چه بوده و جزا در یوم جزا چه نسل الله ان یعرفک ما کان مستوراً عن الأبصار و يؤیدک علی ذکر ما منع عنه الأنظار امواج بحر بیان در قطب امکان ظاهر و تجلیات انوار آفتاب حقیقت از افق بیجن مشرق و لائح

being, and the effulgences of the Sun of Truth shine forth from the horizon of the prison, yet the heedless servants circle round a shallow pool and worship the idols of vain imaginings. Say: Praise be unto Thee, O my God, for having given me to drink of the Kawthar of Thy utterance and guided me to Thy path and shown me the traces of Thy Pen and caused me to hear Thy call. O my Lord! I beseech Thee by the lights of Thy countenance to aid me in Thy remembrance and to ordain for me what Thou hast ordained for Thy chosen ones. Verily Thou art the Almighty, the Powerful. There is none other God but Thee, the All-Knowing, the All-Wise.

17 And this is what was revealed for his honor Mirza Muhammad Khan, upon him be the glory of God:

18 In the name of Him Who is supreme over all who are in earth and heaven

19 A remembrance from the Wronged One to him who hath believed in God, the Supreme, the Self-Subsisting, that the fragrances of remembrance and utterance may attract him to the horizon of the manifestation of his Lord, the All-Merciful - the station wherein the atoms proclaim: The kingdom belongeth unto God, the Lord of the seen and the unseen. Thy name was mentioned before the Prisoner in His Most Great Prison. We have remembered thee with that which the remembrances of all peoples cannot equal. Verily thy Lord is powerful to do as He pleaseth through His word "Be" and it is. We have made manifest the path and have sent down from the heaven of grace that whereby hearts are illumined and eyes are solaced. Blessed is he who hath drunk the choice wine of revelation from the cup of the bounty of his Lord and hath attained unto such steadfastness as the hosts of them that have disbelieved in God, the Almighty, the Most Loving, could not prevent. When thou hast attained unto My verses and found the fragrance of utterance from My garment, say:

20 O my God, my God! Praise be unto Thee for having remembered me from Thy prison, and for having sent down unto me that from which Thy near ones perceive the fragrance of Thy bounty. I beseech Thee by the ocean of Thy grace and what lieth concealed therein of the pearls of Thy knowledge and wisdom, that Thou mayest ordain for me through Thy Most Exalted Pen that which shall be a healing for all ailments and an antidote for the weakness of bodies. O my Lord! Thou seest me turning toward Thee and confessing Thy unity and Thy singleness. I beseech Thee to make me a servant of Thy remembrance amongst Thy servants and a standard of Thy Name in Thy lands. Verily Thou art He to Whose strength and power all created things have testified, and to Whose grandeur

مع ذلك عباد غافل حول غدیر طائف و بر اصنام
او هام معتکف قل لک الحمد یا الهی بما سقینتی
کوثر بیانک و هدیتنی الی صراطک و اریتنی
آثار قلبک و اسمعتی ندائک ای رب استلک
بأنوار وجهک بأن تؤیّدنی علی ذکرک و تکتب
لی ما کتبتہ لأصفیائک انک انت المقتدر القدیر
لا اله الا انت العلیم الحکیم

17 و هذا ما نزل لجناب میرزا محمد خان علیہ بہاء
اللہ

18 بسمہ المہیمن علی من فی الأرض و السماء

19 ذکر من لدی المظلوم الی الذی آمن باللہ المہیمن
القیوم لتجذبہ نفحات الذکر و البیان الی افق ظهور
ربہ الرحمن المقام الذی فیہ تنطق الذرات الملک
للہ مالک الغیب و الشہود قد حضر اسمک لدی
المسجون فی سجنہ الأعظم ذکرناک بما لا تعادله
اذکار الأمم ان ربک هو المقتدر علی ما یشاء
بقوله کن فیکون انا اظهرنا السبیل و انزلنا من
سماء الفضل ما تتورت به القلوب و قرّت به
العیون طوبی لمن شرب رحیق الوحی من کأس
عطاء ربہ و فاز باستقامۃ ما منعہا جنود الذین
کفروا باللہ المقتدر العزیز الودود اذا فزت بآیاتی
و وجدت نفحات البیان من قیصی

20 قل الهی الهی لک الحمد بما ذکرتنی من شطر
سجنک و انزلت لی ما تجد منه المقربون عرف
عطائک استلک بحجر فضلک و ما ستر فیہ
من لآئی علمک و حکمتک بأن تکتب لی من
قلبک الأعلى ما یکون شفأً للأمراض و دریاقاً
لضعف الأجساد ای رب ترانی مقبلاً الیک
و معترفاً بوحدانیتک و فردانیتک استلک بأن
تجعلنی خادماً لذكرک بین عبادک و علماً لاسمک
فی بلادک انک انت الذی شهدت الکائنات
بقوتک و قدرتک و الممکات بعظمتک و
سلطانک لا اله الا انت الفضال الکریم انتہی

and sovereignty all things possible have borne witness. There is none other God but Thee, the All-Bountiful, the Most Generous.

- 21 Today the letters of the Book are each chanting a melody in the Divine gathering, but these chants need pure ears. The Tree of Hope is, praise be to God, present and visible. At one time this exalted word was heard from the Supreme Kingdom - His exalted Word: "O servant in attendance, be not grieved. The True One, glorified be His majesty, bestoweth the ear and causeth to hear." This is a word from which the sea of gladtidings hath surged amongst creation. Blessed are they that drink therefrom.
- 22 Mention was made of his honor Malik-Husayn-i-Khabbaz, upon him be the Glory of God. After it was presented before the Most Holy Court, the divine ocean of utterance surged and this Tablet shone forth from the Dayspring of grace. His blessed and exalted Word:
- 23 In My Name, the All-Knowing, the All-Wise
- 24 O Husayn! Hear the call of the Wronged One. Strive that perchance the servants may not, like the previous party, become ensnared by idle fancies and vain imaginings. For twelve hundred years they were occupied with the mention of the Successor while deprived of the Truth, and when the Sun of Manifestation dawned forth they attacked like the beasts of the earth and visited upon the Lord of existence that which no true seer or spiritual hearer can bear to witness or hear. Now the deniers of the Bayan are again occupied with the same vain imaginings. They have clung to one who was engaged in service beneath the pavilions of grandeur, and yet they remain debarred from the Truth. Although no one was with Us or informed of matters, nevertheless they have resorted to calumnies the like of which have never been heard. Say:
- 25 O my God, my God! Adorn Thy servants with the ornament of justice and fairness, and enable them to behold Thy signs with Thine eyes and to hear Thy call with Thine ears. Thou seest what hath befallen Thy loved ones and hearest the clamor of the idolaters among Thine enemies. I beseech Thee by Thy Name, the Manifest, the Hidden, which calleth out before all faces, to aid them to draw nigh unto Thee and to turn toward the lights of Thy countenance. O Lord! Withhold them not from the revelations of the Sun of Thy knowledge in Thy days. Verily Thou art the One Who hath power over whatsoever Thou wilt through Thy word "Be" and it is.
- 21 امروز حروفات کتاب در مصطفیٰ الهی هریک بلحنی مترنم ولکن این ترنمات را آذان طاهره باید سدره امید الحمد لله موجود و مشهود وقتی از اوقات اینکلمه علیا از ملکوت اعلیٰ استماع شد قوله تعالیٰ یا عبد حاضر محزون مباش حق جل جلاله گوش عطا میفرماید و القا مینماید هذه کلمه جری منها بحر البشارة بین البریه طوبی للشاربین
- 22 ذکر جناب ملک حسین خیاباز علیه بهاء الله را نمودند بعد از عرض در ساحت اقدس بحر بیان الهی مواج و این لوح از مشرق فضل اشراق نمود قوله تبارک و تعالیٰ
- 23 بسمی المبین العلیم
- 24 یا حسین ندای مظلوم را بشنو جهد نما شاید عباد بعد بمثل حزب قبل به ظنون و اوهام مبتلا نشوند هزار و دولست سنه بذکر وصی مشغول و از حق محروم و چون آفتاب ظهور اشراق نمود بمثابه سباع ارض هجوم آوردند و بر مالک وجود وارد نمودند آنچه را که هیچ صاحب بصر حقیقی و سمع معنوی قادر بر اصغاء و مشاهده نبوده و نیست حال معرضین بیان مجدد بهمان اوهام مشغول نفسیکه در ظل قباب عظمت بخدمت مشغول باو تمسک جستند و از حق ممنوع مع آنکه احدی با ما نبوده و از امور مطلع نه مع ذلک بمفتریاتی تشبث نموده اند که شبه آن اصغاء نشده قل
- 25 الهی الهی زین عبادک بطراز العدل و الانصاف و ایدهم علی مشاهده آثارک بعینک و اصغاء ندائک بأذنک تری ما ورد علی احبتک و تسمع ضوضاء المشرکین من اعدائک اسئلک باسمک الظاهر المکنون الذی ینادی امام الوجوه بأن یوقفهم علی التقرب الیک و التوجه الی انوار وجهک ای رب لا تمنعهم عن تجلیات نیر عرفانک فی ایامک انک انت المقتدر علی ما تشاء بقولک کن فیکون انتهى

- 26 Likewise mention was made of his honor Rida Khan and his honor Muhammad-'Ali Khan, upon them be the Glory of God. After being presented before the special presence, a Most Holy, Most Exalted Tablet was revealed from the heaven of grace for each one, that they might draw nigh unto God, our Lord and your Lord and the Lord of the Mighty Throne.
- 27 This is what was revealed for his honor Rida Khan, upon him be the Glory of the All-Merciful. His blessed and exalted Word:
- 28 He is the Counselor, the All-Knowing
- 29 The Wronged One makes mention of thee for the sake of God and reminds thee of His verses which hold sway over all who are in the heavens and on earth. The light hath dawned from the horizon of the heaven of utterance, whereby the earth hath been illumined, yet the people remain behind an obvious veil. This is a Day wherein atoms proclaim with loudest voice, while most among mankind remain heedless. Harken unto the call of the Wronged One: Raise thy hand and rend asunder therewith the veil of idle fancy, in the name of thy Lord, the Self-Subsisting, that thou mayest behold what was hidden from all eyes and concealed in the knowledge of God, Lord of all worlds. When thou art attracted by the rustling of the Divine Lote-Tree and art seized by the choice wine of My Most Glorious Name, say:
- 30 My God, my God! Praise be to Thee for having guided me, and glory be to Thee for having honored me, and thanksgiving be to Thee for having strengthened me on a Day wherein the people of Thy realm have turned away from Thee. I beseech Thee, O Lord of the worlds, by Thy Most Great Name, to number me among them who have turned towards Thee and hastened until they took the Kawthar of eternity from the hand of Thy bounty and drank in Thy name amongst Thy servants. O Lord! I am Thy servant and the son of Thy servant. I have turned to the horizon of Thy Manifestation, the Dayspring of Thy verses, and the Source of Thy commandments and ordinances. I beseech Thee not to withhold from me that which Thou hast ordained for such of Thy servants as are detached. Verily Thou art the All-Bountiful, the Most Generous. There is no God but Thee, the All-Knowing, the All-Wise.
- 31 And this was revealed for His Honor Muhammad-'Ali Khan, the Minister's Overseer. Exalted be His utterance and glorious His proof:
- 32 In My Name, through which the fragrance of the All-Merciful hath wafted throughout all contingent being
- 26 و همچنین ذکر جناب رضا خان و جناب محمد علیخان علیهما بهاء الله را نمودند بعد از اظهار و عرض امام حضور مخصوص هر یک لوح امانع اقدس از سماء فضل نازل لتقریبهما الی الله ربنا و ربکم و رب العرش العظیم
- 27 هذا ما نزل لجناب رضا خان علیه بهاء الرحمن قوله تبارک و تعالی
- 28 هو الناصح العليم
- 29 انّ المظلوم يذكرک لوجه الله و يذكرک بآياته المهيمنة علی من فی السموات و الأرضین قد اشرق النور من افق سماء البیان و به اشرفت الأرض ولكن القوم فی حجاب مبين هذا يوم فيه تنادی الذرات بأعلى النداء و الناس اکثرهم من الغافلين اسمع نداء المظلوم ارفع یدک ثم اخرق بها حجاب الموهوم باسم ربک القیوم لترى ما كان مستوراً عن العیون و مکنوناً فی علم الله رب العالمین اذا اجتذبتک حقیف سدرۃ المنتهی و اخذک ریحق اسمی الأبهی
- 30 قل الهی الهی لک الحمد بما هدیتنی و لک الثناء بما شرفتنی و لک الشکر بما ایدتنی فی يوم فيه اعرض عنک اهل مملکتک استلک یا مولی العالم باسمک الأعظم بأن تجعلنی من الذین اقبلوا و سرعوا الی ان اخذوا کوثر البقاء من ید عطائک و شربوا باسمک بین عبادک ای رب انا عبدک و ابن عبدک اقبلت الی افق ظهورک و مشرق آیاتک و مطلع اوامرک و احکامک استلک ان لا تخیننی عما قدرته للمنقطعین من عبادک انک انت الجواد الکریم لا اله الا انت العليم الحکیم
- 31 و هذا ما نزل لجناب محمد علی خان ناظر وزیر علیه بهاء الله قوله عزّ بیانہ و جل برهانه
- 32 بسمی الذی به هاج عرف الرحمن فی الامکان

33 This is a Day wherein the Caller hath called out before the faces of all people: The Kingdom belongeth unto God, the Lord of the worlds! The Most Great Ocean hath appeared, and We have brought forth the pearls of wisdom and utterance which lay hidden and treasured within its shells, by the command of God, the Mighty, the Wise. The Promise hath come, and the Promised One hath appeared before the faces of princes and divines. He hath spoken that which We commanded Him from God, the Powerful, the Almighty, such that neither the power of the world could weaken Him, nor could the might of kings and sovereigns prevent Him. We have sent down the verses and manifested the evidences for the guidance of all people, whereunto testifieth His clear Book. We were walking in the prison and swimming in the ocean of utterance. We have turned toward thee and made mention of thee with that which shall never perish, so long as the kingdom of thy Lord, the All-Forgiving, the Most Generous, endureth. When thou attainest unto My Tablet and findest the fragrance of thy Lord's verses, say:

34 My God, my God! My outward and inward tongue, my limbs and members, my veins and the very hairs of my body bear witness to Thy unity and oneness, and that Thou art the First and the Last, the Manifest and the Hidden. O Lord! I beseech Thee by the breaths of Thy revelation to ordain for me that which will cause me to turn to the light of Thy countenance, to speak in praise of Thy Self, to hearken unto the verses of Thy Most Exalted Pen and Thy sweetest call, and to arise to serve Thy Cause, O Lord of all being! O Lord! Thou seest the weak one clinging to the cord of Thy strength, and the poor one seeking the door of Thy riches. I beseech Thee not to disappoint him in that which he seeketh from the ocean of Thy bounty and the heaven of Thy generosity. Verily, Thou art the All-Bountiful, the Most Generous. There is no God but Thee, the Mighty, the Great.

35 How sweet is the fragrance of divine utterance and the diffusion of the musk of the Merciful's knowledge! We must, at all times, beseech the True One - exalted be His dominion and mighty His proof - to make the people of earth receptive, that they may not be deprived of the special effusions of His days, that they may detach themselves from what they possess and turn to that which is with God. Glory be to God! The various parties of the world each cling to certain proofs and evidences. For example, the followers of the Gospel hold fast to a few pages, and by these limited pages consider themselves superior to and better than all other peoples. And before that, the Torah, which was specific to Moses, consisted of a few books. They have gathered various sayings of the Prophets like Isaiah, Ezekiel,

33 هذا يوم فيه نادى المناد امام وجوه العباد الملك لله رب العالمين قد ظهر البحر الأعظم و اظهرنا لآلى الحكمة و البيان التى كانت مكنونة مخزونة فى اصدافه امراً من لدى الله العزيز الحكيم قد اتى الوعد و الموعود امام وجوه الأمراء و العلماء نطق بما امرته من لدى الله المقتدر القدير بحيث ما اضعفته قوة العالم و ما منعت شوكه الملوك و السلاطين قد انزلنا الآيات و اظهرنا اليبينات لهداية العباد يشهد بذلك من عنده كتاب مبين انا كنا ماشياً فى السجن و ساجداً فى بحر البيان اقبلنا اليك و ذكرناك بما لا ينفى بدوام ملكوت ربك الغفور الكريم انك اذا فزت بلوحي و وجدت عرف آيات ربك قل

34 الهى الهى شهد لسان ظاهرى و باطنى و اركانى و جوارحى و عروقى و شعراتى بوحدانيتك و فردانيتك و بانك انت الأول و الآخر و الظاهر و الباطن اى رب اسئلك بنفحات وحيك بأن تقدر لى ما يجعلنى متوجهاً الى انوار وجهك و ناطقاً بثناء نفسك و سامعاً آثار قلمك الأعلى و ندائك الأحملى و قائماً على خدمة امرى يا مولى الورى اى رب ترى الضعيف تمسك بحبل قوتك و الفقير قصد باب غنائك اسئلك ان لا تخيبه عما اراد من بحر جودك و سماء كرمك انك انت الفضل الكريم لا اله الا انت العزيز العظيم انتى

35 حبداً عرف بيان ربانى و تضرعات مسك عرفان رحمانى بايد در لياى و ايام از حق جل سلطانه و عز برهانه طلب نمائيم عباد ارض را مستعد فرمايد تا از فيوضات مخصوصه ايامش محروم نمانند از ما عندهم بگذرند و بما عند الله توجه نمايند سبحان الله احزاب مختلفه عالم هر يك بيرهانى متمسك و بحجتى متشبث مثلاً اهل انجيل بچند ورق تمسك نموده و بان اوراق معدوده خود را از جميع احزاب برتر ميشمارند و بهتر ميدانند و از قبل آن تورا آنچه مخصوص بحضرت كلیم است چند سفر است جمعى از بيانات انبيا مثل اشعيا و

Solomon, David, Jeremiah, Zechariah and others into one volume, though most parts of it are historical accounts written after Moses. Then came the decree of the Furqan (Qur'an), which in truth distinguishes between right and wrong. Those were the days of the Seal of the Prophets, His was the epoch and His the time. Besides what has been mentioned, none possessed anything else. And now, many equivalents to all these have been revealed and are available and evident. Yet the heedless, ignorant servants remain deprived and forbidden. The servant testifies that this is the recompense of their deeds in turning away from the Dawning-Place of Revelation and the Speaker of Sinai.

حزقیل و سلیمان و داود و ارمیا و ذکریا و امثال ایشان کل را جمع نموده اند در یک جلد مع آنکه اکثر اجزاء آن تاریخ است و بعد از حضرت کلیم نوشته اند و بعد حکم فرقان که فی الحقیقه فارق بین حق و باطل است بمیان آمد ایام حضرت خاتم بود و عهد عهد او و وقت وقت او جز آنچه ذکر شده در دست احدی نبوده و نیست و حال چندین مساوی کل نازل و در دست موجود و مشهود مع ذلک عباد غافل جاهل محروم و ممنوع مانده اند یشهد انلخادم بان جزاء اعمالهم عن التقرّب الی مشرق الظهور و مکلم الطور

- 36 In service to the opposers, this servant offers two words: Let some be appointed as representatives by others and come to this land, but on condition that they possess their own eyes and ears, as they are commanded in this Revelation, and witness that which equals all previous books and accept it. And if they desire, another equivalent can be newly revealed, provided all acknowledge that these verses did not exist before and have descended from the heaven of divine nature. Even then, I do not impose the obligation of belief. Let it suffice that they cause no harm nor bring about that which would cause the atoms of creation to lament and wail. I swear by the Sun of the horizon of proof that we are unable to enumerate all that hath been revealed until now, and until now it has not been compiled. O brothers! The Tongue of Grandeur hath repeatedly said and continues to say: O people! The ocean of inner meanings surges before your faces at its utmost height, and its waves are visible to every possessor of sight, and the sun of grace shines resplendent above the heads of all.

36 خدمت معرضین بیان این خادم دو کلمه عرض مینماید بعضی از قبل بعضی و یکل شوند و باین ارض بیایند و لکن شرط آن اینکه دارای چشم و گوش خود باشند چنانچه در این ظهور باین مأمورند و معادل جمیع کتب قبل مشاهده نمایند و تسلیم بگیرند و اگر بخوانند یک معادل دیگر مجدداً نازل شود و بشرط آنکه کل اعتراف نمایند که این آیات از قبل نبوده و از سماء فطرت نازل گشته مع ذلک تکلیف ایمان هم نمینمایم همین قدر باشد اذیت ننمایند و وارد نیاورند آنچه را که سبب نده و نوحه ذرات کائنات گردد قسم بافتاب اقی برهان که آنچه الی حین نازل شده از احصاء آن عاجزیم و الی حین جمع نشده ای برادران لسان عظمت مکرر فرموده و میفرماید یا قوم بحر معانی امام وجوه بکمال اوج ظاهر و امواجش را هر صاحب بصری دیده و آفتاب فضل فوق رؤوس کل مشرق و لائح

- 37 O servants! Behold and judge with fairness! Nevertheless, until now they remain heedless, clinging to former traditions - most of which are fabrications of the Shi'ih sect - and have perpetrated against the Truth Itself that which no oppressor has ever perpetrated. O my God, my God! Aid Thy servants to justice and fairness, and enable them to see with their own eyes and hear with their own ears. Thou art verily the Mighty, the Powerful.

37 ای عباد ببینید و انصاف دهید مع ذلک الی حین غافل و بروایات قبل که اکثر آن از مفتریات حزب شیعه است تمسک نموده اند و بر نفس حق وارد آورده اند آنچه را که هیچ ظالمی وارد نیآورده الهی الهی آید عبادک علی العدل و الانصاف و وفقهم علی المشاهدة بعیونهم و الاصغاء بأذانهم انک انت المقتدر القدير

- 38 Mention was made of the friends of God - his honor Aqa Mirza Muhammad T. R., his honor Aqa Mirza Ahmad, his honor Aqa 'Ali-Muhammad, his honor Aqa Muhammad 'Allaf, his honor Aqa 'Ali, and their honored mother, upon them be the glory of God. Mention of each was made in the most exalted

38 ذکر دوستان الهی جناب آقا میرزا محمد ط ر و جناب آقا میرزا احمد و جناب آقا علی محمد و جناب آقا محمد علاف و جناب آقا علی و مخدره ام ایشان علیهم بهاء الله را نمودند ذکر هر یک در ذروه علیا امام وجه مالک اسماء عرض شد و

heights before the face of the Lord of Names, and unto each were specifically revealed wondrous and exalted verses from the heaven of grace. Thus speaks He, blessed and exalted be He:

مخصوص كل آيات بديعه منيعه از سماء فضل
نازل قوله تبارك و تعالى

39 He is the Answerer from His most glorious horizon

39 هو المجيب من افقه الأبهى

40 O Muhammad! We sent forth Muhammad with signs that drew unto Him the hearts of those near unto God, and with clear proofs that illumined the horizons of the hearts of the sincere. We commanded him to cast upon mankind the Word of Unity, as a grace from Us. Verily thy Lord is the Forgiving, the Merciful. Yet the people denied Him, turned away from Him, opposed Him, and committed that which caused every fair-minded and discerning one to cry out. We beseech God to aid thee to rend asunder the veils before the faces of the various peoples, and to strengthen thee in that which befitteth this glorious and radiant Day. Say: O people! The Day of God is come. Harken unto that which the All-Merciful hath revealed in the Qur'an: to lead the people out of darkness into light and to remind them of the Days of God. Thus was it sent down aforetime from the presence of One knowing, wise. Give thanks unto God for that the Wronged One hath remembered thee while confined in a far-off place. In exile, He calleth all to the most exalted homeland; in abasement, He ordaineth for His loved ones supreme glory; in prison, He speaketh in every condition that there is none other God but Him, the Single, the One, the Mighty, the Powerful.

40 يا محمد قد ارسلنا محمداً بآيات انجذبت بها افئدة
المقرّين و بينات انارت بها آفاق قلوب المخلصين
وامرناه بأن يلق على العباد كلمة التوحيد فضلاً
من عندنا ان ربك هو الغفور الرحيم ولكن انكروه
القوم و اعرضوا عنه و اعترضوا عليه و ارتكبوا
ما صاح به كل منصف بصير نستل الله بأن
يوفقك على خرق الأجباب امام وجوه الأحزاب
و يؤيدك على ما ينبغي لهذا اليوم العزيز المنير قل
يا قوم قد اتى يوم الله اسمعوا ما انزله الرحمن في
الفرقان ان اخرج القوم من الظلمات الى النور
و ذكرهم بأيام الله كذلك نزل من قبل من
لدن عليهم حكيم اشكر الله بما ذكر المظلوم اذ
كان مقره في مقام بعيد انه في الغربة يدعوا الكل
الى الوطن الأعلى و في الذلة يقدر لأوليائه العزة
الكبرى و في السجن ينطق فيكلماته انه لا اله
الا هو الفرد الواحد المقتدر القدير

41 O Ahmad! By the life of God, the musk of divine knowledge hath perfumed all creation, and the All-Merciful hath come with the kingdom of clear proof, yet most of the people have turned away. The Book speaketh the truth, but they hear not. The heaven proclaimeth, the Sun declareth, yet most of mankind know not. Their desires have held them back from their Lord - nay, they comprehend not. The ornaments of the world with their various hues have occupied them, as witness noble servants. We beseech God the Exalted to strengthen thee to hold fast to His cord and to cling to His robe, such that neither cannons nor armies shall keep thee back from the Self-Subsisting, the Eternal.

41 يا احمد لعمر الله تضوّع مسك العرفان في الامكان
و اتى الرحمن بملكوته البرهان و القوم اكثرهم
معروضون ان الكتاب ينطق بالحق و هم لا
يسمعون و السماء تنادي و الشمس تقول و
الناس اكثرهم لا يعرفون قد منعهم اهوائهم عن
الهمم الا انهم لا يفقهون قد شغلهم زخارف
الدنيا بألوانها يشهد بذلك عباد مكرمون نستل الله
تعالى ان يؤيدك على التمسك بحبله و التثبت
بذيله بحيث لا تمنعك المدافع و الجنود عن
المهيمن القيوم

42 O son of Sha'ban! Harken unto the call of thy Lord, the All-Merciful. It hath been raised from this exalted place, and He hath revealed for thee that which will draw thee nigh unto Him. Verily thy Lord is the Forgiving, the Kind. Thy name was presented before the Wronged One, Who hath remembered thee with verses that all the treasuries of kings cannot equal. When thou hearest the call from the direction of 'Akka, say:

42 يا ابن شعبان اسمع نداء ربك الرحمن انه ارتفع
من هذا المقام المرفوع و انزل لك ما يقربك
اليه ان ربك هو الغفور العطوف قد حضر
اسمك لدى المظلوم ذكرك بآيات لا تعادلها
خزائن الملوك اذا سمعت النداء من شطر عكا

43 My God, my God! I beseech Thee by Thy light that is never extinguished, by the fire of Thy love that is never veiled, and by Thy carpet that is never rolled up, to make me steadfast in Thy love, firm in Thy Cause, and upright in acting according to what Thou hast revealed in Thy Book. Thou art verily the Mighty, the Powerful, the All-Loving. O Lord! Thou seest me turning unto Thee, with my house serving as an abode and shelter for Thy loved ones. I beseech Thee to adorn it at all times with Thy remembrance and praise, that there may ascend from it, through the tongues of Thy loved ones, mention of that which Thou hast revealed in Thy Book. Thou art verily the Strong, the Powerful. There is none other God but Thee, the All-Knowing, the All-Wise.

43 قل الهی الهی استلک بنورک الذی لا یطفئ و بنار حبک الذی لا تستر و یساطک الذی لا یطوی بأن تجعلی ثابتاً علی حبک و راسخاً فی امرک و مستقیماً علی العمل بما انزلته فی کتابک انک انت المقتدر العزیز الودود ای رب ترائی مقبلاً الیک و یتقی مقرأً و مأویاً لأولیائک استلک بأن تزینہ فیکل الأیحان بذکرک و ثنائک لیرتفع فیہ من السن احیائک ذکر ما انزلته فی کتابک انک انت القوی القدر لا اله الا انت العلیم الحکیم

44 O Muhammad! Reflect upon the tribulations that have befallen the Wronged One. From the earliest days until now He hath summoned all to the truth, while at all times He hath been afflicted by the tyranny of enemies. At times the abode of the Wronged One was the prison of Ta, at times the prison of Mim, at times the Land of Mystery, and now the Most Great Prison. Nevertheless, in all conditions and circumstances, without any veil or concealment, He gave the peoples of the world glad tidings of the favors of the Lord of Eternity, and there was sent down from the heaven of His Will that which is sanctified above likeness and similitude. Every possessor of justice hath testified to His greatness, and every fair-minded one hath witnessed His power and is well aware. Beseech God that He deprive not His servants, that perchance they may be illumined by the lights of certitude and attain unto the hearing of His call. The days are His days, and the reins of grace and bounty are in the grasp of His power. He is the Omnipotent One Whom the hosts of the world could not hinder from making mention. He stood before all faces and proclaimed: "The Kingdom is God's, the Omnipotent, the Almighty, the All-Bountiful!"

44 یا محمد در مصیبات وارده بر مظلوم تفکر نما از اول ایام الی حین خلق را بحق دعوت نمود و در جمیع اوقات بظلم اعدا مبتلا گاهی مقرر مظلوم بچین ارض طا بوده و هنگامی حبس ارض میم و وقتی ارض سر و حال در بین اعظم مع ذلک در جمیع احوال و احوال من غیر ستر و حجاب احزاب عالم را بعنایت مالک قدم بشارت داد و از سماء مشیت نازل شد آنچه که مقدس از شبه و مثل بوده هر صاحب عدلی بر عظمتش گواهی داده و هر دارای انصافی بر قدرتش شاهد و آگاه از حق بطلب عباد خود را محروم نفرماید که شاید بانوار یقین منور شوند و باصغاء ندا فائز گردند ایام ایام او و زمام فضل و کرم در قبضه قدرت او اوست مقتدریکه جنود عالم او را از ذکر باز نداشت قام امام الوجوه وقال الملک لله المقتدر العزیز الوهاب

45 O Ali, O son of Ibrahim, upon thee and upon him be My glory! This Wronged One hath turned toward thee in this night and maketh mention of thee, that thou mayest hear and be of them that are thankful. Idle fancies and vain imaginings have debarred the people from the Lord of the Day of Judgment. The proof is evident, the testimony manifest, the path clear, yet the tyranny and rebellion of most have prevented them from turning to the Purpose of the worlds. Today the Tree speaketh for itself, its fruits are manifest in utmost delicacy, the carpet of utterance is spread forth, and the people of Baha are engaged in praise and glorification with the utmost joy, gladness, glory and delight. Blessed is the one whom the calumnies of the Shi'ih party have not prevented from the Dayspring of the

45 یا علی یا ابن ابراهیم علیہ و علیک بهائی انظلم در این لیل بتو توجه نموده و ترا ذکر مینماید لتسمع و تكون من الشاکرین اوهام و ظنون عباد را از مالک یوم معاد محروم نموده حجت ظاهر دلیل باهر سبیل واضح ولکن ظلم و طغیان اکثری را از توجه بمقصود عالمیان منع نموده امروز سدره بنفسها ناطق و اثمار بکمال لطافت مشهود و بساط بیان مبسوط و اهل بها با کمال فرح و انبساط و عزت و نشاط به ذکر و ثنا مشغول طوبی از برای نفسیکه مقتدرات حزب شیعه او را از مطلع نور احدیه منع ننمود بگو ای دوستان از ید عطا

Light of Oneness. Say: O friends, take ye the cup of immortality from the hand of bounty! Take it in His Name and drink it in His remembrance. Well is it with you and pleasant it is to you! The glory from Us be upon thy father who hath ascended to the Most Sublime Companion, and upon thee, and upon thy mother, and upon those who have attained unto My mention, My loving providence and My beauteous praise.

- 46 And likewise in another letter mention was made of His Holiness Haji Mulla Ali, upon him be Baha'u'llah. His mention was made in the Most Holy Court and a Most Glorious Tablet was sent down from the heaven of grace in answer to his petition. God willing, may he receive his full portion from the bounties of these days. This servant beseecheth God to grant him success, for it would be regrettable if one such as he should remain deprived of the outpourings of the All-Bountiful Lord in this day. Verily our Lord is the Forgiving, the Merciful, and He is the Compassionate, the Generous. Concerning what thou didst write about Aqa Musa, one of the Children of Israel, upon him be the glory of God, after it was presented before Him from Whose knowledge nothing is hidden, these exalted words were revealed from the heaven of loving kindness, the Revealer of verses. He - exalted and sanctified be He - saith:

- 47 O Moses! There is no harm in your sojourn in Sultan-Abad. In outward affairs hold fast to consultation, then, trusting in God, occupy thyself therein. We beseech God to adorn all His loved ones with the ornament of trustworthiness, piety and chastity. Verily He is the Almighty, the Unconstrained. It behooveth the people of Baha to admonish mankind through their goodly character and praiseworthy deeds. We make mention of those who have believed in God in this Revelation wherein the veils have been rent asunder and the signs have appeared. Blessed is he who hath turned with his heart, set his face, hearkened with his ear, witnessed with his eye, and taken hold of the Book of God with the power bestowed by Him and the might conferred by His presence. O Moses! Under all conditions hold fast unto God and place thy trust in Him. We have enjoined wisdom upon all. Blessed is he who hath clung to its hem by the command of God, the Lord of all worlds. We counsel thee to observe justice and equity in all matters. These two are the guides of souls and the guardians of existence from God, the Possessor of the seen and unseen.

- 48 Blessed are My loved ones in the land of Ha and Mim. We have mentioned those who believed there aforetime with a mention that cannot be equalled by all the gold of the world nor the

کوثر بقا را اخذ نمائید باسمش بگیریید و پیادش بنوشید هنیئاً لکم و مریئاً لکم البهاء من لدنا علی اییک الذی صعد الی الرفیق الأعلى و علیک و علی امک و علی الذین فازوا بذکری و عنایتی و ثنائی الجمیل انتهی

- 46 و همچنین در نامه دیگر ذکر جناب حاجی ملا علی علیه ۶۶۹ [بهاء الله] را نموده بودند ذکرشان در ساحت اقدس مذکور و یک لوح اعلای ابدی در جواب عریضه ایشان از قبل از سماء فضل نازل و ارسال شد انشاء الله از رحمت ایام قسمت کلی بردارند این خادم از حق از برای ایشان توفیق میطلبد چه که حیف است مثل ایشان الیوم از فیوضات حضرت فیاض محروم مانند آن ربنا هو الغفور الرحیم و هو المشفق الکریم اینکه در باره جناب آقا موسی از ابناء کلیم علیه بهاء الله مرقوم داشتید بعد از عرض امام وجه من لا یعزب عن علمه من شیء اینکلمات عالیات از سماء عنایت منزل آیات نازل

- 47 قوله تعالی و تقدس یا موسی لا بأس فی توقفک فی سلطان آباد در امور ظاهره بمشورت تمسک نما و بعد متوکلاً علی الله مشغول شو از حق میطلبیم جمیع اولیای خود را بطراز امانت و دیانت و عفت مزین فرماید انه هو المقتدر المختار ینبغی لأهل البهاء ان یعظوا الناس بأخلاقهم الطیبه و اعمالهم المرضیه انا ذکرنا الذین آمنوا بالله فی هذا الظهور الذی فیه ظهرت الأستار و برزت الآثار طوبی لمن اقبل بقلبه و توجه بوجهه و سمع بأذنه و شاهد بعینه و اخذ کتاب الله بقوة من عنده و قدرة من لدنه یا موسی در جمیع احوال بحق تمسک نما و براو توکل کن ما کل را بحکمت امر نمودیم طوبی لمن تشبث بذیلها امراً من لدی الله رب العالمین و ترا وصیت مینمائیم در جمیع امور به عدل و انصاف این دو هادی نفوسند و حافظ وجود من عند الله مالک الغیب و الشهود

- 48 طوبی لأولیائی فی ارض الماء و المیم انا ذکرنا الذین آمنوا هناک من قبل یذکر لا یعادلہ ذهب العالم و لا کنوز الأمم ان ربک هو المعین فی کل حین لا اله الا هو الحقّ یقین

treasures of the nations. Verily thy Lord is the Helper at all times. There is none other God but Him, the True, the Certain.

49 Rukni dwelleth in that land of H.M. We beseech God to aid him through the means of heaven and earth and enable him to achieve that which will perpetuate his remembrance. Verily We have mentioned his name and the names of My loved ones out of wisdom from Us, and We beseech the Most High to protect them from the evil of the oppressors, the cawing of the ravens, the allusions of the wayward, and the doubts of the deniers. He is the Single, the One, the Almighty, the All-Knowing, the All-Wise.

50 We make mention of Mihdi and give him the glad-tidings of My remembrance of him. We beseech God to open before his face and the faces of My loved ones the gates of blessing, bounty, glory, wealth and loftiness. He is the Lord of mankind, the Lord of the hereafter and of the former days.

51 We make mention of him who is named Rahim and he who is named 'Ashur. We beseech God, blessed and exalted be He, to ordain for them and for His loved ones that which will solace their eyes and gladden their hearts. He is the Helper of those who draw nigh and are sincere. O Shaykh! Upon thee be My glory and My loving-kindness. In truth, the Most Clear Book hath been specially revealed for thee in these days, and all the names mentioned have been rendered successful through the waves of the ocean of utterance. Say: O friends! Ye must be enkindled with the fire of the love of God and illumined with the light of His knowledge. Soon will the call "The departure! The departure!" be raised from every house. Strive ye, that haply ye may attain unto that which will endure and abide through the name of the Desired One of all worlds. Ye dwell in your homes while the Lord of the House is imprisoned. He doth witness and see, and He is the Mighty, the All-Seeing.

52 A hundred thousand praises and glorifications to the Desired One Who, despite the multitude of tribulations and imprisonment in the fortress of 'Akka, His sacred tongue is occupied with the mention of His loved ones. The trials of the world and the oppression of the nations have not prevented the Lord of existence from His bounty. At all times the waves of the ocean of His grace are manifest and the effulgences of the sun of His generosity are evident. All the loved ones, whether in that land or in other regions, are, praise be to God, remembered and are recipients of His favors. This servant is holding fast to the cord of His bounties and beseecheth for all that which will cause the world of existence to be filled with joy and delight.

49 رکنی در آن ارض ه م ساکن از حقّ میطلبیم او را تأیید فرماید باسباب سموات و ارض و موفق دارد بر آنچه سبب بقاء ذکر اوست انا ما ذکرنا اسمه و اسماء اولیائی حکمة من عندنا و نستله تعالی بأن یحفظهم من شر الظالمین و نفاق النّاعقین و اشارات المعرضین و شبهات المنکرین انه هو الفرد الواحد المقتدر العلیم الحکیم

50 و نذکر مهدی و نبشّر بذكری آیاه نستل الله ان یفتح علی وجهه و وجوه اولیائی ابواب البرکة و العطاء و العزة و الثروة و العلاء انه هو مولی الوری و رب الآخرة و الأولى

51 و نذکر من سمی برحیم و الذی سمی بعاشور نستل الله تبارک و تعالی ان یقدّر لهما و لأولیائه ما تقرّ به عیونهم و تفرح به قلوبهم انه هو معین المقبلین و المخلصین یا شیخ علیک بهائی و عنایتی فی الحقیقه کتاب مبین مخصوص آنجناب این ایام نازل و اسماء مذکوره کلّ بامواج بحر بیان فائز بگو ای دوستان باید بنار محبت الهی مشتعل باشید و بنور معرفتش منور زود است که ندای الرحیل از هر یقی مرتفع جهد نمائید شاید باسم مقصود عالمیان فائز شوید بآنچه که ذکرش باقی و دائم است انتم فی البیوت و ربّ البیت فی السّجن یشهد و یری و هو العزیز البصّار انتهى

52 صد هزار حمد و ثنا حضرت مقصود را که مع کثرت ابتلا و حبس در حصن عکا لسان مقدّسش بذكر اولیا مشغول بلایای عالم و ظلهای امم مالک وجود را از جودش منع نمود در کلّ حین امواج بحر فضلش ظاهر و تجلیات نیر جودش موجود اولیا طراً چه اهل آن ارض و چه در اطراف کلّ الحمد لله مذکورند و بعنایتش فائز این خادم بحبل عطایش متمسک و از برای کلّ میطلبد آنچه را که عالم وجود از آن با فرح و سرور

- 53 Furthermore, His honor the Name of God, Jamal, upon him be all the most glorious of the most glorious Baha, hath repeatedly made mention of that spiritual friend. This servant beseecheth God, exalted be His glory, to aid thee to serve His Cause in such wise that all tongues may make mention.
- 54 Regarding the honored Leaf, upon her be the Glory of God, who resides in that land - after being presented at the Most Holy and Most Exalted Court, these sublime words shone forth from the Dawning-Place of the All-Merciful's utterance - blessed and exalted be His Word:
- 55 "O Leaf! God willing, may you be blessed with divine favors and be ever-gazing toward the Supreme Horizon. We beseech Him, exalted be He, to ordain for you and those with you the good of both this world and the next, and to give you to drink, under all conditions, from the chalice of steadfastness. Verily, He is the Omnipotent over all things, and He is the Single, the One, the Compassionate, the Generous."
- 56 Her petition reached the dwellers of the Pavilion of Infallibility. They graciously penned a reply which was sent. O beloved of my heart! Despite the countless letters arriving from every direction requiring responses, praise be to God, replies to your letters were sent successively, and all souls mentioned therein were blessed with the waves of the ocean of the All-Merciful's favors. God willing, may they be assisted to achieve that which befits His days. Verily, He is the Hearer, the Answerer. Glory, remembrance and praise be upon you and upon those who have attained the sealed nectar and acted according to what they were commanded in the Book of God, the Protector, the Self-Subsisting.

عرض دیگر حضرت اسم الله جمال علیه منکّل
بهاء ابهه مکرّر ذکر انجیب روحانی را نموده اند
خادم از حق جل جلاله سائل که آنجناب را
مؤید فرماید بر خدمت امر بشأنی که السن کلّ
یذکر

و اینکه در باره ورقه مخدّره علیها بهاء الله که
در آن ارض ساکنند ذکر نمودند بعد از عرض در
ساحت امنع اقدس اینکلمات عالیات از مشرق
بیان رحمن مشرق قوله تبارک و تعالی

یا ورقه انشاء الله بعنایت حقّ فائز باشی و بافق
اعلی ناظر نسله تعالی ان یقدر لک و لمن معک
خیر الآخرة و الأولى و یستقیک فی کلّ الأحوال
کأس الاستقامة انه هو المقتدر علی ما یشاء و هو
الفرد الواحد المشفق الکریم انتهى

عریضه ایشان باهل سرادق عصمت رسید
جواب عنایت فرمودند و ارسال شد یا حبیب
فؤادی مع تحریرات لاتخصی که از هر جهت
میرسد و جواب باید برود لله الحمد جوابهای
آنجناب متتبعاً ارسال شد و جمیع نفوس مذکوره
بامواج بحر عنایت رحمانی فائز گشتند انشاء الله
مؤید شوند بر آنچه لایق ایام اوست انه هو
السمیع المجیب البهاء و الذکر و الثناء علی جنابکم
و علی الذین فازوا بالرحیق المختوم و عملوا بما
امروا به فی کتاب الله المهیمن القیوم

INBA18:192, TAH.011ax, TAH.207x

BH00770

To: *Haji Ali Askar Milani et al.*

Date: 1306-07-04 [1889-Mar-6]

- 1 He dawneth above the horizon of the heaven of proof!
- 2 O loved ones of the Most Merciful in Milan! Harken unto the call of the Wronged One. He hath turned towards you from the prison precincts and desireth to remind you of the verses
- هو المشرق من افق سماء البرهان
- یا احبّاء الرحمن فی میلان اسمعوا نداء المظلوم
انه توجه الیکم من شطر السجن و اراد ان یذکرکم

of God, the Lord of the mighty throne. They draw you nigh unto Him, open before your faces the gates of attainment, and give you to drink of the Kawthar of immortality from the hand of bounty. He, verily, is the Compassionate, the Generous.

- 3 There hath befallen Us in prison that which hath caused the hearts of them that are nigh unto God to melt. The people have turned away from the Countenance and followed the desires of them that have disbelieved in the Day of Judgment. O people of God! We counsel you with that wherewith God hath counseled His servants: Associate not with God, the Lord of all the worlds. Cast aside the dawning-places of idle fancies, clinging fast to the cord of certitude. Thus have We counseled Our loved ones aforetime and in this perspicuous Tablet.

- 4 Beware lest the happenings of the world and what hath appeared from the nations sadden you. Trust ye in God under all conditions, the Mighty, the Praiseworthy. He is with you, heareth your call and seeth your deeds. He is the One Whom the oppression of them that have associated partners with God hath not hindered, nor the clamor of every remote ignorant one.

- 5 Adorn your temples with the ornament of godliness and your hearts with the light that hath shone forth and gleamed from the horizon of the heaven of My Most Exalted Pen, which hath sent down every clear Book. Beware lest ye exchange nearness for remoteness and acceptance for rejection. We desire to behold you possessed of such steadfastness as would cause the hearts of the people to tremble and the feet of the ungodly to slip.

- 6 Blessed is he who hath arisen to serve the Cause and hath aided God through wisdom and utterance. He is of the sincere ones in My Mighty Book. The Most Great Ocean hath manifested the pearls of proof by the command of the Most Merciful, yet most of the people are heedless. Eyes have not attained their radiance, nor have ears heard My Call which hath been raised in truth, save those who have cast away the dawning-places of hatred and taken what they were bidden by God in this wondrous Day.

- 7 O people! The Self-Subsisting hath come, and by His command the Salsabil hath flowed. Blessed is he who hath advanced, hastened, and drunk therefrom. Woe unto them that have turned away, who have violated My Covenant and My Testament, and have cast behind their backs My mighty Announcement which was mentioned in the Qur'an and, before it, in the Books of God, the Mighty, the Powerful. Beware lest the veils of glory

بآيات الله ربّ العرش العظيم أنّها تقرّبكم اليه و تفتح على وجوهكم ابواب اللّقاء و تسقيكم كوثر البقاء من يد العطاء أنّه هو المشفق الكريم

3 قد ورد علينا في السّجن ما ذابت به اكباد المقرّبين أنّ القوم اعرضوا عن الوجه و اتبعوا أهواء الذين كفروا بيوم الدين يا حزب الله انا نوصيكم بما وصّى الله عباده ان لا تشركوا بالله ربّ العالمين ضعوا مطالع الأوهم متمسكين بجبل الايقان كذلك وصّينا اوليائنا من قبل و في هذا اللّوح المبين

4 أيّاكم ان تحزنكم حوادث العالم و ما ظهر من الأمم توكلوا في كلّ الأحوال على الله العزيز الحميد أنّه معكم و يسمع ندائكم و يرى اعمالكم أنّه هو الذي ما منعه ظلم الذين اشركوا بالله و لا وضوء كلّ جاهل بعيد

5 زينوا هياكلكم بطراز التقوى و قلوبكم بالنور الذي اشرق و لاح من افق سماء قلبي الأعلى الذي انزل كلّ كتاب مبين أيّاكم ان تبدّلوا القرب بالبعد و الاقبال بالاعراض انا نحبّ ان نراكم على استقامة تضطرب بها افئدة القوم و تزلّ بها اقدام المشركين

6 طوبى للذي قام على خدمة الأمر و نصر الله بالحكمة و البيان أنّه من المخلصين في كتابي العظيم قد اظهر البحر الأعظم لآئ البرهان امرأ من لدى الرحمن و القوم اكثرهم من الغافلين ما فازت العيون بضيائها و ما سمعت الآذان ندائي الذي ارتفع بالحق الا الذين نبذوا مطالع البغضاء و اخذوا ما امروا به من لدى الله في هذا اليوم البديع

7 يا قوم قد اتى القيوم و جرى بأمره السّلسبيل طوبى لمن اقبل و سرع و شرب و ويل للمعرضين الذين نقضوا عهدي و ميثاقى و نبذوا ورائهم نبأى العظيم الذي كان مذكوراً في الفرقان و من قبله في كتب الله المقتدر القدير أيّاكم ان تمنعكم سبحات الجلال عن التّقرّب الى الله الفرد الخبير

prevent you from drawing nigh unto God, the One, the All-Informed.

8 O My Most Exalted Pen! Let not the clamor of the hypocrites prevent thee from thy most sweet trill, and let not the conditions of tyranny and error veil thee from this glorious, mighty station whereon the Most Great Throne hath been established and whereon the Wronged One hath sat with a power that hath conquered all things and a might that hath subdued all who are in the heavens and on earth.

9 O friends of the All-Merciful in Milan! Ye are they who have turned unto His Countenance on a day when the people of error turned away from the Self-Subsisting, rejected His signs, and disputed His sovereignty, until they pronounced sentence upon the shedding of His blood. Thus did their souls deceive them. They are, verily, numbered with the idolaters in the sight of God, the Lord of the exalted Throne. Rejoice, O My friends, in My Name, and drink the choice wine of utterance from the chalice of My bounty, in defiance of those who have broken My Covenant and My Testament, and have committed that which hath caused the dwellers of Paradise to lament. Thus hath the decree been fulfilled, and most of the people are among the lost.

10 We have commanded you before, and after, and in this Tablet, with that which shall elevate you and profit you in all the worlds of your Lord, the Forgiving, the Merciful. We beseech God to assist you with the hosts of divine care and favor, and to enable you to that which shall cause His traces to spread throughout the East and West of the earth. He, verily, is the Hearer, the Answerer.

11 Grieve not over what hath befallen you in My path. We have borne afflictions and trials for the reformation of the world and the salvation of the nations. Blessed is he who hath heard, and woe unto every heedless doubter. Thus hath the Most Exalted Pen spoken when the Wronged One was speaking that which draweth the servants nigh unto the Mighty, the All-Knowing. We have counseled you in the Tablets and in My Books and Scrolls, wherein every word calleth you to the most exalted station. This is a day whereon the doors of mercy and utterance have been opened unto all who dwell within the realm of possibility. Hasten, O people of the earth, and be not of them that tarry. Ye were not created for yourselves, but for the service of the Cause of God, the Lord of the worlds. Blessed is the face that hath turned toward the lights of the Countenance, and the poor one who hath attained the ocean of wealth, and the seeker who hath attained unto his Goal on this Day which

8 يا قلبى الأعلى آياك ان يمنعك ضجيج اهل
النفاق عن صريرك الأهل و آياك ان
تجيبك شؤونات البغى و الضلال عن هذا
المقام العزيز المنير الذى استقر فيه العرش الأعظم
و استوى عليه المظلوم بقدرة غلبت الأشياء و
بقوة سخرت من فى السموات و الأرضين

9 يا أولياء الرحمن فى ميلان انتم الذين اقبلتم الى
الوجه فى يوم فيه اعرض اهل الضلال عن الغنى
المتعال و كفروا بآياته و جادلوا بسلطانه الى ان
افتاوا على سفك دمه كذلك سولت لهم انفسهم
الا انهم من المشركين عند الله رب الكرسى الرفيع
افرحوا يا أوليائى باسمى ثم اشربوا رحيق البيان من
كأس عطائى رغماً للذين نقضوا عهدى و ميثاقى و
ارتكبوا ما ناهى به سكان الفردوس كذلك قضى
الأمر و القوم اكثرهم من الخاسرين

10 أنا امرناكم من قبل و من بعد و فى هذا اللوح
بما يرفعكم و ينفعكم فى كل عالم من عوالم ربكم
الغفور الرحيم نسأل الله ان يؤيدكم بجنود العناية و
الألطف و يوفقكم على ما تنتشر به آثاره فى مشرق
الأرض و مغربها انه هو السامع المجيب

11 لا تحزنوا عما ورد عليكم فى سبيلى أنا حملنا الشدائد
و البلايا لاصلاح العالم و نجاه الأمم طوبى لمن
سمع و وبل لكل غافل مريب كذلك نطق القلم
الأعلى اذ كان المظلوم ناطقاً بما يقرب العباد الى
العزيز العليم أنا وصيناكم فى الألواح و فى كتبي و
صحفى التى كل كلمة منها تدعوكم الى المقام الرفيع
هذا يوم فيه فتحت ابواب الرحمة و البيان على من
فى الامكان اسرعوا يا ملأ الأرض و لا تكونوا
من المتوقفين ما خلقتم لأنفسكم بل لخدمة امر الله
رب العالمين طوبى لوجه توجه الى انوار الوجه و
لفقير قصد يحرق الغنى و لقاصد فاز بالمقصود فى
هذا اليوم الذى زين الله بذكره كتب المقرين

God hath adorned with His mention in the Books of them that are nigh unto Him.

- 12 O Pen! Make mention of him who hath attained thy presence, who hath been named 'Ali-'Askar in the Book of God, the Mighty, the All-Praised. We beseech God to make him a servant of His Cause and one who speaketh His praise with the wisdom wherewith We have commanded Our loved ones in My Great Tablet.
- 12 يا قلم اذكر من حضر امام وجهك الذى سَمَّى بعلى قبل عسكر فى كتاب الله العزيز الحميد نَسأل الله ان يجعله خادماً لأمره و ناطقاً بثنائه بالحكمة التى امرنا اوليائنا بها فى لوحى العظيم
- 13 O Alif and Ha! Upon thee be the Glory of God, the Lord of Names. Thou and thy children and those with thee have been mentioned from the earliest days. We beseech God to write down for thee the reward of those who have attained His presence time and again. We make mention of thee at this moment and behold thee before the Throne. Give thanks unto thy Lord for this testimony which hath flowed from My Most Exalted Pen in this exalted station.
- 13 يا الف و هاء عليك بهاء الله مالک الأسماء قد كنت و ابنائك و من معك مذکورين فى أول الأيام نَسأل الله ان يكتب لك اجر من فاز باللقاء مرة بعد مرة انا نذكرک فى هذا الحين و نراک لدى العرش اشکر ربک بهذه الشهادة التى جرت من قلبى الأعلى فى هذا المقام المنيع
- 14 We make mention of the handmaidens of God in that place and give them glad tidings of His grace and bounty. We beseech God to confirm them in steadfastness and to give them to drink of His hallowed wine which floweth by His firm and binding command.
- 14 و نذكر اماء الله هناك و نبشّرنّ بعنايته و فضله العميم نَسأل الله ان يؤيّدھنّ على الاستقامة و يسقینّ رحيقه المقدّس الذى جرى بأمره المحکم المتين
- 15 O people of Milan! Upon you be the Glory of God and His mercy, then the grace of God and His bounty. Verily, He is with you and heareth that which proceedeth from your mouths, and He is the All-Hearing, the All-Seeing. When the choice wine of verses hath taken hold of you and the breezes of revelation have attracted you, say:
- 15 يا اهل ميلان عليكم بهاء الله و رحمته ثمّ فضل الله و عطائه انه معكم و يسمع ما يخرج من افواهكم و هو السميع البصير اذا اخذكم رحيق الآيات و اجتذبتكم نفحات الوحى قولوا
- 16 O our God! Thou seest us turning unto Thee, holding fast unto the cord of Thy grace and favor, standing firm in the service of Thy Cause, and awaiting the wonders of Thy bounty and grace. We beseech Thee, by those who hastened to the place of sacrifice in their longing to meet Thee and behold Thy beauty, and who gave up their spirits for Thy name and love, to ordain for us that which shall draw us nigh unto Thee and enable us to perform the deeds wherewith Thou hast commanded us in Thy Book. O Lord! We are Thy servants and in Thy grasp, and we have turned unto the horizon of Thy grace and the ocean of Thy bounty. We beseech Thee not to deprive us of that which Thou hast ordained in Thy Book. Verily, Thou art the Almighty, Whom the pharaohs of the earth and its wolves cannot frustrate. Thy sovereignty hath prevailed, Thy Cause hath appeared, and Thy verses have been sent down. Verily, Thou art the Almighty, the All-Knowing, the All-Wise.
- 16 يا الهنا ترانا مقبلين اليک و متمسکين بحبل عنايتک و الطافک و قائمين على خدمة امرک و منتظرين بدائع جودک و فضلك نَسألک بالذين سرعوا الى مقرّ الفداء شوقاً للقائك و جمالك و انفقوا ارواحهم لاسمک و حبک ان تقدّر لنا ما يقربنا اليک و يؤيّدنا على اعمال امرتنا بها فى کتابک اى ربّ نحن عبادک و فى قبضتک و اقبلنا الى افق فضلك و بحر عطائك نَسألک ان لا تخيّبنا عمّا انزلته فى کتابک انک انت المقتدر الذى لا تعجزک فراغة الأرض و ذئابها قد غلبت سلطنتک و ظهر امرک و نزلت آياتک انک انت المقتدر العليم الحكيم
- 17 In the Persian tongue We make mention: O 'Ali-Qabl-i-'Askar! Upon thee be the Glory of God, the Lord of the Throne.

Blessed art thou for having turned thyself unto the Wronged One whilst He was in His Most Great Prison. The Most Exalted Pen beareth witness to thy presence, thy hearkening, and thy turning unto God, glorified be His majesty. Convey unto the loved ones in that land the greetings of the Wronged One. All must partake each day of the choice wine of the utterance of the Desired One of the worlds. This choice wine in one station representeth the verses of God, glorified be His majesty, in another station His remembrance and praise, and in yet another His bounty and grace. This choice wine in one station is the cause of the life of the world, and in another the cause of the preservation of the peoples. Whoso drinketh thereof attaineth unto the most great steadfastness in this Cause whereby the hearts of all men have been shaken, save whom God, the Lord of this exalted station, willeth. Praise be to God that all the men and women of that land have attained unto the mention of God, and in this most holy and radiant Day the mention of all hath flowed from the Tongue of Grandeur. Say: Rejoice, then render thanks unto your Lord for this great bounty. Know ye the value of these days. The call is raised at all times, the Kingdom of Utterance speaketh forth, the river of mercy floweth from the Most Exalted Pen, and the Salsabil of generosity is manifest. The chalices of prosperity are visible and evident - seize them in His Name and drink thereof in His remembrance. The mercy that shineth forth and appeareth from the waves of the ocean of My bounty be upon My loved ones and My handmaidens who have submitted to the command of God, the Lord of the Day of Judgment. Praise be to God, for He is the Goal of them that know.

17 بلسان پارسی ذکر میشود یا علی قبل عسکر علیک
بهاء الله رب العرش طوبی لک بما اقبلت الی
المظلوم اذ کان فی سجنه العظیم قلم اعلی شهادت
میدهد بر حضور و اصفا و توجهت بحق جلّ
جلاله اولیای آن ارض را از قبل مظلوم تکبیر
برسان باید کل هر یوم از ریحی بیان مقصود
عالیان بیاشامند و این ریحی در مقامی آیات حق
جلّ جلاله بوده و در مقامی ذکر و ثنا و در مقامی
عنایت و فضلش این ریحی در مقامی سبب حیوة
عالم است و در مقامی علت حفظ امم من شرب
منه فاز بالاستقامه الکبری علی هذا الأمر الذی
به اضطربت افئدة الوری الا من شاء الله ربّ
هذا المقام الرفیع الحمد لله عباد و اماء آن ارض
طراً بذکر حق فائز گشتند و در این یوم اقدس انور
ذکر کل از لسان عظمت جاری قل افرحوا ثمّ
اشکروا ربکم بهذا الفضل العظیم قدر ایام را بدانید
ندا در کلّ حین مرتفع و ملکوت بیان متکلم و
فرات رحمت از قلم اعلی جاری و سلسبیل جود
موجود اقداح فلاح ظاهر و مشهود باسمش اخذ
نمائید و بذکرش بیاشامید الرحمة المشرقة الظاهرة
من امواج بحر جودی علی اولیائی و امائی الذین
خضعوا لأمر الله مالک یوم الدین الحمد لله اذ هو
مقصود العارفين

MKI4523.205, BRL_DA#510, ISH.205,
NSR_1993.036x, ADH1.011x

BH04091

To: Muhammad Ali Khan, in Barfurush

Date: 1306-07-04 [1889-Mar-6]

1 In My Name, through which the fragrance of the All-Merciful has wafted throughout creation!

2 This is a Day wherein the Herald has proclaimed before the faces of all people: "The Kingdom belongs to God, the Lord of all worlds!" The Most Great Ocean has appeared and We

1 بسمی الذی به هاج عرف الرحمن فی الامکان

2 هذا یوم فیه نادى المناد امام وجوه العباد الملک
لله ربّ العالمین قد ظهر البحر الأعظم و اظهرنا
لآلئ الحکمة و البیان الّتی كانت مکنونة مخزونة

have brought forth the pearls of wisdom and utterance that were hidden and treasured within its shells, through a command from God, the Mighty, the All-Wise. The Promise has come and the Promised One has appeared before the faces of princes and divines, speaking that which God, the Powerful, the Almighty, has commanded Him - such that neither the might of the world weakened Him nor the power of kings and rulers prevented Him. We have sent down the verses and manifested clear proofs for the guidance of humanity, as attested by the Clear Book in His possession.

- 3 While walking in the prison and swimming in the ocean of utterance, We have turned toward you and remembered you with that which shall never perish, through the everlasting dominion of your Lord, the All-Forgiving, the All-Bountiful.
- 4 When you attain unto My Tablet and find the fragrance of your Lord's verses, say: "My God, my God! My outer and inner tongue, my limbs and members, my veins and the very hairs of my body bear witness to Your unity and oneness, and that You are the First and the Last, the Manifest and the Hidden. O my Lord! I beseech You by the fragrances of Your revelation to ordain for me that which will cause me to turn toward the lights of Your countenance, to speak in praise of Your Self, to hearken unto the traces of Your Most Exalted Pen and Your sweetest call, and to arise to serve Your Cause, O Lord of all humanity. O my Lord! You see the weak one clinging to the cord of Your strength, and the poor one seeking the door of Your riches. I beseech You not to disappoint him in what he seeks from the ocean of Your bounty and the heaven of Your generosity. Verily You are the All-Bountiful, the Most Generous. There is no God but You, the Mighty, the Great."

في اصدافه امرأ من لدى الله العزيز الحكيم قد
اتى الوعد والموعود امام وجوه الأمراء والعلماء
نطق بما امر به من لدى الله المقتدر القدير بحيث
ما اضعفته قوة العالم وما منعت شوكه الملوك و
السلطين قد انزلنا الآيات واظهرنا البينات لهداية
العباد يشهد بذلك من عنده كتاب مبين

3 انا كما ماشياً في السجن و ساجداً في بحر البيان
اقلنا اليك و ذكرناك بما لا يفنى بدوام ملكوت
ربك الغفور الكريم

4 انك اذا فزت بلوحي و وجدت عرف آيات
ربك قل الهى الهى يشهد لسان ظاهرى و باطنى و
اركانى و جوارحى و عروقى و شعراتى بوحدانيتك
و فردانيتك و بأنك انت الأول و الآخر و الظاهر
و الباطن اى رب اسئلك بنفحات وحيك بأن
تقدر لى ما يجعلنى متوجهاً الى انوار وجهك و
ناطقاً بثناء نفسك و سامعاً آثار قلبك الأعلى
و ندائك الأحملى و قائماً على خدمة امرى يا
مولى الورى اى رب ترى الضعيف تمسك بحبل
قوتك و الفقير قصد باب غنائك اسئلك ان لا
تخيبه عما اراد من بحر جودك و سماء كرمك
انك انت الفضل الكريم لا اله الا انت العزيز
العظيم

INBA23:007

BH04450

To: Mirza Muhammad Khan, in Sultanabad

Date: 1306-07-04 [1889-Mar-6]

- 1 In the Name of Him Who overshadoweth all that are on earth and in heaven!

1 بسمه المهيمن على من في الأرض و السماء

2 ذكر من لدى المظلوم الى الذى آمن بالله المهيمن
القيوم لتجذبه نفحات الذكر و البيان الى افق ظهور

- 2 A remembrance from the Wronged One to him who hath believed in God, the Protector, the Self-Subsisting, that the fragrances of remembrance and utterance may draw him to the horizon of the revelation of his Lord, the All-Merciful - the station wherein the atoms themselves proclaim: "The Kingdom belongeth unto God, the Lord of the seen and the unseen!"
- 3 Thy name was present before the Prisoner in His Most Great Prison. We have remembered thee with that which the remembrances of all nations cannot equal. Verily thy Lord is He Who, through His word "Be!", hath power over whatsoever He willeth. We have made manifest the Way and have sent down from the heaven of grace that whereby hearts are illumined and eyes are gladdened. Blessed is he who hath drunk the choice wine of revelation from the cup of the bounty of his Lord and hath attained unto such steadfastness as the hosts of them that have denied God, the Almighty, the Best-Beloved, could not prevent.
- 4 When thou hast attained unto My verses and found the fragrance of utterance from My garment, say: "My God, my God! Praise be to Thee for having remembered me from the direction of Thy prison and for having sent down unto me that wherefrom the near ones perceive the fragrance of Thy bounty. I beseech Thee by the ocean of Thy grace and by that which lieth concealed therein of the pearls of Thy knowledge and wisdom, to ordain for me through Thy Most Exalted Pen that which shall be a healing for ailments and an antidote for bodily weakness.
- 5 O my Lord! Thou beholdest me turning toward Thee and acknowledging Thy oneness and Thy singleness. I beseech Thee to make me a servant of Thy remembrance amongst Thy servants and a standard of Thy Name in Thy lands. Thou art He to Whose power and might all created things have testified, and to Whose grandeur and sovereignty all things possible have borne witness. There is none other God but Thee, the All-Bountiful, the All-Generous."
- رَبِّهِ الرَّحْمَنِ الْمَقَامِ الَّذِي فِيهِ تَنْطِقُ الذَّرَاتُ الْمَلِكِ
لِلَّهِ مَالِكِ الْغَيْبِ وَالشَّهَادَةِ
- 3 قَدْ حَضَرَ اسْمُكَ لَدَى الْمَسْجُونِ فِي سِجْنِهِ الْأَعْظَمِ
ذِكْرُنَاكَ بِمَا لَا تَعَادِلُهُ أَذْكَارُ الْأُمَمِ إِنَّ رَبَّكَ هُوَ
الْمُقْتَدِرُ عَلَى مَا يَشَاءُ بِقَوْلِهِ كُنْ فَيَكُونُ أَنَا أَظْهَرُنَا
السَّبِيلَ وَانْزَلْنَا مِنْ سَمَاءِ الْفَضْلِ مَا تَوَرَّتْ بِهِ
الْقُلُوبُ وَقَرَّتْ بِهِ الْعْيُونَ طُوبَى لِمَنْ شَرِبَ رَحِيقَ
الْوَحْيِ مِنْ كَأْسِ عَطَاءِ رَبِّهِ وَفَازَ بِاسْتِقَامَةٍ مَا
مَنْعَهَا جُنُودُ الَّذِينَ كَفَرُوا بِاللَّهِ الْمُقْتَدِرِ الْعَزِيزِ
الْوَدُودِ
- 4 إِذَا فَزْتَ بِآيَاتِي وَوَجَدْتَ نَفَحَاتِ الْبَيَانِ مِنْ
قَيْصِي قُلْ هِيَ الْهِمَى لَكَ الْحَمْدُ بِمَا ذَكَّرْتَنِي مِنْ
شَطْرِ سِجْنِكَ وَانْزَلْتَ لِي مَا يَجِدُ مِنْهُ الْمُقَرَّبُونَ
عَرَفَ عَطَائِكَ اسْتَلْكَ بِحُجْرَةِ فَضْلِكَ وَمَا سَتَرَ
فِيهِ مِنْ لَآئِي عِلْمِكَ وَحِكْمَتِكَ بِأَنْ تَكْتُبَ لِي مِنْ
قَلْبِكَ الْأَعْلَى مَا يَكُونُ شِفَاءً لِلْأَمْرَاضِ وَدِرْيَاقًا
لِضَعْفِ الْأَجْسَادِ
- 5 أَيُّ رَبِّ تَرَانِي مُقْبِلًا إِلَيْكَ وَمُعْتَرِفًا بِوَحْدَانِيَّتِكَ
وَفِرْدَانِيَّتِكَ اسْأَلُكَ بِأَنْ تَجْعَلَنِي خَادِمًا لَذِكْرِكَ
بَيْنَ عِبَادِكَ وَعِلْمًا لاسْمِكَ فِي بِلَادِكَ إِنَّكَ
أَنْتَ الَّذِي شَهِدْتَ الْكَائِنَاتُ بِقُوَّتِكَ وَقُدْرَتِكَ
وَالْمَمْلُوكَاتُ بِعِظَمَتِكَ وَسُلْطَانِكَ لَا إِلَهَ إِلَّا أَنْتَ
الْفَضَالُ الْكَرِيمُ

INBA23:006

BH05289

To: Rida Khan

Date: 1306-07-04 [1889-Mar-6]

1 He is the Counsellor, the All-Knowing!

1 هو النَّاصِحُ الْعَلِيمُ

2 The Wronged One makes mention of thee for the sake of God and remembers thee with His verses which hold sway over all who are in the heavens and on earth. The light hath shone forth from the horizon of the heaven of utterance, and by it the earth is illumined, yet the people remain behind a clear veil. This is a Day wherein the atoms cry out with their loudest voice, yet most of the people remain heedless.

2 اِنَّ الْمَظْلُومَ يَذْكُرُ لَوْجِهَةِ اللَّهِ وَ يَذْكُرُ بِآيَاتِهِ الْمُهَيْمِنَةِ عَلَى مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِينَ قَدْ أَشْرَقَ النُّورُ مِنْ أَفْقِ سَمَاءِ الْبَيَانِ وَ بِهِ أَشْرَقَتِ الْأَرْضُ وَلَكِنَّ الْقَوْمَ فِي حِجَابٍ مَبِينٍ هَذَا يَوْمٌ فِيهِ تَنَادَى الذَّرَاتُ بِأَعْلَى النَّدَاءِ وَ النَّاسُ أَكْثَرُهُمْ مِنَ الْغَافِلِينَ

3 Hearken unto the call of the Wronged One: Raise thy hand and with it rend asunder the veils of idle fancy in the name of thy Lord, the Self-Subsisting, that thou mayest behold what was hidden from all eyes and concealed in the knowledge of God, the Lord of all worlds.

3 اَسْمِعْ نَدَاءَ الْمَظْلُومِ ارْفَعْ يَدَكَ ثُمَّ اخْرِقْ بِهَا حِجَابَاتِ الْمُوْهُومِ بِاسْمِ رَبِّكَ الْقَيُّومِ لِتَرَى مَا كَانَ مُسْتَوْرًا عَنْ الْعَيُونِ وَ مَكْنُونًا فِي عِلْمِ اللَّهِ رَبِّ الْعَالَمِينَ

4 When the rustling of the Divine Lote-Tree attracts thee and the choice wine of My Most Glorious Name takes hold of thee, say: My God, my God! Praise be unto Thee for having guided me, and thanksgiving be unto Thee for having honored me, and gratitude be unto Thee for having strengthened me on a Day wherein the people of Thy realm have turned away from Thee. I beseech Thee, O Lord of the worlds, by Thy Most Great Name, to make me one of those who have turned towards Thee and hastened until they took the Kawthar of eternity from the hand of Thy bounty and drank in Thy name amongst Thy servants.

4 إِذَا اجْتَذَبَكَ حَفِيفُ سِدْرَةِ الْمُنْتَهَى وَ اخَذَكَ رَحِيقُ اسْمِي الْأَبْهِيِّ قُلْ الْهِيَ الْهِيَ لَكَ الْحَمْدُ بِمَا هَدَيْتَنِي وَ لَكَ الثَّنَاءُ بِمَا شَرَّفْتَنِي وَ لَكَ الشُّكْرُ بِمَا أَيْدَتَنِي فِي يَوْمٍ فِيهِ اعْرَضَ عَنْكَ أَهْلُ مَمْلَكَتِكَ اسْأَلُكَ يَا مَوْلَى الْعَالَمِ بِاسْمِكَ الْأَعْظَمِ أَنْ تَجْعَلَنِي مِنَ الَّذِينَ أَقْبَلُوا وَ سَرَعُوا إِلَى أَنْ اخَذُوا كَوْثَرَ الْبَقَاءِ مِنْ يَدِ عَطَائِكَ وَ شَرَبُوا بِاسْمِكَ بَيْنَ عِبَادِكَ

5 O my Lord! I am Thy servant and the son of Thy servant. I have turned toward the horizon of Thy Manifestation, the Dawning-Place of Thy verses and the Dayspring of Thy commandments and ordinances. I beseech Thee not to disappoint me of that which Thou hast ordained for such of Thy servants as are detached. Verily Thou art the All-Bountiful, the Most Generous. There is no God but Thee, the All-Knowing, the All-Wise.

5 أَيْ رَبِّ اَنَا عَبْدُكَ وَ ابْنُ عَبْدِكَ أَقْبَلْتُ إِلَى أَفْقِ ظَهْوَرِكَ وَ مَشْرِقِ آيَاتِكَ وَ مَطْلَعِ أَوَامِرِكَ وَ أَحْكَامِكَ اسْأَلُكَ أَنْ لَا تُخَيِّبَنِي عَمَّا قَدَّرْتَهُ لِلْمُنْقَطِعِينَ مِنْ عِبَادِكَ أَنْتَ الْجَوَادُ الْكَرِيمُ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيمُ الْحَكِيمُ

INBA23:013

BH06567*To: Asad Hi Kaf**Date: 1306-07-04 [1889-Mar-6]*

- 1 O Asad, upon him be the Glory of God! He is established upon the Throne of Utterance.
- 2 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 Thy Most Ancient Name, Glory be unto Thee, O my God! I beseech Thee by Thy Most Mighty Name and by Thy Most Perfect and Most Generous Name, to inscribe me with Thy Most Exalted Pen in the Crimson Book among those who have aided Thy Cause, who have bowed down before Thy Manifestation, and who have acted according to what they were commanded in Thy Book. O my Lord! Thou seest me clinging to Thee and to the cord of Thy bounty. I beseech Thee not to disappoint me of that which is with Thee. Verily Thou art He through Whose generosity all created things have testified, and through Whose munificence all beings have borne witness. Strengthen, O my God, my limbs and my heart and my tongue for Thy service and Thy love and Thy praise. By Thy might, O Beloved of the world and Desire of the nations! My tongue profiteth me not unless it speaketh Thy remembrance, nor mine ear unless it hearkeneth to the melody of Thy Pen and the rustling of Thy Divine Lote-Tree, nor mine eye unless it be honored to witness Thy signs whereby were attracted the hearts of those of Thy servants who are nigh unto Thee and the sincere ones among Thy creation. There is no God but Thee, the Omnipotent, the Guardian, the Self-Subsisting.

1 هو المستوى على عرش البيان

2 سبحانك اللهم اسئلك باسمك الأعظم
سبحانك اللهم اسئلك باسمك الأقدم
سبحانك اللهم اسئلك باسمك الأقوم و
باسمك الأتمم الأكرم بأن تكتبني من قلبك
الأعلى في الصحيفة الحمراء من الذين نصرخوا
أمرک و خضعوا لدى ظهورک و عملوا بما أمروا
به في كتابک ای رب تراني متمسكاً بک و
بجبل عطائك اسئلك ان لا تحييني عما عندک
أنک انت الذى شهدت بکرمک الکائنات و
بجودک الموجودات قویاً الهی اركانى و قلبي و
لساني نلدمتک و حبک و ثنائک و عزتک یا
محبوب العالم و مقصود الأمم لا ينفعني لسانی لو
لم يكن ناطقاً بذكرک و لا اذنى لو لم تكن فائزة
باصغاء سرير قلبک و حفيف سدرتک و لا
عینی ان لم تكن مفتخرة بمشاهدة آثارک الی بها
انجذبت افئدة المقریین من عبادک و المخلصین
من خلقک لا اله الا انت المقتدر المهيمن القيوم

BLIB_Or15716.165a, AQMJ2.042

BH01157*Date: 1306-07-14 [1889-Mar-16]*

- 1 He is God, exalted is He!
- 2 O spiritual beloved, that is, the sacred pillar of words and meanings, Aqa Husayn Aqa, upon him be 966 [the Glory of God] the Most Glorious!

1 هو الله تعالى

2 محبوب روحانی اعنی رکن مقدّس از الفاظ و
معانی آقا حسین آقا علیه ۹۶۶ [بهاء الله] الأبهی

- 3 Praise be to God that thou hast attained, and continuest to attain, to that which beseemeth His near and sincere servants, for thou art possessed of a noble character and an exalted station, and art nourished by food that hath not altered its taste. Blessed be ye and those who have attained to what ye have attained and are sustained as ye are sustained. And praise be to Him Who hath bestowed upon you and us the blessing of unity and guided us to His straight path.
- 4 Furthermore, should that beloved one send anything to the region of Syria, convey on behalf of this servant greetings, praise, remembrance and glory to my true brother and spiritual beloved, Aqa Muhammad-Rida, upon him be 966 [the Glory of God], and give him the glad-tidings of the Lord's grace and favors. Praise be to God, mention is made of them, and their place and station in the Pillar and Station are evident and manifest. They have not been and are not absent for a moment, for from the right side of the heart, a firm place hath been assigned and established for them, and before the eye is their manifest station. How then could they vanish from sight?
- 5 Moreover, the vine-cuttings and trees sent by them, both before and after, did arrive; yet, by reason of the abundance of the rains and the vehemence of the winds, they were consigned underground in trust, until within these past two or three days they have been brought forth, and the planting and sowing thereof commenced. In the name of the true Planter and the true Husbandman, and on their behalf, they have been and are being planted. This year the severity of the rains hath disordered the arrangement and work of planting the trees. Such is the decree of our Lord, the Mighty, the All-Knowing. For example, the olive trees were cut off from their place for two months, and it was not possible to set them in the ground, for the soil was but mud. At all events, they are now occupied with the planting; what the favors of the true Grower and Disposer shall bring to pass remaineth to be seen. In the words of the Beloved, He may cause it to grow, or He may burn it up: the command is in His hand and within the grasp of His power.
- 6 It is hoped that, since they have sent these things with pure intent, and they have been and are being planted by hands of humility and lowliness, purely for the sake of God and in quest of His good-pleasure, they may spring forth, yield increase, and bear fruit, so that the brethren and the servants of the Merciful, who have attained unto righteousness and piety, may eat thereof and gather of its produce, while the Concourse on high exclaim, "Joyous and wholesome be it!"
- 3 الحمد لله بآنچه سزاوار و شایسته عباد مقربین و مخلصینست فائز بوده و هستی چه که دارای خلق عظیمی و مقام کریم و از طعام لم یتسنه طعمه مرزوق هنیئاً لکم و لمن فاز بما فزتم و رزق بما رزقتم و الحمد لمن انعم علیکم و علینا نعمة التوحید و هدانا الى صراطه المستقیم
- 4 و بعد اگر آن محبوب چیزی بشطر شام ارسال میدارند از جانب این عبد بیرادر حقیقی و حبیب معنوی جناب آقا محمد رضا علیه ۶۶۹ [بهاء الله] سلام و ثنا و ذکر و بها برسانند و بنایات و الطاف مولی بشارت دهند الحمد لله ذکرشان مذکور و محل و مقامشان در رکن و مقام ظاهر و مشهود آتی غایب نبوده و نیستند چه که از جهت ایمن قلب مکان ممکن از برای ایشان معین و موجود و امام عین مقام مبین دیگر چگونه از نظر میروند
- 5 باری قضبان غن و اشجار مرسله ایشان از قبل و بعد رسید و از کثرت امطار و شدت اریاح در تراب و دیعه گذاشته شد تا این دو سه یوم بیرون آورده و شروع بغرس و زرع آن شده باسم زارع و مغرس حقیقی بنیابت ایشان غرس شده و میشود این سنه شدت امطار نظم و کار غرس اشجار را بر هم زد ذلک تقدیر من ربنا العزیز العلیم مثلاً اشجار زیتون دو شهر از محلش قطع شد و ممکن نشد در ارض گذارده شود چه که گل بود در هر حال حال بغرس مشغول دیگر تا عنایات منبت و مدبر حقیقی چه اجرا فرماید بقوله المحبوب پروایند و یا بسوزاند الأمر بیده و فی قبضته اقتداره
- 6 امید هست چون بنیت خالص ارسال داشته‌اند و بایادی خضوع و خشوع خالصاً لوجه الله و مبتغیاً مرضاه غرس شده و میشود بروید و بر آرد و برادران و عباد رحمن که بیر و تقوی فائز گشته‌اند از برش بخورند و از ثمرش بردارند و ملأ اعلی هنیئاً مریتاً گویند

- 7 As to the several peach saplings which they sent: outwardly it appeareth that they reached this place dried up, even as that beloved one observed. Yet nevertheless, since the giver bestowed them in the fullness of love, and the sender likewise dispatched them with complete affection, therefore, though they were dry, the utmost care and the fullest endeavor were exerted in planting them; indeed were they accounted even as verdant, lofty, and flourishing trees, inasmuch as the donor gave with exalted resolve and acted in accordance with the blessed verse, "They prefer others before themselves." May God enable him to do that which He loveth and is well pleased with.
- 7 و اما در عددها اشجار هلو که ارسال داشته‌اند علی الظاهر علی الظاهر بانجا خشک آن رسید چنانچه آن محبوب ملاحظه فرمودند مع ذلک چون معطی آن بکمال حبّ عطاء نموده و داده و جناب مرسل هم بکمال حبّ ارسال داشته لذا مع آنکه خشک بود اهتمام کامل و جهد تام در غرس آن بعمل آمد و بمثابه اشجار مخضرة باسقه عاليه محسوب چه که دهنده بهمت عالی داده و بمفاد آیه مبارکه و یوثرون علی انفسهم عمل نموده و فقه الله علی ما یحبّ و یرضی
- 8 And as to what hath been written concerning the varieties thereof—namely, that in that city there are four kinds, two with sweet pits and the latter two with bitter pits, and likewise the smaller and the larger of the two sorts—it hath not been, nor is it, of great consequence whether the kernel be sweet or bitter: the peach itself must be good. Jinab-i-Aqa Muhammad-Rida—upon him be the peace of God—hath expressed a desire for the peaches of Qumsar. Should those kinds be found, there is no harm in the bitterness of the kernel. The species and variety must be excellent, sweet in savor, fragrant in scent, and full of juice. If, together with these qualities, the kernel also be sweet, that were beauty upon beauty and light upon light.
- 8 و اینکه در اقسام آن ذکر نموده‌اند که در آن مدینه چهار قسم آن موجود است دو قسم هسته شیرین و دو قسم آخر هسته تلخ و همچنین صغیری و کبیری آن را یعنی قسمین را مرقوم داشته‌اند شیرینی و تلخی هسته چندان اهمیتی نداشته و ندارد باید هلوی آن خوب باشد جناب آقا محمد رضا علیه سلام الله هلوی قصر را میل فرموده‌اند اگر آن قسمها یافت شود در تلخی هسته آن باسی نیست جنس و نوع باید خوب و خوش طعم و خوش رائحه و آبدار باشد اگر با این صفات هسته آنها شیرین باشد حسن فوق حسن و نور علی نور است
- 9 This servant felt deep regret concerning the trees that were sent, for the donor gave whatsoever he had in his garden, with his gaze fixed upon love and affection; but the long distance of that land, and the violent, tempestuous east winds upon the way, dried them utterly, to such a degree that the very root-stock was drained of all moisture. Thereafter, the matter of that stock resteth with God, glorified be His majesty. He Who hath given life, and giveth life, unto mouldering bones is assuredly able to quicken it. Yet, if at the season of grafting—that is, of budding—it be possible, let them send scions thereof; perhaps here they may be grafted upon an apricot tree or some other stock. Likewise, if an excellent almond-apricot should be obtainable, it would be well.
- 9 این عبد از اشجار مرسله بسیار تأسف خورد چه که معطی آنچه در باغش بوده ناظرأ الی المحبة و الوداد داده و لکن طول مدت آن ارض و اریاح عاصفه قویّه شرقیه در سبیل بالمره خشکشد نمود بمقامیکه رطوبت را از اصل عود اخذ کرد دیگر عودش با حق جلّ جلاله است عظم رمیم را حیات بخشیده و میبخشد و لکن اوقات تطعیم یعنی پیوند اگر ممکن بشود قلبه آن را ارسال دارند ممکنست اینجا بدرخت زردآلو یا غیر آن ترکیب شود و همچنین زردآلوی لوزی ممتاز اگر دست دهد
- 10 All things hang upon the will and desire of the true Disposer and Creator. Whatsoever He willeth, the means thereof are and shall be made ready. Jinab-i-Aqa Muhammad-Rida himself hath also written that, at the time when the fruits appear and come forth, whatever fruit proveth good, choice, and reckoned among the pure and wholesome things, he will send insofar as may be possible. This too dependeth upon the will of God.
- 10 جمیع امور معلق باراده و خواست مدبر و خالق حقیقیست هر چه را اراده فرماید اسباب آن مهیا شده و میشود خود جناب آقا محمد رضا هم مرقوم داشته‌اند در وقت ظهور و بروز اثمار هر ثمر که خوب و مرغوب و از طیبات محسوب

بنوعیکه ممکن باشد ارسال میدارند اینهم معلق
باراده حقت

- 11 In brief, let these matters be written unto him, or else let this very sheet be sent to him. Perchance this servant also may hereafter be enabled to submit a reply. Verily, God is the Helper, the Sustainer, the All-Knowing, the All-Wise. Peace be upon you, and upon him, and upon the righteous servants of God.

11 باری این مراتب را بایشان بنویسند یا همین ورقه را نزد ایشان ارسال دارند شاید خود این عبد هم از بعد بعرض جواب موفق شود ان الله هو المؤید الموفق العليم الحكيم السلام عليكم و عليه و على عباد الله الصالحين

- 12 The servant 14 Rajab 1306

12 خ ا د م فی ۱۴ رجب سنه ۱۳۰۶

BLIB_Or15736.063

BH02178

To: Mirza Sulayman from Jewish Background

Date: 1306-07-15 [1889-Mar-17]

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

1 هو السامع البصير

- 2 O Sulayman! Upon thee be the Glory of thy Lord, the All-Merciful. In truth I say, inform and apprise the people. The people of Baha in this day are those whom neither the tales of the first and the last, nor worldly affairs, nor the books of nations have withheld or can withhold from the Great Announcement of God. This sealed nectar hath not been and is not the portion of those who dwell in fancy and idle imaginings. The wine of certitude hath been and is reserved for those who are sincere and detached. Whosoever in this day is born of the Word and attaineth unto the new life - he is worthy of this station, and all others are forbidden and deprived. This is a testimony that hath in this hour flowed from the Most Exalted Pen.

2 یا سلیمان علیک بهاء ربک الرحمن براستی میگویم قوم را خبر کن و آگاه نما امروز اهل بها کسی است که قصص اولی و آخری و اسباب عالم و کتب امم او را از نبأ عظیم الهی منع ننوده و ننماید این رحيق محتوم قسمت اهل ظنون و موهوم نبوده و نیست رحيق ايقان مخصوص مخلصين و منقطعین بوده و هست هر نفسی الیوم از کلمه متولد شد و بزندگی جدید فائز گشت او لایق این مقام است و من دون آن ممنوع و محروم این شهادتی است که در این حین از قلم اعلی جاری شده

- 3 Say: O people of the earth! Withhold not yourselves from a single drop of the Most Great Ocean, and deprive not yourselves of a leaf from the Divine Tree.

3 بگو ای اهل ارض بیک قطره خود را از بحر اعظم منع ننمائید و بورق از نفس سدره محروم مسازید

- 4 O Sulayman! Verily I say! No one hath apprehended the root of this Cause. It is incumbent upon everyone, in this day, to perceive with the eye of God, and to hearken with His ear. Whoso beholdeth Me with an eye besides Mine own will never be able to know Me. None among the Manifestations of old, except to a prescribed degree, hath ever completely apprehended the nature of this Revelation. Today the All-Encompassing

4 یا سلیمان براستی میگویم احدی از اصل این امر آگاه نه امروز باید کل بعین الله ناظر باشند و بسمع الله بشنوند من ينظر الى بغير عینی لن يعرفی ابداً و مظاهر قبل هیچیک بر کیفیت این ظهور بتمامه آگاه نه الا علی قدر معلوم امروز بحر محیط ظاهر آفتاب حقیقت مشرق طوبی لک و

Ocean is manifest and the Sun of Truth is shining. Blessed art thou and blessed is he who hath shattered the idols of vain imaginings with the power of certitude, who hath detached himself from all else save God, the Lord of the worlds, who hath adorned his head with the crown of detachment and his temple with the ornament of steadfastness, and his heart with the light of the knowledge of God, the Lord of the exalted Throne.

لمن كسّر اصنام الأوهام بعضد اليقين و انقطع
عما سوى الله رب العالمين و زين رأسه باكليل
الانقطاع و هيكله بطراز الاستقامة و قلبه بنور
معرفة الله رب الكرسي الرفيع

- 5 Thy letter hath come before the Wronged One, sent by him who was named Zaynu'l-Muqarrabin in the Crimson Book. From My Most Exalted Pen I have answered thee with that which hath made the limbs of the divines of Persia to quake - they who have taken their vain imaginings as lords besides God and pronounced judgment against Him through Whom the sun hath shone forth and the horizons have been illumined. Thus have their souls enticed them. They are indeed of the perfidious in the sight of God, the Lord of the Day of Mutual Meeting.

5 قد حضر كتابك لدى المظلوم و ارسله من سمي
بزين المقرّبين في الصحيفة الحمراء من قلبي الأعلى
اجبتاك بما ارتعدت به فرائص علماء الايران
الذين اتخذوا الأوهام لأنفسهم ارباباً من دون الله
و افتوا على الذي به اشرفت الشمس و انارت
الآفاق كذلك سولت لهم انفسهم الا انهم من
اهل النفاق عند الله مالک يوم التلاق

- 6 O Sulayman! Dedicate thy days to the service of God. Verily, We have been with thee and have heard thy mention of this Most Great Cause and the Great Announcement. Rejoice in the testimony of My Most Exalted Pen concerning thee and say: Praise be to Thee, O Lord of the worlds, and glory be to Thee, O Thou the Goal of the hearts of them that are nigh unto Thee! I beseech Thee to make me steadfast in Thy love in such wise that neither the clamor of the people nor the might of the aggressive ones may keep me back from Thee. O Lord! I am Thy servant and the son of Thy handmaiden. I have turned unto Thee, detached from all else but Thee. I beseech Thee by the Hour and its signs, and by the Resurrection and what hath appeared therein, to ordain for me the recompense of one who hath sought Thy presence, appeared before the gate of Thy grandeur, heard Thy call, and found the fragrance of Thy verses, the breezes of Thy revelation and the sweet-scented winds of Thine inspiration. Then ordain for me through Thy bounty and grace the good of all Thy worlds. O Lord! Assist me with the hosts of wisdom and utterance that I may mention Thy servants and bring them nigh unto Thee. Verily Thou art the Mighty One Whom the affairs of the world and what the nations possess cannot frustrate. There is no God but Thee, the Powerful, the All-Compelling, the Almighty.

6 يا سليمان آيات را وقف خدمة الله نما انا كتاباً
معك و سمعنا ذكرک في هذا الأمر الأعظم و النبأ
العظيم افرح بشهادة قلبي الأعلى في حقك و قل
لك الحمد يا مولی العالم و لك الثناء يا مقصود
افئدة المقرّبين اسئلك بأن تجعلني مستقيماً على
حبك بحيث لا تمنعني ضوضاء العباد و لا
سطوة المعتدين اربّ انا عبدك و ابن امتك
قد اقبلت اليك معرضاً عن دونك اسئلك
بالساعة و اشراطها و القيامة و ما ظهر فيها بأن
تكتب لي اجر من قصد مقامك و حضر لدى
باب عظمتك و سمع ندائك و وجد عرف
آياتي و نفحات وحيك و فوحات الهامك
ثم قدر لي بجودك و كرمك خير كل عالم من
عوالمك اى ربّ ايدني بجنود الحكمة و البيان
لأذكر عبادك و اقربهم اليك انك انت المقتدر
الذي لا تعجزك شئون العالم و ما عند الأمم
لا اله الا انت القوى الغالب القدير

BLIB_Or15703.133

ADJ.077x, GPB.099x, PDC.008x

BH03734

To: Ibrahim from Jewish Background et al.

Date: 1306-07-15 [1889-Mar-17]

1 He is the Expounder, the All-Knowing

1 هو المبین العليم

2 O Ibrahim! Great is this Day and great is the Cause. Until the ears of the people of the world are sanctified from hearing the tales of the past and what is with the nations, they have not been and will never be capable of hearing this Call which is raised from the most exalted horizon. By My life and My Cause, whose very essence is His Cause - until they free themselves from the gulf of names, they will not attain to the ocean of inner meaning. This is the truth, in which there is no doubt. We beseech God to confirm thee, that thou mayest ascend by the steps of inner realities to the spiritual heights. I swear by the effulgences of the lights of the Sun of Truth, which are manifest and evident from the horizon of the Cause, that this Wronged One hath had and hath no purpose except the reformation of the world and the edification of the nations. All the loved ones must hold fast to this command. Today the people of divine unity are tormented and afflicted among the ungodly. We beseech God to confirm and deliver the believers. Thy letter hath now arrived and was honored to be heard and blessed with grace. Know thou this most exalted station, then make mention of God, the Lord of Names and Creator of heaven, and say:

2 يا ابراهيم يوم بزرگست و امر بزرگ تا آذان اهل عالم از اصغای قصص اولی و ما عند الأمم مقدس نگردد قابل اصغای این ندا که از افق اعلی مرتفعست نبوده و نخواهد بود لعمر الله و امری الذی نفس امره تا از خلیج اسماء فارغ نشوند بجز معنی فائز نگردند هذا حق لا ریب فیہ از حق میطلبیم ترا تأیید فرماید تا بمرقاة حقایق بمعراج معنوی فائز شوی قسم باشراقات انوار نیر حقیقت که از افق امر مشرق و لائحتست این مظلوم جز اصلاح عالم و تهذیب امم قصدی نداشته و ندارد باید اولیا طراً باین امر تمسک نمایند امروز اهل توحید مابین مشرکین معذب و مبتلی از حق میطلبیم موحدین را تأیید فرماید و نجات بخشد نامهات در این حین رسید و باصفا فائز و بعنایت مشرف اعرف هذا المقام الاعلی ثم اذكر الله مالک الاسماء و فاطر السماء و قل

3 My God, my God! Aid Thy servant to make mention of Thee and to praise Thee, then make him steadfast in Thy Cause and firm in Thy love. Verily Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the All-Bountiful, the Generous.

3 الهی الهی آید عبدک علی ذکرک و ثنائک ثم اجعله مستقیماً علی امرک وثابتاً فی حبک انک انت المقتدر علی ما تشاء لا اله الا انت الفیاض الکریم

4 We desired to make mention of him who was named 'Askar, that he might rejoice in what the Supreme Pen hath revealed unto him - that which God hath made the source of life for all who are in the heavens and on earth. O 'Askar! Give thanks unto thy Lord for having been mentioned in the presence of the Wronged One when He was in the hands of the aggressive ones. Be thou steadfast in the Cause, holding fast to the cord of God, the Strong. We beseech God to ordain for thee, as the reward of thy recognition, that which shall endure as long as His names and attributes endure. Verily He is the Forgiving, the Merciful.

4 انا اردنا ان نذكر من سمي بعسكر ليفرح بما انزل له القلم الاعلى ما جعله الله مبدء حياة من في السموات و الارضين يا عسكر اشكر ربك بما ذكرت لدى المظلوم اذ كان بين ایدی المعتدين استقم علی الامر متمسكاً بجبل الله المتین نسأل الله ان یقدر لک اجر اقبالک ما یكون باقیاً بقاء اسمائه و صفاته انه هو الغفور الرحیم

BLIB_Or15703.141

BH05610*To: Haji Muhammad Ali son of Ammih from Kashan**Date: 1306-07-15 [1889-Mar-17]*

1 He is the Compassionate, the All-Bountiful!

1 هو المشفق الكريم

2 O Muhammad-'Ali! We have heard your call and your remembrance, and witnessed your turning and devotion to God, the Mighty, the Praiseworthy. Reflect and recall those days when you were present before the Face and heard the call of God, the King, the Powerful, the Just, the Wise. Forget not God's favor upon you. Verily, He is with you in all conditions - He heareth and seeth, and He is the All-Hearing, the All-Seeing. Grieve not over anything; in all matters place your trust in God, the Lord of all worlds.

2 يا محمد قبل على سمعنا ندائك و ذكرك و رأينا
توجهك و اقبالك الى الله العزيز الحميد انظر ثم
اذكر الأيام التي كنت حاضراً لدى الوجه و سامعاً
نداء الله الملك المقتدر العدل الحكيم لا تنس
فضل الله عليك انه معك في كل الأحوال يسمع
ويرى وهو السامع البصير لا تحزن من شيء توكل
في الأمور على الله رب العالمين

3 Convey my greetings to your mother who hath ascended and soared until she arrived at the pavilions of light - that station wherein the Interlocutor of the Mount spoke forth from the throne of revelation that there is none other God but Him, the Single, the All-Informed. And convey my greetings to your sister who melted in separation, yearning to attain the presence of God, the Master of the Day of Judgment.

3 كبر من قبلي على وجه أمك التي صعدت و
طارت الى ان وردت في قباب النور المقام الذي
فيه نطق مكلم الطور على عرش الظهور انه لا اله
الا هو الفرد الخبير و كبر من قبلي على اختك
التي ذابت في الفراق شوقاً للقاء الله مالک يوم
الدين

4 We make mention of your brothers and those whom neither the oppression of the oppressors nor the clamor of the heedless prevented from drawing near unto God, the Lord of this exalted station. We beseech God to assist you to be steadfast and to open before your faces the gates of grace and mercy. Verily, He is the Powerful over what He willeth, and He is the Protector of all who are in the heavens and on earth. Praise be to God, the Lord of all worlds.

4 و نذكر اخوانك و الذين ما منعهم ظلم الظالمين و
لا ضوضاء الغافلين عن التقرب الى الله رب هذا
المقام الرفيع نسئل الله ان يؤيدكم على الاستقامة
ويفتح على وجوهكم ابواب الفضل و الرحمة انه
هو المقتدر على ما يشاء و هو المهيمن على من في
السموات و الأرضين الحمد لله رب العالمين

INBA15:318a, INBA26:321

BH06414

To: *Haji Muhammad Husayn Tabib, in Baghdad*

Date: 1306-07-15 [1889-Mar-17]

- 1 My God, my God! Aid Thy servants to remain steadfast in Thy Cause, and guide those who have turned away to turn towards Thee. Then grant Thy loved ones to drink from the cup of Thy bounty from the hand of Thy giving. Verily Thou art the All-Bountiful, the Generous....
- 2 Glory be unto Thee, O my God! I beseech Thee by the Light wherewith Thou didst illumine the Hijaz, and by Thy Command whereby the vale of Mecca did flow, and by His family and companions whom Thou didst make the repositories of Thy knowledge, the treasures of Thy wealth and the pearls of Thy unity, to aid Thy servants in that which Thou hast commanded them in Thy Book. O my Lord! Strengthen Thy monotheist servants through Thy might and power, transform their abasement into glory and their ignorance into knowledge, then send down upon them from the heaven of Thy bounty the rain of Thy mercy and generosity. Verily Thou art the Powerful, the Mighty. O my Lord! Aid Thy loved ones to remain steadfast in Thy Cause and ordain for them from the wonders of Thy bounty that which will draw them nigh unto Thee. Verily Thou art the Confirmer, the Strong, the Triumphant, the All-Knowing, the All-Wise....

1 الهی الهی آید عبادک المقبلین علی الاستقامة علی امرک و وفق المعرضین علی الاقبال الیک ثم ارزق اولیائک کأس جودک من ید عطائک انک انت الفضال الکریم...

2 سبحانک اللهم یا الهی اسئلك بالنور الذی به نورت الحجاز و بأمرک الذی به سالت البطحاء و بآله و اصحابه الذین جعلتهم مخازن علمک و معادن ثروتک و اصداف لآلئ توحیدک بأن تؤید عبادک علی ما امرتهم به فی کتابک ای رب قو عبادک الموحدين بقوتک و اقتدارک و بدل ذلهم بالعز و جهلهم بالعلم ثم انزل علیهم من سماء عطائک امطار رحمتک و جودک انک انت المقتدر القدير ای رب آید احبائک علی الاستقامة علی امرک و قدر لهم من بدایع جودک ما یقر بهم الیک انک انت المؤید القوى الغالب العلیم الحکیم ...

ADM3#111 p.132x, ADM3#112 p.133x

BH00294

To: *Haji Mirza Abul-qasim Nazir (Jinab-i-Nazir), in Istanbul*

Date: 1306-07-18 [1889-Mar-20]

- 1 He is God, exalted be His glory, the Grandeur and the Power!
- 2 At every moment doth the Herald of Truth, glorified be His majesty, summon the servants and command them to that which exalteth them, raiseth them up, and profiteth them. From the sweetness of His call is the world of utterance enthralled, and from every deed among the deeds are the means of preservation in their completeness made manifest. Whatsoever hath appeared or shall appear from the realm of the

1 هو الله تعالى شأنه العظمة و الاقتدار

2 در هر حین منادی حقّ جلّ جلاله عباد را ندا مینماید و به ما یعزّم و یرفعهم و ینفعهم امر میفرماید از حلاوت ندایش عالم بیان مجذوب و از هر عملی از اعمال اسباب حفظ بآئمه مشهود آنچه از عالم ارادهء سلطان مشیّه ظاهر شده و یا بشود بجهت آنست که انسان به ما انزله الرحمن

will of the Sovereign of Divine Purpose is for the purpose that man might attain unto that which the All-Merciful hath revealed in the Furqan. His word, blessed and exalted be He, is: "The All-Merciful hath taught the Qur'an, created man, taught him clear expression." By the Sun of Truth! The oceans of knowledge and understanding lie concealed in this most exalted Word. Glory be to God! While words may be effaced by water in their outward form, yet the Word of God containeth oceans of meaning that neither effacement can seize upon nor change can affect. And likewise He saith: "Men whom neither merchandise nor selling diverteth from the remembrance of God." Should man attain unto the spirit of detachment and sanctity that lieth hidden within this blessed verse, he would behold himself freed and detached from all else but God.

- 3 O friends of God, strive! O party of God, arise! Today must the world of ears and eyes be preserved and sanctified from beholding and hearing the suspicions and idle fancies of heedless souls. Meeting with such souls is a deadly poison, and intimate association with them is a stinging serpent. Through the grace of God, glorified be His majesty, let not the hem of sanctity be sullied by the calumnies of the godless. Though they may cause certain matters to appear dubious in darkness, yet what can they do and what remedy can they seek after the sun hath risen at its meridian? Nay, by God! They have no remedy, for all the mysteries and secrets of hearts shall be made manifest and evident. The tongue of truth in the Kingdom of utterance hath aforetime spoken this most exalted word: "Verily God knoweth the treachery of the eyes and that which the breasts conceal."

- 4 In all circumstances must one take refuge in God. Who would have thought such matters would occur in that land? On the first day when it was arranged that the beloved of the heart, the honored Haji Shaykh, and his esteemed brother, the honored Aqa Muhammad-'Ali, upon them both be the peace of God, would engage in commerce in that city, it was thought that this commerce would be a means for the manifestation of trustworthiness and religiosity among the servants. However, it yielded the opposite result, and there occurred what occurred.

- 5 O my God, my God! The sweetness of Thy remembrance departeth not from the soul. Bestow upon the people of the world but one drop from that ocean of longing, yearning, attraction and enkindlement that Thou hast bestowed upon Thy lovers, that discord may be wholly removed and the light of concord may shine forth. O my God! What transgression hath poor Nur committed that he should receive its recompense? At

فی الفرقان فائز شود قوله تبارک و تعالی الرحمن علم القرآن خلق الانسان علیه البیان قسم بآفتاب حقیقت بحور علم و عرفان در اینکلمه علیا مستور سبحان الله کلمه بر حسب ظاهر از آب محو میشود ولكن کلمه الله دارای بحور معانی است محو آنرا اخذ ننماید و تغییر بآن راه نیابد و همچنین میفرماید رجال لا تلهیهم تجارة ولا بیع عن ذکر الله اگر انسان بروح تقدیس و انقطاعیکه در این آیه مبارکه مستور است فائز شود خود را از ما سوی الله فارغ و آزاد مشاهده نماید

3 یا اولیاء الله جهدی یا حزب الله همتی امروز باید عالم آذان و ابصار را از مشاهده و استماع ظنون و اوهام نفوس غافله حفظ نمود و مقدس داشت ملاقات با آن نفوس سنی است قتال و مؤانست ثعبانیست لداع از فضل حق جلّ جلاله ذیل تقدیس بمفتریات ملحدین نیالاید اگر در تاریکی بعضی امورات وارده را مشتبه نمایند ولكن بعد از اشراق شمس در قطب زوال چه میکنند و چه چاره مینمایند لا والله چاره ندارند چه که جمیع رموز و مستورات قلوب ظاهر و هویدا گردد لسان صدق در ملکوت بیان از قبل باینکلمه علیا ناطق ان الله یعلم خائنة الاعین و خافیه الصدور

4 در جمیع احوال باید بحق پناه برد بجا گان میرفت این امور در آن ارض واقع شود یوم اول که قرار شد محبوب فؤاد جناب حاجی شیخ و برادر مکرم جناب آقا محمد علی علیهما سلام الله در آمدینه تجارت [مشغول شوند] همچو گان میرفت این تجارت بایست از برای ظهور امانت و دیانت مابین عباد ولكن برعکس نتیجه بخشید و وارد شد آنچه وارد شد

5 الهی الهی حلاوت ذکرت از جان نمیرود یکقطره از دریای شوق و اشتیاق و جذب و انجذابیکه بعشاق عطا فرمودی بر اهل آفاق بذل فرما تا نفاق بتمامه از میان برخیزد و نور اتفاق جلوه نماید الهی آیا این بیچاره نور چه کفران نموده تا جزای آنرا بیابد باری حال خلف پرده های ظلمانیست تا چه وقت بفضلت از خلف آن برآید و خود را

present he is behind veils of darkness - when, through Thy grace, shall he emerge from behind them and show himself to all the world? This servant hath ever raised the hands of hope and desire toward the heaven of Thy bounty, and he beseecheth of Thee that which would bring ease and tranquility to Thy creation. O God! Guide the souls that oppose, and make the heedless aware. Thou art the Lord of existence and the Sovereign of the seen and the unseen. There is none other God but Thee, the Mighty, the All-Loving.

بر عالمیان بنماید این خادم لازال ایادی طلب و طمعش بسماء فضلت مرتفع و از تو میطلبد آنچه را که سبب آسایش و اطمینان خلق تو است ای خدا نفوس مانعه را هدایت فرما و غافلین را آگاه نما توئی مالک وجود و سلطان غیب و شهود لا اله الا انت العزیز الودود

- 6 After greetings, the successive letters from that beloved of the heart arrived, and after their reading and perusal, were taken to the Holy Presence and attained the honor of being heard. This is what the Lord - may our spirits be sacrificed for Him - spoke:

6 و بعد عرض میشود دستخطهای متواتره آنجبوب فؤاد رسید و بعد از قرائت و اطلاع قصد مقام نموده امام وجه عرض شد و بشرف اصغا فائز گشت هذا ما نطق به المولی ارواحنا فداه

- 7 "We desired to send thee the fresh dates of utterance from the palm tree of God's loving-kindness, the Lord of all worlds, and We desired to present unto thee the fruits of wisdom and knowledge from the Sacred Tree, planted by the hands of grace and bounty in the luminous spot, as a command from God, the Mighty, the Praiseworthy."

7 انا اردنا ان نرسل اليك رطب البیان من نخل عنایة الله رب العالمین و اردنا ان نقدم لك فواكه الحکمة و العرفان من السدرة المعرسة بأیادی الفضل و العطاء علی البقعة التوراء امراً من لدى الله العزیز الحمید

- 8 The manifestation of unseemly matters in that land hath clouded the world of being. Thou and all things bear witness to the loving counsels and goodly admonitions that have flowed from the tongue and pen by night and by day. Nevertheless, the Wronged One's counsel only increased the oppressor's bonds. O thou who gazest upon the Face! Certain souls have committed that which hath caused the heart of the world to be troubled and its eyes to weep. After countless claims, it was observed that one made peace with the enemy and assailed the friend, and the Name 'the Concealer' concealed and did not reveal. We ask and beseech God not to deprive His servants of the waves of the ocean of trustworthiness, religion, truthfulness and sincerity. All must ask of God that which is the cause of tranquility for the people of creation. The pearls of wisdom and utterance that were hidden in the treasury of the Pen have been revealed in such wise that no just and fair-minded one can deny them, and must acknowledge this bounty and favor as unmerited.

8 ظهورات امورات نالایقه آن ارض عالم وجود را مکدر نموده آنجناب و جمیع اشیاء گواهند بر نصایح مشفقانه و مواظظ حسنه که در لیالی و ایام از لسان و قلم جاری مع ذلک پند مظلوم بر بند ظالم افزود یا ایها الناظر الی الوجه بعضی از نفوس عمل نمودند آنچه را که قلب عالم مضطرب و عینش گریان بعد از ادعاهای لاتحصى مشاهده شد نفسی با دشمن ساخت و بر دوست تاخت و اسم ستار ستر نمود و اظهار نداشت از حق بطلب و میطلبیم عباد خود را از امواج بحر امانت و دیانت و صدق و صفا محروم نفرماید باید کل از حق بطلبیم آنچه را که علت اطمینانست از برای اهل امکان لالی حکمت و بیان که در خزانه قلم مستور بشأنی ظاهر که هیچ منصف و عادلی انکار ننماید و بر فضل و عطا من غیر استحقاق تصدیق نماید

- 9 O my God, my God! I beseech Thee by the movement of Thy Pen of destiny, through whose motion all created things were set in motion, and by Thy Will which hath preceded all contingent beings, to make us of those who have caused their wills to be extinguished in Thy Will, and their desires in Thy Desire, and have chosen for themselves what Thou didst choose

9 الهی الهی استلک بحرکة قلم تقدیرک الذی اذا تحرک تحرکت الکائنات و بمشیتک الی سبقت الممكنات بأن تجعلنا من الذین جعلوا ارادتهم فانیة فی ارادتک و مشیتهم فی مشیتک و اختاروا

for them through Thy bounty and generosity. Verily, Thou art the Mighty, the All-Bountiful.

- 10 O thou who gazest upon the Countenance of God! Some of the servants have imagined that the place of commerce in that land is connected to this place, while thou knowest, and the world knoweth, and God knoweth that it hath had and hath no connection whatsoever with this place. The purpose was to establish a place both for commerce and for the exaltation of the Word. Another person was specifically appointed so that, trusting in God, he would not be without work and occupation. His lack of contentment kindled the fire of sedition, and each day groundless discussions arose and were spread. Envy is a world-consuming fire, and greed is a world-destroying flame. In any case, this fire brought shame and disgrace, and the Cause's reputation was compromised among the servants, for most are seeking some pretext to which they might cling and thereby sully the pure and holy garments with their calumnies. Now observe what was intended and what was done. The turbidity of unseemly deeds and false words reached such a point that the tongue of the Wronged One uttered the blessed words "I complain of my grief and sorrow unto God," and likewise these other blessed words "Patience is seemly, and God is the One Whose help is to be sought against that which they assert." That which the tongue seeks to shun mentioning and the pen to avoid recording hath come to pass. In all cases one must hold fast to the cord of grace and with outward and inward tongue remember these words:

- 11 My God, my God! We are Thy servants and Thy creatures, within the grasp of Thy power. I beseech Thee by Thy Name through which Thou hast subdued cities and lands, and through which Thou hast raised the standards of Thy unity in all regions and the banners of Thy justice amongst Thy servants, and by Him Whom Thou hast established in the place of Thyself in the realm of creation and through Whom Thou hast manifested the kingdom of attributes and names, to make known unto us that which will preserve us from all that beseemeth not Thy sincere servants and trusted ones who are nigh unto Thee, and teach us that which will profit us outwardly and inwardly and draw us closer to Thee in all conditions. Verily, Thou art the All-Possessing, the Most High. O Lord! Leave not the cities of hearts and minds deprived of the splendors of the Sun of Thy justice and trustworthiness. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

لأنفسهم ما اردت لهم بجودك و كرمك انك
انت العزيز الفضال

10 يا ايها الناظر الى الوجه بعضى از عباد همچه
توهم نموده اند كه محل تجارت آن ارض باينجا
راجعست و تو ميدانى و عالم ميداند و حق
ميداند كه بهيچوجه دخلى و ربطى باينجا نداشته
و ندارد مقصود تعيين محلى بود هم از براى
تجارت و هم از براى ارتفاع كلمه مخصوص
شخص ديگر هم معين شد آنچه كه متوكلاً على
الله بيكار نباشد و بى شغل نماند عدم قناعت
او نارفته روشن نمود و هر يوم گفتگوهاى
بى حقيقت بيمان آمد و گفته شد حسد ناراست
عالم سوز و طمع شعله ايست جهان سوز باري
اين نار ننگ و عار بار آورد و صيت امر مابين
عباد ضايع شد چه كه اكثري در صدد آنند
كه دست آويزى پيدا شود بآن تمسك نمايند
و بمفتريات اذبال طاهره مقدسه را بيالايند
حال ملاحظه نمائيد مقصود چه بود و عمل چه
كدورت اعمال نالايقه و اقوال كذبه بشأنى
وارد كه لسان مظلوم بكلمه مباركه اشكو بى
و حزنى الى الله ناطق و همچنين بكلمه مباركه
اخري فصير جميل و الله المستعان على ما تصفون
ظاهر شد آنچه كه لسان از ذكرش تبرى ميچويد
و قلم احتراز مينمايد در هر حال بايد بذيل
عنایت تمسك جست و بلسان ظاهر و باطن
باينكلمه ذاكر

11 الهى نحن عبادك و خلقك و فى قبضة
قدرتك استلك باسمك الذى به سخرت المدن
و الديار و به نصبت رايات توحيدك فى البلاد
و اعلام عدلك بين العباد و بالذى اقمته مقام
نفسك فى ناسوت الانشاء و اظهرت به ملكوت
الصفات و الاسماء بأن تعرفنا ما يحفظنا عما لا
ينبغى لعبادك المخلصين و امثالك المقربين و تعلمنا
ما ينفعنا فى الظاهر و الباطن و يقرّبنا اليك فى
كل الأحوال انك انت الغنى المتعال اى رب
لا تجعل مدائن الأفتدة و القلوب محرومة عن
تجليات نير عدلك و امانتك انك انت المقتدر
على ما تشاء لا اله الا انت العليم الحكيم انتهى

- 12 O beloved of my heart! What can I say? The reading of that beloved one's letter, far from bringing joy, has added immeasurably to the world's sorrow - an addition beyond measure and count. Many had imagined that in that land the door of trustworthiness would be opened, that justice and fairness would find there a dwelling place, and that in that great city there would appear such deeds as would cause religion to flourish and bring about the acceptance of existence. All has been reversed to such a degree that every believer and sincere one, out of shame and embarrassment, neither wished nor wishes to hear anything about the affairs of that city. The case of Aqa Muhammad-'Ali is evident, his occupation known. He had no involvement in any direction, yet to every soul he spoke of His Holiness the Sheykh (69) [Baha'u'llah] that which caused astonishment. Everyone who arrived in this land, he recorded in a register. In short, he set aside all matters and focused on that helpless one, hoping perhaps to eliminate him and have affairs referred to himself. To those within and without he said that which was neither fitting nor worthy. After all, what was the cause of such enmity, and what was the reason for such calumnies?
- 13 Nevertheless, these matters were concealed in this land, and absolutely nothing was revealed about these subjects, not even a word, lest it cause sorrow. Finally, matters reached a point which that beloved one knows. However, these things occur due to heedlessness. Had he accepted the counsel of the friends and occupied himself with his own work and attended to his own affairs, his commerce would now be renowned throughout the horizons. Even now I beseech God, exalted be His glory, to assist him and guide him to that which will cause the elevation, exaltation, ascent and advancement of his station. In any case, hope has not been and is not cut off, for the door of divine grace has ever been and remains open. Verily, He is the Most Merciful of the merciful ones and the Most Generous of the generous ones.
- 14 As to what was written about traveling to various lands in the path of God for the purpose of teaching the Cause, refining souls and exalting the Word - after these matters were presented before His countenance, He said that it is very clear and evident that matters which cause the refinement of souls and the unity of hearts and minds take precedence with God over other deeds. You are certainly inclined toward what was mentioned, but what is beloved to the Wronged One today is that arrangements be made for your relatives to establish a dwelling place near you. This dispersion has not been and
- یا محبوب فوادی چه عرض نمایم از قرائت دستخط آنجبوب فرح معدوم و بمراتب بر عالم حزن افزود افزودنیکه تحدید بآن نرسد و از احصا خارج جمعی را گمان آنکه در آن ارض باب امانتی گشوده شود و عدل و انصاف از برای خود محل و مأوی بیابند و اعمالیکه سبب ظهور دیانت و علت اقبال وجود است در آئندینه کبیره پدیدار شود کل منعکس بشأنیکه هر مؤمن و مخلصی از شرم و نجلت دوست نداشته و ندارد که امری از امور آئندینه را اصفا نماید جناب آقا محمد علی امرش مشهود شغلش معلوم هیچ دخلی بجهتی نداشت معذلک نزد هر نفسی از جناب شیخ علیه ۹۶ [بهاء الله] گفته آنچه که سبب حیرت شده هر نفسی باین ارض وارد دفتری ذکر نمود باری جمیع امور را گذاشت و بآن بیچاره پرداخت که شاید او را از میان بردارد و امور باو راجع شود و نزد داخل و خارج گفته آنچه که لایق و سزاوار نبوده آخر سبب عداوت چه و علت اینگونه مفتریات چه معذلک
- در این ارض ستر میشد و ابداً در این بابها چیزی و یا کلمه‌ای اظهار نمیرفت که مباد سبب حزن شود بالأخره کار رسید بمقامیکه خود آنجبوب میدانند ولیکن این امور از غفلت واقع میشود اگر او وصیت اولیا را قبول مینمود و بکار خود مشغول میگشت و بخود میپرداخت حال باب تجارتش شهره آفاق بود حال هم از حق جل جلاله میطلب او را اعانت فرماید و بر آن بدارد که سبب علو و سمو و ارتفاع و ارتقاء مقام او شود در هر حال امید قطع نشده و نمیشود چه که باب فضل الهی لازال مفتوح بوده و هست آنه هو ارحم الراحمین و اکرم الأکرمین
- و اینکه مرقوم داشتند فی سبیل الله باطراف بلاد حرکت نمایند لأجل تبلیغ امر و تهذیب نفوس و اعلاء کلمه بعد از عرض این فقرات امام وجه فرمودند این بسی واضح و معلومست اموراتیکه سبب تهذیب نفوس و اتحاد افتده و قلوبست عندالله مقدم است بر اعمال دیگر و آنجناب هم البته مایل هستند بآنچه ذکر شد ولیکن امریکه نزد مظلوم الیوم محبوبست آنکه اسبابی فراهم آید که منتسبین آنجناب محل و مأوای نزد خود شما

is not beloved. In any case, matters should be arranged such that both the first matter and this matter are accomplished. At present, whatever divine wisdom requires and whatever means become available should be embraced.

- 15 And regarding the two matters mentioned by the Afnan, upon him be God's peace and loving-kindness, concerning the honored Afnan, upon him be God's grace, mercy and loving-kindness, as well as 'Ishqabad - both are acceptable and should be carried out. We hope that God, exalted be His glory, will grant complete assistance and manifest that which will cause the spread of knowledge and wisdom. God willing, you will be assisted. Your mention has not and will not leave Our thoughts, and you will not be forgotten. Surely divine assistance will reach you. Perhaps through your attention and the efforts of some of the friends, a door may be opened for the reformation of the world and preservation of peoples, and all may attain to that which brings comfort and tranquility.

- 16 O thou who gazest upon His countenance! The deeds in that land have grieved the Wronged One to such an extent that the pen has been prevented from mention and utterance. The intent is that the friends of this Wronged One should become the cause of the reformation of the world and the comfort of nations. Now nothing is evident except conflict, corruption and discord. Nevertheless, in all cases I beseech God to grant fellowship and manifest that which causes the elevation of existence. Now the affairs occurring in that land have become and continue to be the subject of discussion everywhere. Reflect on the conditions of the Wronged One - the bearing of countless afflictions was for the preservation of stations, yet now it has yielded the opposite result and caused waste.

- 17 Repeatedly in these days letters have arrived from the honored Afnan Aqa Siyyid M, upon him be God's peace and loving-kindness, and the honored Amin, upon him be God's grace and bounty, but until now no reply has been sent, as conflicting matters and unseemly deeds have prevented the pen from mentioning the friends. Not for a moment was it considered what the fruit of this discord would be and what the end of this antagonism would be. In any case, we beseech God - and you should beseech Him - not to deprive His servants of the adornment of wisdom and to assist them in that which befits the station and rank of humanity.

- 18 From this land also no good signs are observed. They have turned their attention to every kind, yet in the prison-land no

اخذ نمايند اين تشّت محبوب نبوده و نيست باري قسمي شود فقره اولي و اينفقره هر دو بعمل آيد و حال آنچه را مقتضيات حكمت الهي اقتضا نمايد و اسباب ظاهر شود بايد بآن تمسك نمود

- 15 و در آن دو فقره هم كه جناب افنان عليه سلام الله و عنايته ذكر نموده اند در خصوص جناب افنان عليه فضل الله و رحمته و عنايته و همچنين عشق آباد هر دو مجري و مقبولست اميد آنكه حق جل جلاله مدد فرمايد مدد كامل و ظاهر نمايد آنچه را كه سبب انبساط بساط علم و حكمت است انشاء الله آنجناب موفقتند ذكر شما از خواطر نرفته و نيمرود و فراموش نميشوند و البته اعانت حق جل جلاله هم ميرسد شايد از توجه آنجناب و همت بعضي از اوليا از براي اصلاح عالم و حفظ وجود امم بابي مفتوح شود و كل فائز شوند بآنچه كه سبب راحت و اطمينانست

- 16 يا ايها الناظر الى الوجه اعمال آن ارض مظلوم را محزون نموده بشأنيكه از قلم ميل ذكر و بيان را قطع كرده مقصود آنكه دوستان اينظلم سبب اصلاح عالم و آسايش امم گردند حال جز نزاع و فساد و اختلاف امری مشهود نه مع ذلك در هر حال از حق ميطلب الفت عنايت فرمايد و ظاهر نمايد آنچه را كه سبب ارتقاء وجود است حال امورات واقعه در آن ارض مطلع مذاكره اطراف شده و ميشود در احوال مظلوم تفكر نمائيد حمل بلايای لاتخصي لأجل حفظ مقامات بوده و حال برعكس ثمر بخشيد و سبب تضيع گشت

- 17 مكرر اين آيام از جناب افنان آقا سيد م عليه سلام الله و عنايته و جناب امين عليه فضل الله و جوده نامه رسيده و الي حين جواب ارسال نشد چه كه امورات مغايره و اعمال نالايقه قلم را از ذكر اوليا منع نموده در يك آن تفكر نشد كه اين اختلاف را ثمر چه و اين عناد را عاقبت چه باري از حق ميطلبم و بطليبد عباد خود را از طراز خرد محروم نفرمايد و بر آنچه سزاوار مقام و شأن انسانست موفقي دارد

- 18 از اين ارض هم آثار خوب مشاهده نميشود از هر قبيل توجه نموده اند و در ارض سخن محل يافت نميشود حيرت حاصل و اين بسي واضح و

place can be found. Perplexity has resulted, and it is abundantly clear and manifest that not all have acted according to the Will and the exigencies of wisdom and the requirements of the time, and the portals of commerce have been utterly barred. Since the conclusion of certain negotiations, moreover, there have arisen sundry discussions, and the condition of the people of the city is likewise evident. They speak and give utterance only to that which their own selves and idle fancies prompt them. Justice and fairness have departed from the world, or from tyranny and oppression have hidden in dark corners. From the might of the oppressors and tyranny of pharaohs, naught remains of these two wronged ones - namely justice and fairness - save their names. Let us see what the Hand of Power will manifest hereafter.

معلومست که کل باراده و مقتضیات حکمت و وقت عمل نینماید و باب تجارت بالمره مسدود و از عهد کرد بعضی گفتگوها هم بمیان آمده حالت اهل بلد هم معلوم الی حین به ما تأمرهم به انفسهم واهوائهم ناطق و متکلم عدل و انصاف از دنیا رحلت نموده و یا از ظلم و اعتساف در زاویه‌های ظلمانی پنهان شده از سطوت جباریه و ظلم فراعنه از برای این دو مظلوم یعنی عدل و انصاف جز اسم باقی نمانده تا ید اقتدار از بعد چه ظاهر فرماید

- 19 However, the discord and incidents of that land have surpassed all trials and in truth are the greatest, as We have stated before: "My calamity is not My imprisonment, nor what hath befallen Me from Mine enemies, but from those who attribute themselves to Me and commit that which causeth My heart to lament." Your honor knows well what has transpired. Many complaints have been written from Yazd about the commerce of that land - nothing has resulted save shame and disgrace. If they would now become mindful and arise to make amends, it would still be good. He, verily, is the All-Forgiving, the All-Bountiful.

19 ولكن اختلاف و امورات وارده آن ارض بر جمیع بلایا سبقت گرفته و فی الحقیقه اعظم است کما قلنا من قبل لیس بلیتی یجنی و ما ورد علی من اعدائی بل من الذین ینسبون انفسهم الی نفسی و یرتکبون ما ینوح به فؤادی دیگر آنجناب میداند چه شده و چه واقع گشته از یزد بسیار شکایت از تجارت آن ارض نوشته اند جز نجلت و افتضاح چیزی حاصل نشده حال هم اگر ملتفت شوند و بر تدارک قیام کنند باز خوبست آنه هو الغفار الکریم انتی

- 20 This servant beseeches God at all times to manifest that which was the purpose of creation. The friends in this land, despite the difficulties and constraints that have occurred, remain patient and grateful. We beseech God to send down from the heaven of His bounty mercy from His presence, grace from His side, and relief from His direction. He, verily, is the Compassionate, the Generous.

20 این خادم در لیلای و ایام از حق میطلبد ظاهر فرماید آنچه را که مقصود از آفرینش بوده اولیای این ارض مع عسرت و تنگی که واقع شده صابر و شاکردن نسل الله ان ینزل من سماء فضله رحمة من عنده و عناية من لدنه و فرجاً من جانبه آنه هو المشفق الکریم

- 21 The repeated supplications at the beginning and mention of farewell at the end were both read in His presence. He said: "O servant present! The mention of separation and farewell is most touching. Praise be to God that his tongue hath attained to praise and his being to service. We beseech God, blessed and exalted be He, to manifest through him that which shall cause the greatest joy among mankind, to strengthen him with the waves of the sea of His utterance, and to assist him with the hosts of His favors. He, verily, hath power over all things and is worthy of answer."

21 مناجات مکرر در اول و ذکر وداع در آخر هر دو در حضور قرائت شد فرمودند یا عبد حاضر ذکر فراق و وداع بسیار مؤثر است الله الحمد زباننش بئنا و ارکانش بخدمت فائز نسل الله تبارک و تعالی ان ینظر منه ما ینظر به الفرح الاکبر بین البشر و یؤیده بأمواج بحر بیان و یمده بجنود الطافه آنه علی کل شیء قدیر و بالاجابة جدیر

- 22 Indeed, perfect effect hath been achieved and grace and bounty are manifest and evident. We beseech God to manifest that

22 انتی فی الحقیقه اثر کامل حاصل و عنایت و فضل ظاهر و باهر از حق میطلیم آنچه را که

which will cause the exaltation of His Cause and sublime station, and not to deprive His loved ones of service, remembrance, praise, presence and meeting. He, verily, is the All-Bountiful, the All-Forgiving, the Merciful.

- 23 The letter from the spiritual beloved, his honor Aqa 'Azizu'llah, upon him be God's peace, which that loved one sent, was received and its answer was sent some time ago. It was decided that the charitable funds should be spent in that same land, and all the mentioned souls have attained to remembrance. God willing, may all be confirmed in that which hath been revealed in the Perspicuous Book. And regarding the trust of his honor Haji Siyyid Nasru'llah, upon him be 66 [Baha'u'llah], His Holiness the Name of 66 [God] J.M., upon him be God's peace and care, it was received and they have written and sent it. Peace, remembrance, mercy and glory be upon your honor and upon God's righteous servants. And praise be to God, the Lord of the worlds.

- 24 The servant 18 Rajab 1306

سبب علو مقام و سمو امر است ظاهر فرماید و اولیای خود را از خدمت و ذکر و ثنا و حضور و لقا محروم نفرماید آنه هو الفیاض الغفور الرحیم

23 نامه حبیب روحانی جناب آقا عزیزالله علیه سلام الله را که آنجبوب ارسال داشتند رسید و جواب آن چندی قبل ارسال شد و قرار بر این شد وجوه خیریه در همان ارض صرف شود و نفوس مذکوره هم کل بذکر فائز گشتند انشاءالله کل مؤید شوند بآنچه در کتاب مبین نازل شده و در باب امانت جناب حاجی سید نصرالله علیه ۶۶ [بهاء الله] حضرت اسم ۶۶ [الله] جم علیه سلام الله و عنایتیه رسید آنرا نوشته ارسال داشته اند السلام و الذکر و الرحمة و البهاء علی جنابکم و علی عباد الله الصالحین و الحمد لله رب العالمین

- 24 خادم فی ۱۸ رجب سنة ۱۳۰۶

BLIB_Or15731.454

BH00999

To: *Haji Muhammad Ismayn Yazdi, in Alexandria*

Date: 1306-07-18 [1889-Mar-20]

- 1 He is God, exalted be His glory in greatness and power!
- 2 Praise be unto the Desired One, whose purpose hath ever been the salvation and protection of His servants, and whose laws and commandments have each been, in the eyes of them that are endowed with insight, a vigilant guardian that slumbereth not - each a mighty fortress and an impregnable stronghold. Exalted be His favors, all-encompassing His dominion, and manifest His grace, His mercy and His loving-kindness! And peace and blessings be upon the Source of existence, through whom were illumined the realms of hearts and minds and the cities of justice, and without whom neither would the world have come into being nor would laws and ordinances have been established among the peoples. Through Him did the river of mercy flow, the sweet savors of grace were wafted, and the waters proclaimed: "He Who is the Lord of Names hath come!" and the dust proclaimed: "The Lord of all men hath

1 هو الله تعالى شأنه العظمة والاقدار

2 حمد مقصودیرا سزا که قصدش نجات و حفظ عباد بوده و احکام و اوامرش هر یک حارس و حافظ حارسیکه لایام بوده نزد صاحبان بصر هر یک مقامیست حصین و حصینی است متین جلّت عنایتیه و احاط سلطانه و تبیین فضله و رحمته و الطافه و الصلوة و السلام علی مبدء الوجود الذی به تتورت عوالم الأفئدة و القلوب و مدائن العدل و الظهور الذی لولاہ ما ظهر العالم و ما برزت الأوامر و الأحکام بین الأمم به جرى فرات الرحمة و فاحت نفحة العناية و نادى الماء قد اتى مالک الأسماء و التراب قد اتى مالک الرقاب و الأشياء الملك لله فاطر السماء و علی آله و اصحابه الذین بهم ظهر الدلیل و برز السبیل و اشرق نور

come!" and all things proclaimed: "The kingdom belongeth unto God, Creator of heaven!" And peace be upon His family and companions, through whom appeared the proof and was made manifest the way, and through whom shone forth the light of unity amongst kings and servants, and through whom all things were given the glad-tidings of victory and triumph, and the limbs of every misbeliever who turned away and denied were made to quake.

- 3 O beloved of my heart! Thy letter, like a spiritual fragrance, bestowed spirit and joy upon the carpet of the soul and transformed the gloom of these days into gladness. Praise be to God that the effects of thy spirit-stirring pen proclaim "verily, I am ever in communion." God knoweth that its appearance, its arrival, its perusal, and its influence are each a perfect bounty and an outpouring mercy, for every letter thereof is a volume in praise and glorification of God, exalted be His glory. And afterward, having sought audience, it was presented before the face of the Lord, Who said: "O Muhammad, upon thee be the peace of God!"

- 4 There hath befallen this Wronged One that which hath no end to its sorrow and which hath prevented the pen from writing and the tongue from speaking. Night and day have the rains of counsel poured down unremittingly from the heaven of love, yet no trace was seen from what was spoken nor fruit from what was sown. How many seeds of mature wisdom were imprisoned in barren soil! In that great city there were two souls, one "M" and one "S", each counting themselves among the people of knowledge, faith, certitude, steadfastness and detachment. But in the end the opposite became evident and manifest, and they became the cause of the waste of the Cause in that city. Some imagined that a door of bounty had been opened and a place of justice and fairness established, the result of which would be the manifestation of human qualities and praiseworthy spiritual characteristics. But that which appeared caused the form of justice to tremble and the tears of fairness to flow. More than this cannot be said. In any case, the true cause and reason was a single soul. We beseech God, blessed and exalted be He, to assist His servants in that which He loveth and is pleased with, and to make known to them that which harmeth and benefiteth them. Verily, He hath power over all things and is worthy to answer.

- 5 Convey My greetings to the loved ones of that land. Praise be to God that from that company wafteth the sweet fragrance of love and spreadeth pleasing perfumes. We beseech God to

التوحيد بين الملوك والعبيد وبهم بشرت الأشياء
بالنصر والظفر وارتعدت فرائص كل مشرك
اعرض وكفر

3 یا محبوب فؤادی دستخط حضرت عالی چون
عرف روحانی بساط جانرا روح و ریحان عطا
نمود کدورت این ایام را بفرح تبدیل فرمود الله
الحمد آثار خامه روح انگیز آنجوب بکلمه اتی
کل المواصله ناطق علم الله ظهورش و ورودش
و قرائتش و تأثیرش هر یک نعمتی است کامل
و رحمتی است هائل چه که هر حرفی دقتی
است در ذکر و ثنای حق جل جلاله و بعد قصد
مقام نموده امام وجه مولی عرض شد فرمودند
یا محمد علیک سلام الله

4 وارد شد بر اینظلم آنچه که حزنش را انتها پدید نه
و الممش قلم را از تحریر و لسانرا از تقریر منع نموده
در لیلی و ایام امطار نصیحت از سماء محبت
من غیر تعطیل مبذول و لکن از گفته اثری و از
کشته ثمری مشاهده نشد چه بسیار از حبه های
نصایح حکم بالغه که در اراضی جزره محبوس
مانده در مدینه کبیره دو نفس من تا و صاد
موجود و هر یک خود را از اهل معرفت و
ایمان و ایقان و استقامت و انقطاع میشمردند
بالآخره نتیجه برعکس ظاهر و هویدا و سبب
تضییع امر در آمدینه شد بعضی را گمان آنکه
باب فضلی گشوده شده و محل عدل و انصافی
معین گشته حاصل آن ظهور مقامات انسانی و
صفات و اخلاق ممدوحه روحانی خواهد شد
ولکن ظاهر شد آنچه که هیکل عدل از آن مرتعد
و دموع انصاف متذرف بیش از این گفتن جائز
نه باری سبب و علت حقیقی نفس واحد بوده
نسئل الله تبارک و تعالی ان یؤید عبادہ علی ما
یحب و یرضی و یعرفهم ما یضرهم و ینفعهم انه
علی کلشی قدیر و بالا جابة جدیر

5 اولیای آن ارض را سلام برسان الحمد لله از آن
جمع نفحات محبوبه متضوع و فوحات پسندیده
منتشر از حق میطلبیم در هر یوم بر اتحاد و اتفاق

increase each day their unity, harmony, humility and submissiveness, that all may become as one soul in educating the servants and refining the people of the land. Verily, He is the Answerer of prayers and the Most Merciful of the merciful.

- 6 What can this servant say? In these days a sorrow has come to pass the like of which has never been seen. One for whom the utmost love, favor and grace was shown, and for whom the means of trade were arranged, has been so consumed by the fire of jealousy that day and night he has devoted all effort against his own brother. They see no one without whispering evil words about his brother into their ear. In short, to the learned and ignorant, those within and without, friends and strangers, he has said that which has caused the servants to withdraw and avoid. Thus order in affairs has been scattered and total loss has become manifest. In one of the Tablets these blessed words were revealed from the tongue of the Master: "He made peace with the enemy and assailed the friend, and did not manifest the name of the Concealer." End quote.

- 7 This servant beseeches God to raise up in that city one who will make amends for what has been lost and wasted. Glory is in His hand and power in His mighty grasp. Verily He is the All-Encompassing, the All-Knowing, the All-Wise.

- 8 Regarding what you wrote about Aqa 'Ali, upon him be God's peace, that a portion of his money should be taken out and put in the name of the house door - after submission they said: "We have accepted his love and kindness, but if it reverts to himself it would be better, since until now no profit has appeared from the trades. Therefore it is best that it revert to him until God brings His grace, generosity and bounty." And likewise regarding what you wrote about the funds, as commanded, whatever way they deem advisable to act is acceptable. However they said that now all attention must be on external affairs, meaning endeavoring to pay external debts. I beseech God that His grace may encompass and His bounty become manifest. He is the Hearer and the Powerful.

- 9 To each of the friends in that land I offer greetings. Praise be to God, until now they have been the cause of exaltation and elevation, and this matter has certainly been and will be the cause of the descent of grace, blessing and mercy. Verily He is

و خضوع و خشوع آنجمن بیفزاید تا کلّ بمثابه نفس واحده مصدر تربیت عباد و تهذیب من فی البلاد گردند آنه مجیب السائلین و ارحم الراحمین انتہی

6 این خادم چه عرض نماید این آیام حزنی وارد شده که شبه آن دیده نشده نفسیکه کمال محبت و عنایت و فضل در باره او شده و اسباب تجارت از برای او فراهم آمده بشأنی نار حسد در او مشتعل که در لیلی و آیام همت بر تمامی برادر خود مصروف داشته ما یرون نفس الا و یدخل فی اذنه کلمه سوء فی حق اخیه باری نزد عالم و جاهل و داخل و خارج و آشنا و بیگانه ذکر نموده آنچه را که سبب احتراز و تجنّب عباد بوده لذا نظم امور متفرق و خسارت کلی ظاهر در یکی از الواح اینکله مبارکه از لسان مولی ظاهر فرمودند با دشمن ساخت و بر دوست تاخت و اسم ستار اظهار نداشت انتہی

7 و این خادم از حقّ میطلب در آمدینه مبعوث فرماید نفسی را که تدارک نماید آنچه را که فوت شده و سبب تضییع گشته العزّه فی یده و الاقتدار فی قبضة قدرته آنه هو المهيمن العليم الحکیم

8 اینکه در باره جناب آقا علی علیه سلام الله مرقوم داشتید وجهی از مال او خواسته خارج شود و باسم درب خانه بگذارد بعد از عرض فرمودند ما محبت و معروف او را قبول نمودیم ولكن اگر بخود او راجع شود احبست چه که الی حین ربی از تجارات ظاهر نشده لذا باو راجع شود اولی است الی ان یأتی الله بفضلہ و جوده و کرمه و همچنین قراریکه در باره وجوه مرقوم داشتید حسب الامر هر قسم مصلحت دانند عمل نمایند مجربست ولكن فرمودند حال باید تمام توجه بامورات خارجه باشد یعنی در صدد ادای دیون خارجه از حقّ میطلبم عنایتش شامل شود و فضلش ظاهر گردد اوست سامع و توانا

9 خدمت هریک از اولیای آن ارض سلام عرض مینمایم الحمد لله الی حین سبب علو و سمو بوده اند و اینفقره البتّه علت نزول عنایت و برکت و

with His sincere servants, His righteous servants, His detached servants, those who are certain, those who are steadfast. And peace, remembrance and glory be upon you and upon those who love you and upon those servants whom nothing whatsoever has prevented from drawing near unto God, the Lord of the Mighty Throne and the Exalted Seat.

رحمت بوده و خواهد بود آنه مع عباده المخلصين
و عباده الصالحين و عباده المنقطعين و الموقنين و
التمسكين و السلام و الذكر و البهاء عليكم و على
من يحبكم و على عباد الذين ما منعهم شيء من
الأشياء عن التقرب الى الله رب العرش العظيم
و الكرسي الرفيع

BLIB_Or15731.471

BH01148

To: *Haji Abdul-Karim Tihrani, in Egypt*

Date: 1306-07-18 [1889-Mar-20]

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

1 هو الله تعالى شأنه العظمة والاقدار

2 Praise be befitting unto the Lord of existence Who brought creation into being for the sake of the Dawning-Place of His signs and the Dayspring of His evidences. The blessed word which shone forth from the Dayspring of utterance, the Desired One of all worlds, in the Dispensation of the Furqan bears witness to this, for He saith, glorified and exalted be He: "But for thee, I would not have created the heavens." Absolute existence came into being through Him and was adorned with the ornament of names and attributes. The ocean of knowledge and the luminary of proof dawned and surged through Him. Were it not for Him, the pearls of inner meanings and utterance would not have appeared in the contingent world, nor would God's pathway have been made manifest to His servants, nor would the decree of divine unity have spread throughout all lands. Exalted be His most mighty and glorious station and His most hidden and concealed mystery! And blessings and peace be upon Him and upon the Sources of revelation and the Dawning-Places of inspiration, through whom the throne of commands and laws was established, and through whom the gates of God's mercy were opened unto all else besides Him. Glorified be the greatness of their Creator, their Fashioner, their Provider, their Purifier, their Strengtheners, and their Supporters in aiding His Cause in the kingdom of creation.

2 حمد حضرت موجوديرا لايق و سزاست كه
آفرينش را لأجل مشرق آيات و مطلع بيناتش
موجود فرمود شاهد اين بيان كلمه مبارك كه
از مطلع بيان مقصود عالميان در كور فرقان
اشراق نموده و ظاهر گشته قوله جل و عز
لولاك لما خلقت الأفلاك هستي مطلق از
او موجود و بطراز اسماء و صفات مزين بحر
عرفان و نير برهان از او مشرق و مواج لولاه ما
ظهرت لآلى المعاني و البيان فى الامكان و ما
برز صراط الله للعباد و ما انتشر حكم التوحيد فى
البلاد تعالى مقامه الأعز الأعلى و سره المستسر
الأخفى و الصلوة و السلام عليه و على آثار الوحي
و مصادر الالهام الذين بهم استقر عرش الأوامر
و الأحكام و بهم فتحت ابواب رحمة الله فيما
سواه جلّت عظمة موجدهم و خالقهم و رازقهم
و مطهرهم و معزهم و مؤيدهم على نصره امره
فى ناسوت الانشاء

3 Glory be unto Thee, O my God! Thou seest Thy loved ones turning unto Thee and holding fast unto Thy cord. These are Thy servants and Thy creation who have borne hardships in Thy path and who have been, through nights and days,

3 سبحانه يا الهى ترى اولياك مقبلين اليك و
متمسكين بحبلك اولئك عبادك و خلقك
قد حملوا الشدائد فى سبيلك و كانوا فى الليالى

among wolves who have denied Thy favor, turned away from Thy face, and disputed Thy signs. O Lord! Thou seest how this servant remembers them in all conditions and beseeches from the heaven of Thy bounty and the ocean of Thy generosity that which will make them tablets of Thy remembrance among Thy creatures and scrolls of Thy names throughout Thy earth. Ordain for them, O my God, the recompense for their deeds as befitteth Thy might and grandeur, Thy bounty and grace, Thy bestowal and mercy, which have preceded all who are in the heavens and on earth. There is no God but Thee, the Almighty, the All-Knowing, the All-Wise.

- 4 Thereafter the letter of that honored and cherished one was received. In truth it was as a musk-pod, for from it there diffused and spread abroad the fragrance of love and affection, of remembrance and praise. And after it had been read, and praise and thanksgiving offered unto the Sustainer of the world and the Creator thereof, I turned toward the sacred Presence and laid it before the face of the Lord. He said:

- 5 Praise be to God, the tongue is occupied with the remembrance of God, the eye beholdeth the horizon of bounty, and the limbs stand ready for service—“all this is from the ocean of His grace and the heaven of His bestowal. We beseech God, blessed and exalted be He, to open through him and through His loved ones the portals of joy and gladness, of love and unity, before the faces of His servants and His creatures, and to send down upon them that which shall draw them unto Him. O Lord! Thou art He Whose verses of power and might have compassed the horizons, and in every created thing the discerning eye beholdeth the effulgences of the Day-Star of Thy majesty and sovereignty. I beseech Thee to aid them in that whereby the traces of Thy Most Beauteous Names may be spread abroad, and from them the fragrances of Thy exalted attributes be diffused, that their stations may be exalted amidst East and West, South and North. Verily, Thou art the Self-Sufficing, the Most Exalted. There is none other God but Thee, the Mighty, the All-Bountiful.

- 6 And I send salutations upon Thy loved ones and Thy chosen ones who have acted in accordance with that which Thou didst reveal in Thy perspicuous Book. O Lord! Thou seest them clinging fast unto Thee and holding firmly to the hem of Thy bounty. I beseech Thee to ordain for them that which Thou hast ordained for those near unto Thee among Thy creatures and for the sincere among Thy people. Verily, Thou art God; there is none other God but Thee, the Mighty, the All-Pouring. End.

و الأيَّام بين الذَّباب الذين كفروا بنعمتك و اعرضوا عن وجهك و جادلوا بآياتك اى ربّ ترى الخادم يذكرهم فى كلّ الأحوال و يسئل من سماء جودك و بحر كرمك ما يجعلهم صحائف ذكرك بين برّيتك و دفاتر اسمائك على وجه ارضك قدّريا الهى لهم اجر اعمالهم ما ينبغي لعزّك و عظمتك و جودك و فضلك و عطائك و رحمتك التى سبقت من فى السموات و الأرضين لا اله الا انت المقتدر العليم الحكيم

- 4 و بعد نامه آتخودوم مكرم رسيد فى الحقيقه نافه بود چه كه عرف محبت و مودّت و ذكر و ثنا از آن متضوّع و منتشر و بعد از قرائت و حمد و ثنائى مؤيّد عالم و موجد قصد مقام نموده امام وجه مولى عرض شد فرمودند

- 5 لله الحمد لسان بذكر الهى مشغول و بصرف بافق جود ناظر و ارکان بر خدمت قائم كلّ ذلك من بحر فضله و سماء عطائه نسل الله تبارك و تعالى ان يفتح به و بأوليائه ابواب الفرح و الابتهاج و المحبة و الاتحاد على وجوه عباده و خلقه و ينزل عليهم ما يجذبهم اليه اى ربّ انت الذى احاطت الآفاق آيات قدرتك و اقتدارك و يرى البصير فى كلّ الأشياء تجليات نير عظمتك و سلطانك اسئلك بأن توقّهم على ما تنتشر به آثار اسمائك الحسنى و تتضوّع منهم نفحات صفاتك العليا لترتفع مقاماتهم بين الشرق و الغرب و الجنوب و الشمال انك انت الغنى المتعال لا اله الا انت العزيز الفضل

- 6 و اسلم على اوليائك و اصفياك الذين عملوا بما انزلته فى كتابك المبين اى ربّ تريحهم متمسكين بك و متشبّئين بأذيال كرمك اسئلك بأن تكتب لهم ما كتبه للمقربين من خلقك و المخلصين من برّيتك انك انت الله لا اله الا انت العزيز الفيّاض انتهى

- 7 This servant beseeches and implores from God, exalted be His glory, that which will cause the exaltation of His Cause and the elevation of the station of His loved ones. Ye are remembered in all conditions and have attained the grace of His utterance. It is hoped that God, exalted be His glory, will assist the people of unity to accomplish that which will cause the harmony of hearts and the unity of souls. I beseech Him, exalted be He, to give you to drink, at every moment, from the Kawthar of His knowledge and the Salsabil of His love. Verily, He is powerful over all things.
- 7 این خادم از حقّ جلّ جلاله مسئلت مینماید و طلب میکند آنچه را که سبب اعلاء امر او و ارتقاء مقام احبای اوست در جمیع احوال مذکورید و بعنایت بیان فائز امید هست حقّ جلّ جلاله اهل توحید را موفق فرماید بر آنچه سبب تألیف قلوب و اتحاد نفوسست و اسئله تعالی این یسقیکم فی کلّ آن کوثر عرفانه و سلسبیل حبه انّه علی کلّ شیء قدیر
- 8 I convey greetings to the loved ones of that land, and with utmost humility and supplication, I beseech God, exalted be His glory, for that which will increase the light of hearts and bestow from the chalice of bounty, at all times, that which is the cause of steadfastness and wondrous life. He is the All-Bountiful, Whose generosity is not prevented by the ingratitude of His servants. His gifts descend like rain, and His grace is like a surging ocean and is evident. Blessed are the people of unity whom nothing among all things, no name among all names, and no matter among all matters has prevented from turning to their Lord, the Kind, the Forgiving.
- 8 خدمت اولیای آن ارض سلام عرض مینمایم و بکمال عجز و ابتهال از حقّ جلّ جلاله میطلبم آنچه را که بر نور قلوب پیفزاید و از کأس عطا در کلّ حین مبذول فرماید آنچه را که سبب استقامت و حیات بدیع است اوست فضالیکه ناسپاسی عباد او را از فیاضیتش منع ننماید عطایش بمثابه امطار نازل و فضلش بمثابه بحر موج و مشهود طوبی لأهل التوحید الذین ما منعهم شیء من الأشياء ولا اسم من الأسماء ولا امر من الأمور عن التوجه الى ربهم العطوف الغفور
- 9 The loved ones mentioned in the letter of that honored servant were brought before Our presence, and each was blessed with the mention of the Beloved. The glances of mercy have ever been and continue to be directed towards them. May they gladden those mentioned souls through the grace of the Ever-Present Lord, so that all may gather in complete joy and delight upon the carpet of unity, and become occupied with the remembrance and praise of God, exalted be His glory. Verily, He heareth and seeth, and He is the All-Hearing, the All-Knowing.
- 9 احبای مذکوره در نامه آنخدم مکرّم امام وجه عرض شد و هر یک بذکر محبوب فائز گشت لازال لحاظ مرحمت متوجه بوده و هست نفوس مذکوره را بعنایت حضرت موجود مسرور دارند تا کلّ بکمال نشاط و انبساط بر بساط اتحاد مجتمع شوند و بذکر و ثنای حقّ جلّ جلاله مشغول گردند انّه یسمع و یری و هو السامع العليم
- 10 That which was sent was received and accepted. Praise be to God Who assisted you to act according to His good-pleasure and enabled you to love Him, remember Him, and praise Him. Peace, glory, grace, and splendor be upon you and upon God's loved ones, His friends, and His intimates.
- 10 آنچه ارسال شد رسید و بقبول فائز الحمد لله الذی ایدکم علی العمل فی رضائه و وفقکم علی حبه و ذکره و ثنائه السلام و العزّ و العناية و البهاء علیکم و علی اولیاء الله و احبائه و اودائه

11 The servant 18 Rajab 1306

11 خادم فی ۱۸ رجب سنه ۱۳۰۶

BLIB_Or15731.466, AY12.096x

BH01155

To: Jamal

Date: 1306-07-18 [1889-Mar-20]

1 He is the Ruler in Truth and the Commander of Justice!

1 هو الحاكم بالحقّ و الأمر بالعدل

2 O My Name! Upon thee be My Glory! The letter from My Name Jamal, upon him be My Glory, was received and likewise heard. In truth, this world is not worthy nor capable of being the arena for the steed of the endeavors of God's chosen ones. O Jamal! Consider thou the afflictions that have befallen this Wronged One, that what hath come upon thee may seem trivial in comparison. Look from what hath befallen thee to what hath befallen God. The carpet of this world is truly not worthy of joy and delight. Today, remembrance of God and attachment to Him was and is all that matters. Turn thy gaze from the deeds of men and fix it upon the deeds of God and what hath appeared from Him. These two days, the world of possibility was not and is not worthy of such mention and utterance.

2 یا اسمی علیک بهائی نامہء اسمی جمال علیہ بهائی بلحاظ فائز و همچنین باصغاء فی الحقیقه اینعالم تنگ لایق و قابل جولان بارہء ہمت اولیا نبودہ و نیست یا جمال اینقدر منال در بلایای واردہء بر اینظلولم تفکر نما تا آنچه بر تو رسیدہ سہل بنظر آید از ما ورد علیک بہ ما ورد علی اللہ ناظر باش بساط عالم فی الحقیقه لایق انبساط نہ فرح و نشاط الیوم در ذکر حقّ و تمسک باو بودہ و هست نظر را از اعمال عباد بردار و بر اعمال حقّ و ما ظہر من عنده انداز این دو آن عالم امکان قابل اینہمہ ذکر و بیان نبودہ و نیست

3 In the prison of Ta, as all have heard and know, We were in fetters and chains for four months, and Our companions were mostly thieves and highwaymen. And as for food - bread that resembled that of the Sudanese people. By the life of God, in the early days, even that was not to be had! This Wronged One was brought bareheaded and barefoot in chains from Niyavaran to the prison of Tihran. That which is beyond human endurance was inflicted. Yet despite these afflictions which ye have seen, heard and know of, the tongue remained engaged in praise, the heart illumined with the greatest joy, and in prison this blessed verse was uttered: "He is sufficient unto me and sufficient unto all things. God sufficeth as protector." All assured and tranquil souls uttered the same, and when their voices were raised, the prisoners would become bewildered and perplexed.

3 در سجن ارض طا کہ کل شنیدہ اند و میدانند چہار شہر در کند و غل و زنجیر بودہ ایم و اما معاشر و مؤانس اکثری از سارقان و قطاع الطریق بودہ و غذا نانیکہ حاکی از اہل سودان لعمراللہ در ایام اولیہ آنہم نبود اینظلولم را با سر برہنہ و پای برہنہ با زنجیر از نیاوران بحبس طهران آوردند وارد شد آنچه فوق طاقت بشر است مع این بلایای واردہ کہ دیدہ و شنیدہ و میدانید لسان بذکر ناطق و قلب بنور فرح اکبر منور و در حبس باین آیہء مبارکہ ناطق ہو حسبی و حسب کل شیء و کفی باللہ حسبیا نفوس موقنہء مطمئنہ کل بآن ناطق و چون صدا مرتفع میگشت اہل سجن متحیر و متوہم مشاہدہ میگشتند

4 This Wronged One was repeatedly imprisoned, and all have heard of the afflictions that befell Us in the land of Mim. They paraded Us through the streets, and one day they delivered this Wronged One into the hands of the tyrannical divines. God alone knoweth what they did and said and what befell Us. For months they applied ointments and treated the wounds inflicted. Beyond all this, consider the oppression and tyranny of My brother and his followers. Wherever We went, before many days had passed, he would come and dwell in perfect

4 و اینظلولم مکرر بحبس رفتہ و بلایای واردہء در ارض میم را ہم کل شنیدہ اند ما را کوچہ ہا گردانند و یومی از ایام ہم اینظلولمرا بدست علمای ظالم سپردند دیگر حقّ عالم است کہ چہ کردند و چہ گفتند و چہ وارد شد چند شہر زخمہای واردہ را مرہم میگذاشتند و معالجہ مینمودند از اینہا ہمہ گذشتہ در ظلم و تعدی

comfort and honor with his known women companions - as all have heard and know - protected beneath the pavilions of protection. Yet they call him the wronged one and attribute injustice to God, exalted be His glory!

اخوی و من معه تفکر نما هر محل رفتیم ایامی نگذشته آمد و در کمال راحت و عزت مع نساء معلومه که کل شنیده اند و میدانند در ظل قباب حفظ محفوظ مع ذلک او را مظلوم میگویند و بحق جلّ جلاله نسبت ظلم میدهند

- 5 In brief, throughout all days We stood before the faces of the people and raised up the Cause of God to such a degree that both East and West of the earth heard and understood according to their capacity. Yet when the Sun of Glory dawned from the heaven of divine Will, they arose against its abasement and spoke such calumnies as had no like or equal, and not one soul among those heedless ones spoke with justice. Glory be to God! By order of the Sultan and the officials of the sublime state and Russia, We proceeded to Zawra. If this Wronged One was an oppressor, why did My brother proceed to that land and enter Our house? Furthermore, during the journey toward the Great City, he arrived in Mosul before Us and awaited Our arrival. Say: O people! Judge with fairness that which hath come to pass, that ye may distinguish the oppressor. I swear by the Sun of Proof which in this moment riseth from the horizon of the heaven of utterance!

5 باری تمام ایام امام وجوه قوم قائم و امر الله را بشأنی مرتفع نمودیم که شرق و غرب ارض شنیدند و بقدر خود ادراک نمودند و چون نیر عزت از افق سماء اراده الهی اشراق نمود بر ذلتش قیام کردند و بمقترباتی متکلم که شبه و مثل نداشته و یک نفس از آن نفوس غافله بانصاف تکلم نمود سبحان الله بامر سلطان و غلام دولت علیه و روس به زوراء توجه شد اگر این مظلوم ظلم مینمود اخوی چرا بآن ارض توجه نمود و در بیت وارد شد و از آن گذشته در سفر توجه به مدینه کبیره پیش از ما در موصل وارد و منتظر ورود بوده بگو ای قوم بانصاف در آنچه وارد شده تفکر نمائید تا ظالم را بشناسید قسم بآفتاب برهان که از افق سماء بیان در این حین طالع و

- 6 Mashriqu'l-Akhavi did not deem himself worthy of this station, but through the instigation of Siyyid Muhammad Isfahani and another soul, he chose this abasement for himself and for the Cause. The earth of God is vast and there are many other cities and regions - why this turning to the shadow of the Wronged One, and for what reason? Reflect, O people, and be of the fair-minded! A Tablet was sent in his name to the Most Holy and Exalted Presence of the Herald. By the life of God, that Holy One became so enkindled that mention of it transcends the realm of existence. Likewise were other Tablets sent, both to the Herald and to various regions. The utterance of this Wronged One stands forth among the words of the peoples like the sun, clear and manifest. Say: Return, that ye may know, and be not of the oppressors. In days when all were hidden in fear, this Wronged One appeared with utmost power and spoke with most eloquent utterance. Neither the arrows of destiny nor the swords of tribulation prevented Him. When the light of the Cause was raised up, there occurred what all have heard and seen. Through all conditions We have been thankful and content.

6 مشرق اخوی خود را لایق این مقام نمیدانست باغواى سید محمد اصفهانی و نفس دیگر این ذلت را از برای خود و از برای امر اختیار نمود ارض حق واسع و مدن و دیار بسیار دیگر توجه بظل مظلوم چرا و از چه بابت فکروا یا قوم و کونوا من المنصفین یک لوح باسم او بساحت امنع اقدس مبشر ارسال شد لعمر الله آنحضرت بشأنی مشتعل شدند که ذکر آن خارج از عالم وجود است و همچنین الواح اخرى چه بحضرت مبشر و چه باطراف و اکاف ارسال شد و بیان این مظلوم نزد منصفین مابین اذکار امم بمثابة آفتاب واضح و روشن قل ارجعوا لتعرفوا و لا تکنوا من الظالمین ایامیکه از خوف کل مستور این مظلوم بکمال قدرت ظاهر و بافصح بیان ناطق سهام قضا و اسیاف بلا منع ننمود چون نور امر مرتفع وارد شد آنچه همه شنیده اند و دیده اند و در جمیع احوال شاکر بوده ایم و همچنین راضی

- 7 O Jamal, upon thee be My glory! Erase the book of sorrows and with fresh clarity reflect on what hath been mentioned. He will open before thy face the gates of joy and gladness, of glory

7 یا جمال علیک بهائی دفتر احزانرا محو نما و با صحو بدیع در آنچه ذکر شده تفکر کن آنه یفتح علی وجهک ابواب الفرح و النشاط و العزة و

and delight. Verily thy Lord is powerful over whatsoever He willeth through His word "Be" and it is. Repeatedly hast thou mentioned the name of God, and He and all who circle round Him bear witness to God's grace, bounty and kindness towards thee. Take the cup of joy from the hand of the bounty of My Most Glorious Name, then drink therefrom in spite of every caviling liar and every heedless doubter. The glory shining from the horizon of the heaven of My mercy be upon thee and upon those with thee and upon those who love thee and hearken to thy word concerning the Cause of God, the Lord of Lords.

الانبساط ان ربك هو المقتدر على ما يشاء بقوله
كن فيكون مكرراً اسم الله ذكرت ثموده واو وسائر
طائفين كل شهادت ميدهند بر فضل و عنایت و
شفقت حق نسبت بآنجناب خذ كأس الابتهاج
من يد عطاء اسمی البهاج ثم اشرب منها رغماً لكل
مفتر كذاب و كل غافل مراتب البهاء المشرق
من افق سماء رحمتی عليك و على من معك و
على الذين يحبونك و يسمعون قولك في امر الله
رب الأرباب

LHKM2.281

BH01995

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

Date: 1306-07-18 [1889-Mar-20]

1 In My Name, which speaketh before all faces!

1 بِسْمِ الْوَاقِعِ امام الوجوه

2 We have desired to send unto thee from this Spot the ocean of utterance - this Spot which God hath made the point of adoration for the Concourse on High and the dwellers of the Most Exalted Paradise - that the greatest joy may take hold of thee through the remembrance of God, the Lord of Destiny. He hath turned unto thee with a face whereby the earth and heaven were illumined, and the Bird of Proof, warbling upon the branches, proclaimed that there is none other God but Him, the Single, the One, the All-Knowing, the All-Wise. And We desired to send unto thee from the breaths of revelation that thou mayest remind the people of My verses and give them glad tidings of that which hath appeared from My Kingdom, the Mighty, the Wondrous. Verily He changeth sorrow into gladness and grief into delight. We beseech God to make known unto His servants what He hath desired for them from His all-encompassing grace.

2 انا اردنا ان نرسل اليك بحر البيان من هذا المقام
الذي جعله الله مطاف الملائكة والاعلى وسكان الجنة
العليا ليأخذك الفرح الأكبر من ذكر الله مالك
القدر انه توجه اليك بوجه به اشرفت الأرض و
السماء و نادت طير البرهان المغردة على الأغصان
انه لا اله الا هو الفرد الواحد العليم الحكيم و اردنا
ان نرسل اليك من نفحات الوحي لتذكر الناس
بآياتي و تبشرهم بما ظهر من ملكوتي العزيز البديع
انه يبدل الحزن بالنشاط و الهم بالانبساط نسل
الله ان يعرف عباده ما اراد لهم من فضله العميم

3 There hath befallen thee what befell those who drew nigh unto God from those who denied God's proof and testimony and disputed His verses which have encompassed all who are in the heavens and on earth. Say: O people, fear God! Abandon what ye possess and take what ye have been given from One Who is All-Seeing, All-Bountiful. Cast aside the idle fancies and vain imaginings ye possess - they shall profit you not, as

3 قد ورد عليك ما ورد على المقربين من الذين
انكروا حجة الله وبرهانه و جادلوا بآياته التي احاطت
من في السموات والأرضين قل يا قوم خافوا الله
دعوا ما عندكم و خذوا ما اوتيتهم من لدن مشفق
كريم و ضعوا ما عندكم من الأوهام والظنون انها

doth testify the Book of God, the Speaking, the Commanding, the Mighty, the Wise.

- 4 That honored one hath ever been and still is mentioned before this Wronged One. Blessed are they who gaze with divine sight and hearing. By the life of God! Their eyes and ears shall profit them not, nor what they possess of the whisperings of those who have denied the Day of Judgment. That honored one and the company of the fair-minded bear witness that this Wronged One hath at all times enjoined upon the peoples of the earth in general such counsels and wisdom as would extinguish the fire of hatred and sedition, conflict and corruption; and particularly hath given to the people of Baha counsels which, were they to be cast upon the rock, it would cry out and proclaim; and were they to be cast upon the earth, it would be stirred in attraction and circle round; and were they to be cast toward the heaven, it would be moved and would exclaim: "O people of creation! Be fair in the cause of God, then consider what hath appeared in truth. Deny not His favors, neither reject His signs, nor turn aside from His loved ones. Present yourselves and hearken unto that which will draw you nigh unto God and acquaint you with the path of justice and teach you His Cause whereof ye were promised in His Books and Scriptures. Be not of them that remain patient."

- 5 We beseech God to assist all, that ye may hear from thee what We have imparted unto thee in this Most Great, Most Mighty, Most Ancient, Most Powerful Cause which dominateth every small and great thing. That honored one must, at all times, with wisdom and utterance, make the people aware, that all may arise to serve, detached from all else that beseemeth not the days of God, and hold fast unto that which is befitting. Today the land and sea, nay all things, are raising their call and summoning the servants unto that which is meet. We beseech God to bestow attentive ears that all may hear and hold fast unto that which they are commanded.

- 6 Thy letter was received and the fragrance of thy praise and remembrance hath been diffused throughout the cities and regions of the fair-minded. We beseech Him, exalted be He, to assist thee with the hosts of knowledge and wisdom that thou mayest draw the people nigh unto Him. Verily He is the Hearer, the Answerer. Should anyone resolve upon it, the Book shall be sent. The Glory be upon thee from Us and upon whomsoever heareth thy word in this manifest Cause.

لا ينفعم يشهد بذلك كتاب الله الناطق الأمر العزيز الحكيم

4 لا زال آنجناب نزد مظلوم مذکور بوده و هست طوبی از برای نفوسیکه بسمع و بصر الهی ناظرند لعمر الله لا ينفعم ابصارهم ولا آذانهم ولا ما عندهم من همزات الذين كفروا بيوم الدين آنجناب و معشر منصفين شهادت ميدهند كه اينظلم در جميع احوال اهل ارض عموماً را بنصايح و حكيميه سبب اطفاء نار بغضا و فتنه و اختلاف و فساد بوده امر نموده مخصوص حزب الله را نصايحي كه لويقتي على الصخرة نادت و صاحت و على الأرض انجذبت و طافت و على السماء اهتزت و قالت يا ملأ الانشاء انصفوا بالله ثم انظروا فيما ظهر بالحق ولا تكفروا بنعمائه و لا تنكروا آثاره و لا تجنّبوا عن اوليائه احضروا ثم استمعوا ما يقرّبكم الى الله ويعرفكم صراط العدل ويعلمكم نبأه الذي بشرتم به في كتبه وزبره و لا تكونوا من الصّابرين

5 از حقّ ميطلبم كلّ را تأييد فرمايد لتسمعوا منك ما القيناك في هذا الأمر الأقدم الأعظم الأكبر المهيم على كلّ صغير و كبير بايد آنجناب در ليالى و ايام بحكمت و بيان ناس را آگاه نمايند تا كلّ منقطعاً عن كلّ ما ينبغي لأيام الله بر خدمت قيام كنند و بآنچه سزاوار است تمسّك جويند امروز بر و بحر بلکه جميع اشياء ندا مينمايند و عباد را بمعروف دعوت ميكنند از حقّ ميطلبم آذان واعيه عطا فرمايد تا كلّ بشنوند و بآنچه مأمورند تمسّك جويند

6 نامه آنجناب رسيد و عرف ذكر و ثنا در مدن و ديار منصفين متضوّع نسله تعالى ان يمدك بجنود العلم و الحكمة لتقرّب الناس اليه انه هو السامع المجيب هر نفسی عازم شود كتاب ارسال ميشود البهاء من لدنا عليك و على من يسمع قولك في هذا الأمر المبين

KHSH13.006

BH06512*To: Mulla Muhammad Rida Yazdi et al.**Date: 1306-07-18 [1889-Mar-20]*

...O Na'im! We bear witness that thou hast attained to Our mention, and through thy name there have appeared from the treasuries of My Most Exalted Pen the pearls of wisdom and utterance, that thou mayest thank thy Lord, the All-Bountiful, the Most Generous. Through My remembrance all things have spoken: "The Kingdom belongeth unto God, the Lord of the worlds." There hath befallen thee and My loved ones that which hath caused the cities of God's justice to lament, the Lord of the Mighty Throne....

...يا نعيم نشهد أنك فزت بذكرنا وظهر باسمك
من خزائن قلبي الأعلى لآلء الحكمة و البيان
لتشكر ربك الفضال الكريم بذكرى نطق
الأشياء الملك لله رب العالمين قد ورد عليك
و على أوليائي ما نأح به مدائن عدل الله رب
العرش العظيم ...

AHT.006ax

BH01711*To: Javad et al.**Date: 1306-08 [1889-Apr]*

- 1 He is the Helper through His manifest Cause.
- 2 O Javad! Upon thee be the glory of Him Who is the Lord of all creation in the beginning and in the end. Blessed art thou, and bliss be thine, inasmuch as thou hast taken God for thy Guardian and Lord, and hast chosen for thyself, beneath the shadow of the pavilions of glory, an exalted station.
- 3 The letter of Jinab-i-Husayn—upon him be My glory—which thou didst send unto the Most Holy Presence was admitted unto the grace of His regard and hearing. We perceived therefrom the fragrance of his steadfastness in the Cause of God, the Lord of the worlds, the Sovereign of the nations, and He Who hath appeared in the Most Great Name. We beseech God to strengthen and assist him in that which befitteth his days and is worthy of His sovereignty, and to open before his face the doors of loving-kindness and tender favors. Verily, He is the All-Powerful, the Mighty, the Bestower.
- 4 And in his letter was mention made of him who is named 'Ali before 'Askar, whom We had aforetime commemorated in such wise that all things uttered that whereunto the Tongue

1 هو المعين بأمره المبين

2 يا جواد عليك بهاء مالك الابد في المبدء و
المعاد طوبى لك و نعيماً لك بما اتخذت الله
لنفسك ولياً ورباً واخترت لك في ظل قباب
العظمة مقاماً رفيعاً

3 نامه جناب حسين عليه بهائي را كه بساحت
اقدس ارسال نمودى بلحاظ و اصفا فائز گشت
انا وجدنا منه عرف استقامته على امر الله رب
العالم و مالك الأمم و الظاهر بالاسم الأعظم
نسئل الله ان يؤيده و يوفقه على ما ينبغي لأيامه
و يلىق لسلطانه ويفتح على وجهه ابواب العناية و
الألطف انه هو المقتدر العزيز الوهاب

4 و كان في كتابه ذكر من سمي بعلي قبل عسكر الذي
ذكرناه من قبل بذكر به نطق الأشياء بما نطق
به لسان العظمة الله لا اله الا هو الفرد الواحد

of Grandeur gave voice: God—there is none other God but Him, the Single, the One, the Lord supreme over all who are in the heavens and on the earth. We beseech God, exalted be He, to ordain for him that which He hath ordained for the sincere among His servants and the near ones among His creatures, and to aid him in that which shall endure so long as the kingdom of earth and heaven shall endure. Verily, He is the All-Powerful, the Chooser. The light shining resplendent from the horizon of the heaven of My bounty rest upon him, and upon those with him, and upon every servant who hath believed in God at the end.

- 5 Make mention of Bahram, upon him be My glory. His name hath repeatedly been set forth by the Pen of the Most High. Praise be to God! He hath drunk from the Euphrates of God's mercy, hearkened to His summons, and recognized His signs. In this Day the signs of God are manifest in all directions, and the ocean of His providence is surging before the faces of mankind. Blessed is that soul who hath recognized Him and attained His good-pleasure, and woe betide him that hath erred and doubted. God willing, he will attain the station of servitude to the Cause, even though he hath already attained and testified thereto. That about which he enquireth this time hath been mentioned in two Tablets revealed by the Pen of the Most High. Divine confirmation hath been vouchsafed and will continue to be vouchsafed unto those who are detached from the world, who desire Him, and who are sincere. From time immemorial the glances of divine mercy have turned towards and will turn towards those who remember Him. Blessed are they, for theirs is the excellence of the Day of Return.

- 6 O Bahram! Thou hast enquired about His Holiness Zoroaster. He came from God and summoned mankind to divine guidance. The fire of love was ablaze in His hand. Although he came with the fire of divine love and revealed the Book of laws and commandments, the heedless failed to apprehend His station and did not recognize His Revelation. The Shi'ih, by reason of their heedlessness and ignorance, have rejected Him.

- 7 Gracious God! The people of Iran, despite their capacity for understanding the realities of things, are deprived. For centuries and ages they have turned in prayer to God, asking and yearning to attain His presence, but as soon as the Luminary of Hope shone forth and dawned above the morning horizon of His Will, all rushed forward to attack Him with the swords of hatred and demanded the shedding of His most pure blood. At this moment, they are standing upon their pulpits, uttering their curses and imprecations. Thus have they seduced their

المهيمن على من في الأرضين و السموات نسل الله تعالى ان يقدر له ما قدره للمخلصين من عبادته والمقربين من خلقه و يوفقه على ما يبقى بدوام الملك و الملوك انه هو المقتدر المختار النور الالهي الساطع من افق سماء عطائي عليه و على من معه و على كل عبد آمن بالله في المآب

5 ذکر بهرام عليه بهائی را نموده مکرر اسمش از قلم اعلی نازل لله الحمد از فرات رحمت الهی آشامیده و باصغاء ندا و مشاهده آثار فائز گشته امروز آثار الهی از هر جهتی ظاهر و بحر عنایت امام وجوه موج طوبی لنفس عرفت و فازت و ویل لكل غافل مراتب انشاء الله بخدمت امر فائز شود اگرچه فائز گشته و گواه بر آن آنکه در این کره ذکرش در دو نامه از قلم اعلی مذکور تأیید الهی منقطعین و مریدین و مخلصین را اخذ نموده و مینماید لازال لحاظ رحمت رحمانی متوجه ذاکرین بوده و هست طوبی لهم و لهم حسن مآب

6 یا بهرام از حضرت زردشت سؤال نمودی او من عند الله آمده و بهدایت خلق مأمور نار محبت برافروخته ید اوست با نار محبت الهی و کتاب اوامر و احکام ربانی آمد و لکن حزب غافل مقامش را ندانستند و ظهورش را نشناختند حزب شیعه نظر بغفلت و نادانی ردش نمودند

7 سبحان الله اهل ایران مع استعداد از عرفان حقایق امور محرومند در قرون و اعصار ذکر حق نمودند و لقایش را سائل و آمل و چون نیر امید از افق صبح اراده طالع و ساطع کل با اسیاف بغضا هجوم نمودند و بر سفک دم اطهرش فتوی دادند و حال هم بر منابر بسب و [۰۰۰] ناطق کذلک سولت لهم انفسهم امراً و هم اليوم من الظالمین فی کتاب مبین بجزای متمسکند و از حقیقت محروم و باوهم متشبثند و از نور یقین

own selves, and in this Day they are reckoned among the oppressors in His unerring Book. By holding fast to that which is imaginary, they have deprived themselves of the truth. They are confused by idle fancies and bereft of the light of certainty. However, since His mercy is all pervading and since these days are the springtide of His heavenly favor, it is incumbent upon all, with hearts free of malice and rancor, to beseech God to guide all people. Perchance He will cause the ocean of bounty to surge, and will attire all in the blessed vesture of forgiveness.

- 8 O Bahram! Know this with absolute certainty. Firstly, He came with the Fire from the presence of the Friend and enkindled the extinguished element, and secondly, He gave His testimony concerning the Fire. The knowledge is with thy Lord. He is the Truth, the Knower of things unseen.

- 9 Our glory rest upon him who attained My presence and hearkened to My call, upon thee, and upon the one named 'Ali 'Askar in the Book of God, the Lord of the visible and the invisible.

ممنوع ولكن چون رحمت سبقت گرفته و ایام
ایام ربیع عنایت رحمانی است باید کل با قلوب
مقدس از ضغینه و بغضا از حق هدایت کل را
سائل و آمل شوند شاید بحر کرم موجی زند و
کل را بخلع مبارکه غفران مزین نماید

8 یا بهرام یقین مبین بدان اول با نار از نزد یار آمد
عصر محمود را مشتعل نمود و ثانی را مقرر در نار
دادند العلم عند ربک و هو الحق علام الغیوب

9 البهء من لدنا علی من فاز بلقائى و سمع ندائى و
علیک و علی من سئى بعلی قبل عسکری کتب
الله مالک الغیب و الشہود

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ASAT2.093x, PYB#106 p.03x, PYB#280
p.03x

BH02124

To: Bibi Rawhani, in Bushruih

Date: 1306-08 [1889-Apr]

- 1 He is the All-Bountiful, the All-Merciful
- 2 O Ruhani, upon thee be My glory and My mercy and My loving-kindness! The Most Great Ocean hath, at this moment, willed to send thee a pearl from among the pearls of the shell of His bounty, mounted upon the form of a word, and the Palm Tree of Grace hath desired to send thee, as a gift, from among the fresh dates of inner meanings and utterance, and the Keeper of Paradise, who is named Ridvan, hath willed to send thee, in the form of letters, from among the fruits of the supreme Paradise. Each of these mentioned bounties and these recorded words is a speaking herald of divine grace and mercy and loving-kindness concerning that leaf. Give thanks unto thy Lord for this great bounty! Thy poetry in praise of the Peerless Beloved, and likewise thy prose, have been heard and

1 اوست بخشنده و مهربان

2 یا روحانی علیک بهائی و رحمتی و عنایتی بحر
اعظم در این حین اراده فرموده لؤلؤئی از لالی
صدف عنایتش را بر هیکل کلمه نزد تو ارسال
نماید و نخل فضل اراده نموده از رطبهای معانی و
بیان برسم ارمغان نزد آنورقه ارسال دارد و خازن
جنت که برضوان نامیده شده اراده کرده از
اثمار جنت علیا بر هیئت حروفات زدت بفرستد
این عنایات مذکوره و اینکلمات مرقومه هریک
مبشریست ناطق از فضل و رحمت و شفقت
الهی در باره آنورقه اشکری ربک بهذا الفضل
العظیم نظمت در ثنای محبوب یگا و همچنین
نثر باصفا فائز و بعنایت کبری مشرف طوبی

honored with supreme grace. Blessed art thou and thy tongue, and blessed art thou and thy utterance! God hath heard thy call and what thou didst compose and recite out of love for God, the Single, the One, the Alone, the Self-Subsisting, Who begetteth not nor is begotten.

- 3 Today the rain of divine mercy is streaming and descending from the clouds of heavenly grace. The effulgences of the light of the Orb of His generosity have encompassed all existence, and the waves of the sea of benevolence have encompassed the world. Praise be to God, the peerless and incomparable pearl of divine love hath found its dwelling place in the treasury of the heart. The treasures and riches and bounty and wealth of the world cannot compare with this testimony that hath flowed from the Most Exalted Pen. Blessed art thou, O my leaf and dawning-place of My love! Thou art she who hath taken the cup of bounty in the name of the Lord of Names and Creator of heaven, and drunk therefrom through My mention, the Mighty, the Wondrous.

- 4 Say: O company of lovers! Today the horizons are illumined with the light of Beauty. Beseech ye God that He may aid you in that which beseemeth His bounty and generosity and His Revelation. Glory be to God! At every moment We behold Sinai in a different state: Batha is astir, the Holy City is soaring, and the land of the divine purpose is in motion. And the reality of existence speaketh with this word: "The world hath been illumined through the dawning of the Dayspring of Revelation. He, verily, is the Speaker on Sinai and the Caller in His Frequented Fane." This is the station which God hath made the point of adoration for such of His servants as are nigh unto Him, and for such of His creation as are sincere.

- 5 Give thou the glad-tidings to the handmaidens of that land from the Wronged One, and illumine them with the light of the Sun of divine utterance. We beseech God that He may adorn all with that which is the cause of the sanctification and glorification of His Cause. Verily, He is powerful over all things. O My leaf, upon thee be My glory and My loving-kindness! The bounty of God is even as the sun, manifest and evident. Rejoice thou in this most exalted Word! We bestowed thy reasoned treatise upon Ali-Qabli-Akbar. Verily thy Lord is the All-Bountiful, the Generous. Thy mention hath ever been and will continue to be remembered. Rejoice thou once again in the cups of My bounty, and thank thy Lord for the chalice of My grace, and praise through the ocean of My generosity. The glory from Us be upon thee and upon My servants and My handmaidens who have cast aside their own desires, holding

لک و للسانک و طوبی لک و [لیبانک] قد سمع الله ندائک و ما انشأته و انشدته حباً لله الفرد الواحد الأحد الصمد الذى لم يلد و لم یولد

3 امروز باران رحمت الهی از سحاب فضل صمدانی هاتل و نازل تجلیات انوار نیر جودش تمام وجود را احاطه نموده و امواج بحر کرم عالم را لله الحمد لؤلؤ ینکای بیهمتای محبت الهی در خزینه قلب محل گزیده باین شهادت که از قلم اعلی جاری شده خزان و کنوز و نعمت و ثروت عالم معادله ننماید طوبی لک یا ورقتی و مطلع حی انت الی اخذت كأس العطاء باسم مالک الاسماء و فاطر السماء و شربت منها بذکری العزیز البدیع

4 بگو ای معشر عشاق امروز آفاق بنور جمال منور از حق بطلید شما را تأیید فرماید بر آنچه سزاوار عنایت و بخشش و ظهور اوست سبحان الله در هر حین طور را بشانی از شئون مشاهده مینمائیم بطحا مهتر و مدینه قدس متصاعد و طائر و ارض مقصود متحرک و حقیقت وجود باینکمه ناطق قد انار العالم بما طلع فجر الظهور انه هو المکمل فی الطور و المنادی فی بیتة المعمور هذا المقام الذى جعله الله مطاف المقربین من عبادہ و المخلصین من خلقه

5 اماء آن ارض را از قبل مظلوم بشارت ده و بانوار نیر بیان رحمن منور دار از حق میطلبیم کل را مزین فرماید بر آنچه سبب تقدیس و تنزیه امر اوست انه علی کل شیء قدیر یا ورقتی علیک بهائی و عنایتی عنایت حق بمشابه آفتاب مشرق و لائح افرحی بهذه الکلمة العلیا استدلالیه آنورقه را بجناب علی قبل اکبر عنایت فرمودیم ان ربک هو الفضال الکرم لزال ذکرک مذکور بوده و هست افرحی مره اخرى بکؤوس عنایتی و اشکری ربک بقدر فضلی و احمدی بحر کرمی البهاء من لدنا علیک و علی عبادی و

fast to My prevailing Will and My conquering Purpose and
My wondrous Command.

امائى الذين نبذوا اراداتهم متمسكين بارادتي
النافذة و مشيتي الغالبة و امرى العزيز البديع

MAS8.022ax, RSR.029-030, AKHA_123BE

#03 p.b

BH03665

To: Shaykh Salman Hindijani

Date: 1306-08 [1889-Apr]

...O Salman! Upon thee be the glory of the All-Merciful! Wert thou to discover what hath been ordained for thee, thou wouldst soar upon the wings of longing in this atmosphere wherein none have soared save those who have detached themselves from all else besides Me. Verily thy Lord is the All-Merciful, the Bountiful. Thou hast been mentioned time after time and repeatedly with that which shall endure through the perpetuity of the Kingdom of God, the Lord of the worlds. We have revealed for thee and for those whom thou hast mentioned that which the comprehension of those possessed of understanding and the reckoning of those who reckon have failed to grasp the station thereof. The glory from Us be upon thee and upon them and upon those who have acknowledged, with their inner and outer tongues, the oneness of God and His singleness and His grandeur and His sovereignty, and upon every steadfast and upright one. Praise be to God, the All-Knowing, the All-Wise....

...يا سلمان عليك بهاء الرحمن لو تطلع بما قدر
لك لتطير بأجنحة الاشتياق فى هذا الهواء الذى
ما طار فيه الا الذين انقطعوا عن دونى ان ربك
هو المشفق الكريم قد ذكرت مرة بعد مرة و
كرة بعد كرة بما يبقى بدوام ملكوت الله رب
العالمين قد ازلنا لك و لمن ذكرته ما عجز عن
تحديد شأنه ادراك المدركين واحصاء المحصين
البهاء من لدنا عليك و عليهم و على الذين اعترفوا
بلسان سرهم و ظاهرهم بوحداية الله و فردانيته
و عظمتة و سلطانه و على كل ثابت مستقيم الحمد
لله العليم الحكيم ...

BLIB_Or15703.150

BH00412

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

Date: 1306-08-01 [1889-Apr-2]

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

1 هو الله تعالى شأنه العظمة والاقترار

2 All praise befiteth the peerless Lord Who began with the letter
Ba and made manifest the final Alif, and adorned the form

2 حمد خداوند بيمانند را لايق و سزاست كه بيا
بدء نمود و بالف ختم را ظاهر فرمود و هيكل

of Ha with these two luminaries. Thus were completed the pillars of the all-embracing Word, and the mystery of God, Lord of all creation, was revealed. Blessings and peace be upon the Dawning-Place of the Light of Oneness and the Dayspring of the signs of Divine Unity, through Whom God united all hearts and minds and revealed what was hidden from sight and understanding. And upon His family and companions, whom God made as waves of the ocean of His utterance and manifestations of the effulgences of the Orb of His knowledge - those honored servants whom neither armies and hosts could frighten, nor the might of those who denied the Promised Day. They conquered cities and lands in the name of their Chosen Lord. The power of the world and might of nations failed to stop them. Through them the fragrance of religion was diffused and the Cause of God was spread among the believers and unbelievers.

- 3 Glory be to Thee, O my God, Purpose of my heart, Beloved of my soul, Master of my tears, and Sovereign of my sighs! Thou dost witness and see what hath befallen Thy chosen ones at the hands of the oppressors among Thy creatures. Tears have flowed and hearts and souls have been troubled by the injustice of those who cast behind them the manifestations of Thy justice and bounty, and the signs of Thy forgiveness and grace. I beseech Thee by Thy Name through which Thou didst manifest Thy religion among Thy servants and Thy decree in Thy lands, to assist all peoples to servitude before the manifestations of Thy Lordship and the revelations of the lights of Thy grandeur. Verily, Thou art the Almighty, the All-Knowing, the All-Wise.

- 4 And further: O beloved of my heart, the two blessed letters - each of which was truly a volume in mention of the Purpose of all worlds and a book in praise and glorification of the Lord of all religions - illumined the court of the heart and dispelled the darkness of care and grief. Its power was manifest from God's power and its strength evident from the arm of might. After perusal and reading, proceeding to the station, it was presented before the face of the Master, Who said:

- 5 "O Amin, upon thee be 96 [Baha'u'llah]. The light of the horizons hath been veiled by the darkness of discord. God, exalted be His glory, desired unity but they created division. He sought concord but upheaval appeared. They rejected His counsels and refused His favors. Treachery, like the swords of oppressors, hath shed the blood of trustworthiness. This supreme blessing, which was truly the cause of wealth and assurance for all beings, they failed to recognize its station and let slip

هائ را از این دو نیر پیاراست اداً تمت اركان
الكلمة الجامعة وظهر سر الله رب البرية والصلوة
والسلام على مطلع نور الاحدية ومشرق آيات
الصمدية الذي به الف الله بين الأفتدة والقلوب
واظهر ما كان مستوراً عن الأنظار والعقول
وعلى آله واصحابه الذين جعلهم الله امواج بحر
بيانه وتجليات اشراقات نير عرفانه اولئك عباد
مكرمون ما خوقتهم الصفوف والجنود ولا سطوة
الذين كفروا باليوم الموعود سخرؤا المدن والديار
باسم ربهم المختار عجزت عن منعهم قوة العالم و
قدرة الأمم بهم تضوع عرف الدين وانتشر امر
الله بين الموحدين والمشركين

3 سبحانك يا الهى ومقصود قلبى ومحجوب قوادى
و مالك عبراتى و ملك زفراتى تشهد و ترى
ما ورد على اصفياؤك من طاعة خلقك قد
ذرفت الدموع واضطربت الأفتدة و النفوس
من ظلم الذين نبذوا ظهورات عدلك و عطائك
و شئونك عفوك و فضلك استلک باسمك
الذى به اظهرت دينك بين عبادك و حكمك
فى بلادك بأن تؤيد كل الأمم على العبودية تلقاء
ظهورات ربوبيتك و تجليات انوار عظمتك
انك انت المقتدر العليم الحكيم

4 و بعد يا محبوب قوادى دو نامه مبارکه که
فى الحقیقه هر یک دقتى بود در ذکر مقصود
عالمیان و کتابی بود در وصف و ثنائى مالک
ادیان ساحت قلب را روشن نمود و ظلمت هم و
غم را از میان برداشت قدرتش از قدرت حق
ظاهر و قوتش از عضد اقتدار باهر و بعد از تفرس
و قرائت قصد مقام نموده امام وجه مولى عرض
شد فرمودند

5 يا امين عليك ٩٦ [بهاء الله] مالک يوم
الدين نور آفاق را ظلمت نفاق ستر نموده حق
جل جلاله اتحاد خواست اختلاف نمودند اتفاق
طلبید انقلاب پدیدار نصایحش را نپذیرفتند و
عنایتش را رد کردند خیانت بمثابه اسیاف
ظالمین دم امانت را ریخت این نعمت کبرى
را که فى الحقیقه سبب ثروت و اطمینان من
فى الامکان بود مقامش را نشناختند و از

from their grasp. In the great city there were two souls, in hope that the door of trustworthiness, religion, praiseworthy character and goodly deeds would be opened. However, the door of discord, treachery, dissension and abasement was opened instead. Finally matters reached such a pass that trustworthiness chose to migrate from that place, and it is not known where that helpless one has gone or into whose hands it has fallen. In any case, one of those two made peace with the enemy and attacked the friend, and did not manifest the name of the Concealer. These words flowed repeatedly from the Pen to express His grief and reveal His sorrow. The end result was the loss of human stations and the ranks of trustworthiness and religion. Well was it said:

6 The flood of Noah, in my lamentation, is as my tears, And the kindling of the fires of the Friend [Abraham] is as my anguish.

7 The Pen is thunderstruck at this moment and the ink bewildered. Your letters arrived and each was read before Our face. We heard and We saw. We beseech God to protect you and those with you, and to set right through you both that which has been corrupted. Verily, He is the Lord of all beings and the Judge on the Day of Reckoning.

8 O Amin! I do not complain of my grief to you, nor to anyone else, nor even to God. Rather, I thank Him, praise Him, and show patience as did those possessed of constancy and resolve. We make mention of the honored Afnan and those with him - may God's peace be upon them - and We congratulate them, and We beseech from the Truth for each one that which will cause the knowledge of His sacred Being to be exalted. Verily, He is the All-Bountiful, the Most Generous. We beseech Him, exalted be He, to assist His Afnans and to ordain for them that which will cause their influence to spread throughout the realm. Verily, He has power over all things."

9 This evanescent servant has been seized with bewilderment at the events that have transpired, swimming in an ocean of perplexity and contemplation, for what has occurred in the Great City has harmed the trustworthiness, religiosity, truthfulness and sincerity of the believers. The rest is clear to that beloved one - what has passed and what is now passing. Aqa Muhammad 'Ali's (of the Land of Sad) occupation was separate, his affairs distinct, having no connection whatsoever with the Shaykh - upon him be 9 66 [Baha'u'llah]. Nevertheless, he tore away the veil of contentment and arose with complete greed to harm and show enmity toward the Shaykh. Would that he had sufficed with himself alone! Day and night, before those within and without, he was aflame with the fire of greed

دست رها نمودند در مدینه کبیره دو نفس موجود بامید آنکه یاب امانت و دیانت و اخلاق مرضیه و اعمال طیبه گشوده شود ولکن باب اختلاف و خیانت و نفاق و ذلت گشوده شد بالأخره امر بمقامی رسید که امانت از آتخل هجرت اختیار کرد و معلوم نیست آن بیچاره کجا رفته و بدست که گرفتار شده باری یکی از آن دو با دشمن ساخت و بر دوست تاخت و اسم ستار اظهار نداشت اینکلمه مکرر از قلم جاری اظهاراً حزنه و ابرازاً همه بالأخره حاصلش تضييع مقامات انسان و مراتب امانت و دیانت نعم ما قیل

6 فطوفان نوح عند نوحی کادمی و ایقاد نیران الخلیل کلوعتی

7 قلم در اینمقام منصق و مداد متحیر نامه های شما رسید و هر یک امام وجه قرائت شد شنیدیم و دیدیم نسل الله ان یحفظک و من معک ویصلح بکما ما ظهر من الفساد انه هو مولی العباد و الحاکم فی المعاد

8 یا امین لا اشکو بئی الیک و لا الی غیرک و لا الی الله بل اشکره و الحمد و اصبر کما صبر اولو العزم و اصحاب الحزم جناب افنان و من معه سلام الله علیهم را ذکر مینمائیم و تهنیت میگوئیم و از حق از برای هر یک میطلبیم آنچه را که سبب ارتقاء عرفان ذات مقدّسش بوده انه هو الفضل الکریم و نسئله تعالی ان یؤید افنانه و یقدّر لهم ما تنشر به آثارهم فی الملک انه علی کلّ شیء قدیر انتهی

9 این خادم فانی را حیرت از امورات وارده اخذ کرده در بحر تحیر و تفکر ساج چه که آنچه در مدینه کبیره عمل شده ضرر بر امانت و دیانت و صدق و صفای موحدین وارد دیگر بر آنحیوب واضحست چه گذشته و چه میگذرد جناب آقا محمد علی (ارض ص) شغلش علیحده امورش خارج بهیچوجه دخلی بحضرت شیخ علیه ۹ ۶۶ [بهاء الله] نداشت مع ذلک حجاب قناعت را درید و بحرص تمام بر ضرر و عداوت و ضرر شیخ قیام نمود و کاش بنفس خود کفایت مینمود نزد داخل و خارج در لیالی و ایام بنار حرص

and strove diligently to destroy the Shaykh's work. And according to what is known, the Shaykh's trade was also confused for two reasons: for whatever one would build up, another would tear down, and in some transactions losses occurred.

مشتعل و در خرابی اعمال شیخ ساعی و جاهد و از قرار معلوم تجارت جناب شیخ هم بدو جهت مغشوش چه که آنچه تعمیر مینمود نفس دیگر خراب میکرد و جهة اخرى در بعضی از معاملات ضرر واقع

- 10 Glory be to God! The aforementioned soul ignited a fire which all reformers declared themselves powerless to extinguish. The honored master, his eminence the Afnan of the Land of Ya, upon him be 9 66 [Baha'u'llah] the Most Glorious, wrote a detailed letter to this servant. Among other things, he complained about the trade in the Great City and mentioned that his honored eminence the Afnan of the Land of Ha and he himself deemed it advisable to close the door of trade in that city, as did the other honored Afnans - upon them be the Most Glorious Glory of God. They wrote that if it is necessary for an establishment to remain open in that city, that is another matter and depends upon the will - whatever is commanded shall be done. In truth, they should consider whether any benefit from trade can be conceived - there would be no harm in that. However, it does not appear that with the presence of that person the fire of greed will be quelled or any fruit will be yielded. In one instance, this exalted word was heard from the Lord. He said: It would be difficult for that ship, with the weight of a world of its own merchandise of suspicions, vain imaginings, greed and avarice, to reach its destination except by the will of God, the Lord of all worlds.

10 سبحان الله نفس مذکور بآتش روشن که جمیع مصلحین اظهار عجز از انحام آن نمودند آقای مکرم حضرت افنان ارض یاء علیه ۹۶۶ [بهاء الله] الأبهی دستخط مفصلی بلین بنده مرقوم داشته اند از جمله شکایت از تجارت مدینه کپیره فرموده اند و ذکر نموده اند حضرت آقای مکرم افنان ارض هاء و خود ایشان مصلحت بر بستن باب تجارت در آئندینه دیده اند و همچنین آقایان افنان اخرى علیهم بهاء الله الأبهی و مرقوم داشته اند اگر لازمست بابی در آئندینه مفتوح باشد این امر دیگر است و معلق باراده هرچه بفرمایند عمل شود فی الحقیقه باید ملاحظه نمایند اگر از برای تجارت فائدهئی ملحوظ شود باسی نیست ولیکن بنظر نمی آید با وجود آن شخص نار حرص ساکن شود و ثمری حاصل گردد در یک مقام اینکمه علیا از لسان مولی استماع شد فرمودند مشکل آن کشتی با ثقل عالم عالم متاعهای خود از ظنون و اوهام و حرص و طمع بمنزل برسد الا بارادة الله رب العالمین انتهی

- 11 Furthermore, that beloved of the heart will arrive there and become aware of the state of affairs and what has transpired. Whatever they deem advisable will surely be carried out. To the honored master, his eminence the Afnan - upon him be 9 66 [Baha'u'llah] the Most Glorious - I know not what to submit or what to express. Praise be to the One True God who hath exalted them to such heights that no abasement can reach them, and adorned them with such glory that neither the might of the world nor the power of nations can diminish it. Glorified be He Who hath raised them through His grace and strengthened them through His justice and illumined their eyes with the light of revelation and witnessing, and their hearts with the radiance of the luminous orb of His knowledge and recognition. Verily our Lord is the All-Bountiful, the Most Generous. No mention is worthy to be mentioned with His mention, nor are the bestowals of the world comparable to His bestowals. This servant beseecheth his Lord to make them repositories of His knowledge and treasures of His wisdom. Verily He is the Helper, the All-Knowing. Peace, remembrance

11 دیگر آنحبيب فؤاد آنجا وارد میشوند و از وضع امور و ما ورد آگاه میگردند هرچه مصلحت داند البته مجری میدارند خدمت آقای مکرم حضرت افنان علیه ۹۶۶ [بهاء الله] الأبهی نمیدانم چه عرض نمایم و چه اظهار دارم شکر خداوند یگا را که ایشانرا بلند فرمود بلندئیکه پستی آنرا نیابد و مزین نمود بعزتیکه ذلت عالم و قدرة امم از آن نکاهد جل من رفعمهم بالفضل و ایدهم بالعدل و نور ابصارهم بنور المکاشفة و الشهود و قلوبهم بضیاء نیر عرفانه و معرفته ان ربنا هو الفضل الکريم با ذکرش ذکرها لایق نه و با عنایتش عنایات عالم قابل نه یسئل الخادم ربّه بأن یجعلهم اواعی عرفانه و مکامن حکمته انه هو المؤید العليم السلام و الذکر و الثناء علیکم و علی عباد الله الصالحین و الحمد لله رب العالمین

and praise be upon you and upon God's righteous servants.
And praise be to God, the Lord of the worlds.

12 The servant 29 Rajab 1306

13 He is God, exalted is He!

14 At this moment when the letter was concluded, other passages came to mind, the expression of which would both manifest the degrees of love and affection and also answer the queries of that beloved of the heart. In all conditions I seek assistance from the Self-Sufficient One and beseech Him that whatsoever floweth from the pen may be adorned with love, justice and fairness. Verily He is the Hearer, the Answerer, and He is the All-Knowing, the All-Informed. Therefore, I begin anew with this most blessed and supreme word:

15 In the Name of God, the Most Merciful, the Most Compassionate

16 Praise be to God, the Lord of the worlds, and blessing and peace be upon the Lord of the Messengers and Master of the mystics and Dawning-Place of the names of God, the King of the Day of Judgment and the Source of His knowledge for all who are in the heavens and the earth. Through Him was sent down the heavenly table, mercy preceded, and the bounty and proof were perfected. And upon His family and companions through whom God manifested His Cause and revealed His verses and made evident His clear proofs, and through whom the Herald proclaimed that there is no God but Him, the Single, the One, the Powerful, the All-Knowing, the All-Wise.

17 And further: another letter from that beloved of the heart - its place was the heart and its station the breast, for it was illumined with the light of the luminous orb of unity and adorned with the mention and praise of the Glorious Lord. Although the unity and oneness we servants express is like the description of an ant, as the saying goes, yet as long as the mention of the Beloved exists, the heart hath not chosen and will not choose any other mention. This too is from the results of His favors and the fruits of His bounties. The contents therein, together with the letter in its entirety, were presented before the Master. He said: "O Amin, upon thee be the peace of God, the Lord of the worlds. Due to your movement and attention and mention of today and tomorrow, the answer to the petitions was delayed. If Mount Alburz in the land of Ta had moved, it would have reached its destination sooner than you. Patience hath surpassed Job, and stillness is more firm, more steady, and more secure than any stationary thing. A hundred thousand mercies upon staying still! This journey was

12 خادِم فی ۲۹ رجب سنۂ ۱۳۰۶

13 هو الله تعالى

14 در این حین که نامه منتهی شد فقرات دیگر بنظر آمد که ابرازش هم سبب اظهار مراتب محبت و وداد است و هم جواب مطالب آنحبيب فؤاد و در جمیع احوال از غنی متعال اعانت میجویم و از او میطلبیم که آنچه از قلم جاری میشود بحسب عدل و انصاف مزین باشد آنکه هو السامع المجیب و هو العليم الخبير لذا مجدّد باینکلمه مبارکه علیا ابتدا میشود

15 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

16 الحمد لله رب العالمين و الصلوة و السلام علی سید المرسلین و مولی العارفين و مشرق اسماء الله مالک يوم الدين و مطلع علمه لمن فی السموات و الأرضین به نزلت المائدة و سبقت الرحمة و تمت النعمة و الحجة و علی آله و اصحابه الذين بهم اظهر الله امره و انزل آیاته و ابرز بیاناته و بهم نادى المناد انه لا اله الا هو الفرد الواحد المقتدر العليم الحكيم

17 و بعد نامه دیگر آنحبيب فؤاد مجلس قلب و مقامش صدر بوده چه که بنور نیر توحید منور بود و بذکر و ثناء رب مجید مزین اگرچه توحید و تفرد ما بندگان بمثابة وصف نموده است بقول گوینده ولكن تا ذکر محبوب موجود قلب ذکر دیگر را اختیار ننموده و نمینماید اینهم از نتیجه عنایات او و ثمره عطایای اوست مطالب مندرجه در آن مع نامه بتمامه نزد مولی عرض شد فرمودند یا امین علیک سلام الله رب العالمین نظر بحرکت شما و توجه و ذکر امروز و فردا جواب عرایض در عهده تأخیر ماند اگر جبل البرز ارض طاء حرکت میکرد زودتر از شما بمنزل میرسید صبر از یوب گذشته و سکون از هر ساکنی ثابت تر راسختر محکمتر صد هزار رحمت بر حضر این سفر بمثابة متحرک ساکن بود که از قبل ذکر شده باری الله الحمد ید فضل

like a moving stationary object that was mentioned before. In any case, praise be to God, the hand of grace bestowed favor, showed kindness, moved the Afnan through a hundred thousand means, and preserved him through the hosts of the seen and unseen. Verily He is the Protector of His Afnan and of the sincere ones among His servants and the righteous ones among His bondsmen. We beseech Him, exalted be He, to cool your eyes through beholding the Most Great House and to give you to drink of the choice wine of acceptance from the hand of the bounty of His Most Ancient Name. Verily He is the All-Bountiful in the beginning and in the end. There is no God but He, the Self-Sufficient, the Most Exalted." End.

- 18 As to the matters mentioned concerning the Huquq and other things, authority has been delegated to that beloved one. The matter of Haji Muhammad Kazim, upon him be God's peace, has also been referred to you according to the command, and it was arranged that the mentioned amount should reach that beloved one. Likewise, whatever is in that place is according to your mention, and if it can be obtained it would be most fitting and appropriate. They said: "We have incurred some debt in the Land of Ta. God willing, after attaining the presence it will be mentioned and instructions will be given for its payment." The amount for the Land of Ha has not yet arrived, but it has been assigned and will arrive. They said: "O Amin, upon thee be My peace and My glory! These matters have passed and will pass.

- 19 This year some holy souls attained Our presence and We accepted an amount of Huquq they brought, which We then bestowed upon them. After attaining, hearing and witnessing, they turned toward the House of God, and upon returning from the House some came to this land and, having obtained permission, returned to their homes in the lands of Iran. However, what occurred in the Great City was affecting - truly sanctity was violated and the dignity of souls was transformed to abasement. It was not expected that a friend would conspire with the enemy against the loved ones and would sully pure, holy and pleasing characters with the filth of self and passion. He did what no heedless one had done. In any case, beseech God to confirm him in returning, that he may cut himself off from the opposers and strengthen the cord of love with the loved ones. We beseech God to confirm him and those who have believed in what He loves and accepts." The reason for the delay in responding to that beloved one's letters was those reports that arrive today and tomorrow. Some came but the one who should have come did not come, namely his honor Afnan and that beloved one. In any case, I beseech confirmation and assistance from God, exalted be His glory.

کرم فرمود عنایت نمود بصد هزار اسباب افنان را حرکت داد و بجنود غیب و شهود حفظ فرمود آنه ولی افنانه و المخلصین من عبادہ و الصالحین من ارقائه نسله تعالی ان یقرّ عیونکم بمشاهدة البیت الأعظم و یسقیم رحیق القبول من ید عطاء اسمہ الأقدم آنه هو الفضل فی المبدء و المال لا اله الا هو الغنی المتعال انتهى

- 18 اما در باب مطالب مذکوره در حقوق و غیره بآنحضور تفویض شده فقره جناب حاجی محمد کاظم علیه سلام الله هم حسب الامر بآنجناب محول گشته و قرار شد مقدار مذکور بآنحضور برسد و همچنین آنچه در محل است حسب الذکر آنجناب و اگر بشود اخذ نمائید اولی و انساب است فرمودند ما قدری دین در ارض طاء بهمرسانده ایم انشاء الله بعد از حضور ذکر میشود و دستورالعمل هم داده میشود که برسانند وجه ارض هاء الی حین نرسیده ولكن حواله شده و میرسد فرمودند یا امین علیک سلامی و بهائی این امور گذشته و میگردد

- 19 این سنه بعضی از نفوس مقدسه حاضر و مبلغی از حقوق همراه قبول نمودیم و بعد بخود ایشان عطا فرمودیم و بعد از حضور و اصغا و مشاهده بیت الله توجه نمودند و در مراجعت از بیت هم بعضی باین ارض آمدند و مرخصی حاصل نموده باوطان خود بلاد ایران راجع گشتند و لكن آنچه در مدینه کبیره واقع شده مؤثر است فی الحقیقه حرمت هتک شد و عزّت نفوس بذلت تبدیل گشت گان غیرت دوست بمشاورت با دشمن بر اولیا بتازد و اخلاق طیبّه طاهره مرضیه را بگفت نفس و هوی بیالاید عمل نموده آنچه را که هیچ غافل عمل ننوده باری از حق بطلب بر رجوع تأییدش نماید شاید از معرضین قطع کند و بحین حبل محبت را محکم نماید نسل الله ان یؤیده و الذین آمنوا علی ما یحب و یرضی انتهى سبب تأخیر جوابهای آنحضور همان خبرهای امروز وارد میشوند و فردا میرسند بوده بعضی آمدند و لكن آنکه باید

بیاید نیامد یعنی حضرت افان و آنجوب باری
در هر حال از حق جل جلاله توفیق میطلبم و
تأیید میخواهم

- 20 Another submission is that some of the honored gentlemen have delivered some funds - for example they gave the amount for the House in Iraq, and likewise what they gave according to the assignment to the family of his honor the Nazir, upon him be 96 [Baha'u'llah]. The purpose is that the account should be settled and completed with justice. Whatever else Amin does or arranges will be acceptable.

20 عرض دیگر آنکه حضرات آقایان بعضی از وجوه
رسانده اند مثلاً وجه بیت عراق را ایشان داده اند
و همچنین آنچه باهل جناب ناظر علیه ۹۶ [بهاء
الله] حسب الحواله داده اند مقصود آنکه حساب
رسیده شود و بعدل اتمام پذیرد دیگر هرچه امین
نماید و یا قرار بدهد مقبول است

INBA15:199, INBA26:199, MSHR4.011x

BH01683

To: Muhammad Ali Isfahani, in Istanbul

Date: 1306-08-01 [1889-Apr-2]

- 1 In the name of God, exalted be His glory, grandeur and power! 1 هو الله تعالى شأنه العظمة والافتدار
- 2 Praise be to the gracious, merciful Lord, Who alone is worthy and deserving, Whose gates of forgiveness are ever-surgings, and Whose ocean of pardon and bounty lies before all faces. And blessings and peace be upon those through whom God's verses and ordinances were spread abroad and His sovereignty and commands were made manifest, and upon their families and companions through whom God illumined the world with the light of His oneness and the radiance of His knowledge. 2 حمد خداوند کریم رحیمی را لایق و سزا که
درهای عفوش لازال موج و عمان مغفرت و
جودش امام وجوه موجود و الصلوة والسلام
على الذين به انتشرت آيات الله و احكامه و
ظهرت سلطنة الله و اوامره و على آله و اصحابه
الذين بهم نور الله العالم بنور توحیده و ضیاء
معرفته و بعد
- 3 The letter from that honored brother arrived at a time when sorrows over recent events had seized all pillars. As it conveyed news of your well-being, it brought some joy. This servant beseeches his Lord to strengthen and assist you in that which will exalt the names and manifest noble qualities. The purpose of that honored brother's remaining in that land is that human qualities and his station may be spread in that city, and that the fragrance of trustworthiness, religion, chastity, truthfulness, sincerity and faithfulness may be diffused. There is still hope that, God willing, you will arise to make up for what was lost. 3 نامه آن برادر مکرم در هنگامیکه احزان امورات
واقعه جمیع ارکانرا اخذ نموده رسید و چون حاکی
از صحت وجود آنجناب بود فرحی پدید آمد یسئل
الخدم ربّه بان یؤید جنابک و یوفقک علی ما
ترتفع به الأسماء و تظهر به الأخلاق مقصود از
بقاء آن برادر مکرم در آن ارض آنکه صفات
انسانیّه و مقامش در آمدینه انتشار یابد و عرف
امانت و دیانت و عفت و صدق و صفا و وفا
متضوع گردد باز هم امید هست انشاءالله بر
تدارک مافات قیام نمائید
- 4 Regarding what was mentioned about obtaining permission concerning the person from whom the Nazir (upon him be 66 4 اینکه ذکر نمودند اگر اذن حاصل شود نفسیکه
جناب ناظر علیه ۹۶ [بهاء الله] اوراق را از

9 [Baha'u'llah] purchased the papers - that you would identify him and establish that he obtained the papers from him rather than finding them in transit - if this statement truly has basis, certainly make it known and present it to the honored master, His Holiness the Afnan (upon him be the Most Glorious Beauty of God), so that all may know and understand that you are truthful in your statements and can prove it with clear evidence. If this matter is proven, it would be very good. O brother, I tell you truthfully this matter cannot be overlooked. They are ever observant of justice and fairness. You yourself know that the purpose is to establish harmony and unity between hearts. If this matter is truly proven, one can speak of you and likewise assist in affairs.

او خریده او را مینمایم و معلوم میکنم که آن اوراق را از او اخذ نموده نه در معبر یافته البته اگر فی الحقیقه این سخن اصل دارد معلوم نمائید و نزد آقای مکرم حضرت افنان علیه بهاء الله الأبهی بنمائید تا کل بدانند و بفهمند که آنجناب در اقوال خود صادقند و به ینه و برهان ثابت مینمایند اینفقره اگر ثابت شود بسیار خوشت ای برادر براسی میگویم اینخل اغماض نمیشود لازال به عدل و انصاف ناظرند خود آنجناب میدانند که مقصود اصلاح و الفت مابین افتده و قلوبست اگر اینفقره بحقیقت ثابت شود میتوان ذکر آنجناب را نمود و همچنین در امور اعانت کرد

5 The store of the honored Shaykh (upon him be the glory of God) had and has no connection whatsoever to this place. I swear by the Master (may our spirits be sacrificed for Him) that these words are true. Some have supposed it has some connection here - God forbid! His Holiness the Afnan sought permission to open a store purely for business and earning, and permission was granted. And you know that they have made every matter contingent on consultation, and whatever judgment emerges from consultation, they have endorsed and will endorse.

5 مخزن جناب شیخ علیه بهاء الله هیچوجه دخلی باینجا نداشته و ندارد بحضرت مولی ارواحنا فداه قسم که اینکله صدق است بعضی همچه گمان نموده اند که باینجا ربطی دارد استغفرالله حضرت افنان اذن خواستند که محض اقتراف و کسب مخزنی باز نمایند و اذن داده شد و آنجناب میدانند که هر امری را معلق بمشورت فرموده اند و هر حکمی از مشورت ظاهر شود امضا نموده و مینمایند

6 Those like yourself should be the cause of manifesting praiseworthy qualities. They should hold fast to justice, kindness and fairness so that all may attest to that which bespeaks the loftiness of human station. I beseech God, exalted be His glory, to assist you in that which contains good and benefit for yourself and other servants. If you prove this matter according to what you have written, it will bring joy and happiness. But if, God forbid, it is not established and made clear, it will cause endless shame, for mention of you has been good from the earliest days until now and has spread everywhere. Every fair-minded sage and every knowledgeable mystic bears witness to this. In any case, I seek assistance from God, exalted be His glory. Verily He is the All-Bountiful, the All-Generous.

6 باید مثل آنجناب سبب و علت ظهور اخلاق مرضیه باشند به عدل و معروف و انصاف تمسک نمایند تا کل تصدیق کنند آنچه را که حاکی از علو مقام انسانست از حق جل جلاله میطلب آنجناب را مؤید فرماید بر آنچه خیر و صلاح خود آنجناب و سایر عباد در اوست اگر اینفقره را بموجب نوشته خود آنجناب ثابت نمائید سبب فرح و سرور خواهد شد و اگر نعوذ بالله معلوم نشود و واضح نگردد سبب نجلت بی پایانست چه که ذکر شما از اول ایام الی حین بخوبی شده و بهمه جا رفته یشهد بذلک کل منصف علیم و کل عارف خبیر در هر حال از حق جل جلاله اعانت میطلب انه هو الفضل الکرم

7 My God, my God! You know and see that this servant desires by his mention only the sanctification of Your servants and their purification from what You have forbidden them in Your Book. O Lord! Adorn them with the ornament of trustworthiness, justice, truthfulness and sincerity. Verily You have

7 الهی الهی تعلم و تری ان عبدک هذا ما اراد من ذکره الا تقدیس عبادک و تنزیههم عما نهیهم عنه فی کتابک ای ربّ زینهم بطراز الامانة و العدل و

power over whatsoever You will. There is no God but You, the Forgiving, the Generous.

الصدق والصفاء أنك انت المقتدر على ما تشاء
لا اله الا انت الغفور الكريم

BLIB_Or15731.476

BH02217

To: *Ismul-Javad*

Date: 1306-08-01 [1889-Apr-2]

- 1 He is the Bestower, the Ordainer, the Munificent, the All-Wise. 1 هو المعطى المقتدر الباذل الحكيم
- 2 God testifieth that there is none other God but Him. All greatness and might, all glory and power belong unto Him. Nothing whatsoever keepeth Him from being occupied with any other thing and no matter preventeth Him from dealing with another. He doeth whatsoever He pleaseth, by virtue of His sovereign might. He, verily, is the Almighty, the Help in Peril, the All-Glorious, the All-Knowing. 2 شهد الله أنه لا اله الا هو له العظمة و الاقتدار و العزة و الاختيار لا يمنعه شأن عن شأن و لا يحجبه امر عن امر يفعل بسلطانه ما اراد أنه هو المقتدر المهيمن العزيز العليم
- 3 God testifieth that there is none other God but Him, and that the One Who speaketh forth is the Speaker on Sinai, Who hath dawned above the horizon of revelation, and through Whom the mysteries have been unveiled, the stream have gushed forth, and all that was from everlasting concealed in the books of God, the Help in Peril, the Self Subsisting, hath been revealed. He it is through Whom attainment unto the Presence of God hath been realized in this day, a day whose mention hath adorned all the sacred books and scriptures. Blessed be the one who hath met Him, well assured of meeting and being reunited with God. Such a soul is indeed among them that have truly apprehended that which the All-Merciful hath revealed in the Qur'an, and We bear that he is numbered with the people of certitude in the preserved tablet. 3 شهد الله أنه لا اله الا هو و الذي ينطق أنه هو الناطق في الطور و المشرق من افق الظهور و به ظهرت الأسرار و انفجرت الأنهار و ما هو المسطور في كتب الله المهيمن القيوم و به ثبت حكم اللقاء في يوم به تزين كل صحف و زبر طوبى لمن فاز به موقناً بلقاء الله و وصاله أنه ممن عرف ما انزله الرحمن في الفرقان نشهد أنه من اهل الايقان في لوح محفوظ
- 4 Praise be to God, Who is peerless in His beauty and incomparable in His majesty, Who perisheth not, Who hath ever been, and will ever be, sanctified above all peer or likeness, and Who shall remain hidden and concealed till He appeareth in His meridian glory and summoneth all mankind unto Himself, the All-Possessing, the Most High. 4 الحمد لله الذي توحد بالجمال و تفرد بالجلال الذي لم يأخذه الزوال و أنه كان لم يزل و لا يزال مقدساً عن المثل و الأمثال و مكنوناً مخزوناً الى ان ظهر في وسط الزوال و دعا الكل الى نفسه الغنى المتعال
- 5 Exalted be God, the Sovereign Lord, Who hath created love and made it to be the greatest sign and an affliction for all humanity. Every mighty heart is humbled before its sovereignty, 5 تعالى الله الملك الذي خلق الحب و جعله الآية الكبرى و علة الورى قد خضع كل قلب قوى لسلطانها و اصفر كل وجه منير لنفوذها و كبريائها

and every radiant countenance hath paled before its penetrating power and awesome majesty. Love, verily, is the animator of the world and the attractor of the hearts of men. It is the best of adornments and the dispeller of every affliction. It entereth the hearts, though not as physical things enter into each other, and it conquereth the kingdoms of existence, though not as kings triumph over earthly realms. Yea, love is silent, yet speaketh forth; it is compassionate, yet revengeth men's wrongs. In truth it is a light that hath shone forth above the horizon of His name, the Most Beauteous, and enrapturing thereby every people and tribe.

وأنه لحرّك العالم ومجذب قلوب الأمم وأنه هو
الطراز الأوّل ومزيل العلل يدخل في القلوب لا
كدخول الأشياء في الأشياء ويتصرّف ممالك
الوجود لا كتصرّف الملوك في ممالك الانشاء و
أنه هو الصّامت المتكلّم والمشفق المنتقم وأنه هو
التور الذي اشرق من افق اسم الجليل وبه انجذب
كلّ حزب وقبيل

- 6 It is that which God hath chosen for His own Self in the Day of Resurrection, and through which He hath shed the splendors of His light upon all creation. Whereupon the leaves have rustled, and the horizons have been illumined, and the lovers have sighed, and the nightingale hath trilled out its melody in the Day of the Covenant, saying: "He Who is the King of Eternity and the Best Beloved of the Worlds is come!" Established upon the Throne of names, He verily speaketh forth in the prison of Akka on this day wherein the horizon of felicity hath been illumined by this, that the Lord of revelation hath bestowed upon one named Javad, who for a number of years hath circled with love and devotion round His mighty throne, a handmaiden who hath journeyed to attain this spot from whence is issued the decree of the beginning and the end.

6 و هو الذي اختاره الله لنفسه في يوم القيام
تجلّى به على الأنام إذا غتّت الأوراق واستضاءت
الآفاق وصاح العشاق وغرّد العندليب في يوم
الميثاق قد ظهر مالك القدم ومحبوب العالم الذي
ينحطب في سجن عكّاء إذ كان مستوياً على عرش
الأسماء في هذا اليوم الذي به انار افق السرور بما
اكرم مالك الظهور على اسم الجواد الذي كان
طائفاً حول العرش في سنين معدودات بالحجة و
الوداد الورقة التي اقبلت الى ان فازت بالمقام
الذي فيه ظهر حكم المبدء والمآب

- 7 O Lord of the worlds and Educator of all who are in the heavens and on the earth! I beseech Thee by Thy Names, the Joyous and the Sorrowful, the Manifest and the Hidden, to bless these two souls, to ordain between them love and affection, and to protect them from the mischief of such as have disbelieved in Thy days and caviled at Thy signs. I beseech Thee, moreover, O my God, to write down for them both, by Thy Most Exalted Pen, the good of this world and of the world to come. Potent art Thou to do what pleaseth Thee. None other God is there but Thee, the Exalted, the Mighty, the Powerful, the All Wise.

7 يا اله العالمين و مربّي من في السموات و
الأرضين اسئلك باسمك المسرور الحزون و
الظاهر المكنون بأن تبارك عليهما وتقدير بينهما
الحبة و المودة وتحفظهما عن شر البرية الذين
كفروا بأيامك و جادلوا بآياتك ثم اسئلك
يا الهى بأن تكتب لهما من قلبك الأعلى خير
الآخرة والأولى أنك انت المقتدر على ما تشاء
لا اله الا انت المتعالى العزيز المقتدر الحكيم

AHM.286, BSHA.045

BH04867

To: Aqa Mirza Ahmad Nayrizi

Date: 1306-08-01 [1889-Apr-2]

- 1 He is the One Who gazeth from the horizon of manifestation! هو الناظر من افق الظهور 1
- 2 O Ahmad! Upon thee be My glory! A while ago mention of thee flowed from the Most Exalted Pen, and likewise before that time. Today the Kawthar of knowledge floweth from the Pen of the All-Merciful, and the Euphrates of mercy descendeth as rain from the heaven of the chosen One's grace. يا احمد عليك بهائي چندی قبل ذکرت از قلم اعلی جاری و همچنین از قبل قبل امروز کوثر عرفان از قلم رحمن جاری و فرات رحمت بصورت امطار از سماء فضل مختار نازل 2
- 3 Say: O people! Today the gate of knowledge is opened, and the ocean of bounty is surging, and the sun of generosity is shining. Cast aside what ye possess and take what ye are commanded by God, the Ordainer, the Ancient of Days. Say: Beware lest ye deprive yourselves of the outpourings of the days of God, the Lord of the worlds. The hidden hath appeared yet ye know not, and the treasured hath emerged yet ye remain heedless thereof. Fear God and reject not the truth through what ye possess. Cast aside the tales of old, turning unto God, the Lord of all humanity. Verily He heareth and seeth, and He is the All-Hearing, the All-Seeing. قل يا قوم امروز باب علم مفتوح و بحر عنایت موج و آفتاب کرم مشرق ضعوا ما عندکم و خذوا ما امرتم به من لدی الله الامر القديم قل اياکم ان تمنعوا انفسکم من فیوضات ایام الله رب العالمین قد ظهر المکنون و انتم لا تعرفون و برز المخزون و انتم عنه غافلون خافوا الله و لا تدحضوا الحق بما عندکم ضعوا القصص الأولى مقبلین الی الله مولی الوری انه یسمع و یری و هو السميع البصیر 3
- 4 O Ahmad! Make mention of all the friends on behalf of this Wronged One, and likewise the handmaidens of God. By My life! All have been and are remembered. Convey My glorification to him who is named Yusuf. We have mentioned him before and sent him that whereby he findeth the fragrance of his Lord's grace, the All-Bountiful, the All-Generous. We beseech God to assist His party there and make them the standards of His guidance amidst the servants and the banners of His remembrance throughout the lands. Verily He is the Powerful, the Mighty, the All-Knowing. يا احمد اولیا طراً را از قبل مظلوم ذکر نما و همچنین اماء الله را العمری کل مذکور بوده و هستند کبر من قبلی علی من سمی بیوسف انا ذکرناه من قبل و ارسلنا له ما یجد منه عرف فضل ربه الفیاض الکریم نسل الله ان یؤید حزه هناك و یجعلهم اعلام هدیته بین العباد و رایات ذکره فی البلاد انه هو المقتدر العزیز القدير 4
- 5 The glory from Us be upon thee and upon My friends and handmaidens who have drunk the choice wine of My recognition from the hands of My command, the Mighty, the Wondrous. البهاء من لدنا عليك و علی اولیائی و امائی الذین شربوا ریحق عرفانی من ابادی امری العزیز البدیع 5

BLIB_Or15703.157

BH05497

To: Mirza Muhammad Darakhshi, in Shiraz

Date: 1306-08-01 [1889-Apr-2]

- 1 He is the One Who calleth betwixt earth and heaven. هو المنادى بين الأرض والسَّمَاء 1
- 2 This is a Book sent down by the Lord of Names and Creator of Heaven unto him who hath turned to God, the Lord of Lords. Let not the happenings of the world grieve thee, nor the veils of those who have denied God, the Lord of all mankind, prevent thee. كُتِبَ انزله مولى الأسماء و فاطر السَّمَاء لمن اقبل الى الله ربّ الأرباب اياكي ان تحزنك حوادث العالم او تمنعك سجات الذين كفروا بالله مولى الأنام 2
- 3 Say: Glory be unto Thee, O my God! I beseech Thee by Thy Name that hath dominion over all names, and by the movement of Thy Most Exalted Pen whereby all things were set in motion, to ordain for me through the Pen of Destiny that which will draw me nigh unto Thee and protect me from the evil of Thine enemies who have broken Thy Covenant and Testament, denied Thy proof and rejected Thy evidence. قل سبحانك اللهم يا الهى اسئلك باسمك المهيم على الأسماء و بحركة قلبك الأعلى الذى به تحركت الأشياء بأن تكتب لى من قلم التقدير ما يقربنى اليك و يحفظنى من شرّ اعدائك الذين نقضوا عهدك و ميثاقتك و كفروا بحجّتك و انكروا برهانك 3
- 4 O Lord! The thirst of separation hath destroyed me. Where is the springwater of Thy reunion, O Thou in Whose grasp lieth the reins of all who are in Thy earth and heaven? By Thy might and Thy majesty and Thy power and Thy dominion, this servant feareth the onslaught of the self and its desires. I wish to entrust my being into the hands of Thy grace and bounty, that Thou mayest preserve it from its evil, its transgression and its heedlessness. اى ربّ قد اهلكنى ظمأ الفراق اين سلسيل وصالك يا من فى قبضتك زمام من فى ارضك و سمالك و عزّتك و عظمتك و قدرتك و اقتدارك ان عبدك هذا يخاف من سطوة النفس و اهوائها اريد ان اودع ذاتى بين ايدى فضلك و عطائك لتحفظها من شرّها و بغيا و غفلتها 4
- 5 O Lord! Thou seest Thy servant who hath detached himself from all else but Thee, clinging to the cord of Thy generosity. I beseech Thee not to disappoint me of that which Thou hast ordained for Thy trusted ones and Thy chosen ones, and to ordain for me that which will gladden mine eyes and bring rest to my heart. Verily Thou art the Lord of the servants and the Ruler in the beginning and the end. اى ربّ ترى عبدك انقطع عن دونك متمسكاً بحبل جودك اسئلك ان لا تخيبنى عمّا كتبت له لأمنائك و اصفياك و قدرلى ما تقرّ به عينى و يستريح به فؤادى انك انت مولى العباد و الحاكم فى المبدء و المعاد 5

JHT_S#058x

INBA51:238b, INBA61:052, INBA66:102x,
BLIB_Or15703.148, KB_620:231-232,
ADM1#021 p.054x, ADM2#047 p.080x,
AQMM.057x

BH05261

To: Muhammad Hasan Nasrabadi (son of Kazim)

Date: 1306-08-01 [1889-Apr-2]

1 He is the Guardian over all names!

1 هو المهيمن على الأسماء

2 Praise be to God Who hath sent down the verses and manifested the clear proofs and guided all to the straight path. Among the people are those who have turned towards Him and those who have turned away, those who have hesitated and those who have hastened, those who have responded and those who have chosen silence for themselves, and those who have taken vain imaginings as their god instead of God. We testify that such are among the most lost in the Book of God, the Lord of the beginning and the end.

2 الحمد لله الذي انزل الآيات و اظهر البينات و هدى الكل الى سواء الصراط من الناس من اقبل و منهم من اعرض و منهم من توقف و منهم من سارع و منهم من اجاب و منهم من اختار لنفسه الصمت و منهم من اتخذ الوهم لنفسه من دون الله نشهد انه من الأخسرين في كتاب الله مالک المبدء و المآل

3 O son of Kazim, upon him and upon thee be My glory and My loving-kindness! We made mention of thy father aforetime in words that caused the very essence of remembrance to quiver, and through an utterance by which the Kingdom soared unto the Help in Peril, the Almighty. We beseech God, blessed and exalted be He, to aid thee to attain unto such steadfastness as neither the clamor of the people can shake nor the oppression of the Pharaohs in the land can prevent.

3 يا ابن كاظم عليه و عليك بهائى و عنايتى انا ذكرنا اباك من قبل بذكر منه اهتزت كينونة الأذكار و بيان طار به الملكوت الى العزيز المستعان نسل الله تبارك و تعالى ان يوفقك على استقامة لا تحركها ضوضاء العباد ولا يمنعها ظلم الفراعنة فى البلاد

4 When thou takest the cup of Mine utterance in My Name, say: "My God, my God! I beseech Thee by Thy Name through which Thou didst subdue the world and illuminate the hearts of the nations, to make me in all conditions to hold fast unto Thee, to speak forth Thy praise, to turn toward Thy horizon, and to arise to serve Thy Cause. O my Lord! Thou seest the oppressed one seeking the ocean of Thy justice, and the weary one the kingdom of Thy utterance. I beseech Thee to assist me in that which beseemeth Thy days. Verily, Thou art the Almighty, the Exalted, the Unconstrained."

4 انك اذا اخذت كأس بيانى باسمى قل الهى الهى اسئلك باسمك الذى به سخرت العالم و نورث افئدة الأمم بأن تجعلنى فى كل الأحوال متمسكاً بك و ناطقاً بذكرك و مقبلاً الى افقك و قائماً على خدمة امرک اى رب ترى المظلوم قصد بحر عدلك و الكليل ملكوت بيانك اسئلك بأن تؤيدنى على ما ينبغى لآيامك انك انت المقتدر العزيز المختار

INBA51:275,

BLIB_Or15703.146,

KB_620:268-268

BH05417*To: Mirza Ali Servant of Khadijih Bagum**Date: 1306-08-01 [1889-Apr-2]*

- 1 The ocean of divine knowledge has surged through His Name, the All-Merciful. 1 قد ماج بحر العرفان باسمه الرحمن
- 2 God testifies that there is none other God but Him. His are the greatness and power, the glory and choice. He gives life and death, and He is the Mighty, the Supreme, the Glorious, the All-Bountiful. God bears witness that there is none other God but Him and He Who has come with the truth is indeed the Sovereign of Revelation, the Speaker on Sinai. Through Him the trumpet was sounded, the dead arose from their graves, and the Herald called out from a near place: "The Kingdom belongs to God, the Almighty, the Glorious, the All-Bestowing." 2 شهد الله أنه لا اله الا هو له العظمة و الاقتدار و العزة و الاختيار يحيى ويميت و هو المقتدر المهيمن العزيز المنان شهد الله أنه لا اله الا هو و الذى اتى بالحق أنه لسلطان الظهور و المكلم فى الطور و به نفخ فى الصور و قام اهل القبور و نادى المناد من مكان قريب الملك لله المقتدر العزيز الوهاب
- 3 Your letter has come before the Wronged One. We have answered you with a Tablet which God has made the Dawning-Place of Tablets. When you perceive its fragrance and read its verses, say: 3 قد حضر كتابك لدى المظلوم اجنباك بلوح جعله الله مطلع الألواح اذا وجدت عرفه و قرأت آياته قل
- 4 "Glory be to Thee, O my God! Thine are the bounty and the favors. I beseech Thee by Thy Most Great Name through which Thou didst separate between the nations and didst manifest what was hidden in Thy knowledge and treasured in the repository of Thy wisdom, to make me aided in all conditions to remember Thee and praise Thee. Verily Thou art the Mighty, the Glorious, the All-Bountiful. O my Lord! I beseech Thee by the lights of Thy countenance and the mysteries of Thy Book to ordain for me that which will benefit me in my life and after my death. Verily Thou art my Lord, my Master and my Creator. There is none other God but Thee, the One Who has power over whatsoever He willeth through Thy command by which Thou hast subdued the horizons." 4 سبحانك اللهم يا الهى لك العناية و الألفاف اسئلك باسمك الأعظم الذى به فرقت بين الأمم و اظهرت ما كان مكنوناً فى علمك و مخزوناً فى كنز حكمتك بأن تجعلنى مؤيداً فى كل الأحوال على ذكرك و ثنائك أنك انت المقتدر العزيز الفضال اى رب اسئلك بأنوار وجهك و اسرار كتابك بأن تقدر لى ما ينفعنى فى حيوئى و بعد مماتى أنك انت ربى و مالئى و خالقى لا اله الا انت المقتدر على ما تشاء بأمرك الذى به سخرت الآفاق

JHT_S#114x

INBA51:245a, BLIB_Or15703.143,
KB_620:238-238, ADM1#046 p.091x

BH05658

To: *Khajih Muhammad Nayrizi*

Date: 1306-08-01 [1889-Apr-2]

- 1 In the Name of the Director of the world and the Beloved of nations! 1 بنام مدبّر عالم و محبوب امم

- 2 Today the Book of God with eloquent and persuasive tongue calls all and invites them to the supreme horizon. Blessed is the ear that hath attained and blessed is the eye that hath not been deprived of beholding. O peoples of the earth! The Most Great Scene hath been adorned with the Lord of Destiny, and calleth out at all times: "Glory and greatness and power and exaltation belong unto God, the Almighty, the Glorious, the Beneficent!" 2 امروز کتاب الهی بلسان فصیح بلیغ کل را ندا مینماید و بافق اعلی دعوت میفرماید طوبی از برای سمعیکه فائز شد و از برای بصریکه از مشاهده محروم نماند یا ملاء الأرض قد تزین المنظر الأكبر بمالك القدر و ینادی فی کلّ الأحيان العزة و العظمة و القدرة و الرفعة لله المقتدر العزیز المنان

- 3 O Muhammad! Thy letter was received and attained unto hearing, and We make mention of thee in this Most Holy, Most Exalted Tablet. Blessed art thou and blessed is he who hath held fast unto the cord of God, the Lord of Lords. When thou hast received My Tablet, say: 3 یا محمد نامهات حاضر و باصغا فائز و باین لوح امنع اقدس ترا ذکر نمودیم طوبی لک و لمن تمسک بحبل الله ربّ الأرباب اذا فزت بلوحي قل

- 4 "Praise be unto Thee, O my God, for having remembered me while Thou wert imprisoned amidst Thy servants. I beseech Thee by Thy Pen and its ink, and by that which hath appeared before the hands of Thy will, to ordain for me that which will protect me from the croaking of every croaker who hath disbelieved in Thee and in Thy signs. O Lord! I am Thy servant and the son of Thy servant. I hold fast unto Thee and unto Thy cord. I beseech Thee by the Dawning-Places of Thy Cause and the Sources of Thy Revelation and the Recipients of Thy knowledge to make mention of my father who hath ascended unto Thee in the Crimson Book from Thy Most Exalted Pen. There is no God but Thee, the All-Bountiful, the All-Generous." 4 لک الحمد یا الهی بما ذکرتنی اذ کنت مسجوناً بین عبادک استلک بقلبک و مدادک و ما حضر بین ایادی ارادتک بأن تقدّر لی ما یحفظنی عن نعاق کلّ ناعق کفر بک و بآیاتک ای ربّ انا عبدک و ابن عبدک اکون متمسکاً بک و بحبلک استلک بمشارق امرک و مصادر وحیک و مهابط علمک بأن تذكّر ابی الذی صعد الیک فی الصحیفة الحمراء من قلبک الأعلى لا اله الا انت الفضال الکریم

BLIB_Or15703.151

BH06670*To: Ghulam-Husayn, in Shiraz**Date: 1306-08-01 [1889-Apr-2]*

1 He is the One Who speaks in the Kingdom of Utterance.

1 هو الناطق في ملكوت البيان

2 Thou hast been mentioned before the Wronged One on this Day whereon the sealed wine hath been unsealed through the Name of God, the All-Compelling, the Self-Subsisting. O thou who hast turned to My horizon! Hear My call from the precincts of the Prison. Verily He is God, the Single, the One, the All-Compelling over what hath been and what shall be. He who loved Me mentioned thee, and We mention thee again with a Tablet that beareth witness before all mankind. The gate of heaven hath been opened and the Lord of the Kingdom of Names hath come with manifest sovereignty. When thou attainest unto My Book say:

2 قد كنت مذكوراً لدى المظلوم في هذا اليوم الذي فيه فكّ الرّحيق المختوم باسم الله المهيمن القيوم يا أيها المقبل الى افقّي اسمع ندائى من شطر السّجن أنّه هو الله الفرد الواحد المهيمن على ما كان وما يكون قد ذكرك من احببني ذكرناك مرّة اخرى بلوح شهد امام الورى قد فتح باب السّماء واتى مالک ملکوت الاسماء بسلطان مشهود انک اذا فزت بکتابي

3 Glory be unto Thee, O my God! I beseech Thee by Thy Name, the Bestower, and by Thy Name, the All-Bountiful, to ordain for me that which shall profit me and abide with me in every world of Thy worlds. And I beseech Thee, O my God, by my presence before Thy face in Thy prison, and by Thy call which hath been raised at all times amongst Thy servants, to make me one of those who have aided Thy Cause through wisdom and utterance. Then protect me through the hosts of the unseen and the seen from those who have disbelieved in Thee and Thy signs, and denied Thy proof and Thy testimony. Verily Thou art the Almighty, the All-Glorious, the Unconstrained.

3 قل سبحانک اللهم يا الهی اسئلك باسمک الوهاب و باسمک الفضّال بأن تقدّر لی ما ينفعنی و يكون معی فی کلّ عالم من عوالمک و اسئلك اللهم يا الهی بحضوری امام وجهک فی سجنک و بندائک الذي ارتفع فی کلّ الأحيان بین عبادک بأن تجعلنی من الذين نصرّوا امرک بالحکمة و البیان ثمّ احفظنی بجنود الغیب و الشّهادة عن الذين کفروا بک و باياتک و انکروا حجّتک و برهانک انک انت المقتدر العزيز المختار

INBA51:196b, KB_620:189-190

BH06672*To: Abu'l-Qasim Nayrizi, in Fars**Date: 1306-08-01 [1889-Apr-2]*

1 He is the Hearer, the Answerer!

1 هو السّامع المجيب

2 The mountains have passed away through the verses of God, the Self-Sufficient, the Most High. Those who lay in the graves have arisen at the call of Him Who conversed on Sinai. The

2 قد مرّت الجبال من آيات الله الغنی المتعال و قام من فی القبور بنداء مکلم الطور و وضع الميزان امراً من لدى الرّحمن و نصب الصّراط امام الوجوه

Balance hath been appointed by command of the All-Merciful, and the Path hath been set up before all faces, yet most of the people perceive it not. They have turned away from the ocean of knowledge, clinging to their vain imaginings - nay, they do not understand. Say: By God the Truth! The Book hath been sent down through grace, and the Trumpet hath been sounded - and it is My Most Exalted Pen, whereby We have both given and taken away. Verily thy Lord is the One Who hath power over whatsoever He willeth through His word "Be" and it is. O Abu'l-Qasim! Adorn thy head with the crown of My Most Great Name, and thy temple with the ornament of steadfastness in this Announcement, whereby the foot of every veiled scholar hath slipped and every deprived mystic hath gone astray. The glory shining from the horizon of the heaven of My loving-kindness be upon thee and upon him who is named Ahmad. Remind him of My verses and give him the glad-tidings of My tender mercy. We beseech God to aid him to remember and praise Him amongst His servants. Verily He is the Hearer, and verily He is the Answerer.

ولكنّ القوم اكثرهم لا يشعرون قد اعرضوا عن
بحر العلم متمسكين بأوهامهم الا انهم لا يفقهون
قل تالله الحق انّ الكتاب نزل بالفضل و نفخ في
الصّور و هو قلبى الأعلى الذى به اعطينا و اخذنا
انّ ربك هو المقتدر على ما يشاء بقوله كن فيكون
يا اباالقاسم زين رأسك باكليل اسمى الأعظم و
هيكلك بطراز الاستقامة فى هذا النبأ الذى به
زلت قدم كل عالم محبوب و كل عارف محروم
البهائم المشرق من افق سماء عنايتى عليك و على
من سمى بأحمد ذكره بآياتى و بشره بعنايتى نسئل
الله ان يؤيده على ذكره و ثنائه بين عبادہ انه هو
السّامع و انه هو المحيى

BLIB_Or15703.156

BH07244

To: Mirza Nasrullah son of Mirza Aqa the martyr, in Fars

Date: 1306-08-01 [1889-Apr-2]

- 1 In the Name of Him Who is supreme over all names. 1 بِسْمِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ
- 2 This is a Book sent down by the Creator of the heavens unto him who hath turned towards Him and believed in Him and His signs on a day wherein all people have turned away save whom God, the Almighty, the All-Powerful, hath willed. 2 كِتَابٌ أَنْزَلَهُ فَاطِرُ السَّمَاءِ لِمَنْ أَقْبَلَ إِلَيْهِ وَآمَنَ بِهِ وَ
بَآيَاتِهِ فِي يَوْمٍ فِيهِ أَعْرَضَ النَّاسُ إِلَّا مَنْ شَاءَ اللَّهُ
الْمُقْتَدِرُ الْقَدِيرُ
- 3 O Nasru'llah! Hearken with thy spiritual ear unto the call of the faithful counselor. Today the divine decree in the holy scriptures and tablets is to sanctify oneself from all that preventeth man from that which beseemeth him. Likewise He hath enjoined upon all to assist the Cause, and hath explicitly specified, without any interpretation, that assistance consisteth in teaching the Cause. The helper and sustainer hath been and is goodly deeds and praiseworthy character. Therefore must the people of God hold fast unto that which hath been mentioned and engage, according to their capacity, in reforming the world and refining the souls of nations. 3 يَا نَصْرُ اللَّهِ نَدَايَ نَاصِحِ أَمِينٍ رَا بِسْمِ جَانِ أَصْغَا
نَمَّا امْرُوزِ حَكَمِ الْهَى دَرْ زَبَرِ الْوَاحِ تَقْدِيسِ نَفْسِ
اَسْتِ عَنْ كُلِّ مَا يَمْنَعُهُ عَمَّا يَنْبَغِي لِلْإِنْسَانِ وَ
هَمِجْنِ كُلِّ رَا وَصِيَّتِ فَرْمُودِهِ بِنَصْرَتِ امْرِ وَ
نَصْرَتِ رَا بِكَمَالِ تَصْرِيحِ مِنْ غَيْرِ تَأْوِيلِ بِتَبْلِيغِ امْرِ
مَخْصُوصِ دَاشْتِهِ وَ نَاصِرِ وَ مَعِينِ أَعْمَالِ طَيِّبِهِ وَ
أَخْلَاقِ مَرْضِيَّهِ بُوْدِهِ وَ هَسْتِ لَذا بَايَدِ حَزْبِ اللَّهِ
بِأَنْفِجِهِ ذَكَرِ شُدِّهِ تَمَسِّكِ نَمَائِنْدِ وَ دَرِ أَصْلَاحِ عَالَمِ وَ
تَهْذِيبِ نَفُوسِ أُمَمِ بِقَدْرِ وَسْعِ مَشْغُولِ گُردند

- 4 We have mentioned thee before, and thy father who hath ascended to the Supreme Companion, and We have revealed for him that from which the fragrance of the loving-kindness of his Lord, the Compassionate, the All-Bountiful, is diffused. Praise be unto Him, for He is the Goal of them that know and the Beloved of them that are nigh.

4 اَنَا ذَكَرْنَاكَ مِنْ قَبْلِ وَ اَبَاكَ الَّذِي صَعَدَ إِلَى
الرَّقِيقِ الْأَعْلَى وَ اَنْزَلْنَا لَهُ مَا يَتَضَوُّعُ مِنْهُ عَرَفَ
عِنَايَةَ رَبِّهِ الْمَشْفُقِ الْكَرِيمِ الْحَمْدُ لَهُ اِذْ هُوَ مُقْصُودُ
الْعَارِفِينَ وَ مُحَبُّوبِ الْمُقَرَّبِينَ

BLIB_Or15703.152

BH07846

To: Haji Abdur-Rahim, in Nayriz

Date: 1306-08-01 [1889-Apr-2]

- 1 He is the Hearer, the Answerer
- 2 Praise be to God! Thou hast attained unto that for which the world of existence hath been brought into being. Thou hast hearkened unto that which the company of the near ones, throughout the nights and days, would beseech the Goal of all mankind to hear. Some time ago We made mention of the friends, including mention of Shafi?, upon him be My glory, and We sent it forth. We beseech God to honor His loved ones with His Tablet and to acquaint them with what lieth concealed in its words of the oceans of His knowledge, and to aid them to remain steadfast in the Most Great Steadfastness, whereby neither shall the names hold them back from their Lord nor the tales of old from their Sovereign. He, verily, is the Almighty, the All-Compelling, the All-Knowing, the All-Wise. Thou art he who hath gained mention by Me time and again and hast drunk the choice wine of utterance from the hand of My bounty. We counsel thee to preserve what We have bestowed upon thee. Verily thy Lord is the Counselor, the All-Knowing. The glory from Us be upon thee and upon My loved ones in that place, and upon My handmaidens who have believed in the One, the All-Informed.

1 هُوَ السَّامِعُ الْحَبِيبُ

2 اللَّهُ الْحَمْدُ فَائِزٌ شَدِيدٌ بِأَنْجَحِهِ عَالَمٍ وَجُودٍ اِزْ بَرَايِ
آنَ مَوْجُودٍ گَشْتَه اصْغَا نَمُودِي أَنْجَه رَا كِه
مَعْشَرِ مُقَرَّبِينَ دَر لِيَالِي وَ اَيَّامِ اصْغَايِ آن رَا اِزْ
مُقْصُودِ عَالَمِيَانِ مُسْتَلْتِ مِينُمُودَنْدِ چَنْدِي قَبْلِ ذِكْرِ
دُوسْتَانَرَا نَمُودِيمِ اِزْ جَمْلَه ذِكْرِ جَنَابِ شَفِيعِ عَلَيْهِ
بِهَائِي رَا وَ اِرْسَالِ دَاشْتِيمِ نَسْتَلِ اَللهُ اِنْ يَشْرَفْ
اَوَّلِيَّاهُ بَلُوحَه وَيَعْرِفْهُمْ مَا سَتَرَفِي كَلِمَاتِه مِنْ بَحْرِ
عَرَفَانِه وَيُؤَيِّدْهُمْ عَلَيِ الْاِسْتِقَامَةِ الْكُبْرَى بِحَيْثُ
لَا تَمْنَعُهُمُ الْأَسْمَاءُ عَنْ مَالِكِهَا وَ لَا الْقَصَصُ
الْأَوَّلَى عَنْ سُلْطَانِهَا اِنَّهُ هُوَ الْمُقْتَدِرُ الْمُهَيْمِنُ الْعَلِيمُ
الْحَكِيمُ اَنْتَ الَّذِي فَزْتَ بِذِكْرِي مَرَّةً بَعْدَ مَرَّةٍ
وَ شَرَبْتَ رَحِيقَ الْبَيَانِ مِنْ يَدِ عَطَائِي نَوْصِيكَ
بِحِفْظِ مَا اَعْطَيْنَاكَ اَنْ رَبِّكَ هُوَ النَّاصِحُ الْعَلِيمُ
الْبَهَاءُ مِنْ لَدُنَّا عَلَيْكَ وَ عَلَيِ اَوَّلِيَائِي هُنَاكَ وَ عَلَيِ
اِمَائِي الْاَلَاءِي آمَنْ بِالْفَرْدِ الْخَبِيرِ

BLIB_Or15703.153

BH07781*To: Muhammad Rida son of Ali from Shin**Date: 1306-08-01 [1889-Apr-2]*

- 1 He is the One Manifest and Speaking in the Most Great Prison
- 2 Say: Glory be unto Thee, O Lord, O Treasure of the poor and Sustainer of the weak, Lord of earth and heaven, Who art seated upon the throne of 'Do what Thou willest.' I testify to that which the Tongue of Thy Will hath testified in the Kingdom of Thy utterance, and I acknowledge that which Thou hast sent down in Thy Scriptures, Thy Books and Thy Tablets. I beseech Thee, O my Lord, by the Tablet which Thou hast adorned with the lights of Thy utterance and wherein Thou hast written for Thy loved ones that which behooveth them in Thy days, and by Thy Name, the Manifest, the Speaking, the Hidden, and by Thy Light, the Shining, the Radiant, the Treasured, to assist me to hold fast unto Thy Most Great Handle in such wise that neither the hosts of Thy earth and heaven nor the might of the oppressors among Thy creatures shall keep me back from Thee. O Lord! I am Thy servant and the son of Thy servant. I have heard Thy call and turned toward Thee, and have found the fragrance of Thy garment and hastened with my heart unto Thee. I beseech Thee not to disappoint me in attaining that which Thou hast ordained for Thy trusted ones. Verily Thou art the All-Powerful, the Mighty, the All-Bountiful.

JHT_S#096

1 هو الظاهر الناطق في السجن الأعظم

2 قل سبحانك اللهم يا كنز الفقراء و معين الضعفاء و مالک الأرض و السماء و المستوى على عرش تفعل ما تشاء اشهد بما شهد لسان ارادتک في ملکوت بيانک و اعترف بما انزلته في زبرک و کتبک و الواحدک ای رب اسئلك بالصحيفة التي زينتها بأنوار بيانک و كتبت فيها لاوليائك ما ينبغي لهم في أيامک و باسمک الظاهر الناطق المكنون و نورک المشرق الساطع المخزون بأن تؤيدني على التمسك بعروتك الوثقى بحيث لا تمنعني جنود ارضک و سمائك و لا سطوة الظالمين من خلقک ای رب انا عبدک و ابن عبدک قد سمعت ندائك و اقبلت اليک و وجدت عرف قيصک و سرعت بقلبي اليک اسئلك ان لا تخيبني عما قدرته لأمنائك أنك انت المقتدر العزيز الوهاب

INBA51:031, BLIB_Or15703.145,
KB_620:024-025, ADM1#016 p.045,
ADM2#053 p.094

BH08184*To: Haji Mirza Husayn Shirazi et al., in Khartum**Date: 1306-08-01 [1889-Apr-2]*

- 1 Mention after mention makes mention of what came before, and declares that promises must be fulfilled....
- 2 Hadrat-i-Badi', who bore the letter to the Sultan and stood before him, raised the letter and proclaimed: "O King, I have brought thee from the Most Great Announcement a Mighty Book." Surely they have heard the details of how, with what
- 1 ذکر بعد ذکر قبل را ذکر مینماید و میگوید وعده باید وفا شود ...
- 2 حضرت بدیع که حامل نامه سلطان بود و در مقابل ایستاد و نامه را بلند نمود و قال قد جئتی یا سلطان من النبأ الأعظم بکتاب عظیم و البته تفصیل را خود ایشان شنیده اند که بجه قوت

power and might, he declared his mission before His Majesty the Sultan, while wearing but a single shirt. The might and majesty of royalty could not deter him, and afterwards he gave up his life with complete submission and contentment, drinking the cup of martyrdom from the hand of grace. And likewise other holy souls who hastened to the place of sacrifice with utmost joy and acquiescence. In truth, this servant is incapable of mentioning the names of those souls....

و قدرتی در مقابل حضرت سلطان مأموریت
خود را اظهار نمود در حالتیکه یک پیراهن در
بدن داشت سطوت و شوکت سلطانی منعی
نمود و بعد بکمال تسلیم و رضا جان داد و شربت
شهادت از ید عنایت نوشید ...

MUH3.254x

BH08897

To: Aqa Buzurg Firuzi, in Fars

Date: 1306-08-01 [1889-Apr-2]

1 He is the Speaker, the All-Informed!

1 هو الناطق الخبير

2 Thy petition was received and the response of what the All-Bestowing uttereth in the final goal hath been revealed. Thou didst attain to the mention of God, glorified be His majesty. We beseech Him to deposit His mention as a trust within pure and sanctified hearts and to preserve it through the hosts of the seen and the unseen. He is the Powerful, the Mighty. The Supreme Pen is occupied day and night with the mention of His loved ones. Blessed is the face that hath turned, and the ear that hath heard, and the tongue that hath spoken, and the heart that hath turned unto God, the Lord of all worlds. Rejoice thou in My mention of thee and be of the thankful ones. All the loved ones in that land are remembered and adorned with His grace. We beseech God to preserve them through His sovereignty and give them to drink from the cup of His bounty and to bestow upon them what He hath ordained for His trusted ones. Verily He is the Beneficent, the Generous. There is no God but Him, the Single, the One, the Mighty, the Great.

2 عریضه رسید و جواب ما ینطق به الوهاب فی
المآب از قبل بذکر حق جلّ جلاله فائز شدی از
حق میطلبیم ذکرش را در قلوب صافیه مطهره
ودیعه گذارد و بجنود غیب و شهود حفظ فرماید
اوست قادر و توانا قلم اعلی در لیالی و ایام بذکر
اولیا مشغول طوبی لوجه توجه و لسمع سمع و
للسان نطق و لقلب اقبل الی الله رب العالمین
افرح بذکری ایاک و کن من الشاکرین اولیای
آن ارض طراً بذکر فائزند و بعنایت مزین نسل الله
ان یحفظهم بسلطانه و یسقیم من کأس عطائه و
یرزقهم ما قدر لأمنائه انه هو المنعم الکریم لا اله
الا هو الفرد الواحد العزیز العظیم

BLIB_Or15703.155

BH00540

To: Muhammad Karim Attar, in Tihiran

Date: 1306-08-03 [1889-Apr-4]

- 1 In the name of our Most Holy, Most Great, Most Exalted, Most Glorious Lord! 1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْهَى
- 2 Today the effulgences of the Sun of Truth have shone forth upon all, and cities and lands are in rapture and ecstasy from the attraction of the Call of the All-Chosen One. This Call is the water of life for the righteous, whom God hath described in the Book: "Truly the righteous shall drink of a cup tempered with camphor." Blessed is the being who hath attained unto this existence and come into being. Woe unto every heedless doubter. 2 امروز تجلیات آفتاب حقیقت بر کلّ تأییده و مداین و دیار از جذب ندای مختار در شغف و انجذاب این ندا کوثر حیوانست از برای ابرار قد وصفهم الله فی الکتاب انّ الأبرار یشربون من كأس کان مزاجها کافوراً طوبی از برای وجودیکه بلین هستی فائز گشت و موجود شد و ویل لکلّ غافل مریب و
- 3 Worthy of mention and praise are those souls who today were not prevented by the taunts of the people, the cawing of the ravens, and the threats of the oppressors from the Light of the Manifest Horizon. They heard the Call of Truth and joined themselves unto it. These are the banners of guidance and the standards of grace. Blessed is the servant who hath chosen for himself a station beneath their shade, and remote is he who hath turned away from them and clung to that which shall never profit him. 3 حقایق ذکر و ثنا سزاوار نفوس است الیوم که شماتت قوم و نعیق ناعقین و تهدید ظالمین ایشان را از نور مشرق مبین منع نمود ندای حقّ را شنیدند و باو پیوستند ایشانند اعلام هدایت و رایات عنایت طوبی لعبد اتخذ لنفسه فی ظلّها مقاماً و سحراً لمن اعرض عنها و تمسک بما لا ینفعه ابد
- 4 And then, O beloved of my heart, thy spiritual missive arrived like the vernal breeze of the All-Merciful, bringing glad tidings, bearing good news, and bestowing bounty. Its glad tidings were the sweet fragrances of the love of the Beloved of the worlds and the health and well-being of that beloved of soul and spirit. Its good news was thy steadfastness in the Cause of the Beloved. Its bounty was the fruits of inner meanings and utterance that appeared and were manifest from the Tree of Words. In truth, what is the sustenance of existence and the cause of its life? By thy life! It is the love of thy Beloved and our Beloved and the Beloved of all who are in the heavens and the earth. In the sight of those possessed of insight and hearing, naught else is mentioned save Truth and His love and service, and in reality naught else is worthy of mention. 4 و بعد یا حبیب فؤادی نامهء آنحبيب روحانی چون نسیم ربیع رحمانی رسید مرده آورد و بشارت داد و انعام فرمود مرده اش تضوعات محبت محبوب عالمیان و صحت و سلامتی آنحبيب جان و روان بشارتش استقامت آنحبيب بر امر محبوب نعمتش اثمار معانی و بیان که از سدرهء کلمات ظاهر و مشهود فی الحقیقه غذای وجود و سبب حیاتش چیست لعمرک حب محبوبکم و محبوبنا و محبوب من فی السموات و الارضین نزد صاحبان بصر و سمع غیر حقّ و محبت و خدمتش امری مذکور نه و فی الحقیقه قابل ذکر نه
- 5 Glory be to God! The heedless ones desire to veil the effulgences of the lights of the divine Sun of Manifestation. Far, far from it! Say: O ye ignorant ones! What profit did the former people gain from their calumnies and lies, what bounty did they obtain, and what did they achieve on the Day of Judgment? How long will ye remain debarred by vain imaginings 5 سبحان الله تجلیات انوار آفتاب ظهور الهی را غافلین ارادهء ستر دارند هیئات بگوئید ای بیدانشان حزب قبل از مفتریات و اکاذیب چه صرفه بردند و چه نعمت اخذ کردند و در یوم جزا بچه فائز شدند تا کی بظنون ممنوع و بحجاب محبوب از حقّ میطلعم کلّ را تأیید

and veiled by rejected and thick veils? I beseech God to aid all to rend these veils asunder. Verily He is the Powerful, the Mighty.

فرماید بر خرق این احجاب غلیظه مردوده آنه
هو المقتدر القدير

- 6 Mentions and degrees came successively, leaving no opportunity to speak of the letters, their number, their receipt and their reading - and rightly so, for the mentions were mentions of praise of the Beloved of the worlds, and the degrees were degrees of His grace and bounty. Nevertheless, they can now be renewed, therefore I state that the letters of that spiritual beloved arrived, and each, after being read and perused, attained the honor of being heard by the Lord of creation, and each time a divine utterance shone forth from the Dawning-Place of the words of the Beloved of the worlds. And at this moment, after the presentation of another letter, these exalted words emerged from the Treasury of divine knowledge and wisdom - blessed and exalted be His utterance:

6 اذکار و مراتب مترادف آمد فرصت ذکر نامه و
تعدد آن و وصول و قرائت آن از میان رفت و
باید هم برود چه که اذکار اذکار ثنائی محبوب
عالمیان بوده و مراتب مراتب عنایت و فضلش
ولکن میتوان حال هم تجدید نمود لذا عرض
میکم نامه‌های آنجیب روحانی رسید و هریک
بعد از قرائت و اطلاع باصغاء مالک ابداع فائز
گشت و در هر کوه از مشرق بیان محبوب عالمیان
بیانی اشراق نمود و این حین بعد از عرض نامه
آخری اینکلمات عالیات از مخزن علم و حکمت
الهی ظاهر و هویدا

- 7 Verily hearing and sight are within My grasp of power, and I am the All-Hearing, the All-Seeing

7 قوله تبارک و تعالی انّ السّمع و البصر فی قبضة
اقتداری و انا السّميع البصیر

- 8 O bird soaring in the atmosphere of My love, present before My face, who hast attained to hearkening unto My call and beholding My horizon! Hear thou My call once again from the precincts of Akka. Verily there is no God but Him, the Single, the All-Informed. Say: O company of the heedless, cast away what ye possess and take what hath been given you from the presence of One knowing and wise. By My life, that which your divines possess shall profit you not, nor shall that which hath been ordained from the presence of One mighty and powerful. Beware lest ye deprive yourselves of that which ye have been commanded in the Book of God, the Lord of all worlds. Say: abandon tyranny and wickedness, and take hold of trustworthiness and godliness and truthfulness and purity, by command of God, the Lord of the Day of Judgment. The Wronged One hath not spoken from desire, but rather by what hath been revealed in the Book of God, the Ordainer, the Ancient of Days. Through moral excellence are revealed the stations of man in the contingent world, as testified by honored servants whom the whisperings of the people have not kept back from arising to serve God, the Lord of the Mighty Throne.

8 یا ایها الطائر فی هواء حبّی و الحاضر امام وجهی
و الفائز باصغاء ندائی و مشاهدة افتی اسمع ندائی
مرّة اخرى من شطر عکاء آنه لا اله الا هو الفرد
الخبیر قل یا ملأ المعرضین ضعوا ما عندکم و خذوا
ما اوتیتم من لدن علیم حکیم لعمری لا ینفعکم ما
عند علمائکم و ما ینفعکم ما قدر من لدن مقتدر قدیر
ایاکم ان تمنعوا انفسکم عما امرتم به فی کتاب الله
ربّ العالمین قل دعوا البغی و الفحشاء و خذوا
الأمانة و الذیانة و الصدق و الصّفاء امرأ من لدی
الله مالک یوم الدین انّ المظلوم ما نطق عن الهوی
بل بما نزل فی کتاب الله الأمر القديم بالأخلاق
تظهر مقامات الانسان فی الامکان یشهد بذلك
عباد مکرمون الذین ما اعدتهم و ساوس القوم عن
القیام علی خدمة الله ربّ العرش العظیم

- 9 O Attar! Sorrows have encompassed the Wronged One, whereat the tears of Mine eyes have rained upon My cheeks, both outwardly and inwardly, and My heart and My pen have lamented, yet most of the people are heedless. The luminary of trustworthiness hath set in the capital, and therein hath appeared that which hath prevented the Pen from revealing it, the tongue from mentioning it, and the perceptive faculty

9 یا عطار قد احاطت المظلوم الأحران الواردة علیه
بذلك هطلت درر عیونی علی وجنتی ظاهری و
باطنی و ناح قلبی و قلبی و لكن القوم اکثرهم من
الغافلین قد غاب نیر الأمانة فی الآستانة و ظهر فیها
ما منع القلم عن اظهاره و اللسان عن ذكره و القوة
المدرکة عن ادراکه یشهد بذلك من عنده کتاب

from comprehending it, as witnessed by him who possesseth a clear Book. We have counseled all in most of Our Tablets to goodly deeds and praiseworthy character, yet the people have cast the counsel of God behind their backs and followed what their passions commanded them. Lo! They are among the lost. The heedless one hath taken God's enemy as his helper, and they have advanced with swords of hatred and committed that which hath caused every just and discerning one to weep.

مبین انا وصینا الكل في اكثر الألواح بالأعمال
الطیبة و الأخلاق المرضیة ولكن القوم نبذوا
نصح الله ورائهم و اتبعوا ما امرتهم به اهوائهم
الا انهم من الخاسرين ان الغافل اتخذ عدو الله
لنفسه معیناً و اقبلا بأسیاف البغضاء و ارتكبا ما
ناح به كل منصف بصیر

- 10 Convey My greetings to My loved ones, remind them of My verses and what hath been sent down from the heaven of My utterance, and We counsel them with that whereby the station of the Word and their stations among the servants shall be exalted. Blessed is he who hath heard and acted, and woe unto them that have turned away.

10 کبر من قبلی علی اولیائی و ذکرهم بآیاتی و ما نزل
من سماء بیانی و نوصیهم بما یرتفع به مقام الکلمة و
مقاماتهم بین العباد طوبی لمن سمع و عمل و ویل
للتأرکین

- 11 The servant in attendance hath brought thy letters time and again. We have heard each one and answered thee with that whereby the fragrance of God's loving-kindness, the Lord of this exalted station, hath been diffused. Look, then remember those days when thou wert present before the Wronged One and heardst what the Tongue of Utterance spoke in the Kingdom of Knowledge, and thou didst behold the ocean and its waves, and the light and its effulgence, and thou didst attain unto that which was inscribed in the Books of God, the Mighty, the Great.

11 قد حضر العبد الحاضر بکتبک مرّة بعد مرّة سمعنا
کل واحد منها و اجبتناک بما فاح به عرف عناية
الله مالک هذا المقام الرفیع انظر ثم اذكر الايام
التي کنت حاضراً لدى المظلوم و سمعت ما نطق
به لسان البیان فی ملکوت العرفان و رأيت البحر
و امواجه و النور و اشرقه و فزت بما کان مسطوراً
فی کتب الله العزیز العظیم

- 12 O Attar! Upon thee be My glory! Harken in the Persian tongue: All the letters sent have been heard, and in each instance thy mention hath flowed from the Tongue of Grandeur. Convey greetings from the Wronged One to all the brethren, family, and associates. All are mentioned before the Wronged One. Ask thou God that He may cause all to attain unto that which beseemeth the station of man. Great sorrow hath befallen this Wronged One, for in the great city there occurred that which caused the eye of justice to weep, and equity to suffer beneath the darkness of tyranny, and the form of truthfulness to be afflicted in the talons of falsehood. In brief, justice and equity and kindness remain concealed in some corner until God shall manifest them in truth. Verily, He is the Powerful, the Mighty.

12 یا عطار علیک بهائی بلسان پارسی بشنو نامه های
مرسله کل باصفا فائز و در هر کره ذکر از
لسان عظمت جاری اخوان و اهل و منتسبین طراً
را از قبل مظلوم تکبیر برسان کل لدى المظلوم
مذکورند از حق بطلب جمیع را به ما ینبغی لمقام
الانسان فائز فرماید حزن عظیم بر این مظلوم وارد
چه که در مدینه کبیره وارد شد آنچه که عین
انصاف گریست و عدل تحت ظلام ظلم معذب و
هیکل صدق در چنگل کذب مبتلا باری عدل
و انصاف و مروت در زاویه ای از زوایا محجوب
الی ان یظهرها الله بالحق انه هو المقتدر القدير

- 13 Glory be unto Thee, O my God, my Lord, my Master, my Desire! Thou seest and knowest that I have counseled Thy servants with that which will draw them nigh unto Thee and adorn them with the ornament of Thy attributes and character. Among them are those who have heard and answered, and those who have turned away and have not answered. O Lord! Thou art the Generous, possessed of great bounty. Deliver Thy loved ones from the fire of greed and covetousness, and

13 سبحانک اللهم یا الهی و سیدی و معبودی
و مقصودی ترى و تعلم بأنی وصیت عبادک
بما یقرّبهم الیک و یزینهم بطراز صفاتک و
اخلاقک منهم من سمع و اجاب و منهم من
اعرض و ما اجاب ای رب انت الکریم ذو
الفضل العظیم خلّص احبائک من نار الطمع و

adorn them with the ornament of contentment and detachment. Verily, Thou art the Lord of creation. There is no God but Thee, the Forgiving, the Generous.

- 14 Praise be to God! That which hath been revealed, a single word thereof sufficeth. By Thy life, O My beloved, the liver of trustworthiness hath melted and the tears of chastity and faithfulness have flowed. In these days I have beheld the Purpose of all the worlds in such grief that were the veil to be lifted and the friends to hear with their true hearing, all would perish. Therefore concealment is preferable, and the Cause is in the hands of God, the Lord of all mankind.

- 15 Another matter: the honored Ismu'llah (66), may all the Most Glorious Glory rest upon him, hath repeatedly brought your letters to My presence and made mention of you. One day, the apple of Mine eye and soul, Husayn Effendi, attained the presence in place of the apple of Mine eye, that is, the son, and was adorned with acceptance. The items carried by Mulla Muhammad-'Ali (Dahaji), upon him be the Glory of God - including pen, paper and other things - arrived, but the desirable and acceptable paper, at the time of writing, each sheet in the language of its condition asketh mention of you, and assuredly the answer hath been and will be bestowed from the ocean of divine bestowal. It hath been proven by the Most Great Proof and the most perfect and complete evidence to those possessed of hearing and sight that verily He is the Hearer, the Answerer. The brethren and the honored ladies of that household, upon them be the Glory of God, are mentioned. I convey greetings to each one and beseech from God, exalted be His glory, that which shall not change nor fade. Verily He is the Powerful, the Mighty.

- 16 Another glad-tiding is that in these days a special Tablet of Visitation for His Holiness Ismu'llah al-Asdaq, upon him be all the Most Glorious Glory, hath been revealed from the heaven of knowledge of our Purpose and your Purpose. God willing, they shall attain unto it. If this evanescent servant hath delayed or should delay in responding to letters, he is surely excused, for that Beloved One knoweth that night and day he is occupied with writing and serving all the peoples of the world. Therefore they will surely forgive, and according to that Beloved One's own statement that I have been allotted one letter a year - praise be to God - at this moment, which is the third night of the month of Sha'ban the Great, this letter is completed. Until next Sha'ban you have no fixed claim by your own admission. And on this blessed night, two hours and ten minutes having passed from Friday night, visitation was performed on your behalf and was graced with acceptance. Well is it with me and

الحرص و زينهم بطراز القناعة و الانقطاع انك انت مالک الابداع لا اله الا انت الغفور الكريم انتهى لله

14 الحمد نازل شد آنچه که کلمه‌ای از آن مغنی و کافیت لعمرک یا حبیبی ذاب کید الأمانة و ذرفت دموع العفة و الذیانة در این ایام مقصود عالمیازا بحزنی مشاهده نمودم که اگر پرده برداشته شود و دوستان بسمع حقیقی بشنوند کل هلاک کردند لذا ستر اولی و الأمر بید الله مولی الوری

15 مطلب دیگر آنکه آقای مکرم حضرت اسم ۶۶ [الله] مه علیه منکل بهاء ابهه [نامهای] شما را مکرر بحضور آوردند و ذکر شما را نموده‌اند و یومی از ایام قره عین و جان حسین افندی بنیایت قره عین یعنی ابن زیارت فائز و بقبول مزین اشیائیکه حامل آن جناب ملا محمد علی (دهجی) علیه بهاء الله بود از قلم و قرطاس و سایر رسید و لکن قرطاس مرغوب و مقبول در احیان تحریر خود هر ورقی بلسان حال ذکر شما را میطلبد و البته جواب از بحر عطای الهی عطا شده و میشود ببرهان اعظم و دلیل کامل اتم نزد صاحبان سمع و بصر ثابت شد بآنکه هو السامع المجیب حضرات اخوان و مخدرات آن بیت علیهم بهاء الله مذکورند خدمت هر یک تکبیر میرسانم و از حق جل جلاله میطلبم آنچه را که تغییر نیابد و محو نشود آنکه هو المقتدر القدیر

16 بشارت اخری آنکه این ایام یک لوح زیارت مخصوص حضرت اسم الله الأصدق علیه منکل بهاء ابهه از سماء علم مقصودنا و مقصودکم نازل انشاء الله بآن فائز میشوند اگر این خادم فانی در عرض جواب دستخطها تأخیر نموده و یا بنماید البته معاف است چه که آنخوب میدانند که در لیلی و ایام بحریر متمسک و بخدمت عموم اهل عالم مشغول لذا البته عفو خواهند فرمود و بفرمایش خود آنخوب که مرقوم داشته‌اند سالی یک نامه جیره داشته‌ام الحمد لله در این حین که شب سیم شهر شعبان المعظم است این نامه اتمام پذیرفت تا شعبان دیگر طلب معینی بتصدیق خود آنجناب ندارید و در این لیل مبارک دو ساعت

with you! I convey greetings to the gentlemen and friends of that land, and with the tongue of the inner heart I say:

وده دقیقه از شب جمعه گذشته بنیابت آنجناب زیارت بعمل آمد و بقبول فائز گشت هنیئاً لی و لکم خدمت آقایان و اولیای آن ارض تکبیر میرسانم و بلسان سر عرض میکنم

- 17 My God, my God! Unite the hearts of Thy loved ones and friends, then make their word as one. O Lord! Illumine them with the light of unity and ordain for them the station of concord. The servant beareth witness that Thou hast ordained the exaltation of Thy Word in the unity of Thy servants and their concord in Thy Cause. Verily Thou art the All-Bountiful, the Powerful, the Mighty, the Praiseworthy.

17 الهی الهی الف بین قلوب اولیائک و احبائک ثم اجعل کلماتهم واحدة ای رب نورهم بنور الاتحاد و قدر لهم مقام الاتفاق يشهد الخادم بأنک قدرت اعلاء کلماتک فی اتفاق عبادک و اتحادهم فی امرک انک انت الفضل المقتدر العزيز الحمید

- 18 Likewise the leaves and handmaidens of God in that land - I have mentioned and continue to mention each one. For some, blessed and holy Tablets have been revealed. God willing they shall arrive and they shall become illumined and shall attain unto the light of the utterance of the Purpose of all the worlds. This is a glad-tiding that no other glad-tiding can equal, to which beareth witness the Lord of all creation. Glory and praise and remembrance, then mercy and loving-kindness and exaltation be upon you and upon those with you and upon those whom the veils of names and nothing whatsoever have prevented from God, the King of this mighty Day.

18 و همچنین ورقات و اماء الله آن ارض هریک را ذکر نموده و مینمایم از برای بعضی الواح مبارکه مقدسه نازل انشاء الله میرسد و بنور بیان مقصود عالمیان منور و فائز میشوند هذه بشارة لا تعادلها بشارة اخرى يشهد بذلك مولی الوری البهاء و الذکر و الثناء ثم الرحمة و العناية و العلاء علیکم و علی من معکم و علی الذین ما حجتهم حجات الاسماء و لا شیء من الأشياء عن الله مالک هذا الیوم العظیم

- 19 Third night of the month of Sha'ban 1306

19 لیل سیم شهر شعبان سنه ۱۳۰۶

BRL_TRUST#37x, COC#2049x

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BH03430

To: Aqa Muhammad Kazim et al., in Sabzivār

Date: 1306-08-15 [1889-Apr-16]

- 1 ...O God, Kind and Merciful! Didst Thou bestow hearing and sight upon the world, or didst Thou withhold them? I beseech Thee by Thy might, Thy grandeur, Thy bounty and Thy generosity to manifest that which Thou hast bestowed, that Thy blessing may become evident to all the worlds and the effluent rays of the Orb of bounty may illumine all existence. I swear by Thy sanctified Being that if Thou dost not manifest it throughout the duration of Thy kingdom and dominion, no doubt shall arise concerning Thy bestowal and giving. Thine is the wealth and at Thy door are the poor. If Thou givest, we

1 الها کریماً رحیماً آیا از برای عالم سمع و بصر عطا فرمودی و یا آنکه محروم داشتی از تو سؤال مینمایم به عزّت و عظمت و جود و کرمّت که آنچه عطا فرمودی ظاهر نمائی تا نیعمت بر عالمیان هویدا گردد و اشراقات انوار نیر جود جمیع وجود را منور فرماید قسم بذات مقدّست اگر بدوام ملک و ملکوت اظهار نداری در بخشش و عطایات از برای وجود ربی حاصل نه غنا آن تو و فقرا بیاب تو اگر عطا فرمائی شا کریم و اگر محروم نمائی

are grateful, and if Thou withholdest, we remain thankful and patient. O Lord! Through Thy will we came into being, and unto Thee on Thy Day have we returned. Withhold not Thy servants who implore and hope from the waves of the ocean of Thy gifts, and adorn all with the ornament of Thy bounty and bestowal. Verily, Thou art the Almighty, the Mighty, the Praiseworthy....

حامد و صابرم ای پروردگار از ارادهات بوجود آمدیم و بتو در یوم تو راجع گشتیم این خادم سائل و آمل عبادت را از امواج بحر عطایت منع مفرما و کل را بطراز جود و بخشش مزین نما آنک انت المقتدر العزیز الحمید...

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

2 هو السميع البصير

3 O Ghulam-Husayn! The manifest light is dawning and shining from the horizon of the will of the Lord of the Worlds, and the soul-stirring call of the All-Merciful is raised from the direction of the prison. Say: O ye who possess ears, hear! And O ye who have eyes, hasten! Glory be to God! The inanimate speaketh while the servants are silent and veiled. This Most Great Talisman hath powers; none save His own Self is aware of its mysteries. All are heedless and veiled save those whose eyes God hath illumined with the lights of His countenance. Perishable wealth hath prevented the servants from that which is everlasting. They have clung to transient means in such wise that they have deprived themselves of God's eternal blessings.

3 یا غلامحسین نور مبین از افق اراده رب العالمین مشرق و لائح و ندای جانفزای رحمانی از شطر بیجن مرتفع بگو ای مالکان آذان بشنوید و ای صاحبان بصر بشناید سبحان الله جماد ناطق و عباد صامت و محبوب این طلسم اعظم را تصرفهاست احدی بر اسرارش جز نفسش آگاه نه کل غافل و محجوبند الا الذين نور الله ابصارهم بأنوار وجهه مال فانی عباد را از مال باقی منع نموده باسباب فانیه بشأنی تمسک نموده اند که از نعمتهای باقیه الهیه ممنوع شده اند

4 Say: O servants! The days flee away and things perish. Strive that ye may attain unto the lamp of the favor of God, exalted be His glory. The place of return, outwardly, is observed to be narrow and dark. A lamp is needed and solitude requireth a companion. Glory be to God! Again, glory be to God! Man perceiveth himself in need of numerous means for a single night in this world and spendeth all his energies in acquiring them, even though he is certain of their alteration and destruction; yet for a world wherein he must dwell permanently, by virtue of the Kingdom of earth and heaven, he hath made no preparation. Say: O people! Lay hold of deeds ere the appointed time cometh. Seize the opportunity ere it passeth, and the respite ere death arriveth. Verily, the time shall come suddenly. By the life of God! Then neither fortresses shall protect you nor armies guard you.

4 بگو ای عباد آیام در مرور و اشیاء فانی جهد نمائید شاید فائز شوید بمصباح عنایت حق جلّ جلاله مقرر رجوع بر حسب ظاهر باریک و ظلمانی مشاهده میشود سراج لازم و تنهائی را رفیق واجب سبحان الله باز هم سبحان الله انسان از برای یکشب در دنیا بچندین اسباب خود را محتاج مشاهده مینماید و جمیع همش بتحصيل آن مشغول و حال آنکه بر تغییر و فنایش موقن است و حال از برای عالمی که بدوام ملک و ملکوت باید در آن ساکن شود تدارکی ننموده بگو یا قوم خذوا العمل قبل ان یأتی الأجل اغتنموا الفرصة قبل ان یفوت و المهلة قبل ان یموت ان الوقت یأتی بغتة لعمر الله اذا لا تحفظکم الحصون ولا تحرسکم الجنود

5 Harken unto the call of the Wronged One. He remembereth you for the sake of God and counseleth you as a token of His grace. Take what the Tongue of Grandeur hath uttered and cast away what ye have heard from those who have denied the blessing. We testify that they are among the oppressors in the Book of God, the Lord of the worlds. The glory from Us be upon thee and upon thy brother who hath heard, turned, and responded to his Ancient Lord. We beseech God to assist him

5 اسمعوا نداء المظلوم انه یدکرکم لوجه الله و ینصحکم فضلاً من عنده خذوا ما نطق به لسان العظمة و ضعوا ما سمعتموه من الذين کفروا بالنعمة نشهد انهم من الظالمين فی کتاب الله رب العالمين البهاء من لدنا علیک و علی اخیک الذی سمع و اقبل و اجاب مولیه القديم نسل الله ان یمده بجنود

with the hosts of the unseen and to confirm him in that which He loveth and is pleased with. Verily, He is the Almighty, the All-Powerful....

الغيب ويؤيده على ما يحب ويرضى أنه هو المقتدر
القدير....

INBA15:362x, INBA26:366bx, BLIB_Or15724.004x,
AQA7#518 p.364x, AHM.369x,
AQMJ1.176bx, ADH1.027x

BH03114

To: Haji Siyyid Muhammad Afnan son of Siyyid Hasan Afnan Kabir

Date: 1306-09 [1889-Apr]

- 1 He is the One dawning from the horizon of the heaven of utterance! 1 هو المشرق من افق سماء البيان
- 2 The Unseen beareth witness unto Its own Self that verily I am God, there is none other God but Me. I have manifested that which I desired before the faces of the servants - among them are those who saw and believed, those who turned toward it yet hesitated, and those who testified to that which the Tongue of Grandeur hath testified in this mighty and impregnable station, which hath been named with the Most Beautiful Names by God, the Lord of the mighty Throne. He whom I loved hath appeared before the Wronged One and asked from the Most Great Ocean. We have made mention of thee and have sent down for thee this Tablet that thou mayest thank thy Lord, the Single, the One, the All-Knowing, the All-Wise. 2 شهد الغيب لنفسه بنفسه بأنى انا الله لا اله الا انا
قد اظهرت ما اردت امام وجوه العباد منهم من
رأى وآمن ومنهم من اقبل وتوقف ومنهم من
شهد بما شهد لسان العظمة فى هذا المقام العزيز
المنيع الذى سمي بالاسماء الحسنى من لدى الله
رب العرش العظيم قد حضر لدى المظلوم من
احببى وسأل من البحر الأعظم ذكرى انزلنا
لك هذا اللوح لتشكر ربك الفرد الواحد العليم
الحكيم
- 3 O My Afnan! Upon thee be My glory and My loving-kindness. Thou art he to whom the Supreme Pen hath testified in numerous Tablets and for whom it hath revealed that which neither the veils of the world can conceal nor the clamor of the nations can alter. It shall remain shining, through the perpetuity of the Kingdom and the Dominion, from the horizon of the heaven of God's loving-kindness, the Lord of the worlds. This is a word that all the books of the world cannot equal - a bounty from Him unto thee. Verily, He is the All-Bountiful, the Forgiving, the Merciful. When thou hearest the shrill voice of My Pen and findest the fragrance of My raiment, say: 3 يا افنانى عليك بهائى و عنايتى انت الذى شهد
لك القلم الأعلى فى الواح شتى و انزل لك ما
لا تستره حجاب العالم ولا تغيره ضوضاء الأمم
يكون مشرقاً بدوام الملك و الملكوت من افق
سماء عناية الله رب العالمين هذه كلمة لا تعادها
كتب العالم فضلاً من عنده عليك أنه هو الفضل
الغفور الرحيم اذا سمعت صرير قلبى و وجدت
عرف قيصى
- 4 My God, my God! I testify that Thou hast aided Thine Afnan to turn toward the lights of Thy countenance and to hold fast unto that which Thou hast revealed in Thy Book, and hast written for them from the Pen of bounty that which none knoweth save Thyself. I beseech Thee by Thy signs whereby 4 قل الهى الهى اشهد أنك ايدت افنانك على
التوجه الى انوار وجهك و التمسك بما انزلته
فى كتابك و كتبت لهم من راحة الفضل ما
لا اطلع به الا نفسك اسألك بآياتك التى
بها تمت جنتك على خلقك و برهانك على

Thy proof hath been perfected amongst Thy creation and Thy testimony amongst Thy servants, and by Thy clear tokens before which all signs bowed down at the revelation of the lights of the Orb of Thy manifestation, that Thou wilt exalt me through Thy Name, draw me nigh through Thy generosity, and assist me to arise for Thy Cause in every world of Thy worlds. I testify that Thy grace withholdeth not those who seek Thee, Thy bounty disappointeth not those who hope in Thee, and Thy loving-kindness forsaketh not those who yearn for Thee.

- 5 O my Lord! Thou beholdest me gazing toward Thy horizon and awaiting the wonders of Thy bounty and mercy. I beseech Thee by Thy call between earth and heaven, and by Thy sovereignty which hath subdued all things, that Thou wilt preserve me from the doubts of Thine enemies and the allusions of those who have turned away from Thy Cause among Thy creatures. Verily, Thou art powerful over whatsoever Thou willest. There is none other God but Thee, the Commander, the Judge, the Almighty, the Powerful.

عبادک و بیناتک الّتی بها خضعت العلامات
عند تجلّی انوار نیر ظهورک بأن ترفعنی باسمک و
تقرّبنی بجودک و تؤیّدنی علی القیام علی امرک
فی کلّ عالم من عوالمک اشهد أنّ فضلک لا
یمنع قاصدیک و جودک لا یخیب آملیک و
عنایتک لا تدع مشتاقیک

5 ای ربّ ترانی ناظرّاً الی افقک و منتظراً بدائع
جودک و رحمتک اسألك بندائک بین الأرض
و السّماء و بسلطانک الذّی یخفّز الأشياء بأن
تحفظنی من شبهات اعدائک و اشارات المعرضین
من خلقک انک انت المقتدر علی ما تشاء لا اله
الا انت الامر الحاکم المقتدر القدير

BLIB_Or15695.167

BH04193

To: *Mirza Kuchik ibn akh Jinab-i-Haji Muhammad Rida*

Date: 1306-09 [1889-Apr]

- 1 In the name of Almighty God
- 2 God, exalted be His glory, has fulfilled His promise and made manifest His Day, according to His blessed and exalted words: "The Day when mankind shall stand before the Lord of the worlds." However, the unjust people in this blessed Day have deprived themselves of the presence of the Self-Subsisting Lord and have clung to vain imaginings. Every created thing calls out in a most sweet voice, summoning the servants to the Creator of existence, yet their deeds have prevented most from turning to Him and have deprived them of the Days of God. Say: O servants, fear God and follow not your idle fancies. Follow Him Who has come to you with a clear Command and mighty sovereignty. Today the Divine Lote Tree in the highest Paradise gives the glad tidings of the manifestation of the Lord of Names to all beings. Every eye illumined with the light of recognition has attained to witnessing Him, and every ear cleansed of ancient tales has been honored to hear. O people

1 بنام خداوند توانا

2 حقّ جلّ جلاله بوعده وفا فرمود و یوم خود
را ظاهر نمود بقوله تبارک و تعالی یوم یقوم
النّاس لرّب العالمین ولكن قوم بی انصاف در این
یوم مبارک از حضرت قیوم محروم گشتند و
بمهوم تمسّک جستند هر شیء از اشیاء بندای
بلند احلی عباد را بمالک ایجاد دعوت مینماید
ولکن جزای اعمال اکثری را از توجّه منع
نموده و از ایّام الله محروم ساخته بگوای عباد
خافوا الله و لا تتّبّعوا اهلوائکم اتّبعوا من اتاکم
بأمر مبین و سلطان عظیم امروز سدره منتهی
در فردوس اعلی عباد را بظهور مالک اسماء
بشارت میدهد هر بصری که بنور عرفان منور
گشت بمشاهده فائز و هر سعی که از قصص

of God! Strive that perchance you may deliver a soul from the darkness of vain imaginings and guide it to the Dayspring of certitude.

- 3 Say: My God, my God! I testify that Thou hast manifested Thyself and whatsoever Thou didst promise Thy servants in Thy Books, Thy Scriptures and Thy Tablets. I beseech Thee by the ocean of Thy verses and the lights of Thy Throne to aid me to perform such deeds as will diffuse the fragrance of Thy good-pleasure. O my Lord! Thou seest Thy servant turning unto Thee, detached from all else but Thee. Ordain for him that whereby his mention and his name shall endure amongst Thy servants and Thy creation. Verily Thou art the Almighty, the Mighty, the All-Bountiful. The Glory from Us be upon thee and upon him who hath believed in God, the Lord of Lords, in the final return.

اولی مطهر شد باصغاء مشرف يا حزب الله جهد
نمائيد شايد نفسی را از ظلمات اوهام نجات
دهيد و بمشرق يقين هدايت نمائيد

3 قل الهی الهی اشهد انک اظهرت نفسك و ما
وعدت عبادک فی کتیبک و زبرک والواحک
اسألك ببحر آیاتک و انوار عرشک بأن توفقني
على عمل يتضوع منه عرف رضائك ای رب
تری عبدک اقبل اليک منقطعاً عن دونک قدر
له ما يبقى به ذکره واسمه بين عبادک و خلقتک
انک انت المقتدر العزيز الوهاب البهاء من لدنا
عليک و علی من آمن فی المآب بالله ربّ الأرباب

BLIB_Or15695.169

BH04145

To: Haj Mirza Muhammad Husayn Afnan, in China

Date: 1306-09 [1889-Apr]

- 1 In His Name, that ruleth over all names! 1 بِسْمِهِ الْمُهَيْمِنِ عَلَى الْأَسْمَاءِ
- 2 Verily the Fire speaks forth from the Divine Lote-Tree: "God, there is no God but Him, the Sovereign, the Self-Subsisting." And the Light calls out from the horizon of Manifestation: "The Kingdom belongs to God, Master of what was and what shall be." And the Mount circles round and proclaims: "O peoples of the earth! The Hidden One has appeared and the Treasured One has come!" And the Herald has called out: "O people of earth! The gate of heaven has been opened and He Who was promised in the Books of God, the Lord of the seen and unseen, has come!" 2 إِنَّ النَّارَ تَنْطَلِقُ فِي السَّدْرَةِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُهَيْمِنُ الْقَيُّومُ وَ النَّورُ مِنْ أَفْقِ الظُّهُورِ ينادي الْمَلِكُ اللَّهُ مَالِكُ مَا كَانَ وَ مَا يَكُونُ وَ الطُّورُ يَطُوفُ وَ يَقُولُ يَا مَلَأَ الْأَرْضَ قَدْ ظَهَرَ الْمَكْنُونُ وَ اتَى الْخِزْوَنُ وَ نادى الْمَنَادُ يَا أَهْلَ الْأَرْضِ قَدْ فَتَحَ بَابَ السَّمَاءِ وَ اتى مِنْ كَانَ مَوْعُوداً فِي كُتُبِ اللَّهِ مَالِكُ الْغَيْبِ وَ الشُّهُودِ
- 3 There has come before the Wronged One he who was named Muhammad-Rida. We have remembered you with spirit and fragrance, and remember you in this blessed Tablet. When you see and read it, say: "Praise be to You, O my God, for having caused my name to flow from Your Most Exalted Pen in various Tablets, and for having enabled me to turn to You and attain Your presence, when most of Your servants and creatures were debarred therefrom. Glory be to You, O my God!" 3 قَدْ حَضَرَ أَمَامَ الْمَظْلُومِ مِنْ سَمِيٍّ بِمُحَمَّدٍ قَبْلَ رِضَا وَ ذَكَرَكَ بِالرُّوحِ وَ الرِّيحَانِ ذِكْرًا نَاكِ بِهَذَا اللَّوْحِ الْمَبْرُوكِ إِذَا رَأَيْتَ وَ قَرَأْتَ قُلْ لَكَ الْحَمْدُ يَا أَلْهِي بِمَا جَرَى أَسْمِي مِنْ قَلْبِكَ الْأَعْلَى فِي الْوَاحِ شَقِيٍّ وَ أَيْدَتْنِي عَلَى التَّوَجُّهِ إِلَيْكَ وَ الْحُضُورِ أَمَامَ وَجْهِكَ إِذْ مَنَعَ عَنْهُ أَكْثَرُ عِبَادِكَ وَ خَلْقِكَ سُبْحَانَكَ اللَّهُمَّ يَا أَلْهِي لَكَ الْعِظَمَةُ وَ الثَّنَاءُ

Yours is the greatness and the praise, the might and the eternity. I testify that Your grace has encompassed me and Your mercy has preceded me, such that You have illumined my heart with the light of Your knowledge, my sight with beholding the horizon of Your Manifestation and visiting the traces of Your Pen, and my hearing with hearkening to Your call. O Lord! I beseech You by Your supreme benevolence and by Your Most Great, Most Pure, Most Exalted Name to protect me through Your power and sovereignty and to ordain for me every good thing recorded in Your Book. Then send down upon me from the heaven of Your bounty that which befits Your generosity and grace, and assist me to remain steadfast in Your love. Verily You are the Powerful, the All-Bountiful, the Sovereign, the Bestower, the Ever-Flowing.”

JHT_S#131x

و العزة و البقاء اشهد ان فضلك احاطني و
رحمتك سبقتني بحيث نور قلبي بنور معرفتك
و بصرى بمشاهدة افق ظهورك و زيارة آثار
قلبك و سمعي باصغاء ندائك اي رب اسئلك
بعنايتك الكبرى و اسمك الأعظم الأطهر
الأعلى بأن تحفظني بقدرتك و سلطانك و تقدر
لي كل خير كان مذكوراً في كتابك ثم انزل لي
من سماء عطائك ما ينبغي لجودك و كرمك
و وفقني على الاستقامة على حبك انك انت
المقدر الفضل و المهيمن المعطي الفيض

INBA51:519, ADM1#053 p.100x

BH05072

To: Aqa Mirza Ali Akbar, in Isfahan

Date: 1306-09 [1889-Apr]

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

2 Glory be unto Thee, O my God! I testify to Thy sovereignty and Thy power, to Thy oneness and Thy authority, and that Thou art God and there is none other God but Thee. Thou hast ever been the One Who dominates all things and Who exercises power over all who dwell in the kingdom of names. Thy mercy and loving-kindness have preceded all else, and Thy grace and bounty have encompassed all things. I beseech Thee, O Sovereign of existence and Lord of the seen and unseen, by Thy Call whereby all things were attracted, and by the light of Thy countenance whereby earth and heaven were illumined, to aid Thy servants to stand firm in Thy Cause and to arise to serve Thee. O Lord! Thou beholdest him who hath turned unto Thee, and hath held fast unto Thy cord, and hath set his face toward the lights of Thy countenance. Ordain for him, O Lord of the worlds, that which will gladden his eyes and the eyes of Thy loved ones. Then send down upon him from the heaven of Thy bounty and the clouds of Thy generosity the rains of Thy grace. Verily Thou art the All-Powerful Whom the hosts cannot hinder, and the Sovereign Whom veils cannot

1 بِسْمِ رَبِّنا الْأَقْدَسِ الْأَعْظَمِ الْعَلِيِّ الْأَبْنَى

2 سبحانك اللهم يا الهى اشهد بسلطنتك و
اقتدارك و بوحدانيتك و اختيارك و بأتك
انت الله لا اله الا انت لم تزل كنت مهيماً على
الأشياء و مقتدراً على من فيملكوت الأسماء
قد سبقت رحمتك و عنايتك و احاط فضلك
و عطائك اسئلك يا سلطان الوجود و مالك
الغيب و الشهود بندائك الذى به انجذبت
الأشياء و بنور وجهك الذى به اشرقت الأرض
و السماء بأن تؤيد عبادك على الاستقامة على
امرك و القيام على خدمتك اي رب ترى من
اقبل اليك و تمسك بحبلك و توجه الى انوار
وجهك قدر له يا مولى العالم ما تقر به عينه و
عيون اوليائك ثم انزل عليه من سماء عطائك و
سحاب جودك امطار فضلك انك انت المقدر
الذى لا تمنعك الأحزاب و السلطان الذى لا
تجيبك الاجاب انك انت الناطق فى المبدء و
المآب لا اله الا انت العزيز الوهاب

conceal. Thou art the One Who speaketh both in the beginning and in the end. There is no God but Thee, the Mighty, the All-Bountiful.

3 Port Said

3 پورتسعيد

4 He is the Helper

4 هو المؤيد

5 The letter of his honor Mirza 'Ali-i-Akbar, upon him be the Glory of God, together with fifty-seven tumans, was received by the servant in the prison through the beloved of hearts, his honor Aqa Mirza Asadu'llah, upon him be the Most Glorious Glory of God, in the blessed month of Ramadan 1306.

5 مرسله جناب ميرزا ۱۱۰ [على] قبل اک عليه بهاء الله مبلغ پنجاه و هفت تومان بتوسط محبوب فؤاد جناب آقا ميرزا اسدالله عليه بهاء الله الأبهى در سجين به خادم رسيد في شهر رمضان المبارك سنة ۱۳۰۶

JHT_S#140

ADM3#019 p.029

BH00823

To: Mirza Abdullah et al., in Egypt

Date: 1306-09-01 [1889-May-1]

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

1 هو الله تعالى شأنه العظمة والاقترار

2 Praise be to the One Who is the Goal of all, Who created the world through His Word and nurtured it through various means. The law of causation is firmly established, and the manifestation of all things occurs through definite and determined means. Exalted be His Command and His Greatness!

2 حمد حضرت مقصودی را که عالم را بکلمه خلق نمود و باسباب تربیت فرمود حکم سبب محکم است و ظهور امور باسباب معین و متقن جل امره و جلّت عظمته

3 For every matter there is an appointed time and a destined cause. Through contemplation of this station and observation of this utterance, one attains to the light of the Divine Sun of Justice. Divine decrees are contingent upon means, and these means and causes have been and continue to be the education of His servants. We beseech the True One to assist these servants to achieve that which leads to progress and elevation. Verily, He is the Commander, the Ruler, the All-Knowing, the All-Wise.

3 از برای هر امری وقتی مقرر و سببی مقدر بملاحظه ایستقام و مشاهده این بیان بانوار نیر عدل الهی انسان فائز میشود تقادیر ربانی باسباب معلق و آن سبب و علت تربیت عباد بوده و هست از حق میطلبیم این عباد را موفق فرماید بر آنچه سبب ارتقاء وارتقاء است آنه هو الامر الحاکم العالم العزیز الخبیر

4 And prayers and peace be upon Him Whom the Tongue of Eternity and the Lord of Nations praised in the world: "But for Thee, I would not have created the celestial spheres." Glory be to our Lord! With one step He transcended the earth and reached the heavens, nay, beyond the heavens, nay, beyond justice and comprehension. Exalted be His power and magnificent His sovereignty!

4 و الصلوة و الصّلام على الذی نطق بشأنه لسان القدم و مالک الأمم فی العالم لولاک لما خلقت الأفلاک سبحان ربنا بیک قدم از خاک گذشت و بافلاک رسید بل فوق افلاک بل فوق عدل و ادراک جلّت قدرته و عظمت سلطنته

- 5 And upon His family and companions, whom God made the letters of His Psalms, the words of His Books, the manifestations of His Will, the dawning-places of His Purpose, and the sources of His justice and command – prayers sanctified from beginning and end. The command belongs to God, the Lord of the Last and the First.
- 6 Thereafter, the letter of that spiritual beloved arrived, bearing good tidings and spreading blessed banners, for it was adorned with the mention of God, exalted be His Glory. Without His mention, all mentions are meaningless, and without His remembrance, one can dispense with the remembrance of the world. In truth, the freshness, grace, and glory of the cities of unity and detachment have been and will ever be through His mention and praise. We hope these servants will not be deprived of this life-giving station.
- 7 After reading, contemplating, and reflecting, we approached the station and presented it. The Beloved, may our souls be sacrificed for Him, says:
- 8 O Abdullah! Upon thee be My peace and My loving-kindness! God willing, mayest thou be blessed with divine favors and illumined and adorned with the light of God's love. May such a sweet fragrance be diffused from the deeds of thyself and the friends of that land that perhaps the manifestations of religion and trustworthiness in that land may transform the grief coming from other directions.
- 9 Today, deeds are necessary, especially deeds from which the fragrance of service and trustworthiness emanates. The affairs of the Threshold have descended like swords upon the temple of trustworthiness, truthfulness, and purity. Say:
- 10 My God, my God! Adorn the heads of Thy loved ones with the crown of trustworthiness and detachment, their temples with the ornament of justice and righteousness, and their hearts with the raiment of unity and harmony. I beseech Thee, O my God and the God of the Kingdom of Names, to ordain for Thy loved ones that which will exalt them among Thy creation and cause them to be adorned with Thy virtues, whereby the horizons of Thy servants' and creatures' existence may be illumined. Verily, Thou art the Generous One, possessed of great bounty and supreme mercy. There is no God but Thee, the Almighty, the All-Powerful.
- 11 We make mention of the loved ones and ask for each honor, blessing, and exaltation. However, that which has been and continues to be the cause of elevation, ascendancy, and the manifestation of the stations of existence is unity. To this
- 5 و علی آله و اصحابه الذین جعلهم الله حروفات زیره و کلمات کتبه و مظاهر مشیتته و مطالع ارادته و مصادر عدله و امره صلوة مقدسة عن الابتداء و الانتهاء الامر لله مالک الآخرة والأولی
- 6 و بعد نامه آنجیب روحانی رسید ذاکر اخبار طیبه و ناشر لواهای مبارکه بود چه که مزین بود بذکر حق جلّ جلاله بی ذکرش اذکار بیعنی و بیادش از یاد عالم مستغنی فی الحقیقه طراوت و لطافت و عزّت مداین توحید و تجرید از ذکر و ثنائش بوده و خواهد بود امید آنکه این عباد از ایستقام جانبخش محروم نمانند
- 7 و بعد از قرائت و توجه و تفکر قصد مقام نموده عرض شد قال المحبوب ارواحنا فداه
- 8 یا عبدالله علیک سلامی و عنایتی انشاء الله بعنایت حق فائز باشی و بنور محبت الهی منور و مزین و از اعمال آنجناب و اولیای آن ارض عرف خوشی منتشر گردد شاید ظهورات دیانت و امانت آن ارض حزن وارده از جهات دیگر را تبدیل نماید
- 9 امروز عمل لازم مخصوص عملیکه عرف خدمت و امانت از آن متضوع گردد امورات آستانه بمثابه اسیاف بر هیكل امانت و صدق و صفا وارد قل
- 10 الهی الهی زین رؤوس اولیائک باکلیل الأمانة و الانقطاع و هیاکلهم بطراز العدل و التقوی و قلوبهم بقمیص الاتحاد و الاتفاق استلک یا الهی و اله ملکوت الأسماء بأن تقدّر لأولیائک ما یرفعهم بین خلقک و یجعلهم مزینین بأخلاقک لتستضی بها آفاق وجود عبادک و خلقک انک انت الکریم ذو العنایة الکبری و ذو الرحمة العظمی لا اله الا انت المقتدر القدیر
- 11 اولیا را ذکر مینمائیم و از برای هریک عزّت و نعمت و رفعت میطلبیم و لکن آنچه که سبب علوّ و سمو و علّت ظهور مقامات وجود است اتحاد بوده و هست یشهد بذلک الملاً الأعلى و القلم

testify the Supreme Concourse, the Most Exalted Pen, the Most Exalted Paradise, the Supreme Heaven, the Most Sublime Word, and the Divine Lote-Tree.

- 12 Praise be to God! The outpourings of the Pen of Providence have seized and quickened the world, especially His loved ones. No seeker hath been deprived, and no aspirant forbidden. From His Ocean of mercy, I beseech and implore that He deprive none of the inhabitants of earth from this heavenly News and eternal Cause. He is the Powerful, He is the Mighty.
- 13 Concerning what was mentioned about his honor Darvish Niyaz, may God strengthen him, it brought joy, and this evanescent servant beseeches the True One, exalted be His glory, to assist him in mention, praise, and service to His Cause, and to unveil that which leads to elevation and advancement.
- 14 When mention of his honor was made in the presence of the Master, He said:
- 15 O Niyaz! Upon thee be the peace of the All-Bountiful! It is intended that the Tree send unto thee its wondrous, sublime, and gathered fruits, and the Pen desireth to manifest its hidden pearls and send them as a gift, that thou mayest remember the time of attaining His presence. We beseech God in all conditions to enable thee to witness and hearken with thine own sight and hearing, detached from the sight of the world and the ears of the nations, and to assist thee in such wise that thou mayest take the most exalted cup before the faces of humanity and drink therefrom in His Name, the All-Bountiful, the Generous. Praise be to God, the Lord of the worlds. End.
- 16 This servant also conveys greetings to him and beseeches from God, exalted be His glory, whatsoever is befitting. Verily, He is the Forgiving, the Merciful.
- 17 Another matter: From his honor Aqa Khan, may God the Exalted strengthen him, petitions were received, and there was also a letter addressed to you which was given to his honor the Most Great Name, upon him be God's peace and favors, and placed in this servant's envelope in His presence. Search for it; perhaps it may be found there. However, the aforementioned Khan's situation has not yet become clear.
- 18 In every gathering he has denied this Cause, yet he has mentioned words similar to the mentions he made in this land, from which the fragrance of irreligion wafts. This time a Tablet was specifically sent to him. It is hoped that he may attain to that
- الأعلى و الفردوس الأعلى و الجنة العليا و الكلمة العليا و السدرة العليا انتهى لله الحمد
- 12 رشحات كلك عنایت عالم را اخذ نموده و زنده کرده مخصوص دوستانش را هیچ قاصدی محروم نشده و هیچ طالبی ممنوع نه از دریای رحمتش آمل و سائل که هیچیک از عباد ارض را از این نبأ آسمانی و امر ابدی محروم نفرماید اوست قادر و اوست توانا
- 13 اینکه در باره جناب درویش نیاز آیده الله ذکر نمودند سبب فرح شد و این خادم فانی از حق جلّ جلاله میطلبد ایشانرا مؤید فرماید بر ذکر و ثناء و خدمت امرش و کشف فرماید آنچه را که سبب ارتقا و علت ارتفاع است
- 14 باری ذکر جناب ایشان وقتی مخصوص حضور مولی عرض شد فرمودند
- 15 یا نیاز علیک سلام الفیاض اراده آنکه سدره از اثمار بدیعه منبیه جنبه نزد آنجناب ارسال نماید و قلم را اراده آنکه لآلی مخزونه اش را ظاهر فرماید و برسم هدیه بفرستد تا زمان ادراک حضور را یادآوری نماید در جمیع احوال از حق میطلبیم آنجناب را موفق فرماید بر مشاهده و اصفا به بصر و سمع خود منقطعاً عن ابصار العالم و آذان الأمم و یؤیدک علی شأن تأخذ القدح الأعلى امام وجوه الوری و تشرب منه باسمه الفیاض الکریم الحمد لله رب العالمین انتهى
- 16 اینعبد هم خدمت ایشان سلام میرساند و از حق جلّ جلاله میطلبد آنچه را که سزاوار است انه هو الغفور الرحیم
- 17 مطلب دیگر آنکه از جناب آقا خان آیده الله تعالی هم عرایض رسید و هم نامه باسم آنجناب بود بحضرت اسم جود علیه سلام الله و عنایته داده و در حضور در پاکت اینعبد گذارد تفحص نمائید شاید در آنجا یافت شود اما جناب خان مذکور الی حین امرش بوضوح نپیوست
- 18 هر مجلسی رفته انکار این امر را نموده و لکن کلماتی ذکر نموده مثل اذکاریکه در این ارض مذکور داشته عرف لامذهبی از آن متضوع این

which he himself had previously written, appear with a single face, and be illumined. In any case, we are not without hope. God's grace is abundant; perhaps it may encompass him. Verily, He is the Most Merciful of the merciful ones and the Most Generous of the generous ones.

کره لوحی مخصوص او رفته امید اینست فائز
شود بآنچه که خود او از قبل نوشته و بوجه
واحد ظاهر گردد و تجلی نماید در هر حال مأیوس
نیستیم فضل حق بسیار است شاید شامل شود آنه
هو ارحم الراحمین و اکرم الأکرمین

- 19 Concerning the mention made of his honor Haji Ali Akbar, upon him be God's peace, after it was presented before the Master's face, He said:

19 اینکه ذکر جناب حاجی علی اکبر علیه سلام الله
را نمودند بعد از عرض امام وجه مولی فرمودند

- 20 He is the Remembering, the Helper. The Wronged One desireth to make mention of him who was named Ali, before Akbar, that the mention may attract him to God, the Lord of lords. We beseech Him, exalted be He, to adorn him with the ornament of goodly character and assist him in that which He loveth and pleaseth. Verily, He is the Protector of whosoever turneth unto Him and the Desire of those in the heavens and the earth.

20 هو الذّاکر المعین اراد المظلوم ان یذکر من سَمی
بعلی قبل اکبر لیجذبه الذّکر الی الله ربّ الأرباب
و نسئله تعالی ان یزینّه بطراز الأخلاق و یؤیّده
علی ما یحب و یرضی انه ولی من والاه و مراد
من فی الأرضین و السموات

- 21 Give thanks unto God, thy Lord, for having enabled thee to turn unto Him and made thee of the party of unity amidst the parties. Say:

21 اشکر الله ربّک بما وقّعتک علی الاقبال و جعلک
من حزب التّوحد بین الأحزاب قل

- 22 Praise be unto Thee, O my God, my Lord and my Support, for having sent down unto me from the heaven of Thy bounty the blessing of Thy recognition. I beseech Thee to enable me to achieve what Thou hast chosen for me in Thy Book. O my Lord! I am Thy servant and the son of Thy servant. I hold fast to the cord of Thy grace and seek refuge at Thy threshold. I beseech Thee to ordain for me the good of the hereafter and of this world. Verily, Thou art the All-Bountiful, the Generous. There is none other God but Thee, the All-Knowing, the All-Wise.

22 لک الحمد یا الهی و سیّدی و سندی بما انزلت لی
من سماء عطائک نعمة عرفانک استلک بأن
توفّقنی علی ما اخترته لی فی کتابک ای ربّ
انا عبدک و ابن عبدک اکون متمسکاً بحبل
فضلک و لائداً بحضرتک استلک بأن تقدّر لی
خیر الآخرة و الأولى انک انت الفضل الکرم
لا اله الا انت العلیم الحکیم

- 23 This servant supplicates success on their behalf and implores his Lord to acquaint him with that which will profit him in all the worlds of His worlds. Verily He is the Mighty, the All-Wise. All the loved ones in that land are remembered and, praise be to God, have attained His grace. We beseech God, our Lord and the Lord of the throne and earth, to aid them to achieve that whereby their stations may be exalted in His presence and to ordain for them the reward of those who are nigh and sincere. Verily He is the Omnipotent, the All-Knowing, the All-Informed. Peace and mercy and bounty be upon you and upon the assured servants of God.

23 اینعبد از برای ایشان طلب توفیق مینماید و یسئّل
ربّه بأن یعرفه ما ینفعه فی کلّ عالم من عوالمه انه
هو العزیز الحکیم اولیای آن ارض طراً مذکورند و
الحمد لله بعنایت فائز نسل الله ربنا و ربّ العرش
و الثّری ان یوفّقهم علی ما یرتفع به مقاماتهم عنده
و یکتب لهم اجر المقرّبین و المخلصین انه هو المقتدر
العلیم الخبیر السّلام و الرّحمة و العطاء علیکم و علی
عباد الله الموقنین

BLIB_Or15701.027

BH00990

To: Aqa Muhammad Rida Nahhas, in Nazareth

Date: 1306-09-11 [1889-May-11]

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

2 Praise be to God Who has caused all things to speak forth His remembrance and praise, and has chosen from among them His servants whom He has made mirrors of His names and attributes, and has manifested from them one who summoned all to His path and guided them to the standard of His justice, the heaven of His grace, and the luminary of His bounty. Prayers and peace be upon the Lord of the Prophets, the Sovereign of the Chosen Ones, and the Beloved of the saints, through whom His verses were spread abroad and the fragrance of His Revelation was diffused and His commandments and laws were brought forth—He who was named by the Most Beautiful Names among the Concourse on High and the people of the kingdom of creation—and upon His family and companions, through whom the pavilion of glory was raised among the nations and the breeze of divine knowledge wafted over the world, and through whom God revealed what was hidden in knowledge and veiled from sight. Verily, He is the All-Powerful, the Unconstrained.

3 Thereafter, the letter of that heart's beloved came as a Kawthar of love and faithfulness, quenching the thirst of separation and bestowing the rest of reunion. After its reading and perusal it was presented before the face of the Master and achieved the honor of His attention. He—may our spirits be sacrificed for Him—said: "O Rida! The Wronged One sends His greetings to you and beseeches God to strengthen you in His remembrance and praise, and in acting according to what He has revealed in His Book, and to give you to drink, at all times, of the choice wine of divine knowledge, and to enable you to perform good deeds and to manifest praiseworthy characteristics. Verily, He is the Lord of creation. He counsels you with that which brings joy to the eyes of the sincere ones and gladdens the hearts of those who are near. Through deeds are the stations of men made manifest. Verily, He is the Self-Sufficient, the Most High. There is no God but Him, the Mighty, the All-Bountiful. Beware lest the affairs and events of this world prevent you from the bounty of the next world and its effulgences. Verily, He is the One with power over whatsoever He willeth. Neither the might of His servants nor

1 هو الله تعالى شأنه العظمة والاقترار

2 الحمد لله الذي انطق الأشياء بذكره و ثنائه و اصطفى عن بينها عباده الذين جعلهم مرآة اسمائه و صفاته و اظهر منهم من دعا الكل الى صراطه و هداهم الى ميزان عدله و سماء فضله و نير عطائه و الصلوة و السلام على سيد الأنبياء و سلطان الأصفياء و محبوب الأولياء الذي به انتشرت آياته و توضع عرف ظهوره و برزت اوامره و احكامه الذي سمي بالأسماء الحسنى بين الملأ الأعلى و اهل ناسوت الانشاء و على آله و صحبه الذين بهم ارتفع خباء المجد بين الأمم و سرت نسمة العرفان على العالم و بهم اظهر الله ما كان مكنوناً في العلم و مستوراً عن الأبصار انه هو المقتدر المختار

3 و بعد نامہ آنجیب فؤاد بمثابه کوثر حب و وفا ظمناً فراق را رفع نمود و راحت وصال را عطا فرمود و بعد از قرائت و اطلاع امام وجه مولی عرض شد و بشرف اصغاء فائز گشت قال ارواحنا فداه يا رضا ان المظلوم يسلم عليك و يدعو الله بأن يؤيدك على ذكره و ثنائه و العمل بما انزله في كتابه و يسقيك في كل الأحيان رحيق العرفان و يوفقك على الأعمال الطيبة و الأخلاق المرضية انه هو مولی البرية و يوصيك بما تقر به عيون المخلصين و تفرح به افئدة المقرين بالأعمال تظهر مقامات الرجال انه هو الغني المتعال لا اله الا هو العزيز الفضال اياك ان تمنعك شؤونات الأولى و حوادثها عن نعمة الأخرى و تجلياتها انه هو المقتدر على ما يشاء لا تمنعه عما اراد قوة العباد و لا سطوة الذين كفروا بالمعاد انتهى

the power of those who have denied the Day of Judgment can prevent Him from what He desireth.”

- 4 In truth, this servant was greatly gladdened by the letter of that spiritual beloved, for it was adorned with the mention of the people of divine unity. I beseech the True One, exalted be His glory, on behalf of each one, for that which is the cause and means of enduring remembrances and eternal attributes. Once, when I was in the presence of the Master, He said to write to Rida to [recite] this blessed verse. His blessed and exalted Word:
- 4 في الحقيقة از نامه آنحبيب روحانی اين عيد بسيار مسرور شد چه که بذکر اهل توحيد مزین بود از حق جلّ جلاله از برای هر یک میطلبم آنچه را که سبب و علت اذکار باقیه و اوصاف دائمه است وقتی از اوقات نزد مولی حاضر بودم فرمودند به رضا بنویس این آیه مبارکه را تلاوت نماید قوله تبارک و تعالی
- 5 “And whosoever feareth God, He will make for him a way out, and will provide for him from whence he expecteth not. And whosoever putteth his trust in God, He will suffice him. Verily, God will accomplish His purpose. Indeed, God hath set a measure for all things.” O Rida! Hold fast unto fear of God. Verily, it will guard thee from all that God loveth not. The fear of God is a blessed and beloved garment that preserveth man from the darts of Satan and guardeth him from every rejected deed and forbidden mention. Praise be to God that you are mentioned and are holding fast to the cord of love. Blessed be you!
- 5 و من یتق الله یجعل له مخرجاً و یرزقه من حیث لا یحتسب و من یتوکل علی الله فهو حسبه ان الله بالغ امره قد جعل الله لكل شیء قدراً یا رضا تمسک بالتقوی انه یحرسک عن کل ما لا یحبّه الله تقوی ردائست مبارک و محبوب یحفظ الانسان من رمی الشیطان و یحرسه عن کل عمل مردود و کل ذکر ممنوع انتهی الحمد لله مذکورند و بجبل محبت متمسک هنیئاً لجنابک
- 6 It was not permissible to mention in letters or recite in the presence of the believers, upon them be God's peace, for the understanding of the servants falls short of comprehending certain divine verses. This may give rise to controversy, as the Shi'ih sect's imaginings have led to suspicion and doubt - they may infer from a word that which never crossed the mind of the speaker. O Rida, hold fast to the hem of silence, for therein lies safety. In the tradition it is stated: “O Abu Dharr, for everything there is evidence - the evidence of intellect is contemplation, and the evidence of contemplation is silence.” And likewise it is said: “The most excellent worship is silence.” The virtues of silence are many. In truth it is a mighty fortress for the protection of the servants. We beseech God, blessed and exalted be He, to assist us in what He loves and is pleased with.
- 6 اینکه در ذکر نامه نوشته بودند و همچنین قرائت در محضر موحّدین علیهم سلام الله فرمودند این فقره جایز نبود چه که عرفان عباد از ادراک بعضی از آثار عاجز و قاصر لذا شاید سبب احداث حریفی شود اوهامات حزب شیعه سبب ظن و گمان شده شاید از کلمهئی گمان نمایند آنچه را که در گمان مکمل نگذاشته یا رضا تمسک بذیل الصّمت السّلامة فیه در حدیث فرموده یا ایاذر لكل شیء دلیل دلیل العقل التّفکر و دلیل التّفکر الصّمت و همچنین فرموده افضل العبادة الصّمت بالله فضائل صمت بسیار است فی الحقیقه حصن محکمست از برای حفظ عیاد نسأل الله تبارک و تعالی ان یؤیدنا علی ما یحب و یرضی انتهی
- 7 Let this matter not escape the notice of that spiritual friend. The perfect mystics, mature scholars, and those possessed of protection and preservation have complained of speech and praised and extolled silence. The servant beseeches his Lord to adorn His servants with the ornament of silence and protect them from the spark of speech.
- 7 این فقره از نظر آنحبيب روحانی نزود عرفای کاملین و علمای بالغین و صاحبان صیانت و حفظ از نطق شکایت نموده اند و از صمت ثنا گفته اند و وصف کرده اند یسأل الخدام ربّه بأن یزین عبادہ بطراز الصّمت و یحفظهم من شرارة النطق
- 8 Regarding what was written about breathing the air and strolling in gardens and open spaces - this brought joy and gladness. However, I beseech the True One to confirm you
- 8 اینکه در باره شمّ الهواء و سیر بستان و فضا نوشتند مایه سرور و علت بهجت گشت ولكن از حق میطلبم شما را تأیید فرماید و همچنین این

and this servant that we may discern the signs of divine craftsmanship in all things and increase in thanksgiving and praise. This is our blessing and His table of bounty. May it remain and endure. Every mighty matter is easy and simple before His favor. He brought His servants into being from the ocean of generosity, and its traces are inscribed and recorded by the manifest pen on the tablets of the servants' existence. We beseech Him, exalted be He, to preserve us from the evil of the ungodly who have surrounded the abodes of the believers. Praise be to Him, for He is the Goal of the mystics and the Most Merciful of the merciful.

- 9 Another glad tidings is that the fruit of that spiritual friend's labor has appeared, and the signs of freshness and delicacy from the spring rain of divine mercy are evident in the sent wood. I beseech the Truth, exalted be His glory, to bless and favor that friend with its manifest fruits, and to adorn the true trees, which are the manifestation of human realms, with wondrous, delicate, and novel fruits, that all may benefit and utter the word "Grace and mercy belong to God." Truly this is cause for thanksgiving, for His bounty has become manifest and the work has borne fruit. The servant bears witness that He is the Powerful, the Mighty.

- 10 Regarding the fruits of that garden which were mentioned, this is correct, for God has named those lands the Holy Land. Although the actions of Yazid lowered its station in the eyes of some, yet in the sight of those endowed with true knowledge it was, is, and ever shall be the Holy Land. This is a robe of honor bestowed by God, exalted be His glory, and none can strip it away from it. Nay, by His very Self, the Truth, no one has been or ever shall be able to do so. Verily He is the One with power over whatsoever He willeth, and He is the Strong, the Mighty. If it be possible, and can be arranged with the utmost joy and fragrance, let them send several grafts from each of those two varieties of plum that were described, as well as from the peaches that were sent and the other trees that were mentioned, though their fruits are not yet known. Now is the time for this. This too is truly a service that benefits all. That honored one knows well that whatever has been and is being done is for the sake of God, that it may become a place to delight the eyes of His loved ones and a spot where the manifestations of true love may find recreation. Since this work is for the sake of God, its effects will certainly become manifest. Verily our Lord, the Most Merciful, is the All-Forgiving, the All-Merciful. Peace, mercy and loving-kindness be upon you and upon God's righteous servants.

عبد را که از مشاهده هر شیء باآثار صنع الهی پی بریم و بر مراتب شکر و حمد بیفزائیم نعمت ما اینست و مائده عنایت او این انشاء الله باقی و برقرار بماند هر امر عظیمی نزد عنایتش سهل و یسیر از بحر جود عبادش را موجود نمود و آثار آن از قلم جلی در الواح وجود عباد مرقوم و مسطور نسأله تعالی ان یحفظنا من شرّ المشرکین الذین احاطوا دیار الموحّدين الحمد له اذ هو مقصود العارفین و ارحم الراحمین

9 بشارت دیگر آنکه ثمر عمل آن حبیب روحانی ظاهر و آثار تری و لطافت از نیسان رحمت الهی در چوبهای مرسله مشهود از حق جلّ جلاله سائل و آمل که آنجناب را باآثار ظاهره از آن مرزوق دارد و منتعم فرماید و اشجار حقیقی را که ظهور عوالم انسانیست باآثار جنیه لطیفه بدیعه مزین دارد تا کلّ منتعم شوند و بکلمه العنایة و الرحمة لله ناطق گردند حقیقه جای شکر است چه که فضلش ظاهر شد و عمل ثمر بخشید یشهد الخادم انه هو المقتدر العزیز

10 ذکر فوا که آن بستان نموده بودند صحیحست چه که حق آن اراضی را ارض مقدسه نامیده اگرچه عمل یزید مقام آن را در نظر بعضی پست نمود و لکن نزد عارفین ارض مقدسه بوده و هست و خواهد بود این خلعت حق جلّ جلاله است و عطا فرموده من یقدر ان ینزع عنه لا ونفسه الحق احدی قادر نبوده و نیست انه هو المقتدر علی ما یشاء و هو القوی القدر اگر ممکن شود و بکمال روح و ریحان حاصل گردد از آن دو قسم آلوده و قیسی که وصف نموده اند و همچنین از هلوهای مرسله و اشجار اخری که مرقوم داشته اند حال اثمار آنها معلوم نیست از هر یک چند قلبه بجهت ترکیب ارسال دارند و حال وقت آنست فی الحقیقه اینهم خدمت عمومست خود آنجناب میدانند که آنچه شده و میشود لوجه الله بوده شاید منظر اولیاء واقع شود و محلّ تفرّج مظاهر حبّ حقیقی چون عمل لوجه الله است البتّه آثارش ظاهر خواهد شد ان ربنا الرحمن هو الغفور الرحیم السلام و الرحمة و العنایة علیکم و علی عباد الله الصالحین

11 The servant 11 Ramadan 1306

11 خادم في ١١ رمضان المبارك سنة ١٣٠٦

BLIB_Or15736.056

BH00715*To: Abdul-Mihdi Falah (Hai) et al., in Baghdad**Date: 1306-09-08 ? [1889-May-8]*

- 1 He is God, Exalted be His Majesty, His Grandeur and Power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 All praise, sanctified beyond the mention of those who praise or are praised, befiteth that Dawning-Place of the Light of Oneness, His Holiness Muhammad, Whose Law is an impregnable fortress and Whose ordinances are the guardians of the Faith. Through Him was the standard of Divine Unity raised aloft and the decree of detachment made firm. Upon Him be the blessings of God and His peace, and upon His family and companions through whom God established the pillars of His Cause and manifested His might and sovereignty. Verily He is the All-Powerful, the Almighty. 2 حمد مقدس از ذکر حامد و محمود مطلع نور احد حضرت محمد را لایق و سزااست که شریعتش حصن متین است و احکامش حافظ دین باو علم توحید مرتفع و حکم تجرید ثابت علیه صلوة الله و سلامه و علی آله و اصحابه الذین بهم شید الله ارکان امره و اظهر قدرته و سلطانه انه هو المقتدر القدیر
- 3 And now, the letter of that beloved of the heart and apple of the eye, upon him be the Most Glorious Beauty of God, which was sent in the name of the spiritual beloved, Aqa Siyyid Taqi, upon him be God's everlasting peace, was forwarded to this servant and after being read was presented before His presence. O Abdullah! Praise be to God that thou art illumined by the light of recognition of God, exalted be His Glory, and art adorned with the ornament of steadfastness. Repeatedly hast thou been mentioned and been the recipient of His favors. Say: 3 و بعد نامهء آنحبیب فؤاد و قرهء عین علیه بهاء الله الأبهی که بنام حبیب روحانی جناب آقا سید تقی علیه سلام الله الأبدی ارسال نمودند نزد خادم فرستادند و بعد از ملاحظه بحضور و عرض فائز فرمودند یا عبدالله الحمد لله بنور عرفان حق جل جلاله فائزی و بطراز استقامت مزین مکرر ذکرت مذکور و بعنایت فائز
- 4 My God, my God! Aid the believers to celebrate Thy praise and glorification and to serve Thy Cause, that through them Thy signs may be spread among Thy creation and Thy praise among Thy servants. I beseech Thee, O Lord of the nations and King of eternity, by the Most Great Name, to protect Thy loved ones from the evil of Thine enemies and the believers from the oppression of the ungodly among Thy creatures. Then enable them to act in accordance with what Thou hast revealed in Thy Book whereby Thou hast distinguished between the obedient and the rebellious. O Lord! Strengthen the foundations of Thy servants for Thy service, then illumine them with the light of Thy knowledge. Verily Thou art the Single, the One, the All-Powerful, the Almighty. 4 قل الهی الهی اید الموحّدين علی ذکرک و ثنائک و خدمة امرک لتنتشر بهم آثارک بین خلقک و ثنائک بین عبادک اسئلك یا مالک الأمم و ملیک القدم بالاسم الأعظم بأن تحفظ اولیائک من شرّاعدائک و الموحّدين من ظلم المشرکین من خلقک ثمّ وقفهم علی العمل بما انزلته فی کتابک الذی به فرقّت بین المطیع و العاصی ای ربّ قوّ ارکان عبادک لخدمتک ثمّ نورهم بنور معرفتک انک انت الفرد الواحد المقتدر القدیر

- 5 Make mention of the loved ones on behalf of the Wronged One. We beseech God to aid all to wisdom and utterance, for wisdom is the cause of the protection of the servants and the preservation of lands. Today what is needed is unity and concord. We beseech God to aid and enable the various parties of the people of unity that all may become united. When the decree of unity is made manifest and the light of concord shineth forth, the primordial power shall appear and encompass all. To this testifieth every learned one, every fair-minded one, and every just and informed one.
- 5 اولیا را از قبل مظلوم ذکر نما از حق میطلبیم کل را تأیید فرماید بر حکمت و بیان چه که حکمت سبب حفظ عباد و صیانت بلاد است امروز آنچه لازمست اتحاد و اتفاق است از حق میطلبیم احزاب مختلفه توحید را تأیید نمایند و توفیق بخشد تا کل متحد شوند و چون حکم اتحاد ظاهر و نور اتفاق مشرق قدرت اولیه بپیان آید و احاطه کند یشهد بذلک کل عالم و کل منصف و کل عادل خیر
- 6 We wish to make mention of thy son who is named Abdul-Mihdi in thy letter. Blessed is he in that he hath attained to the service of the Cause. We beseech God, blessed and exalted be He, to ordain for him that which perisheth not and to protect him and draw him nigh unto Him in all conditions. Verily He is the Bestower, the Mighty, the Generous.
- 6 و نحب ان نذكر ابنك الذي سمي بعبدالمهدي في كتابك الاسماء طوبى له بما فاز بخدمة الامر نسل الله تبارك وتعالى ان يقدر له ما لا يفنى ويحفظه ويقربه اليه في كل الاحوال وانه هو المعطى العزيز الكريم انتهى
- 7 In these days mention hath repeatedly been made of that spiritual beloved and apple of the eye, Abdul-Mihdi, upon him be the Glory of God, and the reply to each one hath been sent. This servant beseecheth his Lord, the Lord of earth and heaven, to aid His loved ones unto that which attracteth the hearts and souls. Verily He is the All-Powerful, the Single, the One, the Mighty, the Loving.
- 7 اين ايام مكرر ذكر آنحيب روحاني و قره عين جناب عبدالمهدي عليه بهاء الله مذكور و جواب هر يك ارسال شد يسهل الخدام ربه [رب] الارض و السماء بان يؤيد اوليائه على ما تنجذب به الاقئدة و القلوب انه هو المقتدر الفرد الواحد العزيز الودود
- 8 Concerning their mention of visiting Karbila and Najaf, and likewise meeting with the holy ones, upon them be God's peace, and mention of the heedless Dowlatabadi - that heedless one's deeds have been and remain evidence of his station, as do his words and actions. This latest deed of his is fully known and evident in the prison. That unjust one committed, for the sake of two days of life, that which darkened the world of justice and fairness. The deluded party has, from the beginning until now, been occupied with and uttered such deeds and words that their mention causes sorrow to the people of the cities of joy and delight. The earthworms dwell in clay and were not and are not capable of soaring in this refined atmosphere.
- 8 اينكه ذكر توجه به كربلا و نجف را نموده اند و همچنين ملاقات با اوليا عليهم سلام الله و ذكر غافل دولت آبادي را آنغافل عملش گواه بر مقامش بوده و هست و همچنين اقوالش اقوال و اعمال و اين عمل جديدش كل در ساحت سخن معلوم و واضح ان بي انصاف از براي حيات دو يوم ارتكاب نمود آنچه را كه عالم عدل و انصاف از آن تيره شد حزب متوهمين از اول ايام الى حين باعمل و اقوالى مشغول و ناطقند كه ذكرش سبب و علت حزن اهل مدائن فرح و سرور است خراطين در طين ساكنند قابل پرواز در اين هواء لطيف نبوده و نيستند
- 9 In these days two matters have become manifest, that those possessed of insight might distinguish between the people of the Most Sublime Vision and others, and become aware. First is the deed of His Holiness Ashraf, may my spirit be sacrificed for him - his deed testifies to his detachment and bears witness to his love and yearning. Freely did he sacrifice his life in the path of the Beloved of the worlds. The other matter is the deed of the heedless Dowlatabadi, who through a thousand deceits, tricks and hypocrisies preserved his life. Were this servant to
- 9 اين ايام دو امر ظاهر تا صاحبان بصر اهل منظر اكبر را از دوش تميز دهند و آگاه شوند الاول عمل حضرت اشرف روحى فداه عملش بر انقطاعش گواه و بر محبت و اشتياقش شاهد را يگان جانرا در سبيل محبوب عالميان فدا نمود و امر ديگر عمل غافل دولت آبادي كه بهزار مكر و خدعه و نفاق جانش را حفظ نمود اگر اينعبد بخواهد نفسى را كه ثروت و عزت و دولت و

mention those whom wealth, glory, fortune and life did not prevent from sacrificing their spirits and lives in God's path, he would need to compose a book. But where are the eyes and where are the ears? Dowlatabadi was not with the Truth and had and has no knowledge of the Cause, yet he dismisses this vile deed, grievous wrong and great oppression before his followers with two words. That party walks exactly like the Shi'ih party and is caught in the same vain imaginings. Leave them in their idle sport. They cling to the name while deprived of the meaning. But that heedless one's deed has melted hearts and set aflame the city of steadfastness. It has indeed melted the heart and produced a mighty effect. The servant asks his Lord to aid him to be fair and to return. Verily He is the Generous, the Bountiful, and He is the Forgiving, the Merciful.

حیات ایشانرا از انفاق روح و جان در سبیل حق منع نمود ذکر نماید باید کتابی تألیف کند باری این البصار و این الاذان دولت آبادی با حق نبوده اطلاع بر امر نداشته و ندارد ولكن ایعمل قبیح و ظلم شدید و اعتساف عظیم را نزد مریدانش بدو کلمه رفع مینماید آنحزب بعینه بمثابه حزب شیعه مشی مینماید و بهمان اوهام گرفتارند درهم فی خوضهم یلعبون بر اسم عاکفند و از معنی محروم و لكن عمل آنغافل اکباد را آب نموده و آتش بر مدینه استقامت زده باری قلب را گداخته و اثر عظیم ظاهر کرده یسئل الخادم ربّه بأن یؤیده علی الانصاف و الرجوع انه هو الجواد الکریم و هو الغفور الرحیم

- 10 They mentioned those two honored souls, upon them be God's peace and care. Two blessed Tablets were sent especially for them. It is hoped they will drink from the ocean of His words and adorn the world with the garment of awareness. However, a trustworthy, steadfast and reliable person must carry and deliver them, that they might find from them the fragrance of care and kindness.

10 ذکر جنابان مکرّمان علیهما سلام الله و عنایتہ را نموده اند دو لوح مبارک مخصوص ایشان ارسال شد امید آنکه از بحر کلماتش بیاشامند و عالم را بقمیص آگاهی مزین دارند و لكن باید شخص امین متین محکمی حامل شود و برساند لیجدا منهما عرف العنایة و الألفاف

- 11 And they mentioned Husayn-i-Sukhti. Would that someone had told him: You were not in the Land of Ta, nor were you like Siyyid Muhammad after arriving in Iraq. He would come and go before Us. By the life of the Desired One, he was unaware of the root of the matter. Apart from these considerations, how did he know what transpired before the Primal Point and from whom it came? Say: If you find for yourself hearing, sight and heart, return to the sacred writings. They will guide you to a manifest light and mighty news. But he was not and is not capable of being guided. Hatred has overcome and erased the white point. However, our duty is prayer. Through God's grace and favor, all corruption, contention and conflict have been strictly forbidden. Therefore we must seek everyone's deliverance from the ocean of divine generosity and ask justice and fairness for each one. He is the Generous and He is the Bountiful.

11 و ذکر حسین سوخته را نموده اند ایکاش باو میگفتند تو در ارض طاء نبوده و هم چنین مثلت سید محمد بعد از ورود در عراق او نزد ما میآمد و میرفت لعمر المقصود از اصل امر آگاه نبوده از ایتراتب گذشته از کجا دانسته آنچه نزد نقطه اولی رفته از که بوده بگوئید ان وجدت لنفسک سمعاً و بصراً و فؤاداً ارجع الی الآثار انّها تهدیک الی نور مبین و نبأ عظیم و لكن قابل هدایت نبوده و نیست بغضا بر نقطه بیضا غلبه نموده و انرا محو کرده و لكن تکلیف ما دعا است از فضل و عنایت حق فساد و جدال و نزاع کلّ نهی شده نهیاً عظیماً لذا باید از بحر کرم الهی نجات کلّ را بطلیم و از برای هریک عدل و انصاف مسئلت نمائیم اوست جواد و اوست کریم

- 12 Mention hath also been made of Shaykh Rajab and his son Mahmud, upon both of whom be God's peace. After being presented before Us, We said: "O Rajab, upon thee be God's peace. Thy mention hath come before the Wronged One. We make mention of thee and beseech God, blessed and exalted

12 و هم چنین ذکر جناب شیخ رجب و ابنشان محمود علیهما سلام الله را نموده اند بعد از عرض امام وجه فرمودند یا رجب علیک سلام الله قد حضر لدی المظلوم ذکرک ذکرناک و نسئل الله تبارک و تعالی ان یؤیدک و ابنک علی ما یحبّ و یرضی

be He, to aid thee and thy son in that which He loveth and is pleased with, and to ordain for you both, from the wonders of His bounty, the best of this world and the next. Verily, He is the Most Merciful of the merciful ones, and the Ultimate Goal of those who are nigh and sincere.

[و] يقدر لكما من بدائع فضله خير الآخرة و الأولى أنه هو ارحم الراحمين و غاية آمال المقرّين و المخلصين

- 13 We make mention of Our loved ones and counsel them to perform goodly deeds and display praiseworthy conduct, and to do that which distanceth man from ignorance and draweth him nigh unto knowledge, sanctifieth him from corruption and adorneth him with reformation. By God's life! We love to see each one of you sanctified from rancor and hatred, and adorned with love and fidelity. We beseech God to send down upon you, from the heaven of grace and bounty, a mercy from His presence and a blessing from His own Self. Verily, He is the Forgiving, the Merciful. There is none other God but He, the All-Knowing, the All-Wise."

13 و نذكر اوليائى و نوصيهم بالأعمال الطيبة و الأخلاق المرضية و بما يبعد الانسان عن الجهل و يقربه الى العلم و يقدره عن الفساد و يزينه بالاصلاح لعمر الله انا نحب ان نرى كل واحد منكم مقدساً عن الضغينة و البغضاء و مزيناً بالحبّة و الوفاء نسئل الله ان ينزل عليكم من سماء الفضل و العطاء رحمة من عنده و بركة من لدنه انه هو الغفور الرحيم لا اله الا هو العليم الحكيم انتهى

- 14 The friends have always been and continue to be remembered. We beseech and implore God, exalted be His glory, to cause His loved ones to attain unto that which is the source of the light of knowledge and wisdom, and likewise to grant them success in achieving fellowship and unity. Verily, He is the Powerful, the All-Knowing, the All-Wise.

14 دوستان هميشه مذکور بوده و هستند از حقّ جلّ جلاله سائل و آمل که اوليای خود را فائز فرمايد بأنچه که سبب ظهور نور معرفت و دانائست و هم چنین توفيق بخشد بروداد و اتحاد انه هو القادر العليم الحكيم

- 15 As commanded, association with Husayn-i-Sukhtih is not permitted, for he is consumed with the fire of hatred and is deprived of justice and fairness, unless he should return. Leave him to himself, placing your trust in God, the All-Knowing, the All-Informed.

15 حسب الأمر معاشرت با حسين سوخته جايز نه چه که بنار بغضا مشتعل است و از عدل و انصاف محروم الا بعد الرجوع دعوه بنفسه متوكلين على الله العليم الخبير

- 16 Peace, mercy and glory be upon you and upon God's righteous servants.

16 السلام و الرحمة و البهاء عليكم و على عباد الله الصالحين

- 17 The servant 8 Ramadan 1306

17 خادم هشتم رمضان هزار [و] سيصد و شش

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BH10820

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

Date: 1306-09-08 [1889-May-8]

- 1 In the name of God, transcendent is His glory, His greatness and power! 1 هو الله تعالى شأنه العظمة والاقترار
- 2 Praise, glory, mention and splendor befit the most holy and exalted Court of the Desired One, Who caused two fountains of life-giving water to flow forth from the source of two letters. From the Kaf of Being, generosity was made manifest, which became the cause of existence. And from the Nun appeared the realm of preservation and encompassment. Such power lies concealed within these two that should all created things appear with countless tongues and praise them until the endless end, they would never fathom their essence and would find themselves utterly impotent and wanting. 2 حمد وثنا ذكر و بها ساحت اقدس حضرت مقصودی را لایق و سزاست که از منبع دو حرف دو چشمه حیوان ظاهر فرمود و آب حیات جاری نمود از کاف کینونت کرم ظاهر و آن علت وجود گشت و از نون عالم حفظ و احاطه مشهود آمد قدرتی در این دو مکنون که اگر جمیع ممکنات بالنسب غیر معدوده ظاهر شوند و الی آخر لا آخر له وصف نمایند بکنه آن نرسند و خود را عاجز و قاصر مشاهده کنند
- 3 Glory be to God! Though the mysteries of creation have been inscribed by the Pen of Power upon every leaf, every stone, and upon every countenance among the temples of existence, yet all remain heedless and veiled. Especially in this age and dispensation when the blessed words "The Kingdom is Mine" have been written in most prominent script upon all things. The sorrow of this evanescent servant is that eyes are rare that might see, and ears scarce that might hear. 3 سبحان الله مع آنکه اسرار خلیقه از قلم قدرت در هر ورقی از اوراق و هر جری از اجار و در هر جبینی از هیاکل وجود مکتوب و مسطور معذک کل غافل و محجوب مخصوص در این عهد و عصر که بقلم بسیار جلی کلمه مبارکه الملک لی بر هر شیئی از اشیاء نوشته شده حسرت اینخادم فانی آنکه ابصار کمیابست تا مشاهده نماید و آذان نایاب تا بشنود
- 4 The world-illuminating Sun is the greatest witness to His bestowal and His nurturing grace, and the ocean is the most perfect manifestation of His bounty and education. The existence and continuance of all things outwardly depend on these two by the command of the Desired One - exalted be His dominion and glorified be His giving. There is no God but Him. 4 آفتاب جهانتاب گواهی است اعظم بر بخشش او و تربیت او و دریا ظهوریست اتم بر عطای او و تربیت و وجود و بقای کل در ظاهر ظاهر بامر حضرت مقصود باین دو منوط جل سلطانه و عز عطائه لا اله غیره
- 5 And blessings and peace be upon the Manifestation of God's knowledge, the Dawning-place of His inspiration, and the Dayspring of His revelation, through Whose appearance the idols fell and the conditions of vain imaginings were erased, and the Herald called out from the most exalted station: "He hath come through Whom the Corner and the Station were adorned." And upon His family and companions, whom God made the roses in the gardens of His knowledge, flowing springs for His servants, and rising suns for His earth and heaven - they through whom the foundation of wisdom and utterance was strengthened, and the mysteries of the Book were revealed amongst all religions. 5 و الصلوة والسلام علی مظهر علم الله و مشرق الهامه و مطلع وحیه الذی بظهوره سقطت الأصنام و محت شئونات الأوهام و ناد المناد من اعلی المقام قد اتی من تزین به الرکن و المقام و علی آله و اصحابه الذین جعلهم الله اوراد حدائق عرفانه و عیون جاریة لعباده و شمس مشرقة لأرضه و سمائه الذین بهم استحكم بنیان الحکمة و البیان و ظهرت اسرار الکتاب بین الأديان

6 The letter of that honored brother, which brought glad tidings of health and well-being, and bespoke his turning, steadfastness, and nearness unto the Mighty, the All-Bestowing, hath been received. At its arrival I rendered thanks and offered praise unto God, glorified be His majesty, for it was adorned with the remembrance of His loved ones. Then, after being seized with attraction, joy, and gladness, I turned toward the sacred Presence and presented before His face all that was contained in the letter. It was admitted unto the grace of His beholding and hearing. He said:

7 "O Abdullah! Upon thee be the peace of God. Thy remembrance hath ever been and continueth to be before the Wronged One. Praise be to God that thou art confirmed in remembrance, praise, recognition and turning unto God, exalted be His glory. Convey the greetings of the Wronged One to the loved ones in that land. We beseech God to aid them all and protect them from the vain imaginings of the Shi'ih sect. By the life of the True One! Most of what that people possess consisteth of calumnies. They have departed from the law of Muhammad and are bereft of the light of Ahmad. They have taken their idle fancies as lords beside God. By what knowledge and by what excellence did that sect consider themselves the most learned and most excellent of all? The Wronged One, however, testifieth that they are ignorant ones possessing neither justice, nor wisdom, nor fairness. We beseech God, blessed and exalted be He, to preserve every party among the parties of the earth who shall come after from the vain imaginings, beliefs and calumnies of these people. Verily He is the Protector, the Mighty, the All-Knowing, the All-Wise.

8 "O Abdullah! The people of unity have grown weak, and this weakness hath resulted from discord. The weakness of every party, both in the past and future, hath all been due to discord. Say: O friends! Ye are drops of one ocean and leaves of one tree. Turn from what ye possess unto what God possesseth. By the blessed Word of God which set hearts ablaze and sent them to the place of sacrifice - for each of you who hath drunk from the cup of steadfastness there is a station which, were it to be revealed, all the world and its treasures would appear as worthless clay. Transform depression and withering through the fire of divine love and walk in the footsteps of the Wronged One. Man without deeds and worship is like a tree without fruit, and deed without effect. Whoso hath found the sweetness of worship would not exchange a single deed or remembrance for all that existeth. Fasting and prayer are two wings for existence. Blessed is he who soareth with them in the atmosphere of the love of God, the Lord of the worlds.

6 نامه آن برادر مکرم که مبشر بود بر صحت و سلامتی و حاکی از توجه و استقامت و تقرب الی العزیز الوهاب رسید برودش شکر نمودم و حمد حق جلّ جلاله بجای آوردم چه که مزین بود بذکر اولیای او و بعد از جذب و فرح و سرور قصد مقام نموده امام وجه جمیع ما فی الورق عرض شد و بمشاهده و اصفا فائز گشت فرمودند

7 یا عبدالله علیک سلام الله ذکرک لازال در ساحت مظلوم بوده و هست الحمد لله موفقی بر ذکر و ثنا و اقبال و عرفان حقّ جلّ جلاله اولیای آن ارض را از قبل مظلوم سلام برسان از حقّ میطلبیم کلّ را موفّق فرماید و از اوهامات حزب شیعه حفظ نماید لعمر المقصود آنچه نزد آنقوم است اکثری از مفتریات محسوب از شریعت محمدی خارجند و از نور احمدی بنی نصیب قد اتّخذوا اوّاهم لآنفسهم ارباباً من دون الله آیا آنحزب بکدام علم و بکدام فضل خود را اعلم کلّ و افضل کلّ میدانستند ولکنّ المظلوم یشهد بأنّهم جهلاء لیس لهم عدل و لا رأی و لا انصاف نسل الله تبارک و تعالی بأنّ یحفظ کلّ حزب من احزاب الأرض الذین یأتون من بعد من اوهام هؤلاء و عقایدهم و مفتریاتهم انه هو الحافظ المقتدر العليم الحکیم

8 یا عبدالله اهل توحید ضعیف شده اند و این ضعف از اختلاف واقع ضعف هر حزبی از احزاب از قبل و بعد کلّ از اختلاف بوده بگو ای دوستان شما قطرات یک بحرید و اوراق یک شجر از ما عندکم بما عند الله راجع شوید قسم بکلمه مبارکه الهی که قلوب را مشتعل نمود و بمقرّ فدا فرستاد از برای هر یک از شما که از کوثر استقامت نوشیده مقامی است که اگر کشف شود جمیع عالم و زخرف و اسبابش بمثابه حماً مسنون مشاهده گردد افسردگی و پژمردگی را از نارحمّیت رحمانی تبدیل نمائید و بر قدم مظلوم مشی کنید انسان بیعمل و عبادت بمثابه شجر بی ثمر و عمل بی اثر است هر نفسی لذت عبادت را یافت او یک عمل و یک ذکر را بآنچه موجود است تبدیل نمی نماید صوم و

- 9 “At all times have We forbidden the loved ones from contention and corruption, but hearing ears are lacking. In the great city that was kindled which burned the liver of justice and melted the body of fairness. Greed and avarice have prevailed over contentment and detachment. Now those two helpless ones dwell concealed in dark corners. Beseech God to guide His servants and adorn them with the ornament of fairness. Verily He is powerful over all things. Peace be upon thee from Us and upon those who have acted according to what they were commanded in the Book of God, the Mighty, the Praiseworthy.”
- 9 در لیلی و ایام احباً را از نزاع و فساد منع نمودیم و لکن آذان واعیه مفقود در مدینه کبیره مشتعل شد آنچه که کبد عدل را سوخت و هیکل انصاف را گداخت حرص و طمع بر قناعت و انقطاع غلبه نمود حال آن دو بیچاره در زوایای ظلمانی ساکن و مستور از حق بطلب عباد را هدایت فرماید و بطراز انصاف مزین دارد آنه علی کلشیء قدیر السلام من لدنا علیک و علی الذین عملوا بما امروا به فی کتاب الله العزیز الحمید انتهی
- 10 This blessed age has received a full portion of praise and thanksgiving, and has attained to that which is acceptable in the sight of God. Today is the day for the manifestation of virtues and noble qualities. If words have no witness, they shall not attain to the station of acceptance, and the witness of words has ever been and shall ever be deeds. We beseech God, exalted be His glory, to assist all and grant success as befitteth. This evanescent servant conveyeth greetings to each of the friends and seeketh for all that which is everlasting and eternal.
- 10 اینعهد مبارک از ذکر و ثنا قسمت کلی اخذ نمود و فائز شد بآنچه که لدی الله مقبول است امروز روز ظهور صفات و اخلاق است اگر از برای اقوال گواه نباشد بمقام قبول فائز نگردد و گواه اقوال اعمال بوده و هست از حق جلّ جلاله می طلبیم جمیع را مؤید فرماید و علی ما ینبغی توفیق بخشد این خادم فانی خدمت هر یک از اولیا سلام میرساند و از برای کلّ می طلبد آنچه را که ذکرش باقی و دائمست
- 11 As to the mention of the esteemed friend, Jinab-i-Aqa Mirza Habibullah, upon him be the Glory of God, the Most Glorious, and likewise the mention of his petition, after its presentation, they stated at the Supreme Spot: “Praise be to God Who assisted him to turn towards Him and enabled him to achieve that which was revealed in His perspicuous Book. We beseech God, blessed and exalted be He, to ordain for him every good that He hath revealed in His Book and to decree for him a bountiful reward. Verily, He is the Omnipotent, the Almighty.” And as to his intention to journey to this direction, permission is granted. God willing, may he proceed to this Spot with joy and radiance and attain to that which is intended. This servant also conveyeth greetings to him and beseecheth God, exalted be His glory, to assist His loved ones in that which will lead to the reformation of the world and the refinement of the souls of all peoples.
- 11 اینکه ذکر توجه حبیب مکرم جناب آقا میرزا حبیب الله علیه بهاء الله الأبهی را مرقوم داشتند و هم چنین ذکر معروف ایشانرا اینفقره بعد از عرض در مقام فرمودند الحمد لله الذی ایدیه علی الاقبال و وفقه علی ما انزله فی کتابه المبین نسل الله تبارک و تعالی ان یقدر له کلّ خیر انزله فی کتابه و یکتب له اجرأ جزیلاً آنه هو المقتدر القدیر و اینکه اراده توجه باین شطر نموده اند اذن حاصل انشاء الله بروح و ریحان قصد مقام نمایند و فائز شوند بآنچه که مقصود است اینعبید هم خدمت ایشان سلام می رساند و از حق جلّ جلاله می طلبد اولیای خود را مؤید فرماید بر آنچه سبب اصلاح عالم و تهذیب نفوس امم است
- 12 Regarding the Huquq, according to the command, twenty-five tumans should be given to Jinab-i-Amin Effendi, upon him be God's peace, as this was promised to him previously but until now its payment was not possible. Now that honored one should pay it on behalf of the Master. And to Jinab-i-Aqa Mirza Zaynu'l-'Abidin from the land of Kaf, due to his illness,
- 12 و در باره حقوق حسب الامر بیست و پنج تومان بجناب امین افندی علیه سلام الله بدهند چه که از قبل بایشان وعده داده شد و الی حین ادای آن ممکن نشد حال آنجناب از قبل مولی ادا نمایند و جناب آقا میرزا زین العابدین از ارض

the sum of ten tumans should be delivered, and the remainder should be given to Jinab-i-Aqa Siyyid Murtada and two of the friends from Dawlat-Abad whom he himself has mentioned. If this deed be done for the sake of God, it is nearer to piety than if done in the name of religion. The servant beseecheth his Lord to assist him in that which He loveth and is pleased with, to give him to drink from the cup of divine knowledge at all times - verily He is the Mighty, the Bestower - and to open before his face the gates of blessing and wealth. Verily, He doeth what He willeth and He is the Forgiving, the Generous.

کاف هم نظر بآنکه مریضند مبلغ ده تومان تسلیم ایشان نمایند و مابقی را بجناب آقا سید مرتضی و دو نفر از اولیای دولت آباد که خود ایشان ذکر نموده اند برسانند اینعمل اگر لوجه الله واقع شود اقرب بتقوی است نه باسم دین یسئل الخادم ربه ان یؤیده علی ما یحب و یرضی و یسقیه کأس العرفان فیکل الأحیان انه هو العزیز المنان و یفتح علی وجهه ابواب البرکة و الغناء انه هو یفعل ما یشاء و هو الغفور الکریم

- 13 And concerning what was written about the sons of Khalil and the heirs of Kalim, upon them be the Glory of God, the Most Glorious, in the land of Kermanshah, He said: "Excellent is what they have intended. God willing, may they be assisted to accept the religion of Islam. Verily, it is the truth from God, and we beseech Him, exalted be He, to assist them in that whereby their names shall endure among names and their remembrance among remembrances. Verily, He is the Omnipotent, the All-Choosing." End.

13 و اینکه در ذکر ابناء خلیل و وراثت کلیم علیهم بهاء الله الأبهی در ارض کرمانشاه نوشتند فرمودند نعم ما ارادوا انشاء الله مؤید شوند بر قبول دین اسلام انه حق من عند الله و نستله تعالی ان یؤیدهم علی ما تبقى به اسمائهم فی الأسماء و اذکارهم بین الأذکار انه هو المقتدر المختار انتهى

- 14 And as to the beloved of my heart, Jinab-i-Aqa 'Abdu'l-Mahdi, upon him be the peace of God, and regarding the mention of his intention to pay the Huquq, these matters were submitted, whereupon He said: "We have forgiven him the Huquq." We beseech God, blessed and exalted be He, to accept what he intended of goodly deeds and to transform this intention into the rain of mercy, and to water the fields of hopes in His path, that there may grow therefrom that which shall testify to the permanence of the earthly and heavenly kingdoms. As to attaining His presence, praise be to God they have attained, but in these days attendance is not permitted, as it would be contrary to wisdom. We beseech God to grant the deniers of the meeting with Him a sense of justice, for were they to attain unto justice, they would know with manifest certainty that this Wronged One has never desired nor desires aught save the reformation of the world and the refinement of nations. This year how many souls, by command and permission, have turned toward the Ka'bih of mankind. The command is in His hand and success lies in His grasp. He aids whom He willeth as a bounty from His presence, and He is the All-Bountiful, the Most Generous. We beseech God to aid all to perform goodly deeds and to observe what He hath revealed in His Book. Verily, He is the All-Powerful, the Almighty....

14 و اما در باره حبیب قلب جناب آقا عبدالمهدی علیه سلام الله و ذکریکه اراده حقوق نموده اند اینتراتب عرض شد فرمودند حقوق را باو بخشیدیم نسئل الله تبارک و تعالی ان یقبل ما اراد من المعروف و این اراده را بامطار رحمت تبدیل نماید و مزارع آمال فی سبيله را سقايه فرماید لینبت منها ما یشهد له بدوام الملك و الملکوت و اما الحضور لله الحمد فائز شده اند و در این ایام توجه جایز نه چه که مغایر حکمت است از حق می طلبیم مانعین لقا را انصاف عطا فرماید چه اگر بانصاف فائز شوند بیقین مبین میدانند که اینمظلوم جز اصلاح عالم و تهذیب امم اراده نداشته و ندارد این سنه چه مقدار از نفوس که بامر و اذن توجه بکعبه الأنام نمودند الأمر بیده و التوفیق فی قبضته یؤید من یشاء فضلاً من عنده و هو الفضال الکریم از حق می طلبیم کل را تأیید فرماید بر معروف و به ما انزله فی کتابه انه هو المقتدر القدیر...

- 15 How great the indolence and injustice for man to forsake this ascension [of prayer] and attach himself to Qarun!...

15 زهی تنبلی و بی‌انصافی که انسان از معراج بگذرد
و بقارون ملحق و متصل گردد...

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088

Study guide to this volume

The second installment from the year 1306 A.H. presents a different face of Baha'u'llah's late ministry: less doctrinal argument and historical polemic, more the intimate texture of a sacred community being nourished, corrected, and held together by a continuous flow of revelation. The tablets of this volume move easily between cosmic proclamation and personal pastoral care — between the announcement that the Concourse on High has cried “The veil has been rent asunder” and the tender blessing of named individuals, families, and handmaidens. Yet the pastoral and the cosmic are never separate. Each letter received and answered, each commendation of a steadfast believer, each meditation on Islam's lost glory or the nature of love — these are all, in Baha'u'llah's understanding, instances of the same divine generosity flowing through a revealed word that “giveth life to the servants.”

Love as Cosmic Force and Human Discipline

Key Passages

Exalted be God, the Sovereign Lord, Who hath created love and made it to be the greatest sign and an affliction for all humanity. Every mighty heart is humbled before its sovereignty, and every radiant countenance hath paled before its penetrating power and awesome majesty. Love, verily, is the animator of the world and the attractor of the hearts of men. It is the best of adornments and the dispeller of every affliction. It entereth the hearts, though not as physical things enter into each other, and it conquereth the kingdoms of existence, though not as kings triumph over earthly realms. Yea, love is silent, yet speaketh forth; it is compassionate, yet revengeth men's wrongs.
— BH02217

It is that which God hath chosen for His own Self in the Day of Resurrection, and through which He hath shed the splendors of His light upon all creation. Whereupon the leaves have rustled, and the horizons have been illumined, and the lovers have sighed, and the nightingale hath trilled out its melody in the Day of the Covenant, saying: “He Who is the King of Eternity and the Best Beloved of the Worlds is come!” — BH02217

Context for Study

BH02217 was revealed on the occasion of a wedding, but it quickly transcends the congratulatory form to become one of the most theologically dense meditations on love in the entire Baha'i corpus.

The opening paradox — love as simultaneously “the greatest sign” and “an affliction” — places it in the company of the great mystical celebrations of *ishq* in Islamic literature, above all those of Rumi, for whom love is precisely that which breaks the comfortable self in order to reconstitute it at a higher register. The claim that “love is silent, yet speaketh forth; it is compassionate, yet revengeth men’s wrongs” echoes the dialectical logic of Sufi poetry, in which the beloved’s absence is the form of presence and the wound is the form of healing. But Baha’u’llah’s treatment is also cosmological: love is the “animator of the world,” the force through which God’s light reaches creation. This connects to the Sufi divine saying “I was a Hidden Treasure and loved to be known” — God’s love as the cause of creation itself. Christian readers will recognize the Johannine “God is love” (1 John 4:8) and the Augustinian *amor* as the organizing force of all existence; Buddhist readers may compare the Mahayana concept of *karuna* (compassion) as the ground of the bodhisattva’s activity. What is distinctive here is that love’s affliction is not merely a spiritual discipline but a cosmological fact: the very structure of creation is characterized by longing, and the Day of the Covenant — Baha’u’llah’s own Dispensation — is the Day in which that cosmic longing finds its answer.

Questions for Reflection

1. Baha’u’llah describes love as simultaneously “the best of adornments” and an “affliction.” How does holding these two together differ from more comfortable accounts of love as purely beneficent?
2. The tablet says love “entereth the hearts, though not as physical things enter into each other.” What is being asserted about the ontological status of love here, and how does it compare with Plato’s account of *eros* in the *Symposium* as a form of mediation between the divine and the human?
3. Baha’u’llah opens a wedding tablet with a meditation on cosmic love rather than practical counsel for married life. What does this choice reveal about his theology of human relationship?
4. The claim that God chose love “for His own Self in the Day of Resurrection” attributes love to God as an attribute of His self-disclosure. How does this compare with the theological traditions that place love within the Trinity (Augustine) or at the heart of divine nature (Aquinas)?
5. How does the image of the nightingale singing “He is come!” in the Day of the Covenant situate human love within the larger narrative of divine revelation?

Prayer as Self-Effacement: The Inner Stance of Devotion

Key Passages

When a man commenceth the recitation of the Obligatory Prayer, he should see himself severed from all created things and regard himself as utter nothingness before the will and purpose of God, in such wise that he seeth naught but Him in the world of being. This is the station of God’s well-favored ones and those who are wholly devoted to Him.
— BH11831

O Lord my Lord! I beseech Thee by Thy tribulations and imprisonment and by what hath befallen Thee in the prison-city of Ta, and by the lights of Thy Revelation and the stations that have been honored by Thy footsteps... Aid them to achieve that which Thou lovest and art pleased with, and withhold them not from the fountainhead of Thy knowledge and the dawning-place of Thy wisdom. — BH11870

Context for Study

BH11831 offers one of the most concentrated descriptions in Baha'u'llah's writings of what devotional practice actually demands of the practitioner. The account of obligatory prayer is not liturgical instruction but a phenomenology of the interior state required: total severance from "all created things," a self-understanding as "utter nothingness" before the divine will, and a vision that perceives only God "in the world of being." This language stands in a long line of Islamic mystical tradition — the concept of *fana'* (annihilation of the self in God) that runs from al-Hallaj through the Sufi masters to Mulla Sadra's account of the soul's return to its origin. But Baha'u'llah does not frame this as an advanced mystical achievement reserved for an elite; it is the inner stance of the *obligatory* prayer, the condition of the "well-favored ones." The prayer from BH11870, addressed by Baha'u'llah on behalf of His community rather than from it, reverses the direction: here Baha'u'llah intercedes with God by invoking His own suffering — "Thy tribulations and imprisonment" — as the ground of appeal. This double movement — the believer effacing himself before God, and the Manifestation interceding with God on behalf of the believer — maps the two poles of Baha'i devotion, and suggests that self-effacement and intercession are not competing theologies but a single dynamic seen from two vantage points.

Questions for Reflection

1. Baha'u'llah defines the correct inner state for obligatory prayer as seeing oneself as "utter nothingness." How does this compare with the Christian contemplative tradition of *kenosis* (self-emptying) and with the Buddhist *anatta* (non-self)? Is the goal the same in each case?
2. Is the injunction to regard oneself as "utter nothingness" in tension with the emphasis elsewhere in Baha'u'llah's writings on the nobility and dignity of the human person? How might these two teachings be reconciled?
3. The prayer in BH11870 uses Baha'u'llah's own suffering as a kind of intercessory currency. What does this imply about the relationship between divine suffering and human petition?
4. How does the emphasis on interior state over exterior performance in BH11831 compare with the Qur'anic critique of those who "pray but are heedless of their prayer" (Q. 107:4-5), and with Jesus' warning against prayer offered "to be seen by others" (Matthew 6:5)?
5. In what sense is prayer a form of knowledge, and how does the nothingness before God described here relate to the epistemological humility Baha'u'llah calls for in matters of religious recognition?

The Martyrdom of Integrity: Ruhi and the Spiritual Cost of Refusal

Key Passages

“O My Afnan! Upon thee be My glory. The son of the wolf hath torn My lamb asunder, the oppressor hath hamstrung My she-camel, and the serpent hath opened wide its mouth and swallowed its master. The cause of that wronged one’s martyrdom was his refusal to consent unto corruption.” — BH01149

Yet, by the life of our Beloved, this setting was itself the cause and herald of many risings. Were the heedless and the ungodly but aware of this station, they would never venture upon such aggression. We beseech God to confirm His loved ones in patience and steadfast endurance, and His enemies in justice and fairness. — BH01149

Context for Study

The brief notice of the martyrdom of Ruhi in BH01149 is among the most morally concentrated passages in this volume. Baha'u'llah's own characterization of the cause — “his refusal to consent unto corruption” — elevates what might appear to be a local incident of political violence into a paradigm of moral integrity. Ruhi, addressed elsewhere in the corpus as a shepherd lamb (hence the imagery of being “torn asunder”), was put to death not for preaching but for refusing to capitulate to a demand whose nature is deliberately left general. The deliberate opacity is itself revealing: what was asked of him belongs to the category of *fasad* (corruption) so universally recognizable that Baha'u'llah does not need to specify it. This connects the martyrdom to an ancient tradition of conscience that runs from Socrates' refusal of impiety to More's refusal of the Oath of Supremacy, from the three young men who refused to bow to Nebuchadnezzar (Daniel 3) to the Islamic tradition of *istishhad* (martyrdom) as bearing witness to truth in extremis. What is distinctive in Baha'u'llah's framing is the theodicy that immediately follows: this “setting” becomes the “cause and herald of many risings.” Martyrdom, here as throughout the Baha'i narrative, is not a defeat but a seed, and the oppressor's certainty that violence terminates a witness is refuted by the deeper logic of sacred history.

Questions for Reflection

1. Baha'u'llah says the cause of Ruhi's martyrdom was his “refusal to consent unto corruption.” How does this frame the relationship between integrity and sacrifice in a way that goes beyond mere stubbornness or legal compliance?
2. The passage contains three parallel metaphors: lamb torn by a wolf, she-camel hamstrung, and a serpent swallowing its own master. What does the last image add to the first two — what happens to the oppressor in the logic of sacred history?
3. Compare the claim that Ruhi's “setting was itself the cause and herald of many risings” with Tertullian's observation that “the blood of martyrs is the seed of the Church.” Is the claim empirical, theological, or both?

4. Baha'u'llah prays for His enemies “in justice and fairness” even as He mourns the martyrdom of a believer. What does this dual prayer reveal about His understanding of the spiritual condition of persecutors?
5. How does this account of martyrdom challenge the modern secular framing of religious violence as purely a matter of social power, with no transcendent significance?

History and Moral Renewal: Islam's Rise, Abasement, and the Remedy

Key Passages

This nobility was attained and made manifest through the Muhammadan Revelation and the Ahmadan Light. His grace caused dust to ascend above the heavens, and His mercy enabled the people of the earthly realm of creation to reach the highest Paradise... The place that was the abode of idols became the seat of the remembrance of the Lord of all beings. Through the influence of the Muhammadan Word the lifeless world was renewed, and the furnaces of polytheism and infidelity were transformed into gardens of faith. The dumb spoke, the blind saw, and the deaf heard. — BH01212

Know with absolute certitude that had the people of unity held fast unto the glorious Law and acted according to that which the Lord hath commanded, they would not have been afflicted with the abasement of this day... One whose sole purpose and intention was to reform the world and exalt the Cause of the favored community hath been called a mischief-maker and imprisoned. — BH01212

Context for Study

BH01212 offers one of Baha'u'llah's most sustained meditations on Islamic history: the extraordinary transformation wrought by the Prophet Muhammad, through whom “the dumb spoke, the blind saw, and the deaf heard,” and the subsequent collapse of Islamic civilization into “weakness” and “abasement.” The analysis is pointed: the Muslim world's contemporary degradation is not a mystery of fate but the consequence of moral failure — the failure of those who professed unity to actually practice the law of the God of unity. This is not anti-Islamic polemic but a prophetic critique in the Amos tradition, the insider's protest addressed to those who know better. It echoes Ibn Khaldun's sociological analysis of Islamic civilization (*Muqaddimah*), which located the decline of Muslim polities in the loss of *asabiyya* (social solidarity) and moral vigor; it echoes the Qur'anic theme that God “does not change the condition of a people until they change what is within themselves” (Q. 13:11). The personal insertion is striking: Baha'u'llah notes that “one whose sole purpose was to reform the world” has been called a mischief-maker and imprisoned. This is self-reference, but it is embedded within the broader historical argument so seamlessly that it reads as illustration rather than self-pity. The reform Baha'u'llah proposes is not a restoration of the past but a renewal through the current Dispensation.

Questions for Reflection

1. Baha'u'llah attributes Islamic civilization's abasement to the failure of believers to "hold fast unto the glorious Law." What does this imply about the relationship between moral practice and civilizational vitality — and how does it compare with Ibn Khaldun's analysis and with Max Weber's thesis on religion and economic development?
2. The passage uses language strikingly similar to Isaiah's account of the healing that follows on the coming of the Lord ("the blind see, the deaf hear"). What theological work does this allusion perform in a tablet addressed to Muslims?
3. Baha'u'llah praises the Muhammadan Revelation without qualification while critiquing the subsequent community. How does this dual movement construct a Baha'i theology of revelation that honors its predecessors while insisting on their transcendence?
4. The tablet links Baha'u'llah's own imprisonment to the larger Islamic story of reformers being persecuted by the communities they sought to renew. How does this placement of the personal within the historical function rhetorically and spiritually?
5. What model of religious reform does this tablet imply: Is moral renewal primarily individual, communal, institutional, or some combination? How does this compare with Protestant Reformation models of *semper reformanda*?

A Guiding Question for the Whole Volume

Volume 89 reveals a sacred community at the intersection of the cosmic and the intimate. Baha'u'llah speaks with equal authority about the nature of divine love and the grief of a single martyred shepherd; about the rise and fall of Islamic civilization and the proper inner stance at the moment of obligatory prayer. The volume asks its readers to inhabit both registers simultaneously — to understand that the great arcs of sacred history are played out in the small acts of fidelity or corruption that constitute individual lives. The anonymous demand made of Ruhi, his quiet refusal, and his death are, in Baha'u'llah's telling, as historically significant as the Prophet's transformation of Arabia.

A guiding question for the whole volume might therefore be: **How does the recognition that history is made of small acts of integrity and corruption — of individual refusals and consents — change what we understand as the primary theater of spiritual responsibility, and what demands does this place on the believer navigating a world in which "the fire of hatred and animosity" remains as present as the "ocean of grace"?**